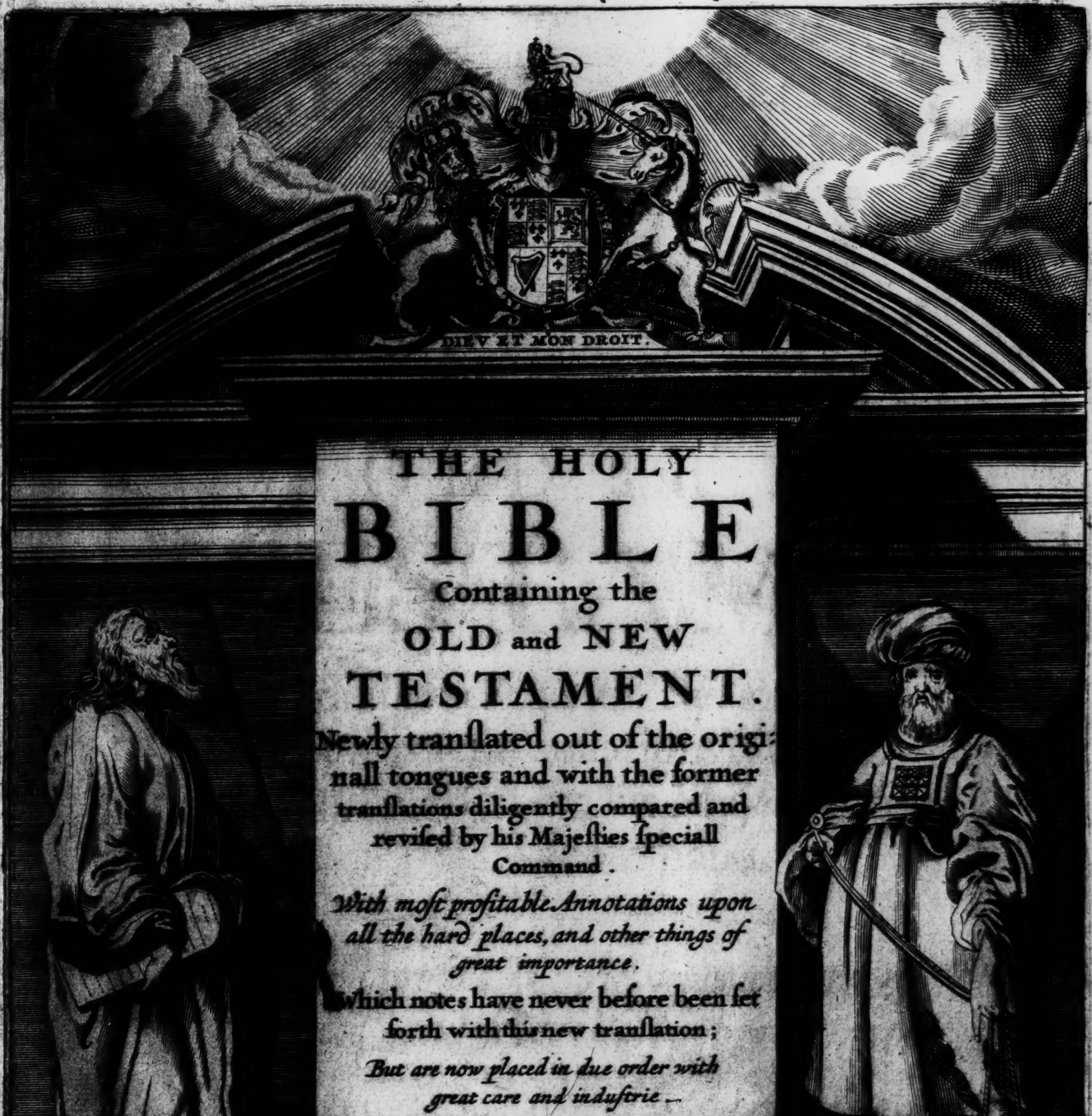


THE HOLY BIBLE

Containing the
OLD and NEW
TESTAMENT.

Newly tranſlated out of the originall tongues and with the former
tranſlations diligently compared and
reviſed by his Majeſties ſpeciall
Command.

With moſt profitable Annotations upon
all the hard places, and other things of
great importance.

Which notes have never before been ſet
forth with this new tranſlation;

But are now placed in due order with
great care and induſtrie.

Printed in the Year Anno 1672.

THE HOLY
BIBLE

Containing the

OLD and NEW
TESTAMENT.

Newly tranſlated out of the originall tongues and
with the former tranſlations diligently compared
and reviſed by his Majeſties ſpeciall
command.

---

*With moſt profitable Annotations upon all the hard
places, and other things of great importance.*

Which notes have never before been ſet forth with
this new tranſlation;

*But are now placed in due order with great
care and induſtrie.*

UNIVERSITY LIBRARY
AP 24
1923
CAMBRIDGE

AMSTERDAM,
Printed for STEPHEN SWART, Bookſeller near
the Exchange, MDCLXXII.

24-107,8

To the Moſt High and Mightie Prince,

JAMES

BY THE GRACE OF GOD,
KING OF GREAT BRITAIN,
FRANCE AND IRLAND,
Defender of the Faith, &c.

The Tranſlatours of the Bible, wiſh Grace, Mercie, and Peace, through JESUS CHRIST OUR LORD.

GReat and manifold were the bleſſings (moſt dread ſoveraigne) which almighty GOD, the Father of all mercies, beſtowed upon us the people of ENGLAND, when firſt he ſent your Majeſties Royall perſon to rule and reigne over us. For whereas it was the expectation of many, who wiſhed not well unto our SION, that upon the ſetting of that bright occidentall ſtarre queen ELISABETH of moſt happy memory, ſome thick and palpable clouds of darkneſſe would ſo have overſhadowed this land, that men ſhould have been in doubt which way they were to walk, and that it ſhould hardly be known, who was to direct the unſetled ſtate: the appearance of your MAJESTIE, as of the ſunne in his ſtrength, inſtantly diſpelled thoſe ſuppoſed and ſurmiſed miſts, and gave unto all that were well affected, exceeding cauſe of comfort, eſpecially when we beheld the government eſtabliſhed in your HIGHNES, and your hopefull ſeed, by an undoubted title, and this alſo accompanied with peace and tranquillitie at home and abroad. But amongſt all our joyes there was none that more filled our hearts, than the bleſſed continuance of the preaching of GODS ſacred word amongſt us, which is that ineſtimable treaſure, which excelleth all the riches of the earth, becauſe the fruit thereof extendeth itſelf, not onely to the time ſpent in this tranſitory world, but directeth and diſpoſeth men unto that eternall happineſſe which is above in heaven.

Then not to ſuffer this to fall to the ground, but rather to take it up, and to continue it in that ſtate, wherein the famous predeceſſour of your HIGHNES did leave it: nay, to go forward with the confidence and reſolution of a man in maintaining the truth of CHRIST, and propagating it farre and neare, is that which hath ſo bound and firmly knit the hearts of all your MAJESTIES loyall and religious people unto you, that your very name is precious among them, their eye doth behold you with comfort, and they bleſſe you in their hearts, as that ſanctified perſon, who under GOD, is the immediate authour of their true happineſſe. And this their contentment doth not diminiſh or decay, but every day increaſeth and taketh ſtrength, when they obſerve that the zeal of your MAJESTIE toward the houſe of GOD, doth not ſlack or go backward, but is more and more kindled, manifeſting it ſelf abroad in the furtheſt parts of Chriſtendome, by writing in defence of the truth, (which hath given ſuch a blow unto that man of ſinne, as will not be healed) and every day at home, by religious and learned diſcourſe, by frequenting the houſe of GOD, by hearing the word preached, by cheriſhing the teachers thereof, by caring for the Church as a moſt tender and loving nurſing Father.

There are infinite arguments of this right Chriſtian and religious affection in your MAJESTIE: but none is more forcible to declare it to others, than the vehement and perpetuated deſire of the accompliſhing and publiſhing of this work, which now with all humilitie we preſent unto your MAJESTIE. For when your Highneſſe had once out of deep judgement apprehended how convenient it was, that out of the originall ſacred tongues, together with comparing of the labours, both in our own and other forrein languages, of many worthy men who went before us, there ſhould be one more exact tranſlation of the holy ſcriptures into the Engliſh tongue; your MAJESTIE did never deſiſt to urge and to excite thoſe to whom it was commended, that the work might be haſtened, and that the buſineſſe might be expedited in ſo decent a manner, as a matter of ſuch importance might juſtly require.

And now at laſt, by the mercy of GOD, and the continuance of our labours, it being brought unto ſuch a concluſion, as that we have great hope that the Church of England ſhall reap good fruit thereby; we hold it our duty to offer it to your MAJESTIE, not onely as to our king and ſoveraigne, but as to the principall mover and authour of the work: Humbly craving of your moſt ſacred MAJESTIE, that ſince things of this quality have ever been ſubject to the cenſures of ill-meaning and diſcontented perſons, it may receive approbation and patronage from ſo learned and judicious a prince as your HIGHNES is, whoſe allowance and acceptance of our labours, ſhall more honour and incourage us, than all the calumniations and hard interpretations of other men ſhall diſmay us. So that, if on the one ſide we ſhall be traduced by popiſh perſons at home or abroad, who therefore will maligne us, becauſe we are poore inſtruments to make Gods holy truth to be yet more and more known unto the people, whom they deſire ſtill to keep in ignorance and darkneſſe: or if on the other ſide, we ſhall be maligned by ſelf-conceited brethren, who run their own wayes, and give liking unto nothing but what is framed by themſelves, and hammered on their anvile; we may reſt ſecure, ſupported within by the truth and innocency of a good conſcience, having walked the wayes of ſimplicitie and integritie, as before the LORD, and ſuſtained without, by the powerful protection of your MAJESTIES grace and favour, which will ever give countenance to honeſt and Chriſtian endeavours, againſt bitter cenſures, and uncharitable imputations.

The LORD of heaven and earth bleſſe your Majeſtie with many and happy dayes, that as his heavenly hand hath enriched your Highneſſe with many ſingular and extraordinary graces; ſo you may be the wonder of the world in this latter age, for happineſſe and true felicitie, to the honour of that great GOD, and the good of his Church, through JESUS CHRIST our Lord and onely Saviour.

The

The Tranſlatours to the Reader.

The beſt things have been calumniated.

ZEAL to promote the common good, whether it be by deviſing any thing our ſelves, or reviſing that which hath been laboured by others, deſerveth certainly much reſpect and eſteem, but yet findeth but cold entertainment in the world. It is welcomed with ſuſpicion in ſtead of love, and with emulation in ſtead of thanks: and if there be any hole left for cavill to enter, (and cavill, if it do not finde an hole, will make one) it is ſure to be miſconſtrued, and in danger to be condemned. This will eaſily be granted by as many as know ſtorie, or have any experience. For, was there ever any thing projected, that ſavoured any way of newneſſe or renewing, but the ſame endured many a ſtorm of gainſaying, or oppoſition? A man would think that civilitie, wholeſome laws, learning and eloquence, ſynods, and Church-maintenance, (that we ſpeak of no more things of this kinde) ſhould be as ſafe a ſanctuarie, and * out of ſhot, as they ſay, that no man would lift up his heel, no, nor dog move his tongue againſt the motioners of them. For by the firſt, we are diſtinguiſhed from brute beaſts led with ſenſualitie: By the ſecond, we are bridled and reſtrained from outragious behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto our ſelves: Briefly, by the fourth, being brought together to a parley face to face, we ſooner compoſe our differences, than by writings, which are endleſſe: And laſtly, that the Church be ſufficiently provided for, is ſo agreeable to good reaſon and conſcience, that thoſe mothers are holden to be leſſe cruel, that kill theirchildren aſſoon as they are born, than thoſe nurſing-fathers and mothers (whereſoever they he) that withdraw from them who hang upon their breaſts (and upon whoſe breaſts again themſelves do hang to receive the ſpirituall and ſincere milk of the word) livelihood and ſupport fit for their ſtates. Thus it is apparent, that theſe things which we ſpeak of, are of moſt neceſſarie uſe, and therefore that none, either without abſurditie can ſpeak againſt them, or without note of wickedneſſe can ſpurn againſt them.

* Ἔξω βελῶν.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for ſeeking to reduce their country-men to good order and diſcipline: And that in ſome Common-weals it was made a capitall crime, once to motion the making of a new law for the abrogating of an old, though the ſame were moſt pernicious: And that certain, which would be counted pillars of the State, and patterns of vertue and prudence, could not be brought for a long time to give way to good letters and refined ſpeech; but bare themſelves as averſe from them, as from rocks or boxes of poyſon: And fourthly, that he was no babe, but a great Clerk, that gave forth (and in writing to remain to poſteritie) in paſſion peradventure, but yet he gave forth, That he had not ſeen any profit to come by any ſynode or meeting of the Clergie, but rather the contrarie: And laſtly, againſt Church-maintenance and allowance, in ſuch ſort, as the ambaſſadours and meſſengers of the great King of kings ſhould be furniſhed, it is not unknown what a fiction or fable (ſo it is eſteemed, and for no better by the reporter himſelf, though ſuperſtitious) was deviſed: namely, That at ſuch time as the profeſſours and teachers of Chriſtianitie in the Church of Rome, then a true Church, were liberally endowed, a voice (forſooth) was heard from heaven, ſaying, Now is poyſon poured down into the Church, &c, Thus not onely as oft as we ſpeak, as one ſaith, but alſo as oft as we do any thing of note or conſequence, we ſubject our ſelves to every ones cenſure, and happie is he that is leaſt toſſed upon tongues; for utterly to eſcape the ſnatch of them it is impoſſible. If any man conceit that this is the lot and portion of the meaner ſort onely, and that Princes are priviledged by their high eſtate, he is deceived. *As the ſword devoureth as well one as another*, as it is in *Samuel*; nay, as the great commander charged his ſouldiers in a certain battel, to ſtrike at no part of the enemie, but at the face: And as the king of *Syria* commanded his chief captains *to fight neither with ſmall nor great, ſave onely againſt the king of Iſrael*: ſo it is too true, that envie ſtriketh moſt ſpitefully at the faireſt, and at the chiefeſt. *David* was a worthy prince, and no man to be compared to him for his firſt deeds, and yet for as worthy an act as ever he did (even for bringing back the ark of God in ſolemnitie) he was ſcorned and ſcoffed at by his own wife. *Salomon* was greater than *David*, though not in vertue, yet in power, and by his power and wiſdome he built a temple to the Lord, ſuch an one as was the glorie of the land of Iſrael, and the wonder of the whole world. But was that his magnificence liked of by all? we doubt of it. Otherwiſe, why do they lay it in his ſonnes diſh, and call unto him for † eaſing of the burden, *Make*, ſay they, *the grievous ſervitude of thy father, and his ſore yoke lighter*. Belike he had charged them with ſome levies and troubled them with ſome carriages, hereupon they raiſe up a tragedie, and wiſh in their heart the temple had never been built. So hard a thing it is to pleaſe all, even when we pleaſe God beſt and do ſeek to approve our ſelves to every ones conſcience.

Anacharſis, with otherc.
In Athens witneſſe Libanius in Olynt. Demoſt.
Cato the elder.
Gregorie the divine.
Nauclerus.
2 Sam. 11. 25.
1 Kings 22. 31.
2 Sam. 6. 16.
† σεισάχθειαν.
1 King. 12. 4.

The higheſt perſonages have been calumniated.

If we will deſcend to later times, we ſhall finde many the like examples of ſuch kinde or rather unkinde acceptance. The firſt Romane Emperour did never do a more pleaſing deed to the learned, nor more profitable to poſteritie, for conſerving the record of times in true ſupputation, than when he corrected the Calender and ordered the yeare according the courſe of the ſunne: and yet this was imputed to him for noveltie, and arrogancie, and procured to him great obloquy. So the firſt chriſtened Emperour (at the leaſtwiſe that openly profeſſed the faith himſelf, and allowed others to do the like) for ſtrengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would ſay, a waſtfull Prince, that had need of a guardian or overſeer. So the beſt chriſtened Emperour, for the love that he bare unto peace, thereby to enrich both himſelf and his ſubjects, and becauſe he did not ſeek warre but finde it, was judged to be no man at arms, (though indeed he excelled in feats of chivalrie, and ſhewed ſo much when he was provoked) and condemned for giving himſelf to his eaſe, and to his pleaſure. To be ſhort, the moſt learned Emperour of former times (at the leaſt, the greateſt politician) what thanks had be for cutting off the ſuperfluities of the laws, and digeſting them into ſome order and method? This, that he hath been blotted by ſome to be an Epitomiſt, that is, one that extinguiſhed worthy whole volumes, to bring his abridgements into requeſt. This is the meaſure that hath been rendred to excellent Princes in former times, *Cùm bene facerent, malè audire*, For their good deeds to be evil ſpoken of. Neither is there any likelihood, that envie aud malignitie died, and were buried with the ancient. No, no, the reproof of *Moſes* taketh hold of moſt ages, *You are riſen up in your fathers ſtead, an increaſe of ſinfull men. What is that that hath been done? that which ſhall be done: and there is no new thing under the ſunne*, ſaith the wiſe man: and *S. Stephen. As your fathers did, ſo do you.*

C. Ceſar. Plutarch.
Conſtantine.
Aurel. Vict.
Theodoſius.
Zoſimus.
Juſtinian.
Num. 32. 14.
Eccles 1. 9.
Acts 7. 51.

His Majeſties conſtancie notwithſtanding calumniation, for the ſurvey of the Engliſh tranſlations.

This, and more to this purpoſe, his Majeſty that now reigneth (and long and long may he reigne, and his off-ſpring for ever, *Himſelf and children, and childrens children alwayes*) knew full well, according to the ſingular wiſdome given unto him by God, and the rare learning and experience that he hath attained unto; namely, That whoſoever attempreth any thing for the publick (eſpecially if it pertain to religion, and to the opening and clearing of the word of God) the ſame ſetteth himſelf upon a ſtage to be gloured upon by every evil eye; yea, he caſteth himſelf headlong upon pikes, to be gored by every ſharp tongue. For he that medleth with mens religion in any part, medleth with their cuſtome, nay, with their free-hold; and though they finde no content in that which they have, yet they cannot abide to heare of altering. Notwithſtanding his royall heart was not daunted or diſcouraged for this or that colour, but ſtood reſolute, *as a ſtatue immoveable, and an anvile not eaſie to be beaten into plates*, as one ſaith; he knew who had choſen him to be a ſouldier, or rather a captain, and being aſſured that the courſe which he intended made much for the glorie of God, and the building up of his Church, he would not ſuffer it to be broken off for whatſoever ſpeeches or practiſes. It doth certainly belong unto Kings, yea, it doth ſpecially belong unto them, to have care of religion, yea, to know it aright, yea, to profeſſe it zealouſly, yea, to promote it to the uttermoſt of their power. This is their glorie before all nations which mean well, and this will bring unto them a farre more excellent weight of glorie in the day of the Lord Jeſus. For the Scripture ſaith not in vain, *Them that honour me, I will honour*: neither was it a vain word that *Euſebius* delivered long ago, That pietie towards God was the weapon, and the onely weapon that both preſerved *Conſtantines* perſon, and avenged him of his enemies.

Αὐτὸς, καὶ παῖδων πάντοτε παῖδες.
Suidas.
Ὥσπερ τις ἀνδριὰς ἀσάλευτος καὶ ἄκμων ἀνήλατος.
1 Sam. 2. 30.
θεοσέβεια.
Euſebius lib. 7. cap. 8.

The praiſe of the holy ſcriptures.

But now what pietie without truth? what truth? (what ſaving truth) without the word of God? what word of God (whereof we may be ſure) without the Scripture? The Scriptures we are commanded to ſearch, *John* 5. 39. *Iſa*. 8. 20. They are commended that ſearched and ſtudied them *Acts* 17. 11. *and* 8. 28. 29. They are reproved that were unskilfull in them, or ſlow to beleeve them *Matth*. 22. 29. *Luk*. 24. 25. They can make us wiſe unto ſalvation, 2 *Tim*. 3. 15. If we be ignorant, they will inſtruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in

S. Auguſt. confeſſ. lib. 8. c. 12.
S. Auguſt. de utilit. credendi cap. 6.
S. Hieron. ad Demetriad.
S. Cyrill 7. contra Julian.

heavineſſe, comfort us; if dull, quicken us; if cold, enflame us. *Tolle lege, Tolle lege*, Take up and reade, take up and reade the Scriptures, (for unto them was the direction) it was ſaid unto *S. Auguſtine* by a ſuppernaturall voice. *Whatſoever is in the Scriptures, beleeve me*, ſaith the ſame *S. Auguſtine, is high and divine; there is verily truth, and a doctrine moſt fit for the refreshing and renewing of mens mindes, and truely ſo tempered, that every one may draw from thence that which is ſufficient for him, if he come to draw with a devout and pious minde, as true religion requireth.* Thus *S. Auguſtine*. And *S Hierome*, *Ama Scripturas, & amabit te ſapientia, &c.* Love the Scriptures, and wiſdome will love thee. And *S. Cyrill* againſt *Julian*, *Even boyes that are bred up in the Scriptures, become moſt religious, &c.* But what mention we three or foure uſes of the Scriptutre, whereas whatſoever is to be beleeved or practiſed, or hoped for, is contained in them? or three or foure ſentences of the Fathers, ſince whoſoever is worthy the name of a Father, from Chriſts time downward, hath likewiſe written not onely of the riches, but alſo of the perfection of the Scripture? *I adore the fulneſſe of the Scripture*, ſaith *Tertullian* againſt **Hermogenes**. And again, to *Appelles* an heretick of the like ſtamp, he ſaith, *I do not admit that which thou bringeſt in* (or concludeſt) *of thine own* (head or ſtore, *de tuo*) without Scripture. So *S. Iuſtin Martyr* before him, *We muſt know by all means* (ſaith he) *that it is not lawfull* (or poſſible) *to learn* (any thing) *of God or of right pietie, ſave onely out of the Prophets, who teach us by divine inſpiration.* So *S. Baſil* after *Tertullian* *It is a manifeſt falling away from the faith, and a fault of preſumption, either to reject any of thoſe things that are written, or to bring in* (upon the head of them, ἐπεισάγειν) *any of thoſe things that* are not written. We omit to cite to the ſame effect, *S. Cyrill* Biſhop of *Jeruſalem* in his 4 *Catechiſ.* *S. Hierome* againſt *Helvidius*, *S. Auguſtine* in his third book againſt the letters of *Petilian*, and in very many other places of his works. Alſo we forbear to deſcend to later Fathers, becauſe we will not wearie the Reader. The Scriptures then being acknowledged to be ſo full and ſo perfect, how can we excuſe our ſelves of negligence, if we do not ſtudie them? of curioſitie, if we be not content with them? Men talk much of * εἰρεσιώνη, how many ſweet and goodly things it had hanging on it; of the Philoſophers ſtone, that it turneth copper into gold; of *Cornucopia*, that it had all things neceſſarie for food in it; of *Panaces* the herb, that it was good for all diſeaſes; of *Catholicon* the drug, that it is in ſtead of all purges; of *Vulcans* armour, that it was an armour of proof againſt all thruſts, and all blows, &c. Well, that which they falſly or vainly attributed to theſe things for bodily good, we may juſtly and with full meaſure aſcribe unto the Scripture, for ſpirituall. It is not onely an armour, but alſo an whole armourie of weapons, both offenſive and defenſive; whereby we may ſave our ſelves, and put the enemie to flight. It is not an herb, but a tree, or rather a whole paradiſe of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leaves for medicine. It is not a pot of *Manna*, or a cruſe of oyl, which were for memorie onely, or for a meals meat or two; but, as it were, a showre of heavenly bread ſufficient for a whole hoſt, be it never ſo great, and, as it were, a whole cellar full of oyl veſſels; whereby all our neceſſities may be provided for; and our debts diſcharged. In a word, it is a panarie of wholeſome food, againſt fenowed traditions; a phyſicians ſhop (*S. Baſil* calleth it) of preſervatives againſt poyſoned hereſies; a pandect of profitable laws, againſt rebellious ſpirits; a treaſurie of moſt coſtly jewels, againſt beggarly rudiments; finally, a fountain of moſt pure water ſpringing up to everlaſting life. And what marveil? The originall thereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy Spirit, not the wit of the Apoſtles or Prophets; the penmen ſuch as were ſanctified from the wombe, and endued with a principall portion of Gods Spirit; the matter veritie, piety, purity, uprightneſſe; the form, Gods word, Gods teſtimonie, Gods oracles, the word of truth, the word of ſalvation, &c. the effects, light of underſtanding, ſtableneſſe of perſwaſion, repentance from dead works, newneſſe of life, holineſſe, peace, joy in the holy Ghoſt; laſtly, the end and reward of the ſtudie thereof, fellowship with the ſaints, participation of the heavenly nature, fruition of an inheritance immortall, undefiled, and that never ſhall fade away: Happie is the man that delighteth in the Scripture, and thrice happie that meditateth in it day and night.

Tertul. adverſus Hermog. Tertul. de carne Chriſti Juſtin. περὶ ξένων περὶ ἐπάγω, ὅσον τε.
S. Baſil. περὶ πίστεως, ὑπερηφανίας κατηγορία.
* Εἰρεσιώνη σῦκα φέρει καὶ πίονας ἄρτους καὶ μέλι ἐν κοτύλῃ καὶ ἔλαιον &c.
An olive bough wrapped about with wooll whereupon did hang figs and hony in a pot, and oyl.
κοινὸν ἰατρεῖον. S. Baſil in Pſal. primum.

1 Cor. 14.

Translation neceſſarie.

But how ſhall men meditate in that which they cannot underſtand? How ſhall they underſtand that which is kept cloſe in an unkown tongue? as it is written, *Except I know the power of the voice, I ſhall be to him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian to me.* The Apoſtle excepteth no tongue; not **Hebrew** the ancienteſt, not *Greek* the moſt copious, not **Latine** the fineſt. Nature taught a naturall man to confeſſe, that all of us in thoſe tongues which we do not underſtand, are plainly deaf; we may turn the deaf eare unto them. The *Scythian* counted the *Athenian*, whom he did not underſtand, barbarous: ſo the *Romane* did the *Syrian*, and the *Jew*, (even **S. Hierome** himſelf calleth the *Hebrew* tongue barbarous, belike becauſe it was ſtrange to ſo many) ſo the Emperour of *Conſtantinople* calleth the *Latine* tongue barbarous, though Pope *Nicolas* do ſtorm at it: ſo the *Jews* long before *Chriſt*, called all other nations *Lognaſim*, which is little better than barbarous. Therefore as one complaineth that alwayes in the Senate of *Rome*, there was one or other that called for an Interpreter: ſo leſt the church be driven to the like exigent, it is neceſſarie to have tranſlations in a readineſſe. Tranſlation it is that openeth the window, to let in the light; that breaketh the ſhell, that we may eat the kernell; that putteth aſide the curtain, that we may look into the moſt holy place, that removeth the cover of the well, that we may come by the water; even as *Jacob* rolled away the ſtone form the mouth of the well, by which means the flocks of *Laban* were watered. Indeed without tranſlation into the vulgar tongue, the unlearned are but like children at *Jacobs* well (which was deep) without a bucket or ſomething to draw with: or as that perſon mentioned by Eſay, to whom when a ſealed book was delivered, with this motion. *Reade this, I pray thee*, he was fain to make this anſwer, *I cannot, for it is ſealed.*

Clem. Alex. 1 Strom. S. Hieronym. Damaſo. Michael Theophili fil. Tom. Conſil. ex edit. Petri Crab.
Cicero 5. de finibus.
Gen 29 10.
John 4. 11.
Iſa. 29. 11.

See S. Auguſt. lib. 12 contra Fauſt. cap. 32.

The tranſlation of the old teſtament out of the Hebrew into Greek.

While God would be known onely in *Jacob*, and have his name great in *Iſrael*, and in none other place; while the dew lay on *Gideons* fleece onely, and all the earth beſides was drie; then for one and the ſame people, which ſpake all of them the language of *Canaan*, that is, *Hebrew*, one and the ſame originall in *Hebrew* was ſufficient. But when the fulneſſe of time drew neare, that the Sunne of righteouſneſſe, the Sonne of God ſhould come into the world, whom God ordained to be a reconciliation through faith in his bloud, not of the *Jew* onely, but alſo of the *Greek*, yea, of all them that were ſcattered abroad; then lo, it pleaſed the Lord to ſtirre up the ſpirit of a *Greek* Prince (*Greek* for deſcent and language) even of *Ptolomee Philadelph* king of *Egypt*, to procure the tranſlating of the book of God out of *Hebrew* into *Greek*. This is the tranſlation of the *Seventie* interpreters, commonly ſo called, which prepared the way for our Saviour among the Gentiles by written preaching, as *S. John Baptiſt* did among the *Jews* by vocall. For the *Grecians* being deſirous of learning, were not wont to ſuffer books of worth to lie moulding in kings libraries, but had many of their ſervants, readie ſcribes, to copie them out, and ſo they were diſperſed and made common. Again, the *Greek* tongue was well kuown and made familiar to moſt inhabitants in *Aſia*, by reaſon of the conqueſts that there the *Grecians* had made, as alſo by the colonies, which thither they had ſent. For the ſame cauſes alſo it was well underſtood in many places of *Europe*, yea, and of *Afrik* too. Therefore the word of God being ſet forth in *Greek*, becometh hereby like a candle ſet upon a candleſtick, which giveth light to all that are in the houſe; or like a proclamation ſounded forth in the market place, which moſt men preſently take knowledge of; and therefore that language was fitteſt to contain the Scriptures, both for the firſt preachers of the Goſpel to appeal unto for witnes, and for the learners alſo of thoſe times to make ſearch and triall by. It is certain, that that tranſlation was not ſo ſound and ſo perfect, but that it needed in many places correction; and who had been ſo ſufficient for this work as the Apoſtles or apoſtolike men? Yet it ſeemed good to the holy Ghoſt and to them, to take that which they found, (the ſame being for the greateſt part true and ſufficient) rather than by making a new, in that new world and green age of the church, to expoſe themſelves to many exceptions and cavillations, as though they, made a tranſlation to ſerve their own turn; and therefore bearing witneſſe to themſelves, their witneſſe not to be regarded. This may be ſuppoſed to be ſome cauſe, why the tranſlation of the *Seventie* was allowed to paſſe for currant. Notwithſtanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after *Chriſt*, *Aquila* fell in hand with a new tranſlation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fifth and a ſixth edition, the authours whereof were not known. Theſe with the *Seventie* made up the *Hexapla*, and were worthily and to great purpoſe compiled together by *Origen*. Howbeit the edition of the *Seventie* went away with the credit, and therefore not onely was placed in the midſt by *Origen* (for the worth and excellencie thereof above the reſt, as *Epiphanius* gathereth) but alſo was uſed by the *Greek* Fathers for the ground and foundation of their commentaries: Yea, *Epiphanius* above named doth attribute ſo much unto it, that he holdeth the authours thereof not onely for interpreters, but alſo for Prophets in ſome reſpect: and *Juſtinian* the Emperour enjoyning the *Jews* his ſubjects to uſe eſpecially the tranſlation of the *Seventie*, rendreth this reaſon thereof, becauſe they were, as it were, enlightened with proheticall

Epiphan. de menſur. & ponderib.
See S. Auguſt. 2. de doctrin. Chriſtian. cap. 15.
Novelda. ax. 146.
Προφητικῆς ὥσπερ χάριτος περιλαμψάσης αὐτούς.

Iſa. 31. 3.

S. Hieron. de optimo gene. interpret.

call grace. Yet for all that, as the *Egyptians* are ſaid of the Prophet to be men and not God, and their horſes fleſh and not ſpirit: ſo it is evident, and *S. Hierome* affirmeth as much) that the *Seventie* were interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they ſtumbled and fell, one while through overſight, another while through ignorance; yea, ſometimes they may be noted to adde to the originall, and ſometimes to take from it; which made the Apoſtles to leave them many times, when they left the *Hebrew*, and to deliver the ſenſe thereof according to the truth of the word, as the Spirit gave them utterance. This may ſuffice touching the *Greek* tranſlations of the Old Teſtament.

Tranſlation out of Hebrew and Greek into Latine,

S. Auguſt. de doct. Chriſt. lib. 2. *cap.* 11.

There were alſo within a few hundred yeares after *Chriſt*, many tranſlations into the *Latine* tongue: for this tongue alſo was very fit to convey the law and the goſpel by, becauſe in thoſe times very many countreys of the Weſt, yea of the South, Eaſt, and North, ſpake or underſtood *Latine*, being made provinces to the *Romanes*. But now the *Latine* tranſlations were too many to be all good: for they were infinite (*Latini interpretes nullo modo numerari poſſunt*, ſaith S. *Auguſtine.*) Again, they were not out of the *Hebrew* fountain (we ſpeak of the *Latine* tranſlations of the Old Teſtament) but out of the *Greek* ſtream: therefore the *Greek* being not altogether cleare, the *Latine* derived from it muſt needs be muddy. This moved *S. Hierome*, a moſt learned Father, and the beſt linguiſt without controverſie, of his age, or of any that went before him, to undertake the tranſlating of the Old Teſtament out of the very fountains themſelves; which he performed with that evidence of great learning, judgement, induſtry, and faithfulneſſe, that he hath for ever bound the Church unto him in a debt of ſpeciall remembrance and thankfulneſſe.

The tranſlating of the ſcripture into the vulgar tongues.

S. Hieronym. Marcell Zoſim.
2 Kings. 7. 9.

S. Hieron. præf. in 4. *Euangel.*

S. Hieron. Saphronio. Six Sen. lib. 4. *Alphon. à Caſtro lib* 1. *cap.* 23.
S. Chryſoſt. in Ioan. cap. 1. *Hom.* 1.
Theodor. 5. *Therapeut.*
P. Diacon. lib 12.
Iſidor. in Chron. Goth. Sozom. lib. 6. *cap.* 37.
Vaſſeus in Chron. Hiſpan. Polydor. Virg. S. hiſtor. Anglorum teſtatur idem de Aluredo noſtro Aventin. lib. 4.
* *Circa annum.*
B Rhenan rerum German. lib. 2. *Beroald.*
Thuan.

Now though the Church were this furniſhed with *Greek* and *Latine* tranſlations, even before the faith of *Chriſt* was generally embraced in the Empire: (for the learned know, that even in *S. Hieromes* time, the Conſul of *Rome* and his wife were both Ethnicks, and about the ſame time the greateſt part of the Senate alſo) yet for all that the godly learned were not content to have the Scriptures in the language which themſelves underſtood, *Greek* and *Latine*, (as the good lepers were not content to fare well themſelves, but acquainted their neighbours with the ſtore that God had ſent, that they alſo might provide for themſelves) but alſo for the behoof and edifying of the unlearned which hungred and thirſted after righteouſneſſe, and had ſouls to be ſaved as well as they, they provided tranſlations into the vulgar for their countrey-men, inſomuch that moſt nations under heaven did ſhortly after their converſion, heare *Chriſt* ſpeaking unto them in their mother tongue, not by the voice of their miniſter onely, but alſo by the written word tranſlated. If any doubt hereof, he may be ſatisfied by examples enow, if enow will ſerve the turn. Firſt, *S Hierome* ſaith, *Multarum gentium linguis Scriptura antè tranſlata, docet falſe eſſe quæ addita ſunt, &c.* that is *The Scripture being tranſlated before in the languages of many nations, doth ſhew that thoſe things that were added* (by *Lucian* or *Heſychius*) *are falſe.* So *S Hierome* in that place. The ſame *Hierome* elſewhere affirmeth that he, the time was, had ſet forth the tranſlation of the *Seventie, ſuæ linguæ hominibus*; that is, for his countreymen of *Dalmatia*. Which words not onely *Eraſmus* doth underſtand to purport, that *S. Hierome* tranſlated the Scripture into the *Dalmatian* tongue; but alſo *Sixtus Senenſis*, and *Alphonſus à Caſtro* (that we ſpeak of no more) men not to be excepted againſt by them of *Rome*, do ingenuouſly confeſſe as much. So *S. Chryſoſtome* that lived in *S. Hieromes* time, giveth evidence with him: *The doctrine of S. John* (ſaith he) *did not in ſuch ſort* (as the Philoſophers did) *vaniſh away: but the Syrians, Egyptians, Indians, Perſians, Ethiopians, and infinite other nations being barbarous people, tranſlated it into their* (*mother*) *tongue, and have learned to be* (*true*) *Philoſophers*, he meaneth Chriſtians. To this may be added *Theodoret*, as next unto him, both for antiquitie, and for learning. His words be theſe, *Every countrey that is under the ſunne, is full of theſe words*, (of the Apoſtles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrew* tongue) *is turned not onely into the language of the Grecians, but alſo of the Romanes, and Egyptians, and Perſians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation uſeth.* So he. In like manner, *Ulpilas* is reported by *Paulus Diaconus* and *Iſidore* (and before them by *Sozomen*) to have tranſlated the Scriptures into the *Gothick* tongue: *Iohn* Biſhop of *Sevil* by *Vaſſeus*, to have turned them into *Arabick*, about the yeare of our Lord 717: *Beda* by *Ciſtertienſis*, to have turned a great part of them into *Saxon*: *Efnard* by *Trithemius*, to have abridged the French Pſalter, as *Beda* had done the *Hebrew*, about the yeare 800. King *Alured* by the ſaid *Ciſtertienſis*, to have turned the Pſalter into *Saxon*: *Methodius* by *Aventinus* (printed at *Ingolſtad* to have turned the Scriptures into *Sclavonian*: * *Valdo*, Biſhop of *Friſing* by *Beatus Rhenanus*, to have cauſed about that time, the Goſpels to be tranſlated into *Dutch* rithme, yet extant in the library of *Corbinian*: *Valdus* by divers to have turned them himſelf, or to have gotten them turned into *French*, about the yeare 1160: *Charles* the fifth of that name, ſurnamed *The wiſe*, to have cauſed them to be turned into *French* about 200 yeares after *Valdus* his time, of which tranſlation there be many copies yet extant, as witneſſeth *Beroaldus*. Much about that time, even in our *King Richard* the ſeconds dayes, *Iohn Treviſa* tranſlated them into *Engliſh* and many Engliſh bibles in written hand are yet to be ſeen with divers, tranſlated, as it is very probable, in that age. So the *Syrian* tranſlation of the New Teſtament is in moſt learned mens libraries, of *Widminſtadius* his ſetting forth; and the Pſalter in *Arabick* is with many, of *Auguſtinus Nebienſis* ſetting forth. So *Poſtel* affirmeth, that in his travell he ſaw the Goſpels in the *Ethiopian* tongue: And *Ambroſe Theſius* alledgeth the Pſalter of the *Indians*, which he teſtifieth to have been ſet forth by *Potken* in *Syrian* characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radevil* in *Polonie*, or by the Lord *Ungnadius* in the Emperours dominion, but hath been thought upon, and put in practiſe of old, even from the firſt times of the converſion of any nation: no doubt, becauſe it was eſteemed moſt profitable, to cauſe faith to grow in mens hearts the ſooner, and to make them to be able to ſay with the words of the Pſalme, *As we have heard, ſo we have ſeen.*

The unwillingneſſe of our chief adverſaries, that the ſcriptures ſhould be divulged in the mother tongue, &c

Δῶρον ἄδωρον κοὐκ ὀνήσιμον.
Sophocles

See the obſervation (ſet forth by Clement his authority) upon the fourth rule of Pius the 4. his making in the Index, *lib. prohib. pag.* 15. *verſ.* 5.

Tertul. de reſur. carnis.

Joh. 3. 20.

Now the Church of *Rome* would ſeem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in the mother tongue: but indeed it is a gift, not deſerving to be called a gift, an unprofitable gift: they muſt firſt get a licence in writing before they may uſe them; and to get that, they muſt approve themſelves to their Confeſſor, that is, to be ſuch as are, if not frozen in the dregs, yet ſowred with the leaven of their ſuperſtition. Howbeit is ſeemed too much to *Clement* the eighth, that there ſhould be any licence granted to have them in the vulgar tongue, and therefore he overruleth and fruſtrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture (*Lucifugæ Scripturarum*, as *Tertullian* ſpeaketh) that they will not truſt the people with it, no not, as it is ſet forth by their own ſworn men, no not with the licence of their own Biſhops and Inquiſitours. Yea, ſo unwilling they are to communicate the Scriptures to the peoples underſtanding in any ſort, that they are not aſhamed to confeſſe, that we forced them to tranſlate it into *Engliſh* againſt their wills. This ſeemeth to argue a bad cauſe, or a bad conſcience, or both. Sure we are, that it is not he that hath good gold, that is afraid to bring it to the touch-ſtone, but he that hath the counterfeit; neither is it the true man that ſhunneth the light, but the malefactour, leſt his deeds ſhould be reproved; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard brought in place, but he that uſeth deceit. But we will let them alone for this fault, and return to tranſlation.

The ſpeeches and reaſons, both of our brethren, and of our adverſaries againſt this work.

Pſal. 48. 8.

S. Iren. lib. 3. *cap.* 19.

Neh. 4. 2, 3.

S. Hieron Apolog. adverſ. Ruffin.

Many mens mouthes have been open a good while (and yet are not ſtopped) with ſpeeches about the tranſlation ſo long in hand, or rather peruſals of tranſlations made before: and aſk what may be the reaſon, what the neceſſitie of the employment: Hath the Church been deceived, ſay they, all this while? Hath her ſweet bread been mingled with leaven, her ſilver with droſſe, her wine with water, her milk with lime? (*Lacte gypſum malè miſcetur*, ſaith *S. Ireny*) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cauſe to be offended, and to complain, yet that we had none. Hath the nurſe holden out the breaſt and nothing but winde in it? Hath the bread been delivered by the Fathers of the Church, and the ſame proved to be *lapidoſus*, as *Seneca* ſpeaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Alſo the adverſaries of *Judah* and *Jeruſalem*, like *Sanballat* in *Nehemiah*, mock as we heare, both at the work and workmen, ſaying, *What do theſe weak Jews, &c. will they make the ſtones whole again out of the heaps of duſt which are burnt? although they build, yet if a fox go up, he ſhall even break down their ſtone wall.* Was their tranſlation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popiſh Romaniſts) alwayes go in jeopardie, for refuſing to go to heare it? Nay if it muſt be tranſlated into *Engliſh*, Catholicks are fitteſt to do it. They have learning, and they know when a thing is well, they can *manum de tabula*. We will anſwer them both briefly: And the former, being brethren, thus with *S Hierome*, *Damnamus veteres? Minime, ſed poſt priorum ſtudia in domo Domini quod poſſumus laboramus*, That is, *Do we condemne the ancient? In no caſe: but after the endeavours of them that were before us, we* *take the beſt pains we can in the houſe of God.* As if he ſaid, Being provoked by the example of the learned that lived before my time. I have thought it my dutie, to aſſay whether my talent in the knowledge of the tongues, may be profitable in any meaſure to Gods Church, leſt I ſhould ſeem to have laboured in them in vain, and leſt I ſhould be thought to glorie in men, (although ancient) above that which was in them. Thus ***S. Hierome*** may be thought to ſpeak.

A ſatisfaction to our brethren.

And to the ſame effect ſay we, that we are ſo farre off from condemning any of their labours that travelled before us in this kinde, either in this land or beyond ſea, either in K ***Henries*** time, or K. ***Edwards*** (if there were any tranſlation, or correction of a tranſlation in his time) or Qu. ***Eliſabeths*** of ever renowned memorie, that we acknowledge them to have been raiſed up of God, for the building and furniſhing of his Church, and that they deſerve to be had of us and of poſteritie in everlaſting remembrance. The judgement of ***Ariſtotle*** is worthy and well known: ***If Timotheus had not been, we had not had much ſweet muſick: but if Phrynis*** (***Timotheus*** his maſter) ***had not been, we had not had Timotheus.*** Therefore bleſſed be they, and moſt honoured be their name, that break the ice, and give the onſet upon that which helpeth forwards to the ſaving of ſouls. Now what can be more available thereto, than to deliver Gods book unto Gods people in a tongue which they underſtand? Since of an hidden treaſure, and of a fountain that is ſealed, there is no profit, as ***Ptolomée Philadelph*** wrote to the Rabbins or maſters of the Jews, as witneſſeth ***Epiphanius***: and as ***S. Auguſtine*** ſaith, ***A man had rather be with his dog than with a ſtranger*** (whoſe tongue is ſtrange unto him.) Yet for all that, as nothing is begun and perfected at the ſame time, and the latter thoughts are thought to be the wiſer: ſo, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left ſo good; no man, we are ſure, hath cauſe to miſlike us; they, we perſwade our ſelves, if they were alive, would thank us. The vintage of ***Abiezer***, that ſtrake the ſtroke: yet the gleaning of grapes of ***Ephraim*** was not to be deſpiſed. See ***Judges*** 8. 2. ***Joaſh*** the king of ***Iſrael*** did not ſatisfie himſelf, till he had ſmitten the ground three times; and yet he offended the Prophet, for giving over then. ***Aquila***, of whom we ſpake before, tranſlated the bible as carefully, and as skifully as he could; and yet he thought good to go over it again, and then it got the credit with the ***Jews***, to be called κατ' ἀκρίβειαν, that is, accurately done, as ***S. Hierome*** witneſſeth. How many books of profane learning have been gone over again and again, by the ſame tranſlatours, by others! Of one and the ſame book of ***Ariſtotles*** Ethicks, there are extant not ſo few as ſix or ſeven ſeverall tranſlations. Now if this coſt may be beſtowed upon the gourd, which affordeth us a little ſhade, and which to day flouriſheth, but to morrow is cut down; what may we beſtow, nay what ought we not to beſtow upon the vine, the fruit whereof maketh glad the conſcience of man, and the ſtemme whereof abideth for ever? And this is the word of God which we tranſlate. ***What is the chaffe to the wheat, ſaith the Lord? Tanti vitreum, quanti verum margaritum*** (ſaith ***Tertullian***) if a toy of glaſſe be of that reckoning with us, how ought we to value the true pearl! Therefore let no mans eye be evil, becauſe his Majeſties is good; neither let any be grieved, that we have a Prince that ſeeketh the increaſe of the ſpirituall wealth of ***Iſrael***; let ***Sanballats*** and ***Tobiahs*** do ſo, (which therefore do bear their juſt reproof) but let us rather bleſſe God from the ground of our heart, for working this religious care in him, to have the tranſlations of the bible maturely conſidered of and examined. For by this means it cometh to paſſe, that whatſoever is found alreadie (and all is found for ſubſtance, in one or other of our editions, and the worſt of ours farre better than their authentick vulgar) the ſame will ſhine as gold more brightly, being rubbed and poliſhed; alſo, if any thing be halting, or ſuperfluous, or not ſo agreable to the originall, the ſame may be corrected, and the truth ſet in place. And what can the King command to be done, that will bring him more true honour than this? and wherein could they that have been ſet a work, approve their dutie to the King, yea their obedience to God, and love to his Saints more, than by yeelding their ſervice, and all that is within them, for the furniſhing of the work? But beſides all this, they were the principall motives of it, and therefore ought leaſt to quarrell it. For the very hiſtoricall truth is, that upon the importunate petitions of the Puritanes, at his Majeſties coming to this crown, the conference at ***Hampton*** Court having been appointed for hearing their complaints: when by force of reaſon they were put from all other grounds, they had recourſe at the laſt, to this ſhift, that they could not with good conſcience ſubſcribe to the Communion book, ſince it maintained the bible as it was there tranſlated, which was, as they ſaid, a moſt corrupted tranſlation. And although this was judged to be but a very poore and emptie ſhift, yet even hereupon did his Majeſtie begin to bethink himſelf of the good that might enſue by a new tranſlation, and preſently after gave order for this tranſlation which is now preſented unto thee. This much to ſatisfie our ſcrupulous brethren.

Ariſt. 2. metaphyſ. cap. 1.

S. Epiphan. loco ante citato. S. Auguſt. lib. 19. de civit. Dei cap. 7.

Judg. 8. 2.

2 King. 13. 18, 19.

S. Hierom. in Ezech. cap. 3.

Jer. 23 28.

Tertul. ad Martyr. Si tanti vilißimum vitrum, quanti pretioſiſſimum margaritum. Hier. ad Salvin.

An anſwer to the imputation of our adverſaries.

Now to the latter we anſwer, That we do not denie, nay we affirm and avow, that the very meaneſt tranſlation of the bible in ***Engliſh***, ſet forth by men of our profeſſion (for we have ſeen none of theirs of the whole bible as yet) containeth the word of God, nay, is the word of God. As the Kings ſpeech which he uttered in Parliament, being tranſlated into ***French, Dutch, Italian***, and ***Latine***, is ſtill the King ſpeech, though it be not interpreted by every tranſlatour with the like grace, nor peradventure ſo fitly for phraſe, nor ſo expreſly for ſenſe, every where. For it is confeſſed, that things are to take their denomination of the greater part; and a naturall man could ſay, ***Verùm ubi multa nitent in carmine, non ego paucis offendor maculis***, *&c.* A man may be counted a vertuous man, though he have made many ſlips in his life, (elſe there were none vertuous, for ***in many things we offend all***) alſo a comely man and lovely, though he have ſome warts upon his hand; yea, not onely freckels upon his face, but alſo ſcarres. No cauſe therefore why the word tranſlated ſhould be denied to be the word, or forbidden to be currant, notwithſtanding that ſome imperfections and blemiſhes may be noted in the ſetting forth of it. For what ever was perfect under the ſunne, where Apoſtles or apoſtolike men, that is, men endued with an extraordinary meaſure of Gods Spirit, and priviledged with the priviledge of infaillibilitie had not their hand? The Romaniſts therefore in refuſing to hear, and daring to burn the word tranſlated, did no leſſe than deſpite the Spirit of grace, from whom orginally it proceeded, and whoſe ſenſe and meaning, as well as mans weakneſſe would enable, it did expreſſe: Judge by an example or two. ***Plutarch*** writeth, that after that ***Rome*** had been burnt by the ***Gauls***, they fell ſoon to build it again: but doing it in haſte, they did not caſt the ſtreets, nor proportion the houſes in ſuch comely faſhion, as had been moſt ſightly and convenient: was ***Catiline*** therefore an honeſt man, or a good patriot, that ſought to bring it to a combuſtion? or ***Nero*** a good Prince, that did indeed ſet it on fire? So, by the ſtory of ***Ezra***, and the propheſie of ***Haggai*** it may be gathered, that the temple built by ***Zerubbabel*** after the return from ***Babylon***, was by no means to be compared to the former built by ***Solomon*** (for they that remembred the former, wept when they conſidered the later) notwithſtanding, might this later either have been abhorred and forſaken by the ***Jews***, or profaned by the ***Greeks***? The like we are to think of tranſlations. The tranſlation of the ***Seventie*** diſſenteth from the Original in many places, neither doth it come near it, for perſpicuity, gravitie, majeſtie; yet which of the Apoſtles did condemne it? Condemn it? nay, they uſed it, (as it is apparent, and as ***S. Hierome*** and moſt learned men do confeſſe) which they would not have done, nor by their example of uſing of it, ſo grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their ſecond defence of their vilifying and abuſing of the ***Engliſh*** bibles, or ſome pieces thereof, which they meet with, for that heretikes (forſooth) were the authours of the tranſlations, (heretikes they call us by the ſame right that they call themſelves catholikes, both being wrong) we marvell what divinity taught them ſo. We are ſure ***Tertullian*** was of another minde: ***Ex perſonis probamus fidem, an ex fide perſonas?*** Do we trie mens faith by their perſons? we ſhould trie their perſons by their faith. Alſo ***S. Auguſtine*** was of another minde: for he lighting upon certain rules made by ***Tychonius*** a ***Donatiſt***, for the better underſtanding of the word, was not aſhamed to make uſe of them, yea, to inſert them into his own book, with giving commendation to them ſo far forth as they were worthy to be commended, as is to be ſeen in ***S. Auguſtines*** third book ***de Doctr. Chriſt.*** To be ſhort, ***Origen***, and the whole Church of God for certain hundred yeares, were of another minde: for they were ſo farre from treading under foot (much more from burning) the tranſlation of ***Aquila*** a Proſelyte, that is, one that had turned ***Jew***, of ***Symmachus*** and ***Theodotion***, both ***Ebionites***, that is, moſt vile heretikes, that they joyned them together with the ***Hebrew*** Original, and the tranſlation of the ***Seventie*** (as hath been before ſignified out of ***Epiphanius***) and ſet them forth openly to be conſidered of, and peruſed by all. But we weary the unlearned, who need not know ſo much; and trouble the learned, who know it alreadie.

Horace.

James 3. 2.

Plutarch. in Camillo.

Ezra. 3. 12.

Tertull. de præſcript. contra hæreſes.

S. Auguſt. 3. de doct. Chriſt. cap. 30.

Yet before we end, we muſt anſwer a third cavill and objection of theirs againſt us, for altering and amending our tranſlations ſo oft, wherein truely they deal hardly and ſtrangely with us. For to whom ever was it imputed for a fault (by ſuch as were wiſe) to go over that which he had done, and to amend it where he ſaw cauſe? ***S. Auguſtine*** was not afraid

S. Auguſt. Epiſt. 9.

S. Aug. lib. Retractat. Video interdum vitia mea. S. Aug. Epiſt. 8.

Durand. lib. 5. cap. 2.

Horat.

Galat. 4. 16.

Sixtus Senen.

Heb. 7. 11. and 8. 7.

Sixtus 5. praef. fixa bibliis.

afraid to exhort *S. Hierome* to a *Palinodia* or recantation: the ſame *S. Auguſtine* was not aſhamed to retract, we might ſay, revoke, many things that had paſſed him, and doth even glorie that he ſeeth his infirmities. If we will be ſonnes of the truth, we muſt conſider what it ſpeaketh, and trample upon our own credit, yea, and upon other mens too, if either be any way an hinderance to it. This to the cauſe. Then to the perſons we ſay, that of all men they ought to be moſt ſilent in this caſe. For what varieties have they, and what alterations have they made, not onely of their ſervice-books, porteſſes, and breviaries, but alſo of their *Latine* tranſlation! The ſervice-book ſuppoſed to be made by *S. Ambroſe* (*Officium Ambroſianum*) was a great while in ſpeciall uſe and requeſt: but Pope *Hadrian* calling a councell with the aid of *Charles* the Emperour, aboliſhed it, yea, burnt it, and commanded the ſervice book of *S. Gregorie* univerſally to be uſed. *Officium Gregorianum* gets by this means to be in credit; but doth it continue without change or altering? No, the very *Romane* ſervice was of two faſhions; the new faſhion, and the old, (the one uſed in one church, the other in another) as is to be ſeen in *Pamelius* a Romaniſt, his preface before *Micrologus*. The ſame *Pamelius* reporteth out of *Radulphus de Rivo*, that about the yeare of our Lord 1277, Pope *Nicolaes* the third removed out of the churches of *Rome*, the more ancient books (of ſervice) and brought into uſe the miſſals of the Friars Minorites, and commanded them to be obſerved there; inſomuch that about an hundred yeares after, when the abovenamed *Radulphus* happened to be at *Rome*, he found all the books to be new, of the new ſtamp. Neither was there this chopping and changing in the more ancient times onely, but alſo of late: *Pius Quintus* himſelf confeſſeth, that every biſhoprick almoſt had a peculiar kinde of ſervice, moſt unlike to that which others had; which moved him to aboliſh all other breviaries, though never ſo ancient, and priviledged and publiſhed by Biſhops in their dioceſſes, and to eſtabliſh and ratifie that onely which was of his own ſetting forth, in the yeare 1568. Now when the Father of their Church, who gladly would heal the ſore of the daughter of his people ſoftly and ſleightly, and make the beſt of it, findeth ſo great fault with them for their ods and jarring, we hope the children have no great cauſe to vaunt of their uniformitie. But the difference that appeareth between our tranſlations, and our often correcting of them, is the thing that we are ſpecially charged with; let us ſee therefore whether they themſelves be without fault this way, (if it be to be counted a fault, to correct) and whether they be fit men to throw ſtones at us: *O tandem major parcas inſane minori*: they that are leſſe ſound themſelves, ought not to object infirmities to others If we ſhould tell them that *Valla, Stapulenſis, Eraſmus*, and *Vives*, found fault with their vulgar tranſlation, and conſequently wiſhed the ſame to be mended, or a new one to be made; they would anſwer peradventure that we produced their enemies for witneſſes againſt them; albeit, they were in no other ſort enemies, than as *S. Paul* was to the *Galatians*, for telling them the truth: and it were to be wiſhed, that they had dared to tell it them plainlier and oftener. But what will they ſay to this, that Pope *Leo* the tenth allowed *Eraſmus* tranſlation of the New Teſtament, ſo much different from the vulgar, by his apoſtolike letter and bull: That the ſame *Leo* exhorted *Pagnin* to tranſlate the whole Bible, and bare whatſoever charges was neceſſarie for the work? Surely, as the Apoſtle reaſoneth to the *Hebrews*, that *if the former Law and Teſtament had been ſufficient, there had been no need of the latter*: ſo we may ſay, that if the old vulgar had been in all points allowable, to ſmall purpoſe had labour and charges been undergone, about framing of a new. If they ſay, it was one Popes private opinion, and that he conſulted onely himſelf; then we are able to go further with them, and to averre, that more of their chief men of all ſorts, even their own *Trent* champions, *Paiva* and *Vega*, and their own inquiſitor *Hieronymus ab Oleaſtro*, and their own Biſhop *Iſidorus Clarius*, and their own Cardinal *Thomas a vio Cajetan*, do either make new tranſlations themſelves, or follow new ones of other mens making, or note the vulgar interpreter for halting, none of them fear to diſſent from him, nor yet to except againſt him. And call they this an uniform tenour of Text and judgement about the text, ſo many of their worthies diſclaiming the now received conceit; Nay, we will yet come nearer the quick: doth not their *Paris* edition differ from the *Lovain*. and *Hentenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confeſſe, that certain Catholikes (he meaneth certain of his own ſide) were in ſuch an humour of tranſlating the Scriptures into *Latine*, that Satan taking occaſion by them, though they of no ſuch matter, did ſtrive what he could, out of ſo uncertain and manifold a varietie of tranſlations, ſo to mingle all things, that nothing might ſeem to be left certain and firm in them? &c. Nay further, did not the ſame *Sixtus* ordain by an inviolable decree, and that with the counſel and conſent of his Cardinals, that the *Latine* edition of the Old and New Teſtament, which the councel of *Trent* would have to be authentick, is the ſame without controverſie which he then ſet forth, being diligently corrected and printed in the printing-houſe of *Vatican*? Thus *Sixtus* in his preface before his Bible. And yet *Clement* the 8 his immediate ſucceſſour to account of, publiſheth another edition of the Bible, containing in it infinite differences from that of *Sixtus*, (and many of them weighty and material) and yet this muſt be authentick by all means. What is to have the faith of our glorious Lord *Jeſus Chriſt* with yea and nay, if this be not? Again, what is ſweet harmonie and conſent, if this be? Therefore, as *Demaratus* of *Corinth* adviſed a great King, before he talked of the diſſentions among the *Grecians*, to compoſe his domeſtick broils (for at that time his queen and his ſonne and heir were at deadly furie with him) ſo all the while that our adverſaries do make ſo many and ſo various editions themſelves, and do jarre ſo much about the worth and authority of them, they can with no ſhew of equitie challenge us for changing and correcting.

The purpoſe of the tranſlatours, with their number, furniture, care, &c.

Nazianzen. εἰς ρ'. ἐπισκό. παρ.

Idem in Apologet.

S. Auguſt. lib. 11. Confeſs cap. 2.

S. Aug. 3. de doct. c. 3. &c.

S. Hieron. ad Suniam & Fretel.

S. Hieron. ad Lucinium.

Diſt. 9. ut veterum. Joſeph. Antiq. lib. 12.

S. Hieron. ad Pammac. pro lib. adverſ. Iovinian.

πρωτόπειροι.

φιλεῖ γὰρ ὀκνεῖν πρᾶγμ' ἀνὴρ πράσσων μέγα.

Sophocl. in Elect.

But it is high time to leave them, and to ſhew in brief what we propoſed to our ſelves, and what courſe we held in this our peruſall and ſurvey of the Bible. Truely (good Chriſtian Reader) we never thought from the beginning, that we ſhould need to make a new tranſlation, nor yet to make of a bad one a good one, (for then the imputation of *Sixtus* had been true in ſome ſort, that our people had been fed with gall of dragons in ſtead of wine, with wheat in ſtead of milk) but to make a good one better, or out of many good ones, one principall good one, not juſtly to be excepted againſt; that hath been our endeavour, that our mark. To that purpoſe there were many choſen, that were greater in other mens eyes than in their own, and that ſought the truth rather than their own praiſe. Again, they came or were thought to come to the work, not *exercendi cauſâ*, (as one ſaith) but *exercitati*, that is, learned, not to learn: For the chief overſeer and ἐργοδιώκτης under his Majeſty, to whom not only we, but alſo our whole church was much bound, knew by his wiſdome, which thing alſo *Nazianzen* taught ſo long ago, that it is a prepoſterous order to teach firſt, and to learn after; yea that τὸ ἐν πίθῳ κεραμείαν μανθάνειν, to learn ad practiſe together, is neither commendable for the workman, nor ſafe for the work. Therefore ſuch were thought upon, as could ſay modeſtly with *S. Hierome*, *Et Hebræum ſermonem ex parte didicimus, & in Latino penè ab ipſis incunabilis, &c. detriti ſumus; Both we have learned the Hebrew tongue in part, and in the Latine we have been exerciſed almoſt from our very cradle.* *S. Hierome* maketh no mention of the *Greek* tongue, wherein yet he did excell; becauſe he tranſlated not the Old Teſtament out of *Greek*, but out of *Hebrew*. And in what ſort did theſe aſſemble? In the truſt of their own knowledge, or of their ſharpneſſe of wit, or deepneſſe of judgement, as it were in an arm of fleſh? At no hand. They truſted in him that hath the key of *David*, opening and no man ſhutting; they prayed to the Lord the Father of our Lord, to the effect that *S. Auguſtine* did; *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion did they aſſemble together; not too many, leſt one ſhould trouble another; and yet many, leſt many things haply might eſcape them. If you ask what they had before them, truely it was the *Hebrew* text of the old Teſtament, the *Greek* of the New. Theſe are the two golden pipes, or rather conduits, where-through the olive branches empty themſelves into the gold. *S. Auguſtine* calleth them precedent, originall tongues; *S. Hierome*, fountains. The ſame *S. Hierome* affirmeth, and *Gratian* hath not ſpared to put it into his Decree, that *as the credit of the old books* (he meaneth of the Old Teſtament) *is to be tried by the Hebrew volumes, ſo of the New by the Greek tongue*, he meaneth by the Originall *Greek*. If truth be to be tried by theſe tongues, then whence ſhould a tranſlation be made, but out of them? Theſe tongues therefore, the Scriptures we ſay in thoſe tongues, we ſet before us to tranſlate, being the tongues wherein God was pleaſed to ſpeak to his Church by his Prophets and Apoſtles. Neither did we run over the work with that poſting haſte that the *Septuagint* did, if that be true which is reported of them, that they finiſhed it in ſeventie two dayes; neither were we barred or hindered from going over it again, having once done it, like *S. Hierome*, if that be true which himſelf reporteth, that he could no ſooner write any thing, but preſently it was caught from him, and publiſhed, and he could not have leave to mend it: neither, to be ſhort, were we the firſt that fell in hand with tranſlating the Scripture into *Engliſh*, and conſequently deſtitute of former helps, as it is written of *Origen*, that he was the firſt in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvell, if he overſhot himſelf many times. None of theſe things: the work hath not been hudled up in ſeventy two dayes, but hath coſt the workmen, as light as it ſeemeth, the pains of twice ſeven times ſeventy two dayes and more.

Matters of ſuch weight and conſequence are to be ſpeeded with maturitie: for in a buſineſſe of moment a man feareth not the blame of convenient ſlackeneſſe. Neither did we think much to conſult the tranſlatours or commentatours ***Chaldee, Hebrew, Syrian, Greek,*** or ***Latine,*** no nor the ***Spaniſh, French, Italian,*** or ***Dutch;*** neither did we diſdan to reviſe that which we had done, and to bring back to the anvil that which we had hammered: but having and uſing as great helps as were needfull and fearing no reproch for ſlowneſſe, nor coveting praiſe for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that paſſe that you ſee.

Some peradventure would have no varietie of ſenſes to be ſet in the margine, leſt the authoritie of the Scriptures for deciding of controverſies by that ſhew of uncertaintie, ſhould ſomewhat be ſhaken. But we hold their judgement not to be ſo ſound in this point. For though, ***Whatſoever things are neceſſarie, are manifeſt,*** as *S. Chryſoſtome* ſaith: and as *S. Auguſtine.* ***In thoſe things that are plainly ſet down in the Scriptures, all ſuch matters are found that concern faith, hope, and charitie:*** Yet for all that it cannot be diſſembled, that partly to exerciſe and whet our wits, partly to wean the curious from loathing of them for their every where plainneſſe, partly alſo to ſtirre up our devotion to crave the aſſiſtance of Gods Spirit by prayer, and laſtly, that we might be forward to ſeek aid of our brethren by conference, and never ſcorn thoſe that be not in all reſpects ſo compleat as they ſhould be, being to ſeek in many things our ſelves, it hath pleaſed God in his divine providence, here and there to ſcatter words and ſentences of that difficultie and doubtfulneſſe, not in doctrinall points that concern ſalvation (for in ſuch it hath been vouched that the Scriptures are plain) but in matters of leſſe moment, that fearfulnes would better beſeem us than confidence, and if we will reſolve, to reſolve upon modeſtie with *S: Auguſtine,* (though not in this ſame caſe altogether, yet upon the ſame ground) ***Melius eſt dubitare de occultis, quàm litigare de incertis:*** It is better to make doubt of thoſe things which are ſecret, than to ſtrive about thoſe things that are uncertain. There be many words in the Scriptures which be never found there but once, (having neither brother nor neighbour, as the ***Hebrew*** ſpeak) ſo that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beaſts, and precious ſtones, &c. concerning which the ***Hebrews*** themſelves are ſo divided among themſelves for judgement, that they may ſeem to have defined this or that, rather becauſe they would ſay ſomething, than becauſe they were ſure of that which they ſaid, as ***S. Hierome*** ſomewhere ſaith of the ***Septuagint.*** Now in ſuch a caſe, doth not a margine do well to admoniſh the Reader to ſeek further, and not to conclude or dogmatize upon this or that peremtorily? For as it is a fault of incredulitie, to doubt of thoſe things that are evident; ſo to determine of ſuch things as the Spirit of God hath left (even in the judgement of the judicious) queſtionable, can be no leſſe than preſumption. Therefore as *S. Auguſtine* ſaith, that varietie of tranſlations is profitable for the finding out of the ſenſe of Scriptures, ſo diverſitie of ſignification & ſenſe in the margine, where the text is not ſo clear, muſt needs do good; yea, is neceſſarie as we are perſwaded. We know that ***Sixtus Quintus*** expreſly forbiddeth that any varietie of reading of their vulgar edition, ſhould be put in the margine (which though it be not altogether the ſame thing to that we have in hand, yet it looketh that way) but we think he hath not all of his own ſide his favourers, for this conceit. They that are wiſe had rather have their judgements at liberrie in differences of readings, than to be captivated to one, when it may be the other. If they were ſure that their high prieſt had all laws ſhut up in his breaſt, as ***Paul*** the ſecond bragged, and that he were as free from errour by ſpeciall priviledge, as the Dictators of ***Rome*** were made by law inviolable, it were another matter; then his word were an oracle, his opinion a deciſion. But the eyes of the world are now open, God be thanked, and have been a great while, they finde that he is ſubject to the ſame affections and infirmities that others be, that his bodie is ſubject to wounds, and therefore ſo much as he proveth, not as much as he claimeth, they grant and embrace.

Reaſons moving us to ſet diverſity of ſenſes in the margine, where there is great probability for each.

πάντα τὰ ἀναγκαῖα δῆλα.
S. Chryſoſt. in 2 Theſ. cap. 2.
S. Aug. 2. de doct. Chriſt. c. 9.
S. Aug. lib. 8. *de Gen. ad liter. cap.* 5.
ἅπαξ λεγόμενα.
Hier. in Ezek. cap. 3.
S. Aug. de doct. Chriſt. c. 14.
Sixtus 5. *præf. Bibl.*
Plat. in Paulo ſecundo.
ὁμοιοπαθὴς τρωτός γ' οἱ, χρὼς ἐςι.

Another thing we think good to admoniſh thee of (gentle reader) that we have not tied our ſelves to an uniformity of phraſing, or to an identitie of words, as ſome peradventure would wiſh that we had done, becauſe they obſerve, that ſome learned men ſomewhere, have been as exact as they could that way. Truely that we might not vary from the ſenſe of that which we had tranſlated before, if the word ſignified the ſame thing in both places (for, there be ſome words that be not of the ſame ſenſe every where) we were eſpecially carefull, and made a conſcience, according to our dutie. But that we ſhould expreſſe the ſame notion in the ſame particular word; as for example, if we tranſlate the ***Hebrew*** or ***Greek*** word once by ***purpoſe,*** never to call it ***intent;*** if one where ***journeying,*** never ***travelling;*** if one where ***think,*** never ***ſuppoſe;*** if one where ***pain,*** never ***ache;*** if one where ***joy,*** never ***gladneſſe,*** &c. Thus to mince the matter, we thought to ſavour more of curioſitie than wiſdome, and that rather it would breed ſcorn in the Atheiſt, than bring profit to the godly reader. For is the kingdome of God become words or ſyllables? why ſhould we be in bondage to them if we may be free? uſe one preciſely, when we may uſe another no leſſe fit, as commodiouſly? A godly Father in the primitive time ſhewed himſelf greatly moved that one of new fangleneſſe called κεράββατον, σκίμπους, though the difference be little or none; and another reporteth, that he was much abuſed for turning ***cucurbita*** (to which reading the people had been uſed) into ***hedera.*** Now if this happen in better times, and upon ſo ſmall occaſions, we might juſtly fear hard cenſure if generally we ſhould make verball and unneceſſarie changings. We might alſo be charged (by ſcoffers) with ſome unequall dealing towards a great number of good ***Engliſh*** words. For as it is written of a certain great Philoſopher, that he ſhould ſay, that thoſe logs were happy that were made images to be worſhipped; for their fellows, as good as they, lay for blocks behinde the fire: ſo if we ſhould ſay, as it were, unto certain words, Stand up higher, have a place in the Bible alwayes; and to others of like qualitie, Get ye hence, be baniſhed for ever; we might be taxed peradventure with *S. James* his words, namely, ***To be partiall in our ſelves, and judges of evil thoughts.*** Adde hereunto that niceneſſe in words was alwayes counted the next ſtep to trifling, and ſo was to be curious about names too: alſo that we cannot follow a better pattern for elocution than God himſelf; therefore he uſing divers words, in his holy writ, and indifferently for one thing in nature: we, if we will not be ſuperſtitious, may uſe the ſame libertie in our ***Engliſh*** verſions out of ***Hebrew*** and ***Greek,*** for that copie or ſtore that he hath given us. Laſtly, we have on the one ſide avoided the ſcrupuloſitie of the Puritanes, who leave the old Eccleſiaſticall words, and betake them to other, as when they put ***waſhing*** for ***baptiſme,*** and ***congregation*** in ſtead of ***Church:*** as alſo on the other ſide, we have ſhunned the obſcuritie of the Papiſts, in their ***azymes, tunike, rationall, holocauſts, prepuce, paſch,*** and a number of ſuch like, whereof their late tranſlation is full, and that of purpoſe to darken the ſenſe, that ſince they muſt needs tranſlate the Bible, yet by the language thereof, it may be kept from being underſtood. But we deſire that the Scripture may ſpeak like it ſelf, as in the language of ***Canaan,*** that it may be underſtood even of the very vulgar.

Reaſons inducing us not to ſtand curiouſly upon an identitie of phraſing.

πολύσημα.
Abed.
Niceph. Caliſt. lib. 8. *cap.* 42.
S. Hieron. in 4. *Jonæ.* See *S. Aug. epiſt.* 10.
λεπτολογία. ἀδολεσχία. τὸ σπουδάζειν ἐπὶ ὀνόμασι.
See *Euſeb.* προπαρασκευ. *lib.* 12. *ex Platon.*

Many other things we might give thee warning of (gentle reader) if we had not exceeded the meaſure of a preface already. It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the ſcales from our eyes, the vail from our hearts, opening our wits that we may underſtand his word, enlarging our hearts, yea correcting our affections that we may love it above gold and ſilver, yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; do not caſt earth into them with the Philiſtines, neither preferre broken pits before them with the wicked Jews. Others have laboured, and you may enter into their labours. O receive not ſo great things in vain: O deſpiſe not ſo great ſalvation. Be not like ſwine to tread under foot ſo precious things, neither yet like dogs to tear and abuſe holy things. Say not to our Saviour with the ***Gergeſites,*** Depart out of our coaſts; neither yet with ***Eſau,*** ſell your birthright for a meſſe of pottage. If light be come into the world, love not darkneſſe more than light: if food, if clothing be offered, go not naked, ſtarve not your ſelves. Remember the advice of ***Nazianzene, It is a grievous thing*** (or dangerous) ***to neglect a great fair, and to ſeek to make markets afterwards:*** alſo the encouragement of Saint ***Chryſoſtome, It is altogether impoſſible, that he that is ſober (and watchfull) ſhould at any time be neglected:*** Laſtly, the admonition and menacing of *S. Auguſtine,* ***They that deſpiſe Gods will inviting them, ſhall feel Gods will taking vengeance of them.*** It is a fearfull thing to fall into the hands of the living God; but a bleſſed thing it is, and will bring us to everlaſting bleſſedneſſe in the end when God ſpeaketh unto us, to hearken; when he ſetteth his word before us, to reade it; when he ſtretcheth out his hand and calleth, to anſwer, Here am I, here we are to do thy will, O God. The Lord work a care and conſcience in us to know him and ſerve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the holy Ghoſt, be all praiſe and thankſgiving. Amen.

Gen. 26. 15.
Jerem. 2. 15.
Math 8. 34.
Heb 12. 16.
περὶ ἁγ. βαπτ. δεινὸν πανήγυριν παρελθεῖν, καὶ τηνικαῦτα πραγματείαν ἐπιζητεῖν.
S. Auguſt. ad artic. ſibi falſo object. Artic. 16.
Heb. 10. 31.
S. Chryſoſt. in epiſt. ad Rom. cap. 14. *orat.* 26. *in* ἠθικ. ἀμήχανον. σφόδρα ἀμήχανον.

A BRIEF

A BRIEF TABLE

Of the interpretations of the proper names which are chiefly found in the Old Teſtament, wherein the firſt number ſignifieth the Chapter, the ſecond the Verſe.

WHereas the wickedneſſe of time, and the blindeneſſe of the former age hath been ſuch, that all things altogether have been abuſed and corrupted, ſo that the verie right names of divers of the holy men named in Scriptures have been forgotten, and now ſeem ſtrange unto us, and the names of divers of infants that ſhould ever have ſome godly advertiſements in them, and ſhould be memorials and marks of the children of God received into his houſhold, have been hereby alſo changed and made the ſignes and badges of idolatrie and heatheniſh impietie: we have now ſet forth this table of the names that be moſt uſed in the old Teſtament, with their interpretations, as the Hebrew importeth, partly to call back the godly from that abuſe, when they ſhall know the true names of the godly Fathers, and what they ſignifie, that their children now named after them, may have teſtimonies by their very names, that they are within that faithfull family, that in all their doings had ever God before their eyes, and that they are bound by theſe their names to ſerve God from their infancie, and have occaſion to praiſe him for his works wrought in them, and their fathers, but chiefly to reſtore the names to their integritie, whereby many places of the Scriptures and ſecret myſteries of the holie Ghoſt ſhall better be underſtood. We have medled rarelie with the Greek names, becauſe their interpretation is uncertain, and manie of them are corrupted from their originall, as we may alſo ſee theſe Hebrew names ſet in the margent of this table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent reader be carefull: for he ſhall finde them in places moſt convenient amongſt the annotations: at leaſt ſo manie as may ſeem to make for any edification, and underſtanding of the Scriptures.

A.

	AAron, or Aharon, a teacher. Exod. 4. 14.
Abdia	Abda, a ſervant. 1 Kings 4. 6.
Abdiel	Abdeel, a ſervant of God. Jer. 36. 26.
Abdai	Abdi, my ſervant. 2 Chron. 29. 12.
Abdi and Audias	Abdiah, a ſervant of the Lord. 1 Kings 18. 3. and Obadiah, one of the twelve Prophets.
	Abdiel, the ſame. 1 Chron. 5. 15.
Abdenago	Abednego, ſervant of ſhining. Dan. 1. 7.
	Abel, mourning, the name of a citie. Judg. 11. 33. 1 Sam. 6. 18. but Habel, the name of a man, doth ſignifie vanity. Gen. 4. 2.
Abagatha	Abgatha, , father of the winepreſſe. Eſter 1. 10.
Abagtha	Abiah, the will of the Lord. 2 Chron. 29. 1.
Abijam	Abiam, father of the ſea. 1 Kings 14. 31.
Abiſaph	Abiaſaph, a gathering father. 1 Chr. 6. 23. Exod. 6. 24.
Ebiaſaph	Abiathar, father of the remnant, or excellent father. 1 Sam. 22. 21.
	Abida, father of knowledge, Geneſ. 25. 4.
	Abidan, father of judgement. Num. 1. 11.
	Abiel, my father is God. 1 Sam. 9. 1.
	Abiezer, the fathers help. Joſh. 17. 2.
Abigal	Abigail, the fathers joy. 1 King. 25 3.
	Abihail, the father of ſtrength. Num. 3. 35.
Abiu	Abihu, he is a father. Exod. 6. 23.
Abiud	Abihud, the father of praiſe. 1 Chro. 8. 3.
	Abilene, lamentable. Luke 3. 1.
	Abimael, a father from God, Geneſ. 10. 28.
	Abimelech, the kings father, or a father of counſel, or the chief king. Gen. 20 3.
Aminadab	Abinadab, a father of a vow, or of a free minde, or prince. 1 Sam. 16. 8.
Abinoom	Abinoam, father of beauty. Judg. 4. 6.
Abirom	Abiram, an high father. 1 Kings 16. 34.
	Abiſhag, the fathers ignorance. 1 Kings 1. 3.
	Abiſhai, the fathers reward. 1 Sam. 26. 6.
Abshalon Abshalom Abſalom	Abiſhalom, the father of peace, or the peace of the father. 2 Sam. 15. 2.
Abiſue	Abiſhua, the father of ſalvation. 1 Chron. 6. 4.
	Abiſhur, the father of a ſong, or of a wall, or of righteouſneſſe. 1 Chr. 2. 29.
	Abital, the father of the dew. 2 Sam. 3. 4.
Ahitub Abitub	Abitob, the father of goodneſſe. 1 Chron. 8. 11.
	Abner, the fathers candle. 1 Sam. 13. 50.
	Abram, an high father. Gen. 11. 31.
	Abraham, a father of a great multitude, as the name was changed. Gen. 17. 5.
Abeſalom Abeſſalom	Abſhalom, a father of peace, or the fathers peace, or reward. 2 Sam. 3. 3.
Abſalom	Achan, troubling. Joſh. 7. 1. who is called, Achar, 1 Chron. 2. 7.
Haddadezer	Adadezer, read Adarezer, beautifull help. 2 Sam. 8. 3. and 1 Chr. 18. 3.
Adaias	Adaiah, the witneſſe of the Lord. 1 Chron. 6. 41.
Adalia	Adaliah, povertie. Eſter 9. 8.
	Adam, man, earthly. Gen. 5. 2.
	Adiel, the witnes of God 1 Chr 4. 36.
Adonias Adonijah	Adoniah, the Lord is the ruler. 2 Sam. 3. 4.
	Adonibezek, the Lords thunder. Judges 1. 5.
	Adonikam, the Lord is riſen. Ezra 2. 13. and 8. 13.
	Adonirã, the high Lord. 1 Kings 4, 6.
	Adonizedeck, the Lords juſtice, Joſh. 10. 1.
	Agabus, a graſhopper. Acts 11. 28.
Hagar	Agar, a ſtranger. Gen. 16. 1. Gal. 4. 24.
Achas	Ahaz, taking, or poſſeſſing. 2 Kings 16. 1.
Ahashuerosh	Ahaſueros, a prince or head. Dan. 9. 1.
	Ahban, a brother of underſtanding. 1 Chron. 2. 29.
	Ahijah, brother of the Lord. 1 Chr. 2. 25.
	Ahimaaz, brother of counſel. 1 Sam 14 50.
	Ahiman, brother of the right hand Num. 13. 23.
	Ahimelech, a kings brother. 1 Sam. 21. 1.
	Ahimoth, a brother of death. 1 Chr. 6. 25.
	Ahinoam, the brothers beautie. 1 Sam. 14. 15.
Ahara	Ahrah, a ſweet ſavouring medow. 1 Chron. 8. 1.
Achiam	Ahikam, a brother ariſing, or avenging. 2 Kings 22. 12.
	Ahiezer, the brothers help. Num. 1. 12
	Aholah, a manſion or dwelling in her ſelf. Ezek. 23. 4.
	Aholibah, my manſion in her. Ezek. 23. 4.
Aod	Ahud, praiſing or confeſſing. Jud. 3. 15.
Aluan	Alian, high. 1 Chron. 1. 40.
	Amalek, a licking people. Gen. 36. 12.
	Amariah, the Lord ſaid, or the lambe of the Lord. Zeph. 1. 1.
	Amaſa, ſparing the people. 2 Sam. 17. 25.
	Amaſhai, the gift of the people, 1 Chron. 6. 35.
	Amaſhſi, the treading of the people. Neh. 11. 12.
	Amaſiah, the burthen of the Lord. 2 Chron. 17. 16.
	Amithi, true or fearing. 2 Kin. 14. 25.
	Ammiel a people of God, or God with me. 1 Chron. 3. 5.
	Ammiſhaddai, the people of the Almightie. Num. 1. 21.
Amnon	Ammon, a people. Gen 19. 38.
Aminon	Amon, faithfull, 2 Kings 21. 18.
	Amos, a burden, one of the twelve Prophets.
	Amoz, ſtrong, the father of Iſhai. Iſai 1. 1.
	Amzi, ſtrong. 1 Chron. 6. 46.
Annas	Anah, afflicting, anſwering, or ſinging. Gen 36. 2. and Hanna, gracious or mercifull. 1 Sam. 1. 2.
	Ananiah, the cloud of the Lord. Acts 5. 1.
	Andreas, manly. Matth. 4. 18.
	Anub, a grape. 1 Chron. 4. 8.
	Antipas, for all, or againſt all Rev. 2. 13
Aphdeno	Apadno, the wrath of his judgement, or the tabernacles of his palace. Dan. 11. 46.
Apollos	Apollo, a deſtroyer. Acts 18. 24. the name alſo of an idol.
	Apphia, bringing forth, or increaſing. Philem. 2.
Ram	Aram, height, or their curſe. Gẽ. 10. 23.
Aran, Oron	Arbel, Bel, or God hath avenged. Hoſ 10. 14.
	Archelaus, a prince of the people. Mat. 2. 22.
	Areli, the altar of God. Gen. 46. 16.
	Artaſhaſhte, fervent to ſpoil. Ez. 7. 21.

Aſa

The firſt table.

	Aſa, a phyſician, 1. Kings 15, 8.
	Aſael, God hath wrought, 2 Sam. 2. 18.
	Aſaph, gathering, 1 Chron. 6. 39.
Ashriel	Asharelah, the bleſſedneſſe of God, 1 Chro. 25, 2.
	Ashbel, an old fire, Gen. 46. 21.
	Asher, bleſſedneſſe, Gen. 30. 13.
Aſael	Ashiel, the work of God, 1 Chro. 4, 35.
	Ashur, bleſſed or travelling, Gen. 10. 22.
	Aſtyages, governour of the citie, Dan. 13, 65.
Atarias	Atarah, a crown, 1 Chron. 2. 26.
	Athaiah, the time of the Lord, Neh. 11. 4.
	Athaliah, time for the Lord, 2 Kin. 8. 26.
Uzza	Aza, ſtrength, Ezra. 2. 49.
Azanias	Azaniah, hearkening the Lord, Nehe. 10. 9.
	Azareel, the help of God, 1 Chron 12 6.
Aſarias	Azariah, the help of the Lord, 2 Kings 14. 21.
Azmoth	Azarikam, help riſing up, Neh. 11. 15.
	Azmaveth, ſtrength of death, 2 Sam. 23. 31.
	Azubah, forſaken, 1 Kings 22. 42.
	Azur, holpen, or helper, Jer. 28. 1.

B

Beel	BAal Bealim, lord, lords: the name of the idol of the Sidonians, or a generall name to all idols, becauſe they were as the lords and owners of all that worshipped them, 1 Sam. 7. 4. Judg. 2. 13. & 3. 7.
Beeliada	Baalida, a maſter of knowledge, 1 Chr. 14, 7.
Beelmeon Beelmon	Baalmeon, the lord or maſter of the manſion of the houſe, as alſo Baalzibub, ſignifieth the ſame, Luke 11, 15. Num. 32. 28.
	Baalzebub, the maſter of flies, 2 Kings 1. 2.
	Baanah in affliction, 2 Sam. 4. 2.
Babylon	Babel, confuſion, Gen. 10. 10. and 11. 9.
Badaias	Badaiah, the Lord alone, Ezra 20. 35.
Bediah	Baladan, ancient in judgement, 2 Kin. 20. 12.
Bildad	Baldad, old love, or without love, Job 8. 1.
	Barachel, bleſſing God, Job 32. 2.
Berechiah	Barachiah, bleſſing the Lord, Zech. 1. 1.
	Bar-jonah, ſon of a dove, Mat. 16. 17.
	Barnabas, the ſonne of conſolation, Acts 4. 36.
	Barrabbas, ſonne of confuſion, Matth. 27. 16.
	Baruch, bleſſed, Jerem. 32. 12.
Bethſabe	Bathſeba, the ſeventh daughter, or the daughter of an oath, 2 Sam. 11. 3.
	Bathshua, the daughter of ſalvation, 1 Chron. 3. 5.
Baltaſar, Belteshazzar, Beleshatzar, Beleshazzar	Belshatſar, without treaſure, or ſearcher of treaſure, Dan. 5. 1.
	Benaiah, the Lords building, 1 Chron. 4. 36.
	Benjamin, ſonne of the right hand, who was firſt called Benoni, the ſonne of ſorrow. Gen. 35. 18.
	Beraiah, the Lords creature, 1 Chron. 8. 21.
Barak	Berak, lightning, Judg. 4. 6.
	Bered, hail, 1 Chron. 7. 20,
Phathoviah.	Bethiah, the Lords daughter, 1 Chron. 4. 18.
Bezeleel	Bezaleel, in the ſhadow of God. Exod. 31. 2.
Balaam	Bileam, the ancient of the people, Num. 22 5.
Boos,	Bilhah. old, or fading, Gen. 29. 29.
Boaz	Boas, in power, or ſtrength, Ruth 2. 2.

C

	CAiaphas, a ſearcher, Mattb. 26. 57.
Chalcol	Calcol, nourishing, 1 Kings 4. 31.
Chaſelon, Chaſloniim, Caſluhim.	Caleb, as an heart, Num. 13. 7.
	Canaan, a merchant, Gen. 9. 18.
	Carmi, my vine, Gen. 46. 9.
	Caſeluhim, as pardoned, Gen. 10. 14.
	Cephas, a ſtone, John 1. 42.
Chephirah	Cephirah, a lioneſſe Ezra 2. 25.
	Cherub, as a childe, Ezra 2, 59.
	Chileab, the reſtraint of the father. 2 Sam. 3. 3.
	Chilion, perfect, or all like a dove. Ruth. 1. 2.
Chiſlon	Ciſlon, hope, or confidence. Num. 34. 21.
	Clemens, meek. Phil. 4. 3.
Col-hazeh	Col-hozeth, ſeeing all, Nehem. 3. 15.
Conaniah Coſbi	Coneniah, the ſtabilitie of the Lord, 2 Chron. 31. 13.
Cusbi	Coſbi, a liar, Num. 25. 18.
	Cuſan, Cuſi black, or an Ethiopian, 2 Sam. 18. 21.

D

Dilaias Delaias	DAlaiah, the poore of the Lord, 1. Chron. 3. 24.
Delaiah Delilah	Dalilah, a bucket, or conſumer, Judg. 16. 4.
	Damaris, a little wife, Acts 17. 34.
	Dan, a judgement. Gen. 14, 14.
	Daniel, judgement of God. Dan. 1. 6.
	Dathan, ſtatute, or law. Num. 16. 1.
	David, beloved. 1 Sam. 17. 12.
	Deborah, a word, or a bee. Gen. 35. 8.
Dalphon	Delphon, a dropping down. Eſter 9. 7.
	Demas, favouring the people. Coloſ. 4. 14.
Duel	Devel, know God. Num. 14. 1.
Debelam	Diblam, a cluſter of figs. Hoſ. 1. 3.
Diblaim	Didymus, a twin. John. 11. 16.
Dinah	Dinah, judgement, Gen. 30. 21.
	Diotrephes, nouriſhed of Jupiter, 3. John. 9.
Dishon	Dishan, a threshing, Gen. 36. 21.
Dodavah	Dodanah. love. 2 Chron. 20. 37.
Rodanim	Dodanim, beloved. Gen. 10. 4.
	Doeg, carefull. 1 Sam. 21. 7.
	Dorcas, a doe. Acts 9. 39.
Darda	Dorda, generation of knowledge. 1 Kings 4. 31.

E.

	EBer, paſſing, or paſſage. Gen. 10: 24.
	Eden, pleaſure. 2 Kings 19. 12.
	Eder, a flock. 1 Chron. 23. 23.
	Edom, reddy, or earthy. Gen. 25. 30.
Elhanan	Elchanan, the mercie of God. 2 Sam. 23. 24.
	Eldaah, the love of God, Gen. 25. 4.
	Eldad, the love of God. Num. 11. 26.
Elead	Eleadah, witneſſe of God. 1 Chr. 7. 21.
	Eleaſah, the work of God. 1 Chron. 32. 39.
Eleazarus Eliazar	Eleazar, the help of God. Exod. 6. 23,
	Eliab, my God the Father. Num. 26. 8.
Eli	Eliah, God the Lord. 1 Chron. 8. 27.
Elias	Eliakim, God ariſeth. Iſai 22. 20.
	Eliam, the people of God. 2 Sam. 23. 34.
	Eliaſaph, the Lord increaſeth, Num. 1. 14.
	Eliashib, the Lord returneth. 1. Chro 3. 24.
Eliathas Eliathah	Eliatha, thou art my God, 1 Chron 25. 4.
	Eliehoenai, to the Lord mine eyes. 1 Chron. 26. 3.
	Elidad, the beloved of God. Numb. 34. 21.
	Elihu, he is my God, 1 Chron. 12. 20.
Elmelech	Elimelech, my God the King, or the counſel of God, Ruth 1. 2.
Elionai	Elioenai, to him mine eyes. 1 Chron. 3. 23.
Elipelet	Eliphal, a miracle of God. 1 Chron. 11. 35.
Elishua	Eliphalet, the God of deliverance. 2 Sam. 5. 16.
Eliſſeus	Elisha, my God ſaveth, 1 Kin. 19. 16.
Eliſſa	Elishah, the lambe of God, Gen. 10 4,
Eliſabeth	Elishapat, my God judgeth, 2 Chron. 23. 1.
	Elisheba, the oath of God, or the fulneſſe of God, Exod. 6. 23.
	Elizur, the ſtrength of God. Num. 1. 5.
	Elkanah, the zeal of God, Exod. 6. 24.
Almodad	Elmoded, God meaſureth. Geneſ. 10. 26.
	Elnathan, Gods gifts. Jer. 26, 22.
Elpaal	Elphaal, Gods work. 1 Chron. 8. 11.
	Eluzai, God my ſtrength. 1 Chron. 8. 11.
	Eluzai, God my ſtrength 1 Chron. 12. 5.
	Elimas, a corrupter, or ſorcerer. Acts 13. 8.
Enosh	Enos, man, or miſerable. Gen. 4. 26.
	Epaphroditus, pleaſant. Phil. 2. 25.
	Epenetus, laudable. Rom. 16. 5.
	Ephab, wearie. Gen. 25. 4.
Gephar	Epher, duſt. Gen. 29. 4.
Ephron	Ephraim, fruitfull, or increaſing. Gen. 41. 52.
	Eraſtus, amiable. Acts. 19. 22.
	Eſau, working. Gen. 25. 25.
	Eshcol, a cluſter. Gen. 14. 24.
	Eshek, violence. 1 Chron. 8. 39.
Eſther	Eſter, hid. Eſter 2. 7.
Heſter	Ethan, ſtrength. 1 Kings 4. 31.
	Eubulus, wiſe, or of good counſel; 2 Tim. 4. 21.
	Eutychus, fortunate. Acts 20. 9.
Aſſebon	Ezbon, haſting to underſtand, 1 Chr. 7. 7.
	Ezekiel, ſtrength of the Lord, Ezek. 1. 3.
Azaliah	Ezeliah, neare the Lord. 2 Chron. 34. 8.
	Ezer, an help. 1 Chron. 4. 4.
	Ezra, an helper. Ezra 7. 1.
Azriel	Ezriel, the help of God. Jerem 36. 26.
	Ezrikam, an help ariſing. 1. Chron. 3. 23.

G

	GAal, an abomination. Judg. 9. 35.
	Gabriel, a man of God, or the ſtrength of God, the name of an angel. Dan. 8. 16.
	Gad. a band, or gariſon. Gen. 30. 11.
	Galal, a roll, 1 Chron. 9. 15.
	Gamaliel, Gods reward. Acts 5. 35.
Gamariah Gemariah	Gamaria, a conſuming of the Lord. Jer. 29 3.
	Gazabar, a treaſurer. Ezra 1. 8.
Godoliah	Gedaliah, the greatneſſe of the Lord. Jerem. 38. 1.
Gideon	Gedeon, a breaker, or deſtroyer. Judg. 6. 13.
Giezi	Gehazi, valley of viſion. 2 King. 4. 12.
	Gera, a pilgrim or ſtranger. Grn. 46. 21.
	Ginath, a garden. 1 Kings 16. 21.
	Gog, a roof of an houſe. Ezek. 38. 2.
	Goliah, a captivitie. 1 Sam. 17. 4.
	Gomer, a conſumer, Gen. 10. 2.

H

Abakuk	HAbakuk, a wreſtler. Hab. 1. 1.
Habbazziniah	Habazaniah, the hiding of the Lords shield. Jerem. 25. 3.
Habaiah	Habiah, the hiding of the Lord. Neh. 7. 63.
Achaliah Hecheliah.	Hacaliah, waiting of the Lord. Neh. 10. 1.
Hada	Hadad, joy. Gen. 25. 15. 1. Chr. 1. 30.
Haggaba	Hagab, a graſhopper. Ezra 2. 46.
Aggia Amatha	Haggiah, the Lords feaſt, 1 Chr. 6. 30.
Abatha	Ham, Hamathi indignation or heat. Gen. 10. 18.
	Hamdan, heat of judgement. Geneſ. 36. 26.
	Hamul, mercifull. Gen. 46. 12.
Anameel	Hanameel, the mercie of God. Jere. 32. 7.
Haniel	Hananeel, the grace of God. Neh. 3. 1.
	Hanani, gracious, or mercifull. 2. Kings 16. 7.
Ananias	Hananiah, grace of the Lord Jerem. 37. 13.
Azadiah	Harim, dedicate to God. 1 Chron. 24. 8.
Hazadijah.	Haſadiah, the mercie of the Lord. 1 Chron. 3. 20.
	Hartil, an howling for ſin. Ezra 2. 57.
Eva	Havah, living, or giving life. Gen. 3. 20.
Azael	Hazael, ſeeing God. 1 Kings 19. 17.
Ozea	Hazariah, ſeeing the Lord. Neh. 11. 5.
Chobor	Heber, a companion. Gen. 46. 17.

Hilciah

The firſt Table.

Helchi	Helkiah, the portion of the Lord. 2 King. 18. 18.
Hanoch Enoch	Henoch, taught, or dedicate. Gen. 5. 18.
Haphſiba,	Hepher, a digger, or deliver. 1 Chr. 4. 6.
Epſiba.	Hephzibah, my delight in her. 2 Kin. 21. 1.
	Heth, ſear, or breaking. Gen. 23. 3.
Ezron	Hezri, Hezro, or Hezron, Azar, Ezri. Gen. 46. 12
	Hiel, the Lord liveth. 1 Kings 16. 34.
Huram	Hiram, the height of life. 2 Sam. 5. 11.
Ezechias	Hiskihah, ſtrength of the Lord. 2 King. 18. 1.
Obab	Hobab, beloved. Num. 10. 29.
	Hori, a prince. Gen. 36. 22.
Hoshaaiah	Hoshaiah, ſalvation of the Lord. Jer. 42. 1.
Hoſea	Hoshea, ſalvation. Hoſea 1. 1.
Hoſah	Hoſa, truſting. 1 Chron. 26. 10.
	Hotham, a ſeal, or ſignet. 1 Chron. 7. 32.
Huziel	Hoziel, ſeeing God. 1 Chron. 23. 9.
Haziel	Hul, ſorrow, or infirmitie. Gen. 10. 23.
	Hur, libertie, or prince. 1 Chron. 4. 1.
Ouſa	Hushah, haſting. 1 Chron. 4. 4.

I.

Iacob	IAacob, a ſupplanter. Gen. 25. 26.
Ioakan	Iaakan, deſtroying. 1 Chron 5. 15.
Eſſiel	Iaaſiel, the work of God. 1 Chron. 11. 47.
	Iaazaniah, the hearkening of the Lord. Jer. 3. 3.
Iobel	Iabel, bringing, or budding. Gen. 4. 20.
	Iabesh, drought. 2 Kings 15. 10.
	Iabez, ſorrow. 1 Chron. 4. 9.
	Iabin, underſtanding. Joh. 11. 1.
	Iachin, ſtabilitie. Gen. 46. 10.
Iedaiah Iahel	Iadiah, knowing the Lord. Ezra 2. 36.
Ialoleel	Iael, a dove, or aſcending. Judg. 4. 17.
Iahzeel	Iahaleel, praiſing God. 1 Chron. 4. 16.
Aſiel	Iahaziel, God haſteth. Gen. 46. 24.
Achoel	Iahaziel, ſeeing God. Ezra 8. 5.
Iahiel Iahleel	Iahehel, hope in God, or beginning in God. Gen. 46. 14.
Iairus	Iair, lightened. Deut. 3. 14.
Ambri	Iakim, ſtabliſhing. 1 Chron. 8. 19.
Iamrah	Iamin, right hand. Gen. 46. 10.
Iemuel	Iamuel, God in his day. Gen. 46. 10.
	Ianohah, reſting. Ioh. 16. 6.
	Ianum, ſleeping. Ioſh. 15. 53.
Iaphie	Iapheth, perſwading, and enticing. Gen. 5. 32.
Irpeel	Iaphia, lightening. 2 Sam. 5. 15.
	Iarephel, health of God. Ioſh. 18. 27.
	Iarib, fighting, or avenging. 1 Chr. 4. 24.
	Iashen, ancient. 2 Sam. 23. 32.
Iaaſar	Iasher, righteous, Josh. 10. 13.
Iaſub	Iashub, a returning. 1 Chron. 7. 1.
Iathanael	Iathniel, a gift of God. 1 Chr. 26. 2.
Iether	Iattir, a remnant, or excellent, Josh. 15. 48.
Iethrai	Ithri, Ithro, Ithron, the ſame.
Ionia	Iavan, making ſad. Gen. 10. 2.
Iaaziel	Iaziel, the ſtrength of God. 1 Chron. 15. 18.
	Iaziz, brightneſſe. 1 Chron. 27. 31.
Ibbar	Ibhac, choſen. 2 Sam. 5. 15.
	Ichabod, where is glorie. 1 Sam. 4. 21.
Iaddo	Iddo, his confeſſion. 1 Chron. 27. 21.
Chonias	Ieconiah, ſtabilitie of the Lord. 1 Chr. 3. 16.
Ieddia	Iedahiah, the hand of the Lord, or confeſſing the Lord. 1 Chr. 4. 37.
Ieddida,	Iedidah, beloved. 2 Sam. 12. 25.
Ieddiah Iedidiah	Iediel, knowledge of God. 1 Chron. 7. 6
Iediael	Ieduthun, confeſſing. 1 Chron. 9. 16.
Ieiah	Iehiah, the Lord liveth. 1 Chron. 15. 24.
Iehieli	Iehiel, God liveth. 1 Chron. 26. 22.
Ioadan	Iehoadan, the Lords pleaſure. 2 Kings 14. 2.
Ioahas	Iehoahas, the poſſeſſion of the Lord. 2 Kings 23. 34.
Ioas	Iehoash, the fire of the Lord. 2 King 11. 21.
Ionan Iohannes	Iehohanan, grace, or mercie of the Lord. 1 Chron. 26. 3.
	Iehoiada, the knowledge of the Lord, 2 Kings 11. 15.
Ioacim	Iehoiakim, the riſing or avenging of the Lord. 2 Kings 23. 34.
Ioſaphat	Iehoshaphat, the Lord is the judge. 1 Chron. 3. 10.
	Iehoshua, the Lords ſalvation. Zech. 3. 1.
Ioſedec	Iehozodak, the juſtice of the Lord. 1 Chron. 6. 14.
Iuda Iudah	Iehudah, confeſſion or praiſe. Gen. 29. 35.
Iacenna	Iekamiah, the Lord shall ariſe, eſtabliſh, or avenge. 1 Chron. 2. 41.
	Iekodeam, the burning of the people. Ioſh. 15. 50.
Iaphlet	Iephlet, delivered. 1 Chron. 7. 32.
	Iephunneh, beholding. Num. 13. 7.
	Ierahmeel, the mercie of God. 1 Chr. 2. 9.
Iared	Iered, ruling. Gen, 5, 15.
Ieruel	Ieriel, the fear of God. 1 Chron. 7. 2.
	Ierimoth, fearing death. 1 Chron, 7. 7.
	Ieroboam, increaſing the people. 2 Kings 14. 23.
Iehoram	Ieroham, high. 1 Chron. 6. 27.
Ioram Ierobaal	Ierubbaal, let Baal avenge. Iudg. 6. 32.
Eſaiah Iſaiah	Ieshaiah, ſalvation of the Lord. Iſa 1. 1.
Ieſus	Ieshua, a ſaviour. Matth. 1, 16.
Igeal	Igal, redeemed. 1 Chron. 3. 22.
	Igdaliah, the greatneſſe of the Lord, Jerem. 35. 4.
Iobab	Ioab, willing or voluntarie. 1 Chron. 2. 16.
	Iob, ſorrowfull, or hated. Job 1. 1.
Ibnijah	Iobamah, the building of the Lord. 1 Chron. 9. 8.
Icchabed	Iochebed, glorious. Exod. 6. 20.
	Ioel, willing, or beginning. Joel 1. 1.
Ietſan	Iokshan, an offence. Gen. 25. 2.
Iectan	Ioktan, a little one. Geneſ. 10. 25.
	Iona, a dove. 2 Kings 14. 25.
Iehonadab	Ionadab, voluntarie or willing. 2 Sam. 13. 5.
Iehonathro	Ionathan, the gift of the Lord. Iudges 18. 30.
Iehoshabat	Ioſeph, increaſing. Gen. 30. 24.
Iehoshabeath	Ioshabeth, the fulneſſe of the Lord. 2 Chron. 22. 11.
Ioſiah	Ioshiah, the fire of the Lord. 2 Kings 23. 3.
	Iotham, perfect. 2 Kings 15. 32.
	Iozabad, endowed. 1 Chron. 12. 20
Iphedeiah	Iphdiah, the redemption of the Lord. 1 Chron. 8. 25.
	Iphtah, opening. Judges 11. 1.
Iras	Ira, a watchman. 1 Chron. 11. 28.
	Irad, a wilde aſſe. Gen. 4. 18.
Irijah	Iriah, the feare of the Lord. Jer. 37. 13.
Ieremias	Irmejah, exalting the Lord. 1 Chron. 5. 24.
Iſſachar	Ishacar, a wages. Gen. 30. 18.
Ieſſai	Ishai, a gift or oblation. Ruth. 4. 17.
	Ish-bosheth, a man of shame. 2 Sam. 2. 12.
Scariot	Ishcariot, an hireling, or man of death.
Iſcariot	Ishmael, God hath heard. Gen 16. 11.
	Ishtob, a good man. 2 Sam. 10. 8
	Iſrael, a prince of God, or prevailing with God. Gen. 35. 10.
	Ithamat, wo to the change. Exod. 6. 23.
Itti, Itai,	Ittai, ſtrong. 2 Sam. 23. 29.
Etai	Itiel, God with me. Nehem. 11. 7.
Ithiel	Iubal, a bringing, or fading. Gen. 4. 21.
Iehucal	Iuchal, mightie. Jerem. 38. 1.
Iucal Iſaac	Jezebel, wo to the houſe. 1 Kings 16. 31.
Izhak	Izhac, laughter. Gen. 17. 19.
Izrahaiah	Izrahiah, the Lord ariſeth, or the clearneſſe of the Lord. 1 Chron. 7. 3.
	Izreel, the ſeed of God. Josh. 15. 56.

K.

Chaath	KAhath, a congregation. Gen 46 11.
Choath Kohath	Kainan, a buyer, or owner. Gen. 5. 9.
Caſaiah	Kain, a poſſeſſion. Gen. 41. 11.
Kallai	Kallaiah, the voice of the Lord. Neh. 12. 20.
Chemuel	Kamuel, God is riſen. Gen. 22, 21.
Kemuel	Kareah, bald. Ierem. 4. 11.
	Kedar, blackneſſe. Gen. 25. 13.
	Kedem, eaſt. Jerem. 49. 28.
	Keren-happnch, the horn of beautie. Iob 42. 14.
	Kish, hard, or ſore. 1 Sam, 9. 1.
Colia	Kolaiah, the voice of the Lord. Neh. 11. 2.
	Korah, bald. Gen. 36. 5.
	Kore, crying. 1 Chron 9. 19.
Kushaiah	Kushaia, hardneſſe. 2 Chron. 15. 17.

L.

	LAadah, to gather, or teſtifie. 1 Chron. 4. 21.
Leedan	Laadan, for pleaſure. 1 Chr. 7. 26.
	Laban, white. Gen. 24. 29.
	Lael, to God, or to the mightie. Num. 3. 24.
Laad	Lahad, to praiſe. 1 Chr. 4. 2.
Lemuel	Lamuel, with whom is God. Prov. 51. 1, 4.
	Lappidoth, lightnings. Judg. 4. 4.
Lahahim	Lebabim, inflamed. Gen. 10. 13.
Lamech	Lemech, poore, or ſmitten. Gen. 4. 18.
	Letushim, hammer-men. Geneſ. 25. 3.
	Levi, joyned, or coupled. Geneſ. 29. 34.
	Leah, painfull, or wearied. Gen. 29. 16.
Libni	Lobin, whiteneſſe. Exod. 6. 17.
Lotam	Lot, wrapped, or joyned. Gen. 11, 27.
Ludim	Lud, a nativitie, or generation. Gen. 10. 22.

M.

Maachah	MAachathi, broken. 2 King. 25. 23.
	Mahazioth, ſeeing a ſigne. 1 Chr. 25. 4.
Maaſeiah	Mahſeiah, the protection of the Lord Jer. 32. 12.
Maala	Mahlah, weakneſſe, or a dance. Num. 26. 33.
Maaſei	Maaſai, my work. 1 Chron. 9. 12.
Maaſias	Maaſeiah, the work of the Lord. 1 Chron. 15. 18.
Maaſaios	Maaziah, the ſtrength of the Lord. 1 Chron. 24. 18.
	Makaz, finishing, or watching. 1 Kings 4. 9.
Machabani	Machbanni, my poore ſonne. 1 Chr. 12. 13.
	Machi, poore, or a ſmiter. Num. 13. 16.
	Machir, ſelling, or knowing. Geneſ. 50. 23.
	Madaia, a meaſure, or judging. Gen. 10. 2.
Midian	Madan, ſtrife. Gen. 25. 2.
	Magdalena, magnified, or exalted. Matth. 27. 56.
	Magdiel, peaching God. Gen. 46. 43.
	Magog, covering or melting. Gen. 10. 2.
Mahalon Mahalath	Mahalah, infirmitie, or ſickneſſe. 2 Chron. 11. 18.
	Maharai, haſting. 1 Chron. 11. 30.
	Mahath, wiping away, or fearing. 1 Chron. 6. 35.
	Malachi, my meſſenger. Mal. 1. 1.
Malachias	Mahaleel, praiſing God. Gen. 5. 12.
Mahalaleel	Mamzer, a baſtard. Deut. 23. 2.
	Manahem, a comforter. 1 Kin. 15. 14.
	Manoah, reſt. Judges 13. 2.
Manoe	Maon, dwelling-place. Josh. 15. 55.
Maonathi	Mordecai, bitter, contrition. Eſter 2. 5.
	Martha, bitter, or provoking. Luke 10. 38.
	Mattan, a gift. 2 Chron. 23. 27.
Mattanah Manhanaim	Matani, Mattaniah, Matthaniah. Matthatah, his gift. Ezr. 10. 33.
Mattathias.	Mattithia, a gift of the Lord. 1 Chron. 9. 31.
Matthias	Malchiel, God is my king. Gen. 46. 17.
Melchiel Melchiah	Malchiah, the Lord my King. Jer. 21. 1.
Melchiſedek	Malchizedek, king of righteouſneſſe. Gen. 14. 10.
	Malchishua, my king, the Saviour. 1 Sam. 14. 49.
	Mehetabel, how good is God? Gen 36. 39.
Aman	Mehuman, troubled. Eſter 1. 10.
	Mehuiael, teaching God. Geneſ. 4. 18.
	Methushael, asking death. Gen. 4. 18.
	Methushelah, ſpoiling his death. Gen. 5. 21.
Meltias	Melatiah, deliverance of the Lord. Nehem. 3. 7.
Manaſſeh	Menasheth, forgetting. Gen. 41. 51.
Merari	Meraioth, bitterneſſe. 1 Chr. 9. 11.
	Mered rebellious. 1 Chron. 4. 17.
	Mesha, ſalvation, 1 Chron, 2. 42

Meshe-

	Meshelemiah, the peace of the Lord, 1 Chron. 26, 1.
	Meshullam, peaceable, 2 Kings 22, 3.
	Mephibosheth, shame of mouth, 2 Sam. 4, 4.
	Meshech, prolonging, Gen. 10, 2.
Melcha Milcha	Milchah, a woman of counſel, Geneſ. 11, 29.
	Milcom, their king or councellour the idol of the Ammonites, 2 Kings 23, 13.
	Mizzah, a dropping, or conſuming, Gen. 39, 13.
Micha	Micah, poore. or ſmitten, or who is here? 2 Chron. 34, 20.
	Michaiah, who is like the Lord? 2 Kings 22, 12.
Micheas Michaias	Michael, who is like God? 1 Chron. 7, 3.
	Michal, who is perfect? 1 Sam. 14, 49.
	Mishael, who demandeth? Exod. 6, 22.
Maria	Miriam, exalted, ot teaching, Exod. 15, 20.
	Mithridath; diſſolving the law, Ezra. 8.
	Moab, of the father, Gen. 19, 37.
Moſes	Mosheh, drawn up, Exod. 2, 10.
	Moza, found, or unleavened, 1 Chr. 2, 46.
	Muſach, anointing, or vail, 2 Kings 16, 18.
	Mushi, departing, Exod. 6, 19.

N.

	NAamah, beautifull, Gen. 4, 22.
Noeman	Naaman. faire or beautifull, Gen. 46, 21.
Naarath	Naarah, a maid, or watching, Joshua 16, 7.
	Naariah a childe of the Lord, 1 Chr. 3, 22.
Nebo Naboth	Nabaioth, buds, or propheſies, Geneſ. 25, 13.
	Nabal, a fool, 1 Sam. 25, 3.
	Nadab, a prince, or liberall, Exod. 6, 23.
Nagge	Naggai, clearneſſe, Luke 3, 25.
	Nahaliel, the inheritance of God, Num. 21, 19.
Nahamani	Naham, Nahum, a comforter, or repentant, 1 Chron. 4, 19.
Nahash	Nahas, a ſerpent, 1 Chron. 4, 12.
	Nahor, hoarſe, or angrie, Gen. 11, 22.
	Naioth, beautie, or a dwelling place, 1 Sam. 19, 18.
	Naphtali, wreſtling, or compariſon, Gen. 30, 8.
	Nathan, given. 2 Sam. 5, 14.
Nabuchodonoſor	Nebuchad-rezzar, which is written for the moſt part in Jeremie, and ſometime in Ezekiel, Nebuchadnezzar, ſignifieth the mourning of the generation, Jer. 27, 8. and 34, 1.
	Nepheg, weak, 2 Sam. 5, 15.
Naphtuhim,	Nephtuim, an opening, Gen, 10, 13.
	Ner, a light, 1 Sam. 14, 51.
	Nethaneel, the gift of God, 2 Chron. 35, 9.
	Nethaniah, a gift of the Lord, 2 Kings 25, 23.
Nemrod	Nimrod, rebellious, Gen. 10, 8.
	Noadiah, the witneſſing or teſtification of the Lord, Ezra 8, 33.
	Noah, reſt, Gen. 5, 29.
	Nogah, brightneſſe, 1 Chron. 14, 6.
	Nun, ſonne, or poſteritie, Num. 13, 9.

O.

Obadia Abdias	OBadiah, the ſervant of the Lord, 1 Chron. 3, 21.
Ebed	Obed, a ſervant, Judges 6, 26.
	Obed-edom, the ſervant of Edom, or a ſervant Edomite, 2 Sam. 6, 10.
	Obel, born, or brought, 1 Chron. 27, 30.
	Omer, ſpeaking, or exalting, Gen. 36, 11.
	Onam, ſorrow, ſtrength, Gen. 36, 23.
Oman	Onan, ſorrow or iniquitie, Gen. 38, 4.
Auran	Ohel, a tower, or darkneſſe, 2 Chron. 33, 14.
Oprath	Ophir, ashes, Gen. 10, 29.
	Ornan, rejoycing, 1 Chron. 21, 18.
	Orpah, a neck, Ruth 1, 4.
	Othni, my time, 1 Chron. 26, 7.
Athaliah	Otholiah, time to the Lord, 1 Chron. 8, 26.
Othniel	Othoniel, the time of God, Josh. 15, 17.
Ozia Azariah	Ozaziah, the ſtrength of the Lord, 1. Chron. 15, 21.
Azriel	Ozziel, the help of God, 1 Chron. 27. 19.

P.

	PAgiel, God hath met, Num. 1. 13.
Phalalti	Palal, praying, or judging, Neh. 5. 25.
	Palti, deliverance of God, Num. 13. 10.
Phaltias	Paltiel, deliverance of God, Num. 34. 26.
Phallu	Palu, marvellous, Gen. 46. 9.
Pharaoh	Paroh, vengeance, Exod. 8. 1.
	Parvah, flourishing or fleeing, 1 Kings 4. 17.
	Pashur, increaſing libertie, Jerem. 20. 3.
	Pedahel, the redemption of God, Num. 34. 28.
Phadaſſur	Pedazur, a mightie redeemer, Num. 1. 10.
Adaiah	Pedaiah, the Lords redeeming, 2 King. 22. 1.
Pekahiah	Pekaiah, the Lords opening, 2 Kings 15. 22.
	Pelaiah, the miracle of the Lord, 1 Chron. 3. 24.
	Peltah, a miracle of the Lord, Nehem. 8. 7.
Phalatias Phaltias	Pelatiah, deliverance of the Lord, 1 Chron. 3. 21.
	Peleg, a diviſion, Gen. 10. 25.
Peleth	Pelet, deliverance, 1 Chron. 2. 33.
Phanuel	Penuel, ſeeing God, 1 Chron. 4. 4.
	Peresh, a horſeman, 1 Chron. 7. 16.
Pharez	Perez, a diviſion, Gen. 38. 29.
	Phruda, a diviſion, Ezra 2. 55.
Pethathiah	Pethaiah; the Lord openeth, Ezra 10. 23.
Phicol	Phichol, the mouth of all, Gen. 21. 22.
Phinees	Phinehas, a bold countenance, Num. 25. 7.
	Puah, a mouth, Gen. 46. 13.

R.

	RAmaah, thunder of the Lord, Nehem. 7. 7.
	Raddai, ruling, 1 Chron. 2. 14.
	Rahab, proud or ſtrong, Josh. 2. 1.
	Rabam, mercie or compaſſion, 1 Chr. 2. 44.
	Rahel a sheep, Gen. 29. 9.
	Ram, high, 1 Chron. 2. 9.
	Ramiah, exaltation of the Lord, Ezra 10. 25.
	Rapha, releaſe, or medicine, 1 Chr. 8 2.
	Reaiah, a viſion of the Lord, 2 Chr. 5. 5.
	Reba, the fourth, Josh. 13. 21.
	Rechab, a rider, 2 Kings 10. 15.
	Reelaiah, a shepherd to the Lord, Ezra 2. 2.
Roboam Rehoboam	Rehabeam, dilating the people, 1 Kin. 11. 43.
	Rehum, pitifull, or pitied, Ezra 2. 2.
	Remaliah, the exaltation of the Lord, 2 Kings 15. 27.
Raphael	Rephael, medicine of God, 1 Chron. 26, 7.
	Rephaiah, medicine of the Lord, 1 Chron. 3. 21.
	Reu, his shepherd, Gen. 11. 19.
	Reuben, the ſon of viſion, ſo named, becauſe the Lord did ſee his mothers affliction, Gen. 29. 32.
Raguel	Reuel, a shepherd of God, Exod. 2. 18.
	Rezon, a ſecretarie, or lean, 1 King. 11. 23.
	Ribai, ſtrife, or increaſed, 2 Sam. 23. 29.
Rebecca Rebekah	Ribkah, fed, Gen. 22. 23.
	Rinnah, a ſong, or rejoycing, 1 Chr. 4. 20.
	Riphath, a medicine, or releaſe, Gen. 10. 3.
	Rogel, a footman, or an accuſer, Josh. 15. 7.
	Ruth, watered, or filled, Ruth 1. 4.

S.

Sabatha	SAbtah, a compaſſe, or old age, Geneſ. 10. 7.
Sabtecha	Sabteca, the cauſe of ſmiting, Gen. 10. 7.
	Sarah, a lady, or dame. Gen. 17. 15.
	Sarai, my dame, or miſtres, Gen. 11, 29.
Saba Sheba	Seba, a compaſſe, Gen. 10. 7.
	Seled affliction, 1 Chron. 2. 30.
	Semachiah. cleaving to the Lord, 1 Chron. 26. 7.
Sheal, Saul	Shaa, Shaul, asked, Ezra 10. 29, 1 Sam. 9. 2.
Saaph	Shaaph, flying, or thinking, 1 Chron. 4. 7.
	Shabbethai, my reſt, Nehem. 11. 16.
Sacar	Shacher, wages, 1 Chron. 11. 35.
Shageh	Shage, ignorant, 1 Chron. 11. 34.
Sellum	Shallum, peaceable, 2 Kings 15. 10.
Sallum	Shalman, peaceable, Hoſea 10. 14.
Shalmah	Shalmon, peaceable, Ruth 4. 21.
Shalma Salmon	Shamgar, deſolation of the ſtrangers, Judges 3. 31.
Shamma	Shammah, deſolation, deſtruction, 1 Sam. 16. 9.
	Shammua, obedient, Num. 12. 5.
	Shaphan, a conie, or one hid, 1 Chron. 5. 12.
	Shaphat, a Judge. Num. 13. 6.
	Sharezer, a treaſurer. 2 Kings 19. 37.
Salathiel	Shealthiel, asked of God. Haggai 1. 1.
	Sheariah, the gate of the Lord. 1 Chron. 8. 38.
Shaba	Sheba, captivitie. Gen. 10. 7.
	Shebarim, hope. Joshua 7. 5.
Sethia	Sheber, hope, or wheat, 1 Chron. 2. 48.
	Shecaniah, the habitation of the Lord. 1 Chron. 3. 21.
	Shechem, a part, or portion, Num. 26. 31.
	Shedeur, a field of fire, or the light of the almightie. Num. 1. 5.
Segub	Shegub, exalted, 1 Kings 16. 34.
	Shehariah, the morning of the Lord, 1 Chron. 8. 26.
Seir	Sheir, rough, or hairie. Gen. 36. 20.
	Shelah, diſſolving. Gen. 38. 5.
	Shelah, ſending, or ſpoiling, Geneſ. 10. 24.
Salmiah	Shelemiah, peace of the Lord. Ezra 10. 39.
	Sheleph, drawing out, Gen. 10. 26.
	Shelesh, a captain, 1 Chron. 7. 35.
	Shelomiath, peaceable. Levit. 24, 11.
Salomon	Shelomoh, peaceable. 2 Sam. 5. 14.
	Shelumiel, the peace of God. Num. 1. 6.
Ishmaiah	Shemaiah, hearing the Lord. 1 Chr. 4. 37.
Shamariah	Shemariah, the keeping of the Lord Ezra 18. 32.
Shamed	Shemed, deſtroying. 1 Chron. 8. 12.
	Shemer, a keeper. 2 Kings 16. 24.
	Shemida, a name of knowledge. Num. 26. 32.
Semuel	Shemuel, appointed of God, 1 Chron. 7. 2.
Samuel	Shemuel, heard of God. 1 Sam. 1. 20.
	Shephatiah, the Lord judgeth. 2 Sam. 3. 4.
Seraiah	Seraiah, a prince of the Lord, 1 Chr. 4. 14.
Serug	Sherug, a bough, or plant. Gen. 11. 20.
Seth	Sheth, ſet, or put. Gen. 4. 25.
	Shethar, a remnant, or hid. Eſter 1. 14.
	Sheva, vanitie. 1 Chron. 2. 49.
Sechia	Shiciah, the protection of the Lord 1 Chron. 8. 10.
Shimeah	Shimei, hearing, or obedient. Exod. 16. 17.
Simon	Shemeon, hearing, or obedient. Gen. 29, 33.
Samſon	Shimshon, there the ſecond time, becauſe the angel appeared the ſecond time at the prayer of his father. Judges 13. 24.
	Siphthan, a judge. Num. 34. 24.
Siphrah	Shiphrah, faire. Exod. 1. 15.
Sobab	Shobab, returned. 2 Sam. 5. 14.
	Shobal, a path. Gen. 36. 20.
Shebnah	Shobnah, a builder. 2 Kings 18. 18.
Sua	Shua, crying, or ſaving. Gen. 38. 2.
	Shuah, praying, or humiliation. Gen 52. 2.
Shubuel	Shubael; the returning of God. 1 Chr. 24. 20.
Shuah	Shuhah, a pit. 1 Chron. 4. 11.
	Shumathi, renouned. 1 Chron. 2, 53.
	Shumi, changed or ſleeping. Gen. 46. 16.

Sithri

The ſecond table.

	Sithri, my ſecret. Exod. 6. 22.
	Sodi, my ſecret. Num. 13. 11.
	Sua, rooting up. 1 Chron. 7. 36.
	T
Tabeal	TAbeel, good God. Iſai 7. 6.
Thahash	Tahash, haſting. Gen. 22. 24.
	Tahath, fear. 1 Chron. 6. 37.
Tholmai	Talmai, a furrow. Joſh. 15. 14.
Thamar	Tamar, a palm tree. Gen. 38. 6.
Tanehumeth	Tanhumeth, conſolation. Jer. 40. 8
	Talmon, dew prepared. 1 Chron. 9. 17.
	Taphath, a little one. 1 Kings 4. 11.
	Tebah, a cook, Gen. 22. 24.
	Tehinnah, mercifull, or prayer. 1 Chron. 4. 12.
	Terah, ſmelling. Gen. 11. 24.
Tikuth	Tiknah, hope. 2 Kings 22. 14.
Thiſon	Tilon, murmuring. 1 Chron. 4. 20.
	Tiras, a deſtroyer. Gen. 10. 2.
	Tirhana, a ſearcher of mercie. 1 Chr. 2. 48.
	Tiria, a ſearch. 1 Chron 4. 16.
	Toah, a dart. 1 Chron. 6. 34.
	Tobiah, the Lord is good. Ezra 2, 60.
Thogarma	Togarmah, ſtrong, or bonie. Gen. 10. 3.
	Tohu, living. 2 Sam. 1. 1.
	Tola, a worm. Gen. 46. 13.
Thomas	Tom, a twin. Matth. 10. 3.
	Tubal, born, or brought, or worldly. Gen. 10. 2.
	Tubal-kain, worldly poſſeſſion. Gen. 4. 22.
	V.
Ovaniah	VAnia, nouriſhment of the Lord. Ezra 10. 36.
	Vashni, changed. 1 Chron. 6. 28.
	Vashti, drinking. Eſter 1. 9.
Vophſi	Vopſi, a thing broken, or parched, Num. 13. 15.
Hur	Uri, my light. 1 Chron. 2. 20.
Ourias	Urijah, the light of the Lord. 2 Sam. 11. 3.
	Uriel, light, or fire of God. 2 Chron. 13. 2.
	Uthai, mine iniquitie, or time. 1 Chr. 9. 4.
	Uzal, wandring. Gen. 10. 27.
Oza	Uzzah, ſtrength. 1 Chr. 6. 29. 2 Sam. 6. 3.
	Uzzi, my ſtrength 1 Chron. 6. 5.
	Uzziel the ſtrength of God. 1 Chron. 7. 7.
	Z.
	ZAavan, trembling. Gen. 36. 27.
	Zabad, a dowrie. 1 Chron. 2. 36.
Sebadiah	Zabadiah, a dowrie of the Lord. 1 Chron. 8. 15.
	Zabdiel, a dowrie of God. 1 Chron. 27. 2.
	Zaccur, mindefull. 1 Chron. 4. 26.
Zacheus	Zachai, pure. Ezra 2. 9.
Zaccai Zechariah	Zachariah, mindefull of the Lord. 1 Chron. 5. 7.
	Zadok, juſtified, or juſt. 2 Sam. 8. 17.
	Zalmonah, our image. Num. 33. 41.
	Zanoah, forgetfulneſſe. Nehem. 11. 30.
	Zebulun, a dwelling. Gen. 30. 20.
	Zeeb, a wolf. Judges 7. 25.
	Zelophead, a shadow of fear. Num. 26 33.
	Zemirah, a ſong. 1 Chron. 7. 8
Zepho	Zephaniah, the hiding of the Lord. 2 Kings 25. 18.
	Zephi, a honey-comb. Gen. 36. 11.
Zerah	Zera, clearneſſe, or riſing up. Geneſ. 36. 13.
Zerahiah	Zerajah. the Lord ariſing. 1 Chron. 7. 8.
	Zereth, ſcattering, heritage. Eſter 5. 10.
	Zerubbabel, ſtrange from confuſion, or a ſtranger at Babel. Hagg. 1. 1.
	Zethan, their olive. 1 Chr. 26. 22.
	Zia, ſweat, or ſwelling. 1 Chr. 5. 13.
Zedekiah	Zidkiah the juſtice of the Lord. 2 King. 24. 17.
	Zidon, a hunter. Gen. 10. 15.
	Zimri, a ſong. 1 Chron. 2. 6.
Zipporah	Zippora, a mourning. Exod. 2. 21.
	Zopheth a ſeparation. 1 Chr. 4. 20.
	Zuph, a watching, or a coming. 1 Chr. 6. 35.
	Zuriel, the rock of God. Num. 3. 35.
Zuriſhadai	Zuriſhaddai, the rock of the Almightie. Num. 1. 6.

A Table of the principall things that are contained in the Bible, after the order of the alphabet. The firſt number noteth the chapter, and the ſecond the verſe.

A.

AAron and his doings. Exod. 4. and 10 and 28 and 29. Levit. 2. 10. Numb. 17. 3. Heb. 5. 7.
Aaron and Miriam ſpake againſt Moſes. Num. 12. 1.
Aaron eloquent, Exod. 4. 14.
Abba, father, Mark. 14. 36. Rom. 8. 15. Gal. 4. 6.
Abdon, a judge in Iſrael. Judg. 12. 13.
Abel, a citie where dwelt the wiſe. 2 Sam. 20. 18.
Abiathar, the ſon of Abimelech, and his doings. 1 Sam. 22 and 23. 1 Kings 1 and 2.
Abigail the wife of Nabal. 1 Sam. 25. 3.
Abihu, burnt with fire from the Lord. Lev. 10. 2.
Abihu, ſeeth God in Sina. Exod. 24. 10.
Abijam, king of Judah. 1 Kings 15. 1.
Abimelech, king of Gerar, and his doings. Geneſ. 20 and 26.
Abimelech, the ſonne of Gideon murdereth his brethren, and after reigneth in Iſrael. Judg. 9.
Abishai purſueth Sheba. 2 Sam. 20. 10.
Abner his doings and death. 1 Sam. 17. 55. unto the 2 Sam. 4.
The abomination of the Jews. Iſa, 1. 13. of Jeruſalem, Ezek. 16. 2.
Abraham, and his doings from the 11 of Gen. unto the 25. 11. his faith, Rom. 4. 3. Heb. 11. 17.
Abraham, a prophet. Gen. 20. 7.
Abſolom, and his doings, from the 2 Sam. 14 unto the 19.
Abſent from God. 2 Cor. 5. 6.
The abſtinence of Moſes and Elijah, Exod. 34. 28. 1 Kings 19. 8.
Abundance cometh of God. Deut. 8. 17. 18.
Acceſſe to God by Chriſt. Rom. 5. 2. Eph. 2. 18. and 3. 12.
Every man shall give account of himſelf to God. Rom. 14. 12.
Chriſt is accurſed for our ſakes. Gal. 3. 13.
Achan, the ſonne of Carmi, ſtoned and burnt to death. Josh. 7. 25.
Achish, king of Gath, 1 Sam. 21. 11. and 27, 2.
Adam, and his creation. Gen. 1. 27. and 2. 7.
Adam laboureth. Gen. 3. 23.
Adam the figure of Chriſt. Rom. 5. 14.
Adam the firſt, Adam the laſt, 1 Cor. 15. 45.
Adonibezeck, king, Judges 1. 6.
Adonijah, Davids ſon, and his ambition 1 Kins 1 and 2.
Adopted in Chriſt. Eph. 1. 5. Rom. 9. 4. Gal. 4. 5.
Adoram ſtoned to death. 1 Kings 12. 18.
Adverſitie and proſperitie are of God. Job. 2. 10. Prov. 3. 33.
Adulterie forbidden. Gen. 26. 10. Exod. 20. 14 1 Cor. 6. 9. Heb. 13. 4.
Adulterie muſt be avoided. Exod. 20. 14. Prov. 5. 3 1 Cor. 10. 8. 1 Theſ. 4. 3.
The adulterie of David. 2 Sam. 11 and 12.
Our Advocate toward God the Father, Jeſus Chriſt. 1 John 2. 1.
Degrees of affinitie. Lev. 18.
The affliction and croſſe of David for his ſinne. 2 Sam. 21. 10.
The affliction of this preſent time are not worthy, &c. Rom. 8. 18.
Affliction to them that truſt in any other than in God. Deut. 31. 17.
Affliction to them that afflict the faithfull, 2 Theſſ. 1. 6.
To afflict the ſoul for a day. Iſai 58. 5.
Agabus the prophet, Acts 11. 28. and 21. 10.
Agag, king of the Amalekites. 1 Sam. 15. 8, 9.
Agree with thine adverſarie. Mat. 5. 25.
Agrippa king. Acts 25. 13.
Ahab, and his wicked doings from the 16 of 1 Kings unto the 22. 41.
Ahaziah, the ſonne of Joram, and his doings. 2 Kings 8 and 9.
Ahazia, the ſon of Ahab, and his doings. 1 Kin. 22. 49. 2 Kings 1. 2.
Ahaz king of Judah an idolater. 2 Kings 16. 11.
Ahiah, the ſonne of Ahitub. 1 Sam. 14. 3.
Ahimaaz. 2 Sam. 17. 17. and 18. 19.
Ahimelech. 1 Sam. 22. 1. and 22. 9.
Ahitophel and his doings. 2 Sam. 15. and 16. and 17.
Aholah and Aholibah. Ezek. 23. 4.
Aholiab, an excellent workman. Exod. 31. 6.
Our aid of Chriſt. Heb. 4. 14.
The aid of Iſrael is of God. Deut. 33. 26.
Alexander the copper-ſmith. 2 Tim. 4. 14.
Alms-deeds are pleaſant ſacrifices. Phil. 4. 18.
Give not thine alms grudgingly. 2 Cor. 9. 7.
Chriſt our altar. Heb. 13. 10.
The altar and the form thereof. Exod. 20. 24.
The altars of the Gentiles. Exod. 34. 13.
Amalekites. Exod. 17. 8. Num. 14. 25. Deut. 25. 17. 1 Sam. 15. 2, 3.
Amaſa, the head of Abſoloms armie. 2 Sam. 17. 25. and 20. 4.
Amaziah king of Judah. 2 Kings 14. 1.
Amaziah the prieſt of Bethel. Amos 7. 10.
Ammonites, Gen. 19. 8. Deut. 23. 3. Judges 11. 3. 2 Sam. 10.
Amnon defileth his ſiſter Tamar. 2 Sam. 13.
Amon king of Judah wicked. 2 Kings 21. 19, 20.
Amorites, Gen. 14. 7. Deut. 2. 24. and 20. 17. Judges 1. 34. 1 Kings 20.
Amos the prophet, Amos 1. 1.
Amram the ſonne of Kohath, Exod. 6. 18.
Joshua killeth the Anakims. Joshua 11. 21. Judg. 2. 20.
Ananias, and his wife Saphiras death. Acts 5. 10.
Ananias the chief prieſt. Acts 23. 2.
Ananias the diſciple of Chriſt. Acts 9. 10.
The ſeventie ancients of the people of Iſrael, Num. 11. 16.
Angels and their creation. Col. 1. 16.
The angel denied to be worshipped. Rev. 19. 10. and 22. 9.
The angel guideth the hoſt of Iſrael. Exod. 14. 29.
The angel sheweth of Chriſts birth. Luke 2. 10.
Angels, keepers of the little ones. Matth. 18. 10.
Peters angel. Acts 12. 15.
The angels miniſter unto Chriſt. Matth. 4. 11. they comfort him in the garden. Luke 23. 43.
Angels, the miniſters of God. Heb. 1. 7.
The three angels that Abraham received into his houſe. Gen. 18. 2. 5. Lot alſo receiveth two, Gen, 19. 1. 3.
To be angrie with they brother is damnable. Matt. 5. 22.
Anna the propheteſſe. Luke 2. 36.
Annas father in law to Caiaphas. John 18. 13.
Be ready alwayes to give an anſwer of the hope that is in you. 1 Pet, 3. 15.
Antichriſt, who? 1 Joh. 2. 22, and 4. 3. 2 Theſ. 2. 3.
The Antiochians firſt that were named Chriſtians. Acts 11. 16.
Apollos, a learned man. Acts 18. 24.
The Apoſtles afflicted for Chriſts ſake. Acts 4. 3. and 5. 18.
The apoſtles ask who is the greateſt in the kingdome of heaven, Matth. 18. 1.
The apoſtles firſt ſent to the Jews. Mat. 10. 6.
The apoſtles shall judge the twelve tribes. Matth. 19. 28.

Apoſtles why they were ordained in the church. 1 Cor. 1. 28.
God judgeth not according to the appearance. 1 Sam. 16. 7.
Aquila and Priſcilla doe harbour the church, 1 Cor. 16. 19.
The ruin of the Arabians. Iſai 21. 14.
King Arad ſlain. Num. 21. 3.
The Aramites, 2 Sam. 8. and 10. 2 Kings 5. and 6. and 7. and 1.
Araunah ſelling his threſhing-floore to David, 2 Sam. 24. 24
Mamre a citie of Arbah, called alſo Hebron, Gen. 35. 22.
Ariſtarchus fellow priſoner with Paul, Col. 4. 10.
The ark of God, the form and uſe thereof. Exod. 25. 10. Deut. 10 3. and 31. 26. Joſh. 3. 3. 1 Sam. 4, unto the 7. 3. 2 Sam. 15. 24.
The ark of Noah, Gen. 6. 14. and 7. 1. 1 Pet. 3. 20.
The ſtretched out arm of God. 1 King. 8. 42.
Arpachſhad, his birth and age. Geneſ. 11. 10, 12, 13.
Flee arrogancie, Rom. 12. 3.
Aſa king of Judah, and his doings, 1 Kings 15. 8.
Aſael, Joabs brother ſlain. 2 Sam. 2. 23.
Aſaph, the brother of Heman, chanter. 1 Chr. 6. 39.
Aſher, Jacobs ſonne. Gen. 30. 13. his bleſſing, and his portion. Deut. 33. 24. Joſh. 19. 24.
Aſhima, the idol that the men of Hamath made in Samaria. 2 Kings 17. 30.
Aſhtaroth, the idol that the Jews worſhipped, Judges 2. 13. and 3. 7.
Paul is forbid to preach in Aſia, Acts 16. 6. at length he preacheth there. Acts 19. 10.
Aſhkelon taken by Judah. Judges 1. 18.
Jeſus entreth on an aſſe into Jeruſalem. Matth. 21. 7.
Aſſes in uſe among the Iſraelites. Gen. 42. 26. Judg. 12. 14.
The aſſe of Balaam ſpeaketh. Numb. 22; 28.
Aſſhur, went out of the land of Shinar, Gen. 10. 11.
Aſſuerus king, his doing and his laws in the book of Eſter.
Athaliah reigneth over Judah. 2 King. 11. 3.
Paul reproveth the Athenians for their ſuperſtitions, Acts 17. 22.
Azariah reigneth in ſtead of his father Amaziah, and is ſtriken with a leproſie. 2 King. 15. 1, 5.
Azariah the prophet, 2 Chron. 15. 1.

B.

Baal perazim, a certain place. 2 Sam. 5. 20.
Baal peor, an idol, the Iſraelites for joyning themſelves thereunto, are put to death, Num. 15. 3. Deut. 4. 2.
Baanah and Rechab kill Iſh-boſheth. 2 Sam. 4. 6.
Baaſha king of Iſrael, and his doings. 1 King. 15. 16. to chapter 16. 8.
The deſtruction of Babel foreſpoken, Iſa. 13.
The building of Babels tower. Gen. 11. 4.
Babes in Chriſt, 1 Cor. 3. 1.
Backbiting forbidden, Levit. 19. 16. Prov. 16. 22.
Backbiting is to be avoided. 1 Pet. 2. 1.
Balaam, the ſonne of Beor, Num. 22. and 23. and 24. 2 Pet. 2. 15. He is ſlain. Joſh. 13. 22.
Balak, King of the Moabites, Num. 22. and 23. and 24.
Juſt balances, Lev. 19. 36.
One baptiſme, Epheſ. 4 5.
John ſent to baptize, John 1. 3.
The diſciples of Chriſt baptize, John 4. 3.
Chriſt is baptized. Matth. 3. 15.
To be baptized in the name of the Father, &c. or of Jeſus, Matth. 28. 19. Acts 2. 38.
To be baptized into Chriſt, is to put on Chriſt. Rom. 6. 3. Gal. 3. 27.
We are baptized unto the death of Chriſt, Rom. 6 3.
Chriſt baptizeth with the holy Ghoſt and with fire, Matth. 3. 11. Mark 1. 8. Luke 3. 16. John 1. 16, 33.
Barabbas, the murtherer, Luke 23. 18. Joh. 18. 40.
Barak and Deborah deliver Iſrael. Judges 4.
Baruch, Jeremias ſcribe, Jere. 36. 4.
Barzillai, and his doings, 2 Samuel 19, 31. 1 Kings 2. 7.
The baſtard ſhall not enter into the congregation of the Lord, Deut. 23. 2.
Prieſts are forbidden to ſhave their heads or beards, Lev. 21, 5.
The ſhaven beard was a ſigne of ſorrow to the Jews. Iſai 15. 2.
Creation of beaſts. Gen. 1, 24.
Paul fought with beaſts at Epheſus, 1 Cor. 25. 32.
Beaſts, clean and unclean, Levit. 11. 2. Deut. 14. 4.
When thou goeſt to bed think on Gods word, Deut. 11. 19.
Behemoth and his propertie, Job 40. 1.
Bela a citie called alſo Zoar. Gen. 14. 2.
Beleeve in Jeſus Chriſt, and they ſinnes ſhall be forgiven, Acts 10. 43.
To beleeve is the gift of God, Matth. 13. 11. and 16, 17. John 6. 44.
To him that beleveth, all things are poſſible, Mark 9. 23.
He that beleeveth in Chriſt ſhall never periſh, John 3. 15.
Belſhazzar, king of the Babylonians, Dan. 5.
Benaiah killed Joab, 1 Kings 2. 34.
Ben-hadad, king of Aram, and his doings, 1 Kings 15. 18. 2 Chron. 16. 2.
Benjamin, Gen. 33. 18. and 43. and 44. and 45. Deut. 33. 12.
Beth-el, or Luz, Geneſ. 28. 19. Judg. 1. 23 1 Sam. 10. 3.
Beth-lehem, called alſo Ephrath, Gen. 35. 19. Mich. 5. 2. Luke 2. 4.
Bethſaida, an unfaithfull city, Matth. 11. 21.
Beth-ſheba, Urias wife lieth with David, 2 Sam. 11. 4.
Bethſhemites are puniſhed for looking into the ark of the Lord, 1 Sam. 6. 19.
Bethuel, the father of Rebekah. Gen. 22. 23.
Bezaleel an excellent workman, and his doings, Exod. 31. 1. and 35. 10.
Who bideth in Chriſt, 1 John 2. 6.
How God bideth in us, 1 John 3. 24.
Bilhah Rahels maid. Gen. 29. 29. and 30. 3.
A bill of divorcement, Deut. 24. 1.
To bind and looſe, Matth. 16. 19. John 20. 23.
Birds created, Gen. 1. 20.
Birds clean and unclean, Levit. 11. 13.
Eſau eſteemeth not his birth-right, Geneſ. 25. 32.
The office of a true biſhop, 1 Tim. 3. Tit. 1, 5. 1 Pet. 5. 2.
Biſhops muſt be faultleſſe, Tit. 1. 7.
The Biſhop of our ſouls, Jeſus Chriſt, 1 Pet. 2. 25.
Bitterneſſe and fierceneſſe to be avoided, Eph. 4. 31.
The blaſphemer ought to be ſtoned to death, Levit. 24. 15, 16.
Blaſphemy againſt the holy Ghoſt, Mat. 12. 31. Mark 2. 28, 29.
The deſcription of a bleſſed man, Pſal. 1. 1. Matth. 5. 3.
The bleſſed of God are called ſheep. Matth. 25. 33.
To bleſſe God for to give thanks unto him, Gen. 24. 27.
Bleſſing, for gift, Gen. 33. 11. 2 Cor. 9 5.
The manner of bleſſing the people, Num. 6. 24. and Gen. 48. 20.
Bleſſing to thoſe that obey and ſerve the Lord, Exod. 23. 25. Daut. 8. 6. and 11. 27. and 28. 2.
Lay no ſtumbling block before the blinde, Lev. 19. 14.
The blinde born for the glory of God. John 9. 3.
The blinde guide, Mat. 15. 14.
The blinde healed by Chriſt, Mat. 9. 29.
Chriſt healeth the blinde with his ſpittle, Mark 8. 23, 24, 25.
Blindneſſe of heart. Rom. 11. 8. Epheſ. 4. 18.
The bloud, for the man that is ſlain, Joſh. 20. 5.
By the bloud of Chriſt we have remiſſion of ſins, Mat. 26. 28. Heb. 4. 14. 1 Pet. 1. 2.
John and James called Boanerges by Chriſt, and what that is to ſay, Mark 3. 17.
Boaz and his doings, Ruth 2. and 3. and 4.
Our bodies are conſecrate unto Chriſt, 1 Cor. 6. 15. they are the temples of the holy Ghoſt, 1 Cor. 6. 19.
All the faithfull are one body, Rom. 12. 5.
To bring the body in ſubjection, 1 Cor. 9. 27.
The body of Chriſt the church, Epheſ. 1. 23.
Our bodies are earthen veſſels, 2 Cor 4. 7. and 5. 1.
To be in the book of life, Phil. 4. 5. and to be raſed out of it, Exod. 32. 32.
The books of curious arts are burnt, Acts 19. 19.
Joſiah commandeth to ſave the prophets bones, 2 Kings 23. 18.
He that is born of God, ſinneth not, 1 John 3. 9.
They that are born of God, John 1. 13. 1 John 5. 1.
Change not the ancient bounds, Deut. 19. 14. and 27. 17. Prov. 22. 28. and 23. 10.
The bow in the cloud, Gen. 19 14.
Man liveth not onely by bread. Deut. 8. 3.
We are all one bread, 1 Cor. 10 17.
Chriſt the living bread, John 6. 51.
The feaſt of unleavened bread, Exod. 23. 15. and 34. 18.
The breaking of bread, Acts 2. 46.
The ſhew-bread, Levit. 24. 15.
Bread comforteth the heart, Gen. 18. 5. Judg. 19. 5. Pſal. 104. 15.
Common bread, hallowed bread, 1 Sam. 21. 4.
To eat bread in the ſweat of the brows, Geneſ. 3. 19.
Jacob deſireth onely bread to eat, and clothes to put on, Gen. 28. 20.
Breaking of bread. Acts 2. 42.
Whom Jacob calleth his brethren, Gen. 29. 4.
Chriſt not aſhamed to call us brethren, Heb. 2. 11.
The brethren and couſins of Chriſt beleeve not in him, John 7. 5.
Brotherly love, Rom. 12. 10.
Buggerers ſhall not poſſeſſe the kingdome of heaven. 1 Cor. 6. 9. 1 Tim. 1. 10.
Every one ſhall beare his own burden, Gal. 6. 5.
We muſt beare one anothers burden. Gal. 6. 2.
Burnt-offerings, Levit. 6. 9, 12.
The fiery buſh, Exod. 3. 2.
The faithfull are Gods building, 1 Cor. 3. 9.
To build upon Chriſt, gold, ſilver, &c. 1 Cor. 3. 12.

C.

Caiaphas and his doings, Mat. 26. 57. John 11. 49.
Ten caldrons for the temple, 1 King. 7. 38.
Caleb and his doings, Num. 13. 7. and 14. 6. Joſh. 14. 6.
The golden calf, Exod. 32. it is ground into powder, Exod. 32. 20.
Many called, and few choſen. Matth. 20. 16. Rom. 9. 6.
Chriſt is come to call ſinners, Mat. 9. 13.
Love them that call upon the Lord with pure heart, 2 Tim. 2. 22.
The golden calves of Jeroboam, 1 Kings 12. 28.
Canaan is accurſed, Gen. 9. 25.
Canaan, a fat land, flowing with milk and hony, Exod. 3. 8.
The land of Canaan is the holy habitation of God, Exod. 15. 13. promiſed to Abraham, Gen. 12. 7.
The ſonnes of Canaan, of whom deſcended the Cananites, Gen. 13. 15.
The Canaanites diſcomfited by the tribe of Juda, Judg. 1. 4.
The Cānaanites ſmote the Iſraelites, Num. 14. 45.
The Canaanites that remained, were as thorns to Iſrael. Judg. 2 3.
The Canaanitiſh woman, Matth. 25. 22.
The candleſtick and faſhion thereof, Exod. 25. 31. and 37. 17. and 40. 24.
Capernaum an unbeleeving city. Mat. 11. 23.
The Caphtorims deſtroyed the Avims, Deut. 22. 23.
The captivity of the kings of Judah foreſpoken, 2 Kings 20. 17. Jer. 16. 14. and 20. 4.
The cares of this world choke up the word, Mark 4. 19.
God carried the children of Iſrael upon eagles wings, Exod. 19. 4.
The centurion and his faith. Mat. 8. 5.
God rejecteth the Jewiſh ceremonies, Iſa. 1. 11. and 66. 3. Heb. 10. 5.
The decree of Auguſtus Ceſar, Luk. 2. 1.
Chamois a beaſt, Deut. 14. 5.
Elijah the chariot of Iſrael, 2 Kings 2. 12.
Chariots of iron in uſe among the Canaanites, Judg. 119. and 4. 4.
To make himſelf chaſte for the kingdome of heaven, Mat. 19. 12.
Bleſſed is the man that God chaſtiſeth, Job 5. 17.

Chaſtiſe thy children betimes, Prov. 13. 24. and 19. 18. and 22. 15.
Chaſtity is the gift of God, Wiſd. 8. 21.
Chemosh the abomination of Moab, 1 Kings 11. 7.
The cherubims keep the way of the tree of life, Gen. 3. 24.
Offend not little children, Mat. 18. 6.
The rod of correction for children, Prov. 22. 15.
The angels of little children, Mat. 18. 10.
Children as concerning maliciousneſſe, and not in underſtanding, 1 Cor. 14. 20.
Children brought to Chriſt, Mat. 19. 3.
Chriſt receiveth the childe into his armes, Mark 9. 36.
We are the children of God by faith, Gal. 3. 26.
Childrens obedience to their parents, Epheſ. 6. 1.
Chorazin, a city that Chriſt reproveth for her unbelief, Mat. 11. 21.
Paul a choſen veſſel, Acts 9. 15.
Chriſt conceived, Luke 1. 35. is born, Luke 2. 7. is circumciſed, Luke 1. 21. is baptized. Mat. 3. 15. ſent to preach liberty to the captives. Iſa. 61. 1. Luke 2. 31. and 4. 43. and 5. 32. he ſpeaketh the words of God, John 3. 34. he preacheth that the kingdome of the Meſſias is at hand, and exhorteth to repentance, and to beleeve the goſpel, Mat. 4. 17. and 9. 35. he is hungry, Matth. 4. 2. he is weary, John 4. 6. he is poore, Matth. 8. 20. he entreth into Jeruſalem riding upon an aſſe, Matth. 21. 7. he is ſold by Judas, Matth. 26. 14. he is buffeted. Matth. 26. 67. he is delivered to be crucified, Mat. 27. 26. he prayeth for them that perſecute him, Luk. 23. 34. he yeeldeth up the ghoſt, Matth. 27. 50. his reſurrection, Matth. 28. he is carried up into heaven, Mark 16. 19. Luke 24. 51.
The coming of Chriſt fore-ſpoken, Num. 24. 17. Iſa. 40. 10.
Chriſt, God eternall, John 1.
Chriſt greater than David, Mat. 22. 44.
Chriſt promiſed to Adam, Gen. 3. 15. to Abraham, Gen. 12. 3.
Chriſt ſent of God, John 8. 42.
Chriſt ſent to ſave the Jews, Mat. 15. 24.
Chriſt without ſin, 1 Pet. 2. 22.
Falſe Chriſts, and falſe prophets do great miracles, Mat. 24. 5. 24.
Chriſtians ſo named firſt in Antiochia, Acts 11. 26.
Chriſtians are free, 1 Pet. 2. 16. John 8. 32.
Chriſtians hated of the world, Mat. 10. 22. Luk. 21. 17.
The church is the houſe of God, 1 Tim. 3. 15.
The church of God is not contentious, 1 Cor. 11. 16.
The apoſtles forbid the Gentiles to be circumciſed, Acts 15. 28.
Circumciſe the foreskin of the heart, Deut. 10. 16. and 30. 6. Rom. 2. 29. Coloſſ. 2. 11.
Paul circumciſeth Timothy, Acts 16. 3.
God circumciſeth our hearts, and why, Deut. 30. 6.
Abraham commanded to circumciſe his family, Gen. 17. 9. 10.
Circumciſion and uncircumciſion are nothing, 1 Cor. 7. 19.
Circumciſion is ſervitude, Gal. 2. 4.
The ſecond circumciſion under Joshua, Josh. 5. 2.
We have no continuing city here, Hebrews 13. 14.
None clean before God, Job. 25. 4.
The cloud filleth the houſe of the Lord, 1 Kings 8. 10.
The renting of the clothes, a ſigne of great heavineſſe, Josh. 7. 6. Mat. 26. 65. 2 Sam. 1. 11.
To heap coals upon the head of his enemy, Rom. 12. 20.
One ought to comfort another, 1 Theſſ. 4. 18. and 5. 14.
The Comforter is promiſed, John 14. 16. and 15. 26. and 16. 7.
The ten commandments, Exod. 20. 1. Deut. 5. 7.
Teach thy childe the commandments of God, Deut. 6. 7.
Commandments of men being contrary to Gods, are not to be received, Tit. 1. 14.
The coming of Chriſt in the day of judgement, Matth. 24. 30. 2 Pet. 3. 10. Iſa. 3. 14. and 13. 9.
The coming of Chriſt with his angels, Matth. 16. 27.
The coming of the Lord, Iſa. 35. 4. and 62. 11. Mal. 4. 1.
The common uſe of goods in the primitive church, Acts 2. 44.
The word concubine for wife, Judges 19. 2.
A shame not to confeſſe Chriſt, 2 Timoth. 1. 8.
To confeſſe God, for to praiſe him, is oft times in the Pſalmes.
To confeſſe that Jeſus is Chriſt, is the gift of God, Mat. 16. 17.
Remiſſion to them that confeſſe their ſinnes, 1 John 1. 9.
Moſes confeſſeth to God the ſin of the people Exod. 32. 31.
Confeſſion of ſins commanded to the prieſts of the Jews, Levit. 16. 21.
Confeſſion of our ſins to God, 1 Kings 8. 47. Pſal. 32. 5.
Curſed is he that hath his confidence in man, Jer. 17. 5.
God is not the authour of confuſion, but of peace, 1 Cor. 14. 33.
Who ought to be excluded out of the congregation of the Lord, Deut. 23. 1.
The conſcience of the wicked is alwayes fearfull, Prov. 28. 1.
Chriſt the conſolation of Iſrael, Luke 2. 25.
The good converſation of Chriſtians, Phil. 1. 27. and 3. 17.
The converſation of ſaints should provoke us to follow their faith, Heb. 13. 7.
Contemners of the word of God shall be puniſhed, 1 Sam. 2. 30. Iſa. 28. 14.
Cornelius the captain, Acts 10. 1.
Brotherly correction, Proverbs 27. 5. Matth. 18. 15.
They that refuſe correction, are threatned of God, Lev. 26. 22.
The correction of the Lord, Heb. 12. 5.
It is permitted to correct thy brother: but to hate him it is forbidden, Levit. 19. 17.
Circumciſion the covenant of God, Geneſ. 17. 13.
The covenant of God with Noah, Geneſ. 9. 11.
Covetouſneſſe is idolatry, Col. 3. 5.
Covetouſneſſe is inſatiable, Prov. 27. 20.
Covetouſneſſe the root of all evil, 1 Timoth. 6. 10.
Covetouſneſſe to be avoided, Prov. 15. 16. Iſa. 3. 12. Jer. 8. 10. Eph. 5. 3.
Be of good courage in affliction, John 16. 33.
The Iſraelites ask counſel of God in their affairs, Judges 1. 1. and 20. 18. 23. 1 Sam. 10. 22. and herein they uſe the help of the prophets, 1 Samuel 9. 9. 2 Kings 22. 13.
God breaketh the counſels of the heathen, Pſal. 33. 10.
Covetouſneſſe required in Chriſtians, Eph. 4. 32. 1 Cor. 13. 4.
Zealous Phinehas killeth Cosbi the Midianitish harlot, Num. 25. 7, 8, 15.
All things created by Chriſt, Col. 1. 16.
The creation of man, Gen. 1. 27.
God is our creatour, Deut. 32. 18.
The goſpel hath been preached to every creature, Col. 1. 6.
Every creature of God is good, 1 Timotheus 4. 4.
The creature is ſubject to vanity, Romanes 8. 20.
God uſeth his creatures according to his pleaſure, Iſa. 55. 9.
We are new creatures by faith in Chriſt, 2 Cor. 5. 17. Gal. 6. 15.
They of Creta, lyars, Titus 1. 12.
The faith of Criſpus, and his whole houſe, Acts 18. 8.
Take thy croſſe. Matthew 10. 38. and 16. 24.
Paul rejoyced in the croſſe of Jeſus Chriſt, Gal. 6. 14
The crown of righteouſneſſe, 2 Timotheus 4. 8.
The crown of thorns, Mat 27. 29.
Who crucifie the flesh, and the luſts thereof, Gal 5. 24
The cup and bread that we receive in remembrance of Chriſt, 1 Cor. 10. 16.
The cup for death and croſſe, Mat. 20. 22.
Curſed is he that fulfilleth not the law, Gal. 3. 10.
Curſed is he that hangeth on the tree, Deut. 21. 23.
The curtains of the tabernacle, Exod. 22. 5. 36. 8.
Old cuſtome cannot be forgotten, Proverbs 2. 6.
Cyrus king of Perſia and his doings, Iſa. 44. 28. and 45. 1. Ezra 1. 1.

D.

DAgon the god of the Philiſtines, 1 Sam. 5. 2.
Damaris beleeveth in Chriſt, Acts 17. 34.
The damned are called goats, Mat. 25. 32.
Dan the ſon of Jacob, Gen. 30. 6. and 49. 16. Deut. 33. 22. Josh 19. 40.
The deeds of darkneſſe, Rom. 13. 12.
Darius doings, Dan. 5. 31. and chap. 6. and 9 and 11. Ezra 6. 1.
Dathan for his rebellion is conſumed with fire, Num. 16.
David danceth before the Lord; 2 Sam. 6. 14.
David deceiveth Saul, 1 Sam. 20. 5. he deceived king Achish, 1 Sam. 27. 10.
David deſpiſed the commandment of the Lord in committing adultery, 2 Sam. 12. 9.
David doth not punish the curſed ſpeaking of Shimei, 2 Sam. 16. 10.
David lamenteth his ſonne Amnon, 2 Sam. 13. 31.
David of neceſſitie eateth the shew-loaves, 1 Sam. 21. 6. Mat. 12. 3, 4.
David of what ſtock he came, Ruth 4. 17.
Davids doings, from the 1 Sam. 14. 13. to 1 King. 2. 12.
David ſlew a lion, 1 Sam. 17. 34, 35.
David upright before the Lord, 1 King. 14. 8. and 15. 3.
No difference of dayes among the faithfull Rom. 14. 5.
Debate and ſtrife, are works of darkneſſe, Rom. 13. 12, 13. 1 Cor. 1. 10. and 11. 16.
Debir a city, Josh. 10. 3. and 15. 15.
What is required in deacons, 1 Tim. 3. 8.
Deacons ordained in the church by the apoſtles, Acts 6. 5.
We muſt not exceed meaſure in lamenting the dead, 1 Theſſ. 4. 13.
Saul ſeeketh to the dead, 1 Sam. 28. 11.
Seek not to the dead for any thing, Deut. 18. 11. Luke 16. 29.
The dead shall heare the voice of the Sonne of God, and shall live, John 5. 25.
Chriſt foreſpeaketh his own death, Matthew 16. 21.
Death ſwallowed up into victory, 1 Cor. 15. 54.
The ſecond death, Revel 20. 14.
Death cometh through diſobedience, Deut. 30. 17. 18.
The day of death uncertain, Luke 12. 40.
Curſe not the deaf, Levit. 19. 14.
Chriſt healeth the deaf, Mark 7. 32.
Of Deborah and Barak. Judg. 5. 1.
Deborah Rebekahs nurce dieth, Gen. 35. 8.
Deborah the wife of Lapidoth, Judg. 4. 4.
Deceive not thy brother, Leviticus 19. 13 and 14.
God will reward every one according to his deeds, Mat. 16. 27.
Delilah betrayeth Samſon, Judg. 16.
If we deny Chriſt, he will deny us, 2 Timoth. 2. 12.
The aſſurance of the deſperate, Ezek. 33. 10.
Debts not demanded before the yeare of freedome, Deut. 14. 2.
Chriſt healeth two poſſeſſed of devils, Mat. 8. 28 and 12. 22.
The devil confeſſeth that he knoweth Chriſt and Paul, Mark 1. 24 Luke 4. 34. Acts 19. 15.
The devil is a murtherer, John 8. 44.
The devil prince of this world. Eph. 2. 2. John 12. 31 Coloſſ. 2. 15. the accuſer of the faithfull, Revel. 12. 10. our adverſary and enemy, 1 Pet. 5. 8. Eph. 6. 12.
Devils driven out by faſting and prayer, Matth. 7. 21.
The devil ſeduceth the woman, and is therefore curſed, Gen. 3. 14.
The king is bound to reade the book of Deuteronomie, and why, Deut. 17. 19, 20.
Deuteronomie is commanded to be read to women and children, Deut. 31. 11, 12. 13.
Deuteronomy is delivered to the Levites and Elders, Deut 31. 9.

Joſiah readeth the book of Deuteronomy to the people, 2 Kings 23. 2.
The diligence of miniſters. Prov. 27. 23.
Dinah, the daughter of Jacob, raviſhed, Gen. 34. 2.
Dionyſius an Areopagite beleeveth in Chriſt, Acts 17. 34.
Diotrephes reproved for his arrogancy, 3 John 9.
Seventy diſciples ſent to preach, Luke 10 15.
The diſciples wherein they may be known. John 8. 31. and 13. 35.
Diſeaſes are the fruits of ſin, John 5. 14.
In diſeaſes God ought to be ſought unto, 2 Kin. 1. 16.
Diſguiſing raiment is forbidden both to man and woman, Deut. 22. 5.
How God hateth diſobedience, 1 Sam. 15. 23.
The diſobedient ſtricken with madneſſe, and blindneſſe, Deut. 28. 28.
The man that diſobeyeth the judge, ſhall die, Deut 17. 12.
He that diſobeyeth God, is ſubject to many curſes, Deut. 28. 15.
Againſt divorcement, 1 Cor. 7. 10.
Divination forbidden, Levit. 20. 27. Deut. 18. 10. 11. Iſa. 8. 19.
He or ſhe that hath the ſpirit of divination, ought to be ſtoned to death, Levit. 20. 27.
Sound doctrine, Tit. 2. 7, 8.
No doctrine but Chriſts ought to be received, 2 John 10. Col. 2. 8.
Doctrines of devils, 1 Tim. 4. 1.
Doeg diſcloſed David to Saul, 1 Sam. 22. 9.
Give not holy things to dogs, Mat. 7. 6.
The dog is returned to his vomit, 2 Pet. 2. 22.
Dammage, that one doth to another, Exod. 22. 5.
The dove ſent out of the ark, Gen. 8. 8.
The dumbe is healed, Mat. 9. 32.
The dragon, the old ſerpent, Revel. 20. 2.
By dreams God ſpeaketh to the prophets, Num. 12. 6.
Spirituall drink, 1 Cor. 10. 4
Chriſt was called in ſcorn a drinker of wine, Mat. 11. 19. the apoſtles alſo, Acts 2. 13.
The dropſie is healed, Luke 14. 2.
The evils that come of drunkenneſſe, Prov. 23. 29.
Drunkenneſſe to be avoided, even of kings, Prov. 31. 4 Luk. 21. 34. Epheſ. 5. 18.
Man is duſt, Gen. 3. 19.
The duſt of the feet ſhaken off, againſt whom, Mat. 10. 14
Many dwelling-places in the houſe of God, John 14. 2.
Paul deſireth to die, Phil. 1. 23.
Chriſt prayeth not to die, Mat. 26. 39.
Chriſt deſireth to die for us, Luk. 12. 50.
It is ordained for all to die once, Heb. 9. 27.
Chriſt died for our ſins, Rom. 4. 25.

E.

THe earth is curſed for Adams tranſgreſſion, Gen. 3. 17.
The earth is corrupt, Gen. 6. 11.
Man ſhall return to the earth, Gen. 3. 19.
To eat the fleſh of Chriſt, John 6. 51. 63.
Ebedmelech the black More, Jer. 38 7.
Eber and his ſons, Gen. 10. 25.
Eſau, why he is called Edom, Gen. 25. 30.
Edom denieth paſſage to Iſrael, Numb. 20. 14. 18
Edom rebelleth from under Judah, 2 Kings 8. 20.
The Egyptians eat not with the Hebrews, Geneſ. 42 32 of whom look in Exod. 11. and 12. Deut. 23. 7. Jerem. 46. Ezek. 32. 12.
Egypt the iron fornace, Deut. 4. 20.
Ehud a Judge in Iſrael, Judg. 3. 15.
The Ekronites and their doings. 1 Sam. 5. 10.
What conditions the elders ought to have, Tit. 2. 2.
Eleazar the ſon of Aaron, Exod. 6. 25. Joſh. 24. 33.
Gods purpoſe is by his election, Rom. 9. 11.
Election of grace, Rom. 11. 5.
Make your calling and election ſure, 2 Pet. 1. 10.
As touching the election, they are loved for their fathers ſakes, Rom. 11. 28.
The elect have obtained that Iſrael obtained not, Rom. 11. 7.
We know that ye are elect of God, 1 Theſſ. 1. 4
Election lieth in God, and not in us. Rom. 9. 11. 16.
The elect are few in number, Mat. 7. 14.
Elected before the foundation of the world Epheſ. 1. 4.
The elect of God cannot be condemned, Rom. 8. 33, 34.
The elect were choſen before the foundations of the world, Epheſ. 1. 4. 1 Pet. 1. 2.
Eli the prieſt and his doings, 1 Sam. 1. and 2, and 3, and 4.
Eliakim called alſo Jehoiakim, 2 Kings 23. 24.
Elias and Eliſeus, Luk. 4. 25, 27.
Elijah the prophet and his doings, 1 Kings 17. unto the 2 Kings 2.
Elimelech and his wife Naomi, Ruth 1. 2.
Elizabeth Zacharias wife, Luke 1. 5.
Eliſha bald, 2 Kings 2. 23.
Eliſha doth good for evil, 2 Kings 6. 22.
Eliſha his life and his doings, 1 King. 19. unto the 2 Kings 13. 22.
Eliſha is called from the plough to propheſie, 1 Kings 19. 16.
Eliſheba Aarons wife, Exod. 6. 23.
Elon a judge in Iſrael, Judg. 12. 11, 12.
Elymas the ſorcerer withſtanding Pauls preaching, Acts 13. 8.
Emmanuel, Mat. 1. 23.
Take from among you all enchanters, Deut. 18. 10, 11.
Enchanters and ſoothſayers driven out of Iſrael by Saul, 1 Sam. 28. 3.
The end of all things is at hand, 1 Pet. 4. 7.
He that endureth to the end, ſhall be ſaved, Mat. 24. 13. 2 Theſſ. 2. 13.
Eneas healed by the meanes of Peter, Acts 9. 33.
Love thine enemies, Matth. 5. 44. Prov. 25. 21.
Chriſt prayeth for his enemies, Luk. 23. 34.
Enoch the ſon of Sheth, Gen. 4. 26.
Flee envy, Gal. 5. 26. 1 Pet. 2. 1.
Envious perſons, Prov. 23. 6.
Epheſians worſhipped Diana, Acts 19. 35.
Ephraim and his doings, Gen. 41. 52. and 48. 5. and 50. 23.
The Ephraimites murmure againſt Gideon, Judg. 8. 1.
The epicures diſpute with Paul, Acts 17. 18.
Pauls epiſtles hard to be underſtood, 2 Pet. 3. 16.
The earneſt of the ſpirit in our hearts, 2 Cor. 1. 22: and 5. 5.
Eſarhaddon reigneth after Sennacherib, 2 King. 19. 37.
Eſau and his doings, Gen. 25. unto the 37.
Who are to be eſchewed, 2 Tim. 3. 5.
Eſter and her doings, Eſter 2 and 4 and 5 and 6 and 7 and 8 and 9.
Hate that which is evil Rom. 12. 9.
Recompenſe not evil for evil, Rom. 12. 17.
God turneth the evil into good, Gen. 50. 20. Rom. 8. 28.
Do not company with evil men, Prov. 24. 1.
We are evil of nature, Matth. 7. 11. Geneſ. 6. 5.
An eunuch Candaces chief governour, beleeveth in Jeſus Chriſt, Acts 8. 37.
Eutichus reſtored to life. Acts 20. 9, 10.
He that exalteth himſelf, ſhall be brought low, Luk. 18. 14.
Examine all things, 1 Theſſ. 5. 21.
Examine thy ſelf before thou come to the ſupper of the Lord, 1 Cor. 11. 28.
Excommunicate thoſe that love not Jeſus Chriſt, 1 Cor. 16. 22.
The excommunication that Paul uſed, 1 Cor. 5. 5.
Exorciſts hurt by the evil ſpirit, Acts 19. 13, 16.
Experience bringeth hope, Rom. 5. 4.
The good eye, Mat. 6. 22.
Eye for eye, Exod. 21. 24. Mat. 5. 38.

F.

OLd wives fables, 1 Tim. 4. 7.
Every one ought to prove his faith, 2 Cor 13. 5.
Continuance in faith, Col. 1. 23.
The ſhield of faith, Epheſ. 6. 16.
Chriſt prayeth for Peters faith, Luk. 22. 32.
The definition of faith, Heb. 11. 1.
Faith cometh by hearing, Rom. 10. 7.
The apoſtles pray to have their faith increaſed, Luk. 17. 3.
Faith in God by Chriſt, 1 Pet. 1. 21. Matth. 12. 21.
Faith joyned with charity, 1 Tim. 1. 5.
Faith is the gift of God, Phil. 1. 29. 2 Pet. 1. 3.
The end of faith is the ſalvation of our ſouls, 1 Pet. 1. 9.
The faith of Abraham, Gen. 15. 6. and 24. 7.
The faith of the fathers, Heb. 11.
By faith the ſpirit is received, Gal. 3. 2.
By faith the heart is purified, Acts 15. 9. Joh 15. 3.
By faith we reſiſt the devil, 1 Pet. 5. 9.
Faith without works is dead, Jam. 2. 17.
The faithfull are the children of Abraham, Rom. 9. 8.
The faithfull ſhall not come into condemnation, John 5. 24.
To fall into the hands of the living God, Heb. 10 31.
To fall upon the face, Geneſ. 17. 17. Ruth 2. 10.
A great famine in Samaria, 1 Kings 18. 2. 2 Kings 6. 25.
The famine of Gods word foreſpoken, Amos 8. 11.
Moſes faſteth fourty dayes, and fourty nights, Exod. 34. 28. Chriſt likewiſe, Mark. 4. 2.
Fained faſting, Iſa. 58. 3. Zech. 7. 5. Mark. 6. 16.
The father of Chriſt is our Father, John 20. 17.
He that knoweth Chriſt, knoweth the Father, John 14. 7.
Honour thy father and mother, Matth. 15. 4. Mark 7. 10.
Fathers are charged to teach their children the law of God, Deut. 11. 19.
He that beateth his father, or mother, ſhall die the death, Exod. 21. 15. Prov. 20. 20.
God doth right unto the fatherleſſe, Deut. 10. 18.
The fatherleſſe, Deut. 14. 19. and 24. 19. and 26. 12. and 27. 19.
The fearefull muſt abſent themſelves from war, Deut. 20. 8.
Learn to feare God, Deut. 14. 23.
The fear of God is true wiſdome, Job 28. 28.
The worthieſt places at feaſts, Mat. 23. 6.
Feaſts made at ſheepſhearings, 2 Sam. 13. 23.
God teacheth to fight, 2 Sam. 22. 35.
The finger of God, for his power, Exod. 8. 19.
The firſt-born in the land of Egypt dy. Exod. 11. 4. 5. and 12. 29. 30.
Of firſt fruits, Exod. 22, 29. Levit. 23. 10.
The firſt fruits pertained to the high prieſts, Num. 5. 9.
Fiſhes clean and unclean, Levit. 11. 9, 10, 11.
Paul never uſed flattery, 1 Theſſ. 2. 5.
Flee in time of perſecution, Mat. 10. 23.
The deeds of the fleſh, Gal. 5. 19.
Man is but fleſh, Gen. 6. 3.
To be in the fleſh, or to live according to the fleſh, Rom. 7. 5.
Fleſh and bloud, that is whatſoever is in man, Mat. 16. 17.
The wiſedome of the fleſh is death. Rom. 7. 24. and 8. 6.
Fleſh luſteth againſt the ſpirit, Gal. 5. 17.
The fleſh of Chriſt eaten by faith, John 6. 54.
The care of the fleſh ought to be rejected, Rom. 13. 14.
To eat the fleſh with the bloud is forbidden, Gen 9. 4.
Be carefull over your flocks, Prov. 27. 23.
Noahs floud, Gen. 6. and 7. and 8.
The cauſe of the univerſall floud, Gen. 6. 5.
An offering of floure, Levit. 2. 1.
By the fold is underſtood the church, John 10. 16.
A rod belongeth to the fools back, Prov. 26. 3.
Forbear one another, Epheſ. 4. 2.
Chriſt delivered by the determinate counſel and foreknowledge of God, Acts 2. 23.
We are elect according to the foreknowledge of God, 1 Pet. 1. 2.
Our forerunner, Chriſt. Heb. 6. 20.
How oft thou oughteſt to forgive thy brother, Mat. 18. 21. 22.
Fornication ought not to be named among us, Epheſ. 5. 3.
Fornicatours ſhall not inherit the kingdome of God, 1 Cor. 6. 9.
Forſake thy father and mother for Chriſts ſake, Mat. 19. 29.
Forſake thy ſelf, Mat. 16. 24.
Fools, Prov. 12. unto 18.
The foxes of Samſon, Judg. 15. 4.

Mans fragility, Iſa. 40. 6. 7.
The tree is known by the fruit, Matth. 7. 16.
Wo to them that be full, Luk. 6. 25.
The pillar of fire. Exod. 40, 38.
Chriſt is come to put fire on the earth, Luke 12. 59.
Everlaſting fire prepared for the devil, Matth. 25. 41.
A law touching fire that conſumeth the corn, Exod. 22. 6.
The fiery law, Deut. 33. 2.

G.

GAal Ebeds ſon, and his doings, Judg. 9, 26.
Gad the prophet, 1 Sam. 22, 5. 2 Sam. 24, 11,
Gad the ſon of Jacob, Gen. 30. 11. and 49, 19. Joſh. 22.
The counſel of Gamaliel, Acts 5, 25.
The garment made of linnen and woollen, forbidden, Deut. 22, 11.
Aarons garments, Exod. 28.
The ſtrait gate leadeth to life, Mat. 7. 13, 14.
Judgement done in the gates of the city, Deut. 22, 15.
Gatherings for the ſaints, 1 Cor. 16. 1.
Gedaliah is ſlain, 2 Kings 25. 25.
The gelded ſhal not enter into the congregation of the Lord, Deut. 23, 1.
Gentleneſſe is praiſe worthy, Epheſ. 4, 2. Gal. 5. 22.
Election of the Gentiles, Pſal. 2, 8. and 18, 43, 44
Iſrael is forbidden to be at peace with the Gentiles, Deut. 7. 2, 3.
The converſion of the Gentiles, Iſa. 2, 2. Acts 11, 27. and 4, 27.
The holy Ghoſt fell upon the Gentiles, Acts 10. 44, 45.
The vocation of the Gentiles by preaching, Iſa. 64. 18, 19.
The converſation of the Gentiles before they knew the truth, Epheſ. 2. 1, 2, 3.
Chriſt calleth the Gentiles whelps, Matth. 15. 26.
God for a time ſuffered the Gentiles to walk in their own wayes, Acts 14. 16.
The men of Gibeah and their wickedneſſe, Judg. 19, 22.
Gideon and his doings, Judg. 6, and 7. and 8.
The triall that Gideon took of his ſouldiers, and how many they were, Judg. 7, 5.
God meaſureth the gift according to the heart, Matth. 12, 44.
Salvation is the gift of God, Epheſ. 2, 8.
The gift of God is not bought with money, Acts 8, 20.
Gehazi received gifts of Naaman, 2 King. 5, 23, 24.
The gifts of the holy Ghoſt are divers, 1 Cor. 12, 4.
To be girded with verity, Epheſ. 6, 14.
Give, and it ſhall be given unto you, Luke 6, 38.
It is a bleſſed thing to give rather than to receive, Acts 20, 35.
God loveth a cheerfull giver, 1 Cor. 9, 7.
The deſire of vain glory, Gal. 5, 26.
Man ought not to glory in himſelf, 1 Cor. 4, 7. but in the knowledge of God, Jer. 9, 23, 24.
Gluttons and drunkards are to be avoided, Prov. 23, 20.
Gluttony, Rom. 13, 13.
The goat charged with all the iniquities of the people, Levit. 16, 22.
The people require new gods, Exod. 32, 1.
God is almighty, Gen. 17, 1. and 35, 11.
God is a ſpirit, John 4. 24.
God is every where, and ſeeth all things, Jer. 23. 23, 24.
God is immortall, 1 Tim. 1, 17. and 6, 16.
God is inviſible, Exod. 33, 20. Joh. 1, 8. 1 Tim. 1, 17. Moſes ſaw him, and how, Exod. 23. 10. ſo did Jacob, Gen. 32, 30.
The living God is the God of Iſrael, Exod. 29, 45. Levit. 26, 13. 2 Cor. 6, 17.
God is with thee, a kinde of ſalutation, Judg. 6, 12. Ruth 2, 4.
There is but one God to the faithfull, 1 Corinth. 8, 6.
Gog and his fall, Ezek. 38. and 39.
Going out of Egypt, Exod. 12, 37.
Goliah ſlain by David, 1 Sam. 17.
Gomorah conſumed with fire from heaven, Gen. 19, 24.
Follow that that is good, Rom. 12, 9.
No goodneſſe dwelleth in our fleſh, Rom. 7, 18.
Thou that art taught, miniſter to thy teacher in all good things, Gal. 6, 6. 1 Cor, 9, 14.
Do good without fainting, Gal. 6, 9. even to thine enemies, Luke 6, 35.
The definition of the goſpel, Rom. 1, 16.
The ſum of the goſpel, Epheſ. 1, 7.
Chriſt preacheth the goſpel, Mar. 1, 14.
The goſpel is the word of the eternall God, 1 Pet. 1, 23. it is the word of truth, Epheſ. 1, 13.
The end of them that obey not the goſpel of God, 2 Theſſ. 2, 10. 1 Pet. 4, 17, 18.
The goſpel of John, why it is written, John 20, 30.
The goſpel ought to be preached to all creatures, Mark 16, 15.
Blaſphemy againſt the holy Ghoſt, Matthew 12, 31.
The graces and gifts of the holy Ghoſt are divers, 1 Cor. 12, 4.
The holy Ghoſt is ſent, Acts 2, 2.
The holy Ghoſt promiſed to the apoſtles, Luke 24, 49. John 14, 16. Acts 1, 8.
God giveth the holy Ghoſt to them that deſire him, Luke 11, 13.
To go unto his fathers for to die, Geneſis 15, 15.
Through grace we are ſaved, Epheſ. 2, 5.
The grain of corn that falleth to the ground, John 12, 24.
Eat of thy neighbours grapes, but bear none away, Deut. 23, 24.
The Greeks ſeek for wiſdome, 1 Cor. 1, 22.
Grieve not the holy Spirit of God, Epheſ. 4, 30.
Gyants, Gen. 6, 4.
Gyants in the land of Canaan, Numbers 13. 34.

H

HAbel murthered by his brother, Gen. 4, 8. Heb. 11, 4. Matth. 23, 35.
Hadad Solomons enemy, 1 King. 11, 14.
Haggai the prophet, Ezra. 5, 1.
Hagar Sara's maid. Gen. 16. and 21.
Ham mocketh his father Noah, Gen. 9, 22.
Haman is hanged, Eſter 7, 9, 10.
Hannah the wife of Elkanah, and mother of Samuel, 1 Sam. 1. and 2.
Hananiah the falſe prophet, Jer. 28, 1.
Common hands, Mark 7, 1.
The laying on of hands, Acts 19. 6. 1 Tim. 4, 14.
Chriſt ſitteth at table with unwaſhen hands, Luke 11, 38.
None can eſcape the hand of God, Amos 9, 2. Deut. 32, 39.
Chriſt by laying on of hands healeth the ſick, Luke 4, 40.
To ſtretch the hands out towards heaven, 1 Kings 8. 22. Exod. 9, 22. and 17, 11.
The mans hand that was dried up is healed, Matth. 12, 10.
Chriſt layeth his hands upon the infants, Matth. 19, 15.
Hannah nurſed her childe, 1 Sam. 1, 23.
Of Hanun king of the Ammmonites, and of the ill intreaty of Davids ſervants, 2 Sam. 10, 4.
Haran the ſon of Terah, Gen. 11, 27.
Haraphah of the ſtock of gyants, 2 Sam. 21, 16.
God whom he will, he maketh hard hearted, Rom. 9, 18.
Nothing is hard to God, Gen. 18, 14.
The harveſt, Levit. 19, 9.
The harveſt of the faithfull, Matth. 9, 37. John 4, 35.
Hazael king over Aram, 1 Kings 19, 15. unto the 2 Kings 14, 1.
The Head of the church, Chriſt, Epheſ. 4. 15.
Heare Chriſt, Deut. 18, 18 Matth. 17, 5.
Singleneſſe of heart, 2 Cor, 1. 12. 1 Petr. 1, 22.
Uncircumciſed hearts, Jer. 9, 26. Deut. 10, 16. out of the which come evil thoughts, Matth. 15, 19.
The Lord ſeeth the heart of man, 1 Sam. 16, 7. Rom. 8, 21.
The heart of man is wicked, Gen. 6, 5. Deut. 2, 29, 19.
Gods laws written in the hearts of the faithfull, Heb. 8, 10.
The good heart ſpeaketh good things, Matth. 12, 35.
The creation of heaven, Gen. 1, 6, 7, 8.
New heavens and new earth, 2 Pet. 3. 13.
The heavens ſhut up becauſe of Gods wrath, Deut. 11, 17.
Hebron, a city, Gen. 35, 27.
It is comely for a woman to have long haire, 1 Cor. 11, 15.
Not a haire of them ſhall periſh, that ſuffer for Chriſt, Luke 21, 18.
Our haires be numbred, Matth. 10, 30.
Chriſt the heire of all things, Heb. 1, 1.
A deſcription of hell, Iſa. 30, 33.
Heman the ſinger, 1 Chron. 6, 33.
Henoch the firſt city, Gen. 4, 17.
Henoch the ſon of Cain, Gen. 4, 17.
Henoch taken up, Gen. 5, 24.
Herbs created, Gen, 1, 11.
There muſt be hereſies, and why, 1 Cor. 11, 19.
Hereſies are deeds of the fleſh, Galatians 5, 19, 20.
Hereticks muſt be avoided, Tit. 3, 10.
The heritage of the Levites, Deuteronomie 18, 2.
An heritage reſerved for us in heaven, Matth. 25, 34. Gal. 3, 17, 18. Tit. 3, 7, 1 Pet, 1. 3, 4.
Chriſt calleth Herod a fox, Luke 13. 32.
Herod killeth the infants, Matth. 2, 16.
The day of Herods nativity, Mark 6, 21.
Herods opinion of Chriſt, Matth. 14, 2.
Hezekiah king of Judah, and his doings, 2 Kings 18, and 19. and 20. Iſa. 30. unto the 40.
The river Hiddekel, Gen. 1, 14.
Give the workman his hire, Levit. 19, 13. Deut. 24, 14, 15.
Hiram the king of Tyre, and his doings, 2 Sam. 5. 11. and Hiram the cunning workman, 1 Kings 7, 13
God commandeth the Hittites to be deſtroyed utterly, Deut. 20. 17.
Hony in the lions body. Judg. 14, 8. Honour all men, 1 Petr. 2: 17.
Give honour to thy wife as to the weaker veſſell, 1 Petr. 3, 7.
Give honour to whom ye ow honour, Rom. 3, 17.
We are ſaved by hope, Rom. 8, 24.
Hope maketh not aſhamed, Rom. 5, 5.
Hophni the ſon of Eli, 1 Samuel 2, 34. and 4, 4.
Horeb a mountain, called alſo Sina, Deut. 1, 2.
God is the horn of our ſalvation, 2 Samuel 22, 3.
Horims chaſed out by the ſons of Eſau, Deut. 2, 12.
The number of Solomons horſes, 1 King. 4, 26, 2 Chron. 9, 25.
Abrahams and Lots hoſpitality, Gen. 18, 2, and 19, 2.
Uſe hoſpitality, Rom. 12, 13. Heb. 13, 2. 1 Pet. 4, 9.
The body of man is called an earthly houſe, 2 Cor. 5, 1.
The houſe infected with the plague of leproſie, Levit. 15, 34.
The houſe of God, the houſe of prayer, Iſa. 56, 7. Matth. 21, 13.
The houſe of God, the people of Iſrael, Num. 12, 7.
The houſe of God, the temple, 2 Sam. 12, 20. Huldad the propheteſſe, 2 Kings 22, 14. 2 Chron. 34, 22.
He that humbleth himſelf, ſhall be exalted, Matthew 23, 12. Philippians 2, 8, 9 Jam, 4, 10.
Humility, Prov. 16, 19. Matth. 11, 29. Luke 14, 11. Epheſ. 4, 2.
An hundred fold is promiſed to them that ſhall forſake that they have, to follow Chriſt, Mat. 19, 29.
Rulers over hundreds eſtabliſhed by Moſes, Exod. 18. 21.
Bleſſed are they that hunger and thirſt for righteouſneſſe, Matth. 5. 6.
Chriſt is an hungred, Matth. 4, 2.
Of husbands, 1 Cor. 7, 11. Epheſ. 5. 22.
Hushai, and his doings, 2 Samuel 15, 32. and 17, 5.
Hypocriſie, Prov. 12, 5. and 30, 12.
Hypocriſie reproved, Iſa. 58, 2.
An hireling, John 10, 12.

I

JAcob, and Eſau abound in riches, Geneſis 36. 7.
Jacob and his doings, Geneſis 25. unto the 50.
Jacob beloved of God, Rom. 9. 13.

The ſecond Table.

Iacob is accompanied of God, whitherſoever he goeth, Gen. 28. 15.
Iacob is called Iſrael, Gen. 32. 28.
Iacob wreſtleth with God, Gen. 32. 24.
Iabin king of Canaan, Judg. 4. 2.
Iahaziel a prophet, 2 Chron. 20. 14.
Iair, judge in Iſrael, Judg. 10. 3.
Iames ſaw Chriſts reſurrection, 1 Cor. 15. 7.
Iames the brother of John is put to death, Acts 12. 2.
Iannes and Jambres reſiſted Moſes, 2 Tim. 3. 8.
Iaphet and his ſons, Gen. 10. 2.
Iaſons aſſurance, for receiving of Paul, Acts 17. 9.
Ibzan a judge in Iſrael, Judg. 12. 8.
Idolaters ought to die, and wherefore, Deut. 17. 2. they ſhall not inherit the kingdome of heaven, 1 Cor. 6. 9, 10.
Idolaters ſlain by the ſons of Levi, Exod. 32. 26, 27, 28.
Things conſecrated to idols, 1 Cor. 8. Acts 15. 20.
Idols are but vanitie, 1 Sam. 12. 21. 1 Kings 16. 26. they are abomination. Deut 7. 25. and 27. 15.
Idols forbidden, Lev. 26. 1. Deut. 18. 9.
Iehoahaz the ſon of Jehu the king, and his doings, 2 Kings 13. 1.
Iehoiachin ſucceedeth Iehoiakim his father, 2 Kings 24. 8.
Iehoiada the high prieſt, 2 Kings 12. 4.
Iehoiakim ſervant to the king of Babel, 2 King. 24. 1.
Iehonadab the ſon of Rechab, 2 King. 10. 15.
Iehoram the king of Judah, and his doings, 1 Kings 22. 50. 2 Kings 8. 16.
Iehoram the ſon of Ahab, 2 Kings 3. 1.
Iehoshaphat king of Judah, 1 Kings 15. 24. 2 Kings 3. 1.
Iehoshuah the ſon of Jehozadak, Hag. 1. 1.
Iehu a prophet, 1 Kings 18. 7.
Iehu king of Iſrael; and his doings, 1 King. 19. 16. unto the 2 Kings 11.
God is a jealous God, Exod. 20. 5. Deut. 5. 9.
The law of jealouſe, Num. 5.
Iericho deſtroyed. Josh. 2. and 6. built up again by Hiel, 1 Kings 16. 34.
Iericho wholly exercrable to the Lord, Joshua 6. 17.
The hand of Jeroboam dried up, 1 Kings 13. 4.
Ieroboam king of Iſrael, and his doings, 1 Kin. 11. 26. unto the 15.
The ruin of Jeruſalem, Mat. 23. 38.
Ieruſalem built again, Nehem. 3. 1.
Ieruſalem called alſo Jebuſi, Josh. 15. 8. and 18. 28.
Gideon called Jerubbaal, and wherefore, Judg. 6. 32.
Jeſus the name of the Meſſias, Mat. 1. 21. Luke 1. 31. Phil. 2. 10.
Vain jeſting forbidden, Epheſ. 5. 4.
Iethro Moſes father in law, Exod. 3. 1. and 18. 1.
The Jews baptized in Moſes, 1 Cor. 10. 2.
The Jews exerciſed in afflictions, Deut. 8. 16.
The Jews obſtinacy, Iſa. 48. 4. Acts 28. 27.
The remnant of the Jews ſhall return, Iſai 10, 21.
Iezebel and her cruel doings, 1 Kings 16. and 18. and 19. and 21. 2 Kings 9. 33.
The image is a curſe to him that maketh it, Deut. 27. 15.
Mans imaginations are evil, Gen. 6. 5.
We ought not to company with infidels, 2 Cor. 6. 14.
Infidels are called the dry tree, Luke 23. 31.
Infirmities come upon us for our ſinnes, John 5. 14.
The Levites inheritance, Deut. 10. 9.
Every one ſhall bear his own iniquities, Deut. 24. 16.
Injuries ought to be forgotten, Levit. 19. 18.
Innocents concerning evil, and wiſe unto that which is good, Rom. 16. 19.
None is innocent before God, Exod. 34. 7.
Three things are inſatiable, Prov. 30. 15.
Wicked inventions, Deut. 28. 20.
Chriſt is our interceſſour, Rom. 8. 24.
Ioab and his doings, from the 2 Sam. 2. unto 1 Kings 2. 35.
Ioash preſerved through the help of his aunt Jehosheba, 2 Kings 11. 2.
Ioash the father of Gideon, Judg. 6. 29.
Ioash the ſon of Ahaziah, and Jehoash the ſon of Jehoahaz, 2 Kings 11. 2. and 14. 8.
Job an example of patience, Jam. 5. 11.
Jochebed the wife of Amram, Exod. 6. 20.
Iohanan, Jer 40. and 41. and 42. and 43.
Iohn baptiſt exhorteth to repentance, Matth. 3. 2.
Iohn baptiſt is buried, Matth 14. 12.
Iohn Mark the miniſter of Paul and Barnabas, Acts 12. 25.
Ionathan the ſon of Saul, and his doings, 1 Samuel 14. and 18. and 19. and 20. and 31.
Ioſeph and his doings, from the 30. of Geneſis unto the end of the book.
Ioſeph of Arimathea, Mat. 27. 57.
Ioſes called Barnabas, Acts 4. 36.
The good king Joſiah, and his doings, 1 Kings 13. 2. 2 Kings 21. 24. and 22. 1.
Ioshua and his doings, Exod. 24. 13. and 32. 47. Num. 11. 21. and 13. and 14. Deut. 1. 38. and throughout his whole book.
Iotham the ſon of Jerubbaal, Judg. 9. 5.
The journeys of the children of Iſrael, Numb. 33.
Iephthah, and his doings, Judg. 11. and 12.
Iſaiah the prophet, 2 Kings 19. 20. his viſions, Iſa. 1. and 2. and 6.
Ishai Davids father, Ruth 4. 22. 1 Samuel 16. 11.
Ish-bosheth, and his doings, 2 Sam. 2. and 3. and 4.
Ishmael and his life, Gen. 16. and 17. and 21. and 25.
Why Jacob was called Iſrael, Gen. 32. 28.
True Iſraelites who. Rom. 9. 6. 8.
Carnall Iſrael deſcribed, Hoſ. 9. 7.
Iſrael ſinned not of ignorance, Romanes 10. 19.
Iubal the inventer of the harp, Gen. 4. 21.
The jubile, Levit. 25. 10.
The reſt of Judah led away to Babel, 2 Kings 25. 11.
Iudah Leahs ſon, Gen. 29. 35.
Iudas that betrayed Chriſt, John 18. 2. His repentance, Matthew 27. 3. He hanged himſelf, and burſt in the midſt, Acts 1. 18. Mat. 27. 5.
The generall judgement, Iſa. 2. 19. and 26. 11. the ſignes that ſhall come before it, Matth. 24. 29.
Iudgement for affliction, 1 Pet. 4. 17.
Iudgement beginneth at the houſe of God, 1 Pet. 4. 17.
Gods judgements are a great depth, Pſal. 36. 6.
The office of a judge, Exod. 22. 28.
What manner of men ought to be judges, Exod. 18. 21. and 23. 2, 3.
Iudge not another, Mat. 7. 1. and 12. 7.
The Judge of all the world, Gen. 18. 25.
A judge ought not to have any reſpect of perſons, Levit. 19. 15.
Iudges are called gods, Exod. 22. 29. Pſal. 82. 6.
The judges gave ſentence according to Moſes law, Deut. 17. 11.
Iuſtified by faith, Rom. 5. 1. not by works, Gal. 3. 10.
We are juſtified, or condemned by our words, Matth. 12. 37.
Iuſtified, what it ſignifieth. Titus 3. 4. Acts 13. 38. 39.
Iſaac the ſon of Abraham, and his doings, Gen. 21. unto the 28. 6. and 35. 29.

K.

Nativity of Kain, and his doings, Gen. 4. 1. to verſe 19. 1. John 3. 12.
Keilah, a city delivered by David, 1 Samuel 23. 1.
God kepeth his as the apple of the eye, Deut. 32. 10.
Keturah the wife of Abraham, Geneſis 25. 1.
The keyes of the kingdome of heaven promiſed, Mat. 10. 19. are given by Chriſt to his apoſtles, John 20. 23.
Man ought to keep him from all kinde of evil, 1 Theſſ. 5. 22.
The rigour of a king, 1 Sam. 8. 11.
What is required in kings, Deut. 17. 15.
What is the honour of kings, Prov. 25. 2.
The kingdome of Chriſt eternall, Iſa. 9. 7. Luk. 1. 33.
The kingdome of heaven ſuffereth violence, Matt 11. 12.
The kingdome of God within us, Luke 17. 21.
Kiriath-arba a city, called alſo Hebron, Josh. 14. 15.
Kirath-ſepher, a city called alſo Debir, Joshua 15. 15.
Paul kiſſed of the faithfull, Acts 20. 37.
The holy kiſſe of Chriſtians, Romanes 16. 16. 2 Cor. 13. 12.
God hath not caſt away his people, which he knew before, Rom. 11. 2.
Whom God knew before, them he ordained to be like faſhioned unto the image of his ſon, Rom. 8. 29.
To know God and Jeſus Chriſt, whom he hath ſent is eternall life, John 17. 3.
The knowledge of ſalvation, Luke 1. 77.
Kohath and his ſonnes, Exod. 6. 18. Joshua 21. 5.
Korah for his rebellion is ſtriken of God, Num. 16.
The red kow, Num. 19.

L.

Laban the brother of Rebekah, and his doings, Gen. 24. 29.
The labourers are few, Mat. 9. 37.
Man appointed to labour, Gen. 3. 19.
He that doth not labour ought not to eat, 2 Theſſ. 3. 10.
We ought to live by our labours, Prov. 5. 15.
We ought to labour with our hands, 1 Theſſ. 4. 11.
The ladder that Jacob ſaw in his dream, Gen. 28. 12.
Chriſt calleth to him them that are laden, Mat. 11. 28.
The Lords paſſeover, Exod. 12. 11
Jeſus the Lambe of God, John 1. 29.
Lamech and his two wives, Geneſ. 4. 19. and 5. 26.
The lame from his mothers wombe is healed, Acts 3. 7.
The laſt ſhall be firſt, Mat. 19. 30.
Wo to them that laugh, and why, Luke 6. 25.
The law a yoke, Acts 15. 10.
The end of the law, Chriſt, Rom. 10. 4.
By the law cometh knowledge of ſin, Rom. 3. 20.
The law given to the lawleſſe, 1 Tim. 1. 9.
The law is given unto the people, Exod. 20. Deut. 5.
The law not given for the juſt, Gal. 5. 18.
The law our ſchoolmaſter to bring us to Chriſt, Gal. 3. 24.
Before the law, ſin was not counted ſin, Rom. 5. 13.
The law written in the heart of the faithfull, Heb. 8. 10.
Lazarus raiſed up John 11. and 12.
Lazarus ſick, John 11. 14
Leah conceiveth, Gen 29. 32.
Purge the old leaven, 1 Cor. 5. 7.
Leaven for wicked doctrine, Mat. 16. 6, 12.
The leper healed by faith, Mat. 8. 2.
The ten lepers healed, Luke 17. 12.
The judging of leproſies, Deut. 24. 8. Levit. 13. and 14.
The law of lending, Exod. 22. 14.
Lend to the needy, Deut. 15. 8. Mat. 5. 42.
The letter killeth, and the ſpirit giveth life, 2 Cor. 3. 6.
Levites elected to the miniſtery, Num. 3. 45.
Levi the ſon of Jacob, Gen. 29. 34. he ſlayeth the Sechemites, Gen. 34. 25.
Paul uſeth not his liberty, 1 Cor. 9. 4, 12.
Liberty giveth not occaſion to the fleſh, Gal. 5. 13.
The liberty of the ſpirit, 2 Cor. 3. 17.
The brevity of mans life, Pſal. 19. Job 7.
To finde his life, and to loſe it, Mat. 10. 39.
Our life Chriſt, John 14. 6. Col. 3. 4.
The life of man is as the dayes of an hireling, Job 7. 1.
The life of man is but a vapour, James 4. 14.
The life of the fleſh is in the bloud, Lev. 17. 11.
The creation of the light, Gen. 1. 3.
The Lion of the tribe of Juda, Revel. 5. 5.
The fruit of the lips, Heb. 13. 15.
As thy ſoul liveth, a kinde of oath, 1 Samuel 1. 26.
Man liveth by the word of God, Deut. 8. 3.
Twenty loaves do fill an hundred men, 2 Kings 4. 42.
Lois the grandmother of Timothy, 2 Tim. 1. 5.
To looſe ſins, Mat. 18. 18. John 20. 23.
Lot Abrahams nephew, and his doings, Gen. 11. and 13. and 19. Deut. 2. 9. 19.
Lots wife turned into a pillar of ſalt, Gen. 19. 26. Luke 17. 32.
Precepts of love, Prov. 3. 28.
The force and power of love, 1 Cor. 13.

Love covereth a multitude of ſins, Prov. 10, 12. 1 Pet. 4. 8.
God is love, 1 John 4. 16.
God loved us firſt, 1 John 4. 19.
Love excelleth faith and hope, 1 Cor. 13. 13.
Love envieth not, 1 Cor. 13. 4.
They love God that keep his commandments, 1 John 2. 5.
Love is not provoked to anger, 1 Cor. 13. 5.
Love is the fulfilling of the law, Rom. 13. 8.
The love of God in our hearts, Rom. 5. 5.
In whom the love of God is perfit, 1 John 2. 5.
Love one another, John 13. 34.
To love the ſtranger as thy ſelf, Levit. 19. 34.
To love thine enemies, Mat. 5. 44
He that loveth another, hath fulfilled the law, Rom. 13. 8.
He that loveth Chriſt, keepeth his commandments, 1 John 14. 15. 21.
God ſo loved the world, that he hath given his Son, &c. John 3. 16.
Luke a phyſitian, Col. 4. 14.
The lunatick healed, Mat. 17. 15.
Luſt is forbidden, Deut. 5. 21. Exod. 20. 17. 1 Cor. 10. 6.
The people luſteth for fleſh, and is puniſhed, Num. 11. 4. 33.
God cannot lie, Titus 1. 2.
He that denieth Chriſt, is a lyar, 1 John 2. 22.
All men are lyars, Iſa. 9. 17.
The father of lies, John 8. 44.
The lye of Ananias and Saphira, Acts 5. 3.
Jacob lyeth to his father, Gen. 27. 19.
The prophet lyeth, 1 Kings 13. 18.
The lying ſpirit in the mouth of the prophets, 1 Kings 22. 23.
Lying to be avoided, Epheſ. 4. 25.

M.

THe word preached to the Macedonians, Acts 16. 10.
Seek not to the magicians, Levit. 19. 31.
Magicians baniſhed out of Iſrael by Saul, 1 Sam. 28. 3.
Obey the magiſtrates, Rom. 13. 1.
Magiſtrates that fear God, Exod. 18. 21. Deut. 1. 13.
The bond-maids of the Jews, Exod. 21. 7. Levit. 19. 20. and 25. 44. Deut. 15. 12.
Makkedah, a city taken by Joshua, Joſh. 10. 28.
Malchus, whoſe eare was ſmitten off, Joh. 18. 10.
He that ceaſeth not from malice, ſhall periſh, 1 Sam. 12. 25.
All things ſubject to man, Gen. 1. 26.
The outward man, 2 Cor. 4. 16.
[illegible] and wife, are one fleſh, Gen. 2. 24.
The old man is crucified with Chriſt, Rom. 6. 6. Col. 3. 9.
Man made according to the image of God, Gen. 1. 26.
Man naturally is the childe of wrath, Epheſ. 2. 3.
The man of God, for the prophet, 2 Kings 1. 9. and 8. 11.
Manna a meat unknown to the children of Iſrael, Exod. 16. 15. Deut. 8. 3. the people loath to eat it, Num. 11. 6. it ceaſeth to fall from heaven, Joſh 5. 12.
Manaſſeh the king of Judah, 2 Kings 21. 1.
Manaſſeh the ſon of Joſeph, and his doings, Gen. 41. 51. and 48. 1. Joſh. 23. 29. and 14. 4. and 22. 1.
The mandrakes of Leah, Gen. 30. 14.
Maneh, Ezek. 45. 12.
The mantle of Elijah, and of Eliſha, 1 Kings 19. 19. 2 Kings 2. 13.
Marah the place of bitter waters, Exodus 15. 23.
The praiſe of marriage, Heb. 13. 4.
Of marriage, 1 Cor. 7.
They that breake the laws of marriage are reproved, Mal. 2. 14.
The inſtitution of marriage, Gen. 2. 22. and the confirmation thereof, Gen. 9. 1.
Unlawfull marriage, Levit. 18. 6.
Marriage in Cana, John 2. 1.
The marriage of Rebekah, Gen. 24.
They that forbid to marrie, are ſpirits of errour 1 Tim 4. 3.
Mary Magdalene and her doings, Matth. 27. 61 John 20. 1.
Mary ſitteth at Chriſts feet, Luke 10. 39.
Mary the ſiſter of Martha, John 11. 1. and 12. 3. Luke 10. 39. Mat. 26. 7.
Mary the virgine, and mother of our Saviour Jeſus Chriſt, according to the fleſh, Luke 1. 31. and 2. 7. John 2. 3.
Mark Barnabas ſiſters ſonne, Col. 4. 10.
Martha receiveth Chriſt into her houſe, Luke 10. 38. her faith, John 11. 27.
Chriſt our maſter, John 13. 13. Mat. 23. 8.
Chriſt forbiddeth us to be called maſters, Mat. 23. 8. Jam. 3. 1.
The duty of maſters towards their ſervants, Eph. 6. 9.
Matthew called of Chriſt, Mat. 9. 9.
Matthias elected to be an apoſtle, Acts 1. 26.
Juſt meaſures, Levit. 19. 36.
Medad and Eldad do propheſie, Numbers 11. 27.
Chriſt our Mediatour, 1 Tim. 2. 5.
Moſes the Mediatour of Iſrael, Deut. 5. 5.
Meditate in the word of God day and night, Deut. 11. 19. Joſh. 1. 8.
Melchi-ſedec, Gen. 14. 18. Heb. 7. 1.
Mortifie your members, Col. 3. 5.
The duties of our members, Rom. 6. 19.
Menahem who, and his cruelty, 2 Kings 15. 14. 17.
Men ought to love their wives, Epheſ. 5. 25. Prov. 5. 18.
Mephiboſheth the ſon of Jonathan, and his doings, 2 Sam. 4. 4. and 9. 7. and 16. 1.
The Gentiles received to mercy, Romanes 11. 30.
Mercy is praiſed, Prov. 14. 21. and 19. 17.
Mercie more than ſacrifice, Mat. 9. 13.
The mercy of David toward Saul, 1 Samuel 24. 7.
The mercy of God throughout all ages, Luke 1. 50.
The form of the mercy-ſeat, Exod. 25. 17. and 36. 34.
Mercy ſhall be ſhewed to the mercifull, Matth. 5. 7. Prov. 11. 25.
Shew mercy with cheerfulneſſe, Romanes 12. 8.
God is mercifull to thoſe that love him, Exod. 20. 6. and 34. 7. Deut. 5. 10.
God be mercifull unto thee, a manner of bleſſing, Gen. 43. 29.
Methuſhael, Gen. 4. 18.
Michael ſtriveth againſt the devil. Jude 9.
Michah an Ephraimite, Judg. 17.
Michaiah the prophet, and his doings, 1 King. 22. 8.
Michal the wife of David, 1 Sam. 18. 27. and 25. 44. 2 Sam. 3. 13. and 6. 16.
Micah the ſon of Mephiboſheth. 2 Samuel 9. 12.
The Midianites are ſlain at Gods commandment, Num. 25. 17.
Beginners muſt be fed with milk, Hebrew 5. 12.
The ſincere milk of the word, 1 Pet. 2. 2.
Millo built by Solomon, 1 Kings 9. 24.
The nether and upper milſtone, Deuterono. 24. 6.
The wicked are delivered into a lewd minde, Iſa. 57. 20. Rom. 1. 28.
The miniſtery of the word is the preaching of the ſame, Acts 20. 24.
Chriſt is our miniſter, Matthew 20. 28. Heb 8. 2.
Againſt falſe miniſters, Jer. 23. 25.
Who ſo murmureth againſt the miniſters, murmureth againſt God, Exod. 16. 8.
The miniſters of God what manner of men they ought to be, Levit. 21. 21.
Miniſters ought to have for their preaching ſufficient, Rom. 15. 27.
Miniſters that tickle the eares with pleaſant fables, 2 Tim. 3. 6. and 4. 3. Tit. 1. 10, 11.
Chriſt came to miniſter unto, Mat. 10. 28.
The Jews demand miracles, Mat. 12. 38.
The Lord proveth us by miracles, Deut. 13. 3.
He that by falſe miracles deceiveth the people, ſhall die the death. Deut. 13. 5.
Chriſt by miracles glorifieth his father, Matth. 15. 31.
Miriam the ſiſter of Moſes, and her doings, Exod. 15. 20. Num. 12. and 20. 1. Deut, 24. 9.
Moabites, Numb. 2. 1. Deut. 2. 9. Judg. 3. 1 King. 11. 7. 2 Kings 23. 13.
Moab the ſon of Lót, Gen. 19. 37.
Offer not thy children to Molech, Levit. 18 21. and 20. 2.
Molech the abomination of the Ammonites, 1 Kings 11. 7.
Money delivered to be kept, Exod. 22. 7.
Of money that one hath received to keep, Exod. 22. 7. Levit. 6. 4. Deut. 24. 10.
The worſhippers of the moon were put to death, Deut. 17. 3. 5.
Mordecai and his doings, Eſter 4. and 6. 13.
The Morians and their ruine, Zeph. 2. 12.
Mortifie the members of ſinne, Col. 3. 5.
The Lord burieth Moſes, Deut. 34. 6.
Moſes and the prophets are the ſcripture of the old teſtament, Luke 16. 29.
Moſes diſobeyed of the Iſraelites, Acts 7. 39.
Moſes murmureth, Num. 11. 11.
Moſes ſhall accuſe the Jews, John 5. 45.
The mote in thy brothers eye, Mat. 7. 3.
He that doth not honour his mother, is accurſed, Deut. 27. 16.
The froward mouth, Prov. 4. 24.
Mouth is given to man of God, Exod. 4. 11.
A law for murther, Num. 35. 11.
The murtherer ſhall die the death, Levit. 24. 21. Deut. 19. 11, 12.
He is a murtherer that hateth his brother, 1 John 3. 15.
Beware that thou murmure not againſt God, 1 Cor. 10. 10.
Murmurers conſumed with the fire of the Lord, Num. 11. 1.
The murmuring Iſraelites are conſumed by the hand of God, Num. 16. 41, 49.

N.

NAaman the leper waſheth himſelf in Jordan, and is healed, 2 Kings 5. 14.
Nabals unthankfulneſſe, 1 Sam. 25.
Naboth ſtoned to death, 1 Kings 21. 13.
Nadab and Abihu burnt with fire from the Lord, Levit. 10. 2.
Nadab the ſon of Jeroboam, 1 Kings 14. 20.
Nahor the father of Terah. Gen. 11. 4.
Nahſhon the ſon of Amminadab, Num. 1. 7.
A good name, Prov. 22. 1.
The name of God defiled by ſwearing, Levit. 16. 12.
To take the name of God in vain, Exod. 20. 7. Deut. 5. 11.
The name of God was heard of in all places, 1 Kings 8. 42.
Women gave the names to their children, Gen. 29. 32. and 30. 6. as of Samſon, Judg. 13. 24.
Noami the wife of Elimelech, Ruth 1. 2.
Naphtali, Joshua 19. 32.
Nathaneel, a true Iſraelite, John 1. 47.
Nathan the prophet, 2 Sam. 7. 2. 1 Kin. 1. 22.
Chriſt nurſed in Nazareth, Matth. 2. 23. and 13. 54.
Nazarites and their law, Num. 6.
They of Nazareth deſpiſed Chriſt, Mat. 13. 55.
Nebat, 1 Kings 15. 1.
Nebuchad-nezzar, 2 King. 24. 1. Dan. 1. and 2. and 3. and 4. Iſa. 14. 14. Jer. 27. 8.
Nehemiah and his doings, reade his book.
Every man in his neceſſitie is our neighbour, Luke 1. 29. 37.
A good neighbour, Prov. 27. 10.
The birds neſts, Deut. 22. 6.
Newneſſe of life, Rom. 6. 4.
Nicodemus, John 3. 1. and 19. 39.
Nimrod, Gen. 10. 9.
Nineveh built up, Gen. 10. 11. her deſtruction is forewarned, Nah. 3. 1. she repenteth, Jona 3. 9.
Noah and his doings, Gen. 5. unto the 10.
Noah in his drunkenneſſe is mocked of his ſon, Gen. 9. 21. 22.
Noah the preacher of righteouſneſſe, 2 Pet. 2. 5.
Nob, a city that Saul deſtroyed, 1 Samuel 22. 19.

O.

OBadiah hideth the prophets of God, 1 Kin 18. 4.
Obed-Edom, bleſſed of the Lord, and why, 2 Sam. 6. 11.
Obed the ſon of Ruth, Ruth 4. 17.
By Chriſts obedience we are made righteous, Rom. 5. 19.
Obedient to father and mother, Exod. 20. 12. Deut. 5. 16.
Chriſt became obedient unto the death, Phil. 2. 8. Heb. 5. 8.
To obey God rather than men, Acts 4. 19. and 5. 29.
To obey, is better than ſacrifice, 1 Sam. 15 22.
We muſt obey the voice of God, Deut. 30. 20.

Oblation for ſinne, Num. 19.
Divers oblations reade the book of Leviticus.
Deſtruction of the obſtinate, Ezek. 6. 11.
Obed the prophet reproveth the Iſraelites, 2 Chr. 28. 9.
Give no occaſion of offence to thy brother, Rom. 14. 13. 1 Chron. 10. 32.
The diſciples offended with Chriſt, Matth. 15. 12.
Offend not, Matth. 18. 6.
To offer beaſts in ſacrifice, Levit. 1.
Chriſt was offered once for us, Heb. 7. 27. and 9. 26 and 10. 12.
The pure offering of the Gentiles, Malachi 1. 11.
Of the king of Baſhan, and his people conquered, Num. 21. 33. 35.
The praiſe of old age, Prov. 16. 31.
The perſon of the old man ſhould be honoured, Levit. 19. 32.
The wilde olive, Rom. 11. 17.
Omri king of Iſrael, 1 Kings 16. 16.
Onan is ſlain by the Lord, and why? Geneſis 38. 9.
Oneſiphorus, 2 Tim. 1. 16.
They beleeve that are ordained to eternall life, Acts 13. 48.
Publick ordinances, Prov. 16. 11.
Unlawfull ordinances, Iſa. 10.
Oreb is ſlain, Judg. 7. 25.
Organs invented by whom, Gen. 4. 21.
Moſes calleth Oshea the ſon of Nun, Jehoshua, Num. 13. 17.
An oath is the end of all ſtrife, Heb. 6. 16.
Othniel judgeth Iſrael, Judg. 3. 9.
The ox that goreth man or woman, is ſtoned to death, Exod. 21. 28.
The holy ointing oil, Exod. 30. 31.
The ointing of Chriſt, Dan. 9. 24.
The ointing of Chriſt, the holy Ghoſt, 1 John 2. 27.
The ointing of kings, 2 Sam. 6. 16. and 10. 1. and 16. 13.
To oint the ſick with oil, Jam. 5. 14.

P.

PAtience neceſſarie, Heb. 10. 36.
The praiſe of patience, Prov. 16. 31.
The patience of Iob, Iob 1. and 2.
God is patient. Exod. 34. 6. Rom. 15. 5.
Be patient, 1 Theſſ. 5. 14.
The ſick of the palſie is healed. Mat 9. 2.
The parable of the bramble, Judges 9. 14. of trees, Judg. 9. 8. of children ſitting in the market, Matthew 11. 16. of the unclean ſpirit that turned back to the houſe, Matth. 12. 43. of the ſower, Matth. 13. 1. of the tares, and of the leaven, of the muſtard ſeed, Matth. 13. of the hid treaſure, Mat. 13. 44. of the net caſt into the ſea, Mat. 13. 47. of the publicane and of the phariſee, Luke 18. 9, of two ſons, Matthew 21. 28. of the fig-tree, Matth. 24. 32. of the thief, Matth 24 43. of the talents, Matthew 25. 15. of the Samaritane, Luke 10 30. of the young man that was ſo rich, Luke 12. 16. of the fig-tree that was fruitleſſe, Luke 13. 6. of the prodigall ſonne, Luke 15. 11. of him that gave accounts of his ſtewardſhip, Luke 16. 1. of the widows importunitie, Luke 18, 2. of the ten virgines, Matthew 25. 1.
How in old time was executed the right of parentage, Ruth 4. 17.
Our paſchall Lambe, Chriſt, 1 Cor. 5. 7.
The paſſeover, Exod. 12. 21.
The day of the paſſeover, Exod. 12. 14. Deut. 16. 1.
Iſaiah reproveth the paſtours of his time, Iſa. 56. 10.
The patriarks, Rom. 9, 5.
Paul the miniſter of the Gentiles, Romanes 15. 19. Gal. 1. 16. 1 Tim 2. 7. the ambaſſadour of Ieſus Chriſt, 2 Corinthians 5. 20. a Phariſee, Acts 23. 6. an Hebrew, 2 Cor. 11 22. Philip 3. 5. an example of life and doctrine, Philipp. 3. 17. he fleeth, Acts 14 6. he is ſtoned, Acts 14. 19. beaten with rods, Acts 16. 22. in danger to be drowned in the ſea, Acts 27. 14. he faſteth and prayeth, Acts 14. 23. he laboureth with his hands, Acts 18. 3. and 20. 34. 1 Theſſ. 2. 9. 2 Theſſ. 3. 8. 1 Corint. 4 12. he was a tent-maker, Acts 18. 3. he ſpeaketh well of his ſlanderers, 1 Cor. 4. 12. he was no man-pleaſer, 1 Theſſal. 2. 4. Satan would not ſuffer him to come to the Theſſalonians, 1 Theſſ. 2. 18. no man aſſiſted him before Nero, 2 Tim. 4 16.
We are called to peace, Col. 3. 15.
God is the authour of peace, 1 Theſſalonians 5. 23.
Peace be unto you, a ſalutation of the Jews, Gen. 43. 23.
Peace-makers the children of God, Matth. 5. 9.
Sacrifices of peace-offerings, Levit. 3. 1.
The peace that Solomon had round about him, 1 Kings 4. 24.
Peace to the churches of Jewry, Galile, and Samaria, Acts 9. 31.
Have peace with all men, Rom. 12. 18.
Peace with God to them that are juſtified by faith, Rom. 5. 1.
Be peaceable, 1 Theſſ. 4. 11.
Peleg the ſonne of Eber, Geneſ. 10. 25. and 11. 16.
The loſt penie, Luke 15. 18.
Peninnah, one of Elkanahs wives, 1 Samuel 1. 2.
The feaſt of Pentecoſt. Exod. 23. 16.
The people of God are a royall prieſthood, 1 Pet. 2. 9.
Perah the river, Gen. 2, 14.
Paul exhorteth us to perfection, Heb. 6. 1.
Againſt perjurie, Lev 19. 12.
The Perizzites, Deut. 20 17. Judg. 1. 4.
Fear not them that perſecute, Matth. 10. 28.
Bleſſed are they that ſuffer perſecution, Matth. 5. 10.
Perſecutions are ſent of God, and why, Pſal. 39. 9. 10, 11.
Perſecutions make ſome to be offended, Mark 4. 17.
Perſecution to them that would live in Ieſus Chriſt, 2 Tim. 3. 12.
Chriſt exhorteth us to perſever in him, John 15. 4.
Peter and John men unlearned, Acts 4. 13.
Andrew bringeth Peter to Chriſt, John 1. 42. he is called Satan, Mark 8 33.
David of three plagues chuſeth rather the peſtilence, 2 Sam. 24. 14
The phariſees and Sadduces, generations of vipers, Matthew 3. 7. ſerpents, Matth. 23. 33. theeves and robbers, John 10. 8.
The phariſees devour widows houſes, Luke 20 47.
The phariſees mock Chriſt, Luke 16 14.
Pharez birth, Gen 38. 29. and 46. 12.
Philip is called, John 1. 43. and 14. 8. Acts 8. 26. and 21. 8.
Out of whom came the Philiſtines. Gen. 10. 14. of whom, reade Judg. 4. and 10. and 13. and 14. and 15. and 16 1 Samuel 4. and 5. and 6. and 7. and 13 and 2 Sam. 5. and 21.
Beware leſt thou be ſpoiled by philoſophie, Col. 2. 8.
The phiols of the temple, 2 Chron. 4. 21.
Phineas the ſon of Eli the prieſt, 1 Samuel 1. 3. and 2. 12. and 4. 11.
Phineas the ſon of Eleazar the prieſt, Exodus 6. 25. he ſlayeth Zimri and Cozbi, Numb. 25. 7. 8.
Pilate and his doings, John 18 29.
Pilate ſinned leſſe than Judas, John 19. 11.
The pillar conducted the children of Iſrael, Exod. 13. 21.
The pillars of the tabernacle, and their faſhion, 1 Kings 7. 15.
Piſhon, one of the rivers of paradiſe, Geneſis 2. 11.
Pithom, a citie, Exod. 1. 11.
Ieroboam builded the high places, 1 Kings 12. 31. they are thrown down by Hezekiah, 2 Kings 18. 4.
Plagues ſent upon the diſobedient, Deuteron. 28. 15.
Plagues ſent upon the Egyptians, Exod. 7. unto the 11.
Plagues to the diſobedient, Deuteronomie 28. 22.
Iſrael planted in the mountain of his inheritance, Exod. 25. 17. 2 Sam, 7. 10.
Paul planted the Corinthians, 1 Corinthians 3. 6.
Men-pleaſers cannot be the ſervants of Chriſt, Gal. 1. 10
Pollution that cometh in the night ſeaſon, Deut. 23. 10.
There ſhall be poore alwayes, Deut. 15. 11. Mat. 29. 11.
Shut not thy heart from thy poore brother, Deut. 15. 7. Prov. 28. 27.
He that giveth to the poore, giveth to Chriſt, Mat. 25. 40.
Poore in ſpirit, Mat. 5. 3.
The poore receive the Goſpel, Mat. 11. 5.
Poverty to the diſobedient, Deuteronom. 28. 5. 22.
The pool Betheſda, John 5. 2.
If it be poſſible have peace with al men, Rom. 12. 18.
Chriſt prayeth that if it were poſſible, that houre might paſſe from him, Math. 14. 35.
If it were poſſible the very elect ſhould be deceived. Mat. 24. 24. Mark 13. 22.
If it had been poſſible you would have given to me your eyes, Gal. 4. 15.
All things are poſſible to God, Mat. 19. 26.
Ezekiel prepareth a pot, Ezek. 24. 3.
The potter maketh of the clay what he will, Jer. 18. 6.
There is no power but of God, Rom. 13, 1.
Man by his own power is not able to attain to riches, Deut. 8. 17. neither doth he poſſeſſe any thing for his righteouſneſſe, Deut. 9. 4.
The mighty power of God, Iſa. 50. 2.
The power of God ſhewed in Pharaoh, Exod. 9, 16.
Pray alwayes, Matth. 7. 7. Luke 18. 1. Rom. 12. 12. Epheſ. 6. 18. Coloſſ. 4. 2. 1 Tim. 2. 8.
Prayer and faſting, Acts 13. 3. and 14. 23.
Paul deſireth the faithfull to pray for him. Rom. 15 30. 2 Cor. 1. 11. Heb. 13. 18.
Pray for kings princes, magiſtrates, 1 Tim. 2. 1, 2.
Pray for them that hurt thee. Mat. 5. 44.
Pray one for another, Jam. 5. 16.
Chriſt falling flat upon his face, maketh his prayer, Matth. 26. 39. John 17. 1. Luke 22. 41. the ſame doth Paul, Acts 20. 36.
The prayers of all ſaints, Revel. 8. 3.
Pray with the ſpirit and underſtanding, 1 Cor. 14. 15.
Chriſt prayeth all the night long, Luke 16. 12. Moſes prayeth fourtie dayes and fourtie nights, Deut. 9. 25.
Chriſt prayeth for us, John 16. 26. and 17. 9. 20.
He prayeth for Peter, Luke 22. 32.
Chriſt prayeth to his Father for us, Heb. 7. 25. and 9. 24.
Paul prayeth without ceaſing, 1 Theſſal. 1. 2. he prayeth in the temple, Acts 22. 17.
None can preach but he that is ſent, Rom. 10. 15.
Chriſt preached alwayes openly, John 18. 20.
Preachers are called Gods labourers, 1 Corin. 3. 9.
Preachers ought to beware of uſurped authoritie, 1 Pet. 5. 3
Chriſt preacheth in the ship, Mat. 13. 2.
We are predeſtinate according to the purpoſe of God, Epheſ. 1. 11.
We are predeſtinate to be adopted in Jeſus Chriſt, Epheſ. 1. 5.
Plead not againſt God in his predeſtination, Rom. 9. 20.
The preſumtion of the Corinthians, 1 Corint. 4. 6.
Chriſt our high prieſt, Hebrew 2. 17. and 3. 1. and 7. 15.
The office of prieſts, Lev. 10. 6. and 16. 2. their covetouſneſſe, Iſa. 3. 12.
The high prieſt, wherefore he was ordained, Heb. 5. 1. and 8. 3.
An exhortation to princes, Ezek. 45. 9.
Wicked princes, Job 34. 30.
Princes are the miniſters of God, Romanes 13. 14.
God leadeth away princes as a prey, Job 12. 19.
Againſt thoſe princes that oppreſſe the poore, Amos 4. 1, and 6. 1. Zeph. 3. 3.
The remembrance of priſoners, Heb. 13. 3.
Chriſt our prophet, Deut. 18. 15.
The childe of promiſe, Rom. 9. 8.
The land of promiſe, Deut. 8. 7.
The promiſes of God are true, Gen. 32. 10.
The promiſe of the Father, the holy Ghoſt, Acts 1. 4.
To propheſie is better than to ſpeak ſtrange tongues, 1 Cor. 14. 5.
Propheſie is the gift of God, Rom. 12. 6.
The prophet reproveth Jeroboam, 1 Kings 13. 2.
Obadiah hid an hundred prophets, 1 Kings 18. 4.
Elijah ſlayeth Baals prophets. 1 King. 18. 40.
Jehu deſtroyeth them alſo, 2 Kings 10. 19. 25.

The

The doctrine of falſe prophets, Ezek. 13. 2. and 22. 25. Jer. 23. 9. 11.
Foure hundred and fifty falſe prophets againſt Elijah the true and onely prophet of God, 1 Kings 18. 19.
The ſpirits of prophets are in the power of the prophets, 2 Cor. 14. 32.
The falſe prophets ſhall die the death, Deut. 18. 20. and 13. 1. 5.
Baals prophets cut themſelves with knives, 1 Kings 18. 28.
The prophets example to us of patience, Jam. 5. 10.
The authority of the prophets of God, Micah 3. 8. 2 Kings 5. 8.
The prophets did deſire to ſee Chriſt, Matth. 13. 17.
The prophets in old time where called Seers, 1 Sam. 9. 9.
The ſons of the prophets poore, 2 King. 6. 2. they were refreſhed by Eliſha, 2 King. 4. 43.
Falſe prophets work miracles, Deut. 13. 1. Mat. 24. 24.
Proſperity and adverſitie are of the Lord, Prov. 4. 33.
The proſperity of the wicked, Job 21. 7.
God reſiſteth the proud, 1 Pet. 5 5.
God proveth Abraham, Gen. 22. 1.
God proveth his people, Exod. 15. 25. and 16. 4.
Gods providence toward the wicked, 1 Kings 18. 1.
Of publicanes, Luke 3. 12.
The publicanes beleeve in Chriſt, Mat. 21. 32. they juſtified God, Luke 7. 29.
The publicane is juſtified rather than the phariſee, Luke 18. 14.
Sharp puniſhment purgeth away the evil, Prov. 20. 30.
The pure of heart are bleſſed, Mat. 5. 8.
Chriſt himſelf hath purged our ſins, Heb. 1. 3.
Phygellus turned from Paul, 2 Tim. 1. 15.

Q.

QUails fall upon the camp, Exod. 16. 13. Num. 11. 31.
Fooliſh queſtions, 2 Tim. 6. 23.
Avoid fooliſh queſtions, Tit. 3. 9.
Queſtions and ſtrife of words, 1 Tim. 6. 4.

R.

RAbbah a city of the Ammonites. 2 Sam. 12. 26.
Rahab the harlot, Joſh. 2. and 6.
Rachel Jacobs wife, and her doings, Gen. 29. and 30. and 31. and 35.
Firſt and latter rain, Deut. 11. 14.
Chriſt raiſed from the dead, delivereth us from the wrath to come, 1 Theſſ. 1 10.
To be raiſed up with Chriſt, Rom. 6. 4.
We ſhall be raiſed through Chriſt, 2 Cor. 4. 14.
Ahab and Jehoſhaphat go up againſt Ramoth Gilead, 1 Kings 22. 29.
The raven ſent out of the Ark, Gen. 8. 7.
Ravens ſent by the proviſion of God to feed Elijah. 1 Kings 17. 6.
Follow not thine own reaſon, Deut. 12. 8.
The rebellion of the Iſraelites, Dsut. 9. 24. and 31. 27.
The rebellion of Korah. Num. 16. 1. 2.
The rebellion of the people of Iſrael, Deut. 9. 22.
Rebekah the wife of Iſaac, Gen. 22. unto the 28. Rom. 9. 10.
What fruit they have that receive Chriſt, John 1. 12.
Rechabites, Jer. 36. 2.
Rechab killeth Iſh-boſheth. 2 Sam. 4. 5, 6.
Reconciled unto God by Chriſt, Rom, 5. 10. Col. 1. 20. 21.
Reconcile thee to thy brother, Mat. 5. 24.
The day of reconciliation, Levit. 23, 7.
Chriſt our Redeemer, 1 Cor. 1. 30. Mark. 10. 45.
Redemption by grace, Epheſ. 1. 7.
Redemption by the bloud of Chriſt, 1 Pet. 1. 19. Eph. 1. 7. Heb. 9, 12.
A bruiſed reed, Iſa. 42. 3. Mat. 12. 20.
God is our refuge, 2 Sam. 22. 23. Pſal. 9. 9. Jer. 16. 19.
Cities of refuge, Joſh. 20. 2.
Rehoboam and his doings. 1 Kin. 11. 43. and 12. and 14.
Wherein pure religion ſtandeth, Jam. 1. 27.
Remiſſion of ſins, free. Pſal. 32. 1. Col. 1. 22.
The renewing of the holy Ghoſt, Tit. 3. 5.
Exhortation to repentance, Acts 2. 38. and 3, 19. and 17. 30. and 26. 30.
Repentance and converſion, Acts 3. 19.
Repentance is the gift of God, Lam. 5. 21.
God repenteth, 1 Sam. 15. 11.
God repenteth that he had made man. Gen. 6. 6.
Of the reprobate, Mat. 13. 13.
The reſurrection of the dead, 1 Cor. 15. 12.
Reſt promiſed to them that beare the yoke of Chriſt, Mat. 11. 29.
Reſt promiſed to the troubled, 2 Theſſ. 1. 7.
A reſt remaineth for the people of God, Hebr. 4. 9.
To retain ſins, John 20. 23.
Reuben, his birth, and doings, Gen. 29. 32. and 35. 23. and 37. 21. and 42. 22. and 49. 3. 4.
Reuel the prieſt of Midian, Exod. 2. 18.
God taketh no reward, Deut 10. 17.
The reward blindeth the eyes, Deut. 16. 19.
The reward is according to the work, 1 Cor. 3. 8.
The reward of ſin is death, Rom. 6. 23.
Rezin the king of Aram, 2 Kings 16. 5.
Woman was made of the rib of Adam, Geneſ. 2. 21.
Wo to the rich, and why, Luk. 7. 24. Jam. 5. 1. 1 Tim. 6. 9.
The covetous rich man, Eccles 6. 2.
Man cannot ſerve God and riches, Luk. 16, 13.
The deceitfullneſſe of riches, Mark. 4. 19.
The church is founded upon Chriſt the ſure Rock, Mat. 16. 18.
Water guſheth out of the rock of Horeb, Exod. 17. 6.
A propheсie of the Romanes. Num. 24. 24.
Chriſt the Root of Jeſſe, Rom. 15. 12.
Ropes on the head was a ſigne of ſubmiſſion, 1 Kings 20. 31.
Avoid roaring and curſed ſpeaking. Eph. 4. 31.
Curſe not the ruler of the people, Exod. 22. 28.
Rulers appointed over ten, by Moſes, Exod. 18. 25.
What manner of rulers God requireth, Exod. 18. 21. Deut. 1. 13.
He that ruleth, let him rule with diligence, Roman. 12. 8.

S.

THe everlaſting ſabbath, Iſa. 66. 23.
The true obſervation of the ſabbath, Iſa. 56. 2. and 58. 13.
Sacrifice for ſin, Heb. 5. 1. and 8. 3.
Sacrifices of juſtice, Deut. 33. 10.
The ſale and the ſeller, Levit. 25. 23.
Solomon and his doings, 2 Sam. 12. 24. unto the 1 Kings 12.
Every man ſhall be ſalted with fire, Mark 9. 49.
The ſalt of the earth, the Apoſtles, Matth. 5. 13.
Salute no man by the way, Luk. 10. 4.
Samaria beſieged, 1 Kings 20. 2 Kings 6. 19.
Samaria full of Idolatry, 2 Kings 17. 29.
Samſon and his doings, Judg. 13. unto the 17 Chapter.
Samuel and his doings, 1 Sam. 1. unto the 25. chap verſe 1.
Sanctifie the Lord God in your hearts, 1 Pet. 3. 15.
The form of the ſanctuary. Exod. 25 8.
The purging of the ſanctuary, Lev. 16. 16.
Sarah nurſeth her ſon Iſaac, Gen. 21. 7.
Satan the god of this world, 2 Cor. 4. 4.
The number of them that ſhall be ſaved, is ſmall, Luk. 13. 23.
Saul king of Iſrael, and his doings, 2 Sam. 9. unto the end of the book.
The profit of the ſcriptures. 2 Tim. 3. 16. 17.
The underſtanding of the ſcriptures, is the gift of God, Luke 24. 45.
The ſcribes ſit in Moſes ſeat, Matth. 23. 2.
Chriſt the ſeed of David, 2 Sam. 7. 12.
A ſeer, that is, a prophet, 1 Sam. 9. 11.
The ceremoniall law forbiddeth to ſeethe meat on the ſabbath, Exod. 16. 23.
To ſell his goods, and to give them, &c. Matth. 19 21. Luke 12. 33. and 18. 22.
The ſepulchre of Chriſt, Matth. 27. 63.
Sergius Paulus, Acts 13, 7.
The braſen ſerpent ſet up, Num. 21. 9. John 3, 14. broken in pieces, 2 Kings 18. 4.
Of ſervants, Exod. 21. 2. Deut. 15. 12.
The ſervant that knoweth the will, &c. Luke 11. 47.
The duty of ſervants, Epheſ 6. 5.
Serve God, Exod 23. 25. Heb. 12. 28. Deut. 6. 13. Joſh. 24. 14.
Serve God with a good heart, Deut. 28. 47.
The true ſervice of God. Iſa. 11. 16, 17.
The outward ſervice, that lacketh faith, is rejected, Iſa. 43. 22.
Salmaneſer the king of Aſhur, 2 Kings 18. 9.
Shammah alone ſlew many Philiſtines, 2 Sam. 23. 11.
Shallum killeth Zechariah the ſon of Jeroboam, 2 Kings 15. 10.
Shebnah, 2 Kings 18. 18. Iſa. 22. 15.
The Shechemites are burnt, Judg. 9. 45.
Shechem ſlain, Gen. 34. 26.
Shem, Geneſis 5. 32. and 10. 21. and 11. 10.
Shemaiah, a prophet, 1 Kings 12. 22.
Shelah the ſon of Arpachſhad, Gen. 11. 12.
Shelah the ſon of Judah, Gen. 38. 5.
Loſt ſheep, Matth. 15. 24.
The ſheep of Chriſt hear his voice, John 10. 27.
The office of a ſhephefd, Ezek. 33. 2.
The good ſhepherd, Chriſt, Joh. 10. 11. 1 Pet. 5. 4.
Chriſt the ſhepherd of the faithfull, Ezek. 34. 23.
Chriſts birth declared to the ſhepherds, Luke 2. 1, 9.
Falſe ſhepherds, Jer 12. 10. and 23. 1. Ezek. 34. 2.
Shepherds that admoniſh not, Ezek. 3. 18.
The golden ſhields of Solomon, 1 Kings 10. 17. and 14. 26.
Shimei his villany and doings, 2 Sam. 16. 5. and 19. 16. 1 Kings 2. 36.
In Shiloh was the tabernacle of the congregation, Joſh. 18. 1. 1 Sam. 1. 24.
Shuah the father of Judahs wife, Geneſis 38. 2.
The ſick ought to ſend for the elders of the church, Jam. 5, 14.
Chriſts ſide is pierced, John 19. 34.
A ſigne given to Hezekiah. 2 Kings 20. 9. 10. 11.
A ſigne given to Saul for a confirmation, 1 Sam. 10. 2.
Signes which ſhall come before the latter day, Luke 21. 25.
Sihon king of Heſhbon given into the hands of Iſrael, Deut. 2. 24.
Simeon and his doings, Gen. 29. and 34. and 42. and 46. and 49.
Simeon the phariſee, Luke 7. 36. 49.
Simon the ſorcerer, Acts 8. 9.
Sanai a mountain, Exod. 19. 1. Gal. 4. 25.
David the ſweet ſinger of Iſrael, 2 Sam. 23. 1.
Davids ſingers, 1 Chron. 25. 1.
Sing ſpirituall ſongs to the Lord, Epheſ. 5. 19.
To ſing with the ſpirit and underſtanding. 1 Cor. 14. 15.
Chriſt hath delivered us from ſin, Luke 1. 73.
God onely forgiveth ſin, Num. 14. 18.
The knowledge of ſin by the law, Rom. 3. 20.
He that committeth ſin, is of the devil, 1 John 3. 8.
He that committeth ſin, is the ſervant of ſin, John 8. 34.
Sin againſt the holy Ghoſt, Mark. 3. 29.
By the ſin of Adam death entred into the world, Rom. 5. 12.
The Lord waſheth away our ſins. Iſa. 4 4. 1 Cor. 6. 11.
Sinners captives, Rom. 7. 23.
Chriſt is come to call ſinners, Matth. 9. 12, 13.
The penitent ſinner ſhall live, Ezek. 33. 11. Deut. 33. 2, 3.
Siſera, Judg. 4.
The ſkie red in the morning, Matt. 16. 3.
To ſleep, for to die, Geneſ. 47. 30. Matth. 9. 24.
He that ſlayeth a man, ſhall die the death, Exod. 21. 12. Levit. 24. 17.
The ſmell of Noahs ſacrifice. Gen. 8. 21.
What puniſhment he ſhall have that ſmiteth his father, or a woman with childe, Exod. 21. 15, 22, 23.
Of the Sodomites, Geneſ. 13. and 14. and 19. Ezek. 16. 44.
Joſeph ſold by Gods providence, Gen. 45. 5.
The ſolemn feaſts of the Jews, Exod. 23. 14.

The ſecond Table.

Chriſt prayeth in a ſolitarie place, Mark. 1. 35.
The ſong of Moſes, Deut. 32. 1.
The ſongs of Solomon, a thouſand and five, 1 Kings 4. 32.
The diſobedient ſon is ſtoned to death, Deut. 21. 20, 21.
Sopater, Acts 20. 4.
Sorcerers ought to die the death, Levit. 20. 27.
Sorrow not above meaſure for them that are dead, 1 Theſſ. 4. 13.
Soſthenes, Acts 18. 17.
The dutie of ſouldiers, Luke 3. 14.
Joſiah took away ſoothſayers, 2 Kings 23. 24.
What man ſoweth, that ſhall he reap, Galatians 6. 7.
Gods providence even upon the ſparrow, Mat. 10, 29.
Evil ſpeakers ſhall not inherit the kingdome of God, 1 Cor. 6. 10.
Who ſo ſpeaketh, let him ſpeak the words of God, 1 Pet. 4. 11.
Sobrietie in ſpeaking, Prov. 17. 27.
The ſpies of the land of promiſe are ſlain for ſtirring up the people, Num. 14. 36.
Spies ſent into Jericho, Joſh. 2. 1.
Sanctification of the ſpirit, 1 Pet. 1. 2.
The fruit of the ſpirit, Gal. 5. 22.
The wiſdome of the ſpirit, Rom. 8. 6.
We muſt not beleeve every ſpirit, 1 John 4. 1.
Lying ſpirits, Iſa. 19. 14.
The ſpirit and the fleſh luſt one againſt another, Gal. 5. 17.
Spirit for winde, Gen. 8. 1.
Grieve not the holy ſpirit of God, Epheſ. 4. 30.
The ſpirit prayeth for us, Rom. 8. 26.
Spoils divided equally, 1 Sam. 30. 24. Joſh. 22. 8.
The ſpouſe of Chriſt the church, Pſal. 45. 10.
Paul baptizeth Stephanas and his family, 1 Cor. 1. 16,
Steven and his death, Acts 6. 5. and 7.
Chriſt the corner-ſtone is refuſed, Mat. 21. 42. 1 Pet. 2. 7.
The ſtone to ſtumble at, 1 Pet. 2. 1.
It raineth ſtones, Joſh. 10. 11.
God loveth the ſtranger. Deut. 10. 18.
Oppreſſe not ſtrangers, Exod. 23. 9. Lev. 19. 33, 34.
Strangers had the tithes given them. Deut. 14. 29.
Strangled things forbidden, Gen. 9. 4.
God is our ſtrength, 2 Sam. 22. 3. Exod. 15. 2.
The waters of Strife, Num. 20. 13.
Strive not with any, Prov. 20. 3. 2 Tim. 2. 23, 24.
The Elders of Succoth put to death, and how, Judg. 8. 14, 16.
The ſunne and moon for ſignes, and for ſeaſons, Gen. 1. 14.
The ſun ſtayed at the words of Joſhua, Joſh. 10. 12, 13.
The ſupper of the Lord with his diſciples, Mat. 26. 26.
The ſupper of the Lord ought to be done in his remembrance, Luke 22. 19.
Swear by the name of the living God, Deut. 6. 13.
Swear not at all, Mat. 5. 34.
Swear not by the name of ſtrange gods, Exod. 23. 13.
Swear not in vain, Deut. 5. 11.
Paul ſweareth, 2 Cor. 1. 23.
The authority of the temporall ſword, Geneſ. 9. 6. Rom. 13. 4. 6.

T.

THe form of the tabernacle, Exod. 26. and 36 and 39. 32.
The feaſt of tabernacles, Levit. 23. 34.
The tables of the teſtimony, Exod. 32. 15.
Tabitha is raiſed up again, Acts 9. 36.
Againſt talebearers, Prov. 26. 22, and 18. 8.
Tamar a widow and her doings, Gen. 38.
Tamar the daughter of David, 2 Sam. 13. 1.
Teachers ordained in the church, 1 Cor. 12. 18.
The holy Ghoſt is the teacher of the faithfull, John 14. 26.
The temple for the body of Chriſt, John 2. 21.
The temple is built up again, Hag. 1. 14. Ezra 4. 1. and 6. 14.
The temple of Solomon, 1 King. 6. 1 and 8 13.
The temple of the Lord is burnt, 2 Kings 25 9.
Tempt not God, Deut. 6. 16. Mat. 4. 7. 1 Cor. 10. 9.
Terah Abrahams father, Gen. 11. 27.
Terah dieth in Haran, Gen. 1. 32.
The deſcription of the old teſtament, Joſh. 24. Heb. 9.
The bloud of the teſtament, Heb. 9. 20.
The new teſtament, Gen. 3, 15. Heb. 8. 8, 10. and 10. 16. for remiſſion of ſinnes, Matth. 26. 28:
Thankſgiving becometh Saints, Eph. 5. 4.
The puniſhment of theft, Exod. 22. 1.
Theft forbidden, Exod. 20. 15.
The thoughts of mans heart wicked, Geneſ. 6. 5.
Follow not the thoughts of thine own heart, Rom. 15. 39.
Thomas an Apoſtle, John 11. 16. and 20. 24.
The ſeed choked with thorns, Mark. 4. 7,
The latter times, 1 Tim. 4. 1.
The diverſities of times, Gen. 1. 14. and 8. 22.
Times muſt not be obſerved, Gal. 4. 10.
Timotheus, 1 Cor. 4. 17.
Who live of the tithes, Deut. 14. 29.
The tithes of ſeeds, 1 Sam. 8. 15.
The tithes of the land are the Lords, Levit. 27. 30.
Toi the king of Hamath, 2 Sam. 8 9.
Tola a judge in Iſrael, Judg. 10. 1.
The fault and vertue of the tongue, Jam. 3. 5. Prov. 12. 13. and 13. 4. and 14. 3.
Refrain thy tongue from evil,, 1 Pet. 3. 10.
Diverſitie of tongues, 1 Cor. 12. 28. and 14. 2.
Tooth for tooth, Exod. 21. 24.
The good treaſury of the heart, Mat. 12. 35.
Dry tree, green tree, Luke 23. 31.
The good tree beareth good fruit, Mat. 12. 33.
The tree of life, the tree of knowledge, Geneſ. 2. 9.
The tree that maketh the waters ſweet, Exod. 15. 25.
Trees created for man, Gen. 1. 22. and 29. 16.
Fruitfull trees muſt ſtand in time of war, Deut. 20. 19.
The fruitfull trees three yeares uncircumciſed, Levit. 9. 23.
Trumpets of ſilver, Num. 10. 2.
Tribulation, Rom. 8. 35. Heb. 12. 5.
Tribulation bringeth patience, Rom. 5. 3.
We muſt by tribulations enter into the kingdome of heaven. Acts 14. 22.
Tribulations to the faithfull, 1 Pet. 4. 12, 13.
Pay tribute, Rom. 13. 7.
Chriſt payeth tribute to the magiſtrate, Matth. 17, 22.
Tubal-kain, the firſt braſier and iron ſmith, Gen. 4. 22.

V.

VAriance a work of the fleſh, Gal. 5, 20.
The vail of the tabernacle, Exod. 16. 31.
The vail of Moſes face, Exod. 34. 33, 35.
Vengeance is forbidden, Prov. 21. 22. 1 Sam. 11. 2. Levit. 19. 18. Luk. 9. 55.
Vengeance pertaineth to God, Deut. 32. 35. Rom. 12. 19, Heb. 10. 33. 1 Theſſ. 4. 6.
Chriſt is the verity, John 14. 6.
The veſſels of the young men, that is, their bodies, 1 Sam. 21. 5.
Noahs vineyard, Gen. 9. 20.
Laws concerning vineyards, Exod. 22. 5. Deut. 20. 6. and 22. 9. and 23. 24.
Virgins taken in war, Num. 31. 18.
Hearts uncircumciſed, Levit. 26. 41.
Vncleanneſſe ought not once to be named among Chriſtians, Eph. 5. 3.
Company not with the ungodly, 1 Cor. 5. 11.
An union of the Jews and Gentiles in Chriſt, Iſa. 19. 44.
Vocation of the Jews and Gentiles, Rom. 1. 9.
Hearken to the voice of the Lord, Exod. 15. 26. Deut. 13. 4. and 30. 20.
Vows ought to be performed, Num. 30. 3. Gen. 23. 21.
Uriah the husband of Bath-sheba, 2 Samuel 11. 3.
Uriah the prieſt, 2 Kings 16, 11.
Of uſury, Deut 23. 20.
A law againſt uſury, Deut. 23. 19.
Uzziah, otherwiſe called Azariah the ſon of Amaziah king of Judah, 2 Kings 14. 21. 2 Chron. 26. 1.

W.

TO walk with God, Gen. 5. 24.
Divers cauſes of freedom from war, Deut. 20. 5,
War is ſent for the ſin of the people, 1 Kings 8, 33. Levit. 26. 23, 25.
No man warreth at his own coſt. 1 Cor. 9. 7.
To watch, Mat. 24. 42. and 25. 1, 13. 1 Theſſ. 5. 2, 6. Col. 4. 2.
Unclean water, Levit. 11. 38.
Water changed into wine, John 2. 8.
The water of life, John 4. 14. and 7. 38.
Bitter waters, Exod. 15 23.
Waters flowing out of the rock, Exod. 17. 6.
The kings way, Num. 21. 22.
To go the way of all the earth, for to dy, 1 Kings 2. 2.
The way of the Lord is uncorrupt, 2 Sam 22. 31.
The way of verity, 2 Pet. 2. 2.
The weak in knowledge eat herbs, Rom. 14, 2.
Davids weapons againſt Goliah, 1 Samuel 17. 40.
The weapons of the faithfull, 2 Cor. 10. 4. Eph. 6. 11.
A wedding garment, Mat. 22. 12.
Of weights, Deut. 25. 13. Hoſ. 12. 7.
The feaſt of weeks, Exod. 34. 22.
Well-doing cometh of the Lord, Phil. 1. 6. Prov. 16. 1. and 20. 24.
The Philiſtines fill up Abrahams wells, Geneſ. 26. 14.
Iſrael in his wealth forſook God. Deut. 32. 15.
Bleſſed are they that weep, Matth. 5. 4. Luk. 6. 21.
Weep with them that weep, Rom. 12. 15.
The viſion of wheels, Ezek. 1. 15.
The viſion of the great whore, Rev. 17.
Whoredome puniſhed by death. Gen. 38. 24. Levit. 18. 29.
The hire of an whore ought not to be given up for a vow, Deut, 23. 18.
Avoid the company of whores, Prov. 6. 24. and 23. 27.
Young widows, 1 Tim. 5. 11.
The duty of the wife, Eph. 5. 22. Tit. 2. 5.
The praiſe of a vertuous wife, Prov. 18. 22.
The good wife and the bad, Prov. 12. 4.
A prudent wife is the gift of God, Prov. 19. 14.
A contentious wife is to be avoided, Prov. 21. 9.
The wife not found to be a virgin, Deut. 22. 14.
The wife ought to be carefull for her family, Titus 2. 5.
The wife ſuſpect of adultery, Num. 5. 12.
God worketh in us both the will and the deed. Phil. 2. 13.
To will is preſent with us, but to perform is not, Rom. 5. 18.
Prieſts may not drink wine, Levit. 10. 8.
Wine maketh glad the heart of man, Judg. 9. 13. Pſal. 24 15.
Wiſdome and ſimplicity required, Matth. 13. 16.
The wiſdome of the fleſh diſobedient to the law of God, Roman 8. 7. 1 Cor. 1. and 2. and 3.
Chriſt is the wiſdome of God, Luk. 11. 49.
The wiſdome of God hid in the goſpel, 1 Cor. 2. 7.
What the wiſdome of this world is with God, 1 Cor. 1. 19, 20. and 3. 19.
Beare not falſe witneſſe, Exod. 20. 16. and 23. 1.
The teſtimony of witneſſes, Deut. 17. 6.
What puniſhment is appointed for falſe witneſſe bearing. Deut. 19. 16.
The woman diſeaſed with an iſſue of bloud, is healed, Mat. 9. 20.
The woman that hath the bloudy iſſue, Levit, 15. 19.
Let every woman have her husband, 1 Cor. 7. 2. Epheſ. 5. 22.
The woman that turneth her husband from the true God ſhall dy the death, Deut. 13. 6.
He that ſtriketh a woman with childe, Exod. 21, 22,
Womans duty, 1 Cor. 11. 6 and 14. 34.
Paul preacheth to women, Acts 16. 13.
The Jews might not marry ſtrange women, Exod. 34. 12, 16. Ezra 17. 3, 4.
Women preſerved in taking of cities, Deut. 20. 14.
The elder women ſhould inſtruct the young to love their husbands, Titus 2. 3. 4.
Againſt women that diſguiſe themſelves in mens apparell, Deut. 22. 5.
The famine of Gods word, Amos 8. 11.
He that ſinneth not in word, is perfit, Jam. 3. 2.

Chriſt

Chriſt is the word of God. John 1. 1.
Put nothing to the word of God, nor take any thing from it. Deut. 4. 2. and 12. 32.
To caſt away the word of the Lord. 1 Sam. 15. 23.
Gods word should be laid up in onr hearts. Deut. 6. 6. and 11. 18. we ought to follow it. Deut. 5. 32. we ought to teach it to our children. Deut. 4. 9. and 11. 19.
The word of God, how we ought to handle it. Deut. 6. 7.
By thy words thou shalt be juſtified. Mat. 12. 37.
The workman is worthy of his meat. Matth. 10. 10.
Unfruitfull works, Eph. 5. 11.
The works do witneſſe of faith, Phil. 5. Heb. 9. 10. 2 Pet. 5. 1, 5, 7.
Works of mercy, Matth. 25. 25, 36.
The works of darkneſſe, Tit. 2. 12. and Epheſ. 5. 11.
The works of gentiles we muſt avoid, Epheſ. 4. 17.
The works of God are perfect, Deut. 32. 4.
Workers of iniquity, Matth. 25. 41.
Works of light, Epheſ. 5. 9.
The works that defile a man, Mark 7. 20. 21, 22.
By our works we are not ſaved, Rom. 11. 6. Eph. 2. 8. Titus 3. 5.
The ſaints shall judge the world, 1 Cor. 6. 2.
Chriſt prayeth not for the world, John 17. 9.
Love not the world, 1 John 2. 15.
The faſhion of this world goeth away, 1 Cor. 7. 31.
The world made by Chriſt, John 1. 10.
True worshippers, John 4. 23.
The worshippers of ſtrange gods are ſtoned to death, Deut. 17. 5. are delivered into the hands of ſpoilers, Judg. 2. 14.
The worshippers of ſtrange gods shall dy the death, Deut. 9. 14. 15.
To worship God in ſpirit, John 4. 23.
Worship God onely, Mar. 4. 10.
The worship of ſtrange gods is forbidden. Exod. 23. 13, 14.
The wrath of God on the children of diſobedience, Col. 3. 6.

Y.

THe idle are reproved, Prov. 21, 25. and 22. 13. and 26. 13, 14, 15.
The evils that come of ydleneſſe, Prov. 24. 30, 31.
Ydleneſſe to be avoided, Prov. 20. 13. and 21. 15.
The year of jubile, Levit. 25. 11.
A yoke of iron for the diſobedient, Deut. 28. 48.
The duty of young women, Titus 2. 4.
The luſts of youth are to be avoided. 2 Tim. 2. 22.

Z.

ZAcheus the publicane, Luk 19. 2.
Zacharias the king of Iſrael, 2 Kin. 14. 29.
Zalmunna and Zeba ſlain by Gideon, Judg. 8. 21.
Zamzummin, a people, Deut 2. 20.
The zeal of God againſt the man that walketh according to the ſtubborneſſe of his heart, Deut. 29. 20.
The zeal of Moſes. Exod. 32. 26. of Phinehas, Num. 25. 7. of Elijah, 1 King. 18. 40. of Jehu, 2 Kings 10. 16.
Zebulun, his genealogie, and his doings, Gen. 30. 20. and 46. 24. and 49. 13. Deut. 33. 18.
Zechariah the ſon of Jehoiada the prieſt, 2 Chr. 24. 20.
Zechariah the ſon of Berechiah. Zech. 1. 1. Matth. 23. 35.
Zedekiah king. 2 King. 24. 17. and 25. 7. Jer. 52. 1. Ezek. 12. 13.
Zeeb ſlain, Judg. 7. 25.
Zerubbabel the ſon of Shealtiel, Hagg. 1. 12.
Ziba, 2 Sam. 9. 2.
Zidkiah, a falſe prophet, 1 Kings 22. 11.
Zimri the king of Iſrael, and his doings, 1 Kin. 16. 9.
Zion the city of David, 2 Sam. 5. 7. 1 Chron. 11. 5.

Of the incomparable treaſure of the holy ſcriptures, with a prayer for the true uſe of the ſame.

Eſa. 12. 3. and 49. 10. *HEre is the ſpring where waters flow,*
Revel. 21. 16. and 21. 17. *to quench our heat of ſin:*
Jerem. 33. 15. Pſal. 119. 160. *Here is the tree where truth doth grow,*
Revel. 2. 7. and 22. 2. *to lead our lives therein:*
Pſal. 119. 142. 144. *Here is the judge that ſtints the ſtrife,*
when mens devices fail:
John 6. 35. Luke 2. 10. *Here is the bread that feeds the life,*
that death cannot aſſail.
The tidings of ſalvation dear:
comes to our eares from hence;
Epheſ. 6. 16. *The fortreſſe of our faith is here,*
and shield of our defence.
Matth. 7. 6. *Then be not like the hog that hath*
a pearle at his deſire,
2 Pet. 2. 22. *And takes more pleaſure in the trough,*
Matth. 6. 22. *and wallowing in the myre.*
Pſal. 119. 27. 73. *Read not this book in any caſe,*
but with a ſingle eye,
Read not but firſt deſire Gods grace,
to underſtand thereby.
Jude 20. *Pray ſtill in faith with this reſpect,*
to fructifie therein.
Pſal. 119. 11. *That knowledge may bring this effect,*
to mortifie thy ſin.
Joshua 1. 8. Pſal. 1. 1, 2. *Then happie thou in all thy life,*
what ſo to thee befalls;
Pſal. 94. 12, 13. *Yea, double happy shalt thou be,*
when God by death thee calls.

O Gracious God, and moſt mercifull father, which haſt vouchſafed us the rich and precious jewel of thy holy word, aſſiſt us with thy ſpirit, that it may be written in our hearts to our everlaſting comfort, to reform us, to renew us, according to thine own image; to build us up, and edifie us into the perfect building of thy Chriſt, ſanctifying and increaſing in us all heavenly vertues. Grant this O heavenly Father, for Jeſus Chriſts ſake. Amen.

THE NAMES AND ORDER OF all the books of the old and new Teſtament, with the number of their chapters.

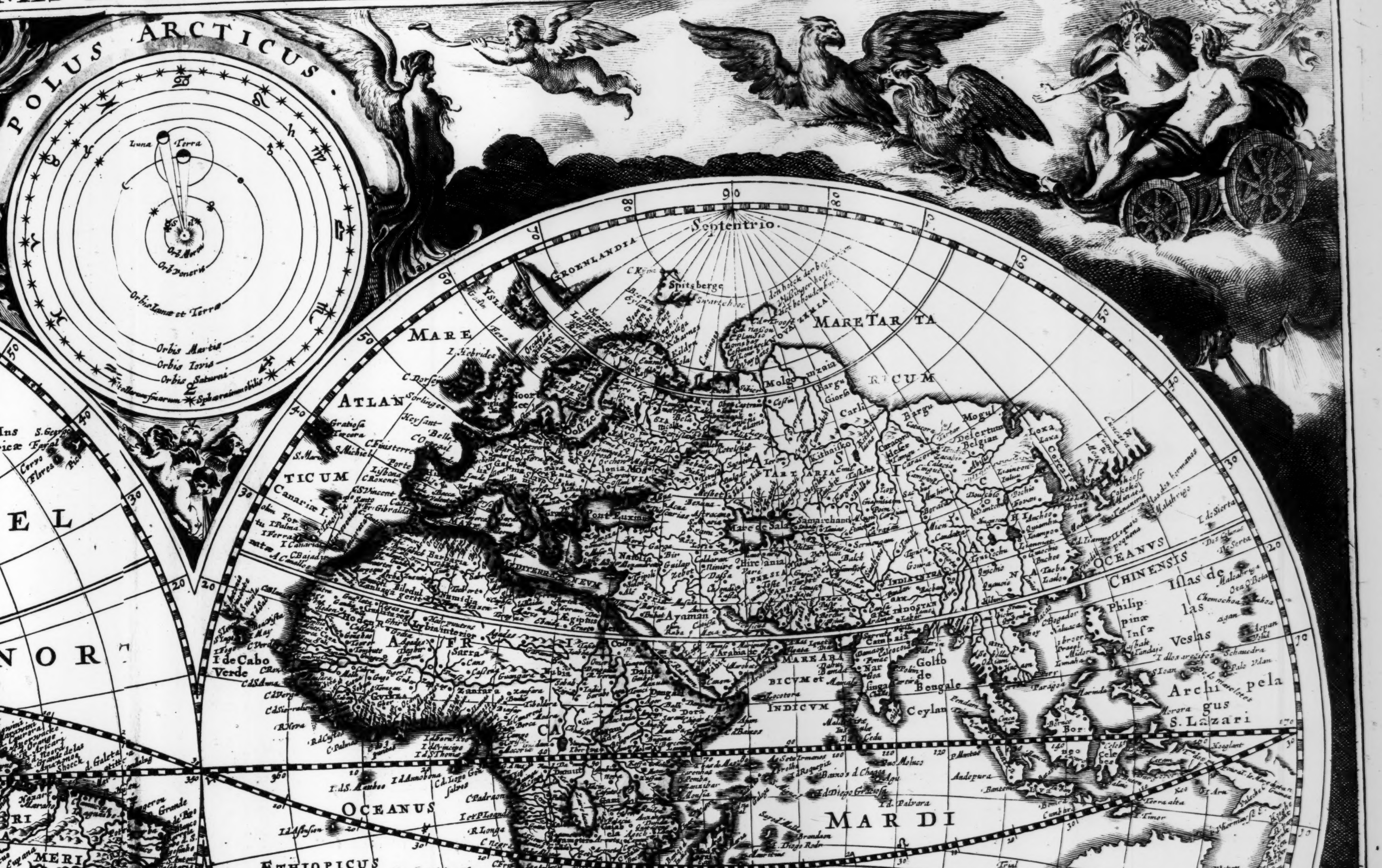
Geneſis hath chapters	50
Exodus	40
Leviticus	27
Numbers	36
Deuteronomie	34
Joshua	24
Judges	21
Ruth	4
1 Samuel	31
2 Samuel	24
1 Kings	22
2 Kings	25
1 Chronicles	29
2 Chronicles	36
Ezra	10
Nehemiah	13
Eſther	10
Job	42
Pſalmes	150
Proverbs	31
Eccleſiaſtes hath chapters	12
The ſong of Solomon	8
Iſaiah	66
Jeremiah	52
Lamentations	5
Ezekiel	48
Daniel	12
Hoſea	14
Joel	3
Amos	9
Obadiah	1
Jonah	4
Micah	7
Nahum	3
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

The books of the new Teſtament.

Matthew hath chapters	28
Mark	16
Luke	24
John	21
The Acts	28
The epiſtle to the Romanes	16
1 Corinthians	16
2 Corinthians	13
Galatians	6
Epheſians	6
Philippians	4
Coloſſians	4
1 Theſſalonians	5
2 Theſſalonians	3
1 Timotheus hath chapters	6
2 Timotheus	4
Titus	3
Philemon	1
To the Hebrews	13
The epiſtle of James	5
1 Peter	5
2 Peter	3
1 John	5
2 John	1
3 John	1
Jude	1
Revelation	22

ORBIS TERRARUM TYPUS DE INTEGRO IN PLURIM
Septentrio
AMERICA SEPTENTRIONALIS
Circul. Articus
Nova Albion
Nova Belgium
Nova Anglia
Florida
Tropicus Cancri
MAR DEL ZUR
Circulus Æquinoctialis
OCEANUS
PERUVIENSIS
Tropicus Capricorni
MARE PACIFICVM
Fretum Magellanicum
TERRA AUSTRALIS INCOGNITA
Circulus Antarticus
Meridies
MAR DE
Asores Ins
Flandricæ

MIS EMENDATUS, AUCTUS, ET ICUNCULIS ILLUSTRATUS



POLUS ARCTICUS
Luna
Terra
Orbis Lunæ et Terræ
Orbis Martis
Orbis Iovis
Orbis Saturni
Septentrio
GROENLANDIA
Spitsberge
MARE TARTARICUM
MARE
ATLANTICUM
OCEANUS
ÆTHIOPICUS
I de Cabo Verde
Mare de Sala
OCEANUS CHINENSIS
Islas de las Veslas
Philippinæ Insulæ
Archipelagus S. Lazari
Golfo de Bengale
Ceylan
MARE INDICUM
MAR DI
INDIA
TERRA AUSTRALIS INCOGNITA
Meridies
NOR
MERI
POLUS ANTARCTICUS
Terra
Orbis Lunæ
Orbis Mercurii
Orbis Veneris
Orbis Solis
Orbis Martis
Orbis Iovis
Orbis Saturni

MCL

THE FIRST BOOK OF MOSES,
CALLED
*GENESIS.

THE ARGUMENT.

MOSES in effect declareth three things which are in this book chiefly to be conſidered. Firſt, that the world, and all things therein were created by God, and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praiſe his Name for the infinite graces where with he had endued him, fell willingly from God through diſobedience, who yet for his own mercies ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by whom he ſhould overcome Satan, death, and hell. Secondly, that the wicked, unmindfull of Gods moſt excellent benefits, remained ſtill in their wickedneſſe, and ſo falling moſt horribly from ſinne to ſinne, provoked God (who by his Preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth us by the examples of Abraham, Iſaac, Jacob, and the reſt of the Patriarches, that his mercies never fail them, whom he chuſeth to be his church, and to profeſſe his name on earth, but in all their afflictions, and perſecutions, he ever aſſiſteth them, ſendeth comfort, and delivereth them. And becauſe the beginning, increaſe, preſervation, and ſucceſſe thereof might be onely attributed to God, Moſes ſheweth by the examples of Cain, Iſhmael, Eſau, and others, which were noble in mans judgement, that this church dependeth not on the eſtimation and nobilitie of the world: and alſo by the fewneſſe of them, which have at all times worſhipped him purely according to his word, that it ſtandeth not in the multitude, but in the poore and deſpiſed, in the ſmall flock and little number, that man in his wiſedome might be confounded, and the name of God evermore praiſed.

CHAP. I.

1 The creation of heaven and earth, 3 of the light, 6 of the firmament, 9 of the earth ſeparated from the waters, 11 and made fruitfull, 14 of the ſunne, moon, and ſtarres, 20 of fiſh and fowl, 24 of beaſts and cattel, 26 of man in the image of God. 29 Alſo the appointment of food.

IN * the [a] beginning GOD created the heaven and the earth.

2 And the earth was without [b] ‡ forme and void; and [c] darkneſſe *was* upon the face of the deep; and the Spirit of God [d] moved upon the ‡ face of the waters.

3 And God ſaid, * Let there be light: and there was [e] light.

4 And God ſaw the light, that *it was* good: and God divided † the light from the darkneſſe.

5 And God called the light Day, and the darkneſſe he called Night: “ † and the evening and the morning were the firſt day.

6 ¶ And God ſaid, * Let there be a ‡ firmament in the midſt of the waters; and let it divide the waters from the waters.

7 And God made the firmament; and divided the waters which *were* [f] under the firmament, from the waters which *were* * above the firmament: and it was ſo.

8 And God called the firmament [g] Heaven: “ and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, * Let the waters under the heaven be gathered together unto one place, and let the drie-land appear: and it was ſo.

10 And God called the drie-land Earth, and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 And God ſaid, [h] Let the earth bring forth graſſe; the herb yeelding ſeed, *and* the fruit-tree yeelding fruit after his kinde, whoſe ſeed *is* in it ſelf, upon the earth: and it was ſo.

12 And the earth brought forth graſſe, *and* herb yeelding ſeed after his kinde; and the tree yeelding fruit, whoſe ſeed *was* in it ſelf, after his kinde: and God [i] ſaw that *it was* good.

13 “ And the evening and the morning were the third day.

---

* This word ſignifieth the beginning and generation of the creatures.

* Pſ. 33,6. and 136[illegible] *Eccl.* 18,1. *Act*[illegible]4,15. and 17,[illegible]

[a] Fi[illegible]f all, and befo[illegible] that any creat[illegible] was, God made[illegible]aven and earth [illegible]nothing.

[b] As [illegible]de lump, and [illegible]out any creatu[illegible]in it: for the w[illegible]rs covered all[illegible]

‡ Or [illegible]*aſte.*

[c] Dar[illegible]eſſe covered [illegible] deep waters [illegible]r as yet the lig[illegible]was not created[illegible]

[d] He [illegible]tained this co[illegible]ſe heap by his[illegible]cret power.

‡ Or, [illegible]*ers.*

* *Hebr.*[illegible]3.

[e] The [illegible]t was made b[illegible]e either ſu[illegible] or moone [illegible] created: the[illegible]re we muſt no[illegible] tribute th[illegible] the creatures[illegible]at are Gods in[illegible]ments, [illegible]h onely appertaineth to God.

† Hebr. *between the light, and between the darkneſſe.*

“ The fi[illegible]ay.

† Hebr. *ſo was the evening, ſo was the morning.*

* *Pſal.* 33,6. *and* 136,5. *Jerem.* 1[illegible]2. *and* 51,15.

‡ Or, *ſpreading over, and aire.*

[f] As the ſea and rivers, from thoſe waters that are in the clouds, which are upholden by Gods power, leſt they ſhould overwhelm the world.

* *Pſal.* 148,4.

[g] That is, the region of the air, and all that is above us.

“ The ſecond day.

* *Pſal.* 33,7. *and* 89,11. *and* 136, 6. *Job* 38,4.

[h] So that we ſee it is the onely power of Gods word that maketh the earth fruitfull, which els naturally is barren.

[i] This ſentence is ſo oft repeated, to ſignifie that God made all his creatures to ſerve to his glory, and to the profit of man: but for ſinne they were accurſed, yet to the elect by Chriſt they are reſtored, and ſerve to their wealth.

“ The third day.

2

14 ¶ And God ſaid, * Let there be [k] lights in the firmament of the heaven, to [l] divide the day from the night: and let them be for [m] ſignes, and for ſeaſons, and for dayes, and yeares.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16 And God made two [n] great lights; the greater light [o] to rule the day, and the leſſer light to rule the night: *he made* the ſtarres alſo.

17 And God ſet them in the firmament of the heaven to give light upon the earth,

18 And to * rule over the day and over the night, and to divide the light from the darkneſſe: and God ſaw that *is was* good.

19 “ And the evening and the morning were the fourth day.

20 And God ſaid, Let the waters bring forth abundantly the [p] moving creature that hath † life, and fowl *that* may flie above the earth in the † open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the [q] waters brought forth abundantly after their kinde, and every winged fowl after his kinde: and God ſaw that *it was* good.

22 And God [r] bleſſed them, ſaying, Be fruitfull, and multiply, and fill the waters in the ſeas, and let fowl multiply in the earth.

23 “ And the evening and the morning were the fifth day.

24 ¶ And God ſaid, Let the earth bring forth the † living creature after his kinde, cattel and creeping thing and beaſt of the earth after his kinde: and it was ſo.

25 And God made the beaſt of the earth after his kinde, and cattel after their kinde, and every thing that creepeth upon the earth after his kinde: and God ſaw that *it was* good.

26 ¶ And God ſaid, * [ſ] Let us make man in our [t] image, after our likeneſſe: and let them have dominion over the fiſh of the ſea, and over the fowl of the aire, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; * male and female created he them.

28 And God [u] bleſſed them, and God ſaid unto them, * Be fruitfull and multiply, and repleniſh the earth, and ſubdue it, and have dominion over the fiſh of the ſea, and over the fowl of the aire, and over every living thing that moveth upon the earth.

29 ¶ And God ſaid, Behold, I have given you [x] every herb bearing ſeed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yeelding ſeed, * to you it ſhall be for meat:

* *Pſal.* 136, 7. *Deut.* 4, 19.

[k] By the Lights he meaneth the ſunne, the moone, and ſtars.

[l] Which is the artificiall day, from the ſunne riſing to the going down.

[m] Of things appertaining to naturall and politicall orders and ſeaſons.

[n] To wit, the ſunne and the moone: and here he ſpeaketh as man judgeth by his eye: for elſe the moone is leſſe than the planet *Saturnus.*

[o] To give it ſufficient light, as inſtruments appointed for the ſame, to ſerve to mans uſe.

* *Jerem.* 31, 35.

“ The fourth day.

[p] As fiſh and worms, which ſlide, ſwim, or creep.

† Heb. *the ſoul of life.*

† Heb. *face of the firmament.*

[q] The fiſh and fowls had both one beginning, wherein we ſee that nature giveth place to Gods will, for as much as the one ſort is made to flie above in the aire, and the other to ſwim beneath in the water.

[r] That is, by the vertue of his word he gave power to his creatures to ingender.

“ The fift day.

† Heb. *ſoule of life.*

* *Chap.* 5, 1. *and* 9, 6. 1 *Cor.* 11, 7. *Coloſſ.* 3, 10.

[ſ] God commanded the water and the earth to bring forth other creatures: but of man he ſaith, Let us make: ſignifying, that God taketh counſel with his wiſdome and vertue, purpoſing to make an excellent work above all the reſt of his creation.

[t] This image and likeneſſe of God in man is expounded, *Epheſ.* 4, 24. where it is written that man was created after God in righteouſneſſe and true holineſſe, meaning by thoſe two words, all perfection, as wiſdome, truth, innocencie, power, &c.

* *Matth.* 19, 4.

[u] The propagation of man is the bleſſing of God. *Pſal.* 128.

* *Chap.* 8, 17. *and* 9, 1.

[x] Gods great liberalitie to man, taketh away all excuſe of his ingratitude.

30 And to every beaſt of the earth, and to every fowl of the aire, and to every thing that creepeth upon the earth, wherein there *is* life, *I have given* every green herb for meat: and it was ſo.

31 * And God ſaw every thing that he had made, and behold, *it was* very good. “ And the evening and the morning were the ſixth day.

CHAP. II.

1 *The firſt ſabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and inſtitution of marriage.*

THus the heavens and the earth were finiſhed, and all the [a] hoſt of them.

2 And on the ſeventh day God ended his work which he had made: * and he [b] reſted on the ſeventh day from all his work which he had made.

3 And God bleſſed the ſeventh day, and [c] ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.

4 ¶ Theſe *are* the ‡ generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens;

5 And every † plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not cauſed it to [d] rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a miſt from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [e] *of* the duſt of the ground, and breathed into his noſtrils the breath of life; and * man became a living ſoul.

8 ¶ And the LORD God planted a garden eaſt-ward in [f] Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleaſant to the ſight, and good for food: the [g] tree of life alſo in the midſt of the garden, [h] and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into foure heads.

11 The name of the firſt *is* * Piſon: that *is* it which compaſſeth the whole land of [i] Havilah, where there *is* gold.

12 And the gold of that land *is* good: there *is* ‡ bdellium and the onyx-ſtone.

13 And the name of the ſecond river *is* Gihon: the ſame *is* it that compaſſeth the whole land of ‡ Ethiopia.

14 And the name of the third river *is* ‡ Hiddekel: that *is* it which goeth toward the eaſt of ‡ Aſſyria. And the fourth river *is* ‡ Euphrates.

* *Chap.* 9, 3.

* *Exod.* 31, 17. *Mark.* 7, 37.

“ The ſixt day.

[a] That is, the numerable abndance of creates in heaven an earth.

Exod. 20, 11. *and* 31, 17. *Deut.* 5, 14. *Hebr.* 4, 4.

[b] For he had ow finiſhed his eation, but his ovidence ſtill watcheth ov his creatures, d governeth thm.

[c] Appointed to be kept hol hat man might erein conſider e excellencie his works and ods goodneſſe wards him.

‡ Or, *the originall and beginni.*

† Or, *tree, as ap.* 21, 15.

[d] God one openeth the ens and ſhutte them, he ſdeth drought a rain according his good pleaſe.

[e] He ſheth whereof ns body was eated, to the tent that man ould not glori the excellenci of his own natu

* 1 *Cor.* 1 45.

[f] This w the name of place, as ſome nk, in Meſopo nia, moſt plent and abunda in all things.

[g] Whi was a ſigne the life receiv of God.

[h] That of miſerable erience, which me by diſob g God.

* *Ecc* 24, 25.

[i] W Havilah is untrey joyn to Perſia Eaſt d, and incl h toward the t.

‡ O ecious ſtone or le. *Plinie ſai is the name, of a.*

‡ *Cuſh.*

‡ *Tygris.*

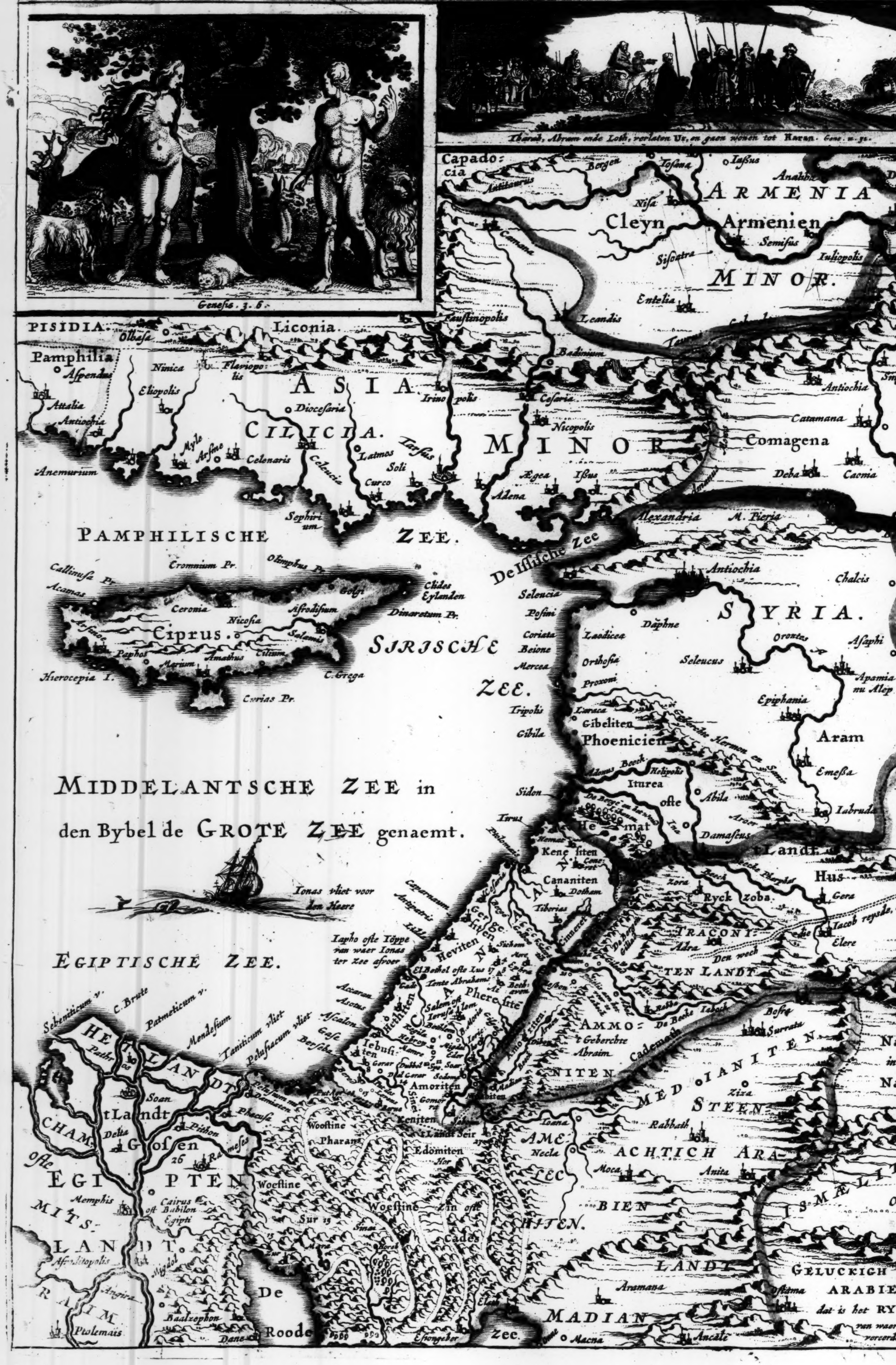
‡ *Aſhur.*

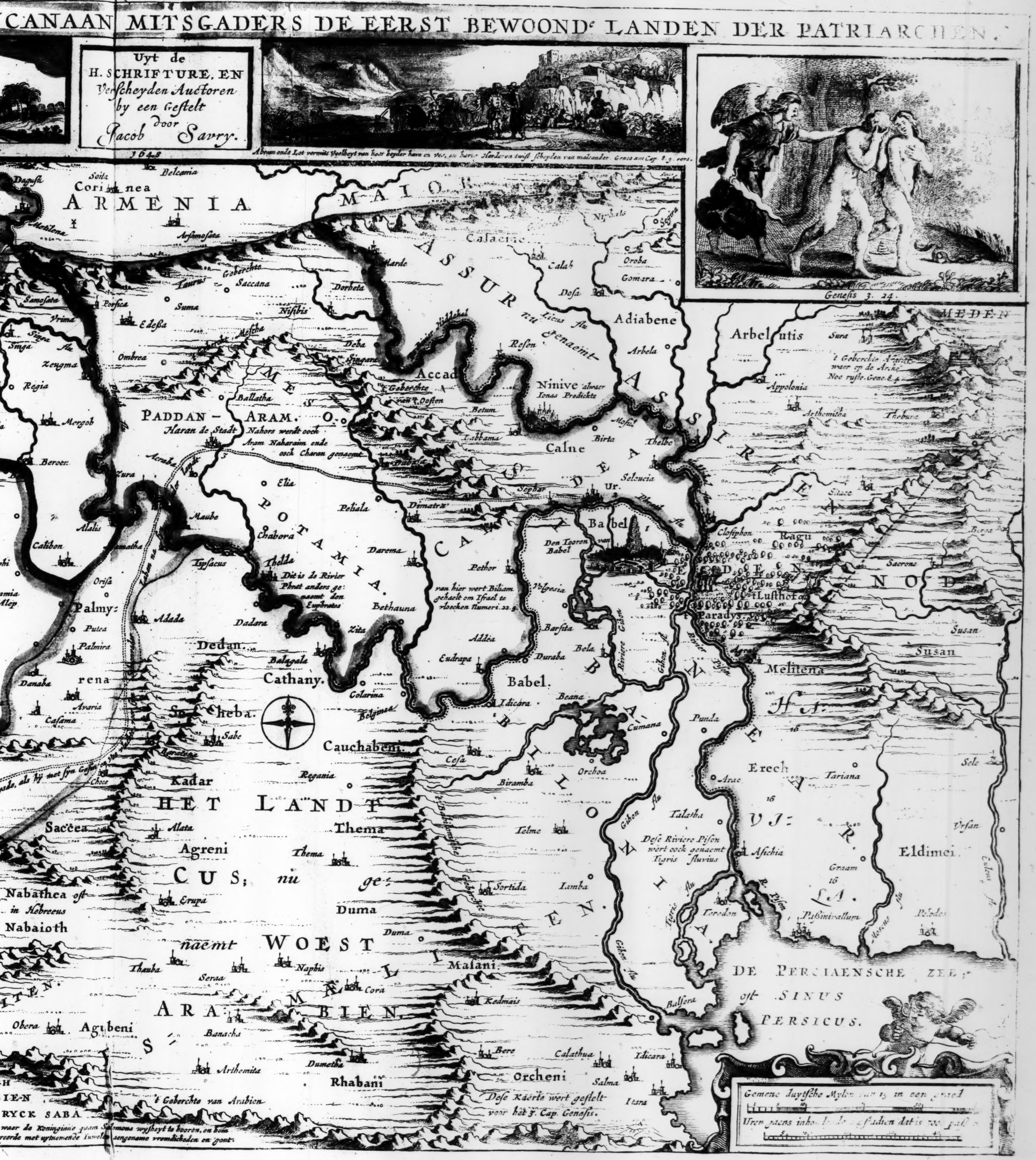
‡ *Prath.*

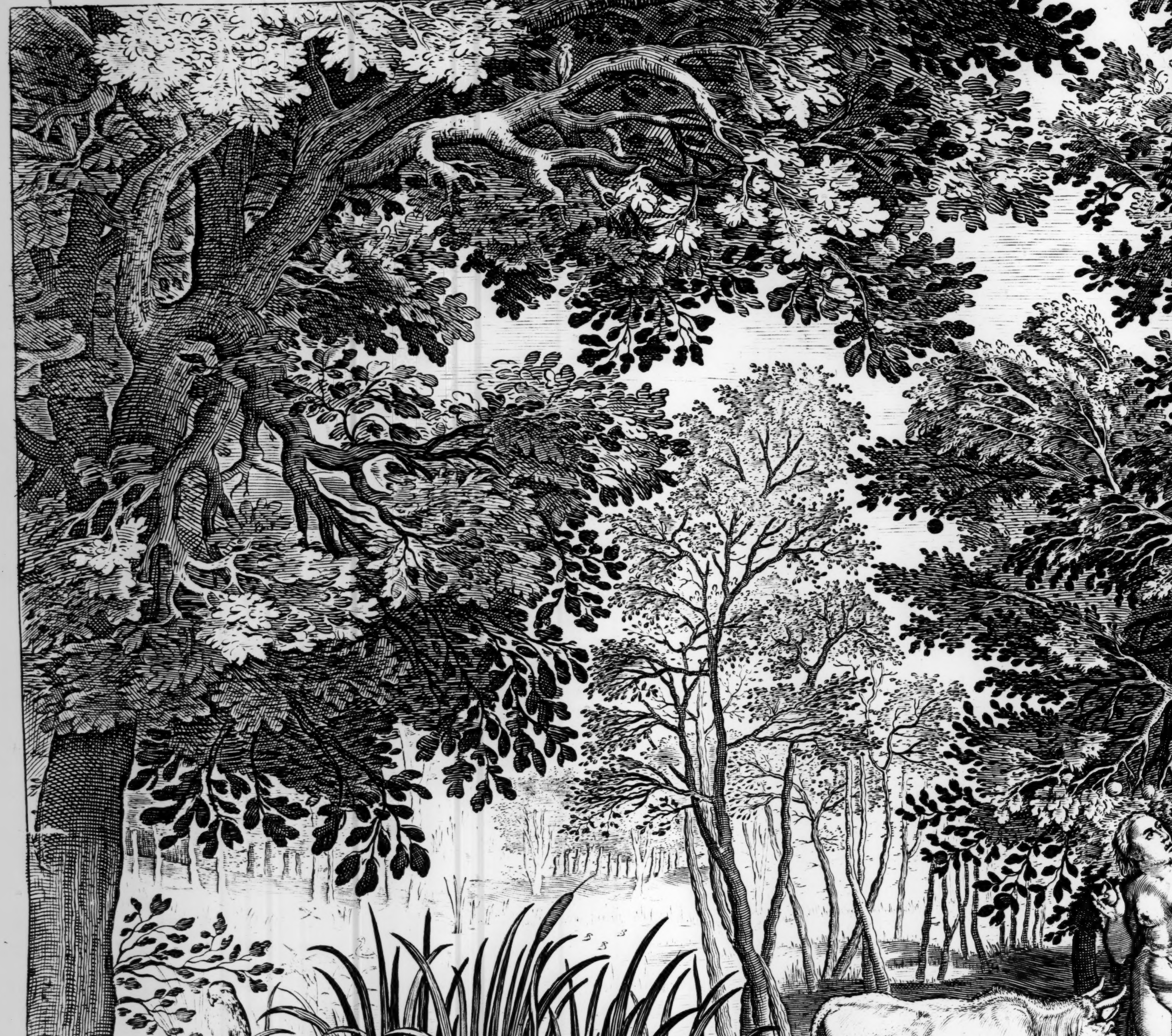
15 And

N.
DEN
Berga
Sele
Eulaeus Fl.
1

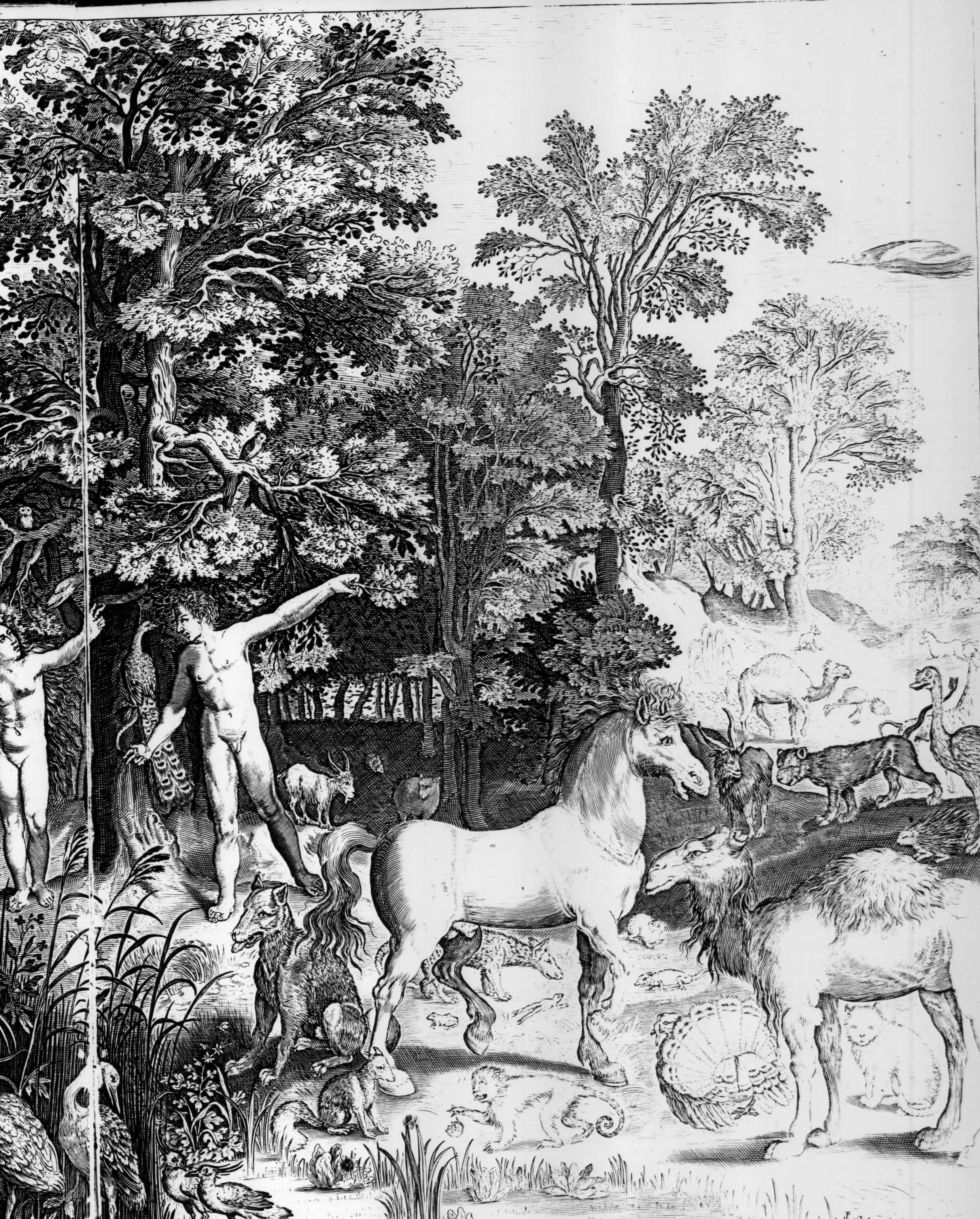
DE GELEGENTHEYT VAN 't PARADYS ENDE 't LANDT C


Genesis. 3. 6.
Therah, Abram ende Loth, verlaten Ur, en gaen wonen tot Haran. Gene. 11. 31.
Capadocia
ARMENIA
Cleyn Armenien
MINOR
PISIDIA
Liconia
Pamphilia
ASIA
CILICIA.
MINOR
Comagena
PAMPHILISCHE ZEE.
De Issische Zee
Ciprus
Clides Eylanden
SIRISCHE ZEE.
SYRIA.
Gibeliten
Phoenicien
Aram
Iturea
Hemat
MIDDELANTSCHE ZEE in den Bybel de GROTE ZEE genaemt.
Ionas vliet voor den Heere
Iapho ofte Ioppe van waer Ionas ter Zee afvoer
EGIPTISCHE ZEE.
Cananiten
Heviten
Pheresite
Iebusiten
Amoriten
Keniten
Edomiten
AMMONITEN
MEDIANITEN
STEENACHTICH ARABIEN
AMELECHITEN.
TRACONITEN LANDT
Landt Hus
Ryck Zoba
Iacob reysde
HET LANDT
Soan
Gosen
CHAM ofte EGIPTEN
MITSLANDT.
Memphis
Cairus ofte Babilon Egipti
Woestine Pharan
Woestine Sur
Woestine Zin ofte Cades
De Roode Zee.
MADIAN
LANDT
GELUCKICH ARABIE
ISMAELITEN
Ptolemais
Raamses
Damascus
Antiochia
Alexandria
Tripolis
Sidon
Tyrus
Nicosia
Salamis
Paphos
Tarsus
Memphis
Rabbath

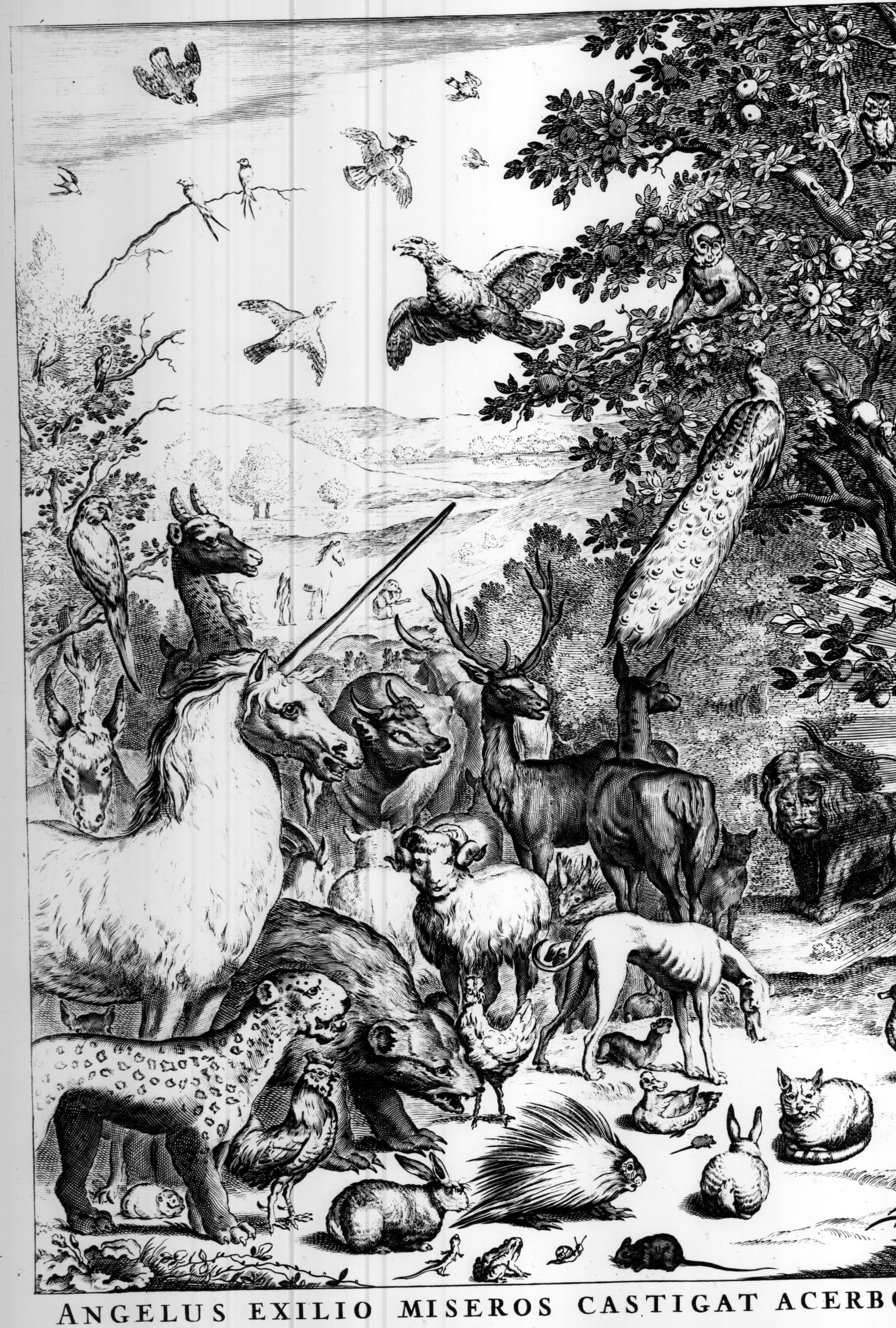

CANAAN MITSGADERS DE EERST BEWOOND^e LANDEN DER PATRIARCHEN.
Uyt de H. SCHRIFTURE, EN Verscheyden Auctoren by een Gestelt door Jacob Savry.
1648
Abram ende Lot vermits Veelheyt van haer beyder have en Vee, en haer Herderen twist scheyden van malcander. Genes xiii Cap. 8. 9. vers.
Genesis 3. 24.
ARMENIA
Corinnea
Soita
Belcania
Dagusa
Melitena
Arsamosata
MAIOR
Taurus
Gebergte
Saccana
Samosata
Porsica
Suma
Edessa
Nisibis
Vrima
Singa
Zengma
Ombrea
Mescha
Regia
Mergob
Beroea
PADDAN-ARAM.
Haran de Stadt
Nahors werdt oock Aram Naharaim ende oock Charan genaemt
MESOPOTAMIA.
Ballatha
Acraba
Zura
Alalis
Calibon
Elia
Maube
Chabora
Peliala
Thelda
Tipsacus
Dit is de Rivier Phrat anders genaemt den Euphrates
Palmyrena
Orisa
Putea
Palmira
Adada
Dadara
Danaba
Avaria
Casama
Dedan.
Balagala
Cathany.
Sheba.
Sabe
Colarina
Belginea
Darema
Bethauna
Zita
Cauchabeni.
ASSUR nu genaemt ASSIRIA
Calacine
Calah
Dosa
Lycus flu
Oroba
Gomara
Niphates
Adiabene
Arbela
Marde
Dorbeta
Deba
Singara
Resen
Accad
't Geberchte van Oosten
Betum
Ninive alwaer Ionas Predickte
Calne
Labbama
Mosul
Birta
Thelbe
Babele
Seleucia
CALDEA
Sephar
Dimatra
Ur.
Babel
Den Tooren van Babel
Pethor
van hier wert Biliam gehaelt om Israel te vloecken Numeri 22. 5.
Addea
Eudrapa
Idicara
Vologesia
Barsita
Bela
Duraba
Babel.
Beana
Cumana
Riviere Gihon
Gihon flu
Rivier Pison
BABILONIA
Arbelitis
Sura
't Geberchte Ararat waer op de Arke Noe ruste. Gene. 8. 4.
Appolonia
Arthemitha
Thebura
MEDEN
Sitace
Ctesiphon
Ragu
EDEN
NOD
Lusthof
Paradys.
Sacrone
Beza
Agra
Melitena
Susan
HEVILA
Punda
Erech
Tariana
Arac
Sele
Talatha
Dese Riviere Pison wert oock genaemt Tigris fluvius
Ascia
Graam
Eldimei
Ursan
Euleus flu
Teredon
Pissinivallum
Mosaeus flu
Pelodes
Tigris flu
Balsora
DE PERCIAENSCHE ZEE; oft SINUS PERSICUS.
Regania
Kadar
HET LANDT CUS; nu genaemt WOEST ARABIEN
Cesa
Biramba
Orchoa
Saccea
Alata
Agreni
Thema
Telme
Nabathea oft in Hebreens Nabaioth
Erupa
Sortida
Lamba
Duma
Thauba
Seraa
Naphis
Cora
Malani
Kedmais
Obera
Agubeni
Banacha
Arthemita
Dumetha
Rhabani
Bere
Orcheni
Calathua
Salma
Idicara
Itara
't Geberchte van Arabien
RYCK SABA
waer de Koninginne quam Salomons wysheyt te hooren, en hem vereerde met uytnemende Iuwelen aengename vremdicheden en gout.
Dese Kaerte wert gestelt voor het 2. Cap. Genesis.
Gemene duytsche Mylen van 15 in een graed
Uren gaens inhoudende 25 stadien dat is 700 passen



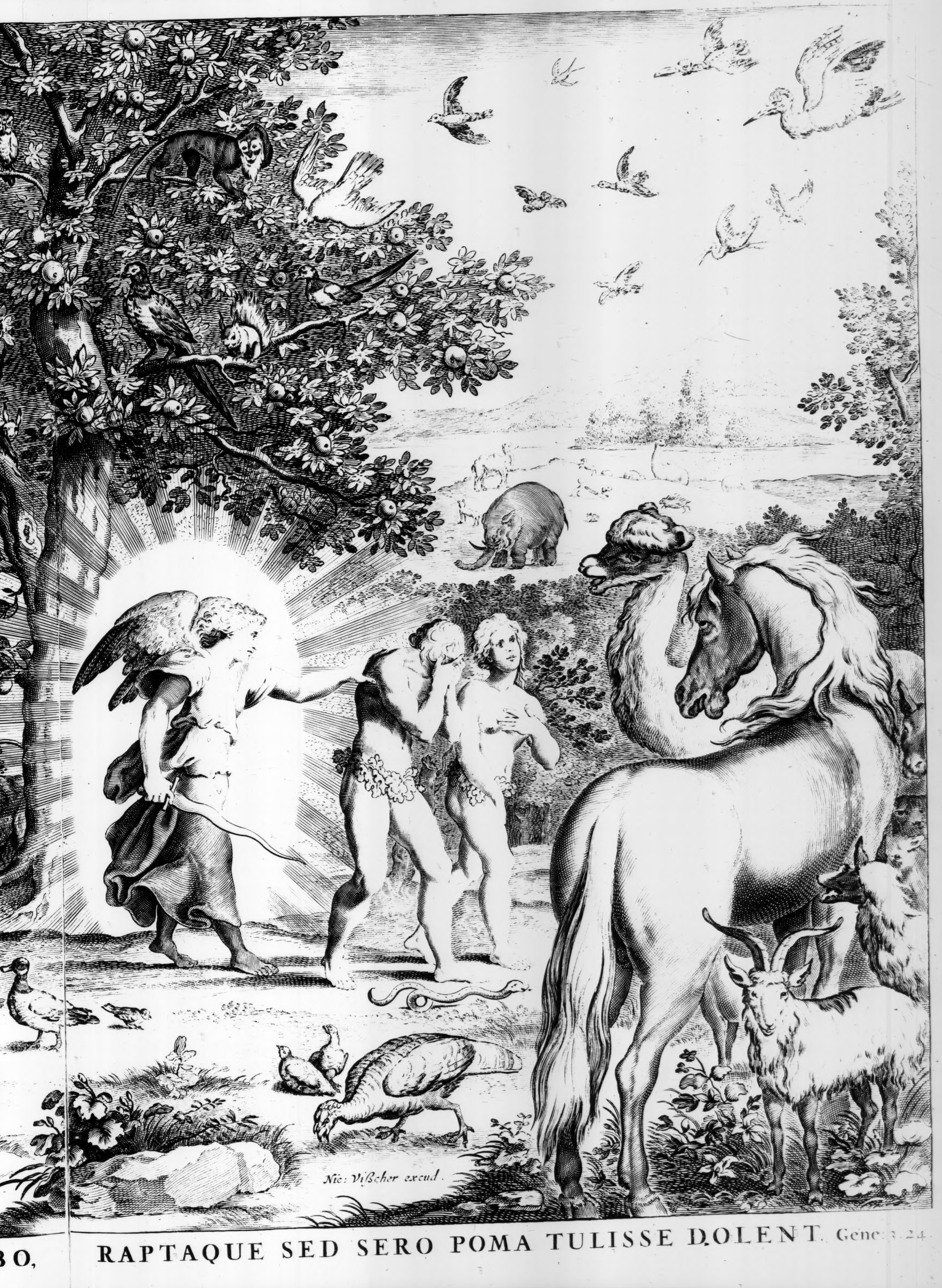
IUSSA DEI SUMPTO VIOLANTUR AB ARBORE POMO


Nicolaes de Bruyn inven.
CJVißcher Excu

MO, EFFICIT HOC TACITIS VIPERA SÆUA DOLIS. Geneſis 3.6.



ANGELUS EXILIO MISEROS CASTIGAT ACERBO


Nic: Vißcher excud.

BO, RAPTAQUE SED SERO POMA TULISSE DOLENT. Gene: 3. 24.

15 And the LORD God took the man and put him into the garden of Eden, to [k] dreſſe it, and to keep it.

16 And the LORD God [l] commanded the man, ſaying, Of every tree of the garden † thou mayeſt freely eat:

17 But of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for ‡ in the day that thou eateſt thereof thou ſhalt ſurely [m] die.

18 ¶ And the LORD God ſaid, *It is* not good that the man ſhould be alone: I will make him an help † meet for him:

19 And out of the ground the LORD God formed every beaſt of the field, and every fowl of the aire; and brought *them* unto [n] Adam to ſee what he would call them: and whatſoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattel, and to the fowl of the aire, and to every beaſt of the field: but for Adam there was not found an help meet for him.

21 And the LORD God cauſed a deep ſleep to fall upon Adam, and he ſlept; and he took one of his ribs, and cloſed up the fleſh in ſtead thereof.

22 And the rib, which the LORD God had taken from man, † made he a [o] woman, and brought her unto the man.

23 And Adam ſaid, * This is now bone of my bones, and fleſh of my fleſh: ſhe ſhall be called ‡ Woman, becauſe ſhe was taken out of man.

24 * Therefore ſhall a man leave [p] his father and his mother, and ſhall cleave unto his wife: and they ſhall be one fleſh.

25 And they were both naked, the man and his wife; and were not [q] aſhamed.

CHAP. III.

1 The ſerpent deceiveth Eve. 6 Mans ſhamefull fall. 9 God arraigneth them. 14 The ſerpent is curſed. 15 The promiſed ſeed. 16 The puniſhment of mankinde. 21 Their firſt clothing. 22 Their caſting out of paradiſe.

NOw the ſerpent was more [a] ſubtile than any beaſt of the field which the LORD God had made; and he [b] ſaid unto the woman, Yea, hath God ſaid, Ye ſhall not eat of every tree of the garden?

2 And the woman ſaid unto the ſerpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midſt of the garden, God hath ſaid, Ye ſhall not eat of it, neither ſhall ye touch it, [c] leſt ye die.

4 And * the ſerpent ſaid unto the woman, Ye ſhall not [d] † ſurely die.

5 For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened: and ye ſhall be as Gods, [e] knowing good and evil.

6 And when the woman ſaw that the tree *was* good for food, and that it *was* pleaſant to the eyes, and a tree to be deſired to make one wiſe; ſhe took of the fruit thereof, * and did eat, and gave alſo unto her husband with her, and he [f] did eat.

7 And the eyes of them both were opened, and they [g] knew that they *were* naked; and they ſewed fig-leaves together, and made themſelves † aprons.

8 And they heard the voice of the LORD God walking in the garden in the ‡ cool of the day: and Adam and his wife [h] hid themſelves from the preſence of the LORD God amongſt the trees of the garden.

9 And the LORD God called unto Adam, and ſaid unto him, Where *art* thou?

10 And he ſaid, I heard thy voice in the garden: and I was afraid, becauſe I *was* [i] naked; and I hid my ſelf.

11 And he ſaid, Who told thee that thou *waſt* naked? Haſt thou eaten of the tree, whereof I commanded thee, that thou ſhouldeſt not eat?

12 And the man ſaid, The woman whom thou [k] gaveſt *to be* with me, ſhe gave me of the tree, and I did eat.

13 And the LORD God ſaid unto the woman, What *is* this *that* thou haſt done? And the woman ſaid, [l] The ſerpent beguiled me, and I did eat.

14 And the LORD God ſaid unto the ſerpent, [m] Becauſe thou haſt done this, thou *art* curſed above all cattel, and above every beaſt of the field: upon thy belly ſhalt thou go, and [n] duſt ſhalt thou eat all the dayes of thy life.

15 And I will put enmitie between [o] thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy [p] head, and thou ſhalt [q] bruiſe his heel.

16 Unto the woman he ſaid, I will greatly multiply thy [r] ſorrow and thy conception: in ſorrow thou ſhalt bring forth children; and thy deſire *ſhall be* to thy husband, and he ſhall * rule over thee.

17 And unto Adam he ſaid, Becauſe thou haſt hearkened unto the voice of thy wife, and haſt eaten of the tree of which I commanded thee, ſaying, Thou ſhalt not eat of it: [s] curſed *is* the ground for thy ſake; in ſorrow ſhalt thou eat *of* it all the dayes of thy life.

18 [t] Thorns alſo and thiſtles ſhall it bring forth to thee: and thou ſhalt eat the herb of the field.

19 In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground: for out of it waſt thou taken; for duſt thou *art*, and unto duſt ſhalt thou return.

20 And Adam called his wives name Eve, becauſe ſhe was the mother of all living.

21 Unto Adam alſo and to his wife did the LORD God [u] make coats of ſkinnes, and clothed them.

22 ¶ And the LORD God ſaid, [x] Behold, the man is become as one of us, to know

[k] God would not have man idle, though as yet there was no need to labour.

[l] So that man might know there was a ſoveraigne Lord, to whom he owed obedience.

† Heb. *eating thou ſhalt eat of.*

‡ Or, *whenſoever.*

[m] By this death he meaneth the ſeparation of man from God, who is our life and chief felicitie: and alſo that our diſobedience is the cauſe thereof.

† Heb. *as before him.*

[n] By moving them to come and ſubmit themſelves unto Adam.

† Heb. *built.*

[o] Signifying, that mankinde was perfect, when the woman was created, which before was like an unperfect building.

* 1 *Cor.* 11, 8.

‡ Or, *Manneſſe, becauſe ſhe commeth of man: for in Hebrew Iſh, is man, and Iſhah the woman.*

* *Matth.* 19, 5. *Mark.* 10, 7. 1 *Cor.* 6, 16. *Epheſ.* 5, 31.

[p] So that mariage requireth a greater dutie of us towards our wives, than otherwiſe we are bound to ſhew to our parents.

[q] For before ſinne entred, all things were honeſt and comely.

[a] As Satan can change himſelf into an angel of light, ſo did he abuſe the wiſdome of the ſerpent to deceive man.

[b] God ſuffered Satan to make the ſerpent his inſtrument, and to ſpeak in him.

[c] In doubting of Gods threatning, ſhe yeelded to Satan.

* 2 *Cor.* 11, 3.

[d] This is Satans chiefeſt ſubtilty to cauſe us not to fear Gods threatnings.

† Heb. *dy the death.*

[e] As though he ſhould ſay, God doth not forbid you to eat of the fruit, ſave that he knoweth that if ye ſhould eat thereof, ye ſhould be like to him.

* 1 *Tim.* 2, 14.

[f] Not ſo much to pleaſe his wife, as moved by ambition at her perſwaſion.

[g] They began to feel their miſery, but they ſought not to God for remedy.

† Hebr. *things to gird about them to hide their privities.*

‡ Or, *winde.*

[h] The ſinfull conſcience fleeth Gods preſence.

[i] His hypocriſie appeareth in that he hid the cauſe of his nakedneſſe, which was the tranſgreſſion of Gods commandement.

[k] His wickedneſſe and lack of true repentance appeareth in this, that he burdeneth God with his fault, becauſe he had given him a wife.

[l] Inſtead of confeſſing her ſin, ſhe increaſeth it by accuſing the ſerpent.

[m] He asked the reaſon of Adam and his wife, becauſe he would bring them to repentance, but he asketh not the ſerpent, becauſe he would ſhew him no mercy.

[n] As a vile and contemptible beaſt. Iſa. 65, 25.

[o] He chiefly meaneth Satan by whoſe motion and craft the ſerpent deceived the woman.

[p] That is, the power of ſinne and death.

[q] Satan ſhall ſting Chriſt and his members, but not overcome them.

[r] The Lord comforteth Adam by the promiſe of the bleſſed ſeed, and alſo puniſheth the body for the ſinne which the ſoul ſhould have been puniſhed for: that the ſpirit having conceived hope of forgiveneſſe, might live by faith.

* 1 *Cor.* 14, 34.

[s] The tranſgreſſion of Gods commandement was the cauſe that both mankinde and all other creatures were ſubject to the curſe.

[t] Theſe are not the naturall fruits of the earth but proceed of the corruption of ſinne.

[u] Or gave them knowledge to make themſelves coats.

[x] By this deriſion he reproacheth Adams miſerie whereinto he was fallen by ambition.

4

good and evil: And now leſt he put forth his hand; and [y] take alſo of the tree of life, and eat, and live for ever;

23 Therefore the LORD God ſent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the eaſt of the garden of Eden, Cherubims, and a flaming ſword which turned every way, to keep the way of the tree of life.

CHAP. IIII.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curſe of Cain. 17 Enoch the firſt citie. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife; and ſhe [a] conceived, and bare Cain, and ſaid, I have gotten a man [b] from the LORD.

2 And ſhe again bare his brother Abel: and Abel was a keeper of ſheep, but Cain was a tiller of the ground.

3 And in proceſſe of time it came to paſſe, that Cain brought of the fruit of the ground an [c] offering unto the LORD:

4 And Abel, he alſo brought of the firſtlings of his flock, and of the fat thereof. And the LORD had reſpect unto * Abel, and to his offering.

5 But unto Cain and to his offering he had not [d] reſpect. And Cain was very wroth, and his countenance fell.

6 And the LORD ſaid unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doeſt well, ſhalt thou not be [e] accepted? and if thou doeſt not well, ſinne lieth at the [f] doore. And unto thee *ſhall be* his [g] deſire, and thou ſhalt rule over him.

8 And Cain talked with Abel his brother: and it came to paſſe * when they were in the field, that Cain roſe up againſt Abel his brother, and ſlew him.

9 ¶ And the LORD ſaid unto Cain, Where *is* Abel thy brother? And he ſaid, I know not: [h] *Am* I my brothers keeper?

10 And he ſaid, What haſt thou done? the [i] voice of thy brothers bloud crieth unto me from the ground.

11 And now *art* thou curſed [k] from the earth, which hath opened her mouth to receive thy brothers bloud from thy hand.

12 When thou tilleſt the ground, it ſhall not henceforth yeeld unto thee her ſtrength. A [l] fugitive and a vagabond ſhalt thou be in the earth.

13 And Cain ſaid unto the LORD, [m] ‡ My puniſhment *is* greater than I can bear.

14 Behold, thou haſt driven me out this day † from the face of the earth: and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth; and it ſhall come to paſſe, that every one that findeth me ſhall ſlay me.

15 And the LORD ſaid unto him, Therefore whoſoever ſlayeth Cain, [n] vengeance ſhall be taken on him ſeven-fold. And the LORD ſet a [o] mark upon Cain, leſt any finding him ſhould kill him.

16 ¶ And Cain went out from the preſence of the LORD, and dwelt in the land of Nod, on the eaſt of Eden.

17 And Cain knew his wife; and ſhe conceived and bare Enoch: and he builded a [p] citie; and called the name of the citie, after the name of his ſonne, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael; and Mehujael begat Methuſael; and Methuſael begat Lamech.

19 ¶ And Lamech took unto him [q] two wives: the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal, he was the ‡ father of ſuch as dwell in tents, and *of ſuch as have* cattel.

21 And his brothers name *was* Jubal: he was the father of all ſuch as handle the harp and ‡ organ.

22 And Zillah, ſhe alſo bare Tubal-Cain, an inſtructer of every artificer in braſſe and iron: and the ſiſter of Tubal-Cain *was* Naamah.

23 And Lamech ſaid unto his wives, Adah and Zillah, Heare my voice ye wives of Lamech, hearken unto my ſpeech: [r] for I have ſlain a man to my wounding, and a young man to my hurt.

24 If Cain ſhall be avenged ſeven-fold, truly Lamech [ſ] ſeventie and ſeven-fold.

25 ¶ And Adam knew his wife again; and ſhe bare a ſonne, and called his name Seth: For God, *ſaid ſhe*, hath appointed me another ſeed in ſtead of Abel, whom Cain ſlew.

26 And to Seth, to him alſo there was born a ſonne; and he called his name Enos: then began men to [t] call upon the name of the LORD.

CHAP. V.

1 The genealogie, age, and death of the patriarchs from Adam unto Noah. 24 The godlineſſe and tranſlation of Enoch.

THis *is* the ‡ book of the generations of Adam: In the day that God created man, in the [a] likeneſſe of God made he him:

2 Male and female created he them; and bleſſed them, and called their name [b] Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirtie yeares, and begat *a ſonne* in his own [c] likeneſſe, after his image; and called his name Seth.

4 * And the dayes of Adam after he had begotten Seth were eight hundred yeares, and he begat ſonnes and daughters.

5 And all the dayes that Adam lived were nine hundred and thirtie yeares, and he died.

---

[y] Adam deprived of life, loſt alſo the ſigne thereof.

[a] Mans nature, the ſtate of marriage, and Gods bleſſing, were not utterly aboliſhed through ſin, but the qualitie or condition thereof was changed.

[b] That is, according to the Lords promiſe, as chap. 3,15. ſome reade, To the Lord, as rejoycing for the ſonne which ſhe had born, whom ſhe would offer to the Lord as the firſt fruits of her birth.

[c] This declareth that the father inſtructed his children in the knowledge of God, and alſo how God gave them ſacrifices to ſignifie their ſalvation: albeit they were deſtitute of the ſacrament of the tree of life.

* *Hebr.* 11 4.

[d] Becauſe he was an hypocrite, and offered onely for an outward ſhew without ſinceritie of heart.

[e] Both thou and thy ſacrifice ſhall be acceptable to me.

[f] Sinne ſhall ſtill torment thy conſcience.

[g] The dignitie of the firſt born is given to Cain over Abel.

* Mat. 23, 35. 1 *Joh.* 3. 12. *Jude* 11.

[h] This is the nature of the reprobate, when they are reproved of their hypocriſie, even to neglect God, and deſpight him.

[i] God revengeth the wrongs of his Saints, though none complaine: for the iniquitie it ſelf crieth for vengeance.

[k] The earth ſhall be a witneſſe againſt thee, which mercifully received that bloud which thou moſt cruelly ſheddeſt.

[l] Thou ſhalt never have reſt: for thine heart ſhall bee in continuall fear and care.

[m] He burdeneth God as a cruel Judge, becauſe he did puniſh him ſo ſharply.

‡ Or, *my ſinne is greater than can be pardoned.*

† Heb. *from off the face of.*

[n] Not for the love he bare to Cain, but to ſuppreſſe murder.

[o] Which was ſome viſible ſigne of Gods judgement that others ſhould fear thereby.

[p] Thinking thereby to be ſure, and to have leſſe occaſion to fear Gods judgements againſt him.

[q] The lawfull inſtitution of marriage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Cain by Lamech.

‡ Or, *firſt inventer.*

‡ Or, *flutes and pipes.*

[r] His wives ſeeing that all men hated him for his crueltie, were afraid: therefore he braggeth that there is none ſo luſty that were able to reſiſt, although he were already wounded.

[ſ] Hee mocked at Gods ſufferance in Cain, jeſting, as though God would ſuffer none to puniſh him, and yet give him licenſe to murther others.

[t] In theſe dayes God began to move the hearts of the godly to reſtore religion, which a long time by the wicked had been ſuppreſſed.

‡ Or, *rehearſall of the ſtock.*

[a] Reade Chap. 1, 26.

[b] By giving them both one name, he noteth the inſeparable conjunction of man and wife.

[c] As well concerning his creation, as his corruption.

* 1 *Chron.* 1, 1.

6 And [d] Seth lived an hundred and five yeares, and begat Enos.

7 And Seth lived after he begat Enos eight hundred and ſeven yeares, and begat ſonnes and daughters.

8 And all the dayes of Seth were [e] nine hundred and twelve yeares, and he died.

9 ¶ And Enos lived ninetie yeares, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen yeares, and begat ſonnes and daughters.

11 And all the dayes of Enos were nine hundred and five yeares, and he died.

12 ¶ And Cainan lived ſeventie yeares, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and fourtie yeares, and begat ſonnes and daughters.

14 And all the dayes of Cainan were nine hundred and ten yeares, and he died.

15 ¶ And Mahalaleel lived ſixtie and five yeares, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirtie yeares, and begat ſonnes and daughters.

17 And all the dayes of Mahalaleel were eight hundred ninetie and five yeares, and he died.

18 ¶ And Jared lived an hundred ſixtie and two yeares, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred yeares, and begat ſonnes and daughters.

20 And all the dayes of Jared were nine hundred ſixtie and two yeares, and he died.

21 ¶ * And Enoch lived ſixtie and five yeares, and begat Methuſelah.

22 And Enoch [f] walked with God after he begat Methuſelah three hundred yeares, and begat ſonnes and daughters.

23 And all the dayes of Enoch were three hundred ſixtie and five yeares.

24 And Enoch walked with God, and he *was* not: for [g] God took him.

25 ¶ And Methuſelah lived an hundred eightie and ſeven yeares, and begat Lamech.

26 And Methuſelah lived after he begat Lamech ſeven hundred eightie and two yeares, and begat ſonnes and daughters.

27 And all the dayes of Methuſelah were nine hundred ſixtie and nine yeares, and he died.

28 ¶ And Lamech lived an hundred eightie and two yeares, and begat a ſonne.

29 And he called his name Noah, ſaying, This ſame ſhall [h] comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed.

30 And Lamech lived after he begat Noah five hundred ninety and five yeares, and begat ſonnes and daughters.

31 And all the dayes of Lamech were ſeven hundred ſeventie and ſeven yeares, and he died. 5

32 And Noah was five hundred yeares old: and Noah begat Shem, Ham, and Japheth.

Chap. VI.

1 The wickdeneſſe of the world, which provoked Gods wrath, and cauſed the floud. 8 Noah findeth grace. 14 The order, form, and end of the ark.

AND it came to paſſe, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the [a] ſonnes of God ſaw the daughters [b] of men, that they *were* [c] fair; and they took them wives of all which they ‡ choſe.

3 And the Lord ſaid, My ſpirit ſhall not alwayes [d] ſtrive with man; for that he alſo *is* fleſh: yet his dayes ſhall be an [e] hundred and twentie yeares.

4 There were ‡ giants in the earth in thoſe dayes: and alſo after that, when the ſonnes of God came in unto the daughters of men, and they bare *children* unto them; the ſame *became* mightie men, which *were* of old, men [f] of renown.

5 ¶ And God ſaw that the wickedneſſe of man *was* great in the earth, and *that* every imagination of the thoughts of his * heart *was* onely evil † continually.

6 And it [g] repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord ſaid, I will deſtroy man, whom I have created, from the face of the earth, both man [h] and beaſt, and the creeping thing, and the fowls of the aire: for it repenteth me that I have made them.

8 But Noah [i] found grace in the eyes of the Lord.

9 ¶ Theſe *are* the ‡ generations of Noah: Noah was a juſt man *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three ſonnes, Shem, Ham, and Japheth.

11 The earth alſo was corrupt before God, and the earth was filled with [k] violence.

12 And God looked upon the earth, and behold it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſaid unto Noah, ‡ The end of all fleſh is come before me: for the earth is filled with ‡ violence ‡ through them; and behold, I will deſtroy them with the earth.

14 ¶ Make thee an ark of Gopher-wood: ‡ rooms ſhalt thou make in the ark, and ſhalt pitch it within and without with pitch.

15 And ‡ this *is the faſhion* which thou ſhalt make it of: The length of the ark *ſhall be* three hundred cubits, the breadth of it fiftie cubits, and the height of it thirtie cubits.

---

[d] He proveth Adams generation by them which came of Seth, to ſhew which is the true church, and alſo what care God had over the ſame from the beginning, in that he continued ever his graces toward it by a continuall ſucceſſion.

[e] The chief cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commandement at the beginning, the world might be increaſed with people, which might univerſally praiſe his name.

* *Hebr.* 11,9.

[f] That is, he led an upright and godly life.

[g] To ſhew that there was a better life prepared, and to be a teſtimonie of the immortality of ſouls and bodies. As to inquire where he became, is meer curioſitie.

[h] Lamech had reſpect to the promiſe, Chap. 3,15. and deſired to ſee the deliverer which ſhould be ſent, & yet ſaw but a figure thereof. He alſo ſpake this by the ſpirit of propheſie, becauſe Noah delivered the church, and preſerved it by his obedience.

[a] The children o the godly which began to degenerate.

[b] Thoſe that came of wicked parents, as of Cain.

[c] Having more reſpect to their beautie, and to worldly conſiderations, then to their manners and godlines.

‡ Or, *had choſen.*

[d] Becauſe man could not be won by Gods lenity and long ſufferance, whereby he ſtrove to overcome him, he would no longer ſtay his vengeance.

[e] Which terme God gave man to repent before he would deſtroy the earth. 1 *Pet.* 3,20.

‡ Or, *tyrants.*

[f] Which uſurped authoritie over others, and did degenerate from that ſimplicity wherein their fathers lived.

* *Chap.* 8,21. *Matth.* 15,19.

† Heb. *every day.*

[g] God doth never repent, but he ſpeaketh after our capacitie, becauſe he did deſtroy him, and in that as it were, did diſavow him to be his creature.

[h] God declareth how much he deteſteth ſinne, ſeeing the puniſhment thereof extendeth to the bruit beaſts.

[i] God was mercifull unto him.

‡ Or, *hiſtorie.*

[k] Meaning, that all were given to the contempt of of God, and oppreſſion of their neighbours.

‡ Or, *will deſtroy mankinde.*

‡ Or, *oppreſſion, and wickedneſſe.*

† Heb. *from the face of them.*

† Heb. *neſts.*

‡ Or, *of this meaſure.*

6

16 A window ſhalt thou make to the ark, and in a cubit ſhalt thou finiſh it above; and the doore of the ark ſhalt thou ſet in the ſide thereof: *with* [l] lower, ſecond, and third *ſtories* ſhalt thou make it.

[l] That is, of three heights.

17 And behold, I, even I do bring a floud of waters upon the earth, to deſtroy all fleſh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth ſhall die.

18 But with thee will I [m] eſtabliſh my covenant: and thou ſhalt come into the ark; thou, and thy ſonnes, and thy wife, and thy ſons wives with thee.

[m] To the intent that in this great enterpriſe, and mockings of the whole world, thou mayeſt be confirmed, that thy faith fail not.

19 And of every living thing of all fleſh, two of every *ſort* ſhalt thou bring into the ark, to keep *them* alive with thee: they ſhall be male and female.

20 Of fowls after their kinde, and of cattel after their kinde, of every creeping thing of the earth after his kinde: two of every *ſort* ſhall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou ſhalt gather *it* to thee; and it ſhall be for food for thee, and for them.

22 * Thus did Noah; according to all that God commanded him, [n] ſo did he.

* *Hebr.* 11, 7.

[n] That is, he obeyed Gods commandement in all points, without adding or diminiſhing.

CHAP. VII.

1 *Noah with his family and the living creatures enter into the ark.* 17 *The beginning, increaſe, and continuance of the floud.*

AND the LORD ſaid unto Noah, Come thou and all thy houſe into the ark; for thee have I ſeen * [a] righteous before me in this ‡ generation.

* 2 *Pet.* 2. 5.

[a] In reſpect of the reſt of the world, and becauſe he had a deſire to ſerve God and live uprightly.

‡ Or, *age*.

2 Of every [b] clean beaſt thou ſhalt take to thee by ſevens, the male and his female: and of beaſts that *are* not clean by two, the male and his female.

[b] Which might be offered in ſacrifice, whereof ſix were for breed, and the ſeventh for ſacrifice.

3 Of fowls alſo of the aire by ſevens, the male and the female; to keep ſeed alive upon the face of all the earth.

4 For yet ſeven dayes, and I will cauſe it to rain upon the earth fourtie dayes and fourtie nights; and every living ſubſtance that I have made, will I deſtroy from off the face of the earth.

5 * And Noah did according unto all that the LORD commanded him.

* *Matth.* 24, 37. *Luke* 17, 26. 1 *Pet.* 3, 20.

6 And Noah *was* ſix hundred yeares old, when the floud of waters was upon the earth.

7 ¶ And Noah went in, and his ſonnes, and his wife, and his ſonnes wives with him, into the ark; becauſe of the waters of the floud.

8 Of clean beaſts, and of beaſts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

9 There [c] went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

[c] God compelled them to preſent themſelves to Noah, as they did before to Adam, when he gave them names, chap. 2, 19.

10 And it came to paſſe after ſeven dayes, that the waters of the floud were upon the earth.

11 ¶ In the ſix hundredth yeare of Noahs life, in the [d] ſecond moneth, the ſeventeenth day of the moneth, the ſame day were all the [e] fountains of the great deep broken up, and the windows of heaven were opened.

[d] Which was about the beginning of May, when all things did moſt flouriſh.

[e] Both the waters in the earth did overflow, and alſo the clouds powred down.

12 And the rain was upon the earth fourtie dayes and fourtie nights.

13 In the ſelf ſame day entred Noah, and Shem, and Ham, and Japheth, the ſonnes of Noah, and Noahs wife, and the three wives of his ſonnes with them, into the ark.

14 They, and every beaſt after his kinde, and all the cattel after their kinde, and every creeping thing that creepeth upon the earth after his kinde, and every fowl after his kinde, every bird of every ſort.

15 And they went in unto Noah into the ark, two and two [f] of all fleſh, wherein *is* the breath of life.

[f] Every living thing that God would have to be preſerved on earth, came into the ark to Noah.

16 And they that went in, went in male and female of all fleſh, as God had commanded him: and the LORD [g] ‡ ſhut him in.

[g] So that Gods ſecret power defended him againſt the rage of the mightie waters.

‡ Or, *ſhut it upon him.*

17 And the floud was fourty dayes upon the earth; and the waters increaſed, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increaſed greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters † prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

† Hebr. *waxed very mightie.*

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all fleſh died that moved upon the earth, both of fowl, and of cattel, and of beaſt, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whoſe noſtrils *was* the breath of life, of all that *was* in the drie land, died.

23 And every living ſubſtance was deſtroyed which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were deſtroyed from the earth: and Noah onely [i] remained *alive*, and they that *were* with him in the ark.

[i] Learn what it is to obey God only, and to forſake the multitude, 1 Pet. 3, 20.

24 And the waters prevailed upon the earth an hundred and fiftie dayes.

CHAP. VIII.

1 *The waters aſſwage.* 4 *The ark reſteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded,* 18 *goeth forth of the ark.* 20 *He buildeth an altar, and offereth ſacrifice,* 21 *which God accepteth, and promiſeth to curſe the earth no more.*

AND God [a] remembred Noah, and [b] every living thing, and all the cattel that *was* with him in the ark: and God made a winde to paſſe over the earth, and the waters aſſwaged.

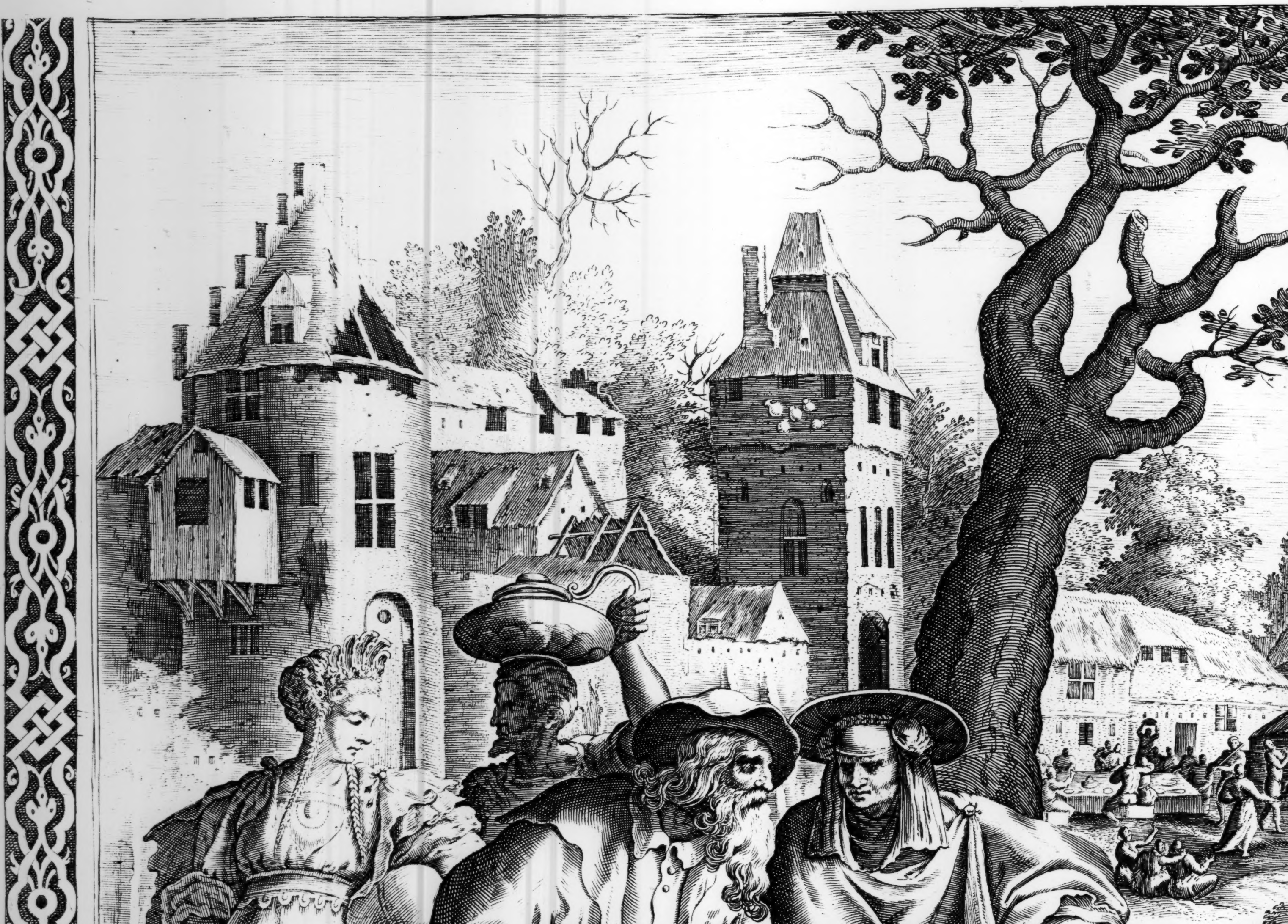
[a] Not that God forgetteth his at any time, but when he ſendeth ſuccour, then he ſheweth that he remembreth them.

[b] If God remember every bruite beaſt, what ought to be the aſſurance of his children?

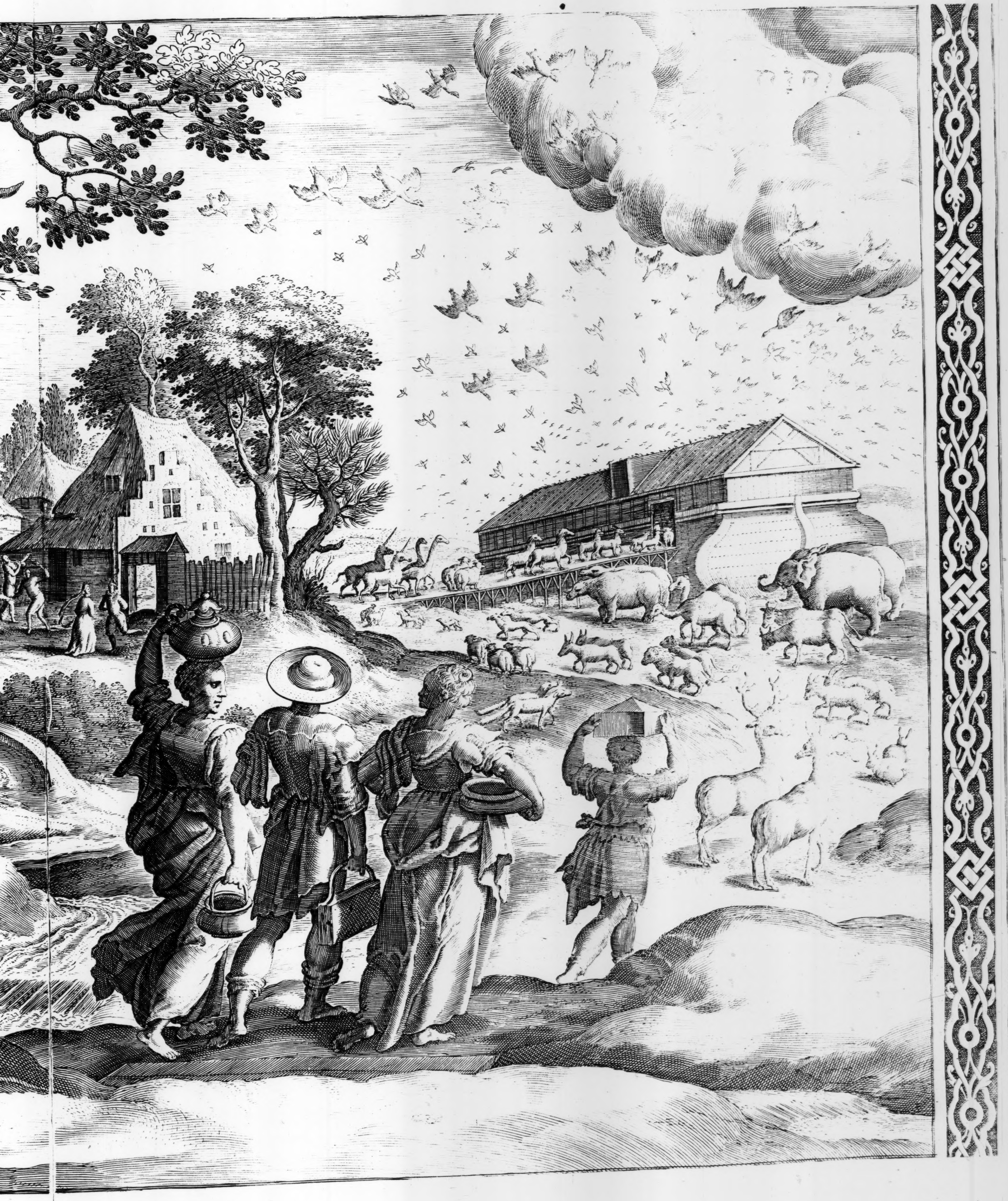
2 The fountains alſo of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fiftie dayes the waters were abated.

4 ¶ And



Visscher excudit. Jan londerseel scul.


יהוה

4 ¶ And the ark ‡ reſted in the [c] ſeventh moneth, on the ſeventeenth day of the moneth, upon the mountains of ‡ Ararat.

5 And the waters decreaſed continually untill the [d] tenth moneth: in the tenth *moneth*, on the firſt *day* of the moneth, were the tops of the mountains ſeen.

6 ¶ And it came to paſſe at the end of fourtie dayes, that Noah opened the window of the ark which he had made.

7 And he ſent forth a “ raven, which went forth to and fro, untill the waters were dried up from off the earth.

8 Alſo he ſent forth a “ dove from him, to ſee if the waters were abated from off the face of the ground.

9 But the dove found no reſt for the ſole of her foot, and ſhe returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he [e] put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he ſtayed yet other ſeven dayes, and again he ſent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her ‡ mouth *was* an [f] olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

12 And he ſtayed yet other ſeven dayes, and ſent forth the dove, which returned not again unto him any more.

13 ¶ And it came to paſſe in the ſix hundredth and firſt yeare, in the [g] firſt *moneth*, the firſt *day* of the moneth, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked; and behold, the face of the ground was drie.

14 And in the ſecond moneth, on the ſeven and twentieth day of the moneth, was the earth dried.

15 ¶ And God ſpake unto Noah, ſaying,

16 ¶ [h] Go forth of the ark, thou, and thy wife, and thy ſonnes, and thy ſonnes wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all fleſh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, * and be fruitfull, and multiply upon the earth.

18 And Noah went forth, and his ſonnes, and his wife, and his ſonnes wives with him:

19 Every beaſt, every creeping thing, and every fowl, *and* whatſoever creepeth upon the earth, after their kindes, went forth out of the ark.

20 ¶ And Noah [i] builded an altar unto the LORD, and took of every clean beaſt, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD ſmelled ‡ [k] a ſweet ſavour, and the LORD ſaid in his heart, I will not again curſe the ground any more for mans ſake; for the imagination of mans * heart *is* evil from his youth: neither will I again ſmite any more every thing living, as I have done.

22 While the earth remaineth, [l] ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night ſhall not ceaſe.

CHAP. IX.

1 God bleſſeth Noah. 4 Bloud and murder are forbidden. 8 Gods covenant. 13 ſignified by the rainbow. 18 Noah repleniſheth the world, 20 planteth a vineyard, 21 is drunken, and mocked of his ſonne, 25 curſeth Canaan, 26 bleſſeth Shem, 27 prayeth for Iapheth, 39 and dieth.

AND God [a] bleſſed Noah and his ſonnes, and ſaid unto them, * Be fruitfull and multiply, and repleniſh the earth.

2 And the [b] fear of you and the dread of you ſhall be upon every beaſt of the earth, and upon every fowl of the aire, upon all that moveth upon the earth, and upon all the fiſhes of the ſea; into your hand are they delivered.

3 Every [c] moving thing that liveth ſhall be meat for you; even as the * green herb have I given you all things:

4 * [d] But fleſh with the life thereof, *which is* the bloud thereof, ſhall you not eat.

5 * And ſurely your bloud of your lives will I require: at the hand of every beaſt will I require it; and at the hand of man, at the hand of every mans ‡ brother will I require the life of man.

6 Whoſo * ſheddeth mans bloud, [f] by man ſhall his bloud be ſhed; * for in the [g] image of God made he man.

7 And you, be ye fruitfull, and multiply, bring forth abundantly in the earth, and multiply therein.

8 ¶ And GOD ſpake unto Noah, and to his ſonnes with him, ſaying,

9 And I, behold I eſtabliſh my [h] covenant with you, and with your ſeed [i] after you;

10 And with every living creature that *is* with you, of the fowl, of the cattel, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth.

11 And * I will eſtabliſh my covenant with you, neither ſhall all fleſh be cut off any more by the waters of a floud, neither ſhall there any more be a floud to deſtroy the earth.

12 And God ſaid, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetuall generations:

13 I do ſet my [k] bow in the cloud, and it ſhall be for a token of a covenant between me and the earth.

14 And it ſhall come to paſſe, when I bring a cloud over the earth, that the bow ſhall be ſeen in the cloud:

15 And I will remember my [l] covenant, which *is* between me, and you, and every living creature of all fleſh; and the waters ſhall no more become a floud to deſtroy all fleſh,

---

‡ Or, *ſtayed.*

[c] Which conteined part of September, and part of October.

‡ Or, *Armenia.*

[d] Which was the moneth of December.

“ The raven is ſent forth and returneth.

“ He ſendeth the dove.

[e] It is like that the raven did flie to and fro, reſting on the ark, but came not into it, as the dove that was taken in.

‡ Or, *bill.*

[f] Which was a ſigne that the waters were much diminiſhed: for the olives grow not on the high mountains.

[g] Called in Hebrew Abib, conteining part of March, and part of April.

[h] Noah declareth his obedience in that he would not depart out of the ark without Gods expreſſe commandement, as he did not enter in without the ſame: the ark being a figure of the church, wherein nothing muſt be done without the word of God.

* *Chap.* 1, 22. *and* 9. 1.

[i] For ſacrifices, which were as an exerciſe of their faith, whereby they uſed to give thanks to God for his benefits.

‡ Or, *a ſavour of reſt.*

[k] That is, thereby he ſheweth himſelf appeaſed, and his anger to reſt.

* *Chap.* 6, 5. *Matth.* 15, 19.

[l] The order of nature deſtroyed by the floud, is reſtored by Gods promiſe.

[a] God increaſed them with fruit, and declared unto them his counſel as touching the repleniſhing of the earth.

* *Chap.* 1, 28. *and* 8, 17.

[b] By the vertue of this commandement beaſts rage not ſo much againſt man as they would, yea, and many ſerve to his uſe thereby.

[c] By this permiſſion man may with a good conſcience uſe the creatures of God for his neceſſitie.

* *Chap.* 1, 29.

* *Levit.* 17, 14.

[d] That is, living creatures and the fleſh of beaſts that are ſtrangled: and hereby all crueltie is forbidden.

[e] That is, I will take vengeance for your bloud.

‡ Or, *neighbour.*

* *Matth.* 26, 52. *Revel.* 13, 10.

[f] Not onely by the Magiſtrate, but oft times God raiſeth up one murtherer to kill another.

* *Chap.* 1, 27.

[g] Therefore to kill man is to deface Gods image, and ſo injurie is not only done to man, but alſo to God.

[h] To aſſure you that the world ſhall be no more deſtroyed by a floud.

[i] The children which are not yet born, are comprehended in Gods covenant made with their fathers.

* *Iſa.* 54. 9.

[k] Hereby we ſee that ſignes or ſacraments ought not to be ſeparated from the word.

[l] When men ſhall ſee my bow in the heaven, they ſhall know that I have not forgotten my covenant with them.

16 And the bow ſhall be in the cloud; and I will look upon it, that I may remember the everlaſting covenant between God and every living creature of all fleſh that *is* upon the earth.

17 And God ſaid unto Noah, [m] This *is* the token of the covenant, which I have eſtabliſhed between me and all fleſh that *is* upon the earth.

18 ¶ And the ſonnes of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.

19 Theſe *are* the three ſons of Noah: and of them was the [n] whole earth over-ſpread.

20 And ‡ Noah began *to be* an husbandman, and he planted a vineyard.

21 And he drank of the wine, and was [o] drunken, and he was uncovered within his tent.

22 And Ham the father [p] of Canaan ſaw the nakedneſſe of his father, and [q] told his two brethren without.

23 And Shem and Japheth took a garment, and laid *it* upon both their ſhoulders, and went backward, and covered the nakedneſſe of their father; and their faces *were* backward, and they ſaw not their fathers nakedneſſe.

24 And Noah awoke from his wine, and knew what his younger ſonne had done unto him.

25 And he ſaid, [r] Curſed *be* Canaan; a [ſ] ſervant of ſervants ſhall he be unto his brethren.

26 And he ſaid, Bleſſed *be* the LORD God of Shem; and Canaan ſhall be ‡ his ſervant.

27 God ſhall ‡ [t] enlarge Japheth, and he ſhall dwell in the tents of Shem; and Canaan ſhall be his ſervant.

28 ¶ And Noah lived after the floud, three hundred and fiftie yeares.

29 And all the dayes of Noah were nine hundred and fiftie yeares, and he died.

CHAP. X.

1 *The generations of Noah.* 2 *The ſonnes of Iapheth.* 6 *The ſonnes of Ham.* 8 *Nimrod the firſt monarch.* 21 *The ſonnes of Shem.*

NOw theſe *are* the [a] generations of the ſonnes of Noah; Shem, Ham, and Japheth: and unto them were ſonnes born after the floud.

2 The ſonnes of Japheth; Gomer, and Magog, and [b] Madai, and Javan, and Tubal, and Meſhech, and Tiras.

3 And the ſonnes of Gomer; Aſhkenaz, and Riphath, and Togarmah.

4 And the ſonnes of Javan; Eliſhah, and Tarſhiſh, Kittim, and Dodanim.

5 By theſe were the [c] iſles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the ſonnes of Ham; [d] Cuſh, and Mizraim, and Phut, and Canaan.

7 And the ſonnes of Cuſh; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the ſons of Raamah; Sheba, and Dedan.

8 And Cuſh begat Nimrod: he began to be a [e] mightie one in the earth.

9 He was a mightie hunter before the LORD: wherefore it is ſaid, Even [f] as Nimrod the mightie hunter before the LORD.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land [g] of Shinar.

11 Out of that land went forth Aſhur, and builded Nineveh, and the ‡ citie Rehoboth, and Calah,

12 And Reſen between Nineveh and Calah: the ſame *is* a great citie.

13 And Mizraim begat [h] Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And Pathruſim, and Caſluhim (out of whom came Philiſtim) and ‡ Caphtorim.

15 ¶ And Canaan begat Sidon his firſtborn, and Heth,

16 And the Jebuſite, and the Emorite, and the Girgaſite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites ſpread abroad.

19 And the border of the Canaanites was from Sidon, as thou comeſt to Gerar unto Gaza, as thou goeſt unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Laſhah.

20 Theſe *are* the ſonnes of Ham, after their families, after their tongues, in their countreys, *and* in their nations.

21 ¶ Unto [i] Shem alſo the father of all the children of [k] Eber, the brother of Japheth the elder, even to him were *children* born.

22 * The children of Shem; Elam, and Aſhur, and Arphaxad, and Lud, and Aram.

23 And the children of Aram; Uz, and Hul, and Gether, and Maſh.

24 And Arphaxad begat Salah; and Salah begat Eber.

25 And unto Eber were born two ſons: the name of one *was* Peleg, for in his dayes was the earth [l] divided; and his brothers name *was* Joktan.

26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab: all theſe *were* the ſonnes of Joktan.

30 And their dwelling was from Meſha, as thou goeſt unto Sephar a mount of the eaſt.

31 Theſe *are* the ſonnes of Shem, after their families, after their tongues, in their lands, after their nations.

32 Theſe *are* the families of the ſonnes of Noah, after their generations, in their nations; and ‡ by theſe were the nations divided in the earth after the floud.

CHAP.

---

[m] God doth repeat this the oftner, to confirme Noahs faith ſo much the more.

[n] This declareth what was the vertue of Gods bleſſing, when he ſaid, Increaſe and bring forth, Chap. 1, 28.

‡ Or, *Noah began again.*

[o] This is ſet before our eyes to ſhew what an horrible thing drunkenneſſe is.

[p] Of whom came the Canaanites that wicked nation, who were alſo curſed of God.

[q] In deriſion and contempt of his father.

[r] He pronounceth as a prophet the curſe of God againſt all them, that honour not their parents: for Ham and his poſteritie were accurſed.

[ſ] That is, a moſt vile ſlave.

‡ Or, *their.*

‡ Or *perſwade*, or, *cauſe to return.*

[t] He declareth that the Gentiles which came of Japheth, and were ſeparate from the church, ſhould be joyned to the ſame by the perſwaſion of Gods ſpirit, and preaching of the Goſpel.

[a] Theſe generations are here recited, partly to declare the marvellous increaſe in ſo ſmall a time; and alſo to ſet forth their great forgetfulneſſe of Gods graces towards their fathers

[b] Of Madai and Javan came the Medes and Greeks.

[c] The Jews ſo call all countries which are ſeparate from them by ſea, as Grecia, Italy, &c. which were given to the children of Japheth, of whom came the Gentiles.

[d] Of Cuſh and Mizraim came the Ethiopians and Egyptians.

[e] Meaning a cruel oppreſſour and tyrant.

[f] His tyrannie came into a proverb, as hated both of God and man: for he paſſed not to commit crueltie even in Gods preſence.

[g] For there was another citie in Egypt, called alſo Babel.

‡ Or, *the ſtreets of the citie.*

[h] Of Lud came the Lydians.

‡ Or, *the Cappadocians.*

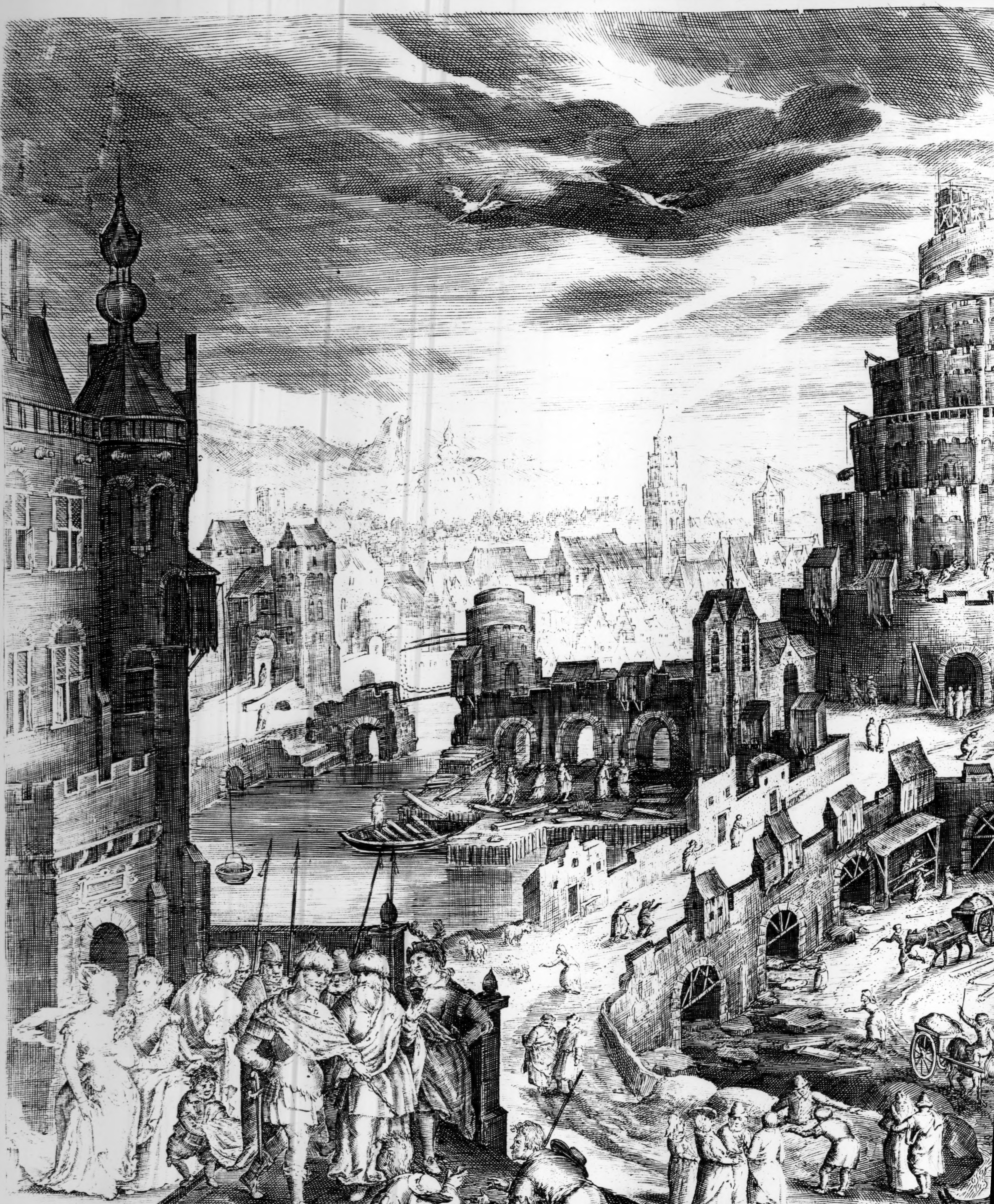
[i] In his ſtock the Church was preſerved: therefore Moſes leaveth off ſpeaking of Japheth and Ham, and intreateth of Shem more at large.

[k] Of whom came the Hebrewes or Jewes.

* 1 *Chron.* 1, 17.

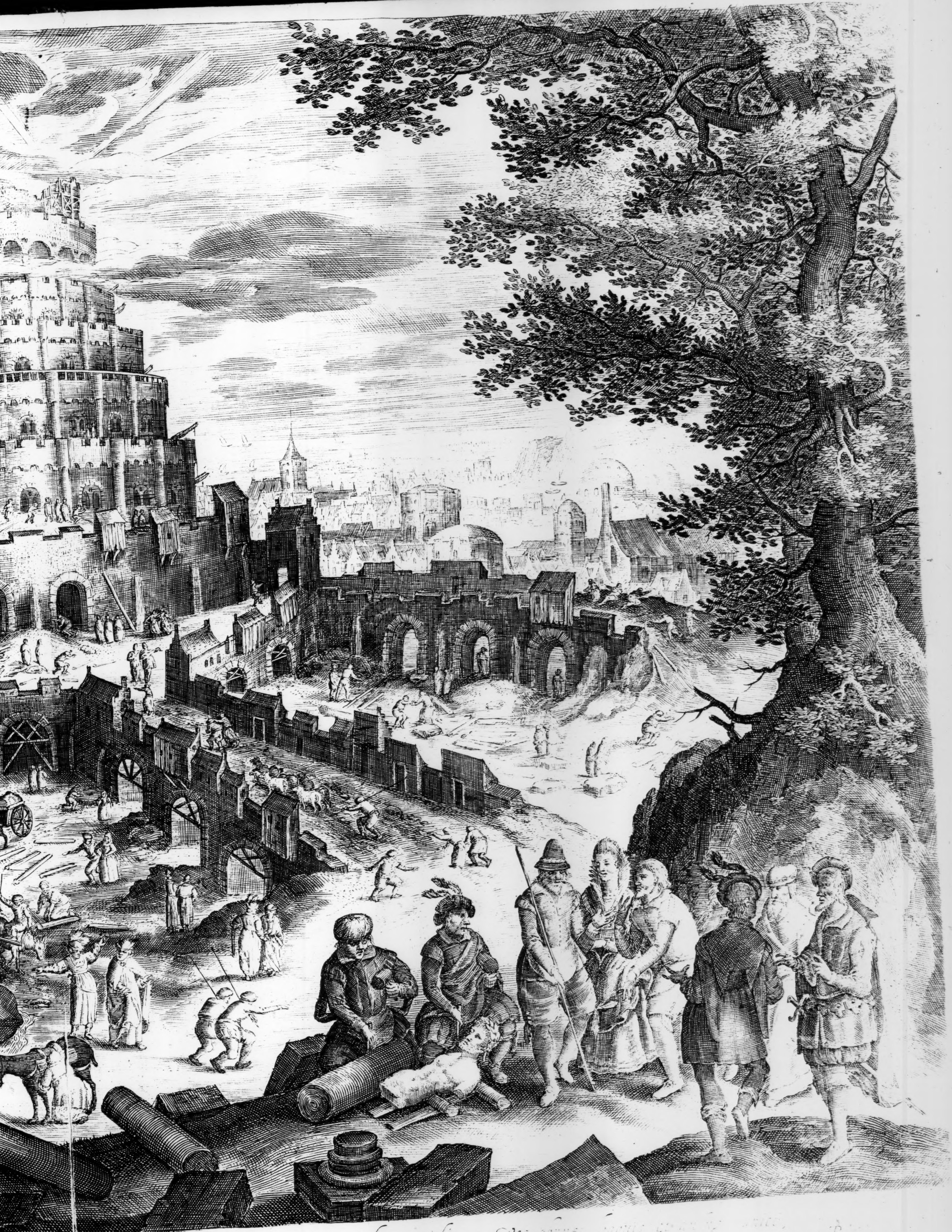
[l] This diviſion came by the diverſitie of languages, as appeareth, chap. 11, 9.

‡ Or, *of theſe came divers nations.*



Superbè Nimrod quò rapit te vis malè-
ſana libidinis? paratur tam nihil

Immane, nec ſupra periculi metum
Tendit, quod haud utraq; ſubiectum eſt De



Deo:

In ardui, fruſtrà ſtruis molem, voli
Convexa; diverſis parcus rerum omniūm

Vos omnes [illegible] [illegible]
Mortalium contra quis [illegible] [illegible]

CHAP. XI.

1 One language in the world. 3 The building of Babel. 5 The confuſion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language, and of one ſpeech.

2 And it came to paſſe[a] as[b] they journeyed from the[c] eaſt, that they found a plain in the land of[d] Shinar; and they dwelt there.

3 And they ſaid one to another, Go to, let us make brick, and burn them throughly. And they had brick for ſtone, and ſlime had they for morter.

4 And they ſaid, Go to, let us[e] build us a city and a tower, whoſe top *may reach* unto heaven, and let us make us a name, leſt we be ſcattered abroad upon the face of the whole earth.

5 And the LORD[f] came down to ſee the citie and the tower, which the children of men builded.

6 And the LORD ſaid,[g] Behold, the people *is* one, and they have all one language: and this they begin to do; and now nothing will be reſtrained from them, which they have imagined to do.

7 Go to,[h] let us go down, and[i] there confound their language, that they may not underſtand one anothers ſpeech.

8 So the LORD ſcattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called ‡ Babel, becauſe the LORD did there confound the language of all the earth: and from thence did the LORD ſcatter them abroad upon the face of all the earth.

10 ¶ * Theſe *are* the generations[k] of Shem; Shem *was* an hundred yeares old, and begat Arphaxad two yeares after the floud.

11 And Shem lived after he begat Arphaxad five hundred yeares, and begat ſonnes and daughters.

12 And Arphaxad lived five and thirtie yeares, and begat Salah.

13 And Arphaxad lived after he begat Salah foure hundred and three yeares, and begat ſonnes and daughters.

14 And Salah lived thirtie yeares, and begat Eber.

15 And Salah lived after he begat Eber foure hundred and three yeares, and begat ſonnes and daughters.

16 And Eber lived foure and thirtie yeares, and begat Peleg.

17 And Eber lived after he begat Peleg foure hundred and thirtie yeares, and begat ſonnes and daughters.

18 And Peleg lived thirtie yeares, and begat Reu.

19 * And Peleg lived after he begat Reu two hundred and nine yeares, and begat ſons and daughters.

20 And Reu lived two and thirty yeares, and begat Serug.

21 And Reu lived after he begat Serug two hundred and ſeven yeares, and begat ſonnes and daughters.

22 And Serug lived thirtie yeares, and begat Nahor.

23 And Serug lived after he begat Nahor two hundred yeares, and begat ſonnes and daughters.

24 And Nahor lived nine and twenty yeares, and begat Terah.

25 And Nahor lived after he begat Terah an hundred and nineteen yeares, and begat ſonnes and daughters.

26 * And Terah lived ſeventie yeares, and begat[l] Abram, Nahor, and Haran.

27 ¶ Now theſe *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah, in the land of his nativitie, in Ur of the † Chaldees.

29 And Abram and Nahor took them wives: the name of Abrams wife *was* Sarai; and the name of Nahors wife, Milcah, the daughter of Haran, the father of Milcah, and the father of[m] Iſcah.

30 But Sarai was barren; ſhe had no child.

31 And[n] Terah took Abram his ſonne, and Lot the ſonne of Haran his ſonnes ſon, and Sarai his daughter in law, his ſonne Abrams wife; and they went forth with them from Ur of the Chaldees, to * go into the land of Canaan; and they came unto[o] Haran, and dwelt there.

32 And the dayes of Terah were two hundred and five yeares: and Terah died in Haran.

CHAP. XII.

1 God calleth Abram, and bleſſeth him with a promiſe of Chriſt. 4 He departeth with Lot from Haran. 6 He journyeth through Canaan. 7 which is promiſed him in a viſion. 10 He is driven by a famine into Egypt. 11 Fear maketh him feign his wiſe to be his ſiſter. 14 Pharaoh having taken her from him, by plagues is compelled to reſtore her.

NOw the LORD had ſaid unto Abram, *[a] Get thee out of thy countrey, and from thy kindred, and from thy fathers houſe, unto a[b] land that I will ſhew thee.

2 And I will make of thee a great nation, and I will bleſſe thee, and make thy name great; and thou ſhalt be[c] a bleſſing.

3 And I will bleſſe them that bleſſe thee, and curſe him that curſeth thee: and in thee ſhall all families of the earth be bleſſed.

4 So Abram departed, as the LORD had ſpoken unto him; and Lot went with him: And Abram *was* ſeventie and five yeares old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brothers ſonne, and all their ſubſtance that they had gathered, and the[d] ſouls that they had gotten in Haran; and they went forth to go into the land of Canaan, and

---

[a] In the yeare an hundred and thirty after the flood.

[b] To wit, Nimrod and his companie.

[c] That is, from Armenia, where the Ark ſtayed.

[d] Which was afterward called Caldea.

[e] They were moved with pride and ambition, thinking to preferre their own glory to Gods honour.

[f] Meaning, that he declared by effect that hee knew their wicked enterpriſe: for Gods power is every where, and doth neither aſcend nor deſcend.

[g] God ſpeaketh this in deriſion, becauſe of their fooliſh perſwaſion and enterpriſe.

[h] He ſpeaketh as though he took counſel with his own wiſdome and power: to wit, with the Sonne & holy Ghoſt: ſignifying the greatneſſe and certaintie of the puniſhment.

[i] By this great plague of the confuſion of tongues, appeareth Gods horrible judgement againſt mans pride and vaine glory.

‡ Or, *confuſion.*

* 1 *Chron.* 1, 17.

[k] He returneth to the genealogy of Abram, wherein the Church of God is deſcribed, which is Moſes principall purpoſe.

* 1 *Chron.* 1, 25.

* 1 *Chron.* 1, 26. *Ioſh.* 24, 2.

[l] He maketh mention firſt of Abram, not becauſe he was the firſt born, but for the hiſtory, which properly appertaineth unto him. Alſo Abram at the confuſion of tongues was eight and fourty yeares old: for at the deſtruction of Sodom he was 99. And it was deſtroyed two and fiftie yeares after the confuſion of tongues.

† Heb. *Caſdim.*

[m] Some think that this Iſcah was Sarai.

[n] Albeit the oracle of God came to Abram, yet the honour is given to Terah, becauſe he was the father.

* *Joſh.* 4. 2. *Nehem.* 9, 7. *Act.* 7, 4.

[o] Which was a citie of Meſopotamia.

* *Act.* 7, 3.

[a] From the flood to this time were foure hundred twenty and three yeares.

[b] In appointing him no certaine place, he proveth ſo much more his faith and obedience.

[c] The world ſhal recover by thy ſeed, which is Chriſt, the bleſſing which they loſt in Adam.

[d] Meaning, as well ſervants as cattel.

10

and into the land of Canaan they came.

6 ¶ And Abram [c] paſſed through the land unto the place of Sichem, unto the ‡ plain of Moreh. And the [f] Canaanite *was* then in the land.

7 And the Lord appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an [g] altar unto the Lord, who appeared unto him.

8 And he removed from [h] thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an [i] altar unto the Lord, and called upon the name of the Lord.

9 [k] And Abram journeyed, going on ſtill toward the ſouth.

10 ¶ And there was a [l] famine in the land, and Abram went down into Egypt to ſojourn there: for the famine *was* grievous in the land.

11 And it came to paſſe, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſſe, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

13 Say, I pray thee, thou *art* my [m] ſiſter; that it may be well with me for thy ſake; and my † ſoul ſhall live becauſe of thee.

14 ¶ And it came to paſſe, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was [n] taken into Pharaohs houſe.

16 And he intreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

17 And the Lord [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharaoh called Abram, and ſaid, What is this that thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife? now therefore, behold thy wife, take *her*, and go thy way.

20 And Pharaoh [p] commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

Chap. XIII.

1 Abram and Lot return out of Egypt. 7 By diſagreement they part aſunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promiſe to Abram. 18 He removeth to Hebron, and there buildeth an altar.

AND [a] Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the ſouth.

2 And Abram *was* very rich in cattel, in ſilver, and in gold.

3 And he went on his journeys from the ſouth, even to [b] Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the * place of the altar, which he had made there at the firſt: and there Abram called on the name of the Lord.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to [c] bear them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

7 And there was a ſtrife between the herdmen of Abrams cattel and the herdmen of Lots cattel: And the [d] Canaanite and the Perizzite dwelled then in the land.

8 And Abram ſaid unto Lot, Let there be no [e] ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

9 Is not the whole land before thee? Separate thy ſelf, I pray thee, from me: if *thou wilt* [f] *take* the left hand, then I will go to the right; or if *thou depart* to the right hand, *then* I will go to the left.

10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* wel watered every where, before the Lord deſtroyed Sodom and Gomorrah, *even* as the [g] garden of the Lord, like the land of Egypt, as thou comeſt unto Zoar.

11 Then Lot choſe him all the plain of Jordan: and Lot journeyed eaſt; and they ſeparated themſelves the [h] one from the other.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and [i] ſinners before the Lord, exceedingly.

14 ¶ And the Lord ſaid unto [k] Abram, after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, northward, and ſouthward, and eaſtward, and weſtward.

15 For all the * land which thou ſeeſt, to thee will I give it, and to thy ſeed for [l] ever.

16 And I wil make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbred.

17 Ariſe, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee.

18 Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the Lord.

[c] He wandred to and fro in the land before he could finde a ſetling place: thus God exerciſeth the faith of his children.

‡ Or, *Oke-grove.*

[f] Which was a cruel and rebellious nation, by whom God kept his in continuall exerciſe.

[g] It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſigne.

[h] Becauſe of the troubles that he had among that wicked people.

[i] And ſo, ſerved the true God, and renounced all idolatrie.

[k] Thus the children of God may look for no reſt in this world, but muſt wait for the heavenly reſt and quietneſſe.

[l] This was a new trial of Abrams faith: whereby we ſee that the end of one affliction is the beginning of another.

[m] By this we may learn not to uſe unlawfull means, nor to put others in danger to ſave our ſelves, reade verſe 20. albeit it may appear that Abram feared not ſo much death, as that if he ſhould die without iſſue, Gods promiſe ſhould not have taken place, wherein appeared a weak faith.

† Hebr. *That my ſoul may live.*

[n] To be his wife.

[o] The Lord took the defence of his poore ſtranger againſt a mighty king: and as he is ever carefull over his, ſo did he preſerve Sarai.

[p] To the intent that none ſhould hurt him either in his perſon or goods.

[a] His great riches gotten in Egypt, hindred him not to follow his vocation.

[b] He calleth the place by that name which was after given unto it. Chap. 28, 19.

* *Chap.* 12, 7.

[c] This incommoditie came by their riches, which brake friendſhip, and as it were the bond of nature.

* *Chap.* 36, 7.

[d] Who ſeeing their contention, might blaſpheme God, and deſtroy them.

[e] He cutteth off the occaſion of contention: therefore the evil ceaſeth.

[f] Abram reſigneth his own right to buy peace.

[g] Which was in Eden, Chap. 2, 10.

[h] This was done by Gods providence, that onely Abram and his ſeed might dwell in the land of Canaan.

[i] Lot thinking to get Paradiſe, found hell.

[k] The Lord comforted him, leſt he ſhould have taken thought for the departure of his nephew.

* *Chap.* 12, 7, *and* 15, 7, 18. *and* 26, 4. *Deut.* 34, 4.

[l] Meaning a long time, and till the coming of Chriſt as Exod. 12, 14. and 21, 6. Deut. 15, 17. and ſpiritually this is referred to the true children of Abram, born according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

CHAP. XIIII.

1 The battel of foure kings againſt five. 12 Lot is taken priſoner. 14 Abram reſcueth him. 18 Melchizedek bleſſeth Abram. 20 Abram giveth him tithe. 22 The reſt of the ſpoil, his partners having had their portion, he reſtoreth to the king of Sodom.

AND it came to paſſe in the dayes of Amraphel king of [a] Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of [b] nations;

[a] That is, of Babylon: by kings here, meaning them that were governours of cities.

[b] Of a people gathered of divers countreys.

2 *That theſe* made warre with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebojim, and the king of Bela which is Zoar.

3 All theſe were [c] joyned together in the vale of ‡ Siddim, which is the [d] ſalt ſea.

[c] Ambition is the chief cauſe of wars among princes.

‡ Or, *of the laboured fields.*

[d] Called alſo the dead Sea, or the lake Aſphaltite, near unto Sodom and Gomorrah.

4 Twelve yeares they ſerved Chedorlaomer, & in the thirteenth yeare they rebelled.

5 And in the fourteenth yeare came Chedorlaomer, and the kings that *were* with him, and ſmote the ‡ Rephaims in Aſhteroth-Karnaim, and the Zuzims in Ham, and the Emims in ‡ Shaveh Kiriathaim,

† Or, *gaints.*

‡ Or, *plain.*

6 And the Horites in their mount Seir, unto Elparan, which is by the wilderneſſe.

7 And they returned, and came to Enmiſhpat, which is Kadeſh, and † ſmote all the countrey of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-Tamar.

‡ Or, *deſtroyed.*

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebojim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim:

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: foure kings with five.

10 And the [e] vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and ‡ fell there: and they that remained fled to the mountain.

[e] And afterward was overwhelmed with water, and ſo was called the ſalt Sea.

‡ Or, *were diſcomfited.*

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 And they [f] took Lot Abrams brothers ſonne (who dwelt in Sodom) and his goods, and departed.

[f] The godly are plagued many times with the wicked: therefore their company is dangerous.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner: and theſe *were* [g] confederate with Abram.

[g] God moved them to joyn with Abram, and preſerved him from their idolatrie and ſuperſtitions.

14 And when Abram heard that his brother was taken captive, he ‡ armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

‡ Or, *brought forth.*

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hoba, which *is* on the left hand of † Damaſcus.

† Hebr. *Darmeſek.*

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

17 ¶ And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the * Kings dale.

* *2 Sam.* 18, 28.

18 And * Melchizedek king of Salem [h] brought forth bread and wine: and he *was* the prieſt of the moſt high God.

* *Heb.* 7, 1.

[h] For Abram and his ſouldiers refection, and not to offer ſacrifice.

19 And he [i] bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God poſſeſſour of heaven and earth:

[i] In that Melchizedek fed Abram, he declared himſelf to repreſent a king: and in that he bleſſed him, the high prieſt.

20 And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him * tithes of all.

* *Hebr.* 7, 8.

21 And the king of Sodom ſaid unto Abram, Give me the † perſons, and take the goods to thy ſelf.

† Hebr. *ſouls.*

22 And Abram ſaid to the king of Sodom, ‡ I have lift up my hand unto the LORD, the moſt high God, the poſſeſſour of heaven and earth,

‡ Or, *I have ſworn.*

23 † That I will not take from a thread even to a ſhoe-latchet, and that I will not take any thing that is thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

† Hebr. *If I take from thee a thread;* &c. read 1 Sam. 14, 14.

24 [k] Save onely that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

[k] He would not that his liberalitie ſhould be hurtfull unto others.

CHAP. XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heire. 4 God promiſeth him a ſonne, and a multiplying of his ſeed. 6 Abram is juſtified by faith. 7 Canaan is promiſed again, and confirmed by a ſigne, 12 and a viſion.

AFter theſe things the ‡ word of the LORD came unto Abram in a * viſion, ſaying, Fear not, Abram: I *am* thy ſhield; *and* thy exceeding * great reward.

‡ Or, *the Lord ſpake to Abram.*

* *Num.* 12, 6.

* *Pſal.* 16, 6.

2 And Abram ſaid, [a] Lord GOD, what wilt thou give me, ſeeing I go childleſſe, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

[a] His fear was not onely leſt he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heire.

4 And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heire, but he that ſhall come forth of thine own bowels ſhall be thine heire.

5 And he brought him forth abroad, and ſaid, * Look now toward heaven, and tell the ſtarres, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be.

* *Rom.* 4, 18.

6 And he * beleeved in the LORD; and he counted it to him for righteouſneſſe.

* *Rom.* 4, 3. *Galat.* 3, 6. *Iames* 2, 23.

7 And he ſaid unto him, I *am* the LORD that brought thee out of * Ur of the Chaldees, to give thee this land to inherit it.

* *Chap.* 11, 28.

8 And he ſaid, Lord GOD, [b] whereby ſhall I know that I ſhall inherit it.

[b] This is a particular motion of Gods ſpirit, which is not lawfull for all to follow in asking ſignes: but was permitted to ſome by a peculiar motion, as to Gideon and Ezechiah.

9 And he ſaid unto him, Take me an heifer of three yeares old, and a ſhe-goat of

12 three yeares old, and a ram of three yeares old, and a turtle-dove, and a young pigeon.

10 And he took unto him all theſe, and [c] divided them in the midſt, and laid each piece one againſt another: but the birds divided he not.

11 And when the fowls came down upon the carcaſes, Abram drove them away.

12 And when the ſunne was going down, a deep ſleep fell upon Abram; and lo, † an horrour of great darkneſſe fell upon him.

13 And he ſaid unto Abram, * Know of a ſuretie that thy ſeed ſhall be a ſtranger in a land *that is* not theirs, and ſhall ſerve them, and they ſhall afflict them * [d] foure hundred yeares:

14 And alſo that nation whom they ſhall ſerve, will I judge: and afterward ſhall they come out with great ſubſtance.

15 And thou ſhalt go to thy fathers in peace; thou ſhalt be buried in a good old age.

16 But in the ‡ fourth generation they ſhall come hither again; for the [e] iniquitie of the Amorites *is* not yet full.

17 And it came to paſſe, that when the ſunne went down and it was dark, behold a ſmoking furnace, and a burning lamp that paſſed between thoſe pieces.

18 * In that ſame day the LORD made a covenant with Abram, ſaying, Unto thy ſeed have I given this land, * from the river of Egypt unto the great river, the river † Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites.

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgaſhites, and the Jebuſites.

CHAP. XVI.

2 Sarai being barren giveth Hagar to Abram. 6 Hagar being afflicted for deſpiſing her miſtreſſe, runneth away. 9 An angel ſendeth her back to ſubmit her ſelf, 11 and telleth her of her childe. 15 Iſhmael is born.

NOw [a] Sarai Abrams wife bare him no children: and ſhe had an hand-maid an Egyptian, whoſe name *was* Hagar.

2 And Sarai ſaid unto Abram, Behold now, the LORD hath [b] reſtrained me from bearing: I pray thee go in unto my maid; ‡ it may be that I may † obtain children by her: and Abram hearkned to the voice of Sarai.

3 And Sarai Abrams wife took Hagar her maid, the Egyptian, after Abram had dwelt ten yeares in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and ſhe conceived: and when ſhe ſaw that ſhe had conceived, her miſtreſſe was [c] deſpiſed in her eyes.

5 And Sarai ſaid unto Abram, † My wrong *be* upon thee: I have given my maid into thy boſome; and when ſhe ſaw that ſhe had conceived, I was deſpiſed in her eyes; the LORD judge between me and thee.

[c] This was the old cuſtome in making covenants, Jer. 34, 18. to the which God added theſe conditions, that Abrams poſteritie ſhould be as torn in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted, but yet delivered.

† Hebr. *a fear of great darkneſſe.*

* *Acts* 7, 6.

* *Exod.* 12, 40.

[d] Counting from the birth of Iſaac to their departure out of Egypt: which declareth that God will ſuffer his to be afflicted in this world.

‡ Or, *after foure hundred yeares.*

[e] Though God ſuffer the wicked for a time, yet his vengeance falleth upon them, when the meaſure of their wickedneſſe is full.

* *Chap.* 12, 7. *and* 13, 15. *and* 26, 4. *Deut.* 4, 5.

* 1 *King.* 4, 21. 2 *Chron.* 9, 26.

† Hebr. *Perath.*

[a] It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.

[b] She faileth in binding Gods power to the common order of nature, as though God could not give her children in her old age.

‡ Or, *peradventure.*

* Hebr. *be builded by her.*

[c] This puniſhment declareth what they gaine that attempt any thing againſt the word of God.

† Hebr. *mine injurie is upon thee.*

6 But Abram ſaid unto Sarai, Behold, thy maid *is* in thy ‡ hand; do to her as it pleaſeth thee. And when Sarai dealt hardly with her, ſhe fled from her face.

7 ¶ And the [d] angel of the LORD found her by a fountain of water in the wilderneſſe, by the fountain in the way to Shur:

8 And he ſaid, Hagar, Sarai's maid, whence cameſt thou? and whither wilt thou go? And ſhe ſaid, I flee from the face of my miſtreſſe Sarai.

9 And the angel of the LORD ſaid unto her, [e] Return to thy miſtreſſe, and ſubmit thy ſelf under her hands.

10 And the angel of the LORD ſaid unto her, I will multiply thy ſeed exceedingly, that it ſhall not be numbred for multitude.

11 And the angel of the LORD ſaid unto her, Behold, thou *art* with childe, and ſhalt bear a ſonne, and ſhalt call his name Iſhmael; becauſe the LORD hath heard thy affliction.

12 And he will be a ‡ wilde man; his hand *will be* againſt every man, and every mans hand againſt him: * and [f] he ſhall dwell in the preſence of all his brethren.

13 And ſhe called the name of the LORD that ſpake unto her, Thou God ſeeſt me: for ſhe ſaid, [g] Have I alſo here looked after him that ſeeth me?

14 * Wherefore the well was called † Beer-lahai-roi; behold, *it is* between Cadeſh and Bered.

15 ¶ And Hagar bare Abram a ſonne: and Abram called his ſonnes name, which Hagar bare, Iſhmael.

16 ¶ And Abram *was* fourescore and ſix yeares old, when Hagar bare Iſhmael to Abram.

CHAP. XVII.

1 God reneweth the covenant. 5 Abram his name is changed in token of a greater bleſſing. 10 Circumciſion is inſtituted. 15 Sarai her name is changed, and ſhe bleſſed. 16 Iſaac is promiſed. 23 Abraham and Iſhmael are circumciſed.

ANd when Abram was ninetie yeares old and nine, the LORD appeared to Abram, and ſaid unto him, I *am* the ‡ Almightie God; * walk before me, and be thou ‡ perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face; and God talked with him, ſaying,

4 As for me, behold, my covenant *is* with thee, and thou ſhalt be a [a] father of many nations.

5 Neither ſhall thy name any more be called Abram, but thy name ſhall be [b] Abraham; * for a father of many nations have I made thee.

6 And I will make thee exceeding fruitfull, and I will make nations of thee; and kings ſhall come out of thee.

‡ Or, *power.*

[d] Which was Chriſt, as appeareth verſe 13. and chap. 18, 17.

[e] God rejecteth no eſtate of people in their miſeries, but ſendeth them comfort.

‡ Or, *fierce and cruel*, or, *as a wilde aſſe.*

* *Chap.* 25, 18.

[f] That is, the Iſhmaelites ſhall be a peculiar people by themſelves, & not a portion of another people.

[g] She rebuketh her own dulneſſe, and acknowledgeth Gods graces, who was preſent with her every where.

* *Chap.* 24, 62.

‡ Or, *the well of the living and ſeeing me.*

‡ Or, *All-ſufficient.*

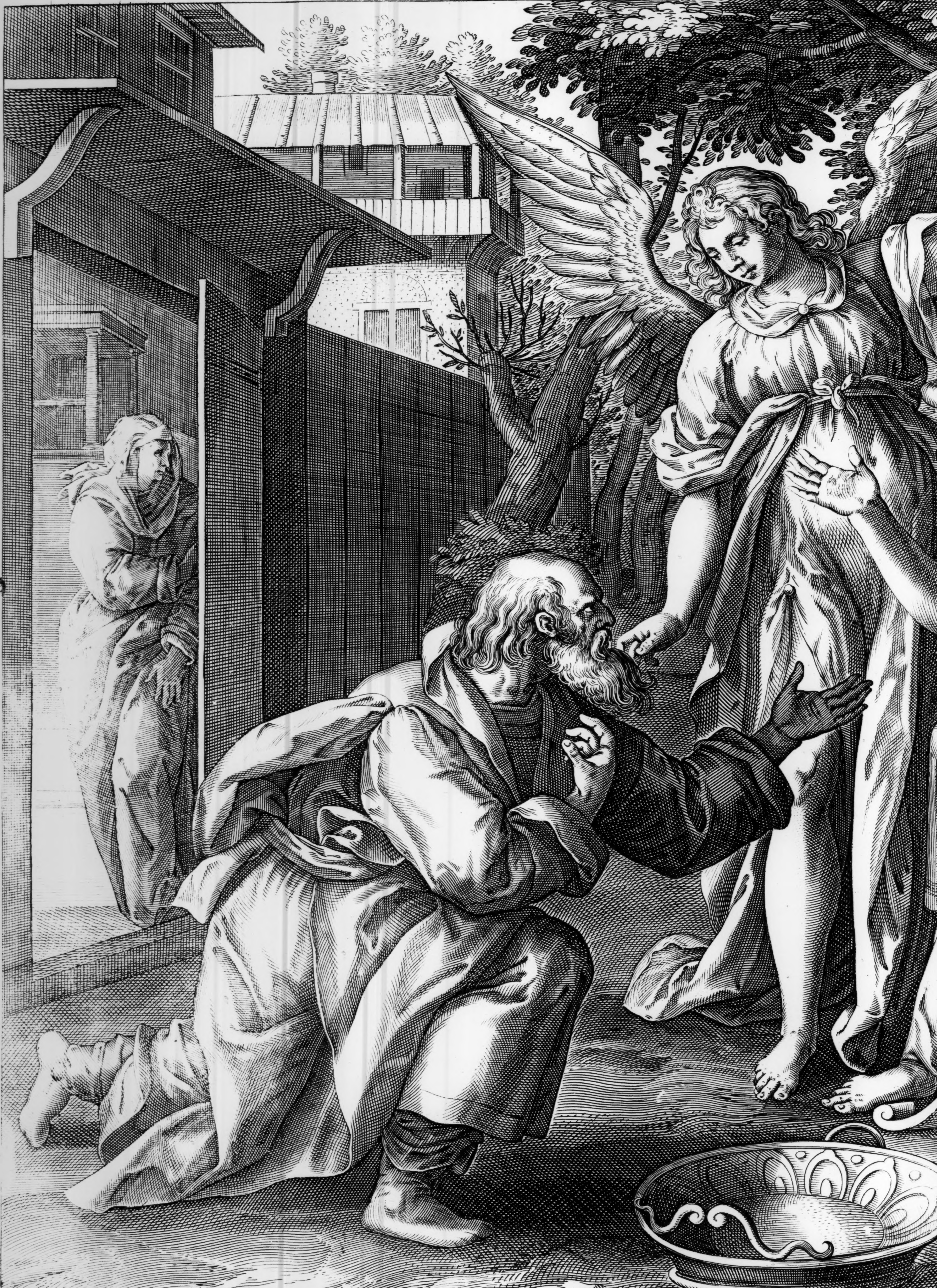
* *Chap.* 5, 22.

‡ Or, *without hypocriſie.*

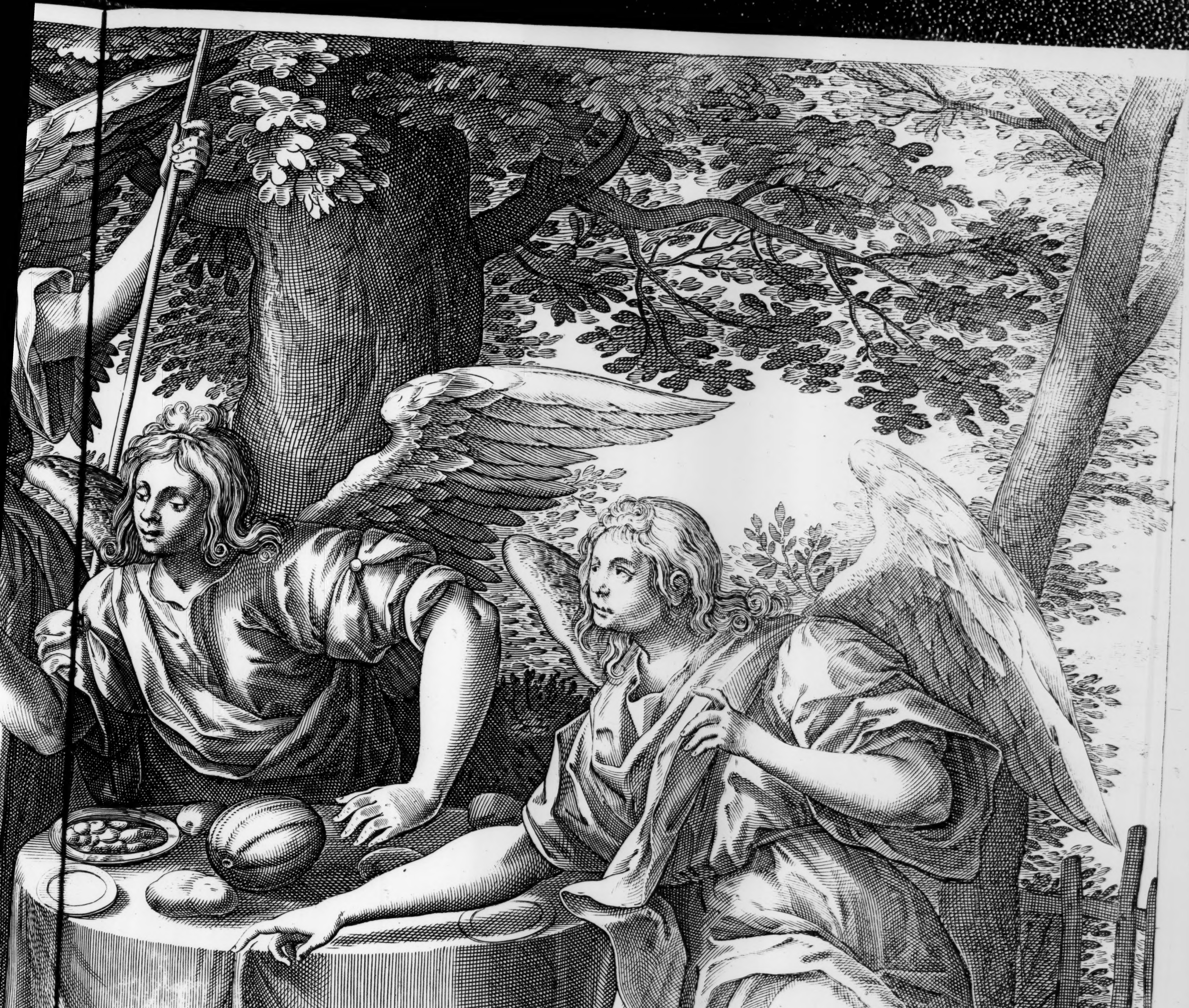
[a] Not onely according to the fleſh, but of a farre greater multitude by faith, Rom. 4, 17.

[b] The changing of his name is a ſeale to confirme Gods promiſe unto him.

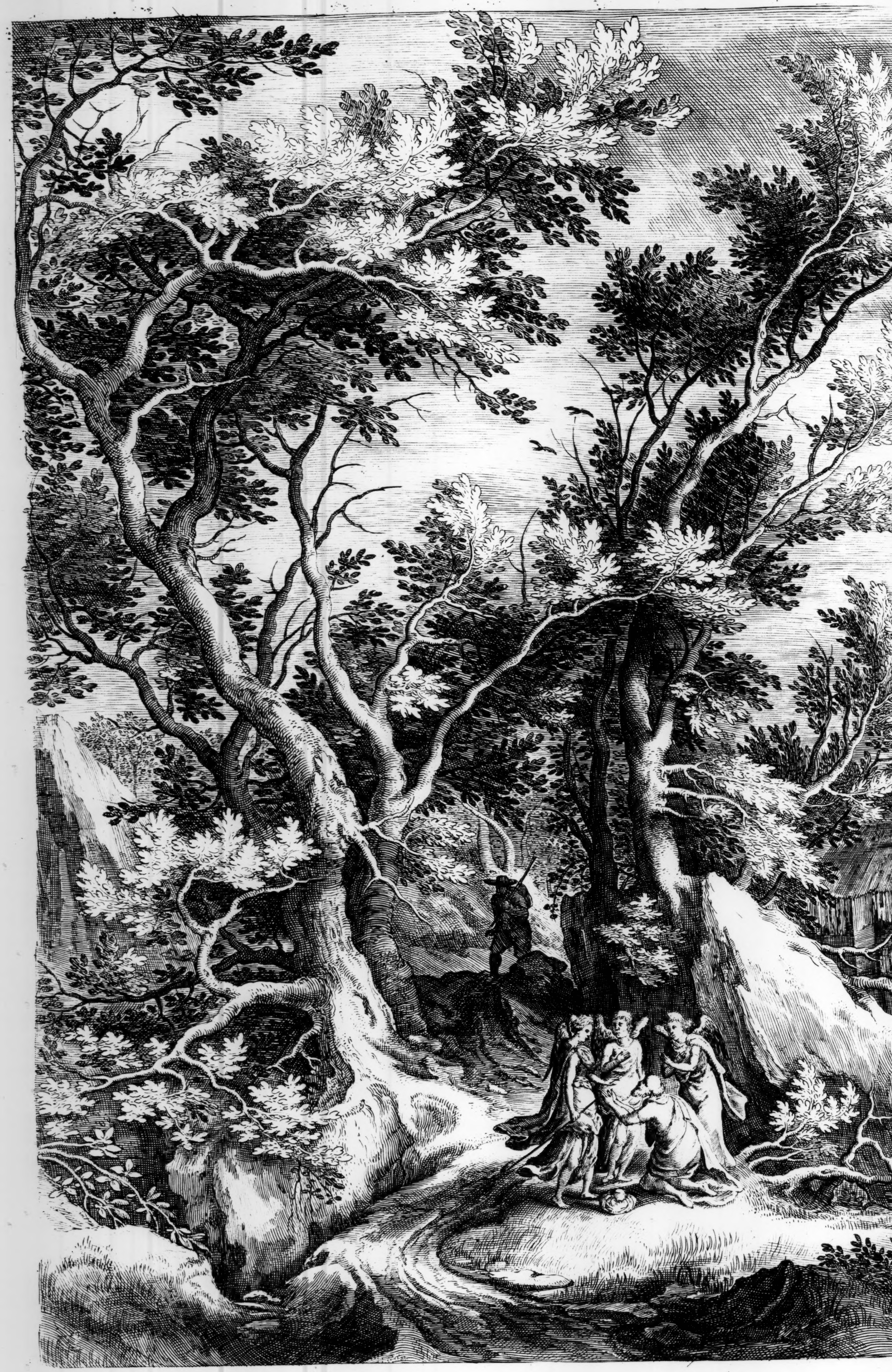
* *Rom.* 4, 17.

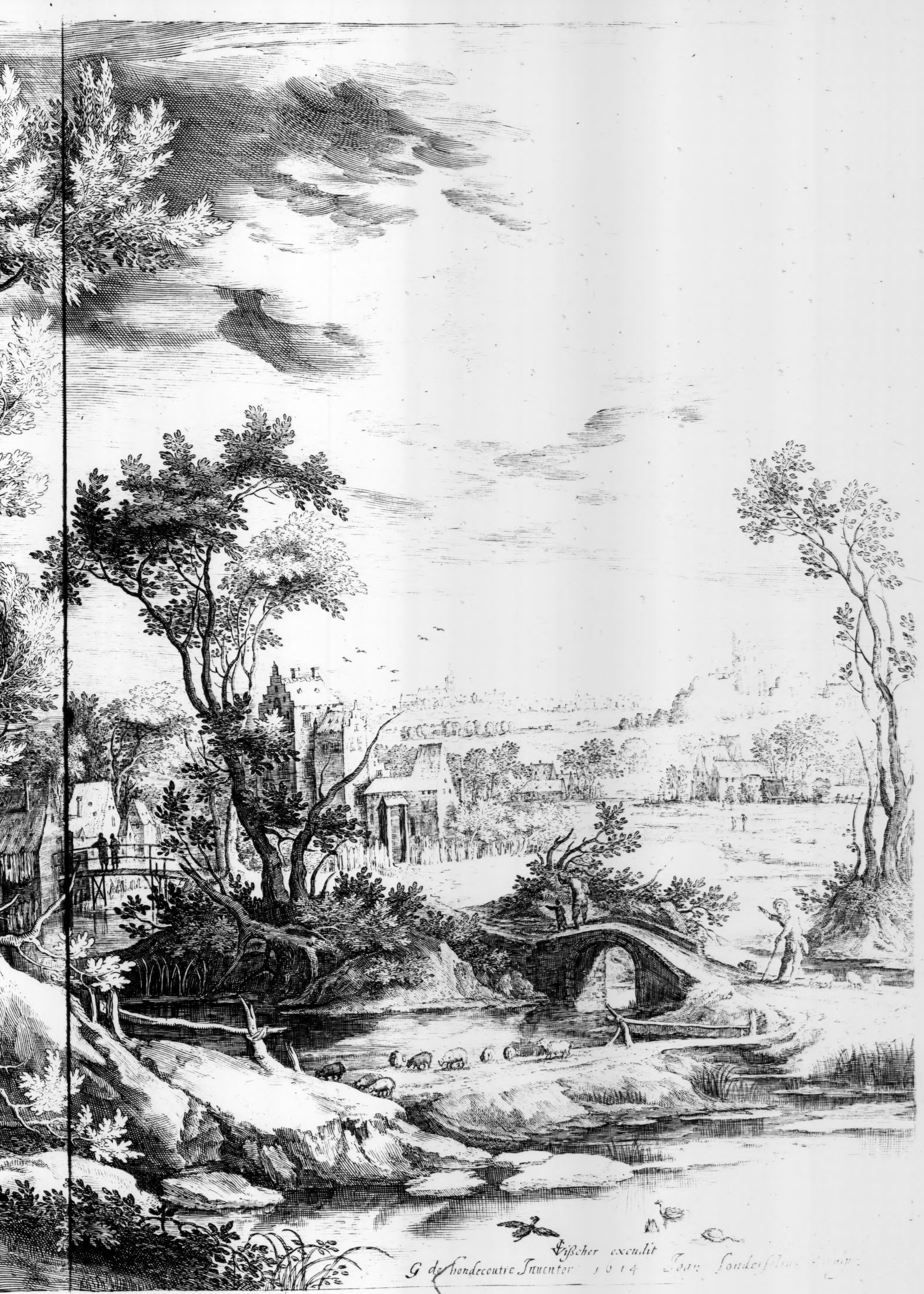

Marten de Vos inven. Viſſcher Excudit

PARITURAM SARAM NUNCIANT ABRAHÆ ANGELI HOSPITES



SARÆQUE RIDENTI, PROMISSIONIS VERBA REITERANT. Gene. 18




Viſscher excudit
G de hondecoutre Inuentor 1614 Joan Londerſelius ſculp:

7 And I will eſtabliſh my covenant between me, and thee, and thy ſeed after thee, in their generations, for an * everlaſting covenant; to be a God unto thee, and to thy ſeed after thee.

* *Chap.* 13, 16.

8 And I will give unto thee, and to thy ſeed after thee, the land wherein thou art a ſtranger, all the land of Canaan, for an everlaſting poſſeſſion; and I will be their God.

9 ¶ And God ſaid unto Abraham, Thou ſhalt keep my covenant therefore, thou, and thy ſeed after thee, in their generations.

10 [c] This *is* my covenant, which ye ſhall keep between me, and you, and thy ſeed after thee; * Every man-childe among you ſhall be circumciſed.

[c] Circumciſion is called the covenant, becauſe it ſignifieth the covenant, and hath the promiſe of grace joyned to it: which phraſe is common to all Sacraments.

* *Acts* 7, 8.

11 And ye ſhall circumciſe the [d] fleſh of your fore-skin; and it ſhall be * a token of the covenant betwixt me and you.

[d] That privie part is circumciſed, to ſhew that all that is begotten of man is corrupt and muſt be mortified.

* *Rom.* 4, 11.

12 And he that is eight dayes old ſhall be circumciſed among you, every man-childe in your generations, he that is born in the houſe, or bought with money of any ſtranger, which *is* not of thy ſeed.

13 He that is born in thy houſe, and he that is bought with thy money, muſt needs be circumciſed: and my covenant ſhall be in your fleſh for an everlaſting covenant.

14 And the uncircumciſed [e] man-childe, whoſe fleſh of his fore-skin is not circumciſed, that ſoul ſhall be cut off from his people: he hath broken my covenant.

[e] Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for under mankinde all was conſecrated. And here is declared, that whoſoever contemneth the ſigne, deſpiſeth alſo the promiſe.

15 ¶ And God ſaid unto Abraham, As for Sarai thy wife, thou ſhalt not call her name Sarai, but ‡ Sarah *ſhall* her name *be*.

‡ Or, *Dame*, *or Princeſſe.*

16 And I will bleſſe her, and give thee a ſonne alſo of her: yea, I will bleſſe her, and ſhe ſhall be *a mother* of nations; kings of people ſhall be of her.

17 Then Abraham fell upon his face, and [f] laughed, and ſaid in his heart, Shall *a childe* be born unto him that is an hundred yeares old? and ſhall Sarah, that is ninetie yeares old, bear?

[f] Which proceeded of a ſudden joy, and not of infidelitie.

18 And Abraham ſaid unto God, O that Iſhmael might live before thee!

19 And God ſaid, * Sarah thy wife ſhall bear thee a ſonne indeed; and thou ſhalt call his name Iſaac: and I will eſtabliſh my covenant with him for an [g] everlaſting covenant, *and* with his ſeed after him.

* *Chap.* 18, 10. *and* 21, 2.

[g] The everlaſting covenant is made with the children of the Spirit: and with the children of the fleſh is made the temporall promiſe, as was promiſed to Iſhmael.

20 And as for Iſhmael, I have heard thee: Behold, I have bleſſed him, and will make him fruitfull, and will multiply him † exceedingly: twelve princes ſhall he beget, and I will make him a great nation.

† Hebr. *greatly, greatly.*

21 But my covenant will I eſtabliſh with Iſaac, whom Sarah ſhall bear unto thee at this ſet time in the next * yeare.

* *Chap.* 21, 2.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Iſhmael his ſon, and all that were born in his houſe, and all that were bought with his money, every male among the men of Abrahams houſe; and [h] circumciſed the fleſh of their fore-skin, in the ſelf ſame day, as God had ſaid unto him.

[h] They were well inſtructed which obeyed, to be circumciſed without reſiſtance, which thing declareth that maſters in their houſes ought to be as preachers to their families, that from the higheſt to the loweſt, they may obey the will of God.

24 And Abraham *was* ninety yeares old and nine when he was circumciſed in the fleſh of his fore-skinne.

25 And Iſhmael his ſonne *was* thirteen yeares old when he was circumciſed in the fleſh of his fore-skinne.

26 In the ſelf ſame day was Abraham circumciſed, and Iſhmael his ſonne.

27 And all the men of his houſe, born in the houſe, and bought with money of the ſtranger, were circumciſed with him.

CHAP. XVIII.

1 Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the ſtrange promiſe. 17 The deſtruction of Sodom is revealed to Abraham. 23 Abraham maketh interceſſion for the men thereof.

AND the LORD * appeared unto him in the ‡ plains of Mamre: and he ſat in the tent-doore in the heat of the day.

* *Hebr.* 13, 2.

‡ Or, *Oke grove*

2 And he lift up his eyes and looked, and lo, three [a] men ſtood by him: and when he ſaw *them*, he ran to meet them from the tent-doore, and bowed himſelf toward the ground,

[a] That is, three Angels in mans ſhape.

3 And ſaid, [b] My Lord, if now I have found favour in thy ſight, paſſe not away, I pray thee, from thy ſervant.

[b] Speaking to one of them, in whom appeared to be moſt majeſtie: for he thought they had been men.

4 Let a little water, I pray you, be fetched, and [c] waſh your feet, and reſt your ſelves under the tree.

[c] For men uſed, becauſe of the great heate, to goe bare footed in thoſe parts.

5 And I will fetch a morſel of bread; and comfort ye your hearts; after that you ſhall paſſe on: for therefore are ye [d] come to your ſervant. And they ſaid, So do as thou haſt ſaid.

[d] As ſent of God that I ſhould doe my duty to you.

6 And Abraham haſtened into the tent unto Sarah, and ſaid, Make ready quickly three † meaſures of fine meal, knead *it*, and make cakes upon the hearth.

† Hebr. *Seim.*

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he haſted to dreſſe it.

8 And he took butter and milk, and the calf which he had dreſſed, and ſet it before them; and he ſtood by them under the tree: and [e] they did eat.

[e] For as God gave them bodies for a time, ſo gave he them the faculties thereof, to walk, to eat and ſuch like.

9 ¶ And they ſaid unto him, Where *is* Sarah thy wife? And he ſaid, Behold, in the tent.

10 And he ſaid, * I will certainly return unto thee according to the time [f] of life; and lo, Sarah thy wife ſhall have a ſonne. And Sarah heard *it* in the tent-doore, which *was* behinde him.

* *Chap.* 17, 19. *and* 21, 2. *Rom.* 9, 9.

[f] That is, about this time, when ſhe ſhall be alive, or when the childe ſhall come into this life.

11 Now Abraham and Sarah *were* old, *and* well ſtricken in age: *and* it ceaſed to be with Sarah after the manner of women.

12 Therefore Sarah [g] laughed within her ſelf, ſaying, After I am waxed old, ſhall I have pleaſure, my * lord being old alſo?

[g] For ſhe rather had reſpect to the order of nature, than beleeved the promiſe of God.

* *1 Pet.* 3, 6.

13 And the LORD ſaid unto Abraham,

Wherefore did Sarah laugh, ſaying, Shall I of a ſuretie bear a childe, which am old?

14 Is any thing too * ‡ hard for the LORD? At the time appointed will I return unto thee, according to the time of life; and Sarah ſhall have a ſonne.

* *Zach.* 8. 6.
‡ Or, *hid.*

15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 ¶ And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] LORD ſaid, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham ſhall ſurely become a great and mightie nation, and * all the nations of the earth ſhall be bleſſed in him?

19 For I know him, [i] that he will command his children and his houſhould after him, and they ſhall keep the way of the LORD, to do juſtice and judgement; that the LORD may bring upon Abraham that which he hath ſpoken of him.

[h] Iehovah, the Hebrew word, which we call (Lord) ſheweth, that this Angel was Chriſt: for this word is onely applyed to God.
* *Chap.* 12, 3. *and* 22, 18.
[i] He ſheweth that fathers ought both to know Gods jugements, and to declare them to their children.

20 And the LORD ſaid, Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſinne is very grievous;

21 I will [k] go down now, and ſee whether they have done altogether according to the [l] crie of it, which is come unto me; and if not, I will know.

[k] God ſpeaketh after the faſhion of men: that is, I will enter into judgement with good adviſe.
[l] For our ſins cry for vengeance, though none accuſe us.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fiftie righteous within the citie; wilt thou alſo deſtroy, and not ſpare the place for the fiftie righteous that *are* therein?

25 That be farre from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be farre from thee: Shall not the judge of all the earth, † do right?

† Hebr. *do judgement.*

26 And the LORD ſaid, If I finde in Sodom [m] fiftie righteous within the citie, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now I have taken upon me to ſpeak unto the Lord, which am *but* [n] duſt & aſhes.

[m] God declareth that his judgements were done with great mercy, foraſmuch as all were ſo corrupt that not onely fifty, but ten righteous men could not be found there and alſo that the wicked are ſpared for the righteous ſake.
[n] Hereby we learn, that the nearer we approch unto God the more doth our miſerable eſtate appeare, and the more are we humbled.

28 Peradventure there ſhall lack five of the fiftie righteous: wilt thou deſtroy all the citie for *lack of* five? And he ſaid, If I finde there fourtie and five, I will not deſtroy *it.*

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be fourtie found there? And he ſaid, I will not do *it* for fourties ſake.

30 And he ſaid *unto him*, Oh let not the Lord be angrie, and I will ſpeak: Peradventure there ſhall thirtie be found there? And he ſaid, I will not do *it*, if I finde thirtie there

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twentie found there? And he ſaid, I will not deſtroy *it* for twenties ſake.

32 And he ſaid, Oh let not the Lord be angrie, and I will ſpeak yet but this [o] once: Peradventure ten ſhall be found there? And he ſaid, I will not deſtroy *it for* tennes ſake.

33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

[o] If God refuſed not the prayer for the wicked Sodomites, even to the ſixt requeſt, how much more will he grant the prayers of the godly for the afflicted Church?

CHAP. XIX.

1 Lot entertaineth two angels. 4 The vitious Sodomites are ſtricken with blindneſſe. 12 Lot is ſent for ſafetie into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are deſtroyed. 26 Lots wife is a pillar of ſalt. 30 Lot dwelleth in a cave. 31 The inceſtuous original of Moab and Ammon.

AND there came two [a] angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them and he bowed himſelf with his face toward the ground;

[a] Wherein we ſee Gods provident care in preſerving his: albeit he revealeth not himſelf to all alike: for Lot had but two Angels and Abraham three.

2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarrie all night, and * waſh your feet, and ye ſhall riſe up early, and go on your wayes. And they ſaid, Nay, but we will abide in the ſtreet all night.

* *Chap.* 18, 4.

3 And [b] he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt, and did bake unleavened bread; and they did [c] eat.

[b] That is, he prayed them inſtantly.
[c] Not for that they had neceſſitie, but becauſe the time was not yet come that they would reveale themſelves.

4 ¶ But before they lay down, the men of the citie, *even* the men of Sodom, compaſſed the houſe round, both old and young, [d] all the people from every quarter.

[d] Nothing is more dangerous: than to dwell where ſinne reigneth: for it corrupteth all.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came into thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the doore unto them, and ſhut the doore after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two [e] daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them, as *is* good in your eyes: onely unto theſe men do nothing; [f] for therefore came they under the ſhadow of my roof.

[e] He deſerveth praiſe in defending his gueſts, but he is to be blamed in ſeeking unlawfull meanes.
[f] That I ſhould preſerve them from all injury.

9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came neare to break the doore,

* *2 Pet.* 2, 7.

10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the doore.

11 And they ſmote the men * that *were* at the doore of the houſe with blindneſſe, both ſmall and great: ſo that they wearied themſelves to finde the doore.

* *Wiſd.* 19, 17.

12 ¶ And

14 Wherefore did Sarah laugh, ſaying, Shall I of a ſuretie bear a childe, which am old?

14 Is any thing too * ‡ hard for the LORD? At the time appointed will I return unto thee, according to the time of life; and Sarah ſhall have a ſonne.

* *Zach.* 8. 6.
‡ Or, *hid.*

15 Then Sarah denied, ſaying, I laughed not: for ſhe was afraid. And he ſaid, Nay, but thou didſt laugh.

16 ¶ And the men roſe up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] LORD ſaid, Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham ſhall ſurely become a great and mightie nation, and * all the nations of the earth ſhall be bleſſed in him?

19 For I know him, [i] that he will command his children and his houſhould after him, and they ſhall keep the way of the LORD, to do juſtice and judgement; that the LORD may bring upon Abraham that which he hath ſpoken of him.

[h] Iehovah, the Hebrew word, which we call (Lord) ſheweth, that this Angel was Chriſt: for this word is onely applyed to God.

* *Chap.* 12, 3. *and* 22, 18.

[i] He ſheweth that fathers ought both to know Gods jugements, and to declare them to their children.

20 And the LORD ſaid, Becauſe the crie of Sodom and Gomorrah is great, and becauſe their ſinne is very grievous;

21 I will [k] go down now, and ſee whether they have done altogether according to the [l] crie of it, which is come unto me; and if not, I will know.

[k] God ſpeaketh after the faſhion of men: that is, I will enter into judgement with good adviſe.

[l] For our ſins cry for vengeance, though none accuſe us.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham ſtood yet before the LORD.

23 ¶ And Abraham drew near, and ſaid, Wilt thou alſo deſtroy the righteous with the wicked?

24 Peradventure there be fiftie righteous within the citie; wilt thou alſo deſtroy, and not ſpare the place for the fiftie righteous that *are* therein?

25 That be farre from thee to do after this manner, to ſlay the righteous with the wicked: and that the righteous ſhould be as the wicked, that be farre from thee: Shall not the judge of all the earth, † do right?

† Hebr. *do judgement.*

26 And the LORD ſaid, If I finde in Sodom [m] fiftie righteous within the citie, then I will ſpare all the place for their ſakes.

27 And Abraham anſwered and ſaid, Behold now I have taken upon me to ſpeak unto the Lord, which am *but* [n] duſt & aſhes.

[m] God declareth that his judgements were done with great mercy, foraſmuch as all were ſo corrupt that not onely fifty, but ten righteous men could not be found there and alſo that the wicked are ſpared for the righteous ſake.

[n] Hereby we learn, that the nearer we approch unto God the more doth our miſerable eſtate appeare, and the more are we humbled.

28 Peradventure there ſhall lack five of the fiftie righteous: wilt thou deſtroy all the citie for *lack of* five? And he ſaid, If I finde there fourtie and five, I will not deſtroy *it.*

29 And he ſpake unto him yet again, and ſaid, Peradventure there ſhall be fourtie found there? And he ſaid, I will not do *it* for fourties ſake.

30 And he ſaid *unto him*, Oh let not the Lord be angrie, and I will ſpeak: Peradventure there ſhall thirtie be found there? And he ſaid, I will not do *it*, if I finde thirtie there

31 And he ſaid, Behold now, I have taken upon me to ſpeak unto the Lord: Peradventure there ſhall be twentie found there? And he ſaid, I will not deſtroy *it* for twenties ſake.

32 And he ſaid, Oh let not the Lord be angrie, and I will ſpeak yet but this [o] once: Peradventure ten ſhall be found there? And he ſaid, I will not deſtroy *it for* tennes ſake.

33 And the LORD went his way, aſſoon as he had left communing with Abraham: and Abraham returned unto his place.

[o] If God refuſed not the prayer for the wicked Sodomites, even to the ſixt requeſt, how much more will he grant the prayers of the godly for the afflicted Church?

CHAP. XIX.

1 Lot entertaineth two angels. 4 The vitious Sodomites are ſtricken with blindneſſe. 12 Lot is ſent for ſafetie into the mountains. 18 He obtaineth leave to go into Zoar. 24 Sodom and Gomorrah are deſtroyed. 26 Lots wife is a pillar of ſalt. 30 Lot dwelleth in a cave. 31 The inceſtuous original of Moab and Ammon.

AND there came two [a] angels to Sodom at even; and Lot ſat in the gate of Sodom: and Lot ſeeing *them*, roſe up to meet them and he bowed himſelf with his face toward the ground;

[a] Wherein we ſee Gods provident care in preſerving his: albeit he revealeth not himſelf to all alike: for Lot had but two Angels and Abraham three.

2 And he ſaid, Behold now my lords, turn in, I pray you, into your ſervants houſe, and tarrie all night, and * waſh your feet, and ye ſhall riſe up early, and go on your wayes. And they ſaid, Nay, but we will abide in the ſtreet all night.

* *Chap.* 18, 4.

3 And [b] he preſſed upon them greatly; and they turned in unto him, and entred into his houſe: and he made them a feaſt, and did bake unleavened bread; and they did [c] eat.

[b] That is, he prayed them inſtantly.

4 ¶ But before they lay down, the men of the citie, *even* the men of Sodom, compaſſed the houſe round, both old and young, [d] all the people from every quarter.

[c] Not for that they had neceſſitie, but becauſe the time was not yet come that they would reveale themſelves.

[d] Nothing is more dangerous: than to dwell where ſinne reigneth: for it corrupteth all.

5 And they called unto Lot, and ſaid unto him, Where *are* the men which came into thee this night? bring them out unto us, that we may know them.

6 And Lot went out at the doore unto them, and ſhut the doore after him,

7 And ſaid, I pray you, brethren, do not ſo wickedly.

8 Behold now, I have two [e] daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them, as *is* good in your eyes: onely unto theſe men do nothing; [f] for therefore came they under the ſhadow of my roof.

[e] He deſerveth praiſe in defending his gueſts, but he is to be blamed in ſeeking unlawfull meanes.

[f] That I ſhould preſerve them from all injury.

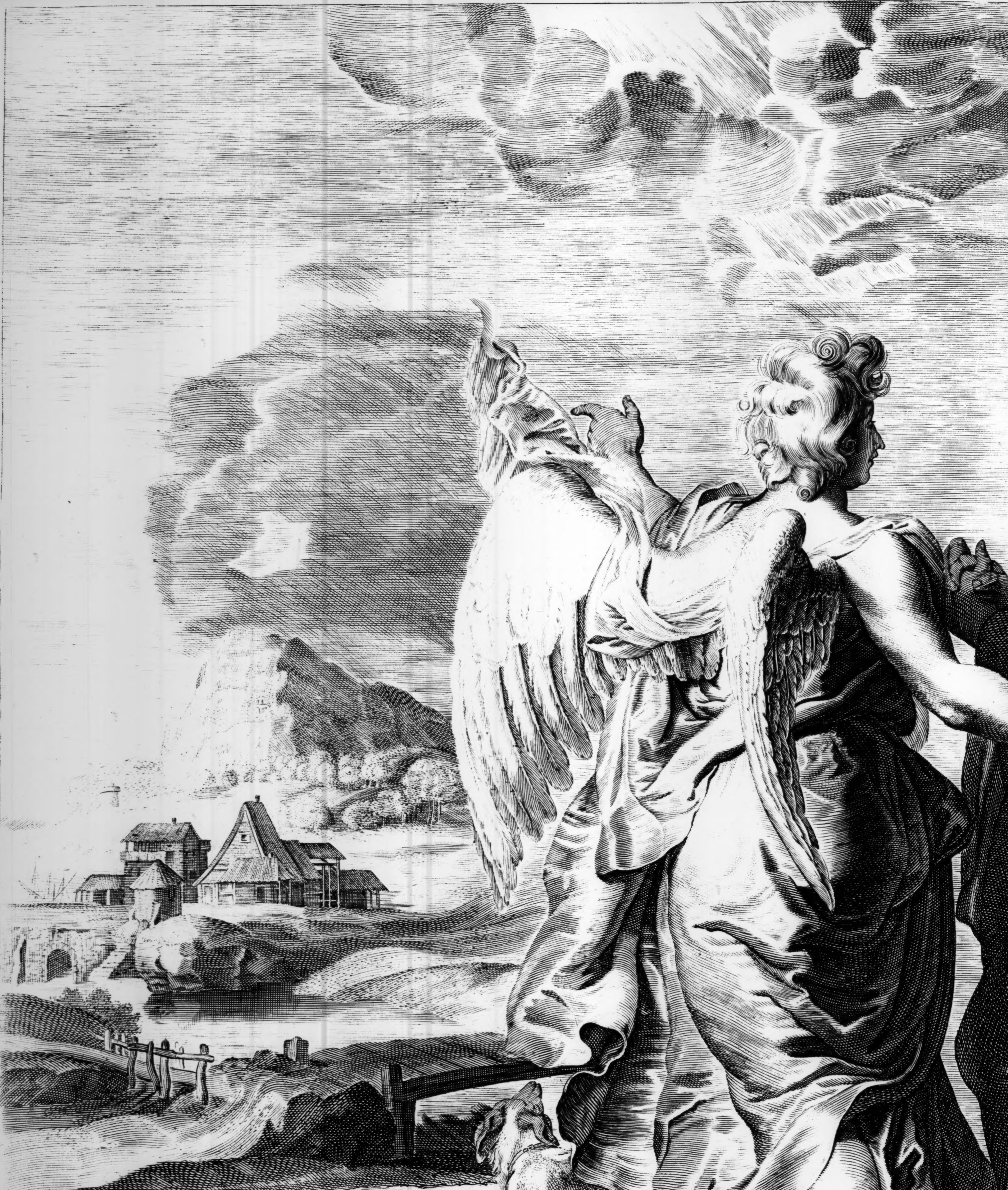
9 And they ſaid, Stand back. And they ſaid *again*, This one *fellow* came in to ſojourn, and he will needs be a judge: Now will we deal worſe with thee, than with them. And they preſſed ſore upon the man, *even* Lot, and came neare to break the doore,

* 2 *Pet.* 2, 7.

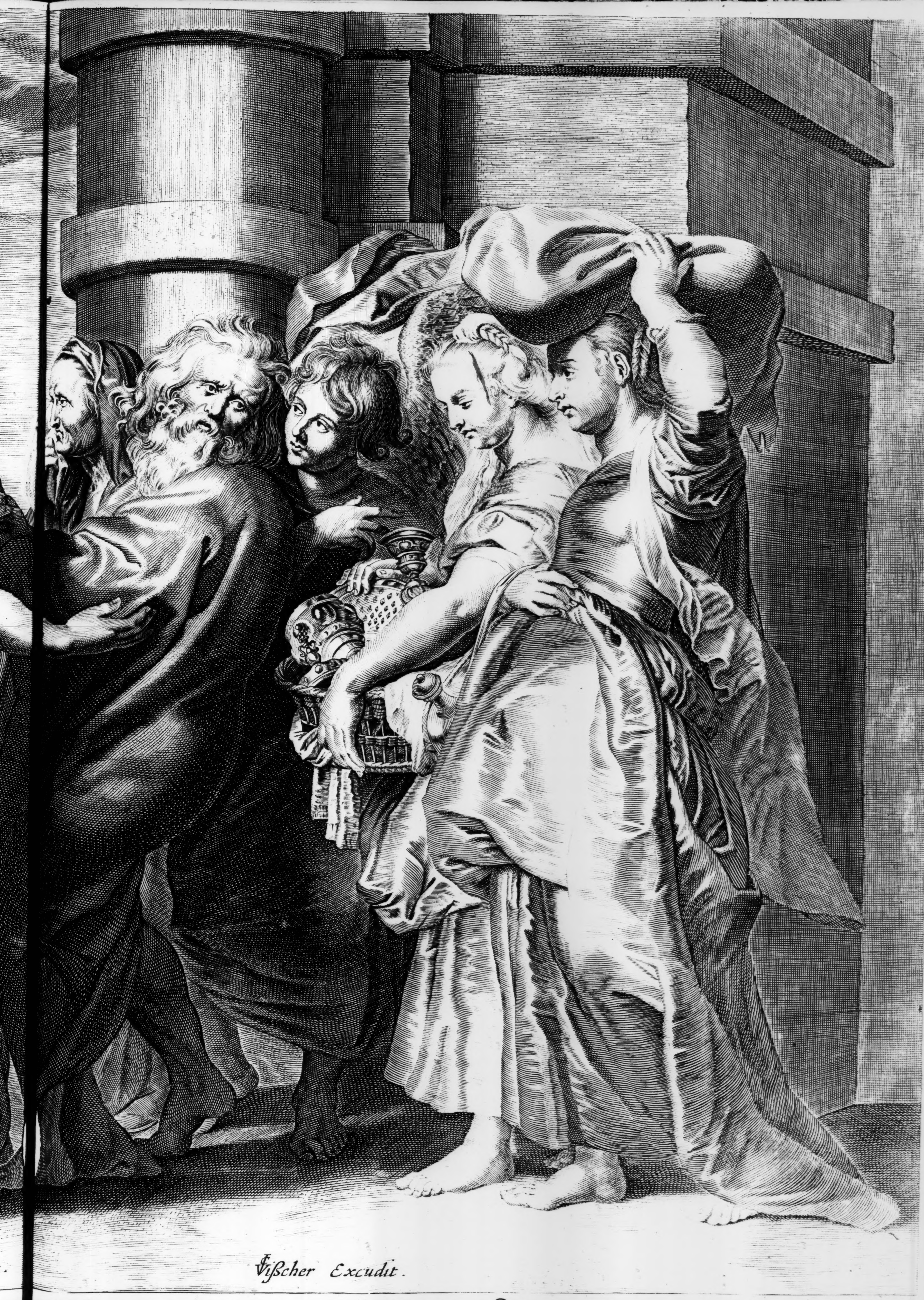
10 But the men put forth their hand, and pulled Lot into the houſe to them, and ſhut to the doore.

11 And they ſmote the men * that *were* at the doore of the houſe with blindneſſe, both ſmall and great: ſo that they wearied themſelves to finde the doore.

* *Wiſd.* 19, 17.

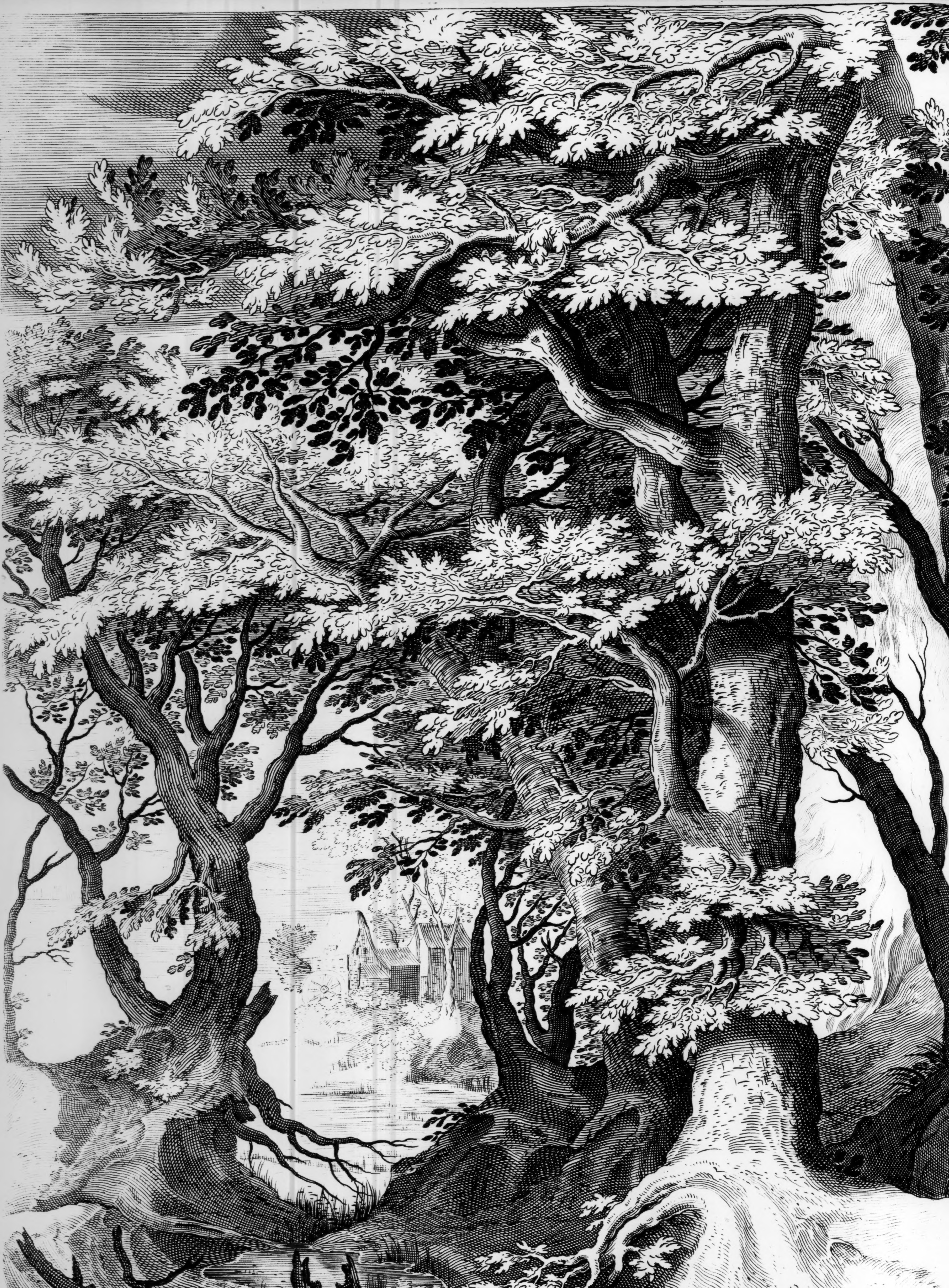

PP Rubens invent.

IGNE ET SULPHURE PLUIT SUPRA SODOMAM ET GOMORHAM. LIBERATUR AB

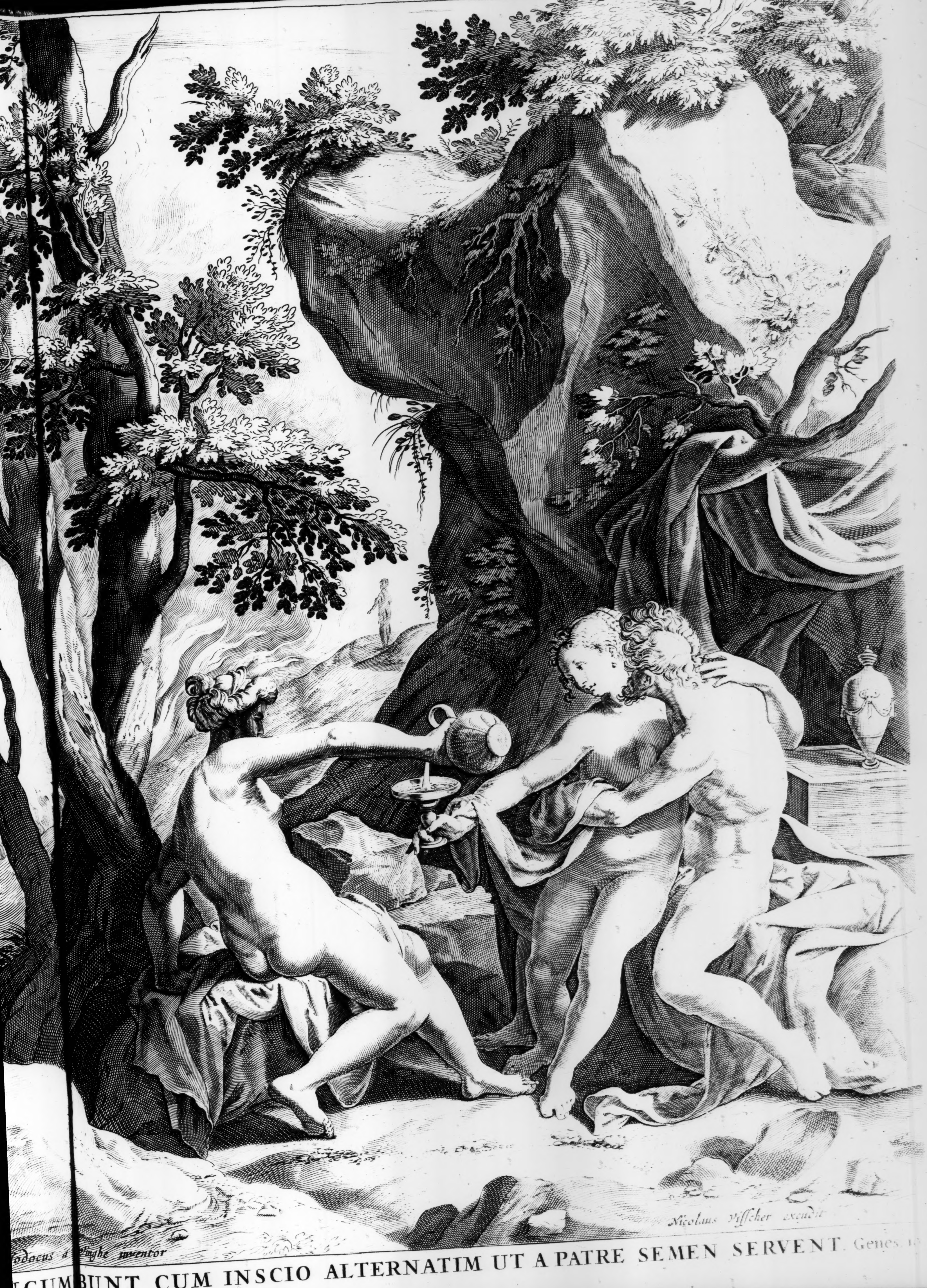


CJVißcher Excudit.

EX IDIO LOTH CUM FAMILIA EIUS. UXOR IN SALIS STATUAM VERTITUR Gene 19 15



LOT IN SPELUNCA HABITAT, INEBRIANT EUM FILIÆ. CONCU


odocus a Winghe inventor
Nicolaus Visscher excudit

NCUMBUNT CUM INSCIO ALTERNATIM UT A PATRE SEMEN SERVENT. Genes. 1

12 ¶ And the men ſaid unto Lot, Haſt thou here any beſides? ſonne in law, and thy ſonnes, and thy daughters, and whatſoever thou haſt in the city; bring *them* out of this place.

13 For [g] we will deſtroy this place; becauſe the * crie of them is waxen great before the face of the LORD, and the LORD hath ſent us to deſtroy it.

[g] This proveth that the Angels are miniſters, as well to execute Gods wrath, as to declare his favour.

* Chap. 18, 20.

14 And Lot went out, and ſpake unto his ſons in law, which * married his daughters, and ſaid, Up, get ye out of this place; for the LORD will deſtroy this city: but he ſeemed as one that mocked unto his ſonnes in law.

* Or, *ſhould marrie,*

15 ¶ And when the morning aroſe, then the angels haſtened Lot, ſaying, Ariſe, take thy wife, and thy two daughters † which are here; leſt thou be conſumed in the iniquitie of the citie.

† Hebr. *which are found.*

16 And while he [h] lingered, * the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being mercifull unto him: and they brought him forth, and ſet him without the citie.

[h] The mercy of God ſtriveth to overcome mans ſlowneſſe in following Gods calling.

* *Wiſd.* 10, 6.

17 And it came to paſſe, when they had brought them forth abroad, that he ſaid, Eſcape for thy life; [i] look not behinde thee, neither ſtay thou in all the plain; eſcape to the mountain, leſt thou be conſumed.

[i] He willed him to flee from Gods judgements, and not to be ſorrie to depart from that rich countrey, and full of vain pleaſures.

18 And Lot ſaid unto them, Oh not ſo, my Lord:

19 Behold now, thy ſervant hath found grace in thy ſight, and thou haſt magnified thy mercie, which thou haſt ſhewed unto me in ſaving my life; and I cannot eſcape to the mountain, leſt ſome evil take me, and I die.

20 Behold now, this citie *is* near to flee unto, and it *is* a little one: Oh let me eſcape thither, (is it not a [k] little one?) and my ſoul ſhall live.

[k] Though it be little, yet it is great enough to ſave my life: wherein he offendeth in chuſing another place than the angel had appointed him.

21 And he ſaid unto him, See, I have accepted † thee concerning this thing, that I will not overthrow this citie, for the which thou haſt ſpoken.

† Hebr. *thy face.*

22 Haſte thee, eſcape thither; for I cannot do [l] any thing till thou be come thither: therefore the name of the citie was called [m] Zoar.

[l] Becauſe Gods commandement was to deſtroy the citie, and to ſave Lot.

[m] Which before was called Belah. Chap. 14, 2.

23 ¶ The ſunne was riſen upon the earth when Lot entred into Zoar.

24 Then * the LORD rained upon Sodom and upon Gomorrah brimſtone and fire from the LORD out of heaven.

* *Deut.* 29, 23. *Iſa.* 13, 19. *Ier.* 50. 40. *Ezek.* 16, 49. *Hoſe.* 11. 8. *Amos* 4, 11. *Luke* 17, 29. *Iude* 7.

25 And he overthrew thoſe cities, and all the plain, and all the inhabitans of the cities, and that which grew upon the ground.

26 ¶ But his wife looked back from behinde him, and ſhe became a [n] pillar of ſalt.

[n] As touching the body onely, and this was a notable monument of Gods vengeance to all them that paſſed that way.

27 ¶ And Abraham gat up early in the morning, to the place where he ſtood before the LORD.

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the ſmoke of the countrey went up as the ſmoke of a furnace.

29 ¶ And it came to paſſe, when God deſtroyed the cities of the plain, that God remembred Abraham, and ſent Lot out of the midſt of the overthrow, when he overthrew the cities, in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him: for he [o] feared to dwell in Zoar; and he dwelt in a cave, he and his two daughters.

[o] Having before felt Gods mercie, he durſt not provoke him again by continuing among the wicked.

31 And the firſt-born ſaid unto the younger, Our father *is* old, and there is not a man in the [p] earth to come in unto us, after the manner of all the earth.

[p] Meaning, in the countrey, which the Lord had now deſtroyed.

32 Come, let us make our father [q] drink wine, and we will lie with him, that we may preſerve ſeed of our father.

[q] For except he had been overcome with wine, he would never have done that abominable act.

33 And they made their father drink wine that night: and the firſt-born went in, and lay with her father; and he perceived not when ſhe lay down, nor when ſhe aroſe.

34 And it came to paſſe on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my father: let us make him drink wine this night alſo: and go thou in, *and* lie with him, that we may † preſerve ſeed of our father.

† Heb. *keep alive.*

35 And they made their father drink wine that night alſo: and the younger aroſe, and lay with him; and he perceived not when ſhe lay down, nor when ſhe aroſe.

36 Thus were [r] both the daughters of Lot with childe by their father.

[r] Thus God permitted him to fall moſt horribly in the ſolitarie mountains, whom the wickedneſſe of Sodom could not overcome.

37 And the firſt-born bare a ſonne, and called his name Moab: the ſame *is* the father of the [ſ] Moabites unto this day.

[ſ] Who as they were born in moſt horrible inceſt, ſo were they and their poſteritie vile and wicked.

38 And the younger, ſhe alſo bare a ſon, and called his name [t] Ben-ammi: the ſame *is* the father of the children of Ammon unto this day.

[t] That is, ſonne of my people: ſignifying, that they rather rejoyced in their ſinne, than repented for the ſame.

CHAP. XX.

1 Abraham ſojourneth at Gerar, 2 denieth his wife, and loſeth her. 3 Abimelech is reproved for her in a dream. 9 He rebuketh Abraham, 14 reſtoreth Sarah, 16 and reproveth her. 17 He is healed by Abrahams prayer.

AND Abraham journeyed from thence toward the ſouth-countrey, and dwelled between Cadeſh and [a] Shur, and ſojourned in Gerar.

[a] Which was toward Egypt.

2 And Abraham ſaid of Sarah his wife, [b] She *is* my ſiſter: And Abimelech king of Gerar ſent, and took Sarah.

[b] Abraham had now twiſe fallen into this fault: ſuch is mans frailtie.

3 But God came to Abimelech in a dream by night, and ſaid to him, Behold, [c] thou *art but* a dead man, for the woman which thou haſt taken: for ſhe *is* a mans wife.

[c] So greatly God deteſteth the breach of marriage.

4 But Abimelech had not come near her: and he ſaid, LORD, wilt thou ſlay alſo [d] a righteous nation?

[d] The infidels confeſſed that God would not puniſh but for juſt occaſion: therefore whenſoever he puniſheth, the occaſion is juſt.

5 Said he not unto me, She *is* my ſiſter? and ſhe, even ſhe her ſelf ſaid, He is my brother: in the [e] integritie of my heart, and [f] in-

[e] As one falling by ignorance, and not doing evil of purpoſe.

[f] Not thinking to doe any man harm.

nocencie of my hands have I done this.

6 And God ſaid unto him in a dream, Yea, I know that thou didſt this in the integritie of thy heart: for I alſo [g] withheld thee from ſinning againſt me; therefore ſuffered I thee not to touch her.

7 Now therefore reſtore the man his wife: for he *is* a [h] prophet, and he [i] ſhall pray for thee, and thou ſhalt live: and if thou reſtore *her* not, know thou that thou ſhalt ſurely die, thou, and all that are thine.

8 Therefore Abimelech roſe early in the morning, and called all his ſervants, and told all theſe things in their eares: and the men were ſore afraid.

9 Then Abimelech called Abraham, and ſaid unto him, What haſt thou done unto us? and what have I offended thee, that thou haſt brought on me and on my [k] kingdome a great ſinne? thou haſt done deeds unto me that ought not to be done.

10 And Abimelech ſaid unto Abraham, What ſaweſt thou, that thou haſt done this thing?

11 And Abraham ſaid, Becauſe I thought, Surely the [l] fear of God *is* not in this place; and they will ſlay me for my wives ſake.

12 And yet indeed *ſhe is* my [m] ſiſter; ſhe *is* the daughter of my father, but not the daughter of my mother: and ſhe became my wife.

13 And it came to paſſe, when God cauſed me to wander from my fathers houſe; that I ſaid unto her, This *is* thy kindneſſe which thou ſhalt ſhew unto me, At every place whither we ſhall come, * ſay of me, He *is* my brother.

14 And Abimelech took ſheep, and oxen, and men-ſervants, and women-ſervants, and gave *them* unto Abraham, and reſtored him Sarah his wife.

15 And Abimelech ſaid, Behold, my land *is* ‡ before thee; dwell where it pleaſeth thee.

16 And unto Sarah he ſaid, Behold, I have given thy brother a thouſand *pieces* of ſilver: behold, he *is* to thee a [n] covering of the eyes, unto all that *are* with thee, and with all *other*: thus ſhe was [o] reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-ſervants; and they bare *children.*

18 For the LORD [p] had faſt cloſed up all the wombes of the houſe of Abimelech, becauſe of Sarah Abrahams wife.

CHAP. XXI.

1 Iſaac is born: 4 he is circumciſed. 6 Sarahs joy. 9 Hagar and Iſhmael are caſt forth. 15 Hagar in diſtreſſe. 17 The angel comforteth her. 22 Abimelechs covenant with Abraham at Beer-ſheba.

AND the LORD viſited Sarah as he had ſaid, and the LORD did unto Sarah * as he had ſpoken.

2 For Sarah * conceived, and bare Abraham a ſonne in his [a] old age, at the ſet time, of which God had ſpoken to him.

3 And Abraham called the name of his ſonne that was born unto him, whom Sarah bare to him, Iſaac.

[g] God by his holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconvenience.

[h] That is, one, to whom God revealeth himſelf familiarly.

[i] For the prayer of the godly is of force towards God.

[k] The wickednes of the king bringeth Gods wrath upon the whole Realm.

[l] He ſheweth that no honeſtie can be hoped for, where the feare of God is not.

[m] By ſiſter, he meaneth his couſin germane, and by daughter, Abrahams neece, *Chap.* 11, 29. for ſo the Hebrews uſe theſe words.

* *Chap.* 12, 13.

† Or, *is at thy commandement.*

[n] Such an head, as with whom thou mayeſt be preſerved from all dangers.

[o] God cauſed this heathen king to reprove her, becauſe ſhe diſſembled, ſeeing that God had given her a husband, as her vail and defence.

[p] Had taken away from them the gift of conceiving.

* *Chap.* 17, 19. *and* 18, 10.

* *Matth.* 1, 2. *Acts* 7, 8. *Galat.* 4, 23. *Hebr.* 11, 11.

[a] Therefore the miracle was the greater.

4 And Abraham circumciſed his ſonne Iſaac, being eight dayes old, * as God had commanded him.

5 And Abraham was an hundred yeares old, when his ſon Iſaac was born unto him.

6 ¶ And Sarah ſaid, God hath made me to laugh, *ſo that* all that heare will laugh with me.

7 And ſhe ſaid, [b] Who would have ſaid unto Abraham, that Sarah ſhould have given children ſuck? for I have born *him* a ſonne in his old age.

8 And the childe grew, and was weaned: and Abraham made a great feaſt the *ſame* day that Iſaac was weaned.

9 ¶ And Sarah ſaw the ſonne of Hagar, the Egyptian, which ſhe had born unto Abraham, [c] mocking.

10 Wherefore ſhe ſaid unto Abraham, * Caſt out this bond-woman, and her ſonne: for the ſonne of this bond-woman ſhall not be heire with my ſonne, *even* with Iſaac.

11 And the thing was very grievous in Abrahams ſight, becauſe of his ſonne.

12 ¶ And God ſaid unto Abraham, Let it not be grievous in thy ſight, becauſe of the lad, and becauſe of thy bond-woman. In all that Sarah hath ſaid unto thee, hearken unto her voice: for in Iſaac ſhall thy ſeed be [d] called.

13 And alſo of the ſon of the bond-woman will I make [e] a nation, becauſe he *is* thy ſeed.

14 And Abraham roſe up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting it on her ſhoulder) and the childe, and [f] ſent her away: and ſhe departed, and wandred in the wilderneſſe of Beer-ſheba.

15 And the water was ſpent in the bottle, and ſhe caſt the childe under one of the ſhrubs.

16 And ſhe went, and ſat her down over againſt *him*, a good way off, as it were a bowſhot: for ſhe ſaid, Let me not ſee the death of the childe. And ſhe ſat over againſt *him*, and lift up her voice, and wept.

17 And God [g] heard the voice of the lad. And the angel of God called to Hagar out of heaven, and ſaid unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is:*

18 Ariſe, lift up the lad, and hold him in thine hand; for I will make him a great nation.

19 And God [h] opened her eyes, and ſhe ſaw a well of water; and ſhe went, and filled the bottle with water, and gave the lad drink.

20 And God was [i] with the lad; and he grew, and dwelt in the wilderneſſe, and became an ‡ archer.

21 And he dwelt in the wilderneſſe of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And

* *Chap.* 17, 12.

[b] She accuſeth her ſelf of ingratitude, that ſhe did not beleeve the Angel.

[c] He derided Gods promiſe made to Iſaac, which the Apoſtle calleth perſecution. *Gal.* 4, 29.

* *Gal.* 4, 30.

[d] The promiſed ſeed ſhall be counted from Iſaac, and not from Iſhmael, *Rom.* 9, 7. *Heb.* 11, 18.

[e] The Iſhmaelites ſhall come of him.

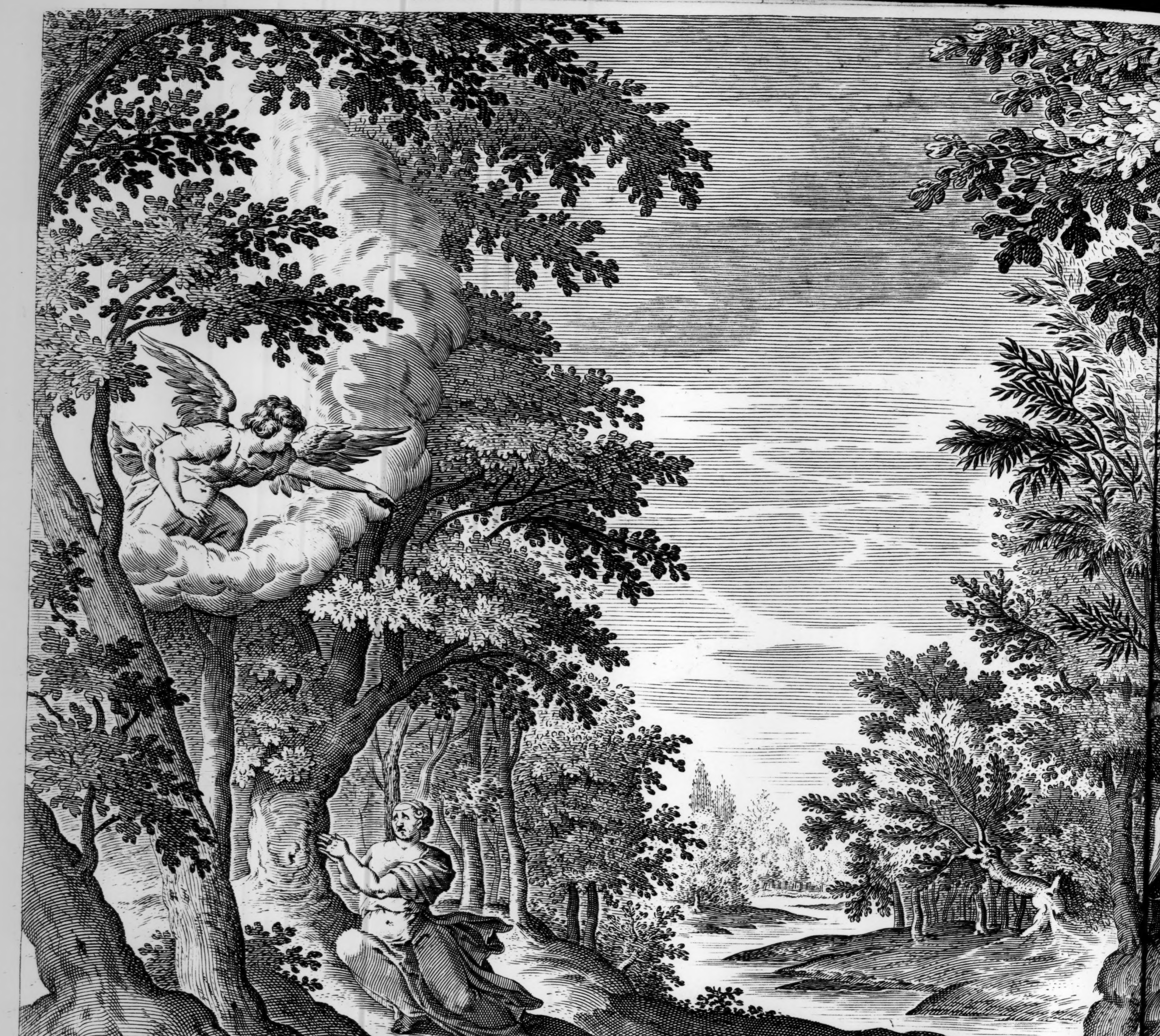
[f] True faith renounceth all naturall affections to obey Gods commandement.

[g] For his promiſe ſake made to Abraham, and not becauſe the childe had diſcretion and judgement to pray.

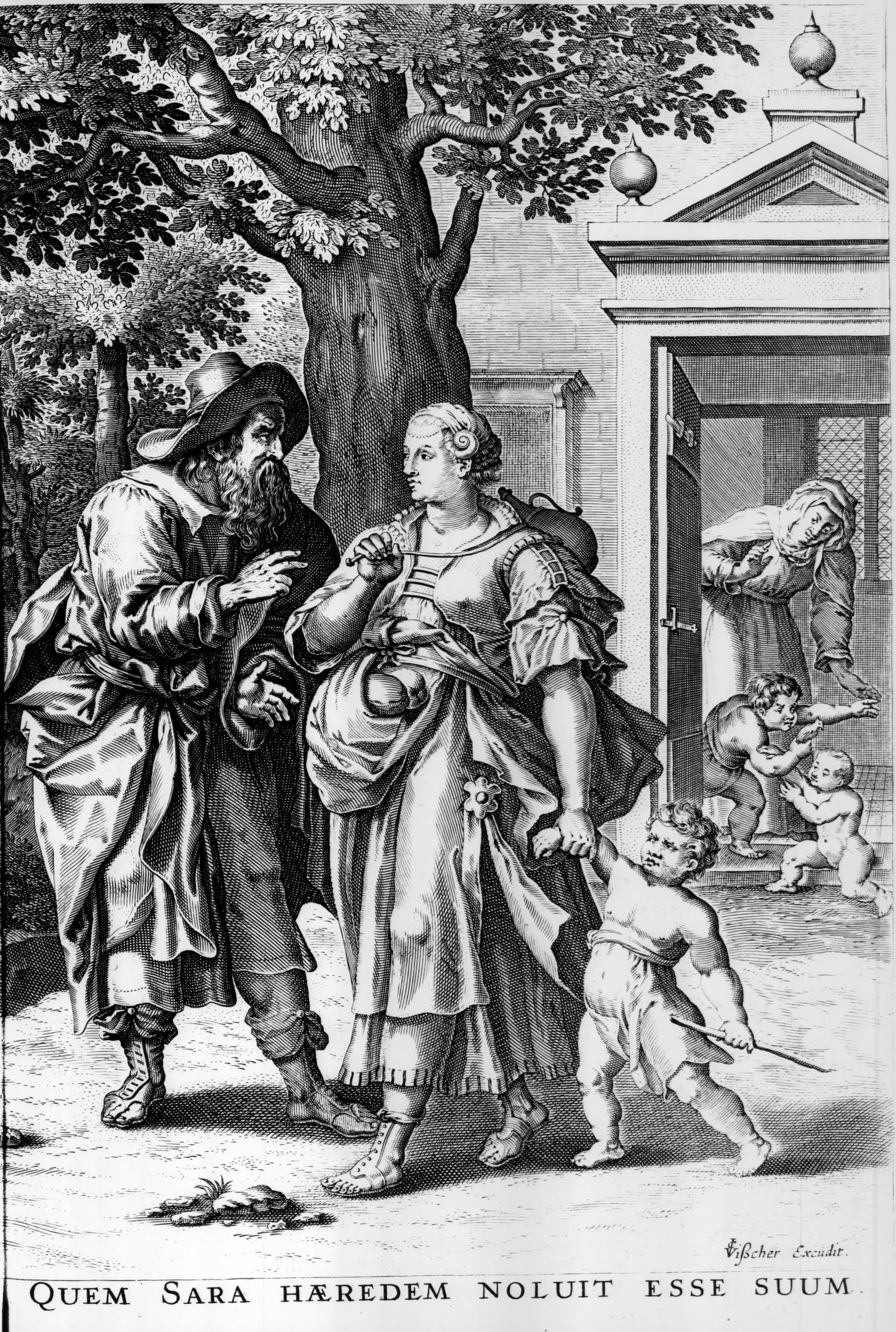
[h] Except God open our eyes we can neither ſee, nor uſe the meanes which are before us.

[i] As touching outward things, God cauſed him to proſper.

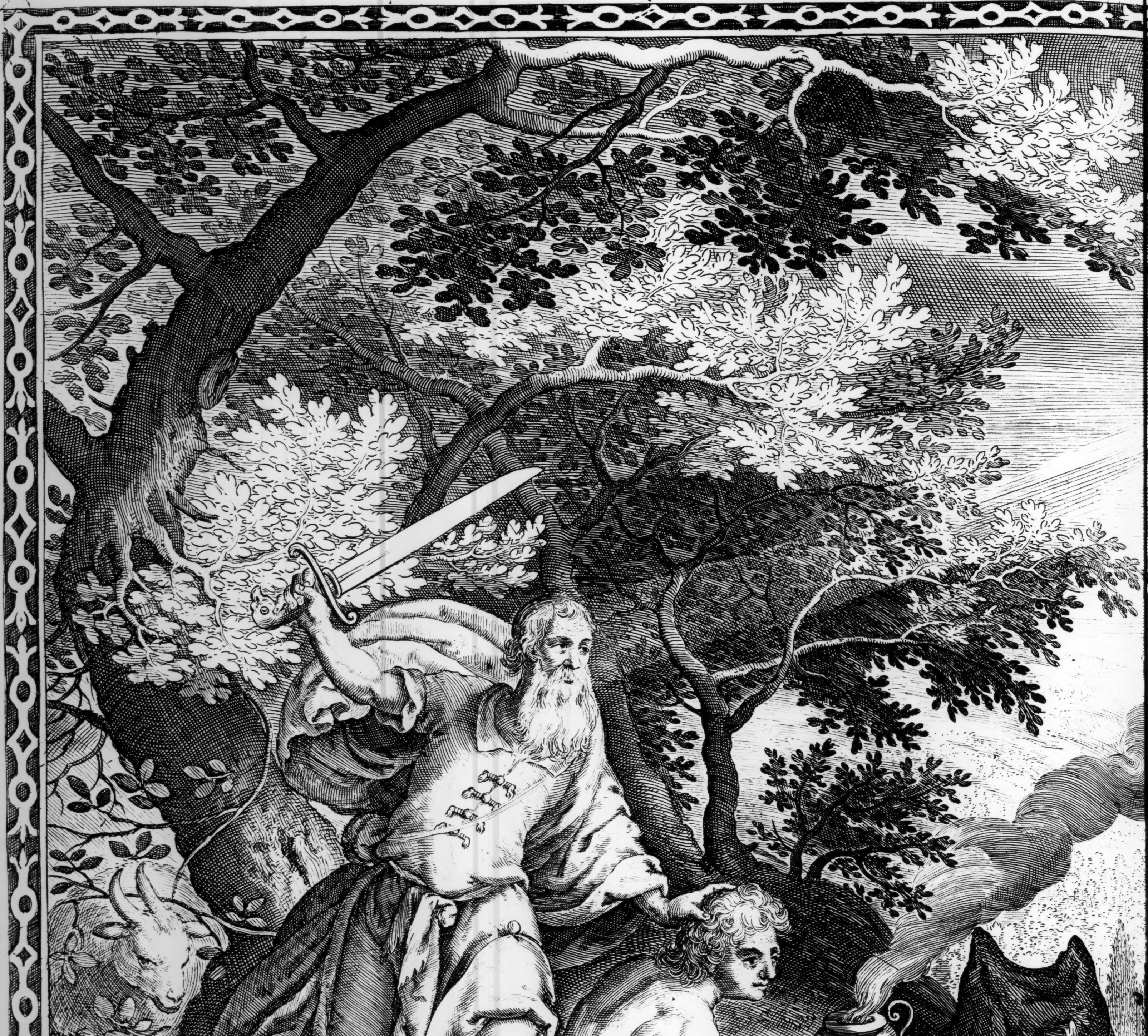
† Or, *Shot in the bow, and was an hunter.*

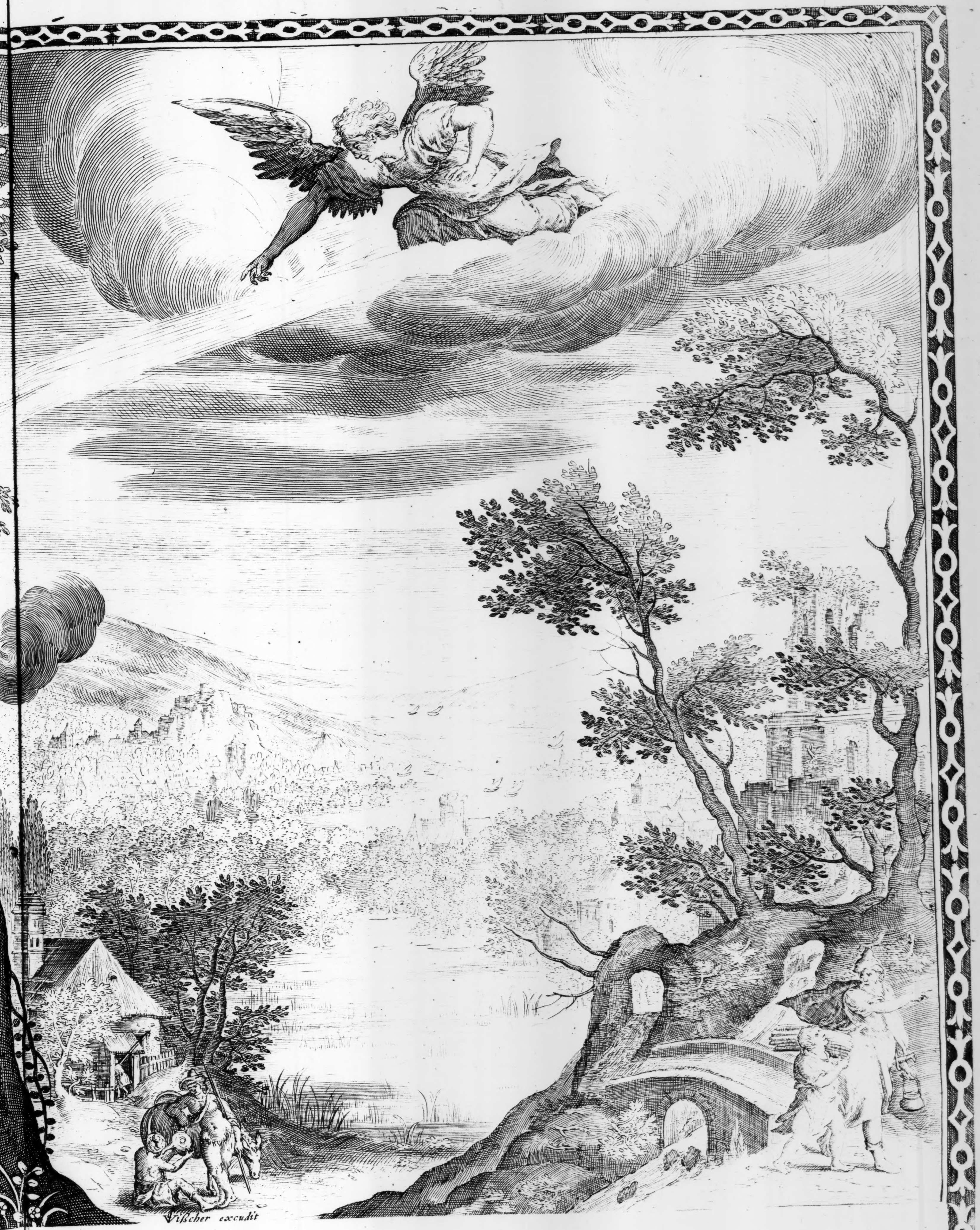

Marten de Vos inventor.

CUM PUERO ISMAËLE PROCUL DIMITTITUR HAGAR,


CJVißcher Excudit.

QUEM SARA HÆREDEM NOLUIT ESSE SUUM.


Johan Londerſel



Viſscher excudit

22 ¶ And it came to paſſe at that time, that Abimelech, and Phicol the chief captain of his hoſt ſpake unto Abraham, ſaying, God *is* with thee in all that thou doeſt.

23 Now therefore ſwear unto me here by God, † that thou wilt not deal falſly with me, nor with my ſonne, nor with my ſonnes ſonne: *but* according to the kindneſſe that I have done unto thee, thou ſhalt do unto me, and to the land wherein thou haſt ſojourned.

24 And Abraham ſaid, I will [k] ſwear.

25 And Abraham reproved Abimelech becauſe of a well of water, which Abimelechs ſervants had violently taken away.

26 And Abimelech ſaid, [l] I wot not who hath done this thing: neither didſt thou tell me, neither yet heard I *of it* but to day.

27 And Abraham took ſheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham ſet ſeven ew-lambes of the flock by themſelves.

29 And Abimelech ſaid unto Abraham, What mean theſe ſeven ew-lambes, which thou haſt ſet by themſelves?

30 And he ſaid, For *theſe* ſeven ew-lambes ſhalt thou take of my hand, that they may be a witneſſe unto me, that I have digged this well.

31 Wherefore hee called that place ‡ Beer-ſheba: becauſe there they ſware both of them.

32 Thus they made a [m] covenant at Beer-ſheba: then Abimelech roſe up, and Phicol the chief captain of his hoſt, and they returned into the land of the Philiſtines.

33 ¶ And *Abraham* planted a grove in Beer-ſheba, and [n] called there on the name of the LORD, the everlaſting God.

34 And Abraham ſojourned in the Philiſtines land many dayes.

CHAP. XXII.

1 *Abraham is tempted to offer Iſaac.* 3 *He giveth proof of his faith and obedience.* 11 *The angel ſtayeth him.* 13 *Iſaac is exchanged with a ramme.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is bleſſed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to paſſe after theſe things, that * God did tempt Abraham, and ſaid unto him, Abraham, And he ſaid, † Behold, *here* I *am*.

2 And he ſaid, Take now thy ſonne, thine onely *ſonne* Iſaac, whom thou loveſt, and get thee into the land of [a] Moriah; and [b] offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham roſe up early in the morning, and ſadled his aſſe, and took two of his young men with him, and Iſaac his ſonne, and clave the wood for the burnt-offering; and roſe up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and ſaw the place afarre off.

5 And Abraham ſaid unto his young men, Abide you here with the aſſe; and I and the lad will go yonder and worſhip, and [c] come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Iſaac his ſonne: and he took the fire in his hand, and a knife: and they went both of them together.

7 And Iſaac ſpake unto Abraham his father, and ſaid, My father: and he ſaid, Here *am* I, my ſonne. And he ſaid, Behold the fire and the wood: but where *is* the lambe for a burnt-offering?

8 And Abraham ſaid, My ſonne, God will [d] provide himſelf a lambe for a burnt-offering: ſo they went both of them together.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and [e] bound Iſaac his ſonne, and * laid him on the altar upon the wood.

10 And Abraham ſtretched forth his hand, and took the knife to ſlay his ſonne.

11 And the angel of the LORD called unto him out of heaven, and ſaid, Abraham, Abraham. And he ſaid, Here *am* I.

12 And he ſaid, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I [f] know that thou feareſt God, ſeeing thou haſt not withheld thy ſon, thine onely *ſonne* from me.

13 And Abraham lifted up his eyes, and looked, and behold, behinde *him* a ramme caught in a thicket by his horns: And Abraham went and took the ramme, and offered him up fot a burnt-offering, in the ſtead of his ſonne.

14 And Abraham called the name of that place ‡ Jehovah-jireh: as it is ſaid *to* this day, In the mount of the LORD it ſhall [g] be ſeen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the ſecond time,

16 And ſaid, * By [h] my ſelf have I ſworn, ſaith the LORD, for becauſe thou haſt done this thing, and haſt not withheld thy ſonne, thine onely *ſonne*:

17 That in bleſſing I will bleſſe thee, and in multiplying I will multiply thy ſeed as the ſtarres of the heaven, and as the ſand which *is* upon the ſea-† ſhore; and thy ſeed ſhall poſſeſſe the gate of his enemies;

18 * And in thy ſeed ſhall all the nations of the earth be bleſſed; becauſe thou haſt obeyed my voice.

19 So Abraham returned unto his young men, and they roſe up, and went together to Beer-ſheba, and Abraham dwelt at Beer-ſheba.

20 ¶ And it came to paſſe after theſe things, that it was told Abraham, ſaying, Behold Milcah, ſhe hath alſo born children unto thy brother Nahor.

21 Huz his firſt-born, and Buz his bro-

---

† Hebr. *if thou ſhalt lie unto me.*

[k] So that it is a lawfull thing to take an oath in matters of importance, for to juſtifie the truth, and to aſſure others of our ſinceritie.

[l] Wicked ſervants do many evils unknown to their maſters.

‡ Or, *Well of the oath, or of ſeven, meaning, lambs.*

[m] Thus we ſee that the godly, as touching outward things, may make peace with the wicked that know not the true God.

[n] That is, he worſhipped God in all points of true religion.

* *Hebr.* 11, 17.

† Hebr. *Lo, I.*

[a] Which ſignifieth the fear of God, in the which place he was honoured, and Salomon afterward built the Temple.

[b] Herein ſtood the chiefeſt point of his tentation, ſeeing he was commanded to offer up him, in whom God had promiſed to bleſſe all the nations of the world.

[c] He doubted not, but God would accompliſh his promiſe though he ſhould ſacrifice his ſonne.

[d] The onely way to overcome all tentations is to reſt upon Gods providence.

[e] For it is like that his father had declared to him Gods commandement, whereunto he ſhewed himſelf obedient.

* *James* 2, 21.

[f] That is, by thy true obedience thou haſt declared thy lively faith.

‡ Or, *the Lord will ſee or provide.*

[g] The name is changed, to ſhew that God doth both ſee and provide ſecretly for his, and alſo evidently is ſeen and felt in time convenient.

* *Pſal.* 105, 9. *Luke* 1, 73. *Hebr.* 6, 13.

[h] Signifying, hat there is no greater than he.

† Hebr. *lip.*

* *Chap.* 12, 3. *and* 18, 18. *Acts* 3, 25. *Galat.* 3, 8.

18 ther, and Kemuel the father of ‡ Aram,

‡ Or, *of the Syrians.*

22 And Cheſed, and Hazo, and Pildaſh, and Jidlaph, and Bethuel.

23 And Bethuel begat Rebekah: theſe eight Milcah did bear to Nahor, Abrahams brother.

24 And his [i] concubine whoſe name *was* Reumah, ſhe bare alſo Tebah, and Gaham, and Thahaſh, and Maachah.

[i] Concubine is often times taken in the good part, for thoſe women which were inferiour to the wives.

Chap. XXIII.

1 The age and death of Sarah. 3 The purchaſe of Machpelah, 19 where Sarah was buried.

AND Sarah was an hundred and ſeven and twenty yeares old: *theſe were* the yeares of the life of Sarah.

2 And Sarah died in Kiriath-arba; the ſame *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

3 ¶ And Abraham [a] ſtood up from before his dead, and ſpake unto the ſonnes of Heth, ſaying,

[a] That is, when he had mourned: ſo the godly may mourn, if they paſſe not meaſure: and the naturall affection is commendable.

4 I *am* a ſtranger and a ſojourner with you: give me a poſſeſſion of a burying-place with you, that I may bury my dead out of my ſight.

5 And the children of Heth anſwered Abraham, ſaying unto him.

6 Heare us, my lord; thou *art* ‡ a mightie prince amongſt us: in the choice of our ſepulchres bury thy dead; none of us ſhall withhold from thee his ſepulchre, but that thou mayeſt burie thy dead.

‡ Or, *a prince of God.*

b That is, godly or excellent: for the Hebrews ſo ſpeak of all things that are notable, becauſe all excellency cometh of God.

7 And Abraham ſtood up, and bowed himſelf to the people of the land, *even* to the children of Heth.

8 And he communed with them, ſaying, If it be † your minde that I ſhould burie my dead out of my ſight, heare me, and intreat for me to Ephron the ſonne of Zohar:

† Heb. *in your ſoul.*

9 That he may give me the cave ‡ of Machpelah, which he hath, which *is* in the end of his field, for † as much money as it is worth he ſhall give it me, for a poſſeſſion of a burying-place amongſt you.

‡ Or, *double cave, becauſe one was within another.*

† Heb. *in full ſilver.*

10 And Ephron dwelt amongſt the children of Heth. And Ephron the Hittite anſwered Abraham in the audience of the children of Heth, *even* of all that [c] went in at the gates of his citie, ſaying,

[c] Meaning all the citizens and inhabitants.

11 Nay, my lord, heare me: the field give I thee, and the cave that *is* therein, I give it thee; in the preſence of the ſonnes of my people give I it thee: bury thy dead.

12 And Abraham [d] bowed down himſelf before the people of the land.

[d] To ſhew that he had them in good eſtimation and reverence.

13 And he ſpake unto Ephron in the audience of the people of the land, ſaying, But if thou *wilt give it*, I pray thee heare me: I wil give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron anſwered Abraham, ſaying unto him,

15 My lord, hearken unto me: the land *is worth* foure hundred [e] ſhekels of ſilver what *is* that betwixt me and thee? bury therefore thy dead.

[e] The common ſhekel is about 20 pence, ſo then 400 ſhekels amount to 33. pound 6 ſhillings and eight pence after 5 ſhillings ſterling the ounce.

16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver, which he had named in the audience of the ſonnes of Heth, foure hundred ſhekels of ſilver, currant *money* with the merchant.

17 ¶ And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made ſure.

18 Unto Abraham for a poſſeſſion in the preſence of the children of Heth, before all that ‡ went in at the gates of his citie.

‡ Or, *citizens.*

19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the ſame *is* Hebron in the land of Canaan.

20 And the field and the cave that *is* therein were made ſure unto Abraham, for a poſſeſſion of a burying-place, [f] by the ſons of Heth.

[f] That is, all the people confirmed the ſale.

Chap. XXIIII.

1 Abraham ſweareth his ſervant. 10 The ſervants journey: 12 His prayer: 14 His ſigne. 15 Rebekah meeteth him, 18 fulfilleth his ſigne, 22 receiveth jewels, 23 ſheweth her kindred, 25 and inviteth him home. 26 The ſervant bleſſeth God. 29 Laban entertaineth him. 34 The ſervant ſheweth his meſſage. 50 Laban & Bethuel approve it, 58 Rebekah conſenteth to go. 62 Iſaac meeteth her.

AND Abraham was old *and* † well ſtricken in age: and the LORD had bleſſed Abraham in all things.

† Heb. *came into dayes.*

2 And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had, *[a] Put, I pray thee, thy hand under my thigh:

* *Chap.* 47, 29.

[a] Which ceremonie declared the ſervants obedience toward his maſter, and the maſters power over the ſervant.

3 And I will make thee [b] ſwear by the LORD the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſonne of the daughters of the Canaanites among whom I dwell:

[b] This ſheweth, that an oath may be required in a lawfull cauſe.

4 But thou ſhalt go unto my [c] countrey, and to my kindred, and take a wife unto my ſonne Iſaac.

[c] He would not that his ſon ſhould marrie out of the godly family: for the inconveniences that come by marrying with the ungodly are ſet forth in ſundry places of the Scriptures.

5 And the ſervant ſaid unto him, Peradventure the woman will not be willing to follow me unto this land: muſt I needs bring thy ſonne again unto the land from whence thou cameſt?

6 And Abraham ſaid unto him, Beware thou that thou bring not my ſonne [d] thither again.

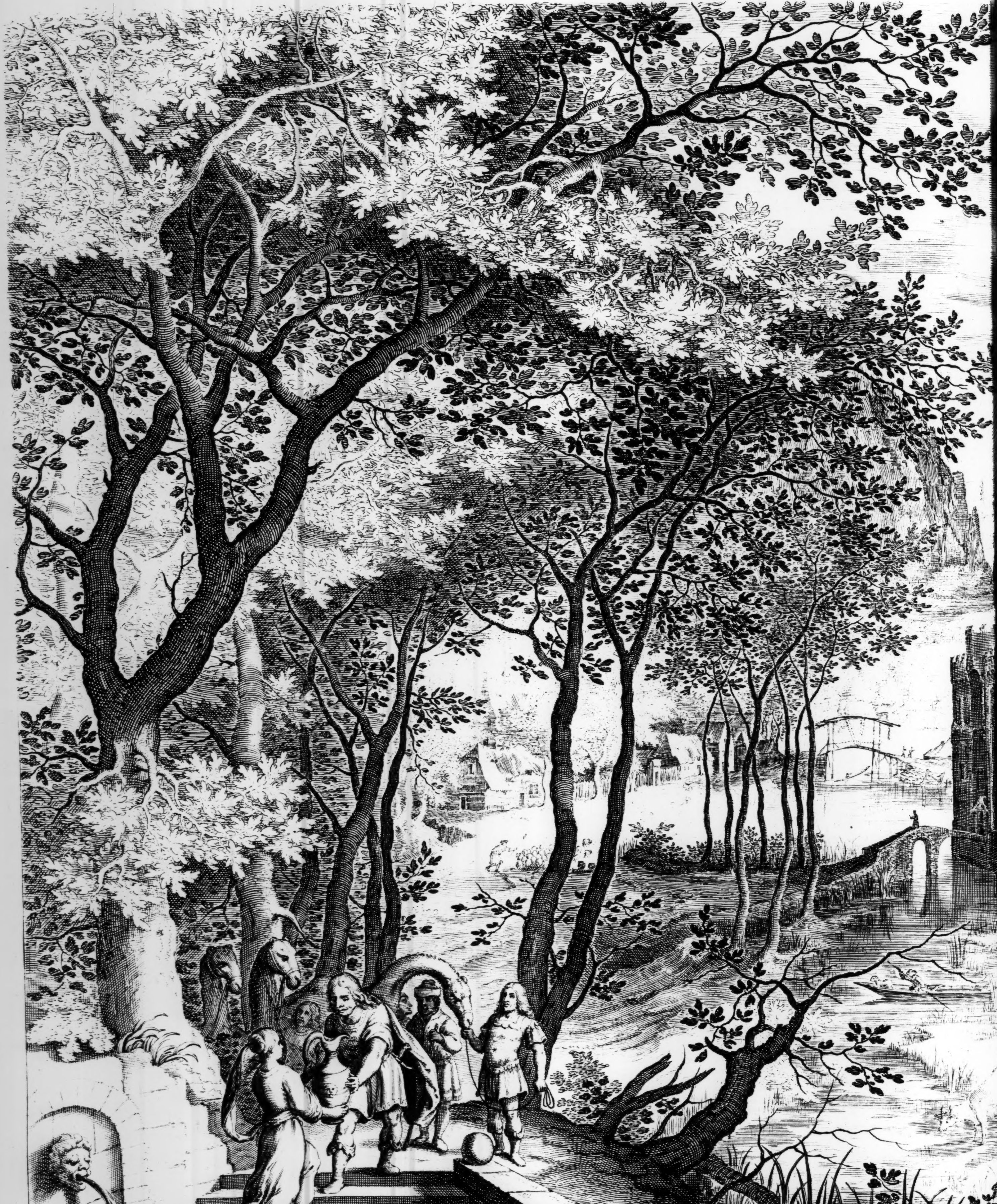
[d] Leſt he ſhould loſe the inheritance promiſed.

7 ¶ The LORD God of heaven which took me from my fathers houſe, and from the land of my kindred, and which ſpake unto me, and that ſware unto me, ſaying, * Unto thy ſeed will I give this land; he ſhall ſend his angel before thee, and thou ſhalt take a wife unto my ſonne from thence.

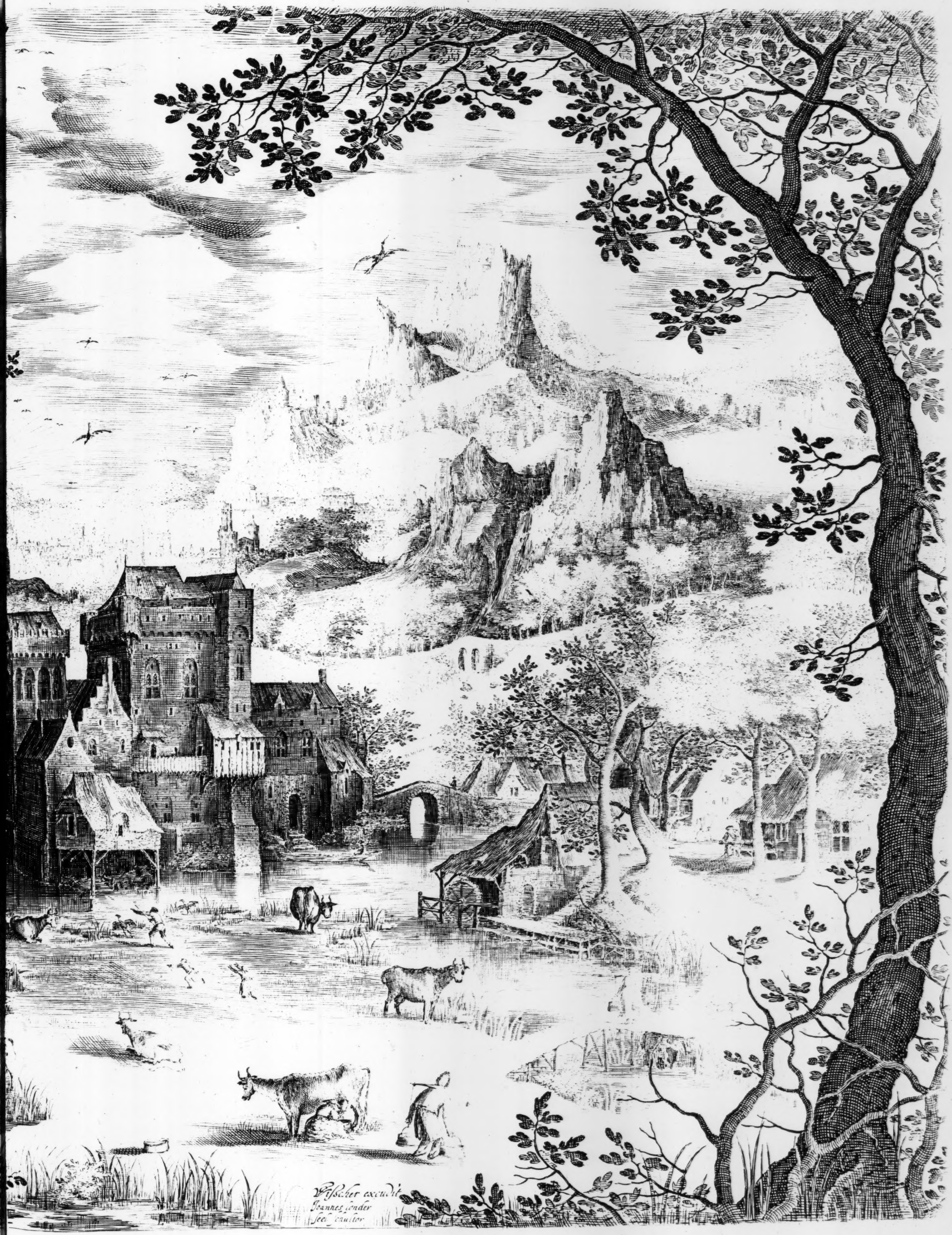
* *Chap.* 12, 7. *and* 13, 15. *and* 15, 18. *and* 26, 4.

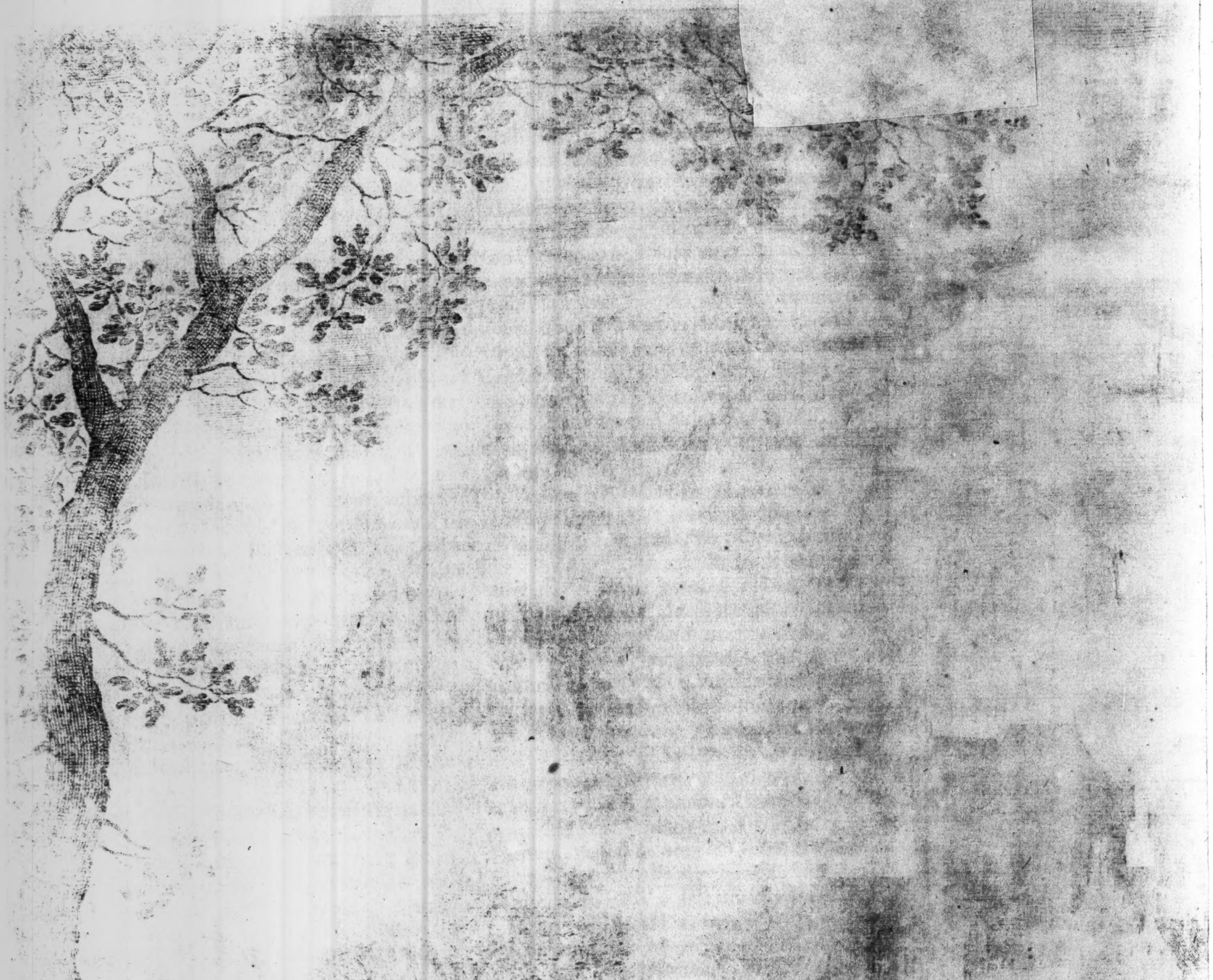
8 And if the woman will not be willing to follow thee, then thou ſhalt be † clear from

† Heb. *innocent.*



Genesis. 24. 15.


Viſscher excudit
Joannes Londer
seel sculptor



from this my oath: onely bring not my ſonne thither again.

9 And the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him concerning that matter.

10 ¶ And the ſervant took ten camels, of the camels of his maſter, and departed (for all the goods of his maſter *were* in his hand) and he aroſe, and went to ‡ Meſopotamia, unto the [c] citie of Nahor.

‡ Or, *Aram, or, Syria of the two floods: to wit, of Tygris and Euphrates.*

[c] That is, to Charran.

11 And he made his camels † to kneel down without the citie, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.

† Hebr. *to bowe their knees.*

12 And he ſaid, O [f] LORD God of my maſter Abraham, I pray thee ‡ ſend me good ſpeed this day, and ſhew kindneſſe unto my maſter Abraham.

[f] He groundeth his prayer upon Gods promiſe made to his maſter.

‡ Or, *Cauſe me to meet.*

13 Behold, I ſtand *here* by the well of water, and the daughters of the men of the citie come out to draw water:

14 [g] And let it come to paſſe, that the damſel to whom I ſhall ſay, Let down thy pitcher, I pray thee, that I may drink; and ſhe ſhall ſay, Drink, and I will give thy camels drink alſo: *let the ſame be* ſhe *that* thou haſt appointed for thy ſervant Iſaac; and thereby ſhall I know that thou haſt ſhewed kindneſſe unto my maſter.

[g] The Servant moved by Gods Spirit deſired to be aſſured by a ſigne, whether God proſpered his journey, or no.

15 ¶ And it came to paſſe before he had done ſpeaking, that behold, [h] Rebekah came out, who was born to Bethuel, ſonne of Milcah, the wife of Nahor Abrahams brother, with her pitcher upon her ſhoulder.

[h] God giveth good ſucces to all things that are undertaken for the glory of his name, and according to his word.

16 And the damſel *was* very fair to look upon, a virgin, neither had any man known her; and ſhe [i] went down to the well, and filled her pitcher, and came up.

[i] Here is declared that God ever heareth the prayers of his, and granteth their requeſts.

17 And the ſervant ran to meet her, and ſaid, Let me (I pray thee) drink a little water of thy pitcher.

18 And ſhe ſaid, Drink, my lord: and ſhe haſted, and let down her pitcher upon her hand, and gave him drink.

19 And when ſhe had done giving him drink, ſhe ſaid, I will draw *water* for thy camels alſo, untill they † have done drinking.

† Hebr. *Have made an end of drinking.*

20 And ſhe haſted, and emptied her pitcher into the trough, & ran again unto the well to draw *water*, and drew for all his camels.

21 And the man wondering at her, held his peace, to wit, whether the LORD had made his journey proſperous, or not.

22 And it came to paſſe as the camels had done drinking, that the man took a golden ‡ [k] eare-ring, of [l] half a ſhekel weight, and two bracelets for her hands, of ten *ſhekels* weight of gold;

‡ Or, *Iewel for the fore head.*

[k] God permitted many things both in apparell and other things which are now forbiden: ſpecially when they appertain not to our mortification.

[l] The golden ſhekel is here meant, and not that of ſilver.

23 And ſaid, Whoſe daughter *art* thou? tell me, I pray thee: is there room in thy fathers houſe for us to lodge in?

24 And ſhe ſaid unto him, I *am* the daughter of Bethuel the ſonne of Milcah, which ſhe bare unto Nahor:

25 She ſaid moreover unto him, We have both ſtraw and provender enough, and room to lodge in.

26 And the man bowed down his head, and worſhipped the LORD.

27 And he ſaid, Bleſſed *be* the LORD God of my maſter Abraham, who hath not left deſtitute my maſter of his [m] mercie and his truth: I *being* in the way, the LORD led me to the houſe of my maſters brethren.

[m] He boaſteth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

28 And the damſel ran, and told *them of* her mothers houſe theſe things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.

30 And it came to paſſe when he ſaw the eare-ring and bracelets upon his ſiſters hands, and when he heard the words of Rebekah his ſiſter, ſaying, Thus ſpake the man unto me; that he came unto the man; and behold, [n] he ſtood by the camels at the well.

[n] For he waited on Gods hand, who had now heard his prayer.

31 And he ſaid, Come in, thou bleſſed of the LORD, wherefore ſtandeſt thou without? for I have prepared the houſe, and room for the camels.

32 ¶ And the man came into the houſe: and [o] he ungirded his [p] camels, and gave ſtraw and provender for the camels, and water to waſh his feet, and the mens feet that *were* with him.

[o] To wit, Laban.

[p] The gentle entertainment of ſtrangers uſed among the godly fathers.

33 And there was ſet *meat* before him to eat: but he ſaid, I [q] will not eat, untill I have told mine errand. And he ſaid, Speak on.

[q] The fidelitie that ſervants owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their own neceſſitie.

34 And he ſaid, I *am* Abrahams ſervant.

35 And the LORD hath [r] bleſſed my maſter greatly, and he is become great: and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes.

[r] To bleſſe, ſignifyeth here to inrich, or increaſe with ſubſtance, as the text in the ſame verſe declareth.

36 And Sarah my maſters wife bare a ſonne to my maſter when ſhe was old: and unto him hath he given all that he hath.

37 And my maſter made me ſwear, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of the [ſ] Canaanites, in whoſe land I dwell:

[ſ] The Canaanites were accurſed, and therefore the godly could not joyn with them in marriage.

38 But thou ſhalt go unto my [t] fathers houſe, and to my kindred, and take a wife unto my ſonne.

[t] Meaning, among his kinsfolks, as verſe 40.

39 And I ſaid unto my maſter, Peradventure the woman will not follow me.

40 And he ſaid unto me, The LORD before whom I walk, will ſend his angel with thee, and proſper thy way; and thou ſhalt take a wife for my ſonne of my kindred, and of my fathers houſe.

41 Then ſhalt thou be clear from *this* [u] my oath, when thou comeſt to my kindred; and if they give not thee *one*, thou ſhalt be clear from my oath.

[u] Which by mine authoritie I cauſed thee to make.

42 And I came this day unto the well, and ſaid, O LORD God of my maſter Abraham, if now thou do proſper my ‡ way which I go:

‡ Or, *journey.*

43 * Behold, I ſtand by the well of water;

* *Verſe* 13.

20 and it ſhall come to paſſe, that when the virgin cometh forth to draw *water*, and I ſay to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And ſhe ſay to me, Both drink thou, and I will alſo draw for thy camels: *let* the ſame *be* the woman whom the LORD hath ‡ appointed out for my maſters ſonne.

‡ Or, *ſhewed.*

45 And before I had done ſpeaking in mine [x] heart, behold, Rebekah came forth with her pitcher on her ſhoulder; and ſhe went down unto the well, and drew *water:* and I ſaid unto her, Let me drink, I pray thee.

[x] Signifying that this prayer was not ſpoken by the mouth, but onely meditated in his heart.

46 And ſhe made haſte, and let down her pitcher from her *ſhoulder*, and ſaid, Drink, and I will give thy camels drink alſo: ſo I drank, and ſhe made the camels drink alſo.

47 And I asked her, and ſaid, Whoſe daughter *art* thou? And ſhe ſaid, The daughter of Bethuel, Nahors ſonne, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 [y] And I bowed down my head, and worſhipped the LORD, and bleſſed the LORD God of my maſter Abraham, which had led me in the † right way to take my maſters brothers daughter unto his ſonne.

[y] He ſheweth what is our dutie, when we have received any benefit of the Lord.

† Hebr. *in the way of truth.*

49 And now if you will deal [z] kindly and truly with my maſter, tell me: and if not, tell me; that I may turn to the [a] right hand, or to the left.

[z] If you will freely and faithfully give your daughter to my maſters ſonne.

[a] That is, that I may provide elſe-where.

50 Then Laban and Bethuel anſwered and ſaid, [b] The thing proceedeth from the LORD: we cannot ſpeak unto thee bad or good.

[b] So ſoon as they perceive that it is Gods ordinance, they yeeld.

51 Behold, Rebekah *is* ‡ before thee, take *her*, and go, and let her be thy maſters ſons wife, as the LORD hath ‡ ſpoken.

‡ Or, *at thy commandement.*

‡ Or, *ordained.*

52 And it came to paſſe, that when Abrahams ſervant heard their words; he worſhipped the Lord, *bowing himſelf* to the earth.

53 And the ſervant brought forth jewels of ſilver and jewels of gold, and raiment, and gave *them* to Rebekah: He gave alſo to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they roſe up in the morning, and he ſaid, * Send me away unto my maſter.

* *Verſe* 56. and 59.

55 And her brother and her mother ſaid, Let the damſel abide with us † *a few* dayes, at the leaſt ten; after that ſhe ſhall go.

† Hebr. *dayes, or ten.*

56 And he ſaid unto them, Hinder me not, ſeeing the LORD hath proſpered my way: ſend me away that I may go to my maſter.

57 And they ſaid, We will call the damſel, and enquire at [c] her mouth.

[c] This ſheweth that parents have not authoritie to marry their children without conſent of the parties.

58 And they called Rebekah, and ſaid unto her, Wilt thou go with this man? And ſhe ſaid, I will go.

59 And they ſent away Rebekah their ſiſter, and her nurſe, and Abrahams ſervant, and his men.

60 And they bleſſed Rebekah, and ſaid unto her, Thou *art* our ſiſter, be thou *the mother* of thouſands of millions, and let thy ſeed poſſeſſe the [d] gate of thoſe which hate them.

[d] That is, let it be victorious over his enemies: which bleſſing is fully accompliſhed in Ieſus Chriſt.

61 ¶ And Rebekah aroſe, and her damſels; and they rode upon the camels, and followed the man: and the ſervant took Rebekah, and went his way.

62 And Iſaac came from the way of the * well Lahai-röi; for he dwelt in the ſouth-countrey;

* *Chap.* 16, 14. *and* 25, 11.

63 And Iſaac went out to [e] meditate in the field at the even-tide: and he lift up his eyes, and ſaw, and behold, the camels *were* coming.

[e] This was the exerciſe of the godly fathers, to meditate Gods promiſes, and to pray for the accompliſhment thereof.

64 And Rebekah lift up her eyes, & when ſhe ſaw Iſaac, ſhe lighted off the camel.

65 For ſhe had ſaid unto the ſervant, What man *is* this that walketh in the field to meet us? And the ſervant had ſaid, It *is* my maſter: therefore ſhe took [f] a vail and covered her ſelf.

[f] The cuſtome was that the ſpouſe was brought to her husband, her head being covered in token of ſhamefaſtneſſe and chaſtity.

66 And the ſervant told Iſaac all things that he had done.

67 And Iſaac brought her into his mother Sarahs tent, and took Rebekah, and ſhe became his wife; and he loved her: and Iſaac was ‡ comforted after his mothers *death*.

‡ Or, *had left mourning for his mother.*

CHAP. XXV.

1 The ſonnes of Abraham by Keturah. 5 The diviſion of his goods 7 His age and death: 9 His buriall. 12 The generations of Iſhmael: 17 His age and death. 21 Iſaac prayeth for Rebekah being barren. 22 The children ſtrive in her wombe. 24 The birth of Eſau and Iacob. 27 Their difference. 29 Eſau ſelleth his birthright.

THen again Abraham took [a] a wife, and her name *was* Keturah.

[a] When Sarah was dead.

2 And ſhe bare him Zimram, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah.

3 And * Jokſhan begat Sheba, and Dedan. And the ſonnes of Dedan were Aſſhurim, and Letuſhim, and Leummim.

* 1 *Chron.* 1, 32.

4 And the ſonnes of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: all theſe *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Iſaac.

6 But unto [b] the ſonnes of the [c] concubines which Abraham had, Abraham [d] gave gifts, and ſent them away from Iſaac his ſonne (while he yet lived) eaſt-ward, unto the eaſt-countrey.

[b] For by the vertue of Gods word he had not onely Iſaac, but begat many mo.

[c] Reade chap. 22, 24.

[d] To avoid the diſſention that elſe might have come becauſe of the heritage.

7 And theſe *are* the dayes of the yeares of Abrahams life which he lived, an hundred threeſcore and fifteen yeares.

8 Then Abraham gave up the ghoſt, and died in a good old age, an old man, and full *of yeares*; and was [e] gathered to his people.

[e] Hereby the ancients ſignified, that man by death periſhed not wholly: but as the ſouls of the godly lived after in perpetuall joy, ſo the ſoul of the wicked in perpetuall pain.

9 And his ſons Iſaac and Iſhmael buried him in the caue of Machpelah, in the field of Ephron the ſonne of Zohar the Hittite, which *is* before Mamre;

10 * The field which Abraham purchaſed

* *Chap.* 23, 16.

of the ſonnes of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to paſſe after the death of Abraham, that God bleſſed his ſonne Iſaac, and Iſaac dwelt by the * well Lahai-roi.

* *Chap.* 16, 14. *and* 24, 62.

12 ¶ Now theſe *are* the generations of Iſhmael Abrahams ſonne, whom Hagar the Egyptian, Sarahs handmaid, bare unto Abraham.

* *1 Chron.* 1, 29.

13 * And theſe *are* the names of the ſonnes of Iſhmael by their names, according to their generations; The firſt-born of Iſhmael, Nebajoth; and Kedar, and Adbeel, and Mibſam,

14 And Miſhma, and Dumah, and Maſſa,

15 Hadar, and Tema, Jetur, Naphiſh, and Kedemah.

16 Theſe *are* the ſonnes of Iſhmael, and theſe *are* their names, by their towns, and by their caſtles; twelve princes according to their nations.

17 And theſe *are* the yeares of the life of Iſhmael, an hundred and thirtie and ſeven yeares: and he gave up the ghoſt and died, and was gathered unto his [f] people.

[f] Which dwelt among the Arabians and were ſeparate from the bleſſed ſeed.
† Hebr. *fell.*
‡ Or, *Meaning either that his lot did befall him, or that he ſo died.*

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goeſt towards Aſſyria; *and* he † ‡ died in the preſence of all his brethren.

19 ¶ And theſe *are* the generations of Iſaac Abrahams ſonne: Abraham begat Iſaac.

20 And Iſaac was fourtie yeares old when he took Rebekah to wife, the daughter of Bethuel the ‡ Syrian of Padan-aram, the ſiſter to Laban the Syrian.

‡ Or, *Aramite of Meſopotamia.*

21 And Iſaac intreated the LORD for his wife, becauſe ſhe *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

‡ Or, *hurt one another.*

22 And the children ‡ ſtrugled together within her: and ſhe ſaid, If *it be* ſo, why *am* I [g] thus? And ſhe went [h] to enquire of the LORD.

[g] That is, with childe, ſeeing one ſhall deſtroy another.
[h] For that is the onely refuge in all our miſeries.

23 And the LORD ſaid unto her, Two nations *are* in thy wombe, and two manner of people ſhall be ſeparated from thy bowels: and *the one* people ſhall be ſtronger than *the other* people; and * the elder ſhall ſerve the younger.

* *Rom.* 9, 12.

24 ¶ And when her dayes to be delivered were fulfilled, behold, *there were* twinnes in her wombe.

25 And the firſt came out red, all over like an hairie garment; and they called his name Eſau.

26 And after that came his brother out, and * his hand took hold on Eſaus heel; and his name was called Jacob: and Iſaac *was* threeſcore yeares old when ſhe bare them.

* *Hoſe* 12, 3.

27 And the boyes grew: and Eſau was a cunning hunter, a man of the field; and Jacob *was* a ‡ plain man dwelling in tents.

‡ Or, *ſimple and innocent.*
† Hebr. *veniſon in his mouth.*

28 And Iſaac loved Eſau, becauſe † he did eat of his veniſon: but Rebekah loved Jacob.

29 ¶ And Jacob ſod pottage: and Eſau came from the field, and he *was* faint.

30 And Eſau ſaid to Jacob, ‡ Feed me, I pray thee, with that ſame red *pottage*; for I *am* faint; therefore was his name called Edom.

‡ Or, *feed me quickly.*

31 And Jacob ſaid, Sell me this day thy birthright.

32 And Eſau ſaid, Behold, I *am* at the point to die: and what profit ſhall this [i] birthright do to me?

[i] The reprobate eſteem not Gods benefits except they feel them preſently, and therefore they preferre preſent pleaſures.

33 And Jacob ſaid, Swear to me this day, And he ſware unto him; and * [k] he ſold his birthright unto Jacob.

* *Heb.* 12, 16.
[k] Thus the wicked preferre their worldly commodities before Gods ſpirituall graces: but the children of God do the contrary.

34 Then Jacob gave Eſau bread and pottage of lentils; and he did eat and drink, and roſe up, and went his way: thus Eſau deſpiſed *his* birthright.

CHAP. XXVI.

1 Iſaac becauſe of famine went to Gerar. 2 God inſtructeth and bleſſeth him. 7 He is reproved by Abimelech for denying his wife. 12 He groweth rich. 18 He diggeth Eſek, Sitnah, and Rekoboth. 26 Abimelech maketh a covenant with him at Beer-ſheba. 34 Eſaus wives.

AND there was a famine in the [a] land, beſides the firſt famine that was in the dayes of Abraham. And Iſaac went unto Abimelech king of the Philiſtines, unto Gerar.

[a] In the land of Canaan.

2 And the LORD appeared unto him, and ſaid, [b] Go not down into Egypt, dwell in the land which I ſhall tell thee of.

[b] Gods providence alwayes watcheth to direct the wayes of his children.

3 Sojourn in this land, and I will be with thee, and will bleſſe thee: for unto thee and unto thy ſeed * I will give all theſe countreys, and I will perform the oath which I ſware unto Abraham thy father.

* *Chap.* 13, 15. *and* 15, 18.

4 And I will make thy ſeed to multiply as the ſtarres of heaven, and will give unto thy ſeed all theſe countreys: and in thy ſeed ſhall all the nations of the earth be * bleſſed.

* *Chap.* 12, 3. *and* 15, 18. *and* 18, 18. *and* 22. 18. *and* 28, 14.

5 Becauſe that Abraham [c] obeyed my voice, and kept my † charge, my commandements, my ſtatutes, and my laws.

[c] He commendeth Abrahams obedience becauſe Iſaac ſhould be the more ready to follow the like: for as God made this promiſe of his free mercie, ſo doth the confirmation thereof proceed of the ſame fountaine.
† Hebr. *my keeping.*

6 ¶ And Iſaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he ſaid, She *is* my ſiſter: for he [d] feared to ſay, *She is* my wife; leſt, *ſaid he*, the men of the place ſhould kill me for Rebekah, becauſe ſhe *was* fair to look upon.

[d] Whereby we ſee that fear and diſtruſt is found in the moſt faithfull.

8 And it came to paſſe when he had been there a long time, that Abimelech king of the Philiſtines looked out at a window, and ſaw, and behold, Iſaac *was* [e] ſporting with Rebekah his wife.

[e] Or, ſhewing ſome familiar ſigne of love, whereby it might be known that ſhe was his wife.

9 And Abimelech called Iſaac, and ſaid, Behold, of a ſurety ſhe *is* thy wife: and how ſaidſt thou, She *is* my ſiſter? And Iſaac ſaid unto him, Becauſe I ſaid, Leſt I die for her.

10 And Abimelech ſaid, What *is* this thou haſt done unto us? one of the people might lightly have lien with thy wife, and thou ſhouldeſt have brought [f] guiltines upon us.

[f] In all ages men were perſwaded that Gods vengeance ſhoud light upon wedlock-breakers.

11 And Abimelech charged all *his* people, ſaying, He that toucheth this man or his wife, ſhall ſurely be put to death.

12 Then

22

12 Then Iſaac ſowed in that land, and received in the ſame yeare an ‡ hundred fold, and the LORD bleſſed him.

13 And the man waxed great, and ‡ went forward, and grew untill he became very great:

14 For he had poſſeſſion of flocks, and poſſeſſion of herds, and great ſtore of ſervants. And the Philiſtines [g] envied him.

15 For all the wells which his fathers ſervants had digged in the dayes of Abraham his father, the Philiſtines had ſtopped them, and filled them with earth.

16 And Abimelech ſaid unto Iſaac, Go from us: for thou art much mightier than we.

17 ¶ And Iſaac departed thence, and pitched his tent in the [h] valley of Gerar, and dwelt there.

18 And Iſaac digged again the wells of water, which they had digged in the dayes of Abraham his father; for the Philiſtines had ſtopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Iſaacs ſervants digged in the valley, and found there a well of † ſpringing water.

20 And the herdmen of Gerar did ſtrive with Iſaacs herdmen, ſaying, The water *is* ours: and he called the name of the well ‡ Eſek, becauſe they ſtrove with him.

21 And they digged another well, and ſtrove for that alſo: and he called the name of it ‡ Sitnah.

22 And he removed from thence, and digged another well; and for that they ſtrove not: and he called the name of it ‡ Rehoboth; and he ſaid, For now the LORD hath made room for us, and we ſhall be fruitfull in the land.

23 And he went up from thence to Beer-ſheba.

24 And the LORD appeared unto him the ſame night, and ſaid, I *am* the God [i] of Abraham thy father: fear not, for I *am* with thee, and will bleſſe thee, and multiply thy ſeed for my ſervant Abrahams ſake.

25 And he builded an [k] altar there, and called upon the name of the LORD, and pitched his tent there: and there Iſaacs ſervants digged a well.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Iſaac ſaid unto them; Wherefore come ye to me, ſeeing ye hate me, and have ſent me away from you?

28 And they ſaid, We ſaw certainly that the LORD was with thee: and we ſaid, Let there be now an oath betwixt us; *even* betwixt us and thee, and let us make a covenant with thee;

29 [l] That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have ſent thee away in peace: thou *art* now the bleſſed of the LORD.

‡ Or, *an hundred meaſures.*

Hebr. *he went forth going and increaſing.*

[g] The malicious envie alwayes the graces of God in others.

[h] The Hebrew word ſignifyeth a flood, or valley, where water at any time runneth.

† Hebr. *living.*

‡ Or, *contention, ſtriſe.*

‡ Or, *hatred.*

‡ Or, *largeneſſe, room.*

[i] God aſſureth Iſaac againſt all fear by rehearſing the promiſe made to Abraham.

[k] To ſignifie that he would ſerve none other God, but the God of his father Abraham.

[l] The Hebrews in ſwearing begin commonly with If, and underſtand the reſt: that is, that God ſhall puniſh him that breaketh the oath: here the wicked ſhew that they are afraid leſt that come to them which they would doe to other.

30 And he made them a feaſt, and they did eat and drink.

31 And they roſe up betimes in the morning, and ſware one to another: and Iſaac ſent them away, and they departed from him in peace.

32 And it came to paſſe the ſame day, that Iſaacs ſervants came, and told him concerning the well which they had digged, and ſaid unto him, We have found water.

33 And he called it ‡ Shebah: therefore the name of the city *is* ‡ Beer-ſheba unto this day.

34 ¶ And Eſau was fourty yeares old when he took to wife Judith the daughter of Beeri the Hittite, and Baſhemath the daughter of Elon the Hittite:

35 Which * were ‡ a grief of minde unto Iſaac and to Rebekah.

CHAP. XXVII.

1 Iſaac ſendeth Eſau for veniſon. 6 Rebekah inſtructeth Jacob to obtain the bleſſing. 15 Jacob under the perſon of Eſau obtaineth it. 33 Eſau bringeth veniſon. 30 Iſaac trembleth. 34 Eſau complaineth, and by importunity obtaineth a bleſſing. 41 He threatneth Jacob. 42 Rebekah diſappointeth it.

AND it came to paſſe that when Iſaac was old, and his eyes were dimme, ſo that he could not ſee, he called Eſau his eldeſt ſonne, and ſaid unto him, My ſonne: And he ſaid unto him, † Behold, *here am* I.

2 And he ſaid, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and † take me *ſome* veniſon;

4 And make me ſavoury meat, ſuch as I love, and bring *it* to me, that I may eat; that my [a] ſoul may bleſſe thee before I die.

5 And Rebekah heard when Iſaac ſpake to Eſau his ſonne: And Eſau went to the field to hunt *for* veniſon, *and* to bring *it*.

6 ¶ And Rebekah ſpake unto Jacob her ſonne, ſaying, Behold, I heard thy father ſpeak unto Eſau thy brother, ſaying,

7 Bring me veniſon, and make me ſavoury meat, that I may eat, and bleſſe thee before the LORD before my death.

8 Now therefore my ſon, obey my voice, according to that which I command thee.

9 [b] Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them ſavoury meat for thy father, ſuch as he loveth.

10 And thou ſhalt bring *it* to thy father, that he may eat, and that he may bleſſe thee before his death.

11 And Jacob ſaid to Rebekah his mother, Behold, Eſau my brother *is* a hairy man, and I *am* a ſmooth man.

12 My father peradventure will feel me, and I ſhall ſeem † to him as a ‡ deceiver; and I ſhall bring a curſe upon me, and not a bleſſing.

13 And his mother ſaid unto him, ‡ [c] Upon me

‡ Or, *oath.*

‡ Or, *the well of the oath.*

* Chap. 27, 46.

‡ Or, *diſobedient and rebellious.*

† Hebr. *Lo, I.*

† Hebr. *hunt.*

[a] The carnall affection, which he bare to his ſonne, made him forget that which God ſpake to his wife, *Chap.* 25, 23.

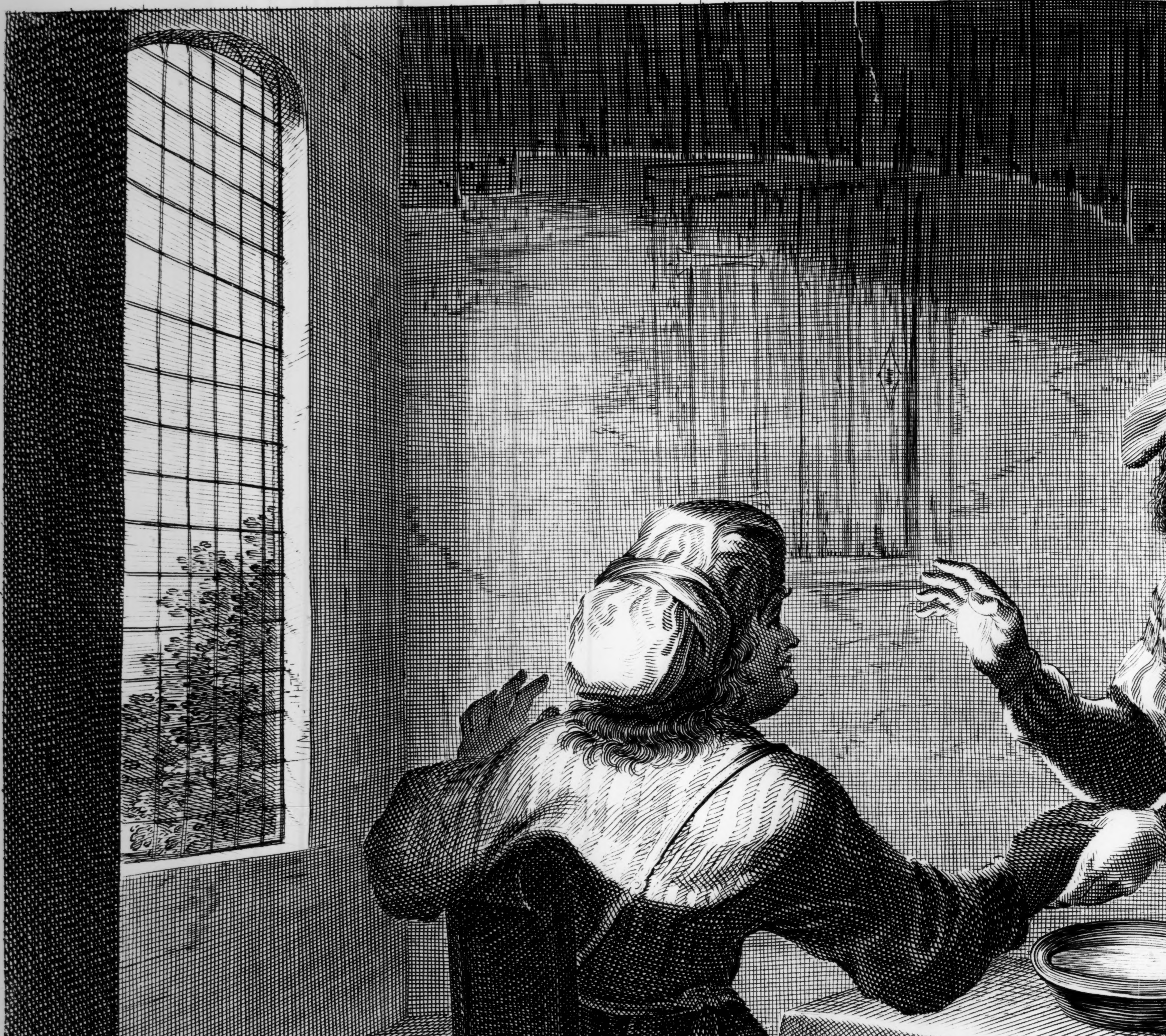
[b] This ſubtiltie is blame worthy, becauſe ſhe ſhould have taried till God had performed his promiſe.

† Hebr. *before his eyes.*

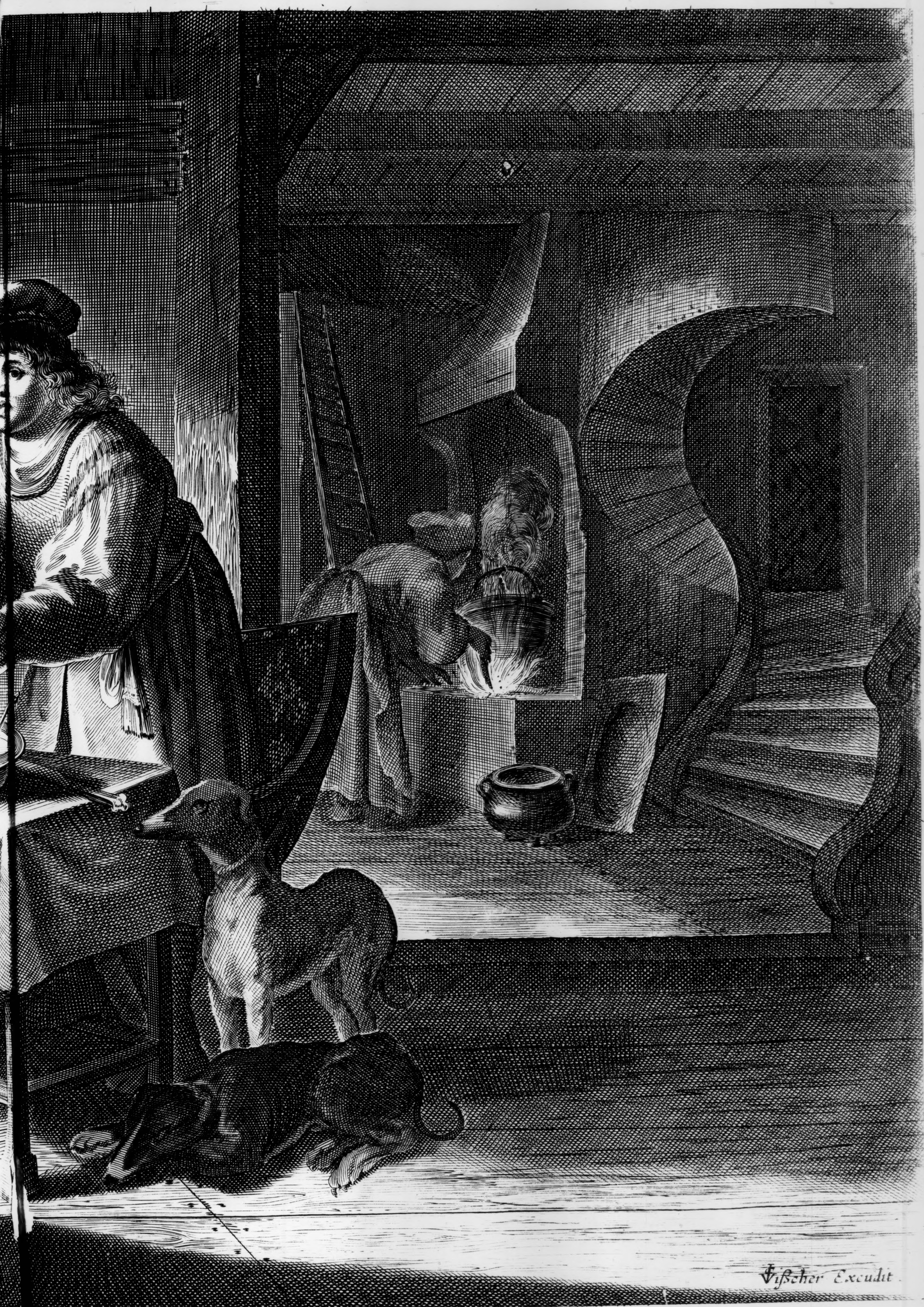
‡ Or, *as though I would deceive him.*

‡ Or, *I will take the danger on me.*

[c] The aſſurance of Gods decree made her bold.



Suscipit en Esau rubicundam a fratre po



Viſscher Excudit

POLENTAM, CUI PRIMOGENITI TRADIT HABERE DECUS.

me *be* thy curſe, my ſonne: onely obey my voice, and go fetch me *them.*

14 And he went, and fetched, and brought *them* to his mother: and his mother made ſavoury meat, ſuch as his father loved.

15 And Rebekah took goodly raiment of her eldeſt ſonne Eſau, which *were* with her in the houſe, and put them upon Jacob her younger ſonne:

16 And ſhe put the ſkinnes of the kids of the goats upon his hands, and upon the ſmooth of his neck.

17 And ſhe gave the ſavoury meat, and the bread which ſhe had prepared, into the hand of her ſonne Jacob.

18 ¶ And he came unto his father, and ſaid, My father: And he ſaid, Here *am* I; who *art* thou, my ſonne?

19 And Jacob ſaid unto his father, [d] I *am* Eſau thy firſt-born; I have done according as thou badeſt me: ariſe, I pray thee, ſit and eat of my veniſon, that thy ſoul may bleſſe me.

[d] Although Jacob was aſſured of this bleſſing by faith: yet he did evil to ſeek it by lies, and the more becauſe he abuſeth Gods name thereunto.

20 And Iſaac ſaid unto his ſonne, How *is it* that thou haſt found it ſo quickly, my ſonne? And he ſaid, Becauſe the LORD thy God brought *it* to me.

21 And Iſaac ſaid unto Jacob, Come near, I pray thee, that I may feel thee, my ſonne, whether thou *be* my very ſonne Eſau, or not.

22 And Jacob went neare unto Iſaac his father: and he felt him, and ſaid, The [e] voice *is* Jacobs voice, but the hands *are* the hands of Eſau.

[e] This declareth that he ſuſpected ſome thing, yet God would not have his decree altered.

23 And he diſcerned him not, becauſe his hands were hairy, as his brother Eſaus hands, So he bleſſed him.

24 And he ſaid, *Art* thou my very ſonne Eſau? And he ſaid, I *am.*

25 And he ſaid, Bring *it* neare to me, and I will eat of my ſonnes veniſon, that my ſoul may bleſſe thee: and he brought *it* neare to him, and he did eat: and he brought him wine, and he drank.

26 And his father Iſaac ſaid unto him, Come neare now, and kiſſe me, my ſonne.

27 And he came neare, and kiſſed him: and he ſmelled the ſmell of his raiment, and bleſſed him, and ſaid, See, the ſmell of my ſonne *is* as the ſmell of a field, which the LORD hath bleſſed.

28 Therefore * God give thee of the dew of heaven, and the fatneſſe of the earth, and plenty of corn and wine.

* *Hebr.* 11, 20.

29 Let people ſerve thee, and nations bowe down to thee: be lord over thy brethren, and let thy mothers ſonnes bowe down to thee: Curſed *be* every one that curſeth thee, and bleſſed *be* he that bleſſeth thee.

30 ¶ And it came to paſſe, aſſoon as Iſaac had made an end of bleſſing Jacob, and Jacob was yet ſcarce gone out from the preſence of Iſaac his father, that Eſau his brother came in from his hunting.

31 And he alſo had made ſavoury meat, and brought it unto his father; and ſaid unto his father, Let my father ariſe, and eat of his ſonnes veniſon, that thy ſoul may bleſſe me.

32 And Iſaac his father ſaid unto him, Who *art* thou? And he ſaid, I *am* thy ſonne, thy firſt-born Eſau.

33 And Iſaac [f] trembled very exceedingly, and ſaid, Who, where *is* he that hath taken veniſon, and brought *it* me, and I have eaten of all before thou cameſt, and have bleſſed him? yea *and* he ſhall be bleſſed.

[f] In perceiving his errour, by appointing his heir againſt Gods ſentence pronounced before.

34 And when Eſau heard the words of his father, he cried with a great and exceeding bitter crie, and ſaid unto his father, Bleſſe me, even me alſo, O my father.

35 And he ſaid, Thy brother came with ſubtilty, and hath taken away thy bleſſing.

36 And he ſaid, Is not he rightly named [g] Jacob? for he hath ſupplanted me theſe two times: he took away my birthright; and behold, now he hath taken away my bleſſing: and he ſaid, Haſt thou not reſerved a bleſſing for me?

[g] In *Chap.* 25. he was ſo called becauſe he held his brother by the heel, as though he would overthrow him: and therefore he is here called an overthrower or deceiver.

37 And Iſaac anſwered and ſaid unto Eſau, Behold, I have made him [h] thy lord, and all his brethren have I given to him for ſervants; and with corn and wine have I ſuſtained him: and what ſhall I do now unto thee my ſonne?

[h] For Iſaac did this as he was the miniſter and Prophet of God.

38 And Eſau ſaid unto his father, Haſt thou but one bleſſing, my father? bleſſe me, ‡ *even* me alſo, O my father. And Eſau lift up his voice, * and wept.

‡ Or, *I am alſo (thy ſonne.)*
* *Heb.* 12, 17.

39 And Iſaac his father anſwered, and ſaid unto him, Behold, thy dwelling ſhall be the fatneſſe of the earth, and of the dew of heaven from above.

40 And [i] by thy ſword ſhalt thou live, and ſhalt [k] ſerve thy brother: and it ſhall come to paſſe when thou ſhalt have the dominion, that thou ſhalt break his yoke from off thy neck.

[i] Becauſe thine enemies ſhall be round about thee.
[k] Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie.

41 ¶ And Eſau hated Jacob, becauſe of the bleſſing wherewith his father bleſſed him: and Eſau ſaid in his heart, * The dayes of mourning for my father are at hand, [l] then will I ſlay my brother Jacob.

* *Obad.* 1, 10.

[l] Hypocrites onely abſtain from doing evil for fear of men.

42 And theſe words of Eſau her elder ſonne were told to Rebekah: And ſhe ſent and called Jacob her younger ſonne, and ſaid unto him, Behold, thy brother Eſau, as touching thee, doth [m] comfort himſelf, *purpoſing* to kill thee.

[m] He hath good hope to recover his birth-right by killing thee.

43 Now therefore, my ſonne, obey my voice: and ariſe, flee thou to Laban my brother, to Haran,

44 And tarrie with him a few dayes, untill thy brothers furie turn away;

45 Untill thy brothers anger turn away from thee, and he forget *that* which thou haſt done to him: then I will ſend, and fetch thee from thence. Why ſhould I be [n] deprived alſo of you both in one day?

[n] For the wicked ſonne will kill the godly and the plague of God will afterward light on the wicked ſon.

46 And Rebekah ſaid to Iſaac, * I am weary of my life, becauſe of the [o] daughters of Heth: if Jacob take a wife of the daughters of

* *Chap.* 26, 35.
[o] Which were Eſaus wives.

24

of Heth, ſuch as theſe *which are* of the daughters of the land, [p] what good ſhall my life do me?

[p] Hereby ſhee perſwaded Iſaac to agree to Iacobs departing.

Chap. XXVIII.

1 Iſaac bleſſeth Iacob, aud ſendeth him to Padan-aram, 9 Eſau marrieth Mahalath the daughter of Ishmael. 12 The viſion of Iacobs ladder. 18 The ſtone of Beth-el. 20 Iacobs vow.

AND Iſaac called Jacob, and [a] bleſſed him, and charged him, and ſaid unto him, Thou ſhalt not take a wife of the daughters of Canaan.

2 * Ariſe, go to * Padan-aram, to the houſe of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother.

[a] This ſecond bleſſing was to confirm Iacobs faith, leſt he ſhould think that his father had given it without Gods motion.
* *Hoſe.* 12, 12.
* *Chap.* 24, 10.

3 And God ‡ Almightie bleſſe thee, and make thee fruitfull, and multiply thee, that thou mayeſt be a multitude of people:

‡ Or, *all-ſufficient.*

4 And give thee the bleſſing of Abraham, to thee, and to thy ſeed with thee; that thou mayeſt inherit the land wherein thou art a [b] ſtranger, which God gave unto Abraham.

[b] The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould lift up their eyes to the heavens where they ſhould have a ſure dwelling.

5 And Iſaac ſent away Jacob, and he went to Padan-aram unto Laban, ſonne of Bethuel the Syrian, the brother of Rebekah, Jacobs and Eſaus mother.

6 ¶ When Eſau ſaw that Iſaac had bleſſed Jacob, and ſent him away to Padan-aram, to take him a wife from thence; and that as he bleſſed him, he gave him a charge, ſaying, Thou ſhalt not take a wife of the daughters of Canaan:

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Eſau ſeeing that the daughters of Canaan pleaſed not Iſaac his father:

9 Then went Eſau unto Iſhmael, and took ‡ unto the wives which he had, Mahalath the daughter of [c] Iſhmael Abrahams ſonne, the ſiſter of Nebajoth, to be his wife.

‡ Or, *beſides his wives.*

[c] Thinking hereby to have reconciled himſelfe to his father: but all in vaine, for he taketh not away the cauſe of the evill.

10 ¶ And Jacob went out from Beer-ſheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becauſe the ſunne was ſet: and he took of the ſtones of that place, and put *them for* his pillows, and lay down in that place to ſleep.

12 And he dreamed, and behold a [d] ladder ſet upon the earth, and the top of it reached to heaven: and behold, the angels of God aſcending and deſcending on it.

[d] Chriſt is the ladder whereby God and man are joyned together, and by whom the Angels miniſter unto us: all graces by him are given unto us, and wee by him aſcend into heaven.
* *Chap.* 35, 1. *and* 48, 3.

13 * And behold, the Lord ſtood above it, and ſaid, I *am* the Lord God of Abraham thy father, and the God of Iſaac: the land whereon thou lieſt, to thee [e] will I give it, and to thy ſeed.

[e] Hee felt the force of this promiſe onely by faith: for all his life time he was but a ſtranger in this land.

14 And thy ſeed ſhall be as the duſt of the earth; and thou ſhalt ſpread abroad to the * weſt, and to the eaſt, and to the north, and to the ſouth: and in thee and in thy ſeed ſhall all the * families of the earth be bleſſed.

* *Deut.* 12. 20. *and* 19, 14.
* *Chap.* 12, 3. *and* 18, 18. *and* 22, 18. *and* 26, 4.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goeſt, and will bring thee again into this land: for I will not leave thee, untill I have done *that* which I have ſpoken to thee of.

16 ¶ And Jacob awaked out of his ſleep, and he ſaid, Surely the Lord is in this place, and I knew *it* not.

17 And he was [f] afraid, and ſaid, How dreadfull *is* this place! this *is* none other but the houſe of God, and this *is* the gate of heaven.

[f] He was touched with a godly feare and reverence.

18 And Jacob roſe up early in the morning, and took the ſtone that he had put *for* his pillows, and [g] ſet it up *for* * a pillar, and poured oyl upon the top of it.

[g] To be a remembrance only of the viſion ſhewed unto him.
* *Chap.* 31, 13.

19 And he called the name of that place ‡ Beth-el, but the name of that citie *was called* Luz at the firſt.

‡ Or, *houſe of God.*

¶ 20 And Jacob vowed a vow, ſaying, If [h] God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

21 So that I come again to my fathers houſe in peace: then ſhall the Lord be my God.

[h] He bindeth not God under this condition, but acknowledgeth his infirmity, and promiſeth to be thankfull.

22 And this ſtone which I have ſet *for* a pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give the tenth unto thee.

Chap. XXIX.

1 Iacob cometh to the well of Haran. He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Iacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth alſo Rachel, and ſerveth for her ſeven yeares more. 32 Leah beareth Reuben. 33 Simeon. 34 Levi, 35 and Iudah.

THen Jacob † went on his journey, and came into the land of the † people of the eaſt.

† Hebr. *lift up his feet.*

† Hebr. *children.*

2 And he looked, and behold, a well in the field, [a] and lo, there *were* three flocks of ſheep lying by it; for out of that well they watered the flocks: and a great ſtone *was* upon the wells mouth.

[a] Thus he was directed by the only providence of God, who brought him alſo to Labans houſe.

3 And thither were all the flocks gathered: and they rolled the ſtone from the wells mouth, and watered the ſheep, and put the ſtone again upon the wells mouth in his place.

4 And Jacob ſaid unto them, My [b] brethren, whence *be* ye? And they ſaid, Of Haran *are* we.

[b] It ſeemeth that in thoſe dayes the cuſtome was to call even ſtrangers brethren.

5 And he ſaid unto them, Know ye Laban the ſonne of Nahor? And they ſaid, We know *him.*

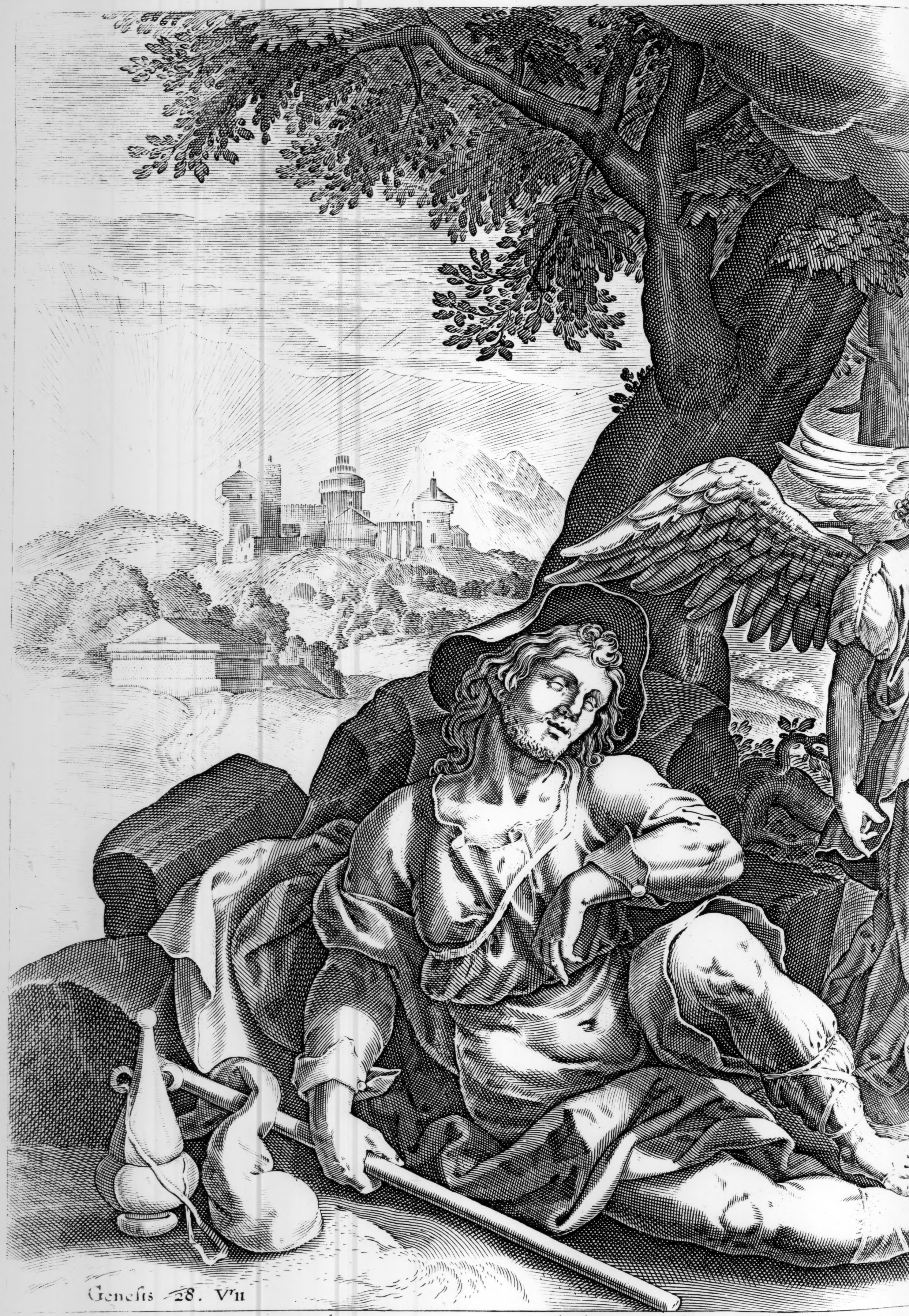
6 And he ſaid unto them, [c] *Is* he well? And they ſaid, *He is* well: and behold, Rachel his daughter cometh with the ſheep.

[c] Or, is he in peace? by the which word the Hebrewes ſignifie all proſperitie.

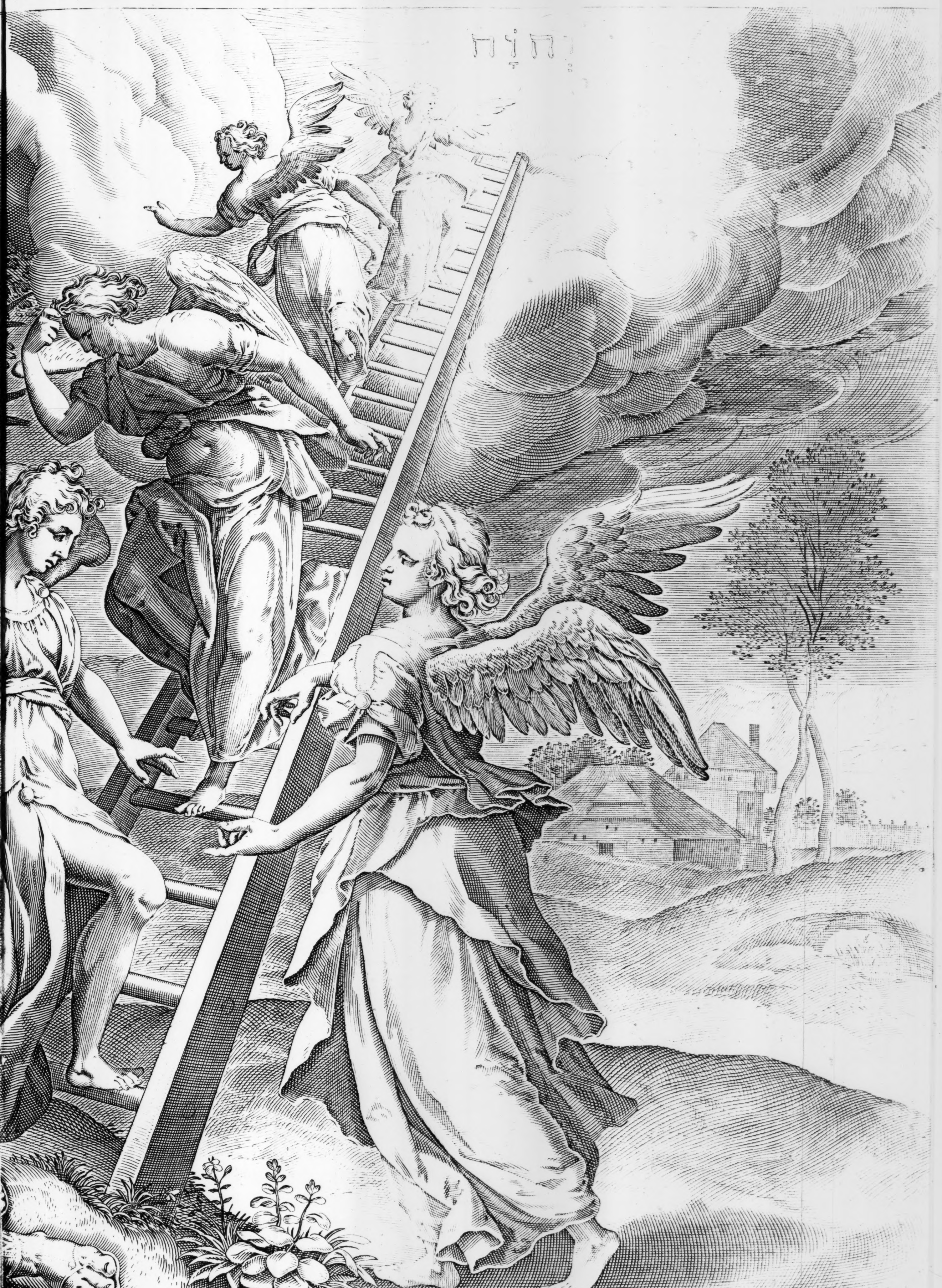
7 And he ſaid, Lo, *it is* yet high day, neither *is it* time that the cattel ſhould be gathered together: water ye the ſheep, and go *and* feed *them.*

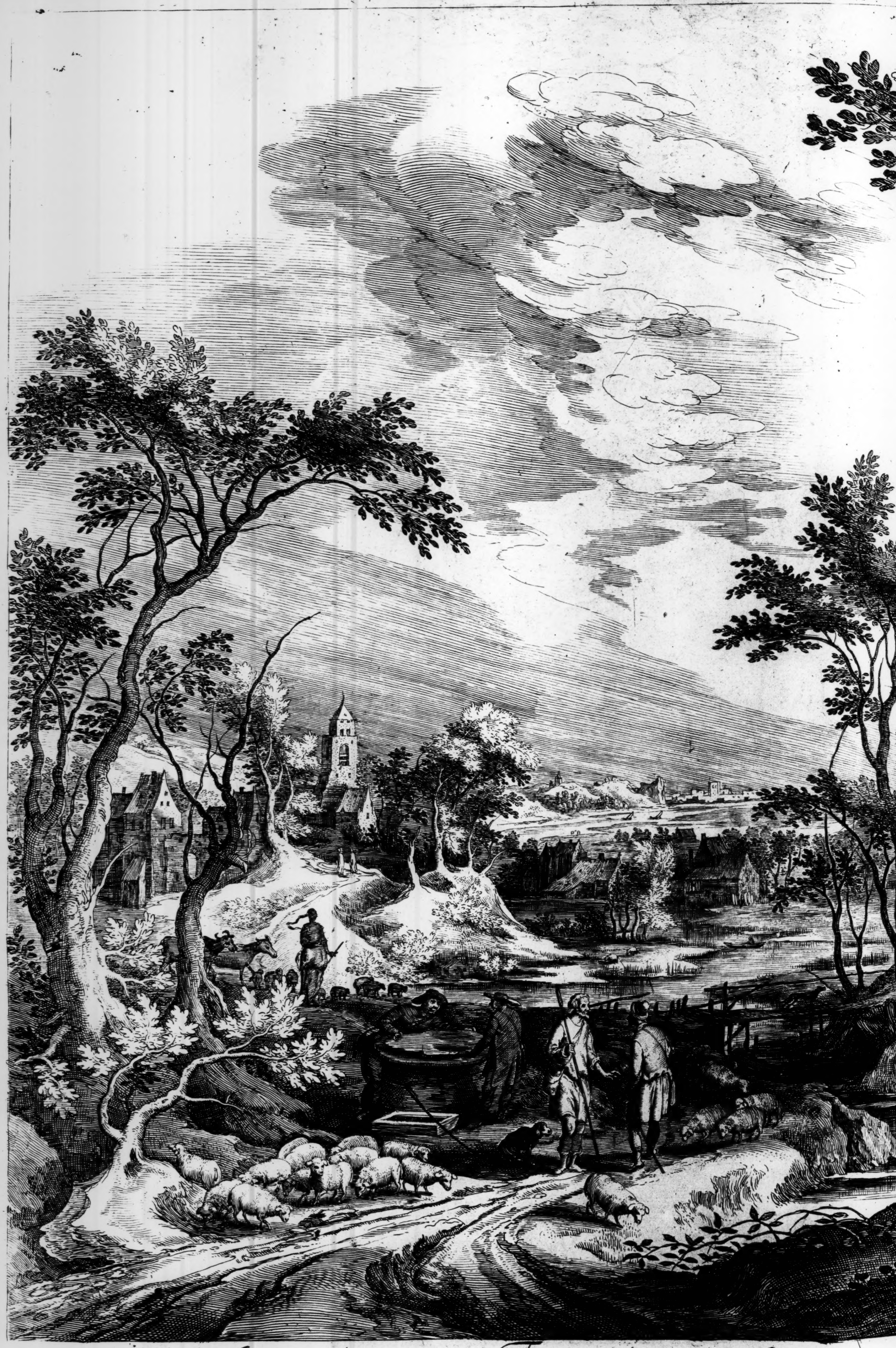
8 And they ſaid, We cannot, untill all the flocks be gathered together, and *till* they roll the ſtone from the wells mouth; then we water the ſheep.

9 ¶ And while he yet ſpake with them, Rachel came with her fathers ſheep: for ſhe kept them.

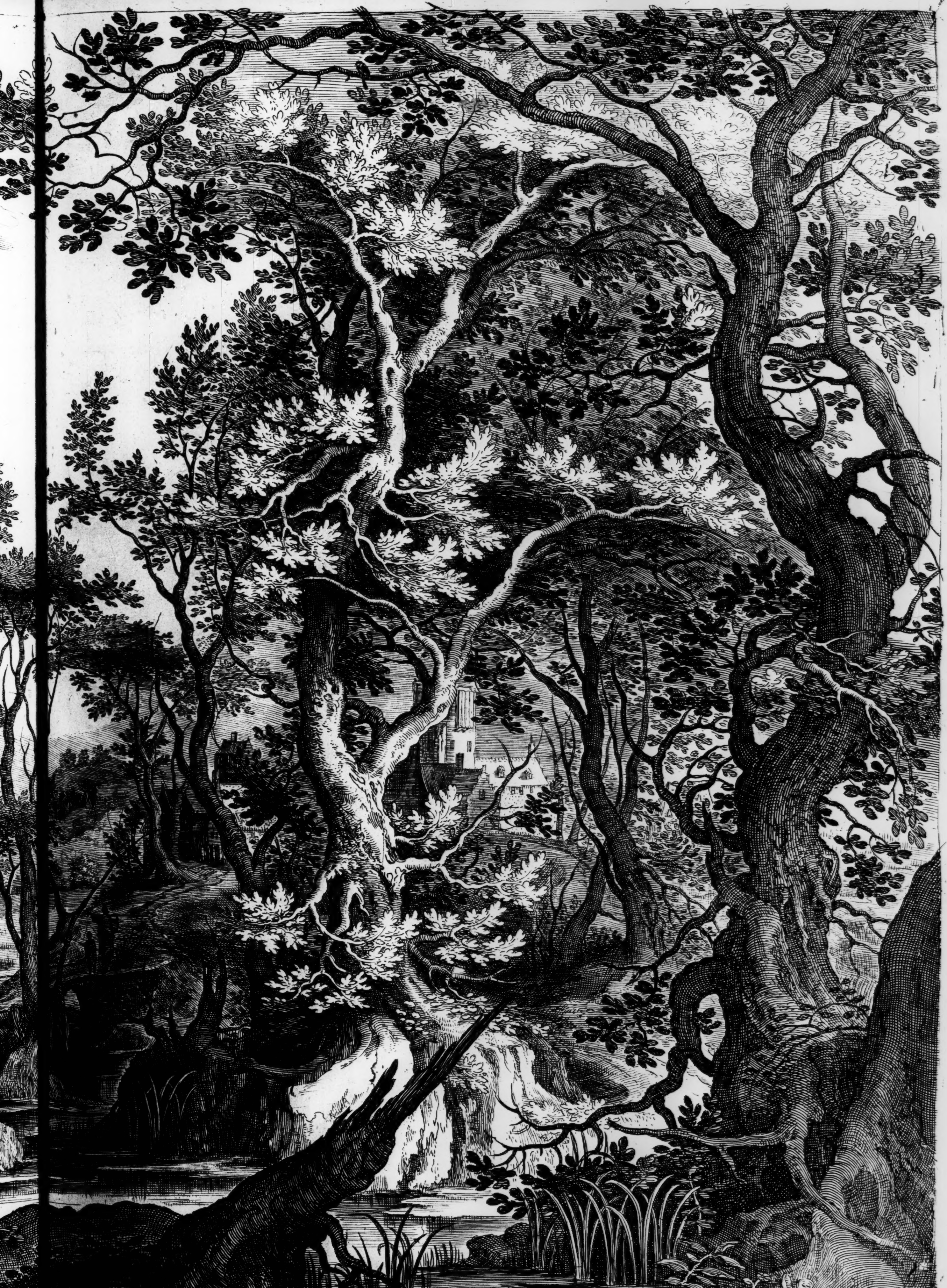


Geneſis 28. V^{r}11

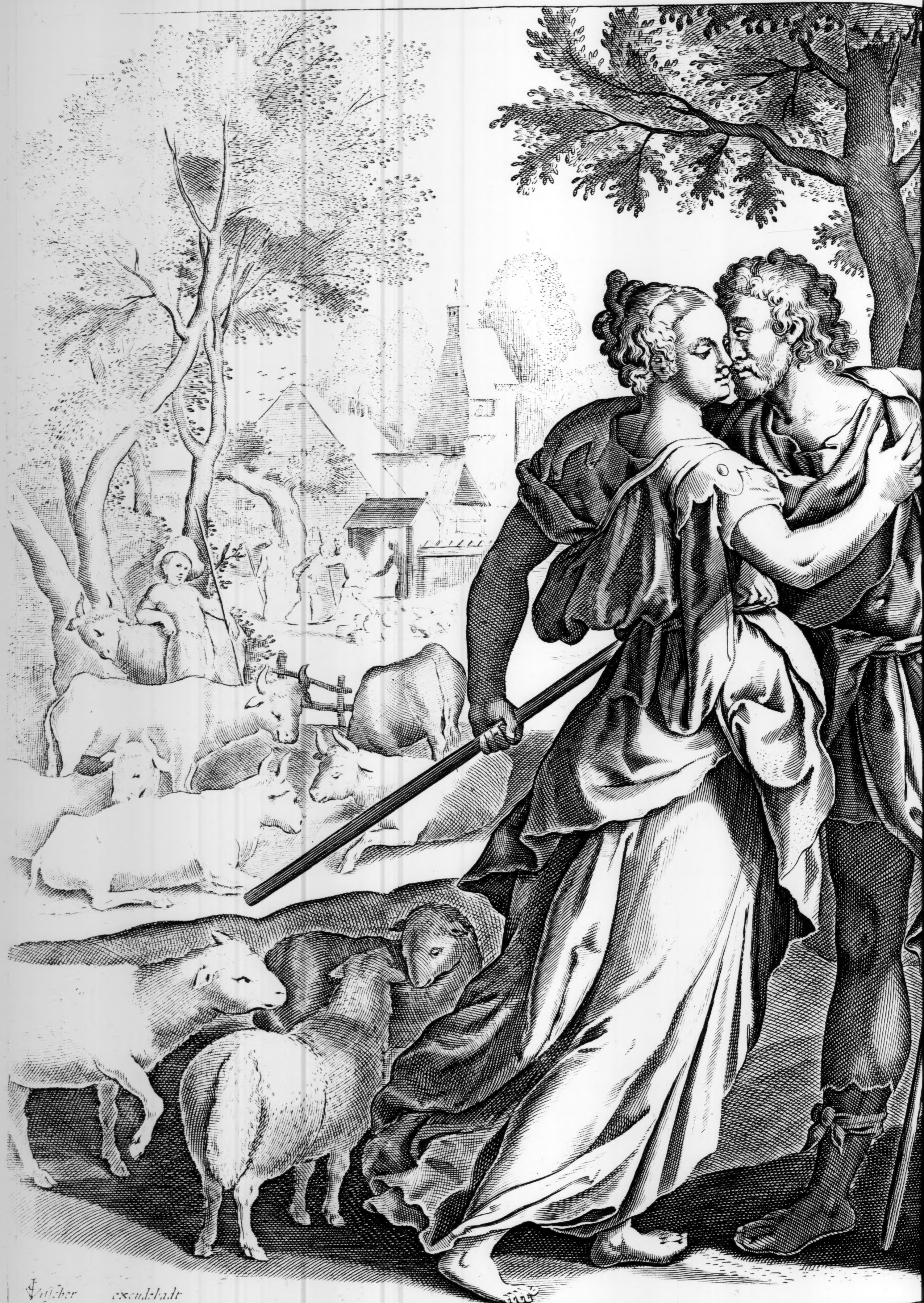

יְהֹוָה
Visscher Excudit



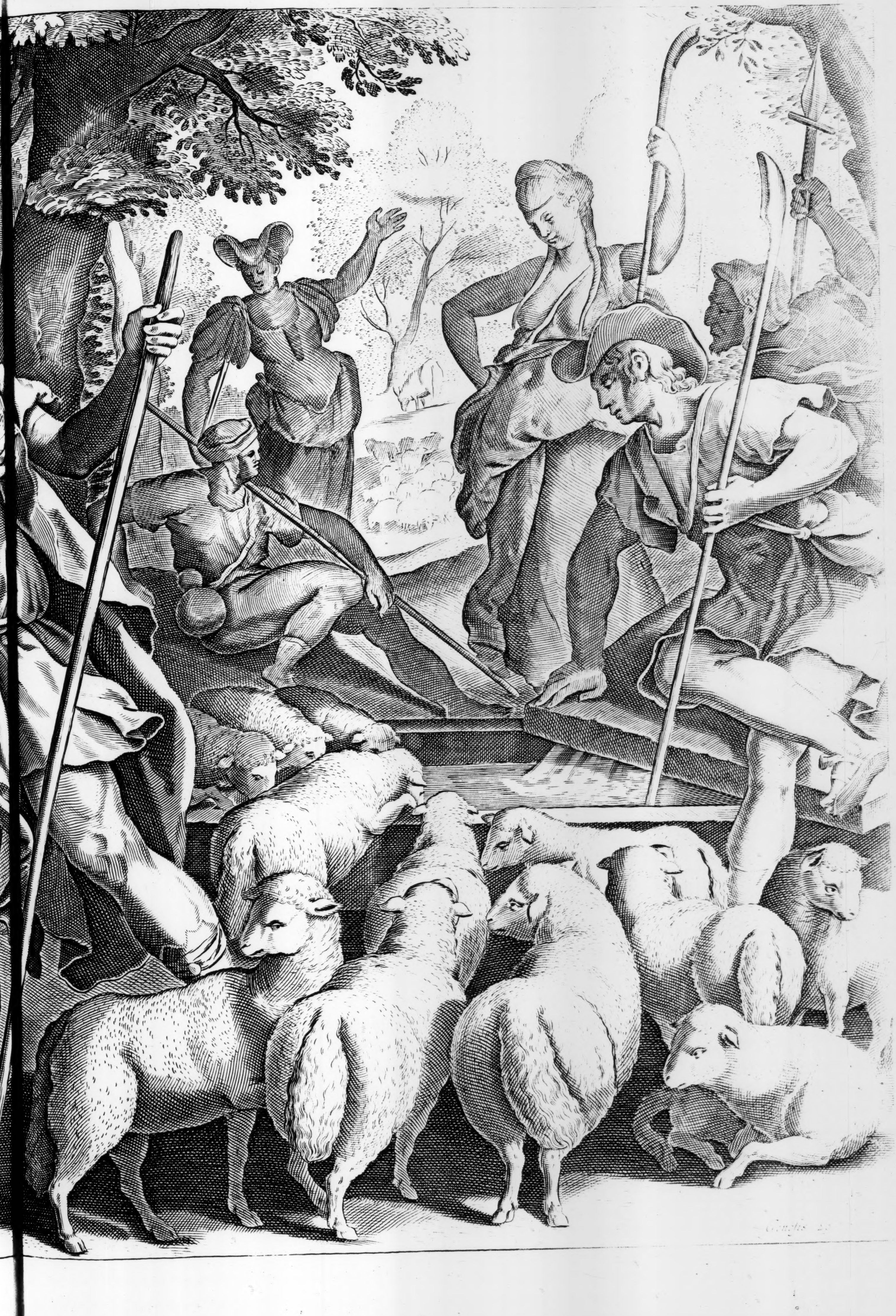
G de hondecutre Inuentor, (Finibus ex patrijs profugo Venit



obu Rachel Cognato figens oſcula grata ſuo. Gene 29 Joannes londerſelius Schulp Viſſcher ex.



CJVisscher excudebat


Genesis 29

10 And it came to paſſe, when Jacob ſaw Rachel the daughter of Laban his mothers brother, and the ſheep of Laban his mothers brother; that Jacob went neare, and rolled the ſtone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jacob kiſſed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs ſonne: and ſhe ran and told her father.

13 And it came to paſſe, when Laban heard the † tidings of Jacob his ſiſters ſonne, that he ran to meet him, and embraced him, and kiſſed him, and brought him to his houſe: and he told Laban [d] all theſe things.

14 And Laban ſaid to him, Surely thou *art* my [e] bone and my fleſh: and he abode with him † the ſpace of a moneth.

15 ¶ And Laban ſaid unto Jacob, Becauſe thou *art* my brother, ſhouldeſt thou therefore ſerve me for nought? tell me, what *ſhall* thy wages *be*?

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautifull and well-favoured.

18 And Jacob loved Rachel, and ſaid, I will ſerve thee ſeven yeares for Rachel thy younger daughter.

19 And Laban ſaid, *It is* better that I give her to thee, than that I ſhould give her to another man: abide with me.

20 And Jacob ſerved ſeven yeares for Rachel; and they ſeemed unto him *but* a [f] few dayes, for the love he had to her.

21 ¶ And Jacob ſaid unto Laban, Give *me* my wife (for my dayes are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feaſt.

23 And it came to paſſe in the [g] evening, that he took Leah his daughter, and brought to him; and he went in unto her.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an handmaid.

25 And it came to paſſe, that in the morning, behold it *was* Leah: and he ſaid to Laban, What *is* this thou haſt done unto me? did not I ſerve with thee for Rachel? Wherefore then haſt thou beguiled me?

26 And Laban ſaid, It [h] muſt not be ſo done in our † countrey, to give the younger before the firſt-born.

27 Fulfill her week, and we will give thee this alſo, for the ſervice which thou ſhalt ſerve with me yet ſeven other yeares.

28 And Jacob did ſo, and fulfilled her week: and he gave him Rachel his daughter to wife alſo.

29 And Laban gave to Rachel his daughter Bilhah his handmaid, to be her maid.

30 And he went in alſo unto Rachel, and he loved alſo Rachel more than Leah, and ſerved with him yet ſeven other yeares.

31 ¶ And when the LORD ſaw that Leah *was* hated, he opened her [i] wombe: but Rachel *was* barren.

32 And Leah conceived and bare a ſonne, and ſhe called his name “ Reuben: for ſhe ſaid, Surely the [b] LORD hath looked upon my affliction; now therefore my husband will [l] love me.

33 And ſhe conceived again, and bare a ſon; and ſaid, Becauſe the LORD hath heard that I *was* hated, he hath therefore given me this *ſonne* alſo: and ſhe called his name “ Simeon.

34 And ſhe conceived again, and bare a ſonne; and ſaid, Now this time will my huſband be joyned unto me, becauſe I have born him three ſonnes: therefore was his name called “ Levi.

35 And ſhe conceived again, and bare a ſonne; and ſhe ſaid, Now will I praiſe the LORD: therefore ſhe called his name * “ Judah, and † left bearing.

CHAP. XXX.

1 Rachel in grief for her barrenneſſe giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Aſher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Iſſachar, Zebulun, and Dinah. 22 Rachel beareth Joſeph. 25 Jacob deſireth to depart. 27 Laban ſtayeth him on a new covenant: 37 Jacobs policie, whereby he became rich.

AND when Rachel ſaw that ſhe bare Jacob no children, Rachel envied her ſiſter; and ſaid unto Jacob, Give me children, or els I die.

2 And Jacobs anger was kindled againſt Rachel; and he ſaid, *Am* I in [a] Gods ſtead, who hath withheld from thee the fruit of the wombe?

3 And ſhe ſaid, Behold my maid Bilhah, go in unto her; and ſhe ſhall bear upon my [b] knees, that I may alſo have children by her.

4 And ſhe gave him Bilhah her handmaid to wife: and Jacob went in unto her.

5 And Bilhah conceived, and bare Jacob a ſonne.

6 And Rachel ſaid, God hath judged me, and hath alſo heard my voice, and hath given me a ſonne: therefore called ſhe his name “ Dan.

7 And Bilhah Rachels maid conceived again, and bare Jacob a ſecond ſonne.

8 And Rachel ſaid, With † great [c] wreſtlings have I wreſtled with my ſiſter, and I have prevailed: and ſhe called his name “ * Naphtali.

9 When Leah ſaw that ſhe had left bearing, ſhe took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maid bare Jacob a ſonne.

11 And Leah ſaid, [d] A troup cometh: and ſhe called his name “ Gad.

12 And Zilpah Leahs maid bare Jacob a ſecond ſonne.

13 And Leah ſaid, † Happy am I, for the daughters will call me bleſſed: and ſhe called his name “ Aſher.

14 ¶ And Reuben went in the dayes of wheat-harveſt, and found [e] mandrakes in the

---

† Heb. *bearing*.

[d] That is, the cauſe why he departed from his fathers houſe, and what he ſaw in the way.

[e] That is, of my bloud and kinred.

† Hebr. *moneth of dayes*.

[f] Meaning, after that the yeares were accompliſht.

[g] The cauſe why Jacob was deceived, was, that in old time the wife was covered with a vail, when ſhe was brought to her husband, in ſigne of chaſtitie and ſhamefaſtneſſe.

[h] He eſteemed more the profit that he had of Jacobs ſervice, than either his promiſe, or the manner of the countrey, though he alledged cuſtome for his excuſe.

† Hebr. *place*.

[i] This declareth that oft times they which are deſpiſed of men are favoured of God.

“ That is, *ſee a ſonne*.

[k] Hereby appeareth that ſhee had recourſe to God in her affliction.

[l] For children are a great cauſe of mutual love between man and wife.

“ That is, *hearing*.

“ That is, *joyned*.

* Matth. 1, 2.

“ That is, *praiſe*.

† Hebr. *ſtood from bearing*.

[a] It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

[b] I will receive her children on my lap, as though they were mine own.

“ That is, *judging*.

† Heb. *wreſtlings of God*.

[c] The arrogancie of mans nature appeareth, in that ſhe contemneth her ſiſter, after ſhe hath received this benefit of God to bear children.

“ That is, *my wreſtling*.

* Called Matth. 4, 13. *Nephthalim*.

[d] That is, God doth increaſe me with a multitude of children, for ſo Jacob doth expound this name Gad, Chap. 49, 19

“ That is, *a troup*, or *companie*.

† Heb. *in my happineſſe*.

“ That is, *happy*.

[e] Which is a kinde of herb whoſe root hath a certain likeneſſe of the figure of a man.

field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſonnes mandrakes.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my husband? and wouldeſt thou take away my ſonnes mandrakes alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſonnes mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſonnes mandrakes. And he lay with her that night.

17 And God hearkned unto Leah, and ſhe conceived, and bare Jacob the fift ſonne.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my [f] maiden to my husband: and ſhe called his name " Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixt ſonne.

20 And Leah ſaid, God hath endued me *with* a good dowrie; now will my husband dwell with me, becauſe I have born him ſix ſonnes: and ſhe called his name " * Zebulun.

21 And afterward ſhe bare a daughter, and called her name " Dinah.

22 ¶ And God remembred Rachel, and God hearkened to her, and opened her wombe.

23 And ſhe conceived and bare a ſonne; and ſaid, God hath taken away my [g] reproch:

24 And ſhe called his name " Joſeph; & ſaid, The LORD ſhall adde to me another ſonne.

25 ¶ And it came to paſſe, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my countrey.

26 Give *me* my wives and my children, for whom I have ſerved thee, aed let me go; for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarrie:* for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it*.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattel was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* † increaſed unto a multitude; and the LORD hath bleſſed thee † ſince my coming: and now when ſhall [h] I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſſe through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattel, and all the brown cattel among the ſheep, and the ſpotted & ſpeckled among the goats: [i] and *of ſuch* ſhall be my hire.

33 So ſhall my [k] righteouſneſſe anſwer for me † in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſonnes.

36 And he ſet three dayes journey betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks.

37 ¶ And Jacob [l] took him rods of green poplar, and of the haſel and cheſnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattel ring-ſtraked, ſpeckled, and ſpotted.

40 And Jacob did ſeparate the lambes, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves; and put them not unto Labans cattel.

41 And it came to paſſe whenſoever the [m] ſtronger cattel did conceive, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

42 But when the cattel were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs.

43 And the man increaſed exceedingly, and had much cattel, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

1 Jacob upon diſpleaſure departeth ſecretly. 19 Rachel ſtealeth her fathers images. 22 Laban purſueth after him, 26 and complaineth of the wrong. 34 Rachels policie to hide the images. 36 Jacobs complaint of Laban. 43 The covenant of Laban and Jacob at Galeed.

AND he heard the [a] words of Labans ſons, ſaying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him as † before.

3 And the LORD ſaid unto Jacob, Return, unto the land of thy fathers, and to thy kindred; and I will be with thee:

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your fathers countenance, that it *is* not toward me as before: but the [b] God of my father hath been with me.

[f] In ſtead of acknowledging her fault, ſhe boaſteth as if God had rewarded her therefore.

" That is, *an hire.*

" That is, *dwelling.*

* Called Matth. 4, 13, *Zabulon.*

" That is, *judgement.*

[g] Becauſe fruitfulneſſe came of Gods bleſſing, who ſaid, Increaſe and multiply: barrenneſſe was counted as a curſe.

" That is, *adding.*

† Hebr. *broken forth.*

† Hebr. *at my foot.*

[h] The order of nature requireth that every one provide for his own family.

[i] That which ſhall hereafter be thus ſpotted.

[k] God ſhall teſtifie for my righteous dealing by rewarding my labours.

† Hebr. *to morrow.*

[l] Jacob herein uſed no deceit, for it was Gods commandement as he declareth in the next chap. verſ. 9. and 11.

[m] As they which took the ram about September, and brought forth about March: ſo the feebler took the ram in March, and lambed in September.

[a] The children uttered in words that which the father diſſembled in heart, for the covetous think, that whatſoever they cannot ſnatch, is pluckt from them.

† Hebr. *as yeſterday and the day before.*

[b] The God whom my father worſhipped.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattel bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattel ring-ſtraked.

9 Thus [c] God hath taken away the cattel of your father, and given *them* to me.

[c] This declareth, that the thing, which Jacob did before, was by Gods commandement, and not through deceit.

10 And it came to paſſe at the time that the cattel conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the ‡ rammes which leaped upon the cattel *were* ring-ſtraked, ſpeckled, and griſled.

‡ Or, *he-goats.*

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rammes which leap upon the cattel *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doeth unto thee.

13 I [d] *am* the God of Beth-el, * where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

[d] This angel was Chriſt which appeared to Jacob in Bethel: and hereby appeareth he had taught his wives the fear of God: for he talketh as though they knew this thing.

* *Chap.* 28, 18.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe?

15 Are we not counted of him ſtrangers? for he hath [e] ſold us, and hath quite devoured alſo our money.

[e] For they were given to Jacob in recompenſe of his ſervice, which was a kinde of ſale.

16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſonnes and his wives upon camels.

18 And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the [f] † images that *were* her fathers.

[f] For ſo the word here ſignifieth, becauſe Laban calleth them gods, verſ. 30.

† Hebr. *teraphim.*

20 And Jacob ſtole away † unawares to Laban the Syrian, in that he told him not that he fled.

† Hebr. *the heart of Laban.*

21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven dayes journey; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob † either good or bad.

† Hebr. *from good to bad.*

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and † ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

† Hebr. *haſt ſtolen me.*

28 And haſt not ſuffered me to kiſſe my ſonnes and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the [g] God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

[g] He was an idolater, and therefore would not acknowledge the God of Jacob for his God.

30 And now *though* thou wouldeſt needs be gone, becauſe thou ſore longedſt after thy fathers houſe; *yet* wherefore haſt thou ſtolen my gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maid-ſervants tent; but he found *them* not. Then went he out of Leahs tent, and entred into Rachels tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban † ſearched all the tent, but found *them* not.

† Hebr. *felt.*

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtome of women *is* upon me: and he ſearched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſſe? what *is* my ſinne that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twentie yeares *have* I *been* with thee, thy ews and thy ſhe-goats have not caſt their young, and the rammes of thy flock have I not eaten:

39 That which was torn *of beaſts*, I brought not unto thee: I bare the loſſe of it; of * my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

* *Exod.* 22, 12.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twentie yeares in thy houſe: I ſerved thee fourteen yeares for thy

28 two daughters, and ſix yeares for thy cattel; and thou haſt changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [h] fear of Iſaac had been with me, ſurely thou hadſt ſent me away now empty: God hath ſeen mine affliction & the labour of my hands, and rebuked *thee* yeſternight.

43 ¶ And Laban anſwered, and ſaid unto Jacob, *Theſe* daughters *are* my daughters, and *theſe* children *are* my children, and *theſe* cattel *are* my cattel, and all that thou ſeeſt *is* mine: and what can I do this day unto theſe my daughters, or unto their children which they have born?

44 Now therefore [i] come thou, let us make a covenant, I and thou; and let it be for a witneſſe between me and thee.

45 And Jacob took a ſtone, and ſet it up *for* a pillar.

46 And Jacob ſaid unto his brethren, Gather ſtones: and they took ſtones, and made an heap; and they did eat there upon the heap.

47 And Laban called it ‡ Jegar-ſahadutha: but Jacob called it [k] Galeed.

48 And Laban ſaid, This heap *is* a witneſſe between me and thee this day. Therefore was the name of it called Galeed,

49 And ‡ Mizpah: for he ſaid, The LORD [l] watch between me and thee when we are ‡ abſent one from another.

50 If thou ſhalt afflict my daughters, or if thou ſhalt take *other* [m] wives beſides my daughters, no man *is* with us; See, God *is* witneſſe betwixt me and thee;

51 And Laban ſaid to Jacob, Behold this heap, and behold *this* pillar, which I have caſt betwixt me and thee;

52 This heap *be* witneſſe, and *this* pillar *be* witneſſe, that I will not paſſe over this heap to thee, and that thou ſhalt not paſſe over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of [n] Nahor, the God of their father, judge betwixt us. And Jacob ſware by the [o] fear of his father Iſaac.

54 Then Jacob offered ſacrifice upon the mount, and called his brethren to eat ‡ bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban roſe up, and kiſſed his ſonnes and his daughters, and [p] bleſſed them: and Laban departed, and returned unto his place.

CHAP. XXXII.

1 Jacobs viſion at Mahanaim. 3 His meſſage to Eſau. 6 He is afraid of Eſaus coming. 9 He prayeth for his deliverance. 13 He ſendeth a preſent to Eſau. 24 He wreſtleth with an angel at Peniel, where he is called Iſrael. 31 He halteth.

AND Jacob went on his way, and the * angels of God met him.

2 And when Jacob ſaw them, he ſaid [a] This *is* Gods hoſt: and he called the name of that place Mahanaim.

3 And Jacob ſent meſſengers before him to Eſau his brother, unto the land of Seir, the countrey of Edom.

4 And he commanded them, ſaying, Thus ſhall ye ſpeak unto my [b] lord Eſau; Thy ſervant Jacob ſaith thus, I have ſojourned with Laban, and ſtayed there untill now:

5 And I have oxen, and aſſes, flocks, and men-ſervants, and women-ſervants: and I have ſent to tell my lord, that I may finde grace in thy ſight,

6 ¶ And the meſſengers returned to Jacob, ſaying, We came to thy brother Eſau, and alſo he cometh to meet thee, and foure hundred men with him.

7 Then Jacob was [c] greatly afraid, and diſtreſſed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

8 And ſaid, If Eſau come to the one company and ſmite it, then the other company which is left ſhall eſcape.

9 ¶ And Jacob ſaid, O God of my father Abraham, and God of my father Iſaac, the LORD which ſaidſt unto me, * Return unto thy countrey, and to thy kindred, and I will deal well with thee:

10 † I am not worthy of the leaſt of all the mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant; for with my [d] ſtaff I paſſed over this Jordan, and now I am become two bands.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Eſau: for I fear him, leſt he will come and ſmite me, *and* the [e] mother with the children.

12 And thou ſaidſt, I will ſurely do thee good, and make thy ſeed as the ſand of the ſea, which cannot be numbred for multitude.

13 ¶ And he lodged there that ſame night; and took of that which came to his hand, a [f] preſent for Eſau his brother,

14 Two hundred ſhe-goats and twenty he-goats, two hundred ews and twenty rammes,

15 Thirty milch camels with their colts, fourty kine and ten bulls, twenty ſhe-aſſes and ten foles.

16 And he delivered *them* into the hand of his ſervants, every drove by themſelves; and ſaid unto his ſervants. Paſſe over before me, and put a ſpace betwixt drove and drove.

17 And he commanded the foremoſt, ſaying, When Eſau my brother meeteth thee, and asketh thee, ſaying, Whoſe *art* thou? and whither goeſt thou? and whoſe *are* theſe before thee?

18 Then thou ſhalt ſay, They *be* thy ſervant Jacobs; it *is* a preſent ſent unto my lord Eſau: and behold alſo he *is* behinde us.

19 And ſo commanded he the ſecond, and the third, and all that followed the droves, ſaying, On this manner ſhall you ſpeak unto Eſau, when you finde him.

20 And ſay ye moreover, Behold, thy ſervant Jacob *is* behinde us: For he ſaid, I [g] will appeaſe him with the preſent that goeth before me,

[h] That is, the God whom Iſaac did feare, and reverence.

[i] His conſcience reproved him of his misbehaviour toward Jacob, and therefore moved him to ſeeke peace.

‡ Or, *the heape of witneſſe.*

[k] The one nameth the place in the Syrian tongue, and the other in the Hebrew tongue.

‡ Or, *watchtower.*

[l] To puniſh the treſpaſſer.

‡ Or, *hid.*

[m] Nature compelleth him to condemne that vice, whereunto through covetouſneſſe hee forced Jacob.

[n] Behold, how the idolaters mingle the true God with their feigned gods.

[o] Meaning, by the true God whom Iſaac worſhipped.

‡ Or, *meate.*

[p] Wee ſee that there is ever ſome ſeed of the knowledge of God in the hearts of the wicked.

* *Chap. 48, 16.*

[a] He acknowledgeth Gods benefits: who for the preſervation of his, ſendeth hoſts of Angels.

[b] He reverenced his brother in worldly things, becauſe he chiefly looked to bee preferred to the ſpiritual promiſe.

[c] Albeit hee was comforted by the Angels, yet the infirmity of the fleſh doth appeare.

* *Chap. 31, 13.*

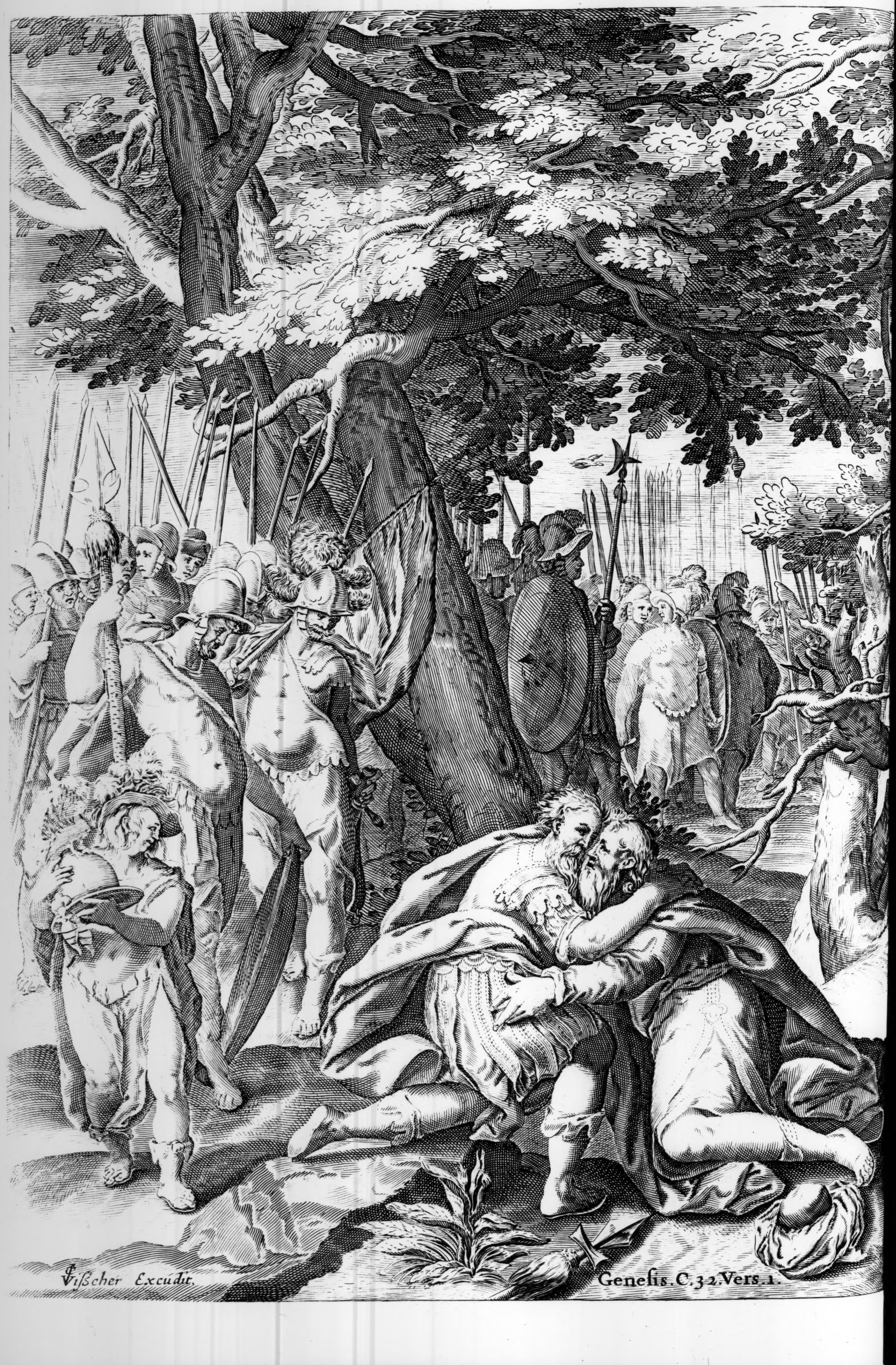
† Hebr. *I am leſſe than all thy mercies.*

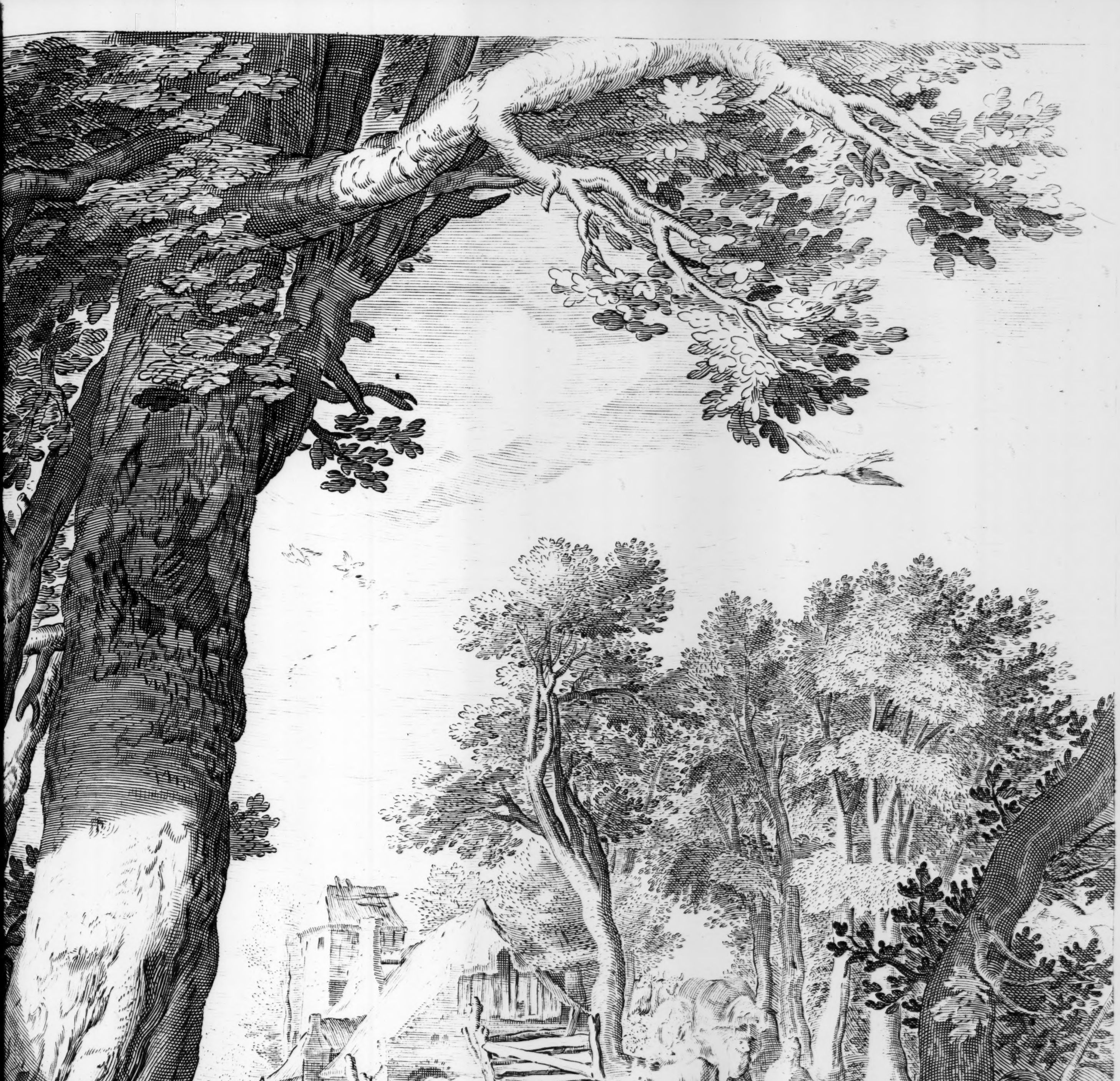
[d] That is, poore, and without all proviſion.

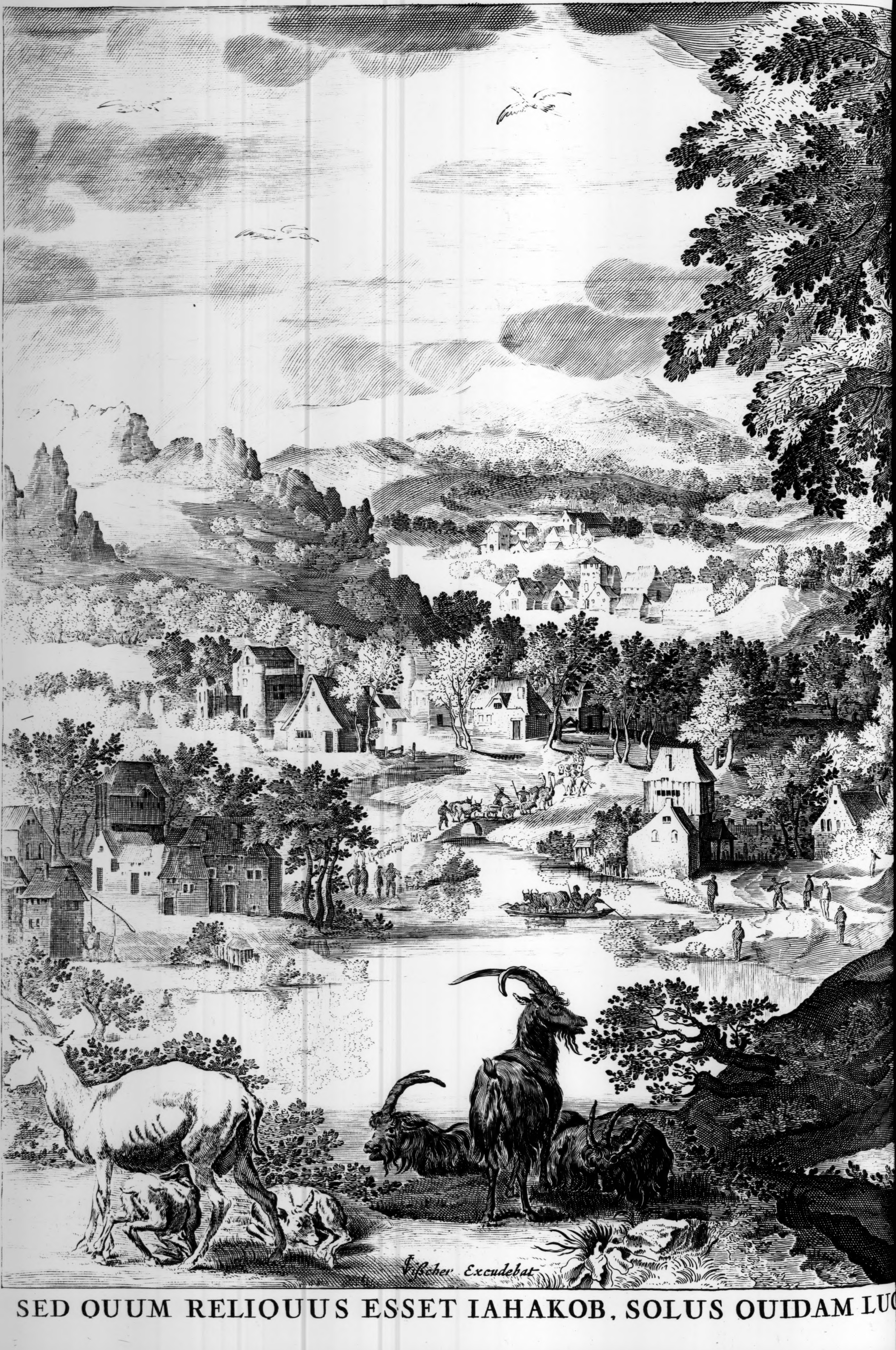
[e] Meaning, he will put all to death: this proverb cometh of them which kill the bird together with her young ones.

[f] Not diſtruſting Gods aſſiſtance but uſing ſuch means as God had given him.

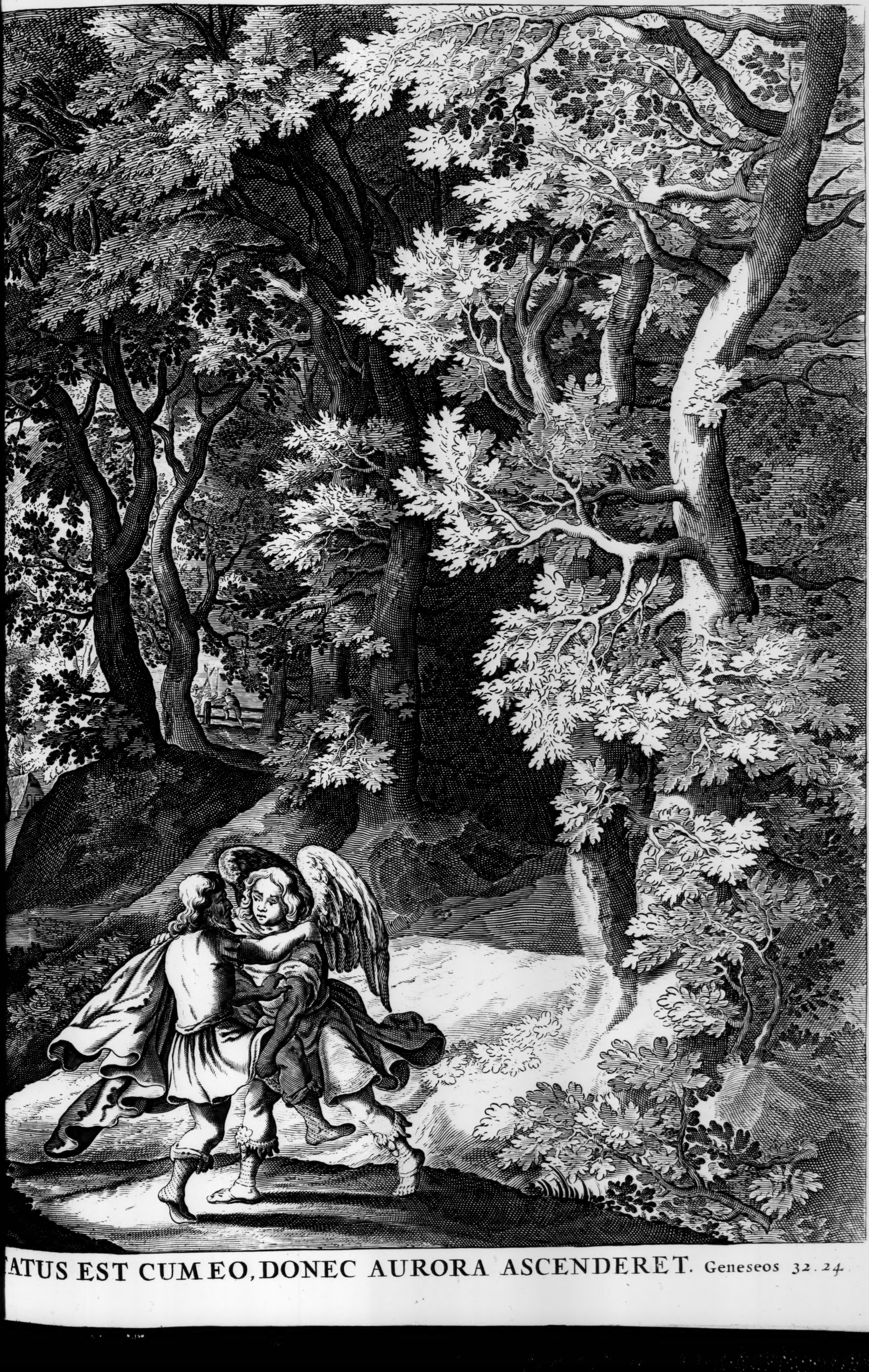
[g] He thought it no loſſe to depart with theſe goods, to the intent hee might follow the vocation whereunto God called him.


CJVißcher Excudit.
Geneſis. C.32. Vers.1.




Visscher Excudebat

SED QUUM RELIQUUS ESSET IAHAKOB, SOLUS QUIDAM LU



ATUS EST CUM EO, DONEC AURORA ASCENDERET. Geneseos 32. 24

me, and afterward I will ſee his face; peradventure he will † accept of me.

† Heb. *my face.*

21 So went the preſent over before him: & himſelf lodged that night in the companie.

22 And he roſe up that night, and took his two wives, and his two women-ſervants, and his eleven ſonnes, and paſſed over the ford Jabbok.

23 And he took them; and ſent them over the brook, and ſent over that he had.

24 ¶ And Jacob was left alone: and there wreſtled a [h] man with him, untill the † breaking of the day.

[h] That is, God in form of man.

† Heb. *aſcending of the morning.*

25 And when he ſaw that he [i] prevailed not againſt him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, as he wreſtled with him.

[i] For God aſſaileth his with the one hand, and upholdeth them with the other.

26 And he ſaid, Let me go, for the day breaketh: And he ſaid, * I will not let thee go, except thou bleſſe me.

* *Hoſ.* 12, 4.

27 And he ſaid unto him, What *is* thy name? And he ſaid, Jacob.

28 And he ſaid, * Thy name ſhall be called no more Jacob, but Iſrael: for as a prince haſt thou [k] power with God and with men, and haſt prevailed.

* *Chap.* 35, 10.

[k] God gave Jacob both power to overcome, and alſo the praiſe of the victorie.

29 And Jacob asked *him*, and ſaid, Tell *me*, I pray thee, thy name: And he ſaid, Wherefore *is* it, *that* thou doeſt ask after my name? and he bleſſed him there.

30 And Jacob called the name of the place " Peniel: for I have ſeen God face to face, and my life is preſerved.

" That is, *the face of God.*

31 And as he paſſed over Penuel the ſunne roſe upon him, and he [l] halted upon his thigh.

[l] The faithfull ſo overcome their tentations, that they feel the ſmart thereof, to the intent that they ſhould not glorie, but in their humilitie.

32 Therefore the children of Iſrael eat not *of* the ſinew which ſhrank, which *is* upon the hollow of the thigh, unto this day: becauſe he touched the hollow of Jacobs thigh, in the ſinew that ſhrank.

CHAP. XXXIII.

1 The kindneſſe of Iacob and Eſau at their meeting. 17 Iacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-Iſrael.

And Jacob lifted up his eyes, and looked, and behold, Eſau came, and with him foure hundred men: and he [a] divided the children unto Leah, and unto Rachel, and unto the two handmaids.

[a] That if one part were aſſailed, the other might eſcape.

2 And he put the handmaids and their children foremoſt, and Leah and her children after, and Rachel and Joſeph hindermoſt.

3 And he paſſed over before them, and [b] bowed himſelf to the ground ſeven times, untill he came neare to his brother.

[b] By this geſture, he partly did reverence to his brother, and partly prayed God to mitigate Eſaus wrath.

4 And Eſau ran to meet him, and embraced him, and fell on his neck, and kiſſed him; and they wept.

5 And he lift up his eyes, and ſaw the women and the children; and ſaid, Who *are* thoſe † with thee? And he ſaid, The children which God hath graciouſly given thy ſervant.

† Heb. *to thee.*

6 Then the handmaidens came neare, they & their children, & they [c] bowed themſelves.

[c] Jacob and his family are the image of the church under the yoke of tyrants, which for fear are brought to ſubjection.

7 And Leah alſo with her children came neare, and bowed themſelves: and after came Joſeph neare and Rachel, and they bowed themſelves.

8 And he ſaid, What meaneſt thou by all this drove, which I met? And he ſaid, *Theſe are* to finde grace in the ſight of my lord.

9 And Eſau ſaid, I have enough; my brother, † keep that thou haſt unto thy ſelf.

† Heb. *be that to thee that* is *thine.*

10 And Jacob ſaid, Nay, I pray thee: if now I have found grace in thy ſight, then receive my preſent at my hand; for therefore I have ſeen thy face, as though [d] I had ſeen the face of God; and thou waſt pleaſed with me.

[d] In that his brother embraced him ſo lovingly, contrary to his expectation, he accepted it as a plain ſigne of Gods preſence.

11 Take, I pray thee, my bleſſing that is brought to thee; becauſe God hath dealt graciouſly with me, and becauſe I have enough: and he [e] urged him, and he took *it*.

[e] By earneſt entreatie.

12 And he ſaid, Let us take our journey, and let us go, and I will go before thee.

13 And he ſaid unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men ſhould overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, paſſe over before his ſervant: and I will lead on ſoftly, according † as the cattel that goeth before me, and the children be able to endure; untill [f] I come unto my lord unto Seir.

† Heb. *according to the foot of the work, &c. and according to the foot of the children.*

[f] He promiſed that, which (as ſeemeth) his minde was not to perform.

15 And Eſau ſaid, Let me now † leave with thee *ſome* of the folk that *are* with me: And he ſaid, † What needeth it? Let me finde grace in the ſight of my lord.

† Heb. *ſet*, or *place.*

† Hebr. *wherefore* is *this*?

16 ¶ So Eſau returned that day on his way unto Seir.

17 And Jacob journeyed to Succoth, and built him an houſe, and made booths for his cattel: therefore the name of the place is called " Succoth.

" That is, *booths.*

18 ¶ And Jacob came to Shalem a city of * Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

* Called, Acts 7, 16, *Sychem.*

19 And he bought a parcel of a field, where he had ſpread his tent, at the hand of the children of * Hamor Shechems father, for an hundred ‡ pieces of money.

* Called, Acts 7, 16 *Emmor.*

‡ Hebr. *lambes.*

20 And he erected there an altar, and called [g] it " El-elohe-Iſrael.

[g] He calleth the ſigne, the thing which it ſignifieth, in token that God had mightily delivered him.

" That is, *God the God of Iſrael.*

CHAP. XXXIIII.

1 Dinah is raviſhed by Shechem. 4 He ſueth to marrie her. 13 The ſonnes of Iacob offer the condition of circumciſion to the Shechemites. 20 Hamor and Shechem perſwade them to accept it. 25 The ſonnes of Iacob upon that advantage ſlay them, 27 and ſpoil their city. 30 Iacob reproveth Simeon and Levi.

And Dinah the daughter of Leah, *which* ſhe bare unto Jacob, [a] went out to ſee the daughters of the land.

[a] This example teacheth, that too much libertie is not to be given to youth.

2 And when Shechem the ſonne of Hamor the Hivite prince of the countrey ſaw her, he took her, and lay with her, and † defiled her.

† Hebr. *humbled her.*

3 And his ſoul clave unto Dinah the daughter of Jacob, and he loved the damſel, and ſpake † kindly unto the damſel.

† Hebr. *to her heart.*

4 And Shechem ſpake unto his father Ha-

30

mor, ſaying, [b] Get me this damſel to wife.

b This proveth that the conſent of parents, is requiſite in marriage, ſeeing the very infidels did alſo obſerve it as a thing neceſſarie.

5 And Jacob heard that he had defiled Dinah his daughter, (now his ſonnes were with his cattel in the field) and Jacob held his peace untill they were come.

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the ſonnes of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought ‡ folly in Iſrael, in lying with Jacobs daughter; † which thing ought not to be done.

‡, *villanie.*

† Hebr. *and it ſhall not be ſo done.*

8 And Hamor communed with them, ſaying, The ſoul of my ſonne Shechem longeth for your daughter: I pray you give her him to wife.

9 And make ye ‡ marriages with us, *and* give your daughters unto us, and take our daughters unto you.

‡ Or, *affinitie.*

10 And ye ſhall dwell with us, and the land ſhall be before you: dwell and trade you therein, and get you poſſeſſions therein.

11 And Shechem ſaid unto her father, and unto her brethren, ‡ Let me finde grace in your eyes, & what ye ſhall ſay unto me I will give.

‡ Or, *grant my requeſts.*

12 † Ask me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me; but give me the damſel to wife.

† Hebr. *multiply greatly the dowrie.*

13 And the ſonnes of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, becauſe he had defiled Dinah their ſiſter;

14 And they ſaid unto them, [c] We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that *were* a [d] reproch unto us.

15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be [e] circumciſed:

c They made the holy ordinance of God, a meanes to compaſſe their wicked purpoſe.
d As it is abomination for them that are baptized to joyn with infidels.
e Their fault is the greater, in that they make religion, a cloak for their craft.

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people:

17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.

18 And their words pleaſed Hamor, and Shechem Hamors ſonne.

19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter: and he *was* more honourable than all the houſe of his father.

20 ¶ And Hamor and Shechem his ſonne came unto the [f] gate of their citie, and communed with the men of their citie, ſaying,

f For the people uſed to aſſemble there, and juſtice was alſo miniſtred.

21 Theſe men *are* [g] peaceable with us: therefore let them dwell in the land, & trade therein: for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

g Thus many pretend to ſpeak for a publike profit when they onely ſpeak for their own private gain and commoditie.

22 Onely herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.

23 *Shall* not [h] their cattel, and their ſubſtance, and every beaſt of theirs *be* ours? onely let us conſent unto them, and they will dwell with us.

h Thus they lack no kinde of perſwaſion, which prefer their own commodities before the common wealth.

24 And unto Hamor and unto Shechem his ſonne hearkened all that went out of the gate of his citie: and every male was circumciſed, all that went out of the gate of his citie.

25 ¶ And it came to paſſe on the third day when they were ſore, that two of the ſonnes of Jacob, [i] Simeon and Levi, Dinahs brethren, took each man his ſword, and came upon the citie boldly, and * ſlew [k] all the males.

i For they were the chief of the companie.
* *Chap.* 49, 6.
k The people are puniſhed with their wicked princes.

26 And they ſlew Hamor and Shechem his ſonne with the † edge of the ſword, and took Dinah out of Shechems houſe, and went out.

‡ Hebr. *mouth of the ſword.*

27 The ſonnes of Jacob came upon the ſlain, and ſpoiled the citie, becauſe they had defiled their ſiſter.

28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the citie, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.

30 And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ‡ ſtink among the inhabitants of the land, amongſt the Canaanites and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe.

‡ Or, *to be abhorred.*

31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

CHAP. XXXV.

1 God ſendeth Iacob to Beth-el. 2 He purgeth his houſe of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God bleſſeth Iacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The ſonnes of Iacob. 27 Iacob cometh to Iſaac at Hebron. 28 The age, death, and burial of Iſaac.

AND [a] God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee * when thou fleddeſt from the face of Eſau thy brother.

a God is ever at hand to ſuccour his in their troubles.

* *Chap.* 28. 13.

2 Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be [b] clean, and change your garments:

b That by this outward act they ſhould ſhew their inward repentance.

3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſſe, and was with me in the way which I went.

4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and *all their* [c] eare-rings which *were* in their eares; and Jacob hid them under the oak which *was* by Shechem.

c For therein was ſome ſigne of ſuperſtition, as in tablets and *Agnus Dei's.*

5 And they journeyed: and the [d] terrour of God was upon the cities that *were* round about them, and they did not purſue after the ſonnes of Jacob.

d Thus notwithſtanding the inconvenience that came before, God delivered Iacob.

6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.

7 And he built there an altar, and * called the

* *Chap.* 28, 18.

the place El-beth-el, becauſe there God appeared unto him, when he fled from the face of his brother,

8 But Deborah Rebekahs nurſe died, and ſhe was buried beneath Beth-el, under an oak: & the name of it was called ‡ Allon-bachuth.

‡ Or, *Oke of lamentation.*

9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.

10 And God ſaid unto him, Thy name *is* Jacob; thy name ſhall not be called any more Jacob, * but Iſrael ſhall be thy name: and he called his name Iſrael.

* *Chap.* 32, 28.

11 And God ſaid unto him, I *am* God ‡ Almighty: be fruitfull and multiply: a nation and a company of nations ſhall be of thee, and kings ſhall come out of thy loyns.

‡ Or, *all-ſufficient.*

12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.

13 And God [e] went up from him, in the place where he talked with him.

[e] As God is ſaid to deſcend, when he ſheweth ſome ſign of his preſence: ſo he is ſaid to aſcend when the viſion is ended.

14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oyl thereon.

15 And Jacob called the name of the place where God ſpake with him, Beth-el.

16 ¶ And they journeyed from Beth-el: and there was but [f] a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.

[f] The Hebrew word ſignifieth as much ground as one may go from bait to bait, which is taken for half a dayes journey.

17 And it came to paſſe when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſonne alſo.

18 And it came to paſſe as her ſoul was in departing (for ſhe died) that ſhe called his name * Ben-oni: but his father called him Benjamin.

* *Chap.* 48, 7.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob ſet a [g] pillar upon her grave: that *is* the pillar of Rachels grave unto this day.

[g] The ancient fathers uſed this ceremonie to teſtifie their hope of the reſurrection to come, which was not generally revealed.

21 And Iſrael journeyed and ſpread his tent beyond the tower of Edar.

22 And it came to paſſe when Iſrael dwelt in that land, that Reuben went and [h] * lay with Bilhah his fathers concubine: and Iſrael heard *it*. Now the ſonnes of Jacob were twelve.

[h] This teacheth that the fathers were not choſen for their merits, but by Gods onely mercies, whoſe election by their faults was not changed.

* *Chap.* 49, 4.

23 The ſonnes of Leah; Reuben, Jacobs firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.

24 The ſonnes of Rachel; Joſeph, and Benjamin.

25 And the ſonnes of Bilhah, Rachels handmaid; Dan, and Naphtali.

26 And the ſonnes of Zilpah, Leahs handmaid; Gad, and Aſher. Theſe *are* the ſonns of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned.

28 And the dayes of Iſaac were an hundred and fourescore yeares.

29 And Iſaac gave up the ghoſt and died, and * was gathered unto his people, *being* old and full of dayes: and his ſonnes Eſau and Jacob buried him.

* *Chap.* 25, 8.

CHAP. XXXVI.

2 Eſaus three wives. 6 His removing to mount Seir. 9 His ſonnes. 15 The dukes which deſcended of his ſonnes. 20 The ſonnes, and dukes of Seir. 24 Anah findeth mules. 31 The kings of Edom. 40 The dukes that deſcended of Eſau.

NOw theſe *are* the [a] generations of Eſau, who *is* Edom.

[a] This genealogie declareth that Eſau was bleſſed temporally, and that his fathers bleſſing took place in wordly things.

2 Eſau took his wives of the [b] daughters of Canaan: Adah the daughter of Elon the Hittite; and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

[b] Beſides thoſe wives whereof is ſpoken, *Chap.* 26, 34.

3 And Baſhemath Iſhmaels daughter, ſiſter of Nebajoth,

4 And * Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel.

* 1 *Chron.* 1. 35.

5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſonnes of Eſau, which were born unto him in the land of Canaan.

6 And Eſau took his wives and his ſonnes, and his daughters, and all the perſons of his houſe, and his cattel, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan, and [c] went into the countrey from the face of his brother Jacob.

[c] Herein appeareth Gods providence, which cauſeth the wicked to give place to the godly, that Jacob might enjoy Canaan according to Gods promiſe.

7 For their riches were more than that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattel.

8 Thus dwelt Eſau in * mount Seir: Eſau *is* Edom.

* *Joſ.* 24, 4.

9 ¶ And theſe *are* the generations of Eſau, the father of ‡ the Edomites in mount Seir,

‡ Or, *Edom.*

10 Theſe *are* the names of Eſaus ſonnes; * Eliphaz the ſonne of Adah the wife of Eſau, Reuel the ſonne of Baſhemath the wife of Eſau.

* *Chron.* 1, 35.

11 And the ſonnes of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Eſaus ſonne: and ſhe bare to Eliphaz Amalek: theſe *were* the ſonnes of Adah Eſaus wife.

13 And theſe *are* the ‡ ſonnes of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſonnes of Baſhemath Eſaus wife.

‡ Or, *nephewes.*

14 ¶ And theſe were the ſonnes of Aholibamah, the daughter of Anah, the ‡ daughter of Zibeon Eſaus wife: and ſhe bare to Eſau, Jeuſh, and Jaalam and Korah.

‡ Or, *neece.*

15 ¶ Theſe *were* ‡ [d] dukes of the ſonnes of Eſau: the ſonnes of Eliphaz the firſt-born *ſonne* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

‡ Or, *cheif men.*

[d] If Gods promiſe be ſo ſure towards them, which are not of his houſhold, how much more will he performe the ſame to us?

16 Duke Korah, duke Gatam, *and* duke Amalek: Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ‡ ſonnes of Adah.

† Or, *nephewes.*

17 ¶ And theſe *are* the ſonnes of Reuel Eſaus ſonne; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ‡ ſonnes of Baſhemath Eſaus wife.

‡ Or, *nephewes.*

18 ¶ And theſe *are* the ſonnes of Aholibamah Eſaus wife, duke Jeuſh, duke Jaalam,

32 duke Korah: theſe *were* the dukes *that came* of Aholibamah the daughter of Anah Eſaus wife.

19 Theſe *are* the ſonnes of Eſau (who *is* Edom) and theſe *are* their dukes.

20 ¶ * Theſe *are* the ſonnes of Seir the Horite, who [c] inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

* 1 *Chron.* 1, 38.

[c] Before that Eſau did there inhabite.

21 And Diſhon, and Ezer, and Diſhan: theſe *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and Heman: and Lotans ſiſter *was* Timna.

23 And the children of Shobal *were* theſe: Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And theſe *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the [f] mules in the wilderneſſe, as he fed the aſſes of Zibeon his father.

[f] Who not contented with thoſe kindes of beaſts which God had created, found out the monſtrous generation of mules between the aſſe and the mare.

25 And the children of Anah *were* theſe; Diſhon, and Aholibamah the daughter of Anah.

26 And theſe *are* the children of Diſhon; Hemdan, and Eſhban, and Ithran, and Cheran.

27 The children of Ezer *are* theſe; Bilhan, and Zaavan, and Achan.

28 The children of Diſhan *are* theſe; Uz, and Aran.

29 Theſe *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Diſhon, duke Ezer, duke Diſhan: theſe *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And theſe *are* the [g] kings that reigned in the land of Edom, before there reigned any king over the children of Iſrael.

[g] The wicked riſe up ſuddenly to honours, and periſh as quickly: but the inheritance of the children of God continueth ever, *Pſal.* 102, 28.

32 And Bela the ſonne of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the ſonne of Zerah of Bozrah reigned in his ſtead.

34 And Jobab died, and Huſham of the land of Temani reigned in his ſtead.

35 And Huſham died, and Hadad the ſonne of Bedad (who ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

36 And Hedad died, and Samlah of Maſrekah reigned in his ſtead.

37 And Samlah died, and Saul of [h] Rehoboth *by* the river reigned in his ſtead.

[h] Which citie is by the river Euphrates.

38 And Saul died, and Baal-hanan the ſonne of Achbor reigned in his ſtead.

39 And Baal-hanan the ſonne of Achbor died, and Hadar reigned in his ſtead: and the name of his city *was* Paü; and his wives name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 And theſe *are* the names of the dukes *that came* of Eſau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar

43 Duke Magdiel, duke Iram: theſe *be* the dukes of Edom, according to their habitations, in the land of their poſſeſſion: he *is* Eſau the father of † the [i] Edomites.

† Heb. *Edom.*

[i] Of Edom came the Idumeans.

CHAP. XXXVII.

2 Joſeph is hated of his brethren. 5 His two dreams. 13 Jacob ſendeth him to viſit his brethren. 18 His brethren conſpire his death. 21 Reuben ſaveth him. 26 They ſell him to the Iſhmaelites. 31 His father, deceived by the bloudy coat, mourneth for him. 39 He is ſold to Potiphar in Egypt.

AND Jacob dwelt in the land † wherein his father was a ſtranger, in the land of Canaan.

† Hebr. *of his fathers ſojournings.*

2 Theſe *are* the [a] generations of Jacob; Joſeph *being* ſeventeen yeares old, was feeding the flock with his brethren, and the lad *was* with the ſonnes of Bilhah, and with the ſonnes of Zilpah, his fathers wives; and Joſeph brought unto his father their [b] evil report.

[a] That is, the ſtorie of ſuch things as came to him and his family, as *chap.* 5, 1.

[b] He complained of the evil words and injuries which they ſpake and did againſt him.

3 Now Iſrael loved Joſeph more than all his children, becauſe he *was* the ſonne of his old age: and he made him a coat of many ‡ colours.

‡ Or, *pieces.*

4 And when his brethren ſaw that their father loved him more than all his brethren, they hated him, and could not ſpeak peaceably unto him.

5 ¶ And Joſeph [c] dreamed a dream, and he told *it* his brethren; and they hated him yet the more.

[c] God revealed to him by a dream what ſhould come to paſſe.

6 And he ſaid unto them, Heare, I pray you, this dream which I have dreamed:

7 For behold, we *were* binding ſheaves in the field, and lo, my ſheaf aroſe, and alſo ſtood upright; and behold, your ſheaves ſtood round about, and made obeiſance to my ſheaf.

8 And his brethren ſaid unto him, Shalt thou indeed reigne over us? or ſhalt thou indeed have dominion over us? and they [d] hated him yet the more for his dreams, and for his words.

[d] The more that God ſheweth himſelf favourable to his, the more doth the malice of the wicked rage againſt them.

9 ¶ And he dreamed yet another dream, and told it his brethren, and ſaid, Behold, I have dreamed a dream more, and behold, the ſunne and the moon, and the eleven ſtarres made obeiſance to me.

10 And he told *it* to his father, and to his brethren: and his father [e] rebuked him, and ſaid unto him, What *is* this dream that thou haſt dreamed? Shall I and thy mother and thy brethren indeed come to bowe down our ſelves to thee, to the earth?

[e] Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

11 And his brethren envied him: but his father [f] obſerved the ſaying.

[f] He knew that God was author of the dream, but he underſtood not the meaning.

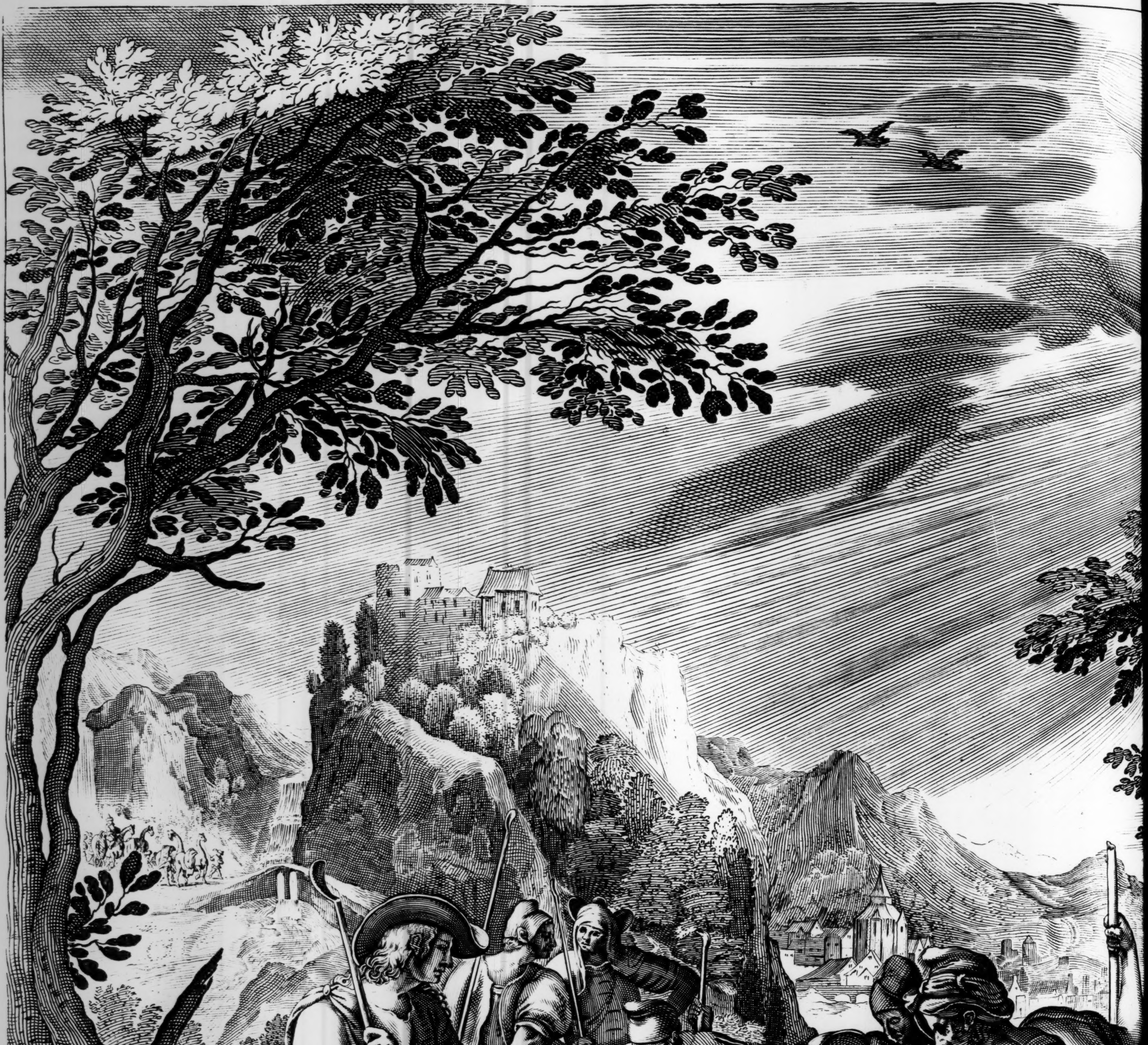
12 ¶ And his brethren went to feed their fathers flock in Shechem.

13 And Iſrael ſaid unto Joſeph, Do not thy brethren feed *the flock* in Shechem? Come, and I will ſend thee unto them. And he ſaid unto him, Here *am I.*

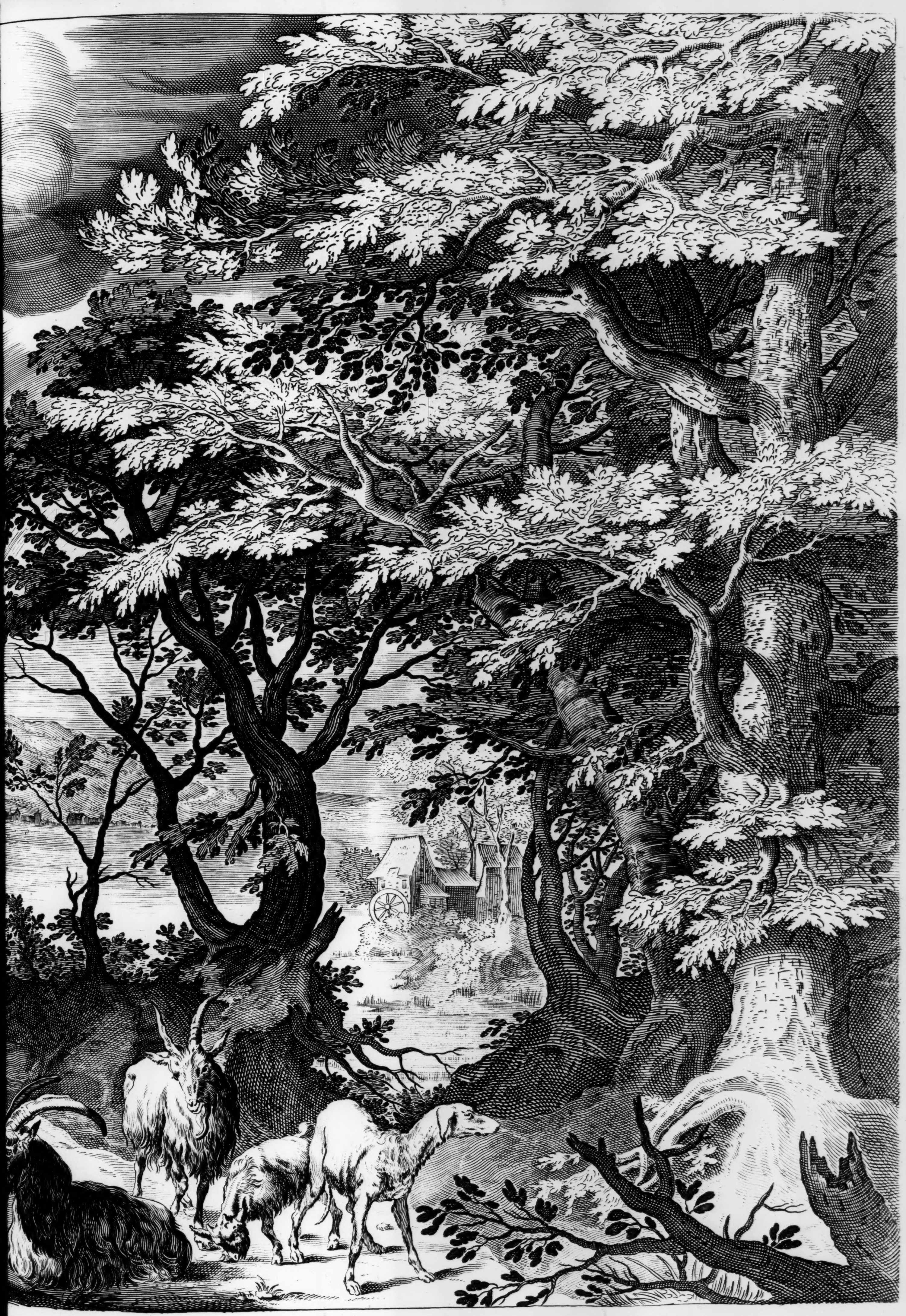
14 And he ſaid to him, Go, I pray thee, † ſee whether it be well with thy brethren, and well with the flocks; and bring me word again. So he ſent him out of the vale of Hebron, and he came to Shechem.

† Heb. *ſee the peace of thy brethren. &c.*

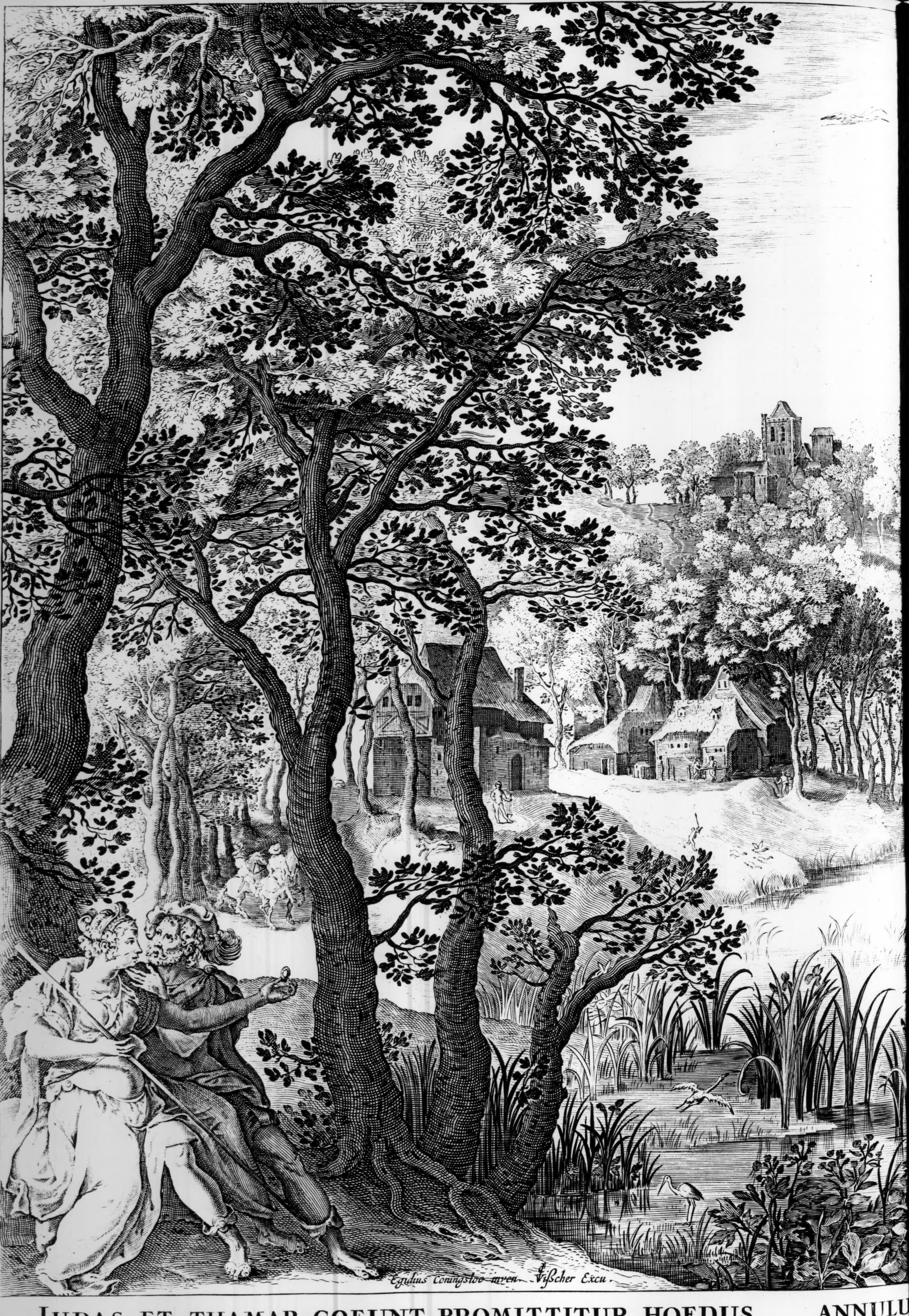
15 ¶ And a certain man found him, and behold,


Visscher excudebat

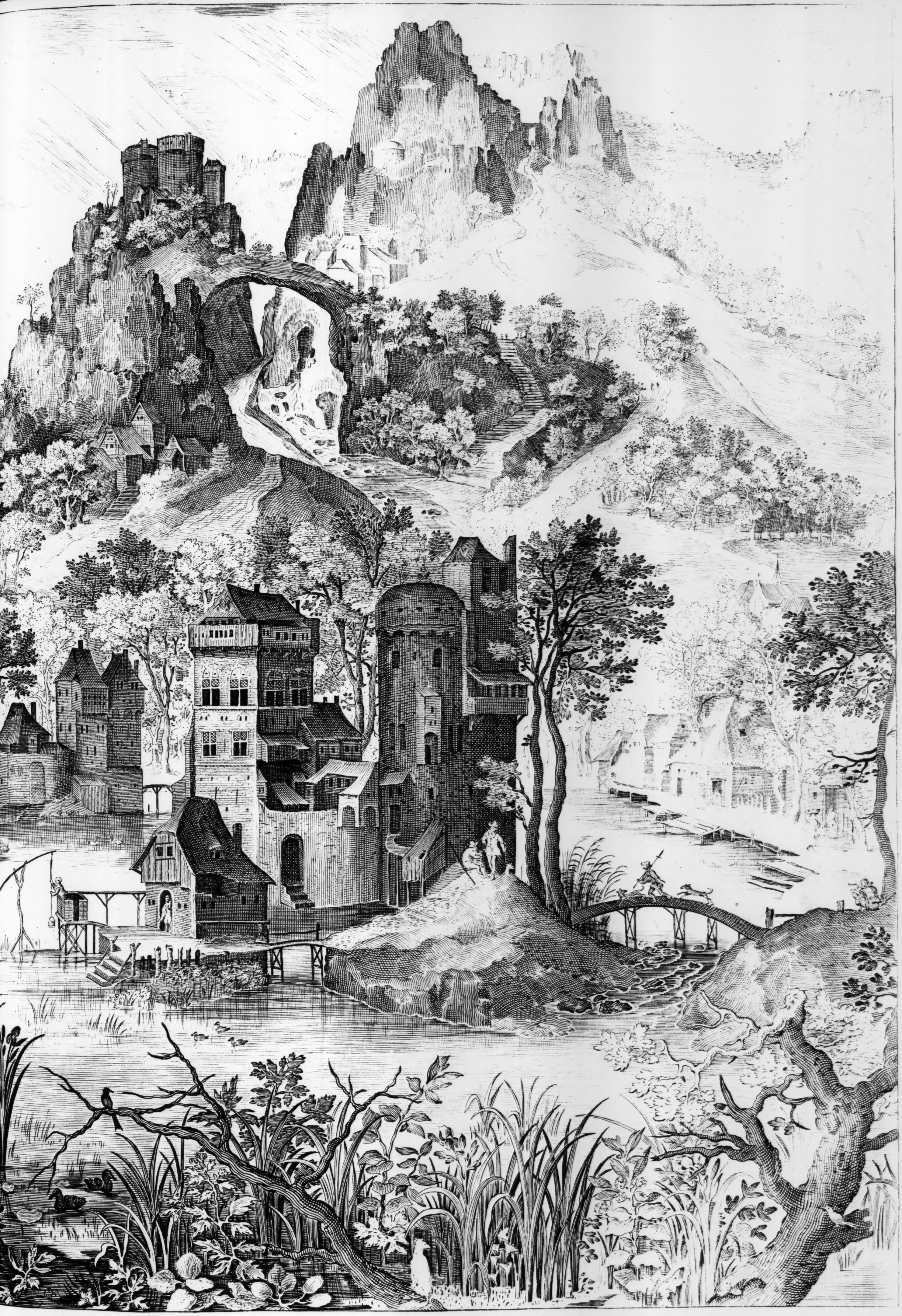
PROIICERENT FRATRES IOSEPHUM IN CISTERNAM, SUSTULE



UNT, VENDIDERUNTQUE EUM IISCHMAHELITIS. Geneseos 37. 24.


Egidius Coningsloo inven. CI Vißcher Excu.

IUDAS ET THAMAR COEUNT PROMITTITUR HOEDUS ANNULU A



ARMILLÆ, ATQUE PEDUM PRO PIGNORE DANTUR Geneſis 38. 6

hold, *he was* wandring in the field: and the man asked him, ſaying, What ſeekeſt thou?

16 And he ſaid, I ſeek my brethren tell me, I pray thee, where they feed *their flocks*.

17 And the man ſaid, They are departed hence: for I heard them ſay, Let us go to Dothan. And Joſeph went after his brethren, and found them in Dothan.

18 And when they ſaw him afarre off, even before he came near unto them, they [g] conſpired againſt him, to ſlay him.

[g] The holy Ghoſt covereth not mens faults, as do vain writers, which make vice, vertue.

19 And they ſaid one to another, Behold, this ‡ dreamer cometh:

‡ Or, *maſter of dreams*.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pit; and we will ſay, Some evil beaſt hath devoured him: and we ſhall ſee what will become of his dreams.

21 And * Reuben heard *it*; and he delivered him out of their hands, and ſaid, † Let us not kill him.

* *Chap.* 43, 22.
† Hebr. *let us not ſmite his life*.

22 And Reuben ſaid unto them, Shed no bloud, *but* caſt him into this pit that *is* in the wilderneſſe, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to paſſe when Joſeph was come unto his brethren, that they ſtript Joſeph out of his coat, his coat of many *colours* that *was* on him.

24 And they took him, & caſt [h] him into a pit: and the pit *was* empty, *there was* no water in it.

[h] Their hypocriſie appeareth in this, that they feared man more than God, and thought it was not murther, if they ſhed not his bloud: or els had an excuſe to cover their fault.

25 And they ſat down to eat bread: and they lift up their eyes and looked, and behold, a companie of Iſhmaelites came from Gilead, with their camels bearing ſpicerie, and ‡ balm, and myrrhe, going to carrie *it* down to Egypt.

‡ Or, *roſen, turpentine, or triacle*.

26 And Judah ſaid unto his brethren, What profit *is it* if we ſlay our brother, and conceal his bloud?

27 Come, and let us ſell him to the Iſhmaelites, and let not our hand be upon him; for he *is* our brother, and *our* fleſh: and his brethren were content.

28 Then there paſſed by * Midianites, merchant-men; and they drew and lift up Joſeph out of the pit, and ſold Joſeph to the [i] Iſhmaelites for twentie *pieces* of ſilver: and they brought Joſeph into Egygt.

* *Pſalm.* 105, 17.

[i] Moſes writing according to the opinion of them which took the Midianites and Iſhmaelites to be both one, doeth here confound their names: as alſo appeareth, verſe 36. and chap. 39, 1. for els he was firſt offered to the Midianites, but ſold to he Iſhmaelites.

29 ¶ And Reuben returned unto the pit; and behold, Joſeph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and ſaid, The childe *is* not; and I, whither ſhall I go?

31 And they took Joſephs coat, and killed a kid of the goats, and dipped the coat in the bloud.

32 And they ſent the coat of many colours. [k] and they brought *it* to their father; and ſaid This have we found: know now whether it *be* thy ſonnes coat or no.

[k] To wit, the meſſengers, which were ſent.

33 And he knew it, and ſaid, *It is* my ſons coat: an * evil beaſt hath devoured him; Joſeph is without doubt rent in pieces.

* *Chap.* 44, 28.

34 And Jacob rent his clothes, and put ſack-cloth upon his loins, and mourned for his ſonne many dayes.

35 And all his ſonnes and all his daughters roſe up to comfort him; but he refuſed to be comforted: and he ſaid, For ‡ I will go down into the grave unto my ſonne, mourning: Thus his father wept for him.

‡ Or, *I will mourn for him ſo long as I live*.

36 And the Midianites ſold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* † ‡ captain of the guard.

† Hebr. *eunuch*: But the word doth ſignifie not onely *eunuchs*, but alſo *chamberlains courtiers, and officers*.
† Hebr. *chief of the ſlaughter-men, or executioners*.
‡ Or, *chief ſteward*.

CHAP. XXXVIII.

1 Judah begetteth Er, Onan, and Shelah. 6 Er marrieth Tamar. 8 The treſpaſſe of Onan. 11 Tamar ſtayeth for Shelah: 13 ſhe deceiveth Judah; 27 ſhe beareth twins, Pharez and Zarah.

AND it came to paſſe at that time, that [a] Judah went down from his brethren, and turned in to a certain Adullamite, whoſe name *was* Hirah.

[a] Moſes deſcribeth the genealogie of Iudah, becauſe the Meſſiah ſhould come of him.

2 And Judah ſaw there a daughter of a certain [b] Canaanite, whoſe name *was* * Shuah, and he took her, and went in unto her:

[b] Which affinitie notwithſtanding was condemned of God.
* *1 Chron.* 2, 3.

3 And ſhe conceived and bare a ſonne; and he called his name Er.

4 * And ſhe conceived again, and bare a ſonne; and ſhe called his name Onan.

* *Num.* 26, 19.

5 And ſhe yet again conceived, and bare a ſonne; and called his name Shelah: and he was at Chezib, when ſhe bare him.

6 And Judah took a wife for Er his firſt-born, whoſe name *was* Tamar.

7 And * Er, Judahs firſt-born, was wicked in the ſight of the LORD; and the LORD ſlew him.

* *Num.* 26, 19.

8 And Judah ſaid unto Onan, Go in unto thy brothers wife, and marrie her, and raiſe up [c] ſeed to thy brother

[c] This order was for the preſervation of the ſtock, that the childe begotten by the ſecond brother, ſhould have the name and inheritance of the firſt, which is in the New Teſtament aboliſhed.

9 And Onan knew that the ſeed ſhould not be his: and it came to paſſe, when he went in unto his brothers wife, that he ſpilled *it* on the ground, leſt that he ſhould give ſeed to his brother.

10 And the thing which he did, diſpleaſed the LORD: wherefore he ſlew him alſo.

11 Then ſaid Judah to Tamar his daughter in law, [d] Remain a widow at thy fathers houſe till Shelah my ſon be grown; (for he ſaid, Leſt peradventure he die alſo as his brethren *did*) & Tamar went aud dwelt in her fathers houſe.

[d] For ſhe could not marrie in any other family, ſo long as Iudah would retain her in his.

12 ¶ And in proceſſe of time, the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his ſheep-ſhearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, ſaying, Behold, thy father in law goeth up to Timnath, to ſhear his ſheep.

14 And ſhe put her widows garments off from her, and covered her with a vail, and wrapped her ſelf, and ſat in ‡ an open place, which *is* by the way to Timnath: for ſhe ſaw that Shelah was grown, and ſhe was not given unto him to wife.

‡ Or, *in the doore of the fountains*: or, *where were two wayes*.

15 When Judah ſaw her, he thought her *to*

be

34 *be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee (for he [e] knew not that ſhe was his daughter in law, and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

17 And he ſaid, I will ſend *thee* † a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledge, till thou ſend *it*?

18 And he ſaid, What pledge ſhall I give thee? And he ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his [f] friend the Adullamite, to receive *his* pledge from the womans hand: but he found her not.

21 Then he asked the men of that place, ſaying, Where *is* the harlot, that *was* ‡ openly by the way ſide? And they ſaid, There was no harlot in this *place*.

22 And he returned to Judah, and ſaid, I cannot finde her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we † [g] be ſhamed: behold, I ſent this kid, and thou haſt not found her.

24 ¶ And it came to paſſe about three moneths after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot; and alſo behold, ſhe *is* with childe by whoredome: and Judah ſaid, Bring her forth, and let her be [h] burnt.

25 When ſhe *was* brought forth, ſhe ſent to her father in law, ſaying, By the man whoſe theſe *are*, *am* I with childe: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, [i] She hath been more righteous than I; becauſe that I gave her not to Shelah my ſonne: and he knew her again [k] no more.

27 ¶ And it came to paſſe in the time of her travail, that behold twinnes *were* in her wombe.

28 And it came to paſſe when ſhe travailed, that *the one* put out *his* hand, and the midwife took and bound upon his hand a ſcarlet threed, ſaying, This came out firſt.

29 And it came to paſſe as he [l] drew back his hand, that behold, his brother came out; and ſhe ſaid, ‡ How haſt [m] thou broken forth? *this* breach *be* upon thee: therefore his name was called " * Pharez.

30 And afterward came out his brother, that had the ſcarlet threed upon his hand; and his name was called Zarah.

CHAP. XXXIX.

1 Joſeph advanced in Potiphars houſe. 7 He reſiſteth his miſtreſſes temptation. 13 He is falſly accuſed. 19 He is caſt in priſon. 21 God is with him there.

AND Joſeph was brought down to Egypt, and Potiphar [a] an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmaelites, which had brought him down thither.

2 And the [b] LORD was with Joſeph, and he was a proſperous man, and he was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him; and he made him [c] overſeer over his houſe, and all *that* he had he put into his hand,

5 And it came to paſſe from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD [d] bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had in the houſe, and in the field.

6 And he left all that he had in Joſephs hand; and he [e] knew not ought he had, ſave the bread which he did eat: and Joſeph was a goodly *perſon*, and well-favoured:

7 ¶ And it came to paſſe after theſe things, that his maſters wife caſt her eyes upon Joſeph, and ſhe ſaid, [f] Lie with me.

8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe than I: neither hath he kept back any thing from me, but thee; becauſe thou *art* his wife: how then can I do this great wickedneſſe, and ſinne againſt [g] God?

10 And it came to paſſe as ſhe ſpake to Joſeph day by day, that he hearkened not unto her, to lie by her, *or* to be with her.

11 And it came to paſſe about this time, that *Joſeph* went into the houſe to do his buſineſſe, and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 And it came to paſſe, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I [h] cried with a † loud voice.

15 And it came to paſſe, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, untill her lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant which thou haſt brought unto us, came in unto me to mock me.

18 And it came to paſſe, as I lift up my voice and cried, that he left his garment with me, and fled out.

[e] God had wonderfully blinded him that he could not know her by her talk.

† Heb. *a kid of the goats.*

[f] That his wickedneſſe might not be known to others.

‡ Or, *in Enajim.*

† Heb. *become a contempt.*

[g] He feareth man more than God.

[h] We ſee that the law, which was written in mans heart, taught them that whoredome ſhould be puniſhed with death albeit no law as yet was given.

[i] That is, ſhe ought rather to accuſe me, than I her.

[k] For the horrour of the ſinne, condemned him.

[l] Their hainous ſinne was ſignified by this monſtrous birth.

‡ Or, *wherefore haſt thou made this breach againſt thee?*

[m] Or the ſeparation between thee and thy brother.

" That is, *a breach.*

* *1 Chron.* 2, 4. *Matth.* 1, 3.

[a] Read Chap. 37, 36.

[b] The favour of God is the fountain of all proſperitie.

[c] Becauſe God proſpered him: and ſo he made religion to ſerve his profit.

[d] The wicked are bleſſed by the companie of the godly.

[e] For he was aſſured that all things ſhould proſper well: therefore he ate and drank, and took no care.

[f] In this word, he declareth the ſumme whereunto all her flatteries did tend.

[g] The fear of God preſerved him againſt her continuall tentations.

[h] This declareth, that where incontinencie is, thereunto is joyned extreme impudencie and craft.

† Heb. *great.*

19 And it came to paſſe, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled.

20 And Joſephs maſter took him, and put him into the [i] priſon, a place where the kings priſoners *were* bound: and he was there in the priſon.

i His evil entreatment in the priſon may be gathered out of Pſal. 105, 18.

21 ¶ But the LORD was with Joſeph, and † ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

† Heb. *extended kindneſſe unto him.*

22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon, and [k] whatſoever they did there, he was the doer *of it.*

k That is, nothing was done without his commandement.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the LORD *was* with him; and *that* which he did, the LORD made *it* to proſper.

CHAP. XL.

1 The butler and baker of Pharaoh in priſon. 4 Joſeph hath charge of them. 5 He interpreteth their dreams: 20 They come to paſſe according to his interpretation. 23 The ingratitude of the butler.

AND it came to paſſe after theſe things, *that* the butler of the king of Egypt, and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two of his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where [a] Joſeph *was* bound.

a God worketh many wonderfull means to deliver his.

4 And the captain of the guard charged Joſeph with them; and he ſerved them, and they continued a ſeaſon in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, [b] each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the priſon.

b That is, every dream had his interpretation, as the thing afterward declared.

6 And Joſeph came in unto them in the morning, and looked upon them; and behold they *were* ſad.

7 And he asked Pharaohs officers that *were* with him in the ward of his lords houſe, ſaying, Wherefore † look ye *ſo* ſadly to day?

† Heb. are *your faces evil.*

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to [c] God? tell me *them*, I pray you.

c Cannot God raiſe up ſuch as ſhall interpret ſuch things?

9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me;

10 And in the vine *were* three branches; and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes.

11 And Pharaohs cup *was* in my hand, and I took the grapes, & preſſed them into Pharaohs cup: and I gave the cup into Pharaohs hand.

12 And Joſeph ſaid unto him, This [d] *is* the interpretation of it: the three branches *are* three dayes;

d He was aſſured by the Spirit of God, that his interpretation was true.

13 Yet within three dayes ſhall Pharaoh ‡ lift up thine head, and reſtore thee unto thy place, and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler.

‡ Or, *reckon.*

14 But † think on me when it ſhall be well with thee, and ſhew kindneſſe, I pray thee, unto me, and [e] make mention of me unto Pharaoh, and bring me out of this houſe.

† Heb. *remember me with thee.*

e He refuſed not the meanes to be delivered, which he thought God had appointed.

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good, he ſaid unto Joſeph, I alſo *was* in my dream; and behold, I *had* three ‡ [f] white baskets on my head.

‡ Or, *full of holes.*

f That is, made of white twigs, or as ſome read, baskets full of holes.

17 And in the uppermoſt basket *there was* of all manner of † bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh, the work of a baker,* or *cook.*

18 And Joſeph anſwered, and ſaid, [g] This *is* the interpretation thereof: the three baskets *are* three dayes;

g He ſheweth that the miniſters of God ought not to conceal that, which God revealeth unto them.

19 Yet within three dayes ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree, and the birds ſhall eat thy fleſh from off thee.

20 ¶ And it came to paſſe the third day, *which was* Pharaohs [h] birth-day, that he made a feaſt unto all his ſervants: and he ‡ lifted up the head of the chief butler, and of the chief baker among his ſervants.

h Which was an occaſion to appoint his officers, and ſo to examine them that were in priſon.

‡ Or, *reckoned.*

21 And he reſtored the chief butler unto his butlerſhip again; and he gave the cup into Pharaohs hand.

22 But he hanged the chief baker, as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

1 Pharaohs two dreams. 9 Joſeph interpreteth them. 33 He giveth Pharaoh counſel. 38 Joſeph is advanced. 50 He begetteth Manaſſeh and Ephraim. 54 The famine beginneth.

AND it came to paſſe at the end of two full yeares, that Pharaoh [a] dreamed, and behold he ſtood by the river.

a This dream was not ſo much for Pharaoh, as to be a mean to deliver Joſeph, and to provide for Gods church.

2 And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a medow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the [b] ſecond time: and behold, ſeven eares of corn came up upon one ſtalk, † rank and good.

b All theſe means God uſeth to deliver his ſervant, and to bring him into favour and authoritie.

† Heb. *fat.*

6 And behold, ſeven thin eares and blaſted with the eaſt-winde ſprung up after them.

7 And the ſeven thin eares devoured the

ſeven rank and full eares; and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to paſſe in the morning, that his ſpirit was [c] troubled; and he ſent and called for all the magicians of Egypt, and all the wiſe-men thereof: and Pharaoh told them his dream: but *there was* [d] none that could interpret them unto Pharaoh.

[c] This fear was enough to teach him, that this viſion was ſent of God,

[d] The wiſe of the world underſtand not Gods ſecrets, but to his ſervants his will is revealed.

9 ¶ Then ſpake the chief butler unto Pharaoh, ſaying, I [e] do remember my faults this day.

[e] He confeſſeth his fault againſt the king, before he ſpeaks of Ioſeph.

10 Pharaoh was wroth with his ſervants, and put me in ward in the captain of the guards houſe, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, ſervant to the captain of the guard: and we told him; and he * interpreted to us our dreams, to each man according to his dream he did interpret.

* Chap. 40, 12. &c.

13 And it came to paſſe, as he interpreted to us, ſo it was: me he reſtored unto mine office, and him he hanged.

14 ¶ * Then Pharaoh ſent and [f] called Joſeph, and they † brought him haſtily out of the dungeon: And he ſhaved *himſelf*, and changed his raiment, and came in unto Pharaoh.

* Pſal. 105, 20.

[f] The wicked ſeek to the prophets of God in their neceſſitie, whom in their proſperitie they abhorre.

† Heb. *made him run.*

15 And Pharaoh ſaid unto Joſeph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard ſay of thee, *that* † thou canſt underſtand a dream, to interpret it.

‡ Or, when *thou heareſt a dream, thou canſt interpret it.*

16 And Joſeph anſwered Pharaoh, ſaying, *It is* not in me: [g] God ſhall give Pharaoh an anſwer of peace.

[g] As though he would ſay, if I interpret thy dream, it cometh of God, and not of me.

17 And Pharaoh ſaid unto Joſeph, In my dream, behold, I ſtood upon the bank of the river.

18 And behold, there came up out of the river ſeven kine, fat-fleſhed and well-favoured; and thy fed in a medow.

19 And behold, ſeven other kine came up after them, poore and very ill-favoured, and lean-fleſhed, ſuch as I never ſaw in all the land of Egypt for badneſſe.

20 And the lean and the ill-favoured kine did eat up the firſt ſeven fat kine.

21 And when they had † eaten them up, it could not be known that they had eaten them; but they *were* ſtill ill-favoured, as at the beginning: So I awoke.

† Heb. *come to the inward parts of them.*

22 And I ſaw in my dream, and behold, ſeven eares came up in one ſtalk, full and good.

23 And behold, ſeven eares ‡ withered, thin and blaſted with the eaſt-winde, ſprung up after them.

‡ Or, *ſmall.*

24 And the thin eares devoured the ſeven good eares: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joſeph ſaid unto Pharaoh, The dream of Pharaoh *is* [h] one; God hath ſhewed Pharaoh what he *is* about to do.

[h] Both his dreams tend to one end.

26 The ſeven good kine *are* ſeven yeares; and the ſeven good eares *are* ſeven yeares: the dream *is* one.

27 And the ſeven thin and ill-favoured kine that came up after them, *are* ſeven yeares; and the ſeven empty eares blaſted with the eaſt-winde, ſhall be ſeven yeares of famine.

28 This *is* the thing which I have ſpoken unto Pharaoh: what God *is* about to do, he ſheweth unto Pharaoh.

29 Behold, there come ſeven yeares of great plenty, throughout all the land of Egypt.

30 And there ſhall ariſe after them ſeven yeares of famine, and all the plenty ſhall be forgotten in the land of Egypt: and the famine ſhall conſume the land.

31 And the plenty ſhall not be known in the land, by reaſon of that famine following: for it *ſhall be* very † grievous.

† Heb. *heavie.*

32 And for that the dream was doubled unto Pharaoh twice, *it is* becauſe the thing *is* ‡ eſtabliſhed by God: and God will ſhortly bring it to paſſe.

‡ Or, *prepared of God.*

33 Now therefore let Pharaoh [i] look out a man diſcreet and wiſe, and ſet him over the land of Egypt.

[i] The office of a true Prophet is not onely to ſhew the evils to come, but alſo the remedies for the ſame.

34 Let Pharaoh do *this*, and let him appoint ‡ officers over the land, and take up the fifth part of the land of Egypt in the ſeven plenteous yeares.

‡ Or, *overſeers.*

35 And let them gather all the food of thoſe good yeares that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food ſhall be for ſtore to the land against the ſeven yeares of famine, which ſhall be in the land of Egypt; that the land † periſh not through the famine.

† Hebr. *be not cut off.*

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his ſervants.

38 And Pharaoh ſaid unto his ſervants, Can we finde *ſuch a one* as this *is*, a man in whom the [k] ſpirit of God *is?*

[k] None ſhould be preferred to honour, that have not gifts of God meet for the ſame.

39 And Pharaoh ſaid unto Joſeph, Foraſmuch as God hath ſhewed thee all this, *there is* none ſo diſcreet and wiſe as thou *art*.

40 * Thou ſhalt be over my houſe, and according unto thy [l] word ſhall all my people † be ruled: onely in the throne will I be greater than thou.

* Pſal. 105, 21. 1 Mac. 3, 53. Acts 7, 10.

[l] Some reade, the people ſhall kiſſe thy mouth, that is, ſhall obey thee in all things.

† Heb. *be armed;* or, *kiſſe.*

41 And Pharaoh ſaid unto Joſeph, See, I have ſet thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joſephs hand, and arayed him in veſtures of ‡ fine linnen, and put a gold chain about his neck.

‡ Or, *ſilk.*

43 And he made him to ride in the ſecond chariot which he had: and they cried before him, ‡ † [m] Bowe the knee: and he made him *ruler* over all the land of Egypt.

‡ Or, *tender father.*

† Heb. *Abrech.*

[m] In ſigne of honour: ſome expound it, tender father, or father of the king, or kneel down.

44 And Pharaoh ſaid unto Joſeph, I *am* Pharaoh, and without thee ſhall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joſephs name Zaphnath-paaneah; and he gave him to wife

Aſenath the daughter of Poti-pherah, ‡ prieſt of On: and Joſeph went out over *all* the land of Egypt.

‡ Or, *prince.*

46 (¶ And Joſeph *was* [n] thirty yeares old when he ſtood before Pharaoh king of Egypt) And Joſeph went out from the preſence of Pharaoh, and went throughout all the land of Egypt.

[n] His age is mentioned both to ſhew that his authoritie came of God, and alſo that he ſuffered impriſonment, and exile twelve yeares and mo.

47 And in the ſeven plenteous yeares the earth brought forth by handfulls.

48 And he gathered up all the food of the ſeven yeares, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every citie, laid he up in the ſame.

49 And Joſeph gathered corn as the ſand of the ſea, very much, untill he left numbring: for *it was* without number.

50 * And unto Joſeph were born two ſonnes, before the yeares of famine came: which Aſenath, the daughter of Poti-pherah ‡ prieſt of On, bare unto him.

* Chap. 46, 20. and 48, 5.

‡ Or, *prince.*

51 And Joſeph called the name of the firſt-born “ Manaſſeh: for God, *ſaid he*, hath made me forget all my toil, & all my [o] fathers houſe.

“ That is, *forgetting.*

[o] Notwithſtanding that his fathers houſe was the true church of God: yet the companie of the wicked, and proſperitie cauſed him to forget it.

52 And the name of the ſecond called he “ Ephraim: for God hath cauſed me to be fruitfull in the land of my afflictions.

“ That is, *fruitfull.*

53 ¶ And the ſeven yeares of plenteouſneſſe that was in the land of Egypt, were ended.

54 * And the ſeven yeares of dearth began to come, according as Joſeph had ſaid; and the dearth was in all lands: but in all the land of Egypt there was bread.

* Pſal. 105, 16.

55 And when all the land of Egypt was famiſhed, the people cried to Pharaoh for bread: And Pharaoh ſaid unto all the Egyptians, Go unto Joſeph: what he ſaith to you, do.

56 And the famine was over all the face of the earth; and Joſeph opened † all the ſtorehouſes, and ſold unto the Egyptians: and the famine waxed ſore in the land of Egypt.

† Heb. *all wherein* was.

57 And all countreys came into Egypt to Joſeph for to buy *corn*; becauſe that the famine was *ſo* ſore in all lands.

CHAP. XLII.

1 Jacob ſendeth his ten ſonnes to buy corn in Egypt. 6 They are impriſoned by Joſeph for ſpies. 18 They are ſet at liberties, on condition to bring Benjamin. 21 They have remorſe for Joſeph. 24 Simeon is kept for a pledge. 25 They return with corn, and their money. 29 Their relation to Jacob. 36 Jacob refuſeth to ſend Benjamin.

NOw when * [a] Jacob ſaw that there was corn in Egypt, Jacob ſaid unto his ſons, Why [b] do ye look one upon another?

* Acts 7, 12.

[a] This ſtory ſheweth plainly, that all things are governed by Gods providence for the profit of his church.

[b] As men deſtitute of counſel.

2 And he ſaid, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 ¶ And Joſephs ten brethren went down to buy corn in Egypt.

4 But Benjamin, Joſephs brother, Jacob ſent not with his brethren: for he ſaid, Leſt peradventure miſchief befall him.

5 And the ſonnes of Iſrael came to buy *corn* among thoſe that came: for the famine was in the land of Canaan.

6 And Joſeph *was* the governour over the land, *and* he *it was* that ſold to all the people of the land: and Joſephs brethren came, and bowed down themſelves before him, *with* their faces to the earth.

7 And Joſeph ſaw his brethren, and he knew them, but [c] made himſelf ſtrange unto them, and ſpake † roughly unto them; and he ſaid unto them, Whence come ye? And they ſaid, From the land of Canaan to buy food.

[c] This diſſembling is not to be followed, nor any particular facts of the fathers, not approved by Gods word.

† Heb *hard things with them.*

8 And Joſeph knew his brethren, but they knew not him.

9 And Joſeph * remembred the dreams which he dreamed of them, and ſaid unto them, Ye *are* ſpies; to ſee the nakedneſſe of the land you are come.

* Chap. 37, 5.

10 And they ſaid unto him, Nay, my lord, but to buy food are thy ſervants come.

11 We *are* all one mans ſonnes: we *are* true men; thy ſervants are no ſpies.

12 And he ſaid unto them, Nay, but to ſee the nakedneſſe of the land you are come.

13 And they ſaid, Thy ſervants *are* twelve brethren, the ſonnes of one man in the land of Canaan; and behold, the youngeſt *is* this day with our father, and one *is* not.

14 And Joſeph ſaid unto them, That *is it* that I ſpake unto you, ſaying, Ye *are* ſpies.

15 Hereby ye ſhall be proved: [d] by the life of Pharaoh ye ſhall not go forth hence, except your youngeſt brother come hither.

[d] The Egyptians which were Idolaters, uſed to ſwear by their kings life: but God forbiddeth to ſwear by any but him: yet Joſeph dwelling among the wicked, ſmelleth of their corruptions.

16 Send one of you, and let him fetch your brother, and ye ſhall be † kept in priſon, that your words may be proved, whether *there be any* truth in you: or els by the life of Pharaoh ſurely ye *are* ſpies.

† Heb. *bound.*

17 And he † put them all together into ward, three dayes.

† Heb. *gathered.*

18 And Joſeph ſaid unto them the third day, This do, and live: *for* I [e] fear God.

[e] And therefore am true and juſt.

19 If ye *be* true men, let one of your brethren be bound in the houſe of your priſon, go ye, carrie corn for the famine of your houſes.

20 But * bring your youngeſt brother unto me; ſo ſhall your words be verified, and ye ſhall not die. And they did ſo.

* Chap. 43, 5.

21 ¶ And they ſaid one to another, [f] We *are* verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us; and we would not heare: therefore is this diſtreſſe come upon us.

[f] Affliction maketh men to acknowledge their faults, which otherwiſe they would diſſemble.

22 And Reuben anſwered them, ſaying, * Spake I not unto you, ſaying, Do not ſinne againſt the childe; and ye would not heare? therefore behold alſo, his [g] bloud is required.

* Chap. 37, 21.

[g] God will take vengeance upon us, and meaſure us with our own meaſure.

23 And they knew not that Joſeph underſtood *them*; for † he ſpake unto them by an interpreter.

† Heb. *an interpreter* was *between them.*

24 And he turned himſelf about from them, and [h] wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

[h] Though he ſhewed himſelf rigorous, yet his brotherly affection remained.

25 ¶ Then Joſeph commanded to fill their

38 ſacks with corn, and to reſtore every mans money into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſſe provender in the inne, he eſpied his money: for behold it *was* in his ſacks mouth.

28 And he ſaid unto his brethren, My money is reſtored; and lo, *it is* even in my ſack: and their heart † failed *them*, and they were [i] afraid, ſaying one to another, What *is* this *that* God hath done unto us?

† Hebr. *went forth.*
[i] Becauſe their conſcience accuſed them of their ſinne, they thought God would have brought them to trouble by this money.

29 ¶ And they came unto Jacob their father, unto the land of Canaan, and told him all that befell unto them, ſaying,

30 The man *who is* the lord of the land, ſpake † roughly to us, and took us for ſpies of the countrey.

† Heb. *with us hard things.*

31 And we ſaid unto him, We *are* true men; we are no ſpies.

32 We *be* twelve brethren, ſonnes of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the countrey ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren *here* with me, and take *food for* the famine of your houſholds, and be gone.

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 ¶ And it came to paſſe as they emptied their ſacks, that behold, every mans bundle of money *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt [k] me.

[k] For they ſeemed not to be touched with any love toward their brethren, which increaſed his ſorrow: and partly, he ſuſpected them for Joſeph.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſonnes, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſonne ſhall not go down with you; for his brother is dead, and he is left alone; if miſchief befall him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

CHAP. XLIII.

1 Jacob is hardly perſwaded to ſend Benjamin. 15 Joſeph entertaineth his brethren. 31 He maketh them a feaſt.

And the [a] famine *was* ſore in the land.

[a] This was a great tentation to Jacob to ſuffer ſo great famine in that land where God had promiſed to bleſſe him.

2 And it came to paſſe when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man † did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your * brother *be* with you.

† Heb. *proteſting he proteſted.*
* Chap. 42, 20.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man † asked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenour of theſe words: † Could we certainly know that he would ſay, Bring your brother down?

† Heb. *asking he asked us.*
† Heb. *mouth.*
† Heb. *knowing could we know.*

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones.

9 I will be ſuretie for him; of my hand ſhalt thou require him: * if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.

* Chap. 44, 32.

10 For except we had lingred, ſurely now we had returned ‡ this ſecond time.

‡ Or, *twice by this.*

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carrie down the man a preſent, a little balm, and a little hony, ſpices, and myrrhe, nuts, and almonds.

12 And take [b] double money in your hand: and the money that was brought again in the mouth of your ſacks, carrie *it* again in your hand; peradventure it *was* an overſight.

[b] When we are in neceſſitie or danger, God forbiddeth not to uſe all honeſt means to better our eſtate and condition.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And [c] God Almighty give your mercy before the man, that he may ſend away your other brother, and Benjamin: ‡ If I be [d] bereaved *of my children*, I am bereaved.

[c] Our chief truſt ought to be in God, and not in worldly means.
‡ Or, *and I, as I have been, &c.*
[d] He ſpeaketh theſe words not ſo much of deſpair, as to make his ſonnes more carefull to bring again their brother.

15 ¶ And the men took that preſent, and they took double money in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and † ſlay, and make ready: for *theſe* men ſhall † dine with me at noon.

† Heb. *kill a killing.*
† Heb. *eat.*

17 And the man did as Joſeph bade: and the man brought the men into Joſephs houſe.

18 And the men were [e] afraid, becauſe they were brought into Joſephs houſe; & they ſaid, Becauſe of the money that was returned in our ſacks at the firſt time, are we brought in, that he may † ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

[e] So the judgement of God preſſed their conſcience.
† Heb. *roll himſelf upon us.*

19 And they came neare to the ſteward of Joſephs houſe, and they communed with him at the doore of the houſe,

20 And ſaid, O ſir, * † we came indeed down at the firſt time to buy food.

* Chap. 42, 3.
† Heb. *coming down we came down.*

21 And it came to paſſe when we came to the inne, that we opened our ſacks, and behold, *every* mans money *was* in the mouth of his ſack, our money in full weight: and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: [f] your God and the God of your father hath given you treaſure in your ſacks: † I had your money. & he brought Simeon out unto them.

24 And the man brought the men into Joſephs houſe, and * gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 ¶ And when Joſeph came home, they brought him the preſent which *was* in their hand into the houſe, and bowed themſelves to him to the earth.

27 And he asked them of *their* † welfare, and ſaid, † *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, & made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his [g] mothers ſonne, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee my ſonne.

30 And Joſeph made haſte; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entred into *his* chamber, and wept there.

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they [h] ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an [i] abomination unto the Egyptians.

33 And they ſat before him, the firſt-born according to his birthright, and the youngeſt according to his youth: and the men marvelled one at another.

34 And he took *and ſent* meſſes unto them from before him: but Benjamins meſſe was five times ſo much as any of theirs. And they drank, and † [k] were merrie with him.

CHAP. XLIIII.

1 *Joſephs policie to ſtay his brethren.* 14 *Judahs humble ſupplication to Joſeph.*

AND he commanded † the ſteward of his houſe, ſaying, Fill the mens ſacks with food, as much as they can carry, and put every mans money in his ſacks mouth.

2 And [a] put my cup, the ſilver cup in the ſacks mouth of the youngeſt, and his corn-money: and he did according to the word that Joſeph had ſpoken.

3 Aſſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* farre off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them; ſay unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it*, in which my lord drinketh? and [b] whereby indeed he ‡ divineth? ye have done evil in ſo doing.

6 ¶ And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold, the money which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan, how then ſhould we ſteal out of thy lords houſe ſilver or gold?

9 With whom *ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lords bond-men.

10 And he ſaid, Now alſo *let it be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſſe.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamins ſack.

13 Then they [c] rent their clothes, and laded every man his aſſe, and returned to the city.

14 ¶ And Judah and his brethren came to Joſephs houſe (for he *was* yet there) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? wot ye not, that ſuch a man as I can certainly ‡ divine?

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear our ſelves? [d] God hath found out the iniquitie of thy ſervants: behold, we *are* my lords ſervants, both we, and *he* alſo with whom the cup is found.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man in whoſe hand the cup is found, he ſhall be my ſervant: and as for you, get you up in peace unto your father.

18 ¶ Then Judah came neare unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lords eares, and let not thine anger burn againſt thy ſervant: for thou *art* even [e] as Pharaoh.

19 My lord asked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a childe of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaideſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lotd, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die.

23 And thou ſaideſt unto thy ſervants, * Except your youngeſt brother come down with

---

[f] Notwithſtanding the corruptions of Egypt, yet Joſeph taught his family to fear God.

† Heb. *your money came to me.*

* Chap. 18, 4. and 24, 32.

† Heb. *peace.*

† Heb. is there *peace to your father.*

[g] For they two onely were born of Rachel.

[h] To ſignifie his dignitie.

[i] The nature of the ſuperſtitious is to condemn all other in reſpect of themſelves.

† Heb. *they drank largely.*

[k] Sometime this word ſignifieth to be drunken, but here it is meant, that they had enough, and drank of the beſt wine.

† Heb. him *that* was *over his houſe.*

[a] We may not by this example uſe any unlawfull practiſes, ſeeing God hath commanded us to walk in ſimplicitie.

[b] Becauſe the people thought he could divine, he attributeth to himſelf that knowledge: or els he faineth that he conſulted with ſoothſayers for it, which ſimulation is worthy to be reproved.

‡ Or, *maketh triall.*

[c] To ſignifie how greatly the thing diſpleaſed them, and how ſorrie they were for it.

‡ Or, *make triall.*

[d] If we ſee no evident cauſe of our affliction, let us look to the ſecret counſel of God, who puniſheth us juſtly for our ſins.

[e] Equall in authoritie: or near unto the king.

* Chap. 43, 3.

with you, you ſhall ſee my face no more.

24 And it came to paſſe, when we came up unto thy ſervant my father, we told him the words of my lord.

25 And our father ſaid, Go again, *and* buy us a little food.

26 And we ſaid, We cannot go down: if our youngeſt brother be with us, then will we go down: for we may not ſee the mans face, except our youngeſt brother *be* with us.

27 And thy ſervant my father ſaid unto us, Ye know that my [f] wife bare me two *ſonnes*.

[f] Rachel bare to Jacob, Joseph and Benjamin.

28 And the one went out from me, and I ſaid, * Surely he is torn in pieces; and I ſaw him not ſince:

* Chap. 37, 33.

29 And if ye take this alſo from me, and miſchief befall him, [g] ye ſhall bring down my gray hairs with ſorrow to the grave.

[g] Ye ſhall cauſe me to die for ſorrow.

30 Now therefore when I come to thy ſervant my father, and the lad *be* not with us (ſeeing that his life is bound up in the lads life.)

31 It ſhall come to paſſe, when he ſeeth that the lad *is* not *with us*, that he will die; and thy ſervants ſhall bring down the gray hairs of thy ſervant our father with ſorrow to the grave.

32 For thy ſervant became ſuretie for the lad unto my father, ſaying, * If I bring him not unto thee, then I ſhall bear the blame to my father for ever.

* Chap. 43, 9.

33 Now therefore, I pray thee, let thy ſervant abide in ſtead of the lad, a bond-man to my lord; and let the lad go up with his brethren.

34 For [h] how ſhall I go up to my father, and the lad *be* not with me? leſt peradventure I ſee the evil that ſhall † come on my father.

[h] Meaning, he had rather remain there priſoner, than to return and ſee his father in heavineſſe.

† Heb. *finde my father.*

CHAP. XLV.

1 Joſeph maketh himſelf known to his brethren. 5 He comforteth them in Gods providence. 9 He ſendeth for his father. 16 Pharaoh confirmeth it. 21 Joſeph furniſheth them for their journey, and exhorteth them to concord. 25 Jacob is revived with the news.

THen Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, [a] Cauſe every man to go out from me: and there ſtood no man with him, while Joſeph made himſelf known unto his brethren.

[a] Not that he was aſhamed of his kindred, but that he would cover his brethrens fault.

2 And he † wept aloud: and the Epyptians and the houſe of Pharaoh heard.

† Heb. *gave forth his voice in weeping.*

3 And Joſeph ſaid unto his brethren, * I *am* Joſeph; Doth my father yet live? and his brethren could not anſwer him: for they were ‡ troubled at his preſence.

* Acts 7, 13.

‡ Or, *terrified.*

4 And Joſeph ſaid unto his brethren, Come neare to me, I pray you: and they came neare: and he ſaid, I *am* Joſeph your brother, whom ye ſold into Egypt.

5 Now therefore be not [b] grieved, † nor angry with your ſelves, that ye ſold me hither: * for God did ſend me before you, to preſerve life.

[b] This example teacheth, that we muſt by all means comfort them which are truly humbled, and wounded for their ſinnes.

† Heb. *neither let there be anger in your eyes.*

* Chap. 50, 20.

6 For theſe two yeares *hath* the famine *been* in the land: and yet *there are* five yeares, in the which *there ſhall* neither *be* earing nor harveſt.

7 And God ſent me before you, † to preſerve you a poſteritie in the earth, and to ſave your lives by a great deliverance.

† Heb. *to put for you a remnant.*

8 So now *it was* not you *that* ſent me hither, but [c] God: and he hath made me a father to Pharaoh, and lord of all his houſe, and a ruler throughout all the land of Egypt.

[c] Albeit God deteſt ſinne, yet he turneth mans wickedneſſe to ſerve to his glorie.

9 Haſte you, and go up to my father, and ſay unto him, Thus ſaith thy ſonne Joſeph, God hath made me lord of all Egypt; come down unto me, tarrie not.

10 And thou ſhalt dwell in the land of Goſhen, and thou ſhalt be neare unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou haſt.

11 And there will I nouriſh thee (for yet *there are* five yeares of famine) leſt thou, and thy houſhold, and all that thou haſt, come to povertie.

12 And behold, your eyes ſee, and the eyes of my brother Benjamin, that *it is* [d] my mouth that ſpeaketh unto you.

[d] That is, that I ſpeak in your own language, and have no interpreter.

13 And you ſhall tell my father of all my glory in Egypt, and of all that you have ſeen; and ye ſhall haſte, and bring down my father hither.

14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck.

15 Moreover he kiſſed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaohs houſe, ſaying, Joſephs brethren are come: and it † pleaſed Pharaoh well, and his ſervants.

† Heb. *was good in the eyes of Pharaoh.*

17 And Pharaoh ſaid unto Joſeph, Say unto thy brethren, This do ye; lade your beaſts, and go, get you unto the land of Canaan.

18 And take your father, and your houſholds, and come unto me: and I will give you the [e] good of the land of Egypt, and ye ſhall eat the [f] fat of the land.

[e] The moſt plentifull ground.

[f] The chiefeſt fruits and commodities.

19 Now thou art commanded, this do ye, Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Alſo † regard not your ſtuff; for the good of all the land of Egypt *is* yours.

† Heb. *let not your eye ſpare, &c.*

21 And the children of Iſrael did ſo: and Joſeph gave them wagons, according to the † commandment of Pharaoh, and gave them proviſion for the way.

† Heb. *mouth.*

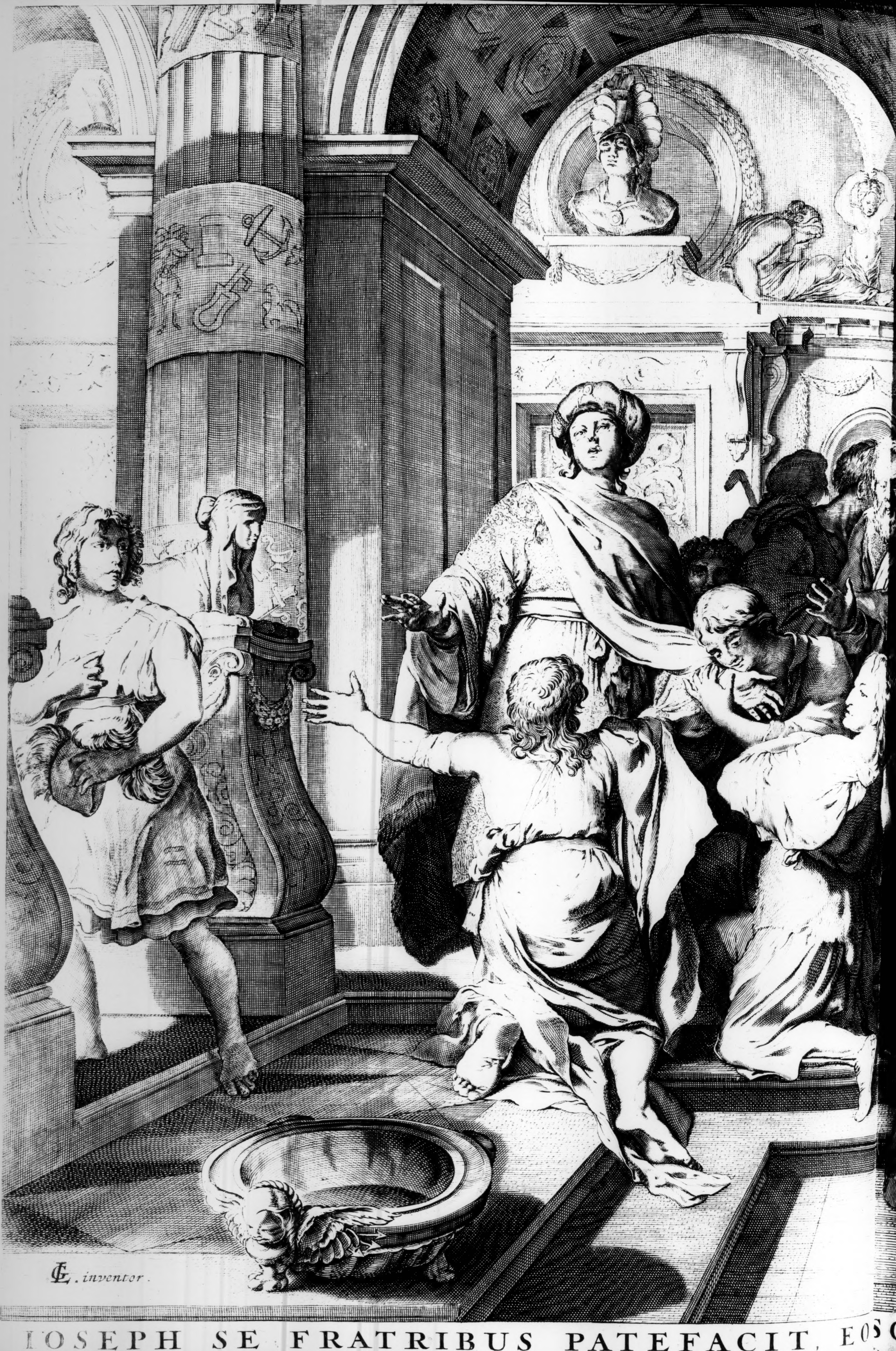
22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of ſilver, and five changes of raiment.

23 And to his father he ſent after this *manner*; ten aſſes † laden with the good things of Egypt, and ten ſhe-aſſes laden with corn and bread and meat for his father by the way.

† Heb. *carrying.*

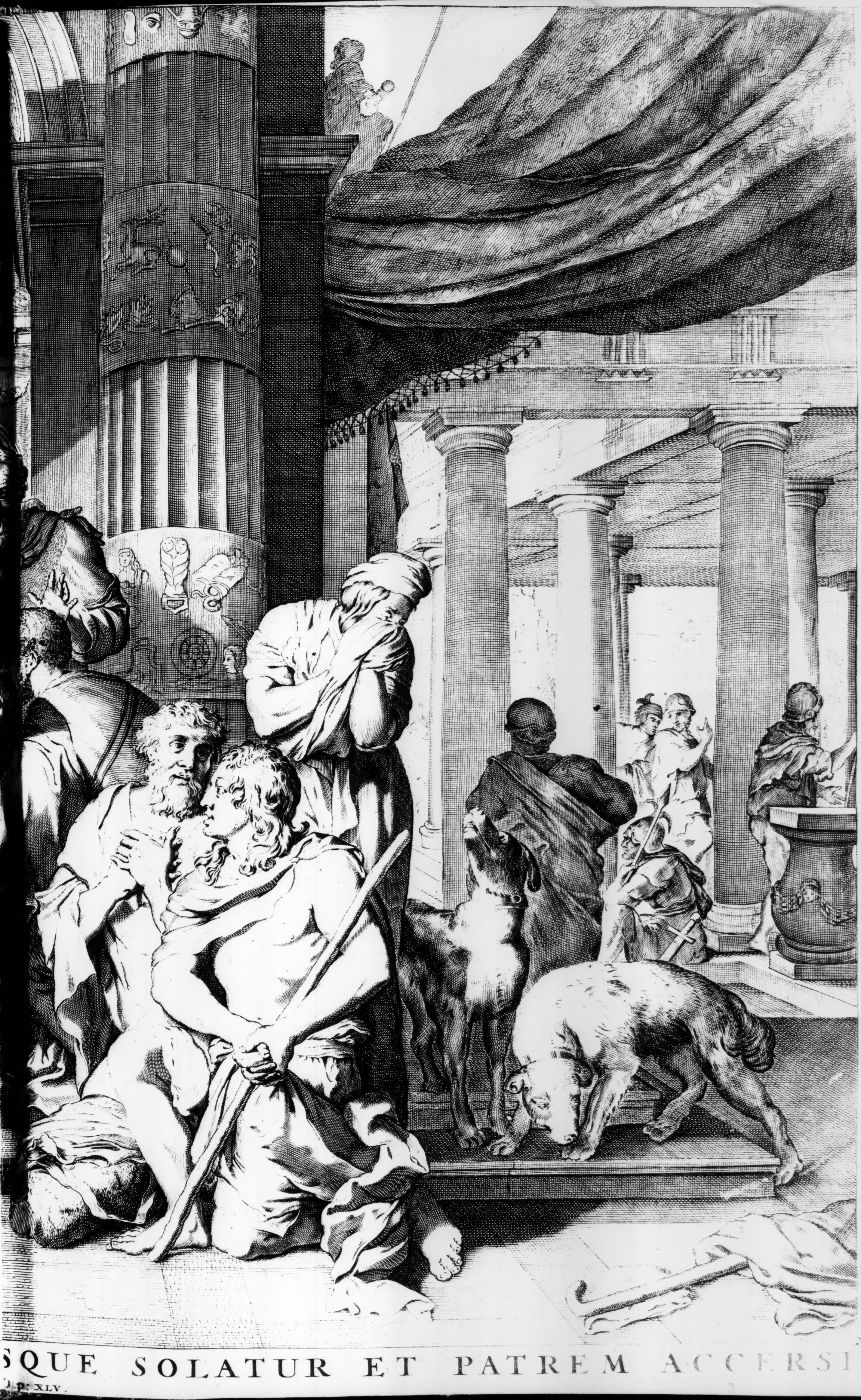
24 So he ſent his brethren away, and they departed: and he ſaid unto them, See that ye [g] fall not out by the way.

[g] Seeing he had remitted the fault done toward him, he would not that they ſhould accuſe one another.


GL. inventor.

IOSEPH SE FRATRIBUS PATEFACIT, EOSQ

Gene



SQUE SOLATUR ET PATREM ACCERSIT

p: XLV.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father.

26 And told him, ſaying, Joſeph *is* yet alive, and he is governour over all the land of Egypt, And † Jacobs heart [h] fainted, for he beleeved them not.

† Hebr. *his.*
h As one between hope and fear.

27 And they told him all the words of Joſeph, which he had ſaid unto them: and when he ſaw the wagons which Joſeph had ſent to carrie him, the ſpirit of Jacob their father revived.

28 And Iſrael ſaid, It *is* enough; Joſeph my ſonne *is* yet alive: I will go and ſee him before I die.

Chap. XLVI.

1 Jacob is comforted by God at Beer-ſheba. 5 Thence he with his company goeth into Egypt. 8 The number of his familie that went into Egypt. 28 Joſeph meeteth Jacob. 31 He inſtructeth his brethren how to anſwer Pharaoh.

AND Iſrael took his journey with all that he had, and came to Beer-ſheba, and [a] offered ſacrifices unto the God of his father Iſaac.

a Whereby he both ſignified, that he worſhipped the true God, and alſo that he kept in his heart the poſſeſſion of that land, from whence preſent neceſſitie drove him.

2 And God ſpake unto Iſrael in the viſions of the night, and ſaid, Jacob, Jacob. And he ſaid, Here *am* I.

3 And he ſaid, I *am* God, the God of thy father: fear not to go down into Egypt: for I will there make of thee a great nation:

4 I will [b] go down with thee into Egypt; and I will alſo ſurely [c] bring thee up *again:* and Joſeph ſhall [d] put his hand upon thine eyes.

b Conducting thee by my power.
c In thy poſteritie.
d Shall ſhut thine eyes when thou dieſt: which appertained to him that was moſt deare, or chief of the kinred.

5 And Jacob roſe up from Beer-ſheba: and the ſonnes of Iſrael carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had ſent to carrie him.

6 And they took their cattel, and their goods which they had gotten in the land of Canaan, and came into Egypt, * Jacob, and all his ſeed with him:

* Joſh. 24, 4. Pſal. 105, 23. Iſa. 52, 4.

7 His ſonnes, and his ſonnes ſonnes with him, his daughters, and his ſonnes daughters: and all his ſeed brought he with him into Egypt.

8 ¶ And * theſe *are* the names of the children of Iſrael, which came into Egypt, Jacob and his ſonnes: * Reuben Jacobs firſt-born.

* Exod. 1, 1. and [illegible]4.
* Num. 26, 5. 1 Chron. 5, 1.

9 And the ſonnes of Reuben; Hanoch, and Phallu, and Hezrom, and Carmi.

10 ¶ And * the ſonnes of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman.

* Exod. 6, 15. 1 Chron. 4, 24.

11 ¶ And the ſonnes of * Levi; Gerſhon, Kohath, and Merari.

* 1 Chron. 6, 1.

12 ¶ And the ſonnes of * Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: But Er and Onan died in the land of Canaan. And the ſonnes of Pharez, were Hezron and Hamul.

* Chap. 38, 3. 1 Chron. 2, 3. and 4, 21.

13 ¶ * And the ſonnes of Iſſachar; Tola, and Phuvah, and Job, and Zhimron.

* 1 Chron. 7, 1.

14 ¶ And the ſonnes of Zebulun; Sered and Ellon, and Jahleel.

15 Theſe *be* the ſonnes of Leah, which ſhe bare unto Jacob in Padan-aram, with his daughter Dinah: all the ſouls of his ſonnes and his daughters, *were* thirtie and three.

16 ¶ And the ſonnes of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ * And the ſonnes of Aſher; Jimnah, and Iſhuah, and Iſui, and Beriah, and Serah their ſiſter: and the ſonnes of Beriah; Heber, and Malchiel.

* 1 Chron. 7, 30.

18 Theſe *are* the ſonnes of Zilpah, whom Laban gave to Leah his daughter: and theſe ſhe bare unto Iacob, *even* ſixteen ſouls.

19 The ſonnes of Rachel Iacobs wife; Ioſeph, and Benjamin.

20 And unto Ioſeph in the land of Egypt were born Manaſſeh and Ephraim, * which Aſenath the daughter of Poti-pherah ‡ prieſt of On bare unto him.

* Chap. 41, 50.
‡ Or, *prince.*

21 ¶ * And the ſonnes of Benjamin *were* Belah, and Becher, and Aſhbel, Gera, and Naaman, Ehi, and Roſh, Muppim, and Huppim, and Ard.

* 1 Chron. 7, 6. and 8, 1.

22 Theſe *are* the ſonnes of Rachel, which were born to Jacob: all the ſouls *were* fourteen.

23 ¶ And the ſonnes of Dan; Huſhim.

24 And the ſonnes of Naphtali; Iahzeel, and Guni, and Jezer, and Shillem.

25 Theſe *are* the ſonnes of Bilhah, which Laban gave unto Rachel his daughter, and ſhe bare theſe unto Jacob: all the ſouls *were* ſeven.

26 All the ſouls that came with Jacob into Egypt, which came out of his † loyns, beſides Jacobs ſonnes wives, all the ſouls *were* threeſcore and ſix;

† Hebr. *thigh.*

27 And the ſonnes of Joſeph which were born him in Egypt, *were* two ſouls: * all the ſouls of the houſe of Iacob, which came into Egypt, *were* threeſcore and ten.

* Deut. 10, 21.

28 ¶ And he ſent Judah before him unto Joſeph, to direct his face unto Goſhen; and they came into the land of Goſhen.

29 And Ioſeph made ready his chariot, and went up to meet Iſrael his father, to Goſhen; and preſented himſelf unto him: and he fell on his neck, and wept on his neck a good while.

30 And Iſrael ſaid unto Ioſeph, Now let me die, ſince I have ſeen thy face, becauſe thou *art* yet alive.

31 And Ioſeph ſaid unto his brethren, and unto his fathers houſe, I will go up, and ſhew Pharaoh, and ſay unto him, My brethren, and my fathers houſe, which *were* in the land of Canaan, are come unto me:

32 And the men *are* [e] ſhepherds, for † their trade hath been to feed cattel; and they have brought their flocks and their herds and all that they have.

e He was not aſhamed of his father and kinred, though they were of mean condition.
† Heb. *they are men of cattel.*

33 And it ſhall come to paſſe when Pharaoh ſhall call you, and ſhall ſay, What *is* your occupation?

34 That ye ſhall ſay, Thy ſervants trade hath been about cattel, from our youth even untill now, both we *and* alſo our fathers:

that ye may dwell in the land of Goſhen; for every ſhepherd *is* an [f] abomination unto the Egyptians.

[f] God, ſuffereth the world to hate his, that they may forſake the filth of the world, and cleave to him.

CHAP. XLVII.

I Joſeph preſenteth five of his brethren, 7 and his father before Pharaoh. 11 He giveth them habitation and maintenance. 13 He getteth all the Egyptians money, 16 their cattel, 18 their lands to Pharaoh. 22 The prieſts land was not bought. 23 He letteth the land to them for a fifth part. 28 Jacobs age: 29 He ſweareth Joſeph to burie him with his fathers.

THen Joſeph came and told Pharaoh, and ſaid, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goſhen.

2 And he took ſome of his brethren, *even* [a] five men, and preſented them unto Pharaoh.

[a] That the king might be aſſured they were come, and ſee what manner of people they were.

3 And Pharaoh ſaid unto his brethren, What *is* your occupation? And they ſaid unto Pharaoh, Thy ſervants *are* ſhepherds, both we *and* alſo our fathers.

4 They ſaid moreover unto Pharaoh, For to ſojourn in the land are we come: for thy ſervants have no paſture for their flocks, for the famine *is* ſore in the land of Canaan; now therefore we pray thee, let thy ſervants dwell in the land of Goſhen.

5 And Pharaoh ſpake unto Joſeph, ſaying, Thy father and thy brethren are come unto thee:

6 The [b] land of Egypt *is* before thee; in the beſt of the land make thy father and brethren to dwell, in the land of Goſhen let them dwell: and if thou knoweſt any man of activity amongſt them, then make them rulers over my cattel.

[b] Joſephs great modeſtie appeareth, in that he would enterpriſe nothing without the kings commandement.

7 And Joſeph brought in Jacob his father, and ſet him before Pharaoh: and Jacob bleſſed Pharaoh.

8 And Pharaoh ſaid unto Jacob, † How old *art* thou?

9 And Jacob ſaid unto Pharaoh, * The dayes of the yeares of my pilgrimage *are* an hundred and thirty yeares: few and evil have the dayes of the yeares of my life been, and have not attained unto the dayes of the yeares of the life of my fathers in the dayes of their pilgrimage.

† Heb. *how many are the dayes of the yeares of thy life.*
* Heb. 11. 9, 13.

10 And Jacob bleſſed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joſeph placed his father and his brethren, and gave them a poſſeſſion in the land of Egypr, in the beſt of the land, in the land of [c] Rameſes, as Pharaoh had commanded.

[c] Which was a city in the countrey of Goſhen, Exod. 1, 11.

12 And Joſeph nouriſhed his father, and his brethren, and all his fathers houſhold with bread, ‡ † [d] according to *their* families.

‡ Or, *as a little child is nouriſhed.*
† Heb. *according to the little ones.*
[d] Some reade, that he fed them at little babes, becauſe they could not provide for themſelves againſt that famine.

13 ¶ And *there was* no bread in all the land: for the famine *was* very ſore, ſo that the land of Egypt, and *all* the land of Canaan fainted by reaſon of the famine.

14 And Joſeph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and [e] Joſeph brought the money into Pharaohs houſe.

[e] Wherein he both declareth his fidelitie toward the king, and his mind free from covetouſneſſe.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joſeph, and ſaid, Give us bread: for why ſhould we die in thy preſence? for the money faileth.

16 And Joſeph ſaid, Give your cattel, and I will give you for your cattel, if money fail.

17 And they brought their cattel unto Joſeph: and Joſeph gave them bread *in exchange* for horſes, and for the flocks, and for the cattel of the herds, and for the aſſes; and he † fed them with bread, for all their cattel, for that yeare.

† Heb. *led them.*

18 When that yeare was ended, they came unto him the ſecond yeare, and ſaid unto him, We will not hide *it* from my lord, how that our money is ſpent, my lord alſo hath our herds of cattel; there is not ought left in the ſight of my lord, but our bodies, and our lands;

19 Wherefore ſhall we die before thine eyes, both we and our [f] land? buy us and our land for bread, and we and our land will be ſervants unto Pharaoh: and give *us* ſeed, that we may live and not die, that the land be not deſolate.

[f] For except the ground be tilled and ſowen, it periſheth, and is as it were dead.

20 And Joſeph bought all the land of Egypt for Pharaoh; for the Egyptians ſold every man his field, becauſe the famine prevailed over them: ſo the land became Pharaohs.

21 And as for the people, he [g] removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof.

[g] By this changing, they ſignified that they had nothing of their own, but received all of the kings liberalitie.

22 Onely the land of the ‡ prieſts bought he not: for the prieſts had a portion *aſſigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they ſold not their lands.

‡ Or, *princes.*

23 Then Joſeph ſaid unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* ſeed for you, and ye ſhall ſow the land.

24 And it ſhall come to paſſe in the increaſe, that you ſhall give the fifth *part* unto Pharaoh, and foure parts ſhall be your own, for ſeed of the field, and for your food, and for them of your houſholds, and for food for your little ones.

25 And they ſaid, Thou haſt ſaved our lives: let us finde grace in the ſight of my lord, and we will be Pharaohs ſervants.

26 And Joſeph made it a law over the land of Egypt unto this day, *that* Pharaoh ſhould have the fifth *part*; [h] except the land of the ‡ prieſts onely, *which* became not Pharaohs.

[h] Pharaoh providing for idolatrous prieſts, ſhall be a condemnation to all them which neglect the true miniſters of Gods word.
‡ Or, *princes.*

27 ¶ And Iſrael dwelt in the land of Egypt in the countrey of Goſhen; and they had poſſeſſions therein, and grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt ſeventeen yeares: ſo † the whole age of Jacob was an hundred fourty and ſeven yeares.

† Heb. *the dayes of the yeares of his life.*

29 And the time drew nigh that Iſrael muſt die: and he called his ſonne Joſeph, and ſaid

unto him, If now I have found grace in thy ſight, * put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I will [i] lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place. And he ſaid, I will do as thou haſt ſaid.

31 And he ſaid, Swear unto me: And he ſware unto him. And * Iſrael [k] bowed himſelf upon the beds head.

CHAP. XLVIII.

1 Joſeph with his ſonnes viſiteth his ſick father. 2 Jacob ſtrengtheneth himſelf to bleſſe them. 3 He repeateth the promiſe. 5 He taketh Ephraim and Manaſſeh as his own. 7 He telleth Joſeph of his mothers grave. 9 He bleſſeth Ephraim and Manaſſeh. 17 He preferreth the younger before the elder. 21 He propheſieth their return to Canaan.

AND it came to paſſe after theſe things, that *one* told Joſeph, Behold, thy father *is* ſick: and he took with him his [a] two ſonnes, Manaſſeh and Ephraim.

2 And *one* told Jacob, and ſaid, Behold, thy ſonne Joſeph cometh unto thee: and Iſrael ſtrengthened himſelf, and ſat upon the bed.

3 And Jacob ſaid unto Joſeph, God Almighty appeared unto me at * Luz in the land of Canaan, and bleſſed me,

4 And ſaid unto me, Behold, I will make thee fruitfull, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy ſeed after thee, *for* an [b] everlaſting poſſeſſion.

5 ¶ And now thy * two ſonnes, Ephraim and Manaſſeh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they ſhall be mine.

6 And thy iſſue which thou begetteſt after them, ſhall be thine, *and* ſhall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, * Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the ſame *is* Beth-lehem.

8 And Iſrael beheld Joſephs ſonnes, and ſaid, Who *are* theſe?

9 And Joſeph ſaid unto his father, They *are* my ſonnes, whom [c] God hath given me in this *place*: And he ſaid, Bring them, I pray thee, unto me, and I will bleſſe them.

10 (Now the eyes of Iſrael were † dim for age, *ſo that* he could not ſee) And he brought them neare unto him; and he kiſſed them, and embraced them.

11 And Iſrael ſaid unto Joſeph, I had not thought to ſee thy face; and lo, God hath ſhewed me alſo thy ſeed.

12 And Joſeph brought them out from between his knees, and he bowed himſelf with his face to the earth.

13 And Joſeph took them both, Ephraim in his right hand towards Iſraels left hand, and Manaſſeh in his left hand towards Iſraels right hand, and brought *them* neare unto him.

14 And Iſrael ſtretched out his right hand, and laid *it* upon [d] Ephraims head, who *was* the younger; and his left hand upon Manaſſehs head, guiding his hands wittingly: For Manaſſeh *was* the firſt-born.

15 ¶ And * he bleſſed Joſeph, and ſaid, God, before whom my fathers Abraham and Iſaac did walk, the God which fed me all my life long unto this day,

16 The [e] Angel which redeemed me from all evil, bleſſe the lads; and let my [f] name be named on them, and the name of my fathers Abraham and Iſaac; and let them † grow into a multitude in the midſt of the earth.

17 And when Joſeph ſaw that his father had his right hand upon the head of Ephraim, it [g] diſpleaſed him: and he held up his fathers hand, to remove it from Ephraims head unto Manaſſehs head.

18 And Joſeph ſaid unto his father, Not ſo, my father: for this *is* the firſt-born; put thy right hand upon his head.

19 And his father refuſed, and ſaid, I know *it*, my ſonne, I know *it*: he alſo ſhall become a people, and he alſo ſhall be great; but truly his younger brother ſhall be greater than he, and his ſeed ſhall become a † multitude of nations.

20 And he bleſſed them that day, ſaying, In thee ſhall Iſrael bleſſe, ſaying, God make thee as [h] Ephraim, and as Manaſſeh: and he ſet Ephraim before Manaſſeh.

21 And Iſrael ſaid unto Joſeph, Behold, I die; but God ſhall be with you, and bring you again unto the land of [i] your fathers.

22 Moreover, I have given to thee one portion above thy brethren, which [k] I took out of the hand of the Amorite with my ſword and with my bow.

CHAP. XLIX.

1 Jacob calleth his ſonnes to bleſſe them. 3 Their bleſſing in particular. 20 He chargeth them about his buriall. 33 He dieth.

AND Jacob called unto his ſonnes, and ſaid, Gather your ſelves together, that I may tell you *that* which ſhall befall you in the [a] laſt dayes.

2 Gather your ſelves together, and heare, ye ſonnes of Jacob, and hearken unto Iſrael your father.

3 ¶ Reuben, thou *art* my firſt-born, my [b] might, and the beginning of my ſtrength, [c] the excellency of dignity, and the excellency of power:

4 Unſtable as water, † thou ſhalt not excell, becauſe thou * wenteſt up to thy fathers bed, then defiledſt thou *it*: ‡ He went up to my couch.

5 ¶ Simeon and Levi *are* brethren ‡ inſtruments of cruelty *are in* their habitations.

6 O my ſoul, came not thou into their ſecret: unto their aſſembly, mine [d] honour be not thou united: for in their anger they ſlew a

---

* Chap. 24, 2.

[i] Hereby he proteſted that he died in the faith of his fathers, teaching his children to hope for the promiſed land.

* Heb. 11, 21.

[k] He rejoyced that Joſeph had promiſed him, and ſetting himſelf up upon his pillow, praiſed God, reade 1 Chron. 29, 10.

[a] Joſeph more eſteemeth that his children ſhould be received into Jacobs family, which was the church of God, than to enjoy all the treaſures of Egypt.

* Chap. 28, 13. and 35, 6.

[b] Which is true in the carnall Iſrael unto the coming of Chriſt, and in the ſpirituall for ever.

* Chap. 41, 50. Joſ. 13, 7.

* Chap. 35, 19.

[c] The faithfull acknowledge all benefits to come of Gods free mercies.

† Hebr. *heavie.*

[d] Gods judgement is oft times contrarie to mans and he preferreth that which man deſpiſeth.

* Heb. 11, 21.

[e] This Angel muſt be underſtood of Chriſt as Chap. 31, 13. and 32, 1.

[f] Let them be taken as my children.

† Heb. *as fiſhes do increaſe.*

[g] Joſeph faileth in binding Gods grace to the order of nature.

† Hebr. *fulneſſe.*

[h] In whom Gods graces ſhould manifeſtly appear.

[i] Which they had by faith in the promiſe.

[k] By my children whom God ſpared for my ſake.

[a] When God ſhall bring you out of Egypt: and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

[b] Begotten in my youth.

[c] If thou hadſt not loſt thy birthright by thine offence.

† Hebr. *do not thou excell.*

* Chap. 35, 22. 1 Chron. 5, 1.

‡ Or, *my couch is gone.*

‡ Or, *their ſwords are weapons of violence.*

[d] Or tongue: meaning that he neither conſented to them in word nor thought.

[e] man, and in their ſelf-will they ‡ digged down a wall.

e The Shechemites, Chap. 34, 26.
‡ Or, *houghed oxen.*

7 Curſed *be* their anger, for it was fierce; and their wrath, for it was cruel, I will [f] divide them in Jacob, and ſcatter them in Iſrael.

f For Levi had no part, and Simeon was under Judah, Joh. 19, 1. till God gave them the place of the Amalekites, 1 Chron. 4, 43.

8 ¶ Judah, thou *art he* whom thy brethren ſhall praiſe: thy hand *ſhall be* in the neck of thine enemies; thy fathers children ſhall [g] bowe down before thee.

g As was verified in David and Chriſt.

9 Judah *is* a lions whelp: from the prey, my ſonne, thou art gone up: he ſtooped down, he couched as a lion, and as an old lion; [h] who ſhall rouſe him up?

h His enemies ſhall ſo fear him.

10 The ſcepter ſhall not depart from Judah, nor a law-giver from between his feet, untill [i] Shiloh come, and unto him *ſhall* the gathering of the people *be*:

i Which is Chriſt the Meſſias, the giver of all proſperitie: who ſhall call the Gentiles to ſalvation.

11 Binding his fole unto the [k] vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his clothes in the bloud of grapes.

k A countrey moſt abundant with vines and paſtures is promiſed him.

12 His eyes *ſhall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun ſhall dwell at the haven of the ſea, and he *ſhall be* for an haven of ſhips: and his border *ſhall be* unto Zidon.

14 ¶ Iſſachar *is* [l] a ſtrong aſſe, couching down between two burdens.

l His force ſhall be great, but he ſhall want courage to reſiſt his enemies.

15 And he ſaw that reſt *was* good, and the land that it was pleaſant; and bowed his ſhoulder to bear, and became a ſervant unto tribute.

16 ¶ Dan [m] ſhall judge his people, as one of the tribes of Iſrael.

m Shall have the honour of a tribe.

17 Dan ſhall be a [n] ſerpent by the way. † an adder in the path; that biteth the horſe heels, ſo that his rider ſhall fall backward.

n That is, full of ſubtiltie.
‡ Heb. *an arrow-ſnake.*

18 [o] I have waited for thy ſalvation, O LORD.

o Seeing the miſeries that his poſteritie ſhould fall into, he burſteth out in prayer to God to remedie it.

19 ¶ Gad, a troup ſhall overcome him: but he ſhall overcome at the laſt.

20 ¶ Out of Aſher his [p] bread *ſhall be* fat, and he ſhall yeeld royall dainties.

p He ſhall abound in corn and pleaſant fruits.

21 ¶ Naphtali *is* a hinde let looſe: he giveth [q] goodly words.

q Overcoming more by fair words than by force.

22 ¶ Joſeph *is* a fruitfull bough, *even* a fruitfull bough by a well, *whoſe* † branches run over the wall.

† Heb. *daughters.*

23 [r] The archers have ſorely grieved him, and ſhot at *him*, and hated him.

r As his brethren, when they were his enemies, Potiphar, and others.

24 But his bow abode in ſtrength, and the arms of his hands were made ſtrong, by the hands of the mighty *God* of Jacob: from thence *is* the ſhepherd, the [ſ] ſtone of Iſrael.

ſ That is, God.

25 *Even* by the God of thy father who ſhall help thee, and by the Almighty, who ſhall bleſſe thee with bleſſings of heaven above, bleſſings of the deep that lieth under, bleſſings of the breaſts, and of the wombe.

26 The bleſſings of thy father have prevailed [t] above the bleſſings of my progenitours, unto the utmoſt bound of the everlaſting hills; they ſhall be on the head of Joſeph, and on the crown of the head of him that was [u] ſeparate from his brethren.

t In as much as he was more near to the accompliſhment of the promiſe, and it had been more often confirmed.
u Either in dignitie, or when he was ſold from his brethren.

27 ¶ Benjamin ſhall ravin *as* a wolf: in the morning he ſhall devoure the prey, and at night he ſhall divide the ſpoil.

28 ¶ All theſe *are* the twelve tribes of Iſrael: and this *is it* that their father ſpake unto them, and bleſſed them; every one according to his bleſſing he bleſſed them.

29 And he charged them and ſaid unto them, I *am* to be gathered unto my people: * bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite.

* Chap. 47, 30.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, * which Abraham bought with the field, of Ephron the Hittite, for a poſſeſſion of a burying-place.

* Chap. 23, 6.

31 (There they buried Abraham and Sarah his wife, there they buried Iſaac and Rebekah his wife, and there I buried Leah.)

32 The purchaſe of the field and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end of commanding his ſonnes, he gathered up his feet into the bed, and yeelded up the ghoſt, and was gathered unto his people.

x Whereby is ſignified how quietly he died.

CHAP. L.

1 The mourning for Jacob. 4 Joſeph getteth leave of Pharaoh to go to bury him. 7 The funerall. 15 Joſeph comforteth his brethren who craved his pardon. 22 His age. 23 He ſeeth the third generation of his ſonnes. 24 He propheſieth unto his brethren of their return. 25 He taketh an oath of them for his bones. 26 He dieth, and is cheſted.

AND Joſeph fell upon his fathers face, and wept upon him, and kiſſed him.

2 And Joſeph commanded his ſervants the [a] phyſicians to embalm his father: and the phyſicians embalmed Iſrael.

a He meaneth them that embalmed, the dead, and buried them.

3 And fourty dayes were fulfilled for him (for ſo are fulfilled the dayes of thoſe which are embalmed) and the Egyptians † mourned for him [b] threeſcore and ten dayes.

† Heb. *wept.*
b They were more exceſſive in lamenting than the faithfull.

4 And when the dayes of his mourning were paſt, Joſeph ſpake unto the houſe of Pharaoh, ſaying, If now I have found grace in your eyes, ſpeak, I pray you, in the eares of Pharaoh, ſaying,

5 * My father made me ſwear, ſaying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there ſhalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

* Chap. 47, 29.

6 And Pharaoh ſaid, Go up, and bury thy father, according [c] as he made thee ſwear.

c The very infidels would have oaths performed.

7 ¶ And Joſeph went up to bury his father: and with him went up all the ſervants of Pharaoh, the elders of his houſe, and all the elders of the land of Egypt,

8 And all the houſe of Joſeph, and his brethren, and his fathers houſe: onely their little ones, and their flocks, and their herds, they left in the land of Goſhen.

9 And there went up with him both charets and horſemen, and it was a very great company.

10 And they came to the threſhing-floore

of Atad; which *is* beyond Jordan, and there they mourned with a great and very ſore lamentation: and he made a mourning for his father ſeven dayes.

11 And when the inhabitants of the land, the Canaanites, ſaw the mourning in the floore of Atad, they ſaid, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called " Abel-mizraim, which *is* beyond Jordan.

" That is, *the mourning of the Egyptians.*

12 And his ſonnes did unto him according as he commanded them.

13 For * his ſonnes carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham * bought with the field for a poſſeſſion of a burying-place, of Ephron the Hittite, before Mamre.

* Act. 7, 16.

* Chap. 23, 16.

14 ¶ And Joſeph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joſephs brethren ſaw that their father was dead, they ſaid, [d] Joſeph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

[d] An evil conſcience is never fully at reſt.

16 And they † ſent a meſſenger unto Joſeph, ſaying, Thy father did command before he died, ſaying,

† Hebr. *charged.*

17 So ſhall ye ſay unto Joſeph, Forgive, I pray thee now, the treſpaſſe of thy brethren, and their ſinne: for they did unto thee evil: And now, we pray thee, forgive the trepaſſe of the ſervants of the [e] God of thy father. And Joſeph wept when they ſpake unto him.

[e] Meaning, that they which have one God, ſhould be joyned in moſt ſure love.

18 And his brethren alſo went and fell down before his face; and they ſaid, Behold, we *be* they ſervants.

19 And Joſeph ſaid unto them, * Fear not: for *am* [f] I in the place of God?

* Chap. 45, 5.

[f] Who by the good ſucceſſe, ſeemeth to remit it, and therefore it ought not to be revenged by me.

20 But as for you, ye thought evil againſt me, *but* God meant it unto good, to bring to paſſe, as *it is* this day, to ſave much people alive.

21 Now therefore fear ye not: I will nouriſh you, and your little ones. And he comforted them, and ſpake † kindly unto them.

† Hebr. *to their heart.*

22 ¶ And Joſeph dwelt in Egypt, he, and his fathers houſe: and Joſeph lived an [g] hundred and ten yeares.

[g] Who notwithſtanding he bare rule in Egypt about fourescore yeares, yet he was joyned with the church of God in faith and religion.

23 And Joſeph ſaw Ephraims children, of the third *generations:* * the children alſo of Machir, the ſonne of Manaſſeh, were † brought up upon Joſephs knees.

* Num. 32, 39.

† Hebr. *born.*

24 And Joſeph ſaid unto his brethren, I die: and * God will ſurely viſit you, and bring you out of this land, unto the land which he ſware to Abraham, to Iſaac, and to Jacob.

* Hebr. 11, 22.

25 And * Joſeph took an oath of the children of Iſrael, ſaying, [h] God will ſurely viſit you, & ye ſhall carry up my bones from hence.

* Exod. 13, 19.

[h] He ſpeaketh this by the ſpirit of prophecie, exhorting his brethren to have full truſt in Gods promiſe for their deliverance.

26 So Joſeph died, *being* an hundred and ten yeares old: and they embalmed him, and he was put in a coffin in Egypt.

THE SECOND BOOK OF MOSES, CALLED EXODUS.

THE ARGUMENT.

After that Iacob by Gods commandement, Geneſ. 46, 3. had brought his family into Egypt, where they remained for the ſpace of foure hundred yeares, and of ſeventie perſons grew to an infinite number, ſo that the king and the countrey grudged and endevoured both by tyrannie and cruell ſlaverie to ſuppreſſe them: the Lord according to his promiſe, Geneſ. 15, 14. had compaſſion of his church, and delivered them, but plagued their enemies in moſt ſtrange and ſundrie ſorts. And the more that the tyrannie of the wicked enraged againſt his church, the more did his heavie judgements increaſe againſt them, till Pharaoh and his armie were drowned in the red ſea, which gave an entrie and paſſage to the children of God. But as the ingratitude of man is great, ſo did they immediatly forget Gods wonderfull benefits: and albeit he had given them the Paſſeover to be a ſigne and memoriall of the ſame, yet they fell to diſtruſt, and tempted God with ſundrie murmurings and grudgings againſt him and his miniſters: ſometime moved with ambition, ſometime for lack of drink or meat to content their luſts, ſometime by idolatrie, or ſuch like. Wherefore God viſited them with ſharp rods and plagues, that by his corrections they might ſeek to him for remedy againſt his ſcourges, and earneſtly repent them for their rebellions and wickedneſſe. And becauſe God loveth them to the end, whom he hath once begun to love, he puniſhed them not according to their deſerts, but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he ſtill governed them, and gave them his word and law, both concerning the manner of ſerving him, and alſo the form of judgements and civill policie: to the intent that they ſhould not ſerve God after their own inventions, but according to that order, which his heavenly wiſedome had appointed.

CHAP.

CHAP. I.

1 The children of Iſrael after Joſephs death do multiply. 8 The more they are oppreſſed by a new king, the more they multiply. 15 The godlineſſe of the midwives in ſaving the men-children alive. 22 Pharaoh commandeth the male-children te be caſt into the river.

NOw * [a] theſe *are* the names of the children of Iſrael, which came into Egypt, every man and his houſhold came with Jacob:

* Gen. 46, 8. Chap. 6, 14.
[a] Moſes deſcribeth the wonderfull order that God obſerveth in performing his promiſe to Abraham, Gen. 15, 14.

2 Reuben, Simeon, Levi, and Judah,

3 Iſſachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Aſher.

5 And all the ſouls that came out of the † loyns of Jacob, were * ſeventie ſouls: for Joſeph was in Egypt *already*.

† Heb. *thigh.*
* Gen. 46, 27. Deut. 20, 22.

6 And Joſeph died, and all his brethren, and all that generation.

7 ¶ * And the children of Iſrael were fruitfull, and increaſed abundantly, and multiplied, and waxed exceeding mightie, and the [b] land was filled with them.

* Acts 7, 17.
[b] He meaneth the countrey of Goſhen.

8 Now there aroſe up a new king over Egypt, which [c] knew not Joſeph.

[c] He conſidered not how God had preſerved Egypt for Joſephs ſake.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* moe and mightier than we.

10 Come on, let us deal wiſely with them, leſt they multiply, and it come to paſſe, that when there falleth out any warre, they joyn alſo unto our enemies, and fight againſt us, and *ſo* get them up [d] out of the land.

[d] Into Canaan, and ſo we ſhall loſe our commoditie.

11 Therefore they did ſet over them taskmaſters, to afflict them with their burdens. And they built for Pharaoh treaſure-cities, Pithom and Raamſes.

12 † But the more they afflicted them, the more they multiplied and grew: and [e] they were grieved becauſe of the children of Iſrael.

† Heb. *and as they afflicted them, ſo they multiplyed, &c.*
[e] The more that God bleſſeth his, the more doth the wicked envie them.

13 And the Egyptians made the children of Iſrael to ſerve with rigour.

14 And they made their lives bitter, with hard bondage, in morter, and in brick, and in all manner of ſervice in the field: all their ſervice wherein they made them ſerve, *was* with rigour.

15 And the king of Egypt ſpake to the Hebrew midwives (of which the name of one *was* [f] Shiphrah, and the name of the other Puah.)

[f] Theſe ſeem to have been the chief of the reſt.

16 And he ſaid, When ye do the office of a midwife to the Hebrew women, and ſee *them* upon the ſtools; if it *be* a ſonne, then ye ſhall kill him, but if it *be* a daughter, then ſhe ſhall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but ſaved the men-children alive.

18 And the king of Egypt called for the midwives, and ſaid unto them, Why have ye done this thing, and have ſaved the men-children alive?

19 And the midwives ſaid unto Pharaoh, Becauſe the [g] Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

[g] Their diſobedience herein was lawfull, but their diſſembling evil.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mightie.

21 And it came to paſſe, becauſe the midwives feared God, that he [h] made them houſes.

[h] That is, God increaſed the families of the Iſraelites by their means.

22 And Pharaoh charged all his people, ſaying, Every ſonne that is born ye ſhall [i] caſt into the river, and every daughter ye ſhall ſave alive.

[i] When tyrants cannot prevail by craft they burſt forth into open rage.

CHAP. II.

1 Moſes is born, 3 and in an ark caſt into the flags. 5 He is found, and brought up by Pharaohs daughter. 11 He ſlayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gerſhom is born. 23 God reſpecteth the Iſraelites crie.

ANd there went * [a] a man of the houſe of Levi, and took *to wife* a daughter of Levi.

* Chap. 6, 20. Num. 26, 59.
[a] This Levite was called Amram, who married Jochabed, Chap. 6, 20.

2 And the woman conceived, and bare a ſonne: and when ſhe ſaw him that he *was* a goodly *childe*, ſhe * hid him three moneths.

* Acts 7, 20. Hebr. 11, 23.

3 And when ſhe could not longer hide him, ſhe took for him an ark of bulruſhes, and daubed it with ſlime and with pitch, and [b] put the childe therein; and ſhe laid *it* in the flags by the rivers brink.

[b] Committing him to the providence of God whom ſhe could not keep from the rage of the tyrant.

4 And his ſiſter ſtood afarre off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to waſh her ſelf at the river, and her maidens walked along by the rivers ſide: and when ſhe ſaw the ark among the flags, ſhe ſent her maid to fetch it.

6 And when ſhe had opened *it*, ſhe ſaw the childe: and behold, the babe wept. And ſhe had compaſſion on him, and ſaid, This *is one* of the Hebrews children.

7 Then ſaid his ſiſter to Pharaohs daughter, Shall I go, and call to thee a nurſe of the Hebrew women, that ſhe may nurſe the childe for thee?

8 And Pharaohs daughter ſaid unto her, Go. And the maid went and called the [c] childes mother.

[c] Mans counſel cannot hinder that which God hath determined ſhall come to paſſe.

9 And Pharaohs daughter ſaid unto her, Take this childe away, and nurſe it for me, and I will give thee thy wages. And the woman took the childe, and nurſed it.

10 And the childe grew, and ſhe brought him unto Pharaohs daughter, and he became her ſonne. And ſhe called his name " Moſes: and ſhe ſaid, Becauſe I drew him out of the water.

" That is, *drawn out.*

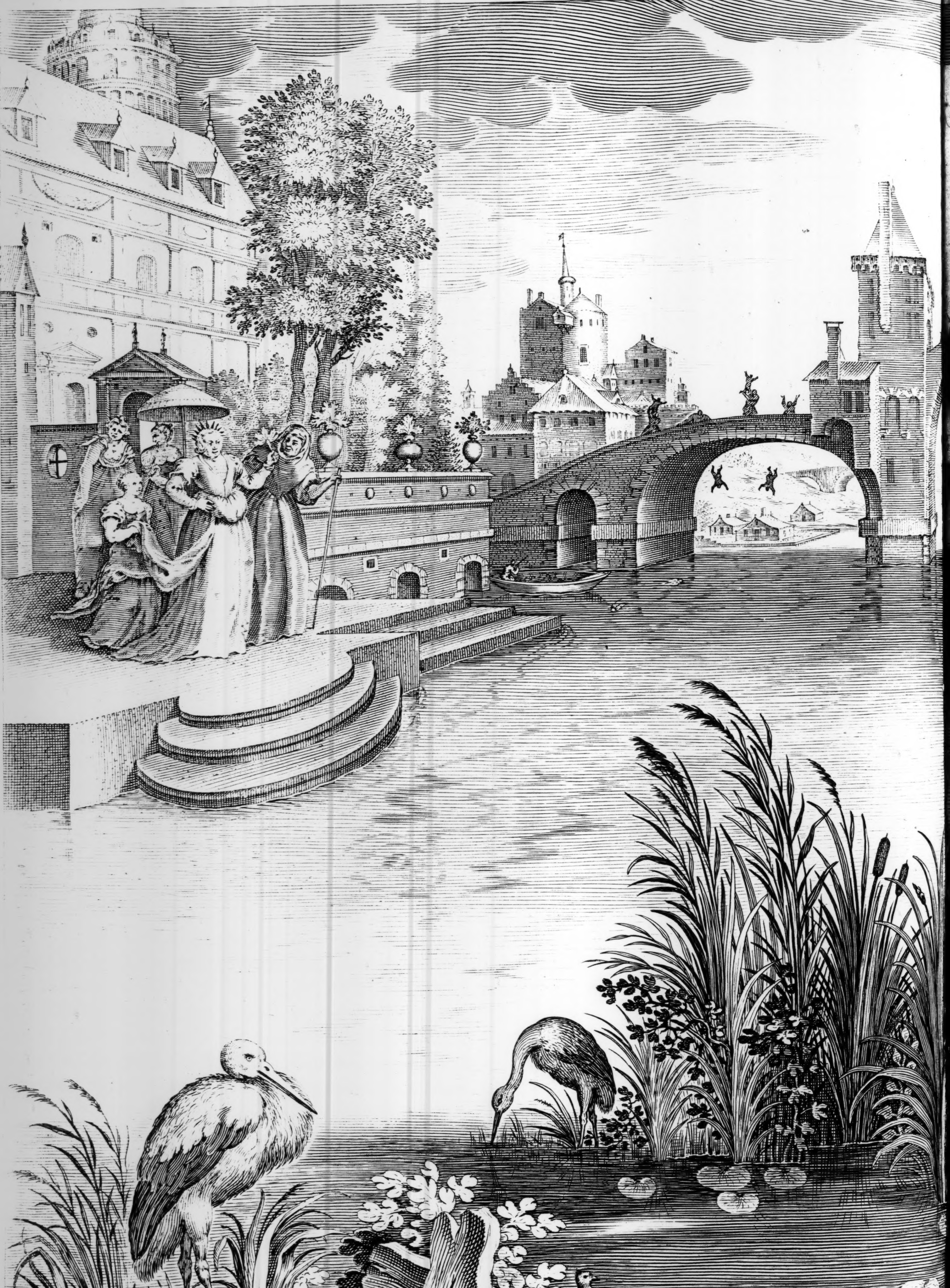
11 ¶ And it came to paſſe in thoſe dayes, when Moſes was [d] grown, that he went out unto his brethren, and looked on their burdens; and he ſpied an Egyptian ſmiting an Hebrew one of his brethren.

[d] That is, was fortie yeares old, Acts 7, 23.

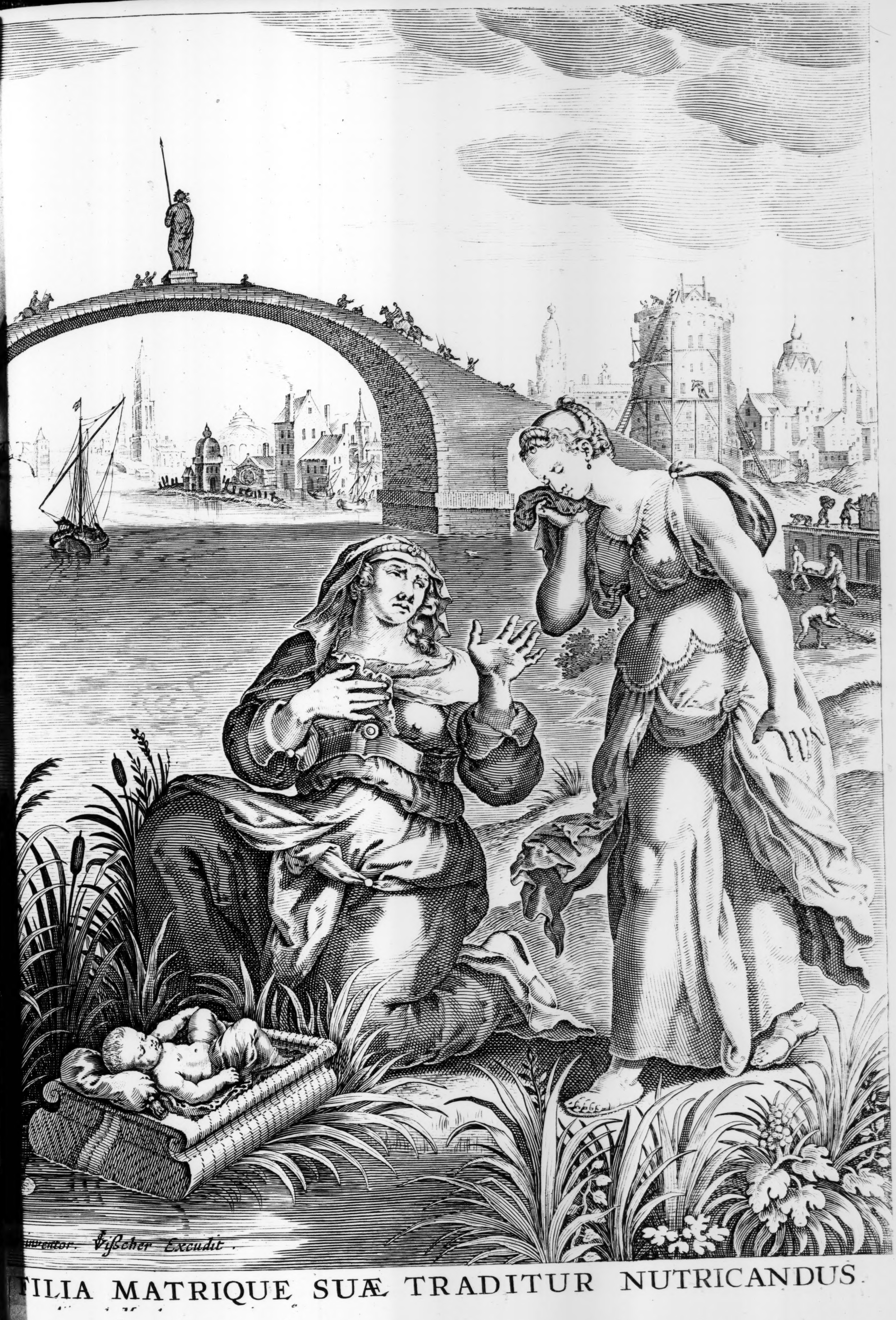
12 And he looked this way and that way, and when he ſaw that *there was* no man, he [e] ſlew the Egyptian, and hid him in the ſand.

[e] Being aſſured that God had appointed him to deliver the Iſraelites, Acts 7, 25.

13 And when he went out the ſecond day, behold, two men of the Hebrews ſtrove together: and he ſaid to him that did the wrong,



MOSES AQUIS IMMISSUS A PHARAONIS INVENITUR


inventor. Viſscher Excudit.

UR FILIA MATRIQUE SUÆ TRADITUR NUTRICANDUS.

wrong, Wherefore ſmiteſt thou thy fellow?

14 And he ſaid, Who made thee † a prince and a judge over us? intendeſt thou to kill me, as thou killedſt the Egyptian? And Moſes [f] feared, and ſaid, Surely this thing is known.

15 Now when Pharaoh heard this thing, he ſought to ſlay Moſes. But Moſes fled from the face of Pharaoh, and dwelt in the land of Midian: and he ſat down by a well.

16 Now the ‡ prieſt of Midian had ſeven daughters; and they came and drew *water*, and filled the troughs to water their fathers flock.

17 And the ſhepherds came and drove them away: but Moſes ſtood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he ſaid, How *is it that* you are come ſo ſoon to day?

19 And they ſaid, An Egyptian delivered us out of the hand of the ſhepherds, and alſo drew *water* enough for us, and watered the flock.

20 And he ſaid unto his daughters, And where *is* he? why *is* it *that* ye have left the man? [g] Call him, that he may eat bread.

21 And Moſes was content to dwell with the man; and he gave Moſes Zipporah his daughter.

22 And ſhe bare *him* a ſonne, and he called his name * Gerſhom: for he ſaid, I have been a ſtranger in a ſtrange land.

23 ¶ And it came to paſſe in proceſſe of time, that the king of Egypt died, and the children of Iſrael ſighed by reaſon of the bondage, and they [h] cried; and their crie came up unto God, by reaſon of the bondage.

24 And God heard their groaning, and God remembred his * covenant with Abraham, with Iſaac, and with Jacob.

25 And God looked upon the children of Iſrael, and God [i] had reſpect unto *them*.

† Hebr. *a man, a prince.*

[f] Though by his fear he ſhewed his infirmitie, yet faith covered it, Hebr. 11, 27.

‡ Or, *prince.*

[g] Wherein he declared a thankfull minde, which would recompenſe the benefit done unto his.

* Chap. 18, 3.

[h] God humbleth his by afflictions, that they ſhould crie unto him, and receive the fruit of his promiſe.

* Gen. 15, 14. and 46, 4.

† Hebr. *knew.*

[i] He judged their cauſe: or, acknowledged them to be his.

CHAP. III.

1 Moſes keepeth Jethro's flock. 2 God appeareth to him in a burning buſh. 9 He ſendeth him to deliver Iſrael. 14 The name of God. 15 His meſſage to Iſrael.

NOw Moſes kept the flock of Jethro his father in law, the prieſt of Midian: and he led the flock to the back-ſide of the deſert, and came to the [a] mountain of God, *even* to [b] Horeb.

2 And the Angel of the LORD appeared unto him in a * flame of fire out of the midſt of a [c] buſh; and he looked, and behold, the buſh burned with fire, and the buſh *was* not conſumed.

3 And Moſes ſaid, I will now turn aſide, and ſee this great ſight, why the buſh is not burnt.

4 And when the [d] LORD ſaw that he turned aſide to ſee, God called unto him out of the midſt of the buſh, and ſaid, Moſes, Moſes. And he ſaid, Here *am* I.

5 And he ſaid, Draw not nigh hither: [e] put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt, *is* [f] holy ground.

6 Moreover he ſaid, * I *am* the God of thy father, the God of Abraham, the God of Iſaac, and the God of Jacob. And Moſes hid his face: for he was [g] afraid to look upon God.

7 ¶ And the LORD ſaid, I have ſurely ſeen the affliction of my people which *are* in Egypt, and have heard their crie, by reaſon of their [h] task-maſters; for I know their ſorrows:

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land [i] flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites.

9 [k] Now therefore behold, the crie of the children of Iſrael is come unto me: and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſſe them.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring forth my people the children of Iſrael out of Egypt.

11 ¶ And Moſes ſaid unto God, Who *am* [l] I, that I ſhould go unto Pharaoh, and that I ſhould bring forth the children of Iſrael out of Egypt?

12 And he ſaid, [m] Certainly I will be with thee; and this *ſhall be* a token unto thee, that I have ſent thee: When thou haſt brought forth the people out of Egypt, ye ſhall ſerve God upon this mountain.

13 And Moſes ſaid unto God, Behold, *when* I come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you; and they ſhall ſay to me, What *is* his name? what ſhall I ſay unto them?

14 And God ſaid unto Moſes, I [n] AM THAT I AM: And he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

15 And God ſaid moreover unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The LORD God of your fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: this *is* my name for ever, and this *is* my memoriall unto all generations.

16 Go and gather the elders of Iſrael together, and ſay unto them, The LORD God of your fathers, the God of Abraham, of Iſaac, and of Jacob, appeared unto me, ſaying, I have ſurely viſited you, and *ſeen* that which is done to you in Egypt.

17 And I have ſaid, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites, unto a land flowing with milk and honey.

18 And they ſhall hearken to thy voice: and thou ſhalt come, thou and the elders of Iſrael, unto the king of Egypt, and you ſhall ſay unto him, The LORD God of the Hebrews hath met with us: and now let us go

(we

[a] It was ſo called after the law was given.

[b] Called alſo Sinai.

* Acts 7, 30.

[c] This ſignifieth that the church is not conſumed by the fire of afflictions, becauſe God is in the midſt thereof.

[d] Whom he called the Angel, verſe 2.

[e] Reſigne thy ſelf up to me, Ruth. 4, 7. Joſh. 5, 15.

[f] Becauſe of my preſence.

* Matth. 22, 32. Acts 7, 32.

[g] For ſinne cauſeth man to fear Gods juſtice.

[h] Whoſe crueltie was intollerable.

[i] Moſt plentifull of all things.

[k] He heard before, but now he would revenge it.

[l] He doth not fully diſobey God, but acknowledgedgeth his own weakneſſe.

[m] Neither fear thine own weakneſſe, nor Pharaohs tyrannie.

[n] The God which have ever been, am, and ſhall be: the God Almightie, by whom all things have their being, and the God of mercie, mindefull of my promiſe; Revel. 1, 4.

(we beſeech thee) three dayes journey into the wilderneſſe, that we may [o] ſacrifice to the LORD our God.

19 ¶ And I am ſure that the king of Egypt will not let you go, ‡ no, not by a mighty hand.

20 And I will ſtretch out my hand, and ſmite Egypt with all my wonders which I will do in the midſt thereof: and after that he will let you go.

21 And I will give this people favour in the ſight of the Egyptians: and it ſhall come to paſſe, that when ye go, ye ſhall not go emptie:

22 [p] * But every woman ſhall borrow of her neighbour, and of her that ſojourneth in her houſe, jewels of ſilver, and jewels of gold, and raiment; and ye ſhall put *them* upon your ſonnes, and upon your daughters; and ye ſhall ſpoil ‡ the Egyptians.

CHAP. IIII.

1 Moſes rod is turned into a ſerpent. 6 His hand is leprous. 10 He is loath to be ſent. 14 Aaron is appointed to aſſiſt him. 18 Moſes departeth from Jethro. 21 Gods meſſage to Pharaoh. 24 Zipporah circumciſeth her ſonne. 27 Aaron is ſent to meet Moſes. 31 The people beleeve them.

AND Moſes anſwered, and ſaid, But behold, [a] they will not beleeve me, nor hearken unto my voice: for they will ſay, The LORD hath not appeared unto thee.

2 And the LORD ſaid unto him, What *is* that in thine hand? And he ſaid, A rod.

3 And he ſaid, Caſt it on the ground: And he caſt it on the ground, and it became a ſerpent: and Moſes fled from before it.

4 And the LORD ſaid unto Moſes [b] Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

5 That they may beleeve that the LORD God of their fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD ſaid furthermore unto him, Put now thine hand into thy boſome. And he put his hand into his boſome: and when he took it out, behold, his hand *was* leprous as ſnow.

7 And he ſaid, Put thine hand into thy boſome again. And he put his hand into his boſome again, & plucked it out of his boſome, & behold, it was turned again as his *other* fleſh.

8 And it ſhall come to paſſe, if they will not beleeve thee, neither hearken to the voice of the firſt ſigne, that they will beleeve the voice of the latter ſigne.

9 And it ſhall come to paſſe, if they will not beleeve alſo theſe two ſignes, neither hearken unto thy voice, that thou ſhalt take of the [c] water of the river. and poure *it* upon the drie-land: and the water which thou takeſt out of the river, † ſhall become bloud upon the drie-land.

10 ¶ And Moſes ſaid unto the LORD, O my Lord, I *am* not † eloquent, neither † heretofore, nor ſince thou haſt ſpoken unto thy ſervant: but I *am* ſlow of ſpeech, and of a ſlow tongue.

11 And the LORD ſaid unto him, Who hath made mans mouth? or who maketh the dumbe, or deaf, or the ſeeing, or the blinde? have not I the LORD?

12 Now therefore go, and I will be * with thy mouth, and teach thee what thou ſhalt ſay.

13 And he ſaid, O my Lord, ſend, I pray thee, by the hand *of him whom* thou ‡ wilt [d] ſend.

14 And the [e] anger of the LORD was kindled againſt Moſes, and he ſaid, *Is* not Aaron the Levite thy brother? I know that he can ſpeak well. And alſo behold, he cometh forth to meet thee: and when he ſeeth thee, he will be glad in his heart.

15 And thou ſhalt ſpeak unto him, and put words [f] in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye ſhall do.

16 And he ſhall be thy ſpokeſman unto the people: and he ſhall be, *even* he ſhall be to thee in ſtead of a mouth, and * thou ſhalt be to him in ſtead of [g] God.

17 And thou ſhalt take this rod in thine hand: wherewith thou ſhalt do ſignes.

18 ¶ And Moſes went and returned to Jethro his father in law, and ſaid unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and ſee whether they be yet alive. And Jethro ſaid to Moſes, Go in peace.

19 And the LORD ſaid unto Moſes in Midian, Go, return into Egypt: for all the men are dead which ſought thy life.

20 And Moſes took his wife, and his ſonnes, and ſet them upon an aſſe, and he returned to the land of Egypt. And Moſes took the [h] rod of God in his hand.

21 And the LORD ſaid unto Moſes, When thou goeſt to return into Egypt, ſee *that* thou do all thoſe wonders before Pharaoh which I have put in thine hand: but I will [i] harden his heart, that he ſhall not let the people go.

22 And thou ſhalt ſay unto Pharaoh, Thus ſaith the LORD, Iſrael *is* my ſonne, *even* [k] my firſt-born.

23 And I ſay unto thee, Let my ſonne go, that he may ſerve me: and if thou refuſe to let him go, behold, I will ſlay thy ſonne, *even* thy firſt-born.

24 ¶ And it came to paſſe by the way in the inne, that the LORD met him, and [l] ſought to kill him.

25 Then [m] Zipporah took a ſharp ‡ ſtone, and cut off the foreskinne of her ſonne, and † caſt *it* at his feet, and ſaid, Surely a bloudie huſband *art* thou to me.

26 So he let him go: then ſhe ſaid, A bloudie huſband *thou art*, becauſe of the circumciſion.

27 ¶ And the LORD ſaid to Aaron, Go into the wilderneſſe to meet Moſes. And he went and met him in the mount of God, and kiſſed him.

28 And Moſes told Aaron all the words of the

[o] Becauſe Egypt was full of idolatrie, God would appoint them a place where they ſhould ſerve him purely.

‡ Or, *but by ſtrong hand.*

[p] This example may not be followed generally: though at Gods commandement they did it juſtly, receiving ſome recompenſe of their labours.

* Chap. 11, 2. and 12, 35.

‡ Or, *Egypt.*

[a] God beareth with Moſes doubting, becauſe he was not altogether without faith.

[b] This power to work miracles was to confirm his doctrine, and to aſſure him of his vocation.

[c] Becauſe theſe three ſignes ſhould be ſufficient witneſſes to proue that Moſes ſhould deliver Gods people.

† Heb *ſhall be and ſhall be.*

† Heb. *a man of words.*

† Heb. *ſince yeſterday, nor ſince the third day.*

* Matth. 10, 19. Mark. 13, 11. Luke 12, 11.

‡ Or, *ſhouldeſt.*

[d] That is, of the Meſſias: or ſome other that is more meet than I.

[e] Though we provoke God juſtly to anger, yet he will never reject his.

[f] Thou ſhalt inſtruct him what to ſay.

* Chap. 7, 1.

[g] Meaning, as a wiſe counſellour and full of Gods ſpirit.

[h] Whereby he wrought the miracles.

[i] By retaining my ſpirit, and delivering him unto Satan to increaſe his malice.

[k] Meaning, moſt dear unto him.

[l] God puniſhed him with ſickneſſe, for neglecting his ſacrament.

[m] This act was extraordinarie, for Moſes was ſore ſick, and God even then required it.

‡ Or, *knife.*

‡ Heb. *made it touch.*

the LORD, who had ſent him, and all the ſignes which he had commanded him.

29 ¶ And Moſes and Aaron went, and gathered together all the elders of the children of Iſrael.

30 And Aaron ſpake all the words which the LORD had ſpoken unto Moſes, and did the ſignes in the ſight of the people.

31 And the [n] people beleeved: and when they heard that the LORD had viſited the children of Iſrael, and that he had looked upon their affliction, then they bowed their heads and worſhipped.

[n] So that Moſes had now experience of Gods promiſe, that he ſhould have good ſucceſſe.

CHAP. V.

1 Pharaoh chideth Moſes and Aaron for their Meſſage. 5 He increaſeth the Iſraelites task. 15 He checketh their complaints. 19 They crie out upon Moſes and Aaron. 22 Moſes complaineth to God.

AND afterward Moſes and Aaron went in, and told [a] Pharaoh, Thus ſaith the LORD God of Iſrael, Let my people go, that they may hold a [b] feaſt unto me in the wilderneſſe.

[a] Faith overcometh fear, and maketh men bold in their vocation.
[b] And offer ſacrifice.

2 And Pharaoh ſaid, Who *is* the LORD, that I ſhould obey his voice to let Iſrael go? I know not the LORD, neither will I let Iſrael go.

3 And they ſaid, * The God of the Hebrews hath met with us: let us go, we pray thee, three dayes journey into the deſert, and ſacrifice unto the LORD our God; leſt he fall upon us with peſtilence, or with the ſword.

* Chap. 3, 18.

4 And the king of Egypt ſaid unto them, Wherefore do ye, Moſes and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh ſaid, Behold, the people of the land now *are* many, and you [c] make them reſt from their burdens.

[c] As though ye would rebel.

6 And Pharaoh commanded the ſame day the task-maſters of the people, and their [d] officers, ſaying,

[d] Which were of the Iſraelites, and had charge to ſee them do their work.

7 Ye ſhall no more give the people ſtraw to make brick, as heretofore: let them go and gather ſtraw for themſelves.

8 And the tale of the bricks which they did make heretofore, you ſhall lay upon them; you ſhall not diminiſh *ought* thereof: for they *be* idle; therefore they crie, ſaying, Let us go *and* ſacrifice to our God.

9 † Let there more work be laid upon the men, that they may [e] labour therein: and let them not regard [f] vain words.

† Heb. *let the work be heavie upon the men.*
[e] The more cruelly that tyrants rage, the nearer is Gods help.
[f] Of Moſes and Aaron.

10 ¶ And the task-maſters of the people went out, and their officers, and they ſpake to the people, ſaying, Thus ſaith Pharaoh, I will not give you ſtraw.

11 Go ye, get you ſtraw where you can finde it: yet not ought of your work ſhall be diminiſhed.

12 So the people were ſcattered abroad throughout all the land of Egypt, to gather ſtubble in ſtead of ſtraw.

13 And the task-maſters haſted *them*, ſaying, Fulfill your works, *your* † daily tasks, as when there was ſtraw.

† Heb. *a matter of a day in his day.*

14 And the officers of the children of Iſrael, which Pharaohs task-maſters had ſet over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yeſterday and to day, as heretofore?

15 ¶ Then the officers of the children of Iſrael came and cried unto Pharaoh, ſaying, Wherefore dealeſt thou thus with thy ſervants?

16 There is no ſtraw given unto thy ſervants, and they ſay to us, Make brick: and behold, thy ſervants *are* beaten; but the fault *is* in thine own people.

17 But he ſaid, Ye *are* idle, *ye are* idle: therefore ye ſay, Let us go *and* do ſacrifice to the LORD.

18 Go therefore now *and* work: for there ſhall no ſtraw be given you, yet ſhall ye deliver the tale of bricks.

19 And the officers of the children of Iſrael did ſee *that* they *were* in evil *caſe*, after it was ſaid, Ye ſhall not miniſh *ought* from your bricks of your daily task.

20 ¶ And they met Moſes and Aaron, who ſtood in the way, as they came forth from Pharaoh.

21 And they ſaid unto them, The LORD look upon you, and judge; becauſe you have made our ſavour † to be abhorred in the eyes of Pharaoh and in the eyes of his ſervants, to [g] put a ſword in their hand to ſlay us.

† Heb. *to ſtink.*
[g] It is a grievous thing to the ſervants of God, to be accuſed of evil, ſpecially of their brethren, when they do as their duty requireth.

22 And Moſes returned unto the LORD, and ſaid, Lord, wherefore haſt thou *ſo* evil intreated this people? why *is* it *that* thou haſt ſent me?

23 For ſince I came to Pharaoh to ſpeak in thy name, he hath done evil to this people; † neither haſt thou delivered thy people at all.

† Heb. *delivering, thou haſt not delivered.*

CHAP. VI.

1 God reneweth his promiſe by his name JEHOVAH. 14 The genealogie of Reuben, 15 of Simeon, 16 Of Levi, of whom came Moſes and Aaron.

THen the LORD ſaid unto Moſes, Now ſhalt thou ſee what I will do to Pharaoh: for with a ſtrong hand ſhall he let them go, and with a ſtrong hand ſhall he drive them out of his land.

2 And God ſpake unto Moſes, and ſaid unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Iſaac, and unto Jacob, by *the name of* God Almighty, but by my name [a] JEHOVAH was I not known to them.

[a] Whereby he ſignifieth that he will perform in deed that, which he promiſed to their fathers: for this name declareth that he is conſtant and will perform his promiſe.

4 And I have alſo eſtabliſhed my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were ſtrangers.

5 And I have alſo heard the groning of the children of Iſrael, whom the Egyptians keep in bondage: and I have remembred my covenant.

6 Wherefore ſay unto the children of Iſrael, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgements.

7 And I will [b] take you to me for a people, and I will be to you a God: and ye ſhall know that I *am* the Lord your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did † ſwear to give it, to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage; I *am* the Lord.

9 ¶ And Moſes ſpake ſo unto the children of Iſrael; but they [c] hearkened not unto Moſes, for † anguiſh of ſpirit, and for cruel bondage.

10 And the Lord ſpake unto Moſes, ſaying,

11 Go in, ſpeak unto Pharaoh king of Egypt, that he let the children of Iſrael go out of his land.

12 And Moſes ſpake before the Lord, ſaying, Behold, the children of Iſrael have not hearkened unto me: how then ſhall Pharaoh heare me, who *am* of [d] uncircumciſed lips?

13 And the Lord ſpake unto Moſes, and unto Aaron, and gave them a charge unto the children of Iſrael, and unto Pharaoh king of Egypt, to bring the children of Iſrael out of the land of Egypt.

14 ¶ Theſe *be* the [e] heads of their fathers houſes: * The ſonnes of Reuben, the firſt-born of Iſrael; Hanoch, and Pallu, Hezron, and Carmi: theſe *be* the families of Reuben.

15 * And the ſonnes of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the ſonne of a Canaanitiſh woman: theſe *are* the families of Simeon.

16 ¶ And theſe *are* the names of * the ſonnes of Levi, according to their generations; Gerſhon, and Kohath, and Merari: And the yeares of the life of Levi *were* an [f] hundred thirty and ſeven yeares.

17 The ſonnes of Gerſhon; Libni and Shimi, according to their families.

18 And * the ſonnes of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the yeares of the life of Kohath *were* an hundred thirty and three yeares.

19 And the ſonnes of Merari; Mahali and Muſhi: theſe *are* the families of Levi, according to their generations.

20 And * Amram took him Jochebed his fathers [g] ſiſter to wife; and ſhe bare him Aaron & Moſes: and the years of the life of Amram *were* an hundred and thirtie and ſeven yeares.

21 ¶ And the ſonnes of Izhar; [h] Korah, and Nepheg, and Zichri.

22 And the ſonnes of Uzziel; Miſhael, and Elzaphan, and Zithri.

23 And Aaron took him Eliſheba daughter of Amminadab, ſiſter of Naaſhon, to wife; and ſhe bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the ſonnes of Korah; Aſſir, and Elkanah, and Abiaſaph: theſe *are* the families of the Korhites.

25 And Eleazar Aarons ſonne took him *one* of the daughters of Putiel to wife; and * ſhe bare him Phinehas: theſe *are* the heads of the fathers of the Levites, according to their families.

26 Theſe *are* that Aaron, and Moſes, to whom the Lord ſaid, Bring out the children of Iſrael from the land of Egypt, according to their [k] armies.

27 Theſe *are* they which ſpake to Pharaoh king of Egypt, to bring out the children of Iſrael from Egypt: theſe *are* that Moſes & Aaron.

28 ¶ And it came to paſſe on the day *when* the Lord ſpake unto Moſes in the land of Egypt.

29 That the Lord ſpake unto Moſes, ſaying, I *am* the Lord: ſpeak thou unto Pharaoh king of Egypt all that I ſay unto thee.

30 And Moſes ſaid before the Lord, Behold, I *am* of [l] uncircumciſed lips, and how ſhall Pharaoh hearken unto me?

Chap. VII.

1 Moſes is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a ſerpent. 11 The ſorcerers do the like. 13 Pharaohs heart is hardened. 14 Gods meſſage to Pharaoh. 19 The river is turned into bloud.

AND the Lord ſaid unto Moſes, See, I have made thee a [a] god to Pharaoh, and Aaron thy brother ſhall be thy prophet.

2 Thou ſhalt ſpeak all that I command thee, and Aaron thy brother ſhall ſpeak unto Pharaoh, that he ſend the children of Iſrael out of his land.

3 And I will harden Pharaohs heart, and multiply my ſignes and my wonders in the land of Egypt.

4 But Pharaoh ſhall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Iſrael, out of the land of Egypt, by great [b] judgements.

5 And the Egyptians ſhall know, that I *am* the Lord, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 And Moſes and Aaron did as the Lord commanded them, ſo did they.

7 And Moſes *was* [c] fourescore yeares old, and Aaron fourescore and three yeares old, when they ſpake unto Pharaoh.

8 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

9 When Pharaoh ſhall ſpeak unto you, ſaying, Shew a miracle for you: then thou ſhalt ſay unto Aaron, Take thy rod and caſt *it* before Pharaoh, *and* it ſhall become a ſerpent.

10 ¶ And Moſes and Aaron went in unto Pharaoh, and they did ſo as the Lord had commanded: and Aaron caſt down his rod before Pharaoh, and before his ſervants, and it became a ſerpent.

11 Then Pharaoh alſo called the wiſe-men, and the [d] ſorcerers; now the magicians of Egypt, they alſo did in like manner with their inchantments.

12 For they caſt down every man his rod, and they became ſerpents: but Aarons rod ſwallowed up their rods.

---

[b] He meaneth, as touching the outward vocation: the dignitie whereof they loſt afterward by their rebellion: but as for election to life everlaſting, it is immutable.

† Heb. *lift up my hand.*

[c] So hard a thing it is to ſhew true obedience under the croſſe.

† Heb. *ſhortneſſe, or ſtraitneſſe.*

[d] Or, barbarous and rude in ſpeech: and by this word (uncircumciſed) is ſignified, the whole corruption of mans nature.

[e] This genealogie ſheweth of whom Moſes and Aaron came.

* Gen. 46, 9. 1 Chron. 5, 3.

* 1 Chron. 4, 24.

* Num. 3, 17. 1 Chron. 6, 1.

[f] For he was 42 yeares old when he came into Egypt, and there lived 94.

* Num. 26, 57. 1 Chron. 6, 2.

* Chap. 2, 2. Num. 26, 59.

[g] Which kinde of marriage was after in the law forbidden, Lev. 18, 12.

[h] Moſes and he were brothers children, whoſe rebellion was puniſhed, Num. 16, 1.

[i] Who was a prince of Judah, Num. 2, 3.

* Num. 25, 11.

[k] For their families were ſo great, that they might be compared to armies.

[l] The diſobedience both of Moſes, and of the people ſheweth that their deliverance came only of Gods free mercie.

[a] I have given thee power and authoritie to ſpeak in my name and to execute my judgements upon him.

[h] To ſtrengthen Moſes faith, God promiſeth again to puniſh moſt ſharply the oppreſſion of his church.

[c] Moſes lived in affliction and baniſhment fourtie yeares, before he enjoyed his office to deliver Gods people.

[d] It ſeemeth that theſe were Jannes and Jambres, read 2 Tim. 3, 8. and ſo ever the wicked maliciouſly reſiſt the truth of God.

13 And he hardened Pharaohs heart, that he hearkened not unto them; as the LORD had ſaid.

14 ¶ And the LORD ſaid unto Moſes, Pharaohs heart *is* hardened, he refuſeth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou ſhalt ſtand by the [e] rivers bank, againſt he come: and the rod which was turned to a ſerpent ſhalt thou take in thine hand.

[e] To wit, the river Nilus.

16 And thou ſhalt ſay unto him, The LORD God of the Hebrews hath ſent me unto thee, ſaying, Let my people go, that they may ſerve me in the wilderneſſe: and behold, hitherto thou wouldeſt not heare.

17 Thus ſaith the LORD, In this thou ſhalt know that I *am* the LORD: behold, I will ſmite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they ſhall be turned to bloud.

18 And the fiſh that *is* in the river, ſhall die, and the river ſhall ſtink; and the Egyptians ſhall loath to drink of the water of the river.

19 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand upon the waters of Egypt, upon their ſtreams, upon their rivers, and upon their ponds, and upon all their † pools of water, that they may become bloud; and *that* there may be bloud throughout all the land of Egypt, both in *veſſels of* wood, and in *veſſels of* ſtone.

† Heb. *gathering of their waters.*

20 And Moſes and Aaron did ſo, as the LORD commanded: and he * lift up the rod and ſmote the waters that *were* in the river, in the ſight of Pharaoh, and in the ſight of his ſervants: and all the * waters that *were* in the river, were turned to bloud.

* Chap. 17, 5.

* Pſal. 78, 44.

21 And the [f] fiſh that *was* in the river, died: and the river ſtunk, and the Egyptians could not drink of the water of the river: and there was bloud throughout all the land of Egypt.

[f] To ſignifie that it was a true miracle, and that God plagued them in that, which was moſt neceſſarie for the preſervation of life.

22 * And the magicians of Egypt did ſo [g] with their inchantments: and Pharaohs heart was hardened, neither did he hearken unto them; as the LORD had ſaid.

* Wiſd. 17, 7.

[g] In outward appearance, and after that the ſeven dayes were ended.

23 And Pharaoh turned and went into his houſe, neither did he ſet his heart to this alſo.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And ſeven dayes were fulfilled, after that the LORD had ſmitten the river.

CHAP. VIII.

1 Frogs are ſent. 8 Pharaoh ſueth to Moſes, 12 and Moſes by prayer removeth them away. 16 The duſt is turned into lice, which the magicians could not do. 20 The ſwarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD ſpake unto Moſes, Go unto Pharaoh, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

2 And if thou refuſe to let *them* go, behold, I will ſmite all thy borders with [a] frogs.

[a] There is nothing ſo weak, that God cannot cauſe to overcome the greateſt power of man.

3 And the river ſhall bring forth frogs abundantly, which ſhall go up and come into thine houſe, and into thy bed-chamber, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, and into thine ovens, and into thy kneading-troughs.

4 And the frogs ſhall come up both on thee, and upon thy people, & upon all thy ſervants.

5 ¶ And the LORD ſpake unto Moſes, Say unto Aaron, Stretch forth thine hand with thy rod over the ſtreams, over the rivers, and over the ponds, and cauſe frogs to come up upon the land of Egypt.

6 And Aaron ſtretched out his hand over the [b] waters of Egypt, and the frogs came up, and covered the land of Egypt.

[b] But Goſhen, where Gods people dwelt, was excepted.

7 * And the magicians did ſo with their inchantments, and brought up frogs upon the land of Egypt.

* Wiſd. 27, 7.

8 ¶ Then Pharaoh called for Moſes and Aaron, and ſaid, [c] Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do ſacrifice unto the LORD.

[c] Not love, but fear cauſeth the very infidels to ſeek unto God.

9 And Moſes ſaid unto Pharaoh, ‡ Glory over me: ‡ when ſhall I intreat for thee, and for thy ſervants, and for thy people, † to deſtroy the frogs from thee, and thy houſes, *that* they may remain in the river onely?

‡ Or, *have this honour over me, &c.*

‡ Or, *againſt when.*

† Heb. *to cut off.*

10 And he ſaid, ‡ To morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know, that *there is* none like unto the LORD our God.

‡ Or, *againſt to morrow.*

11 And the frogs ſhall depart from thee, and from thy houſes, and from thy ſervants, and from thy people; they ſhall remain in the river onely.

12 And Moſes and Aaron went out from Pharaoh, and Moſes cried unto the LORD, becauſe of the frogs which he had brought againſt Pharaoh.

13 And the LORD did according to the word of Moſes: and the frogs died [d] out of the houſes out of the villages, and out of the fields.

[d] In things of this life God oft times heareth the prayers of the juſt for the ungodly.

14 And they gathered them together upon heaps, and the land ſtank.

15 But when Pharaoh ſaw that there was reſpite, he hardened his heart, and hearkened not unto them; as the LORD had ſaid.

16 ¶ And the LORD ſaid unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the land, that it may become lice throughout all the land of Egypt.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth, and it became lice, in man and in beaſt: all the duſt of the land became lice throughout all the land of Egypt.

18 And the magicians did ſo with their inchantments to bring forth lice, but they [e] could not: ſo there were lice upon man, & upon beaſt.

[e] God confounded their wiſedome and authoritie in a thing moſt vile.

19 Then the magicians ſaid unto Pharaoh, This *is* the [f] finger of God: and Pharaohs heart was hardened, and he hearkened not unto them; as the LORD had ſaid.

[f] They acknowledged that this was done by Gods power and not by ſorcerie. Luke 11, 20.

20 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh: lo, he cometh forth to the water, and ſay unto him, Thus ſaith the LORD, Let my people go, that they may ſerve me.

21 Elſe if thou wilt not let my people go, behold, I will ſend ‡ ſwarms of flies upon thee, and upon thy ſervants, and upon thy people, and into thy houſes: and the houſes of the Egyptians ſhall be full of ſwarms of flies, and alſo the ground whereon they *are*.

‡ Or, *a mixture of noiſome beaſts, &c.*

22 And I will ſever in that day the land of Goſhen, in which my people dwell, that no ſwarms of flies ſhall be there; to the end thou mayeſt know, that I *am* the LORD in the midſt of the earth.

23 And I will put † a diviſion between my people, and thy people: ‡ to morrow ſhall this ſigne be.

† Heb. *a redemption.*
‡ Or, *by to morrow.*

24 And the LORD did ſo: and * there came a grievous ſwarm of flies into the houſe of Pharaoh, and *into* his ſervants houſes, and into all the land of Egypt: the land was ‡ corrupted by reaſon of the ſwarm of flies.

* Wiſd. 16, 9.
‡ Or, *deſtroyed.*

25 ¶ And Pharaoh called for Moſes, and for Aaron, and ſaid, Go ye, ſacrifice to your God in the land.

26 And Moſes ſaid, It is not meet ſo to do; for we ſhall ſacrifice the [g] abomination of the Egyptians to the LORD our God: Lo, ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us?

[g] For the Egyptians worſhipped divers beaſts, as the ox, the ſheep, and ſuch like, which the Iſraelites offered in ſacrifice: which thing the Egyptians abhorred to ſee.

27 We will go three dayes journey into the wilderneſſe, and ſacrifice to the LORD our God, as * he ſhall command us.

* Chap. 3, 18.

28 And Pharaoh ſaid, I *will* let you go, that ye may ſacrifice to the LORD your God, in the wilderneſſe: onely you ſhall [h] not go very farre away: intreat for me.

[h] So the wicked preſcribe unto Gods meſſengers how far they ſhall go.

29 And Moſes ſaid, Behold, I go out from thee, and I will entreat the LORD, that the ſwarms of flies may depart from Pharaoh, from his ſervants, and from his people, to morrow: but let not Pharaoh deal [i] deceitfully any more, in not letting the people go to ſacrifice to the LORD.

[i] He could not judge his heart, but yet he chargeth him to do this unfainedly.

30 And Moſes went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moſes; and he removed the ſwarms of flies from Pharaoh, from his ſervants, and from his people: there remained not one.

32 And Pharaoh [k] hardened his heart at this time alſo, neither would he let the people go.

[k] Where god giveth not faith, no miracles can prevaile.

CHAP. IX.

1 The murrain of beaſts. 8 The plague of boyls, and blains. 13 The meſſage about the hail. 22 The plague of hail 27 Pharaoh ſueth to Moſes, 35 but yet is hardened.

THen the LORD ſaid unto Moſes, Go in unto Pharaoh, and tell him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

2 For if thou refuſe to let *them* go, and wilt hold them ſtill,

3 Behold, the hand of the LORD is upon thy cattel which *is* in the field, upon the horſes, upon the aſſes, upon the camels, upon the oxen, and upon the ſheep: *there ſhall be* a very grievous murrain.

4 And the LORD ſhall [a] ſever between the cattel of Iſrael, and the cattel of Egypt, and there ſhall nothing die of all *that is* the childrens of Iſrael.

[a] He ſhall declare his heavy judgement againſt his enemies, and his favour toward his children.

5 And the LORD appointed a ſet time, ſaying, To morrow the LORD ſhall do this thing in the land.

6 And the LORD did that thing on the morrow; and all the cattel of Egypt died, but of the cattel of the children of Iſrael died not one.

7 And Pharaoh [b] ſent, and behold, there was not one of the cattel of the Iſraelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

[b] Into the land of Goſhen, where the Iſraelites dwelled.

8 ¶ And the LORD ſaid unto Moſes, and unto Aaron, Take to you handfuls of aſhes of the furnace, and let Moſes ſprinkle it towards the heaven in the ſight of Pharaoh:

9 And it ſhall become ſmall duſt in all the land of Egypt, and ſhall be a boyl breaking forth *with* blains, upon man, and upon beaſt, throughout all the land of Egypt.

10 And they took aſhes of the furnace, and ſtood before Pharaoh, & Moſes ſprinkled it up toward heaven: and it became a boyl breaking forth *with* blains, upon man, and upon beaſt

11 And the magicians could not ſtand before Moſes, becauſe of the boyls: for the boyl was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; * as the LORD had ſpoken unto Moſes.

* Chap. 4, 21.

13 ¶ And the LORD ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and ſay unto him, Thus ſaith the LORD God of the Hebrews, Let my people go, that they may ſerve me.

14 For I will at this time ſend all my plagues upon thine [c] heart, and upon thy ſervants, and upon thy people: that thou mayeſt know that *there is* none like me in all the earth.

[c] So that thine own conſcience ſhall condemn thee of ingratitude and malice.

15 For now I will ſtretch out my hand, that I may ſmite thee and thy people with peſtilence, and thou ſhalt be cut off from the earth.

16 And in very deed for * this *cauſe* have I † raiſed thee up, for to ſhew in thee my power, and that my [d] name may be declared throughout all the earth.

* Rom. 9, 17.
† Heb. *made thee ſtand.*

[d] That is, that all the world may magnifie my power in overcomming thee.

17 As yet exalteſt thou thy ſelf againſt my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cauſe it to rain a very grievous hail, ſuch as hath not been in Egypt, ſince the foundation thereof, even untill now.

19 Send therefore now, and [e] gather thy cattel, and all that thou haſt in the field: *for upon* every man and beaſt which ſhall be found in the field, and ſhall not be brought home, the hail ſhall come down upon them, and they ſhall die.

[e] Here we ſee, though Gods wrath be kindled, yet there is a certain mercie ſhewed even to his enemies.

20 He that feared the word of the LORD amongſt the ſervants of Pharaoh, made his ſervants and his cattel flee into the houſes.

21 And he that † regarded not the [f] word of the LORD, left his ſervants and his cattel in the field.

22 ¶ And the LORD ſaid unto Moſes, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beaſt, and upon every herb of the field, throughout the land of Egypt.

23 And Moſes ſtretched forth his rod toward heaven, and the LORD ſent thunder and hail, and the fire ran along upon the ground, and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, ſuch as there was none like it in all the land of Egypt, ſince it became a nation.

25 And the hail ſmote throughout all the land of Egypt, all that *was* in the field, both man and beaſt: and the hail ſmote every herb of the field, and brake every tree of the field.

26 Onely in the land of Goſhen where the children of Iſrael *were*, was there no hail.

27 ¶ And Pharaoh ſent, and called for Moſes and Aaron, and ſaid unto them, I have [g] ſinned *this* time: the LORD *is* righteous, and I and my people *are* wicked.

28 Intreat the LORD (for it is enough) that there be no more † mightie thundrings and hail; and I will let you go, and ye ſhall ſtay no longer.

29 And Moſes ſaid unto him, Aſſoon as I am gone out of the citie, I will ſpread abroad my hands unto the LORD, *and* the thunder ſhall ceaſe, neither ſhall there be any more hail: that thou mayeſt know, how that the * earth *is* the LORDS.

30 But as for thee and thy ſervants, I know that ye will not yet [h] fear the LORD God.

31 And the flax, and the barley was ſmitten: for the barley *was* in the eare, and the flax *was* bolled:

32 But the wheat and the rie were not ſmitten: for they *were* † not grown up.

33 And Moſes went out of the citie from Pharaoh, and ſpread abroad his hands unto the LORD: and the thunders and hail ceaſed, and the rain was not poured upon the earth.

34 And when Pharaoh ſaw, that the rain, and the hail, and the thunders were ceaſed, he ſinned yet more, and hardened his heart, he and his ſervants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Iſrael go; as the LORD had ſpoken † by Moſes.

CHAP. X.

1 God threatneth to ſend locuſts. 7 Pharaoh moved by his ſervants, inclineth to let the Iſraelites go. 12 The plague of the locuſts. 16 Pharaoh ſueth to Moſes. 21 The plague of darkneſſe. 24 Pharaoh ſueth unto Moſes, 27 but yet is hardened.

AND the LORD ſaid unto Moſes, Go in unto Pharaoh: * for I have hardened his heart, and the heart of his ſervants: that I might ſhew theſe my ſignes before him:

2 And that thou mayeſt tell in the [a] eares of thy ſonne, and of thy ſonnes ſonne, what things I have wrought in Egypt, and my ſignes which I have done amongſt them; that ye may know how that I *am* the LORD.

3 And Moſes and Aaron came in unto Pharaoh, and ſaid unto him, Thus ſaith the LORD God of the Hebrews, How long wilt thou refuſe to [b] humble thy ſelf before me? Let my people go, that they may ſerve me.

4 Elſe if thou refuſe to let my people go, behold, to morrow will I bring the * locuſts into thy coaſt.

5 And they ſhall cover the † face of the earth, that one cannot be able to ſee the earth; and they ſhall eat the reſidue of that which is eſcaped, which remaineth unto you from the hail, and ſhall eat every tree which groweth for you out of the field.

6 And they ſhall fill thy houſes, and the houſes of all thy ſervants, and the houſes of all the Egyptians; which neither thy fathers, nor thy fathers fathers have ſeen, ſince the day that they were upon the earth, unto this day. And he turned himſelf, and went out from Pharaoh.

7 And Pharaohs ſervants ſaid unto him, How long ſhall this man be a [c] ſnare unto us? Let the men go, that they may ſerve the LORD their God: Knoweſt thou not yet, that Egypt is deſtroyed?

8 And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve the LORD your God: *but* † who *are* they that ſhall go?

9 And Moſes ſaid, We will go with our young, and with our old, with our ſonnes, and with our daughters; with our flocks, and with our herds will we go: for we *muſt hold* a feaſt unto the LORD.

10 And he ſaid unto them, Let the [d] LORD be ſo with you, as I will let you go, and your little ones. Look *to it*, for evil [e] *is* before you.

11 Not ſo: go now ye *that are* men, and ſerve the LORD, for that you did deſire: and they were driven out from Pharaohs preſence.

12 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the land of Egypt for the locuſts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moſes ſtretched forth his rod over the land of Egypt, and the LORD brought an eaſt-winde upon the land all that day, and all *that* night: *and* when it was morning, the eaſt-winde brought the locuſts.

14 And the locuſts went up over all the land of Egypt, and reſted in all the coaſts of Egypt: very grievous *were they*: before them there were no ſuch locuſts as they, neither after them ſhall be ſuch.

15 For they covered the face of the whole earth, ſo that the land was darkened, and they

† Heb. *ſet not his heart unto.*

[f] The word of the miniſter is called the word of God.

[g] The wicked confeſſe their ſinnes to their condemnation, but they cannot beleeve to obtain remiſſion.

† Heb. *voices of God.*

* Pſal. 24. 1.

[h] Meaning, that when they have their requeſt, they are never the better, though they make many fair promiſes, wherein we ſee the practiſes of the wicked.

† Heb. *hidden*, or *dark.*

† Heb. *by the hand of Moſes.*

* Chap. 4, 21.

[a] The miracles ſhould be ſo great, that they ſhould be ſpoken of for ever, where alſo we ſee the dutie of parents toward their children.

[b] The end of afflictions is, to humble our ſelves with true repentance under the hand of God.

* Wiſd. 16, 9.

† Heb. *eye.*

[c] Meaning, the occaſion of all theſe evils: ſo are the godly ever charged as Elias was by Achab.

† Heb. *who and who, &c.*

[d] That is, I would the Lord were no more affectioned toward you, than I am minded to let you go.

[e] Puniſhment is prepared for you. Some read, ye intend ſome miſchief.

did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh † called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the [f] LORD your God, and againſt you.

† Heb. *haſtened to call.*

[f] The wicked in their miſeries ſeek to Gods miniſters for help, albeit they hate and deteſt them.

17 Now therefore forgive, I pray thee, my ſinne onely this once, and intreat the LORD your God, that he may take away from me this death onely.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-winde, which took away the locuſts, and † caſt them into the [g] Red ſea: there remained not one locuſt in all the coaſts of Egypt.

† Heb. *faſtened.*

[g] The water ſeemeth red, becauſe the ſand or gravell is red: the Hebrews call it the ſea of bulruſhes.

20 But the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſſe over the land of Egypt, † even darkneſſe *which* may be [h] felt.

† Heb. *that one may feel darkneſſe.*

[h] Becauſe it was ſo thick.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſſe in all the land of Egypt three dayes.

23 They ſaw not one another, neither roſe any from his place for three dayes:* but all the children of Iſrael had light in their dwellings.

* Wiſd. 18, 1.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD; onely let your flocks and your herds be ſtayed: let your little ones alſo go with you.

25 And Moſes ſaid, Thou muſt give † us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

† Heb. *into our hands.*

26 Our cattel alſo ſhall go with us; there ſhall not an [i] hoof be left behinde: for thereof muſt we take to ſerve the LORD our God; and we know not with what [k] we muſt ſerve the LORD, untill we come thither.

[i] The miniſters of God ought not to yeeld one jot to the wicked, as touching their charge.

[k] That is, with what beaſts, or how many.

27 ¶ But the LORD hardened Pharaohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thy ſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt [l] die.

[l] Though before he confeſſed Moſes juſt, yet againſt his own conſcience he threatneth to put him to death.

29 And Moſes ſaid, Thou haſt ſpoken well I wil ſee thy face again no more.

CHAP. XI.

1 *Gods meſſage to the Iſraelites to borrow jewels of their neighbours.* 4 *Moſes threatneth Pharaoh with the death of the firſt-born.*

AND the LORD ſaid unto Moſes, yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely [a] thruſt you out hence altogether.

[a] Without any condition, but with haſte and violence.

2 Speak now in the eares of the people, and let every man borrow of his neighbour, and every woman of her neighbour, * jewels of ſilver, and jewels of gold.

* Chap. 3, 22. and 12, 35.

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man * Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.

* Ecclus 45, 1.

4 And Moſes ſaid, Thus ſaith the LORD, * About midnight will I go out into the midſt of Egypt.

* Chap. 12, 29.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behinde the [b] mill, and all the firſt-born of beaſts.

[b] From the higheſt to the loweſt.

6 And there ſhall be a great crie throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bowe down themſelves unto me, ſaying, Get thee out, and all the people † that [c] follow thee: and after that I will go out: and he went out from Pharaoh in † a great anger.

† Heb. *that is at thy foot.*

[c] That is, under thy power and government.

† Heb. *heat of anger.*

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD [d] hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

[d] God hardeneth the hearts of the reprobate, that his glorie thereby might be the more ſet forth, Rom. 9, 17.

CHAP. XII.

1 *The beginning of the yeare is changed.* 3 *The paſſeover is inſtituted.* 11 *The rite of the paſſeover.* 15 *Unleavened bread.* 29 *The firſt-born are ſlain.* 31 *The Iſraelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the paſſeover.*

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This [a] moneth *ſhall be* unto you the beginning of moneths: it *ſhall be* the firſt [b] moneth of the yeare to you.

[a] Called Niſan, containing part of March, and part of April.

[b] As touching the obſervation of feaſts: as for other policies, they reckoned from September.

3 ¶ Speak unto all the congregation of Iſrael, ſaying, In the tenth *day* of this moneth they ſhall take to them every man a lambe, according to the [c] houſe of *their* fathers, a ‡ lambe for an houſe.

[c] As the fathers of the houſhold had great or ſmall families.

‡ Or, *kid.*

4 And if the houſhold be too little for the lambe, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his [d] eating, ſhall make your count for the lambe.

[d] He ſhall take ſo many as are ſufficient to eat the lambe.

5 Your lambe ſhall be without blemiſh, a male † of the firſt yeare: ye ſhall take *it* out from the ſheep or from the goats.

† Heb. *ſonne of a yeare.*

6 And ye ſhall keep it up untill the fourteenth day of the ſame moneth: and the [e] whole aſſembly of the congregation of Iſrael ſhall kill it † in the evening.

[e] Every one in his houſe.

† Heb. *between the two evenings.*

7 And they ſhall take of the bloud, and ſtrike *it* on the two ſide-poſts, & on the upper doore-poſt of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night; roſt with fire, and unleavened bread, *and* with bitter *herbs* they ſhall eat it.

9 Eat not of it raw, nor ſodden at all with water, but roſt with fire: his [f] head with his legs, and with the purtenance thereof.

[f] That is, all that may be eaten.

10 And ye ſhall let nothing of it remain untill the morning: and that which remaineth of it untill the morning, ye ſhall burn with fire.

11 ¶ And thus ſhall ye eat it; with your loyns girded, your ſhoes on your feet, and your ſtaff in your hand: and ye ſhall eat it in haſte: it *is* in the LORDS [g] paſſeover.

[g] The lambe was not the paſſeover, but ſignified it: as ſacraments are not the thing it ſelf, which they do repreſent, but ſignifie it.

12 For I will paſſe through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt; and againſt all the ‡ gods of Egypt I will execute judgement: I *am* the LORD.

‡ Or, *princes.*

13 And the bloud ſhall be to you for a token upon the houſes where you *are*: and when I ſee the bloud, I will paſſe over you, and the plague ſhall not be upon you † to deſtroy *you*, when I ſmite the land of Egypt.

† Heb. *for a deſtruction.*

14 And this day ſhall be unto you for a [h] memoriall: and you ſhall keep it a feaſt to the LORD, throughout your generations: you ſhall keep it a feaſt by an ordinance for [i] ever.

[h] Of the benefit received for your deliverance.

[i] That is, untill Chriſts coming: for then ceremonies had an end.

15 Seven dayes ſhall ye eat unleavened bread, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened bread, from the firſt day untill the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be done in them, ſave *that* which every † man muſt eat, that onely may be done of you.

† Heb. *ſoul.*

17 And ye ſhall obſerve *the feaſt of* unleavened bread: for in this ſelf-ſame day have I brought your armies out of the land of Egypt; therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

18 ¶ * In the firſt *moneth*, on the fourteenth day of the moneth at [k] even, ye ſhall eat unleavened bread, untill the one and twentieth day of the moneth at even.

* Lev. 23, 5. Num. 28, 16.

[k] For in old time ſo they counted, beginning the day at ſun ſet, till the next day, at the ſame time.

19 Seven dayes ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ſhal ye eat unleavened bread.

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take you a ‡ lambe, according to your families, and kill the paſſeover.

‡ Or, *kid.*

22 * And ye ſhall take a bunch of hyſſope, and dip *it* in the bloud that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts, with the bloud that *is* in the baſon: and none of you ſhall go out at the doore of his houſe untill the morning.

* Heb. 11, 28.

23 For the LORD will paſſe through to ſmite the Egyptians, and when he ſeeth the bloud upon the lintel and on the two ſide-poſts, the LORD will paſſe over the doore, and will not ſuffer the [l] deſtroyer to come in unto your houſes to ſmite *you.*

[l] The angel ſent of God to kill the firſt-born.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſonnes for ever.

25 And it ſhall come to paſſe when ye be come to the [m] land, which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

[m] The land of Canaan.

26 * And it ſhall come to paſſe, when your children ſhall ſay unto you, What mean you by this ſervice?

* Joſh. 4, 6.

27 That ye ſhall ſay, It *is* the ſacrifice of the LORDS paſſeover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people [n] bowed the head and worſhipped.

[n] They gave God thanks for ſo great a benefit.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.

29 ¶ * And it came to paſſe that at midnight the LORD ſmote all the firſt-born in the land of Egypt, * from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the † dungeon, and all the firſt-born of cattel.

* Chap. 11, 4.

* Wiſd. 18, 11.

† Heb. *houſe of the pit.*

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great crie in Egypt: for *there was* not a [o] houſe where *there was* not one dead.

[o] Of thoſe houſes wherein any firſt-born was, either of men or beaſts.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael: and go, ſerve the LORD, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid: and be gone, and [p] bleſſe me alſo.

[p] Pray for me.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men.*

34 And the people took their dough before it was leavened, their ‡ kneading-troughs being bound up in their clothes upon their ſhoulders.

‡ Or, *dough.*

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians * jewels of ſilver, and jewels of gold, and raiment.

* Chap. 3, 22. and 11, 2.

36 And the LORD gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required*: and they ſpoiled the Egyptians.

37 ¶ And * the children of Iſrael journeyed from [q] Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſides children.

* Num. 33, 3.

[q] Which was a citie in Goſhen, Gen. 47, 11.

38 And † a mixed [r] multitude went up alſo with them; and flocks, and herds, *even* very much cattel.

† Heb. *a great mixture.*

[r] Which were ſtrangers, and not born of the Iſraelites.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not carrie, nei-

ther had they prepared for themſelves any victuall.

40 ¶ Now the ſojourning of the children of Iſrael, who dwelt in Egypt, *was* * foure hundred and thirtie yeares.

* Gen. 15, 13. Acts 7, 6. Galat. 3, 17.

41 And it came to paſſe, at the end of the foure [f] hundred and thirtie yeares, even the ſelf-ſame day it came to paſſe, that all the hoſts of the LORD went out from the land of Egypt.

[f] From Abrahams departing from Ur, in Chaldea, unto the departing of the children of Iſrael from Egypt are 430 yeares.

42 It *is* † a night to be much obſerved unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be obſerved of all the children of Iſrael, in their generations.

† Heb. *a night of obſervations.*

43 ¶ And the LORD ſaid unto Moſes and Aaron, This *is* the ordinance of the paſſeover: there ſhall no [t] ſtranger eat thereof.

[t] Except he be circumciſed and onely profeſſe your religion.

44 But every mans ſervant that is bought for money, when thou haſt circumciſed him, then ſhall he eat thereof.

45 A forreiner, and an hired ſervant ſhall not eat thereof.

46 In one houſe ſhall it be eaten, thou ſhalt not carrie forth ought of the fleſh abroad out of the houſe: * neither ſhall ye break a bone thereof.

* Num. 9, 12. Joſh. 19, 36.

47 All the congregation of Iſrael ſhall † keep it.

† Heb. *do it.*

48 And when a ſtranger ſhall ſojourn with thee, and will keep the paſſeover to the LORD, let all his males be circumciſed, and then let him come neare and keep it: and he ſhall be as one that is born in the land: for no uncircumciſed perſon ſhall eat thereof.

49 One [u] law ſhall be to him *that* is homeborn, and unto the ſtranger that ſojourneth among you.

[u] They that are of the houſhold of God, muſt be all joyned in one faith and religion.

50 Thus did all the children of Iſrael; as the LORD commanded Moſes and Aaron, ſo did they.

51 And it came to paſſe the ſelf-ſame day, *that* the LORD did bring the children of Iſrael out of the land of Egypt, by their armies.

CHAP. XIII.

1 The firſt-born are ſanctified to God. 3 The memoriall of the paſſeover is commanded. 11 The firſtlings of beaſts are ſet apart. 17 The Iſraelites go out of Egypt, and carrie Joſephs bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD ſpake unto Moſes, ſaying,

2 * Sanctifie unto me all the firſt-born, whatſoever openeth the wombe among the children of Iſrael, *both* of man and of beaſt: it *is* mine.

* Chap. 22, 29. and 34, 19. Levit. 27, 26. Num. 3, 13. and 8, 16. Luke 2, 23.

3 ¶ And Moſes ſaid unto the people, Remember this day, in which ye came out from Egypt, out of the [a] houſe of † bondage: for by ſtrength of hand the LORD brought you out from this *place*: there ſhall no [b] leavened bread be eaten.

[a] Where they were in moſt cruel ſlaverie.

† Heb. *ſervants.*

[b] To ſignifie that they had not leiſure to leaven their bread.

4 This day came ye out, in the moneth [c] Abib.

[c] Containing part of March, and part of April, when corn began to ripe in that countrey.

5 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebuſites, which he ſware unto thy fathers to give thee, a land flowing with milk and honey, that thou ſhalt keep this ſervice in this moneth.

6 Seven dayes ſhalt thou eat unleavened bread, and in the [d] ſeventh day *ſhall be* a feaſt to the LORD.

[d] Both the ſeventh and the firſt day were holy, as Chap. 12, 16.

7 Unleavened bread ſhall be eaten ſeven dayes: and there ſhall no leavened bread be ſeen with thee, neither ſhall there be leaven ſeen with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy [e] ſonne in that day, ſaying, *This is done* becauſe of that *which* the LORD did unto me, when I came forth out of Egypt.

[e] When thou doeſt celebrate the feaſt of unleavened bread.

9 And it ſhall be for a [f] ſigne unto thee upon thine hand, and for a memoriall between thine eyes; that the LORDS law may be in thy mouth: for with a ſtrong hand hath the LORD brought thee out of Egypt.

[f] Thou ſhalt have continuall remembrance thereof, as thou wouldeſt of a thing that is in thine hand, or before thine eyes.

10 Thou ſhalt therefore keep this ordinance in his ſeaſon from yeare to yeare.

11 ¶ And it ſhall be when the LORD ſhall bring thee into the land of the Canaanites, as he ſware unto thee and to thy fathers, and ſhall give it thee,

12 * That thou ſhalt † ſet apart unto the LORD all that openeth the matrix, and every firſtling that cometh of a beaſt, which thou haſt, the males *ſhall be* the LORDS.

* Chap. 22, 29. and 34, 19. Ezek. 44, 30.

† Heb. *cauſe to paſſe over.*

13 And every firſtling of an [g] aſſe thou ſhalt redeem with a ‡ lamb; and if thou wilt not redeem it, then thou ſhalt break his neck: and all the firſt-born of man amongſt thy children ſhalt thou [h] redeem.

[g] This is alſo underſtood of the foal and other beaſts, which were not offered in ſacrifice.

‡ Or, *kid.*

[h] By offering a clean beaſt in ſacrifice, Lev. 12, 6.

14 ¶ And it ſhall be when thy ſonne asketh thee † in time to come, ſaying, What *is* this? that thou ſhalt ſay unto him, By ſtrength of hand the LORD brought us out from Egypt, from the houſe of bondage.

† Heb. *to morrow.*

15 And it came to paſſe when Pharaoh would hardly let us go, that the LORD ſlew all the firſt-born in the land of Egypt, both the firſt-born of man, and the firſt-born of beaſt; therefore I ſacrifice to the LORD all that openeth the matrix, being males; but all the firſt-born of my children I redeem.

16 And it ſhall be for a token upon thine hand, and for frontlets between thine eyes. For by ſtrength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to paſſe, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philiſtines, although that *was* neare: for God ſaid, Leſt peradventure the people repent when they ſee [i] warre, and they return to Egypt.

[i] Which the Philiſtines would have made againſt them, by ſtopping them the paſſage.

18 But God led the people about, through the way of the wilderneſſe of the Red ſea: and the children of Iſrael went up ‡ harneſſed [k] out of the land of Egypt.

‡ Or, *by five in a rank.*

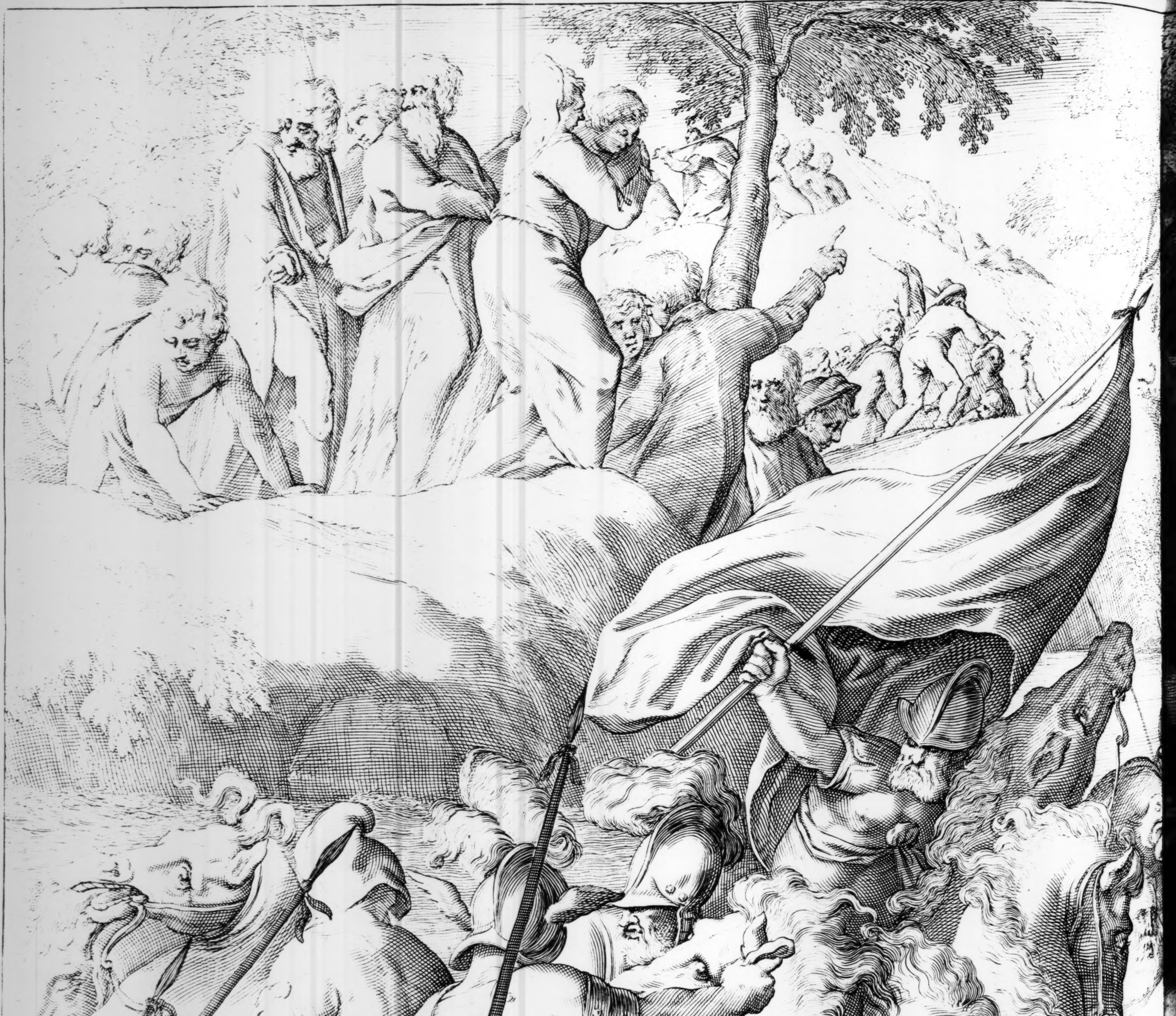
[k] That is, not privily but openly, and as the word doeth ſignifie, ſet in order by five and five.

19 And Moſes took the bones of Joſeph with him: for he had ſtraitly ſworn the children of Iſrael, ſaying, * God will ſurely viſit you; and ye ſhall carrie up my bones away hence with you.

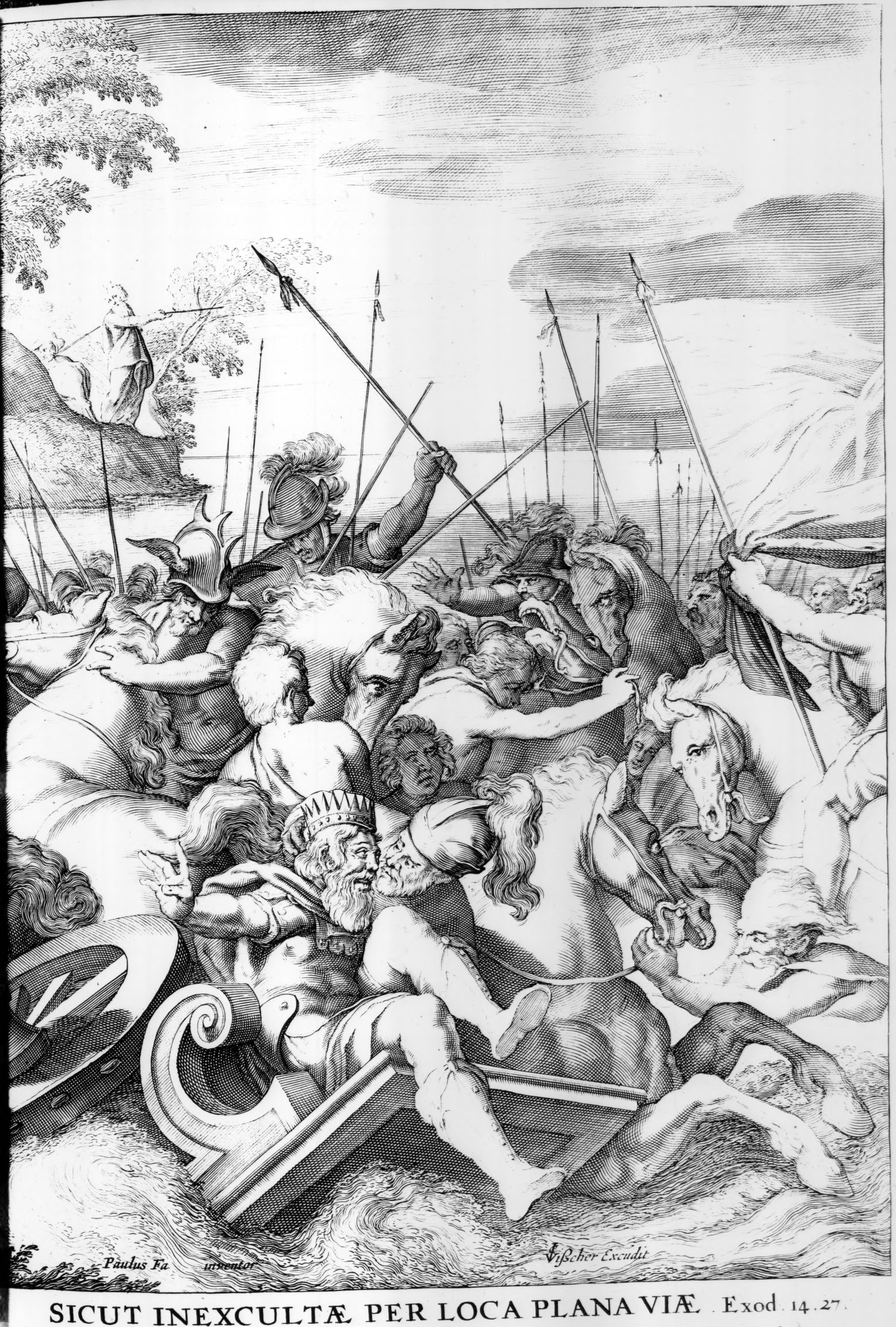
* Gen. 50, 25. Joſh. 24, 52.

20 ¶ And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderneſſe.

* Num. 33, 6.



ITUR, ATROX PHARAO PERIT ÆQUORE, TRANSIT HEBRÆUS



Paulus Fa inventor
Vißcher Excudit

SICUT INEXCULTÆ PER LOCA PLANA VIÆ. Exod. 14.27.

* Num. 14, 14. Deut. 1, 33. Nehem. 9, 19. Pſal. 78, 14. 1 Cor. 10. 1.

[l] To defend them from the heat of the ſunne.

21 And * the LORD went before them by day in a pillar [l] of a cloud, to lead them the way, and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIIII.

1 God inſtructeth the Iſraelites in their journey. 5 Pharaoh purſueth after them. 10 The Iſraelites murmure. 13 Moſes comforteth them. 15 God inſtructeth Moſes. 19 The cloud removeth behinde the camp. 21 The Iſraelites paſſe through the Red ſea, 23 which drowneth the Egyptians.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, that they turn [a] and encamp before * Pi-hahiroth, between [b] Migdol and the ſea: over againſt Baal-zephon: before it ſhall ye encamp by the ſea.

[a] From toward the countrey of the Philiſtines.

* Num. 33, 7.

[b] So the ſea was before them, mountains on either ſide, and the enemie at their back: yet they obeyed God, and were delivered.

3 For Pharaoh will ſay of the children of Iſrael, They *are* intangled in the land, the wilderneſſe hath ſhut them in.

4 And I will harden Pharaohs heart, that he ſhall follow after them, and I will be [c] honoured upon Pharaoh, and upon all his hoſt; that the Egyptians may know that I *am* the LORD. And they did ſo.

[c] By puniſhing his obſtinate rebellion.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have we done this, that we have let Iſrael go from ſerving us?

6 And he made ready his chariot, and took his people with him.

7 And he took ſix [d] hundred choſen chariots, and all the chariots of Egypt, and captains over every one of them.

[d] Joſephus writeth that beſides theſe chariots there were 50000 horſmen, and 200000 footmen.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he purſued after the children of Iſrael; and the children of Iſrael went out with an high [e] hand.

[e] With great joy and boldneſſe.

* Joſh. 24, 6. 1 Mac. 4, 9.

9 But the * Egyptians purſued after them (all the horſes and chariots of Pharaoh, and his horſemen, and his army) and overtook them encamping by the ſea, beſide Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and behold, the Egyptians marched after them, and they were ſore [f] afraid: and the children of Iſrael cried out unto the LORD.

[f] They, which a little before in their deliverance rejoyced, being now in danger are afraid and murmure.

11 And they ſaid unto Moſes, Becauſe *there were* no graves in Egypt, haſt thou taken us away to die in the wilderneſſe? Wherefore haſt thou dealt thus with us, to carry us forth out of Egypt?

* Chap. 6, 9.

[g] Such is the impaciencie of the fleſh, that it cannot abide Gods appointed time.

12 * *Is* not this the word that we did tell thee in Egypt, ſaying, Let us [g] alone, that we may ſerve the Egyptians? For *it had been* better for us to ſerve the Egyptians, than that we ſhould die in the wilderneſſe.

13 ¶ And Moſes ſaid unto the people, Fear ye not, ſtand ſtill, and ſee the ſalvation of the LORD, which he will ſhew to you to day: ‡ for the Egyptians whom ye have ſeen to day, ye ſhall ſee them again no more for ever.

‡ Or, *for whereas you have ſeen the Egyptians to day, &c.*

14 The LORD ſhall fight for you, and ye ſhall [h] hold your peace.

[h] Only put your truſt in God without grudging or doubting.

15 ¶ And the LORD ſaid unto Moſes, Wherefore [i] crieſt thou unto me? Speak unto the children of Iſrael, that they go forward.

[i] Thus in tentations faith fighteth againſt the fleſh, and crieth with inward gronings to the Lord.

16 But lift thou up thy rod, and ſtretch out thine hand over the ſea, and divide it: and the children of Iſrael ſhall go on drie-ground through the midſt of the ſea.

17 And I, behold I will harden the hearts of the Egyptians, and they ſhall follow them: and I will get me honour upon Pharaoh, and upon all his hoſt, upon his chariots, and upon his horſemen.

18 And the Egyptians ſhall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horſemen.

19 ¶ And the angel of God, which went before the camp of Iſrael, removed and went behinde them; and the pillar of the cloud went from before their face, and ſtood behinde them.

20 And it came between the camp of the Egyptians and the camp of Iſrael, and it was a cloud and darkneſſe *to them*, but it gave [k] light by night *to theſe*: ſo that the one came not neare the other all the night.

[k] The cloud ſheweth light to the Iſraelites, but to the Egyptians it was darkneſſe, ſo that their two hoſts could not joyn together.

21 And Moſes ſtretched out his hand over the ſea, and the LORD cauſed the ſea to go *back* by a ſtrong eaſt-winde all that night, and made the ſea drie-land, and the waters were * divided.

* Joſh. 4, 23 Pſal. 114, 3.

* Pſal. 78, 13. 1 Cor. 10, 1. Hebr. 11, 29.

22 And * the children of Iſrael went into the midſt of the ſea upon the drie-ground, and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians purſued, and went in after them, to the midſt of the ſea, *even* all Pharaohs horſes, his chariots, and his horſemen.

24 And it came to paſſe, that in the [l] morning-watch the LORD looked unto the hoſt of the Egyptians, through the pillar of fire, and of the cloud, and troubled the hoſt of the Egyptians.

[l] Which was about the three laſt houres of the night.

25 And took off the chariot-wheels, ‡ that they drave them heavily: ſo that the Egyptians ſaid, Let us flee from the face of Iſraël; for the LORD fighteth for them, againſt the Egyptians.

‡ Or, *made them to go heavily.*

26 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand over the ſea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horſemen.

27 And Moſes ſtretched forth his hand over the ſea, and the ſea returned to his ſtrength when the morning appeared: and the Egyptians fled againſt it: and the LORD † overthrew the [m] Egyptians in the midſt of the ſea.

† Heb. *ſhook off.*

[m] So the Lord by the water ſaved his, and by the water drowned his enemies.

28 And the waters returned and covered the chariots, and the horſemen, *and* all the hoſt of Pharaoh that came into the ſea after them: there remained not ſo much as * one of them.

* Pſal. 106, 11.

29 But the children of Iſrael walked upon dry-land in the midſt of the ſea, and the wa-

ters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD ſaved Iſrael that day out of the hand of the Egyptians: and Iſrael ſaw the Egyptians dead upon the ſea-ſhore.

31 And Iſrael ſaw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and beleeved the LORD, and his [n] ſervant Moſes.

† Heb. *hand.*

[n] That is, the doctrine which he taught them in the name of the Lord.

CHAP. XV.

1 Moſes ſong. 22 The people want water. 23 The waters at Marah are bitter. 25 A tree ſweetneth them. 27 At Elim are twelve wels, and ſeventy palm-trees.

THen [a] ſang * Moſes and the children of Iſrael this ſong unto the LORD, and ſpake, ſaying, I will ſing unto the LORD, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

2 The LORD *is* my ſtrength and ſong, and he is become my ſalvation; he *is* my God, and I will prepare him an [b] habitation; my fathers God, and I will exalt him.

3 The LORD *is* a [c] man of warre: the LORD *is* his [d] name.

4 Pharaohs chariots and his hoſt hath he caſt into the ſea: his choſen captains alſo are drowned in the Red ſea.

5 The depths have covered them: they ſank into the bottom as a ſtone.

6 Thy right hand, O LORD, is become glorious in power; thy right hand, O LORD, hath daſhed in pieces the enemy.

7 And in the greatneſſe of thine excellency thou haſt overthrown them that [e] roſe up againſt thee; thou ſenteſt forth thy wrath, *which* conſumed them as ſtubble.

8 And with the blaſt of thy noſtrils the waters were gathered together: the floods ſtood upright as an heap, *and* the depths were congealed in the heart of the ſea.

9 The enemy ſaid, I will purſue, I will overtake, I will divide the ſpoil: my luſt ſhall be ſatisfied upon them: I will draw my ſword, my hand ſhall ‡ deſtroy them.

10 Thou didſt blow with thy winde, the ſea covered them, they ſank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, amongſt the ‡ [f] gods? who *is* like thee, glorious in holineſſe, [g] fearfull *in* praiſes, doing wonders?

12 Thou ſtretchedſt out thy right hand, the earth ſwallowed them.

13 Thou in thy mercy haſt led forth the people which thou haſt redeemed: thou haſt guided *them* in thy ſtrength unto thy holy [h] habitation.

14 * The people ſhall heare, *and* be afraid: ſorrow ſhall take hold on the inhabitants of Paleſtina.

15 Then the dukes of Edom ſhall be amazed: the mighty men of Moab, trembling ſhall take hold upon them: all the inhabitants of Canaan ſhall melt away.

16 * Fear and dread ſhall fall upon them, by the greatneſſe of thine arm they ſhall be *as* ſtill as a ſtone, till thy people paſſe over, O LORD, till the people paſſe over which thou haſt purchaſed.

[a] Praiſing God for the overthrow of his enemies, and their deliverance.

* Wiſd. 10, 20.

[b] To worſhip him therein.

[c] In battel he overcometh ever.

[d] Ever conſtant in his promiſe.

[e] Thoſe that are enemies to Gods people, are his enemies.

‡ Or, *repoſſeſſe.*

‡ Or, *mightie ones.*

[f] For ſo, oftentimes the ſcripture calleth the mightie men of the world.

[g] Which oughteſt to be praiſed with all fear and reverence.

[h] That is, into the land of Canaan, or into mount Zion.

* Deut. 2, 25. Joſh. 2, 9.

* Deut. 2, 25. Joſh. 2, 9.

17 Thou ſhalt bring them in, and plant them in the mountain of thine [i] inheritance, *in* the place, O LORD, *which* thou haſt made for thee to dwell in, *in* the ſanctuary, O Lord, *which* thy hands have eſtabliſhed.

18 The LORD ſhall reigne for ever and ever.

19 For the horſe of Pharaoh went in with his chariots, and with his horſemen into the ſea, and the LORD brought again the waters of the ſea upon them: but the children of Iſrael went on dry-land in the midſt of the ſea.

20 ¶ And Miriam the propheteſſe, the ſiſter of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with [k] dances.

21 And Miriam [l] anſwered them, Sing ye to the LORD, for he hath triumphed gloriouſly; the horſe and his rider hath he thrown into the ſea.

22 So Moſes brought Iſrael from the Red ſea, and they went out into the wilderneſſe of [m] Shur: and they went three dayes in the wilderneſſe, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called “ Marah.

24 And the people murmured againſt Moſes, ſaying, What ſhall we drink?

25 And he cried unto the LORD: and the LORD ſhewed him a * tree, which when he had caſt into the waters, the waters were made ſweet: there he made a ſtatute and an ordinance, and there he [n] proved them,

26 And ſaid, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is [o] right in his ſight, and wilt give eare to his commandments, and keep all his ſtatutes, I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

27 ¶ * And they came to Elim, where *were* twelve wels of water, and threeſcore and ten palm-trees: and they encamped there by the waters.

[i] Which was mount Zion, where afterward the temple was built.

[k] Signifying their great joy, which cuſtome the Iews obſerved in certain ſolemnities, Judg. 11, 34. and 21, 21. but it ought not to be a cloak to cover our wanton dances.

[l] By ſinging the like ſong of thankſgiving.

[m] Which was called Etham. Num. 33, 6.

“ That is, *bitterneſſe.*

* Ecclus 38, 5.

[n] That is, God, or Moſes in Gods name.

[o] Which is, to do that only which God commandeth.

* Num. 33, 9.

CHAP. XVI.

1 The Iſraelites come to Sin. 2 They murmure for want of bread. 4 God promiſeth them bread from heaven. 11 Quails are ſent. 14 and manna. 16 The ordering of manna. 25 It was not to be found on the ſabbath. 32 An omer of it is preſerved.

ANd they took their journey from Elim, and all the congregation of the children of Iſrael came unto the wilderneſſe of [a] Sin, which *is* between Elim and Sinai, on the fifteenth day of the ſecond moneth, after their departing out of the land of Egypt.

2 And the whole congregation of the children of Iſrael murmured againſt Moſes and Aaron in the wilderneſſe.

3 And the children of Iſrael ſaid unto them,

[a] That is, the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is alſo called Kadeſh, Num. 33, 36.

would to God we had died by the hand of the LORD in the land of Egypt, when we ſat by the [b] fleſh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderneſſe, to kill this whole aſſembly with hunger.

4 ¶ Then ſaid the LORD unto Moſes, Behold, I will rain bread from heaven for you; and the people ſhall go out and gather † a certain rate every [c] day, that I may prove them, whether they will walk in my law, or no.

5 And it ſhall come to paſſe, that on the ſixth day, they ſhall prepare *that* which they bring in, and it ſhall be twice as much as they gather daily.

6 And Moſes and Aaron ſaid unto all the children of Iſrael, At even, then ye ſhall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye ſhall ſee the glory of the LORD; for that he heareth [d] your murmurings againſt the LORD: And what *are* we, that ye murmure againſt us?

8 And Moſes ſaid, *This ſhall be* when the LORD ſhall give you in the evening fleſh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmure againſt him: And what *are* we? your murmurings *are* not againſt us, but againſt the [e] LORD.

9 ¶ And Moſes ſpake unto Aaron, Say unto all the congregation of the children of Iſrael, Come neare before the LORD: for he hath heard your murmurings.

10 And it came to paſſe as Aaron ſpake unto the whole congregation of the children of Iſrael, that they looked toward the wilderneſſe, and behold, the glory of the LORD * appeared in the cloud.

11 ¶ And the LORD ſpake unto Moſes, ſaying

12 I have heard the murmurings of the children of Iſrael: ſpeak unto them, ſaying, At even ye ſhall eat fleſh, and in the morning ye ſhall be filled with bread: and ye ſhall know that I *am* the LORD your God.

13 And it came to paſſe, that at even * the quails came up, and covered the camp: and in the morning the dew lay round about the hoſt.

14 And when * the dew that lay was gone up, behold, upon the face of the wilderneſſe *there lay* a ſmall round thing, *as* ſmall as the hoar froſt on the ground.

15 And when the children of Iſrael ſaw *it*, they ſaid one to another, ‡ It *is* [f] manna: for they wiſt not what it *was*. And Moſes ſaid unto them, * This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded: gather of it every man according to his eating: an [g] omer † for every man *according to* the number of your † perſons, take ye every man for *them* which *are* in his tents.

17 And the children of Iſrael did ſo, and gathered, ſome more, ſome leſſe.

18 And when they did mete *it* with an omer, * he that gathered much, had nothing over, and he that gathered little, had no [h] lack: they gathered every man according to his eating.

19 And Moſes ſaid, Let no man leave of it till the morning.

20 Notwithſtanding they hearkened not unto Moſes, but ſome of them left of it untill the morning, and it bred worms and [i] ſtank: And Moſes was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the ſunne waxed hot, it melted.

22 ¶ And it came to paſſe *that* on the ſixth day they gathered [k] twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moſes.

23 And he ſaid unto them, This *is that* which the LORD hath ſaid, To morrow *is* the reſt of the holy ſabbath unto the LORD: bake *that* which ye will bake, *to day*, and ſeeth that ye will ſeeth; and that which remaineth over, lay up for you to be kept untill the morning.

24 And they laid it up till the morning, as Moſes bade: and it did not ſtink, neither was there any worm therein.

25 And Moſes ſaid, Eat that to day; for to day *is* a ſabbath unto the LORD: to day ye ſhall not [l] finde it in the field.

26 Six dayes ye ſhall gather it, but on the ſeventh day, *which is* the ſabbath, in it there ſhall be none.

27 ¶ And it came to paſſe, *that* there went out *ſome* of the [m] people on the ſeventh day for to gather, and they found none.

28 And the LORD ſaid unto Moſes, How long refuſe ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the ſabbath, therefore he giveth you on the ſixth day the bread of two dayes: abide ye every man in his place: let no man go out of his place on the ſeventh day.

30 So the people reſted on the ſeventh day.

31 And the houſe of Iſrael called the name thereof Manna: and it *was* like [n] coriander-ſeed, white: and the taſte of it *was* like wafers *made* with honey.

32 ¶ And Moſes ſaid, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may ſee the bread wherewith I have fed you in the wilderneſſe, when I brought you forth from the land of Egypt.

33 And Moſes ſaid unto Aaron, Take a [o] pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moſes, ſo Aaron laid it up before the [p] teſtimony to be kept.

35 And the children of Iſrael did eat manna fourty yeares, * untill they came to a land inhabited: they did eat manna, untill they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an [q] ephah.

CHAP.

[b] So hard a thing is it to the fleſh, not to murmure againſt God when the belly is pinched.

† Heb. *the portion of a day in his day.*

[c] To ſignifie that they ſhould patiently depend upon Gods providence from day to day.

[d] He gave them not Manna, becauſe they murmured, but for his promiſe ſake.

[e] He that contemneth Gods miniſters, contemneth God himſelf.

* Chap. 13, 21.

* Num. 11, 31.

* Num. 11, 7. Pſal. 78, 24. Wiſd. 16, 20.

‡ Or, *what is this?* or, *it is a portion.*

[f] Which ſignifieth a part, portion, or gift: alſo meat prepared.

* John 6, 31. 1 Cor. 10, 3.

[g] Which containeth about a pottle of our meaſure.

† Heb. *by the poll,* or *head.*

† Heb. *ſouls.*

* 2 Cor. 8, 15.

[h] God is a rich feeder of all, and none can juſtly complain.

[i] No creature is ſo pure but being abuſed, it turneth to our deſtruction.

[k] Which portion ſhould ſerve for the ſabbath and the day before.

[l] God took away the occaſion from their labour, to ſignifie how holy he would have the ſabbath kept.

[m] Their infidelity was ſo great, that they did expreſly againſt Gods commandement.

[n] In forme and figure, but not in colour, Num. 11, 7.

[o] Of this veſſel, reade Heb. 9, 4.

[p] That is, the ark of the covenant: to wit, after that the ark was made.

* Joſh. 5, 12. Nehem. 9, 15.

[q] Which meaſure contained about ten pottles.

CHAP. XVII.

1 The people murmure for water at Rephidim. 5 God ſendeth them for water to the rock in Horeb. 8 Amalek is overcome by the holding up of Moſes hands. 15 Moſes buildeth the altar JEHOVAH-niſſi.

AND all the congregation of the children of Iſrael journeyed from the wilderneſſe of Sin, after their journeys, according to the commandment of the LORD, and pitched in [a] Rephidim: and *there was* no water for the people to drink.

2 * Wherefore the people did chide with Moſes, and ſaid, Give us water that we may drink. And Moſes ſaid unto them, Why chide you with me? Wherefore do ye [b] tempt the LORD?

3 And the people thirſted there for water; and the people murmured againſt Moſes, and ſaid, Wherefore *is* this *that* thou haſt brought us up out of Egypt, to kill us and our children, and our cattel with thirſt?

4 And Moſes cried unto the LORD, ſaying, What ſhall I do unto this people? they be almoſt ready to [c] ſtone me.

5 And the LORD ſaid unto Moſes, Go on before the people, and take with thee of the elders of Iſrael: and thy rod wherewith * thou ſmoteſt the river, take in thine hand, and go.

6 * Behold, I will ſtand before thee there upon the rock in Horeb, and thou ſhalt ſmite the rock, and there ſhall come water out of it, that the people may drink. And Moſes did ſo in the ſight of the elders of Iſrael.

7 And he called the name of the place “ Maſſah, and “ Meribah, becauſe of the chiding of the children of Iſrael, and becauſe they tempted the LORD, ſaying, Is the [d] LORD among us, or not?

8 ¶ * Then came [e] Amalek, and fought with Iſrael in Rephidim.

9 And Moſes ſaid unto * Joſhua, Chooſe us out men, and go out, fight with Amalek: to morrow I will ſtand on the top of the [f] hill, with the rod of God in mine hand.

10 So Joſhua did as Moſes had ſaid to him, and fought with Amalek: And Moſes, Aaron, and Hur, went up to the top of the hill.

11 And it came to paſſe when Moſes held up his hand, that Iſrael prevailed: and when he let [g] down his hand, Amalek prevailed.

12 But Moſes hands *were* heavy, and they took a ſtone and put *it* under him, and he ſat thereon: and Aaron and Hur ſtayed up his hands, the one on the one ſide, and the other on the other ſide; and his hands were ſteady untill the going down of the ſunne.

13 And Joſhua diſcomfited Amalek and his people with the edge of the ſword.

14 And the LORD ſaid unto Moſes, Write this *for* a memoriall in a [h] book, and rehearſe *it* in the eares of Joſhua: for * I will utterly put out the remembrance of Amalek from under heaven.

15 And Moſes built an altar, and called the name of it [i] “ JEHOVAH-niſſi.

16 For he ſaid, ‡ † becauſe the LORD hath ſworn *that* the LORD *will have* warre with Amalek from generation to generation.

CHAP. XVIII.

1 Jethro bringeth to Moſes his wife and two ſonnes. 7 Moſes entertaineth him. 13 Jethro's counſel is accepted. 27 Jethro departeth.

WHen * Jethro, the prieſt of Midian, Moſes father in law, heard of all that God had done for Moſes, and for Iſrael his people, *and* that the LORD had brought Iſrael out of Egypt:

2 Then Jethro, Moſes father in law, took Zipporah Moſes wife, after he had [a] ſent her back,

3 And her two ſonnes, of which the * name of the one *was* “ Gerſhom (for he ſaid, I have been an alien in a ſtrange land)

4 And the name of the other *was* “ Eliezer (for the God of my father, *ſaid he*, *was* mine help, and delivered me from the ſword of Pharaoh)

5 And Jethro, Moſes father in law, came with his ſonnes and his wife unto Moſes into the wilderneſſe, where he encamped at the [b] mount of God.

6 And he [c] ſaid unto Moſes, I thy father in law Jethro am come unto thee, and thy wife, and her two ſonnes with her.

7 ¶ And Moſes went out to meet his father in law, and did obeiſance, and kiſſed him: and they asked each other of *their* † welfare, and they came into the tent.

8 And Moſes told his father in law all that the LORD had done unto Pharaoh, and to the Egyptians for Iſraels ſake, *and* all the travel that had † come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoyced for all the goodneſſe which the LORD had done to Iſrael: whom he had delivered out of the hand of the Egyptians.

10 And Jethro ſaid, [d] bleſſed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I know that the LORD *is* greater than all gods: * for in the thing wherein they dealt proudly, *he was* [e] above them.

12 And Jethro, Moſes father in law, took a burnt-offering and ſacrifices for God: and Aaron came, and all the elders of Iſrael to eat bread with Moſes father in law [f] before God.

13 ¶ And it came to paſſe on the morrow, that Moſes ſat to judge the people: and the people ſtood by Moſes, from the morning unto the evening.

14 And when Moſes father in law ſaw all that he did to the people, he ſaid, What *is* this thing that thou doeſt to the people? Why ſitteſt thou thy ſelf alone, and all the people ſtand by thee from morning unto even?

15 And Moſes ſaid unto his father in law, Becauſe the people come unto me to [g] enquire of God.

16 When they have a matter, they come unto

---

[a] Moſes here noteth not every place, where they camped at, as Num. 33. but only thoſe places where ſome notable thing was done.

* Num. 20, 4.

[b] Why diſtruſt you God? why look you not for ſuccour of him without murmuring againſt us?

[c] How ready the people are for their own matters ro ſlay the true prophets, and how ſlow they are to revenge Gods cauſe againſt his enemies and falſe prophets.

* Chap. 7, 20.

* Num. 20, 9. Pſal. 78, 15. and 105, 41. Wiſd. 11, 4. 1 Cor. 10, 4.

“ That is, *tentation*.

“ That is, *chiding*, or *ſtrife*.

[d] When in adverſitie we think God to be abſent, then we neglect his promiſe, and make him a liar.

* Deut. 25, 17. Wiſd. 11, 3.

[e] Who came of Eliphaz, ſonne of Eſau, Gen. 36, 12.

* Called *Jeſus*, Acts 7, 45.

[f] That is, Horeb, which is alſo called Sinai.

[g] So that we ſee how dangerous a thing it is to faint in prayer.

[h] In the book of the law.

* Num. 24, 20. 1 Sam. 15, 3.

[i] That is, the Lord is my banner: as he declared by holding up his rod and his hands.

“ That is, *the LORD my banner*.

‡ Or, *becauſe the hand* of Amalek *is againſt the throne of the LORD*, therefore, &c.

† Heb. *the hand upon the throne of the LORD*.

* Chap. 2, 16.

[a] It may ſeem that he ſent her back for a time to her father for her impatience, leſt ſhe ſhould be a let to his vocation, which was ſo dangerous, Chap. 4, 25.

* Chap. 2, 22.

“ That is, *a ſtranger there*.

“ That is, *my God is an help*.

[b] Horeb is called the mount of God, becauſe God wrought many miracles there. So Peter calleth the mount where Chriſt was transfigured, The holy mount: for by Chriſts preſence it was holy for a time, 2 Pet. 1, 18.

[c] That is, he ſent meſſengers to ſay unto him.

† Heb. *peace*.

† Heb. *found them*.

[d] Whereby it is evident that he worſhipped the true God, and therefore Moſes refuſed not to marrie his daughter.

* Chap. 1. 10, 16. 22. and 5, 7. and 14, 18.

[e] For they that drowned the children of the Iſraelites, periſhed themſelves by water.

[f] They are in that place where the ſacrifice was offered: for part was burnt, and the reſt eaten.

[g] That is, to know Gods will, and to have juſtice executed.

† Heb. *a man and his fellow.*

unto me, and I judge between † one and another, and I do make *them* know the ſtatutes of God and his laws.

17 And Moſes father in law ſaid unto him, The thing that thou doeſt is not good.

† Heb. *fading, thou wilt fade.*

* Deut. 1, 9.

18 † Thou wilt ſurely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavie for thee; * thou art not able to perform it thy ſelf alone.

h Iudge thou in hard cauſes, which cannot be decided but by conſulting with God.

19 Hearken now unto my voice, I will give thee counſel, and God ſhall be with thee. Be thou for the [h] people to God-ward, that thou mayeſt bring the cauſes unto God:

20 And thou ſhalt ſhew them ordinances and laws, and ſhalt ſhew them the way wherein they muſt walk, and the work that they muſt do.

i What manner of men ought to be choſen to bear office.

21 Moreover, thou ſhalt provide out of all the people, [i] able men, ſuch as fear God, men of truth, hating covetouſneſſe; and place *ſuch* over them, *to be* rulers of thouſands, *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people at all ſeaſons: and it ſhall be, *that* every great matter they ſhall bring unto thee, but every ſmall matter they ſhall judge: ſo ſhall it be eaſier for thy ſelf, and they ſhall bear *the burden* with thee.

23 If thou ſhalt do this thing, and God command thee *ſo*, then thou ſhalt be able to endure, and all this people ſhall alſo go to their place in peace.

Godly counſel ought ever to be obeyed, though it come of our inferiours: for to ſuch God oftentimes giveth wiſedome to humble them that are exalted, and to declare that one member hath need of another.

24 So Moſes [k] hearkened to the voice of his father in law, and did all that he had ſaid.

25 And Moſes choſe able men out of all Iſrael, and made them heads over the people, rulers of thouſands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all ſeaſons: the hard cauſes they brought unto Moſes, but every ſmall matter they judged themſelves.

l Reade the occaſion, Num. 10, 29.

27 ¶ And Moſes let his father in law [l] depart, and he went his way into his own land.

CHAP. XIX.

1 The people come to Sinai. 3 Gods meſſage by Moſes unto the people out of the mount. 8 The peoples anſwer returned again. 10 The people are prepared againſt the third day. 12 The mountain muſt not be touched. 16 The fearfull preſence of God upon the mount.

a Which was in the beginning of the moneth Sivan, containing part of May, and part of June.

b That they departed from Rephidim.

IN the [a] third moneth, when the children of Iſrael were gone forth out of the land of Egypt, the [b] ſame day came they *into* the wilderneſſe of Sinai.

2 For they were departed from Rephidim, and were come *to* the deſert of Sinai, and had pitched in the wilderneſſe, and there Iſrael camped before the mount.

* Acts 7, 38.

c God called Jacob Iſrael, therefore the houſe of Jacob and the people of Iſrael ſignifie only Gods people.

* Deut. 29, 2.

d For the eagle by flying high, is out of danger, and in carrying her birds rather on her wings, than in her tallons, declareth her love.

* Deut. 5, 2.

3 And * Moſes went up unto God, and the LORD called unto him out of the mountain ſaying, Thus ſhalt thou ſay to the houſe of [c] Jacob, and tell the children of Iſrael;

4 * Ye have ſeen what I did unto the Egyptians, and *how* I bare you on [d] eagles wings, and brought you unto my ſelf.

* Deut. 10, 14. Pſal. 24, 1.

* 1 Pet. 2, 9. Revel. 1, 6.

5 Now * therefore, if ye will obey my voice indeed, and keep my covenant, then ye ſhall be a peculiar treaſure unto me above all people: for * all the earth *is* mine.

6 And ye ſhall be unto me a * kingdome of prieſts, and an holy nation, Theſe *are* the words which thou ſhalt ſpeak unto the children of Iſrael.

7 ¶ And Moſes came and called for the elders of the people, and laid before their faces all theſe words which the LORD commanded him.

* Chap. 24. 3, 7. Deut. 5, 27. and 26, 17.

8 And * all the people anſwered together, and ſaid, All that the LORD hath ſpoken, we will do. And Moſes returned the words of the people unto the LORD.

9 And the LORD ſaid unto Moſes, Lo, I come unto thee in a thick cloud, that the people may heare when I ſpeak with thee, and beleeve thee for ever. And Moſes told the words of the people unto the LORD.

e Teach them to be pure in heart, as they ſhew themſelves outwardly clean by waſhing.

10 ¶ And the LORD ſaid unto Moſes, Go unto the people, and [e] ſanctifie them to day & to morrow, and let them waſh their clothes,

11 And be readie againſt the third day: for the third day the LORD will come down in the ſight of all the people upon mount Sinai.

* Heb. 12, 20.

12 And thou ſhalt ſet bounds unto the people round about, ſaying, Take heed to your ſelves, *that ye* go *not* up into the mount, or touch the border of it: * whoſoever toucheth the mount, ſhall be ſurely put to death.

‡ Or, *cornet.*

13 There ſhall not a hand touch it, but he ſhall ſurely be ſtoned or ſhot through, whether *it be* beaſt or man, it ſhall not live: when the ‡ trumpet ſoundeth long, they ſhall come up to the mount.

14 ¶ And Moſes went down from the mount unto the people, and ſanctified the people, and they waſhed their clothes.

f But give your ſelves to prayer and abſtinence, that you may at this time attend onely upon the Lord, 1 Cor. 7, 5.

15 And he ſaid unto the people, Be readie againſt the third day: come not at *your* [f] wives.

16 And it came to paſſe on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; ſo that all the people that *was* in the camp, trembled.

17 And Moſes brought forth the people out of the camp to meet with God, and they ſtood at the nether part of the mount.

* Deut. 4, 11.

g God uſed theſe fearfull ſignes, that his law ſhould be had in greater reverence, and his majeſtie the more feared.

h He gave authoritie to Moſes by plain words, that the people might underſtand him.

18 And * mount Sinai was altogether on a ſmoke, becauſe the LORD deſcended upon it in fire: and the ſmoke thereof aſcended as the ſmoke of a furnace, and the whole mount [g] quaked greatly.

19 And when the voice of the trumpet ſounded long, and waxed louder and louder, Moſes ſpake, and God anſwered him by a [h] voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moſes *up* to the top of the mount, and Moſes went up.

† Heb. *conteſt.*

21 And the LORD ſaid unto Moſes, Go down, † charge the people, leſt they break

through unto the LORD to gaze, and many of them periſh.

22 And let the prieſts alſo which come neare to the LORD, ſanctifie themſelves, leſt the LORD break forth upon them.

23 And Moſes ſaid unto the LORD, The people cannot come up to mount Sinai: for thou chargedſt us, ſaying, Set bounds about the mount, and ſanctifie it.

24 And the LORD ſaid unto him, Away, get thee down, and thou ſhalt come up, thou, and Aaron with thee, but let not the [i] prieſts and the people break through, to come up unto the LORD, leſt he break forth upon them.

25 So Moſes went down unto the people, and ſpake unto them.

[i] Neither dignitie nor multitude have authoritie to paſſe the bounds that Gods word preſcribeth.

CHAP. XX.

1 The ten commandments. 18 The people are afraid. 20 Moſes comforteth them. 22 Idolarie is forbidden. 24 Of what ſort the altar ſhould be.

AND God [a] ſpake all theſe words, ſaying,

2 * I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the houſe of † bondage.

3 Thou ſhalt have no other [b] gods before me.

4 * Thou ſhalt not make unto thee any graven image, or any likeneſſe *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou ſhalt not [c] bowe down thy ſelf to them, nor ſerve them: for I the LORD thy God *am* a [d] jealous God, viſiting the iniquitie of the fathers upon the children unto the third and fourth *generation* of them that hate me:

6 And ſhewing mercy unto [e] thouſands of them that love me, and keep my commandments.

7 * Thou ſhalt not take the name of the LORD thy God in [f] vain: for the LORD will not hold *him* guiltleſſe that taketh his name in vain.

8 Remember the ſabbath-day, to [g] keep it holy.

9 * Six dayes ſhalt thou labour, and do all thy work.

10 But the ſeventh day *is* the ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſonne, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattel, nor thy ſtranger that *is* within thy gates.

11 For * in ſix dayes the LORD made heaven and earth, the ſea, and all that in them *is*, and reſted the ſeventh day: wherefore the LORD bleſſed the ſabbath-day, and hallowed it.

12 ¶ * Honour thy [h] father and thy mother: that thy dayes may be long upon the land which the LORD thy God giveth thee.

13 * Thou ſhalt not [i] kill.

14 Thou ſhalt not commit [k] adulterie.

15 Thou ſhalt not [l] ſteal.

16 Thou ſhalt not bear falſe [m] witneſſe againſt thy neighbour.

17 * Thou ſhalt not [n] covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſſe, nor any thing that *is* thy neighbours.

18 ¶ And * all the people ſaw the thundrings, and the lightnings, and the *noiſe* of the trumpet, and the mountain ſmoking: and when the people ſaw *it*, they removed, and ſtood afarre off.

19 And they ſaid unto Moſes, * Speak thou with us, and we will heare: but let not God ſpeak with us, leſt we die.

20 And Moſes ſaid unto the people, Fear not: for God is come to [o] prove you, and that his fear may be before your faces, that ye ſinne not.

21 And the people ſtood afarre off, and Moſes drew neare unto the thick darkneſſe where God *was*.

22 ¶ And the LORD ſaid unto Moſes, Thus thou ſhalt ſay unto the children of Iſrael, Ye have ſeen that I have talked with you from heaven.

23 Ye ſhall not make with me gods of ſilver neither ſhall ye make unto you gods of gold.

24 ¶ An altar of earth thou ſhalt make unto me, and ſhalt ſacrifice thereon thy burnt-offerings, and thy peace-offerings, thy ſheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bleſſe thee.

25 And * if thou wilt make me an altar of ſtone, thou ſhalt not † build it of hewen ſtone: for if thou lift up thy tool upon it, thou haſt polluted it.

26 Neither ſhalt thou go up by ſteps unto mine altar, that thy [p] nakedneſſe be not diſcovered thereon.

[a] When Moſes and Aaron were gone up, or had paſſed the bounds of the people, God ſpake thus out of the mount Horeb, that all the people heard.

* Deut. 5, 6. Pſal. 81, 10.

† Heb. *ſervants.*

[b] To whoſe eyes all things are open.

* Levit. 26, 1. Pſal. 97, 7.

[c] By this outward geſture all kinde of ſervice and worſhip to idols is forbidden.

[d] And will be revenged of the contemners of mine honour.

[e] So readie is he rather to ſhew mercie, than to puniſh.

* Levet. 19, 12. Deut. 5, 11. Matth. 5, 33.

[f] Either by ſwearing falſly or raſhly by his name, or by contemning it.

[g] Which is by meditating the ſpirituall reſt, by hearing Gods word, and reſting from wordly travails.

* Chap. 23, 12. Ezech. 20, 12. Luke 13, 14.

* Gen. 2, 2.

* Deut. 5, 16. Matth. 15, 4. Epheſ. 6, 2.

[h] By the parents alſo is meant all that have authoritie over us.

* Matth. 5, 21.

[i] But love and preſerve thy brothers life.

[k] But be pure in heart, word, and deed.

But ſtudy to ſave his goods.

[m] But further his good name, and ſpeak truth.

* Rom. 7, 7.

[n] Thou mayeſt not ſo much as wiſh his hinderance in any thing.

* Heb. 12, 18.

* Deut. 5, 24. and 18, 16.

[o] Whether you will obey his precepts as you promiſed, chap. 19, 8.

* Deut. 27. 5. Joſh. 8, 31.

† Heb. *build them with hewing.*

[p] Which might be by his ſtouping, or flying abroad of his clothes.

CHAP. XXI.

1 Laws for men-ſervants. 5. For the ſervant whoſe eare is bored. 7 For women-ſervants. 12 For man-ſlaughter. 16 For ſtealers of men. 17 For curſers of parents. 18 For ſmiters. 22 For a hurt by chance. 28 For an ox that goreth. 33 For him that is an occaſion of harm.

NOw theſe *are* the judgements which thou ſhalt ſet before them.

2 * If thou buy an Hebrew ſervant: ſix yeares he ſhall ſerve, and in the ſeventh he ſhall go out free for [a] nothing.

3 If he came in † by [b] himſelf, he ſhall go out by himſelf; if he were married, then his wife ſhall go out with him.

4 If his maſter have given him a wife, and ſhe have born him ſonnes or daughters; the wife and her children ſhall be her [c] maſters, and he ſhall go out by himſelf.

5 And if the ſervant † ſhall plainly ſay, I love my maſter, my wife, and my children, I will no go out free:

6 Then his maſter ſhall bring him unto the judges; he ſhall alſo bring him to the [d] doore, or unto the doore-poſt, and his maſter ſhall bore his eare through with an aul, and he ſhall ſerve him for [e] ever.

7 ¶ And if a man [f] ſell his daughter to be a maid-

* Lev. 25, 39. Deut. 15, 12. Jer. 34, 14.

[a] Paying no money for his liberty.

† Heb. *with his body.*

[b] Not having wife nor children.

[c] Till her time of ſervitude was expired, which might be the ſeventh yeare, or the fiftieth.

† Heb. *ſaying ſhall ſay.*

[d] Where the judges ſate.

[e] That is, to the year of jubile, which was every fiftieth year,

[f] Conſtrained either by povertie, or elſe to the intent that her maſter ſhould marrie her.

maid ſervant, ſhe ſhall not go out as the men-ſervants do.

8 If ſhe † pleaſe not her maſter, who hath betrothed her to himſelf, then ſhall he let her be [g] redeemed: To ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her.

† Heb. *be evil in the eyes of, &c.*

[g] By giving another money to buy her of him.

9 And if he have betrothed her unto his ſonne, he ſhall deal with her [h] after the manner of daughters.

[h] That is, he ſhall give her dowrie.

10 If he take him [i] another *wife*; her food, her raiment, and her duty of marriage ſhall he not diminiſh.

[i] For his ſonne.

11 And if he do not theſe [k] three unto her, then ſhall ſhe go out free without money.

[k] Neither marrie her himſelf, nor give another money to buy her, nor beſtow her upon his ſon.

12 ¶ * He that ſmiteth a man, ſo that he die, ſhall be ſurely put to death.

* Levit. 24, 17.

13 And if a man lie not in wait, but [l] God deliver *him* into his hand; then * I will appoint thee a place whither he ſhall flee.

[l] Though a man be killed at unawares, yet it is Gods providence that it ſhould ſo be.

* Deut. 19, 3.

14 But if a man come preſumptuouſly upon his neighbour, to ſlay him with guile; thou ſhalt take him from mine [m] altar, that he may die.

[m] The holineſſe of the place ought not to defend the murtherer.

15 ¶ And he that ſmiteth his father, or his mother, ſhall be ſurely put to death.

16 ¶ And he that ſtealeth a man, and ſelleth him, or if he be found in his hand, he ſhall ſurely be put to death.

17 ¶ And * he that ‡ curſeth his father, or his mother, ſhall ſurely be put to death.

* Lev. 20, 9. Prov. 20, 20. Matth. 15, 4. Mark 7, 10.

‡ Or, *reviletb.*

18 ¶ And if men ſtrive together, and one ſmite ‡ another with a [n] ſtone, or with *his* fiſt, and he die not but keepeth *his* bed:

‡ Or, *his neighbour.*

[n] Either far off him, or near.

19 If he riſe again, and walk abroad upon his ſtaff, then ſhall he that ſmote *him*, be [o] quit: onely he ſhall pay for the † loſſe of his time, and ſhall cauſe *him* to be throughly healed.

[o] By the civill juſtice.

† Heb. *ceaſing.*

20 ¶ And if a man ſmite his ſervant, or his maid with a rod, and he die under his hand; he ſhall be ſurely † puniſhed:

† Heb. *avenged.*

21 Notwithſtanding, if he continue a day or two, he ſhall not be [p] puniſhed: for he *is* his money.

[p] By the civill magiſtrates, but before God he is a murtherer.

22 ¶ If men ſtrive, and hurt a woman with childe, ſo that her fruit depart *from her*, and yet no [q] miſchief follow: he ſhall be ſurely puniſhed, according as the womans husband will lay upon him; and he ſhall pay as the judges *determine*,

[q] Of the mother, or childe.

23 And if any miſchief follow, then thou ſhalt give life for life,

24 * Eye [r] for eye, tooth for tooth, hand for hand, foot for foot,

* Levit. 24, 20. Deut. 19, 21. Matth. 5, 38.

[r] The execution of this law only belonged to the magiſtrate, Matt. 5, 38.

25 Burning for burning, wound for wound, ſtripe for ſtripe.

26 ¶ And if a man ſmite the eye of his [ſ] ſervant, or the eye of his maid, that it periſh; he ſhall let him go free for his eyes ſake.

[ſ] So God revengeth crueltie in the leaſt things.

27 And if he ſmite out his man-ſervants tooth, or his maid-ſervants tooth; he ſhall let him go free for his tooths ſake.

28 ¶ If an ox gore a man or a woman, that they die; then * the ox ſhall be ſurely [t] ſtoned, and his fleſh ſhall not be eaten: but the owner of the ox *ſhall be* quit.

* Gen. 9, 5.

[t] If the beaſt be puniſhed, much more ſhall the murtherer.

29 But if the ox were wont to puſh with his horn in time paſt, and it hath been teſtified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox ſhall be ſtoned, and his owner alſo ſhall be put to death.

30 If there be laid on him a ſumme of money, then [u] he ſhall give for the ranſome of his life, whatſoever is laid upon him.

[u] By the next of the kinred of him that is ſo ſlain.

31 Whether he have gored a ſonne, or have gored a daughter, according to this judgement ſhall it be done unto him.

32 If the ox ſhall puſh a man-ſervant, or maid-ſervant; he ſhall give unto their maſter [x] thirtie ſhekels, and the ox ſhall be ſtoned.

[x] Reade Gen. 23, 15.

33 ¶ And if a man ſhall open a pit, or if a man ſhall dig a pit, and not cover it, and an ox or an aſſe fall therein;

34 The owner of the pit ſhall make *it* [y] good, *and* give money unto the owner of them, and the dead *beaſt* ſhall be his.

[y] This law forbiddeth not only, not to hurt, but to beware leſt any be hurt.

35 ¶ And if one mans ox hurt anothers that he die, then they ſhall ſell the live ox, and divide the money of it, and the dead *ox* alſo they ſhall divide.

36 Or if it be known that the ox hath uſed to puſh in time paſt, and his owner hath not kept him in; he ſhall ſurely pay ox for ox, and the dead ſhall be his own.

CHAP. XXII.

1 Of theft 5 Of dammage. 7 Of treſpaſſes. 14 Of borrowing 16 Of fornication. 18 Of witchcraft. 19 Of beſtialitie 20 Of idolatrie. 21 Of ſtrangers, widows, and fatherleſſe 25 Of uſurie. 26 Of pledges. 28 Of reverence to magiſtrates. 29 Of the firſt-fruits.

IF a man ſhall ſteal an [a] ox or a ‡ ſheep, and kill it, or ſell it; he ſhall reſtore five oxen for an ox, and * foure ſheep for a ſheep.

[a] Either great beaſt of the herd, or a ſmall beaſt of the flock.

‡ Or, *goat.*

* 2 Sam. 12, 6.

2 ¶ If a thief be found [b] breaking up, and be ſmitten that he die, there ſhall no bloud be ſhed for him.

[b] Breaking an houſe to enter in, or undermining.

3 If the ſunne be riſen upon him, *there ſhall be* [c] bloud *ſhed* for him: *for* he ſhould make full reſtitution: if he have nothing, then he ſhall be ſold for his theft.

[c] He ſhall be put to death, that killeth him.

4 If the theft be certainly found in his hand alive, whether it be ox, or aſſe, or ſheep; he ſhall reſtore double.

5 ¶ If a man ſhall cauſe a field or vineyard to be eaten, and ſhall put in his beaſt, and ſhall feed in another mans field: of the beſt of his own field, and of the beſt of his own vineyard ſhall he make reſtitution.

6 ¶ If fire break out, and catch in thorns, ſo that the ſtacks of corn, or the ſtanding corn, or the field be conſumed *therewith*; he that kindled the fire, ſhall ſurely make reſtitution.

7 ¶ If a man ſhall deliver unto his neighbour money or ſtuff to keep, and it be ſtolen out of the mans houſe; if the thief be fouud, let him pay double.

8 If the thief be not found, then the maſter of the houſe ſhall be brought unto the judges,

d That is, whether he hath ſtolen.

to ſee whether he have put his [d] hand unto his neighbours goods.

9 For all manner of treſpaſſe, *whether it be* for ox, for aſſe, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges, *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſſe, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

e They ſhould ſwear by the name of the Lord.

11 *Then* ſhall an [e] oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

* Gen. 31, 39.

12 And * if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

f He ſhall ſhew ſome part of the beaſt or bring in witneſſes.

13 If it be torn in pieces; *then* let him bring it *for* [f] witneſſe, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his [g] hire.

g He that hired it ſhall be free by paying the hire.

* Deut. 22, 28.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he ſhall ſurely endow her to be his wife.

† Heb. *weigh.*

17 If her father utterly refuſe to give her unto him, he ſhall † pay money according to the dowrie of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

* Deut. 13. 13, 14, 15. 1 Mac. 2, 24.

20 ¶ * He that ſacrificeth unto *any* god, ſave unto the LORD onely, he ſhall be utterly deſtroyed.

* Lev. 19, 33.

21 ¶ * Thou ſhalt neither vex a ſtranger, nor oppreſſe him: for ye were ſtrangers in the land of Egypt.

* Zech. 7, 10.

22 ¶ * Ye ſhall not afflict any widow, or fatherleſſe childe.

23 If thou afflict them in any wiſe, and they crie at all unto me, I will ſurely heare their cry:

h The juſt plague of God upon the oppreſſours.

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your [h] wives ſhall be widows, and your children fatherleſſe.

* Levit. 25. 36, 37. Deut. 23, 19. Pſal. 15, 5.

25 ¶ * If thou lend money to *any of* my people that is poore by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſurie.

26 If thou at all take thy neighbours raiment to pledge, thou ſhalt deliver it unto him by that the ſunne goeth down.

i For cold and neceſſitie.

27 For that *is* his covering onely, it *is* his raiment for his skin: wherein ſhall he ſleep? and it ſhall come to paſſe, when he [i] crieth unto me, that I will hear: for I *am* gracious.

* Acts 23, 5. ‡ Or, *judges.*

28 ¶ * Thou ſhalt not revile the ‡ gods, nor curſe the ruler of thy people.

† Heb. *thy fulneſſe.* k Thine abundance of thy corn, oil, and wine. † Heb. *tear.* * Chap. 13. 2, 12, and 34, 19.

29 ¶ Thou ſhalt not delay *to offer* † the firſt of the ripe [k] fruits and of thy † liquours: * the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven dayes it ſhall be with his damme, on the eighth day thou ſhalt give it me.

* Lev. 22, 8. Ezek. 44, 31. l And ſo have nothing to do with it.

31 ¶ And ye ſhall be holy men unto me: * neither ſhall ye eat *any* fleſh that is torn of beaſts in the field: ye ſhall caſt it to the [l] dogs.

CHAP. XXIII.

1 Of ſlander and falſe witneſſe. 3, 6 Of juſtice. 4 Of charitableneſſe. 10 Of the year of reſt. 12 Of the ſabbath. 13 Of idolatrie. 14 Of the three feaſts. 18 Of the bloud and the fat of the ſacrifice. 20 An angel is promiſed, with a bleſſing, if they obey him.

‡ Or, *receive.*

THou ſhalt not ‡ raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſſe.

† Heb. *anſwer.* a Do that which is godly, though few do favour it.

2 ¶ Thou ſhalt not follow a multitude to *do* evil, neither ſhalt thou † ſpeak in a cauſe, to [a] decline after many, to wreſt *judgement.*

3 ¶ Neither ſhalt thou countenance a poore man in his cauſe.

b If we be bound to do good to our enemies beaſt, much more to our enemie him ſelf, Matth. 5, 44.

4 ¶ If thou meet thine enemies ox or his aſſe going aſtray, thou ſhalt ſurely bring it [b] back to him again.

* Deut. 22, 4. c If God command to help up our enemies aſſe under his burden, will he ſuffer us to caſt down our brethren with heavie burdens? ‡ Or, *wilt thou ceaſe to help him?* Or, *and wouldeſt ceaſe to leave* thy buſineſſe *for him: thou ſhalt ſurely leave* it to joyn *with him.*

5 * If thou ſee the [c] aſſe of him that hateth thee, lying under his burden, ‡ and wouldeſt forbear to help him, thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgement of thy poore in his cauſe.

d Whether thou be magiſtrate, or art commanded by the magiſtrate.

7 Keep thee farre from a falſe matter: and the [d] innocent and righteous ſlay thou not: for I will not juſtifie the wicked.

* Deut. 16, 19. Ecclus 20, 29. † Heb. *the ſeeing.*

8 ¶ And * thou ſhalt take no gift: for the gift blindeth † the wiſe, and perverteth the words of the righteous.

† Heb. *ſoul.* e For that that he is a ſtranger, his heart is ſorrowfull enough.

9 ¶ Alſo thou ſhalt not oppreſſe a ſtranger: for ye know the † heart of a [e] ſtanger, ſeeing ye were ſtrangers in the land of Egypt.

* Levit. 25, 3.

10 And * ſix yeares thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

‡ Or, *olive trees.*

11 But the ſeventh *yeare* thou ſhalt let it reſt, and lie ſtill, that the poore of thy people may eat; and what they leave, the beaſte of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy ‡ olive-yard.

* Chap. 20, 8. Deut. 5, 13. Luke 13, 14.

12 * Six dayes thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſſe may reſt, and the ſonne of thy handmaid, and the ſtranger may be refreſhed.

f Neither by ſwearing by them, nor ſpeaking of them, Pſal. 10, 4. Epheſ. 5, 3.

13 And in all things that I have ſaid unto you, be circumſpect: and make no [f] mention of the names of other gods, neither let it be heard out of thy mouth.

* Deut. 16, 16.

14 ¶ * Three times thou ſhalt keep a feaſt unto me in the yeare.

* Chap. 13, 3. and 34, 18. g That is, eaſter, in remembrance that the angel paſſed over, and ſpared the Iſraelites, when he ſlew the firſt-born of the Egyptians. * Deut. 16, 16. Ecclus 35, 4.

15 * Thou ſhalt keep the feaſt of [g] unleavened bread: thou ſhalt eat unleavened bread ſeven dayes, as I commanded thee in the time appointed of the moneth Abib: for in it thou cameſt out from Egypt: * and none ſhall appear before me empty:

h Which is, whitſontide, in token that the law was given 50 dayes after they departed from Egypt.

16 And the feaſt of [h] harveſt, the firſt-fruits

of thy labours, which thou haſt ſown in the field: and the feaſt of [i] in-gathering *which is* in the end of the yeare: when thou haſt gathered in thy labours out of the field.

17 Three times in the yeare all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the bloud of my ſacrifice with [k] leavened bread, neither ſhall the fat of my ‡ ſacrifice remain untill the morning.

19 * The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. * Thou ſhalt not ſeeth a kid in his [l] mothers milk.

20 ¶ * Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your tranſgreſſions: for my [m] name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an enemy unto thine enemies, and ‡ an adverſary unto thine adverſaries.

23 * For mine Angel ſhall go before thee, and * bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bowe down to their gods, nor ſerve them, nor do after their works: * but thou ſhalt utterly [n] overthrow them, and quite break down their images.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſſe thy [o] bread, and thy water: and I will take ſickneſſe away from the midſt of thee.

26 ¶ * There ſhall nothing caſt their young, nor be barren in thy land: the number of thy dayes I will fulfill.

27 I will ſend my [p] fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their † backs unto thee.

28 And * I will ſend hornets before thee, which ſhall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one yeare, leſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, untill thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red ſea even unto the [q] ſea of the Philiſtines, and from the [r] deſert unto the [ſ] river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 * Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leſt they make thee ſinne againſt me: for if thou ſerve their gods, * it will ſurely be a ſnare unto thee.

[i] This is the feaſt of tabernacles, ſignifying that they dwelled 40 yeares under the tents or the tabernacles in the wilderneſſe.

[k] No leavened bread ſhall be then in thine houſe.

‡ Or, *feaſt.*

* Chap. 34, 26.

* Deut. 14, 21.

[l] Meaning, that no fruit ſhould be taken before juſt time: and hereby are bridled all cruel and wanton appetites.

* Chap. 33, 2.

[m] I will give him mine authoritie, and he ſhall govern you in my name.

‡ Or, *I will afflict them that afflict thee.*

* Chap. 33, 2.

* Joſh. 24, 11.

* Deut. 7, 25.

[n] God commandeth his, not onely, not to worſhip idols, but to deſtroy them.

[o] That is, all things neceſſarie for this preſent life.

* Deut. 7, 14.

[p] I will make them afraid at thy coming, and ſend mine angel to deſtroy them, as Chap. 33, 2.

† Heb. *neck.*

* Joſh. 24, 12.

[q] Called the ſea of Syria.

[r] Of Arabia, called Deſerta.

[ſ] To wit, Euphrates.

* Chap. 34, 15. Deut. 7, 2.

* Deut. 7, 16. Joſh. 23, 13. Judges 2, 3.

CHAP. XXIIII.

1 Moſes ic called up into the mountain. 3 The people promiſe obedience. 4 Moſes buildeth an altar, and twelve pillars. 6 He ſprinkleth the bloud of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moſes goeth into the mountain, where he continueth fourty dayes and fourty nights.

AND he [a] ſaid unto Moſes, come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afarre off.

2 And Moſes alone ſhall come neare the LORD: but they ſhall not come nigh, neither ſhall the people go up with him.

3 ¶ And Moſes came and [b] told the people all the words of the LORD, and all the judgements: and all the people anſwered with one voice, and ſaid, * All the words, which the LORD hath ſaid, will we do.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent [c] young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

6 And Moſes took half of the bloud, and put it in baſons; and half of the bloud he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, * All that the LORD hath ſaid, will we do, and be obedient.

8 And Moſes took the bloud, and ſprinkled *it* on the people, and ſaid, Behold * the bloud of the [d] covenant, which the LORD hath made with you concerning all theſe words.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they [e] ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſaphire-ſtone, and as it were the body of heaven in *his* clearneſſe.

11 And upon the nobles of the children of Iſrael he laid [f] not his hand: alſo they ſaw God, and did [g] eat and drink.

12 ¶ And the LORD [h] ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee [i] tables of ſtone, and a law, and commandments which I have written; that thou mayeſt [k] teach them.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, untill we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix dayes: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

[a] When he called him up to the mountain to give him the laws, beginning at the 20 chap. hitherto.

[b] When he had received theſe laws in mount Sinai.

* Chap. 19, 8. Verſe 7. Deut. 5, 27.

[c] For as yet the prieſthood was not given to Levi.

* Verſe 3.

* 1 Pet. 1, 2. Heb. 9, 20.

[d] Which bloud ſignifieth that the covenant broken, cannot be ſatisfied without bloud ſhedding.

[e] As perfectly as their infirmities could behold his Majeſtie.

[f] He made them not afraid, nor puniſhed them.

[g] That is, rejoyced.

[h] The ſecond time.

[i] Signifying the hardneſſe of our hearts, except God do write his laws therein by his Spirit, Jer. 31, 33. Ezek. 11, 19. 2 Cor. 3, 3. Heb. 8, 10. and 10, 16.

[k] To wit, the people.

[l] The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his ſpirit, he is like pleaſant ſaphir.
* Chap. 34, 28. Deut. 9, 9.

17 And the ſight of the glorie of the LORD *was* like devouring [l] fire on the top of the mount, in the eyes of the children of Iſrael.

18 And Moſes went into the midſt of the cloud, and gat him up into the mount: and * Moſes was in the mount fourty dayes and fourtie nights.

CHAP. XXV.

1 What the Iſraelites muſt offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-ſeat with the cherubims. 23 The table with the furniture thereof. 31 The candleſtick with the inſtruments thereof.

[a] After the morall and judiciall law he giveth them the ceremoniall law, that nothing ſhould be left to mans invention.
† Heb. *take for me.*
‡ Or, *heave-offering.*
* Chap. 35, 5.
[b] For the building and uſe of the tabernacle.
‡ Or, *ſilk.*

[c] Which is thought to be a kinde of Cedar, which will not rot.
[d] Ordained for the prieſts.
* Chap. 28, 4.
* Chap. 23, 15.
[e] A place both to offer ſacrifice, and to hear the law.

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Speak unto the children of Iſrael, that they † bring me an ‡ offering: * of every man that giveth it willingly with his heart, ye ſhall take my offering.

3 And this *is* the offering which ye ſhall [b] take of them; gold, and ſilver, and braſſe,

4 And blue, and purple, and ſcarlet, and ‡ fine linnen, and goats *hair,*

5 And rammes skins died red, and badgers skins, and [c] ſhittim-wood,

6 Oyl for the light, ſpices for [d] anointing oyl, and for ſweet incenſe,

7 Onyx-ſtones, and ſtones to be ſet in the * ephod and in the * breaſt-plate.

8 And let them make me [e] a ſanctuarie; that I may dwell amongſt them.

9 According to all that I ſhew thee, *after* the pattern of the tabernacle, and the pattern of all the inſtruments thereof, even ſo ſhall ye make *it.*

* Chap. 37, 1.

10 ¶ * And they ſhall make an ark of ſhittim-wood: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it: and ſhalt make upon it a crown of gold round about.

12 And thou ſhalt caſt foure rings of gold for it, and put them in the foure corners thereof; and two rings *ſhall be* in the one ſide of it, and two rings in the other ſide of it.

13 And thou ſhalt make ſtaves of ſhittim-wood: and overlay them with gold.

14 And thou ſhalt put the ſtaves into the rings, by the ſides of the ark, that the ark may be born with them.

15 The ſtaves ſhall be in the rings of the ark: they ſhall not be taken from it.

[f] The ſtone tables, the rod of Aaron and manna, which were a teſtimonie of Gods preſence.
[g] There God appeared mercifully unto them: and this was a figure of Chriſt.

16 And thou ſhalt put into the ark the [f] teſtimony which I ſhall give thee.

17 And thou ſhalt make a [g] mercy-ſeat of pure gold: two cubits and a half *ſhall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou ſhalt make two cherubims of gold: of beaten work ſhalt thou make them, in the two ends of the mercy-ſeat.

‡ Or, *of the matter of the mercie-ſeat.*

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‡ of the mercy-ſeat ſhall ye make the cherubims on the two ends thereof.

20 And the cherubims ſhall ſtretch forth *their* wings on high, covering the mercy-ſeat with their wings, and their faces *ſhall look* one to another: toward the mercy-ſeat ſhall the faces of the cherubims be.

21 And thou ſhalt put the mercy-ſeat above upon the ark, and in the ark thou ſhalt put the teſtimony that I ſhall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-ſeat, from * between the two cherubims which *are* upon the ark of the teſtimony, of all things which I will give thee in commandment unto the children of Iſrael.

* Num. 7, 89.

23 ¶ * Thou ſhalt alſo make a table of ſhittim-wood: two cubits *ſhall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof,

* Chap. 37, 10.

24 And thou ſhalt overlay it with pure gold, & make thereto a crown of gold round about.

25 And thou ſhalt make unto it a border of an hand-breadth round about, and thou ſhalt make a golden crown to the border thereof round about.

26 And thou ſhalt make for it foure rings of gold, and put the rings in the foure corners that *are* on the foure feet thereof.

27 Over againſt the border ſhall the rings be for places of the ſtaves to bear the table.

28 And thou ſhalt make the ſtaves of ſhittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou ſhalt make the [h] diſhes thereof, and ſpoons thereof, and covers thereof, and bowls thereof, ‡ to cover withall: *of* pure gold ſhalt thou make them.

[h] To ſet the bread upon.
‡ Or, *to poure out withall.*

30 And thou ſhalt ſet upon the table, ſhewbread before me alway.

31 ¶ * And thou ſhalt make a candleſtick of pure gold: *of* [i] beaten work ſhall the candleſtick be made: his ſhaft, and his branches, his bowls, his knops, and his flowers ſhall be of the ſame.

* Chap. 37, 17.
[i] It ſhall not be molten, but beaten of the lump of gold with the hammer.

32 And ſix branches ſhall come out of the ſides of it: three branches of the candleſtick out of the one ſide, and three branches of the candleſtick out of the other ſide.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: ſo in the ſix branches that come out of the candleſtick.

34 And in the candleſtick *ſhall be* foure bowls made like unto almonds, *with* their knops and their flowers.

35 And *there ſhall be* a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches that proceed out of the candleſtick.

36 Their knops and their branches ſhall be of the ſame: all it *ſhall be* one beaten work of pure gold.

37 And thou ſhalt make the ſeven lamps thereof: and they ſhall ‡ light the lamps thereof, that

‡ Or, *cauſe to aſcend.*

of, that they may give light over againſt † it.

38 And the tongs thereof, and the ſnuff-diſhes thereof, *ſhall be of* pure gold.

39 *Of* a [k] talent of pure gold ſhall he make it, with all theſe veſſels:

40 And * look that thou make *them* after their pattern, † which *was* ſhewed thee in the mount.

† Heb. *the face of it.*

[k] This was the talent weight of the temple, and weighed 120 pound.

* Acts 7, 44. Heb. 8, 5.

† Heb. *which thou waſt cauſed to ſee.*

Chap. XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats hair. 14 The covering of rammes skinnes. 15 The boards of the tabernacle with their ſockets and barres. 31 The vail for the ark. 36 The hanging for the doore.

Moreover thou ſhalt make the tabernacle *with* ten curtains of fine twined linnen, and blue, and purple, and ſcarlet: *with* cherubims of † cunning [a] work ſhalt thou make them.

2 The length of one curtain *ſhall be* eight and twenty cubits, and the breadth of one curtain, foure cubits: and every one of the curtains ſhall have one meaſure.

3 The five curtains ſhall be coupled together one to another: and *other* five curtains *ſhall be* coupled one to another.

4 And thou ſhalt make loops of blue upon the edge of the one curtain, from the ſelvedge in the [b] coupling: and likewiſe ſhalt thou make in the uttermoſt edge of *another* curtain, in the coupling of the ſecond.

5 Fiftie loops ſhalt thou make in the one curtain, and fiftie loops ſhalt thou make in the edge of the curtain that *is* in the [c] coupling of the ſecond, that the loops may take hold one of another.

6 And thou ſhalt make fiftie taches of gold, and couple the curtains together with the taches: and it ſhall be one tabernacle.

7 ¶ And thou ſhalt make curtains of goats *hair* to be a covering upon the [d] tabernacle: eleven curtains ſhalt thou make.

8 The length of one curtain *ſhall be* thirty cubits, and the breadth of one curtain, foure cubits: and the eleven curtains *ſhall be all* of one meaſure.

9 And thou ſhalt couple five curtains by themſelves, and [e] ſix curtains by themſelves, and ſhalt double the ſixth curtain in the fore-front of the tabernacle.

10 And thou ſhalt make fiftie loops on the edge of the one curtain that is outmoſt in the coupling, and fiftie loops in the edge of the curtain which coupleth the ſecond.

11 And thou ſhalt make fifty taches of braſſe, and put the taches into the loops, and couple the ‡ tent together that it may be one.

12 And the [f] remnant that remaineth of the curtains of the tent, the half curtain that remaineth, ſhall hang over the back-ſide of the tabernacle.

13 And a cubit on the one ſide, and a cubit on the other ſide † of that which remaineth in the length of the curtains of the tent, it ſhall hang over the ſides of the tabernacle, on this ſide, and on that ſide, to cover it.

† Heb. *the work of a cunning workman or embroiderer.*

[a] That is, of moſt cunning or fine work.

[b] On the ſide that the curtains might be tyed together.

[c] In tying together both the ſides.

[d] Leſt rain and weather ſhould marre it.

[e] That is, five on the one ſide, and five on the other, and the ſixt ſhould hang over the doore of the tabernacle.

‡ Or, *covering.*

[f] For theſe curtains were two cubits longer than the curtains of the tabernacle: ſo that they were ſider by a cubite on both ſides.

† Heb. *in the remainder or ſurpluſage.*

14 And thou ſhalt make a [g] covering for the tent, of rammes skinnes died red, and a covering above *of* [h] badgers skinnes.

15 ¶ And thou ſhalt make boards for the tabernacle, *of* ſhittim-wood, ſtanding up.

16 Ten cubits *ſhall be* the length of a board, and a cubit and a half *ſhall be* the breadth of one board.

17 Two † tenons *ſhall there be* in one board, ſet in order one againſt another: thus ſhalt thou make for all the boards of the tabernacle.

18 And thou ſhalt make the boards for the tabernacle, twentie boards on the ſouth-ſide, ſouth-ward.

19 And thou ſhalt make fourty ſockets of ſilver, under the twenty boards: two ſockets under one board for his two tenons, & two ſockets under another board for his two tenons.

20 And for the ſecond ſide of the tabernacle on the north-ſide, *there ſhall be* twenty boards.

21 And their fourtie ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

22 And for the ſides of the tabernacle weſt-ward, thou ſhalt make ſix boards.

23 And two boards ſhalt thou make for the corners of the tabernacle in the two ſides.

24 And they ſhall be † [i] coupled together beneath, and they ſhall be coupled together above the head of it unto one ring: thus ſhall it be for them both; they ſhall be for the two corners.

25 And they ſhall be eight boards, and their ſockets of ſilver, ſixteen ſockets: two ſockets under one board, and two ſockets under another board.

26 ¶ And thou ſhalt make barres of ſhittim-wood: five for the boards of the one ſide of the tabernacle,

27 And five barres for the boards of the other ſide of the tabernacle, and five barres for the boards of the ſide of the tabernacle for the two ſides weſt-ward.

28 And the middle barre in the midſt of the boards ſhall reach from end to end.

29 And thou ſhalt overlay the boards with gold, and make their rings of gold *for* places for the barres: and thou ſhalt overlay the barres with gold.

30 And thou ſhalt rear up the tabernacle * according to the faſhion thereof, which was ſhewed thee in the mount.

31 ¶ And thou ſhalt make a vail of blue, and purple, and ſcarlet, and fine twined linnen of cunning work: with cherubims ſhall it be made.

32 And thou ſhalt hang it upon foure pillars of ſhittim-*wood*, overlaid with gold: their [k] hooks ſhall be of gold; upon the foure ſockets of ſilver.

33 And thou ſhalt hang up the vail under the taches, that thou mayeſt bring in thither within the vail, the ark of the teſtimony: and the vail ſhall divide unto you, between the holy *place* and the [l] moſt holy.

[g] To be put upon the covering that was made of goats hair.

[h] This was the third covering for the tabernacle.

† Heb. *hands.*

[i] The Hebrew word ſignifieth twins: declaring that they ſhould be ſo perfect and well joyned as was poſſible.

* Chap. 25. 9, 40. Acts 7, 44. Heb. 8, 5.

[k] Some read, heads of the pillars.

[l] Whereunto the high prieſts only entred once a yeare.

34 And thou ſhalt put the mercy-ſeat upon the ark of the teſtimony, in the moſt holy *place.*

35 And thou ſhalt ſet the [m] table without the vail, and the candleſtick over againſt the table, on the ſide of the tabernacle toward the ſouth: and thou ſhalt put the table on the north-ſide.

36 And thou ſhalt make an [n] hanging for the door of the tent, of blue, and purple, and ſcarlet, and fine twined linnen, wrought with needle work.

37 And thou ſhalt make for the hanging, five pillars of ſhittim-*wood*, and overlay them with gold, and their hooks ſhall be of gold: & thou ſhalt caſt five ſockets of braſſe for them.

CHAP. XXVII.

1 The altar of burnt-offering, with the veſſels thereof. 9 The court of the tabernacle incloſed with hangings and pillars. 18 The meaſure of the court. 20 The oyl for the lamp.

AND thou ſhalt make an [a] altar of ſhittim-wood, five cubits long, and five cubits broad: the altar ſhall be foure-ſquare, and the height thereof *ſhall be* three cubits.

2 And thou ſhalt make the horns of it upon the foure corners thereof: his horns ſhall be of the [b] ſame: & thou ſhalt overlay it with braſſe.

3 And thou ſhalt make his pannes to receive his aſhes, and his ſhovels, and his baſons, and his fleſh-hooks, and his fire-pannes: all the veſſels thereof thou ſhalt make of braſſe.

4 And thou ſhalt make for it a grate of net-work of braſſe; and upon the net ſhalt thou make foure braſen rings in the foure corners thereof.

5 And thou ſhalt put it under the compaſſe of the altar beneath, that the net may be even to the midſt of the altar.

6 And thou ſhalt make ſtaves for the altar, ſtaves of ſhittim-wood, and overlay them with braſſe.

7 And the ſtaves ſhall be put into the rings, and the ſtaves ſhall be upon the two ſides of the altar to bear it.

8 Hollow with boards ſhalt thou make it: as † it was ſhewed thee in the mount, ſo ſhall they make *it*.

9 ¶ And thou ſhalt make the [c] court of the tabernacle for the ſouth-ſide, ſouth-ward: *there ſhall be* hangings for the court of fine twined linnen of an hundred cubits long, for one ſide.

10 And the twentie pillars thereof, and their twentie ſockets *ſhall be* of braſſe: the hooks of the pillars, and their [d] fillets *ſhall be* of ſilver.

11 And likewiſe for the north-ſide in length, there ſhall be hangings of an hundred cubits long, and his twentie pillars, and their twentie ſockets of braſſe: the hooks of the pillars, and their fillets of ſilver.

12 ¶ And for the breadth of the court, on the weſt-ſide, *ſhall be* hangings of fiftie cubits: their pillars ten, and their ſockets ten.

13 And the breadth of the court on the eaſt-ſide, eaſt-ward, *ſhall be* [e] fiftie cubits.

14 The hangings of one [f] ſide *of the gate ſhall be* fifteen cubits: their pillars three, and their ſockets three.

15 And on the other ſide *ſhall be* hangings, fifteen *cubits*: their pillars three, and their ſockets three.

16 ¶ And for the gate of the court, *ſhall be* an hanging of twentie cubits, of blue, and purple, and ſcarlet, and fine twined linnen, wrought with needle-work: and their pillars *ſhall be* foure, and their ſockets foure.

17 All the pillars round about the court *ſhall be* filleted with ſilver: their hooks *ſhall be* of ſilver, and their ſockets of braſſe.

18 ¶ The length of the court *ſhall be* an hundred cubits, and the breadth † fiftie every where, and the height five cubits of fine twined linnen, and their ſockets of braſſe.

19 All the veſſels of the tabernacle in all the ſervice thereof, and all the [g] pinnes thereof, and all the pinnes of the court *ſhall be* of braſſe.

20 ¶ And thou ſhalt command the children of Iſrael, that they bring thee pure oyl-olive [h] beaten, for the light, to cauſe the lamp † to burn alwayes.

21 In the tabernacle of the congregation without the vail, which *is* before the teſtimonie, Aaron and his ſonnes ſhall order it from evening to morning before the LORD: *It ſhall be* a ſtatute for ever unto their generations, on the behalf of the children of Iſrael.

CHAP. XXVIII.

1 Aaron and his ſonnes are ſet apart for the prieſts office. 2 Holy garments are appointed. 6 The ephod. 15 The breaſt-plate with twelve precious ſtones. 30 The Urim and Thummim. 31 The robe of the ephod, with pomegranates and bels. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aarons ſonnes.

AND take thou unto thee Aaron thy brother and his ſonnes with him, from among the children of Iſrael, that he may miniſter unto me in the prieſts office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons ſonnes.

2 And thou ſhalt make holy garments for Aaron thy brother, for [a] glorie and for beauty.

3 And thou ſhalt ſpeak unto all that are wiſe-hearted, whom I have filled with the ſpirit of wiſedome, that they may make Aarons garments to [b] conſecrate him, that he may miniſter unto me in the prieſts office.

4 And theſe *are* the garments which they ſhall make; a breaſt-plate, and an [c] ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they ſhall make holy garments for Aaron thy brother, and his ſonnes, that he may miniſter unto me in the prieſts office.

5 And they ſhall take gold, and blue, and purple, and ſcarlet, and fine linnen.

6 And they ſhall make the ephod of gold, of blue and of purple, of ſcarlet and fine twined linnen, with cunning work.

7 It ſhall have the two ſhoulder-pieces thereof joyned at the two edges thereof; and ſo it ſhall be joyned together.

8 And the ‡ curious [d] girdle of the ephod which *is* upon it, ſhall be of the ſame, according to the work thereof; *even* of gold, of blue,

---

[m] Meaning, in the holy place.

[n] This hanging or vail was between the holy place, and there where the people were.

[a] For the burnt-offering.

[b] Of the ſame wood and matter not faſtened unto it.

† Heb. *he ſhewed.*

[c] This was the firſt entry into the tabernacle, where the people abode.

[d] They were certain hoops or circles for to beautifie the pillar.

[e] Meaning, curtains of fiftie cubits.

[f] Of the doore of the court.

† Heb. *fiftie by fiftie.*

[g] Or, ſtakes, wherewith the curtains were faſtned to the ground.

[h] Such as cometh from the olive, when it is firſt preſſed or beaten.

† Heb. *to aſcend, up.*

[a] Whereby his office may be known to be glorious and excellent.

[b] Which is to ſeparate him from the reſt.

[c] A ſhort and ſtrait coat without ſleeves put upmoſt upon his garments, to keep them cloſe unto him.

‡ Or, *embroidered.*

[d] Which went about his upmoſt coat.

and purple, and ſcarlet, & fine twined linnen.

9 And thou ſhalt take two onyx-ſtones, and grave on them the names of the children of Iſrael.

10 Six of their names on one ſtone, and the other ſix names of the reſt on the *other* ſtone according to their [e] birth.

11 * With the work of an engraver in ſtone, *like* the engravings of a ſignet, ſhalt thou engrave the two ſtones, with the names of the children of Iſrael; thou ſhalt make them to be ſet in ouches of gold.

12 And thou ſhalt put the two ſtones upon the ſhoulders of the ephod, for ſtones of [f] memoriall unto the children of Iſrael. And Aaron ſhall bear their names before the LORD, upon his two ſhoulders for a memoriall.

13 ¶ And thou ſhalt make ouches of gold;

14 And two chains of pure gold at the [g] ends: of wreathen work ſhalt thou make them, and faſten the wreathen chains to the ouches.

15 ¶ And thou ſhalt make the breaſt-plate of [h] judgement, with cunning work after the work of the ephod thou ſhalt make it; of gold, of blue, and of purple, and of ſcarlet, and of fine twined linnen ſhalt thou make it.

16 [i] Foure-ſquare it ſhall be *being* doubled; a ſpanne *ſhall be* the length thereof, and a ſpanne *ſhall be* the breadth thereof.

17 And thou ſhalt † ſet in it ſettings of ſtones, *even* foure rows of ſtones: *the firſt* row *ſhall be* a ‡ ſardius, a topaz, and a carbuncle: *this ſhall be* the firſt row.

18 And the ſecond row *ſhall be* an emeraud, a ſaphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyſt.

20 And the fourth row, a beryll, and an onyx, and a jaſper: they ſhall be ſet in gold in their † incloſings.

21 And the ſtones ſhall be with the names of the children of Iſrael, twelve, according to their names; *like* the engravings of a ſignet, every one with his name ſhall they be according to the twelve tribes.

22 ¶ And thou ſhalt make upon the breaſt-plate chains at the ends, of wreathen work, of pure gold.

23 And thou ſhalt make upon the breaſt-plate two rings of gold, and ſhalt put the two rings on the two [k] ends of the breaſt-plate.

24 And thou ſhalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breaſt-plate.

25 And the other two ends of the two wreathen *chains*, thou ſhalt faſten in the two ouches, and put *them* on the ſhoulder-pieces of the ephod before it.

26 ¶ And thou ſhalt make two rings of gold, and thou ſhalt put them upon the [l] two ends of the breaſt-plate, in the border thereof, which *is* in the ſide of the ephod inward.

27 And two *other* rings of gold thou ſhalt make, and ſhalt put them on the two ſides of the ephod, underneath towards the fore-part thereof, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

28 And they ſhall binde the breaſt-plate by the rings thereof, unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breaſt-plate be not looſed from the ephod.

29 And Aaron ſhall [m] bear the names of the children of Iſrael in the breaſt-plate of judgement, upon his heart, when he goeth in unto the holy *place*, for a memoriall before the LORD continually.

30 ¶ And thou ſhalt put in the breaſt-plate of judgement the [n] Urim and the Thummim, and they ſhall be upon Aarons heart, when he goeth in before the LORD: and Aaron ſhall bear the judgement of the children of Iſrael upon his heart, before the LORD continually.

31 ¶ And thou ſhalt make the robe of the ephod all of blue.

32 And there ſhall be an hole in the top of it, in the midſt thereof: it ſhall have a binding of woven work, round about the hole of it, as it were the hole of an habergion, that it be not rent.

33 ¶ And beneath upon the ‡ hemme of it thou ſhalt make pomegranates of blue, and of purple, and of ſcarlet round about the hemme thereof; and bels of gold between them round about.

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hemme of the robe round about.

35 * And it ſhall be upon Aaron, to miniſter: and his ſound ſhall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

36 ¶ And thou ſhalt make a plate of pure gold, and grave upon it, *like* the engravings of a ſignet, [o] HOLINESSE TO THE LORD.

37 And thou ſhalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it ſhall be.

38 And it ſhall be upon Aarons forehead, that Aaron may [p] bear the iniquitie of the holy things, which the children of Iſrael ſhall hallow in all their holy gifts: and it ſhall be alwayes upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou ſhalt embroider the coat of fine linnen, and thou ſhalt make the mitre of fine linnen, and thou ſhalt make the girdle of needlework.

40 ¶ And for Aarons ſonnes thou ſhalt make coats, and thou ſhalt make for them girdles, and bonnets ſhalt thou make for them, for glorie and for beautie.

41 And thou ſhalt put them upon Aaron thy brother, and his ſonnes with him: and ſhalt anoint them, and † [q] conſecrate them, and ſanctifie them, that they may miniſter unto me in the prieſts office.

42 And thou ſhalt make them linnen breeches to cover † their nakedneſſe: from the loins even unto the thighes they ſhall † reach.

---

[e] As they were in age, ſo ſhould they be graven in order.

* Wiſd. 18, 24.

[f] That Aaron might remember the Iſraelites to God-ward.

[g] Of the boſſes.

[h] It was ſo called, becauſe the high prieſt could not give ſentence in judgement without that on his breaſt.

[i] The deſcription of the breaſt-plate.

† Heb. *fill in it fillings of ſtone.*

‡ Or, *rubie.*

† Heb. *fillings.*

[k] Which are upmoſt toward the ſhoulder.

[l] Which are beneath.

[m] Aaron ſhall not enter into the holy place in his own name: but in the name of all the children of Iſrael.

[n] Urim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breaſt-plate were moſt clear, and of perfect beautie: by Urim alſo is meant knowledge, and Thummim holineſſe, ſhewing what vertues are required in the prieſts.

‡ Or, *ſkirts.*

* Ecclus 45, 9.

[o] Holineſſe appertaineth to the Lord: for he is moſt holy, and nothing unholy may appear before him.

[p] Their offrings could not be ſo perfect, but ſome fault would be therein: which ſinne the high prieſt bare and pacified God.

† Heb. *fill their hand.*

[q] That is, conſecrate them by giving them things to offer, and thereby admit them to their office.

† Heb. *fleſh of their nakedneſſe.*

† Heb. *be.*

43 And they ſhall be upon Aaron,and upon his ſonnes,when they come in unto the tabernacle of the congregation,or when they come neare unto the altar to miniſter in the holy *place:* that they bear [r] not iniquitie, and die. *It ſhall be* a ſtatute for ever unto him,and his ſeed after him.

[r] In not hiding their nakedneſſe.

Chap. XXIX.

1 The ſacrifice and ceremonies of conſecrating the prieſts. 38 The continuall burnt-offering. 45 Gods promiſe to dwell among the children of Iſrael.

And this *is* the thing that thou ſhalt do unto them to hallow them,to miniſter unto me in the prieſts office: *Take one young bullock, and two rammes without blemiſh,

* Levit. 9,2.

2 And unleavened bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oyl: of wheate floure ſhalt thou make them.

3 And thou ſhalt put them into one basket, and [a] bring them in the basket, with the bullock and the two rammes.

[a] To offer them in ſacrifice.

4 And Aaron and his ſonnes thou ſhalt bring unto the doore of the tabernacle of the congregation, and ſhalt waſh them with water.

5 And thou ſhalt take the garments, and put upon Aaron the coat, and the [b] robe of the ephod, and the ephod, and the breaſtplate, and gird him with the curious girdle of the ephod.

[b] Which was next under the ephod.

6 And thou ſhalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then ſhalt thou take the anointing * oyl, and poure *it* upon his head, and anoint him.

* Chap. 30,25.

8 And thou ſhalt bring his ſonnes,and put coats upon them.

9 And thou ſhalt gird them with girdles (Aaron and his ſonnes) and † put the bonnets on them: and the prieſts office ſhall be theirs for a perpetuall ſtatute: and thou ſhalt † * conſecrate Aaron and his ſonnes.

† Heb. *binde.*

† Heb. *fill the hand of.*

* Chap. 28,42.

10 And thou ſhalt cauſe a bullock to be brought before the tabernacle of the congregation: and * Aaron and his ſonnes ſhall [c] put their hands upon the head of the bullock.

* Levit. 1,4.

[c] Signifying, that the ſacrifice was alſo offered for them, and that they did approve it.

11 And thou ſhalt kill the bullock before the LORD, by the doore of the tabernacle of the congregation.

12 And thou ſhalt take of the bloud of the bullock,and put *it* upon the horns of the altar with thy finger,and poure all the bloud beſide the bottom of the altar.

13 And * thou ſhalt take all the fat that covereth the inwards,and " the caul *that is* above the liver,and the two kidneys,and the fat that *is* upon them, and burn *them* upon the altar.

* Levit. 3,3.

" It ſeemeth by anatomie,and the Hebrew doctours to be *the midriff.*

14 But the fleſh of the bullock, and his skinne, and his dung ſhalt thou burn with fire without the camp; it *is* a ſinne-offering.

15 ¶ Thou ſhalt alſo take one ramme, and Aaron and his ſonnes ſhall put their hands upon the head of the ramme.

16 And thou ſhalt ſlay the ramme,and thou ſhalt take his bloud, and ſprinkle *it* round about upon the altar.

17 And thou ſhalt cut the ramme in pieces, and waſh the inwards of him,and his legs,and put *them* unto his pieces, and † unto his head.

† Or, *upon.*

18 And thou ſhalt burn the whole ramme upon the altar: it *is* a burnt-offering unto the LORD: it *is* a [d] ſweet ſavour,an offering made by fire unto the LORD.

[d] Or, a ſavour of reſt, which cauſeth the wrath of God to ceaſe.

19 ¶ And thou ſhalt take the other ramme, and Aaron and his ſonnes ſhall put their hands upon the head of the ramme.

20 Then ſhalt thou kill the ramme, and take of his bloud, and put *it* upon the [e] tip of the right eare of Aaron, and upon the tip of the right eare of his ſonnes, and upon the thumb of their right hand, and upon the great toe of their right foot, and ſprinkle the bloud upon the altar round about.

[e] Meaning, the loft and nether part of the ear.

21 And thou ſhalt take of the bloud that *is* upon the [f] altar, and of the anointing oyl, and ſprinkle *it* upon Aaron,& upon his garments, and upon his ſonnes, and upon the garments of his ſonnes with him: and he ſhall be hallowed, and his garments, and his ſonnes, and his ſonnes garments with him.

[f] Wherewith the altar muſt be ſprinkled.

22 Alſo thou ſhalt take of the [g] ramme the fat and the rump,and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right ſhoulder; for it *is* a ramme of conſecration:

[g] Which is offered for the conſecration of the high prieſt.

23 And one loaf of bread, and one cake of oyled bread,and one wafer out of the basket of the unleavened bread,that *is* before the LORD.

24 And thou ſhalt put all in the hands of Aaron,& in the hands of his ſonnes;& ſhalt † wave them *for* a wave-offering before the LORD.

† Or, *ſhake to and fro.*

25 And thou ſhalt receive them of their hands,and burn *them upon* the altar for a burnt-offering,for a ſweet ſavour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou ſhalt take the breaſt of the ramme of Aarons conſecrations,and [h] wave it for a wave-offering before the LORD; and it ſhall be thy part.

[h] This ſacrifice the prieſt did move toward the eaſt, weſt, north and ſouth.

27 And thou ſhalt ſanctifie the breaſt of the wave-offering, and the ſhoulder of the heave-offering,which is [i] waved,and which is heaved up of the ramme of the conſecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his ſonnes.

[i] So called, becauſe it was not onely ſhaken to and fro, but alſo lifted up.

28 And it ſhall be Aarons and his ſonnes by a ſtatute for ever, from the children of Iſrael: for it *is* an heave-offering: and it ſhall be an heave-offering from the children of Iſrael of the ſacrifice of their [k] peace-offerings, *even* their heave-offering unto the LORD.

[k] Which were offerings of thankſgiving to God for his benefits.

29 ¶ And the holy garments of Aaron ſhall be his ſonnes after him, to be anointed therein, and to be conſecrated in them.

30 *And* † that ſonne that is prieſt in his ſtead ſhall put them on ſeven dayes, when he cometh into the tabernacle of the congregation to miniſter in the holy place.

† Heb. *he of his ſonnes.*

31 ¶ And thou ſhalt take the ram of the conſecration, and ſeeth his fleſh in the holy place.

32 And Aaron and his ſonnes ſhall eat the fleſh of the ramme, and the * bread that *is* in the basket, by the doore of the tabernacle of the congregation.

* Levit. 8, 31. Math. 12, 4.

33 And they ſhall eat thoſe things, where with the [l] atonement was made, to conſecrate and to ſanctifie them: but a ſtranger ſhall not eat *thereof*, becauſe they *are* holy.

[l] That is, by the ſacrifices.

34 And if ought of the fleſh of the conſecrations, or of the bread remain unto the morning; then thou ſhalt burn the remainder with fire: it ſhall not be eaten, becauſe it *is* holy.

35 And thus ſhalt thou do unto Aaron, and to his ſonnes, according to all things which I have commanded thee: ſeven dayes ſhalt thou conſecrate them.

36 And thou ſhalt offer every day a bullock for a ſinne-offering, for [m] atonement: and thou ſhalt cleanſe the altar, when thou haſt made an atonement for it, and thou ſhalt anoint it to ſanctifie it.

[m] To appeaſe Gods wrath, that ſinne may be pardoned.

37 Seven dayes thou ſhalt make an atonement for the altar, and ſanctifie it: and it ſhall be an altar moſt holy: whatſoever toucheth the altar ſhall be holy.

38 ¶ Now this *is* that which thou ſhalt offer upon the altar; * two lambes of the firſt yeare, day by day continually,

* Num. 28, 3.

39 The one lambe thou ſhalt offer in the morning: and the other lambe thou ſhalt offer at even.

40 And with the one lambe a [n] tenth deal of floure mingled with the fourth part of an [o] hin of beaten oyl: and the fourth part of an hin of wine *for* a drink-offering.

[n] That is, an Omer, reade chap. 16, 16.

[o] Which is about a pint.

41 And the other lambe thou ſhalt offer at even, and ſhalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a ſweet ſavour, an offering made by fire unto the LORD.

42 *This ſhall be* a continuall burnt-offering throughout your generations, *at* the doore of the tabernacle of the congregation, before the LORD; where I will meet you, to ſpeak there unto thee.

43 And there I will meet with the children of Iſrael, and ‡ *the tabernacle* ſhall be ſanctified by my [p] glory.

‡ Or, Iſrael.

[p] Becauſe of my glorious preſence.

44 And I will ſanctifie the tabernacle of the congregation, and the altar: I will ſanctifie alſo both Aaron and his ſonnes, to miniſter to me in the prieſts office.

35 ¶ And * I will dwell amongſt the children of Iſrael, and will be their God.

* Levit. 26, 12. 2 Cor. 6, 16.

46 And they ſhall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongſt them: [q] I *am* the LORD their God.

[q] It is I the Lord that am their God.

CHAP. XXX.

1 *The altar of incenſe.* 11 *The ranſome of ſouls.* 17 *The braſen laver.* 22 *The holy anointing oyl.* 34 *The compoſition of the perfume.*

AND thou ſhalt make an [a] altar to burn incenſe upon: of ſhittim-wood ſhalt thou make it.

[a] Upon the which the ſweet perfume was burnt, verſe 34.

2 A cubit *ſhall be* the length thereof, and a cubit the breadth thereof (foure-ſquare ſhall it be) and two cubits *ſhall be* the height thereof: the horns thereof *ſhall be* of the [b] ſame.

[b] Of the ſame wood and matter.

3 And thou ſhalt overlay it with pure gold, the † top thereof, and the † ſides thereof round about, and the horns thereof: and thou ſhalt make unto it a crown of gold round about.

† Heb. *roof.*

† Heb. *walls.*

4 And two golden rings ſhalt thou make to it under the crown of it, by the two † corners thereof, upon the two ſides of it ſhalt thou make it: and they ſhall be for places for the ſtaves to bear it withall.

† Heb. *ribs.*

5 And thou ſhalt make the ſtaves of ſhittim-wood, and overlay them with gold.

6 And thou ſhalt put it before the [c] vail, that *is* by the ark of the teſtimonie; before the mercie-ſeat, that *is* over the teſtimonie, where I will meet with thee.

[c] That is, in the ſanctuarie, and not in the holieſt of all.

7 And Aaron ſhall burn thereon † ſweet incenſe every morning: when he [d] dreſſeth the lamps he ſhall burn incenſe upon it.

† Heb. *incenſe of ſpices.*

[d] Meaning, when he trimmeth them, and refreſheth the oyl.

8 And when Aaron ‡ † lighteth the lamps † at even, he ſhall burn incenſe upon it; a perpetuall incenſe before the LORD, throughout your generations.

‡ Or, *ſetteth up.*

† Heb. *cauſeth to aſcend.*

† Heb. *between the two evens.*

9 Ye ſhall offer no [e] ſtrange incenſe thereon, nor burnt-ſacrifice, nor meat-offering, neither ſhall ye poure drink-offering [f] thereon.

[e] Otherwiſe made than this, which is deſcribed.

[f] But it muſt onely ſerve to burn perfume.

10 And Aaron ſhall make an atonement upon the horns of it once in a yeare, with the bloud of the ſinne-offering of atonements: once in the yeare ſhall he make atonement upon it, throughout your generations: it *is* moſt holy unto the LORD.

11 And the LORD ſpake unto Moſes, ſaying,

12 * When thou takeſt the ſumme of the children of Iſrael, after † their number; then ſhall they give every man a [g] ranſome for his ſoul unto the LORD, when thou numbreſt them: that there be no plague amongſt them, when *thou* numbreſt them.

* Num. 1, 2, 5.

† Heb. *them that are to be numbred.*

[g] Whereby he teſtifieth that he redeemed his life which he had forfeit, as is declared by David, 2 Sam. 24, 1.

13 This they ſhall give, every one that paſſeth among them that are numbred; half a ſhekel after the ſhekel of the ſanctuarie (* A [h] ſhekel *is* twentie gerahs) an half ſhekel *ſhall be* the offering of the LORD.

* Levit. 27, 25. Num. 3, 47. Ezek. 45, 12.

[h] This ſhekel valued two common ſhekels: and the gerah valued about 12 pence, after five ſhillings ſterling the ounce of ſilver.

14 Every one that paſſeth among them that are numbred from twentie yeares old and above, ſhall give an offering unto the LORD.

15 The rich ſhall not † give more, and the poore ſhall not † give leſſe than half a ſhekel, when *they* give an offering unto the LORD, to maken an atonement for your [i] ſouls.

† Heb. *multiply.*

† Heb. *diminiſh.*

[i] That God ſhould be mercifull unto you.

16 And thou ſhalt take the atonement-money of the children of Iſrael, and ſhalt appoint it for the ſervice of the tabernacle of the congregation; that it may be a memoriall unto the children of Iſrael before the LORD, to make an atonement for your ſouls.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Thou ſhalt alſo make a laver of braſſe, and his foot alſo of braſſe, to waſh *withall*, and thou ſhalt put it between the tabernacle of

the congregation and the altar, and thou ſhalt put water therein.

19 For Aaron and his ſonnes ſhall [k] waſh their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they ſhall waſh with water, that they die not: or when they come neare to the altar to miniſter, to burn offering made by fire unto the LORD.

21 So they ſhall waſh their hands and their feet, that they die not: and it ſhall be a ſtatute for [l] ever to them, *even* to him and to his ſeed throughout their generations.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principall ſpices, of pure myrrhe [m] five hundred *ſhekels*, and of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet [n] calamus two hundred and fiftie *ſhekels*.

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oyl-olive an * hin.

25 And thou ſhalt make it an oyl of holy ointment, an ointment compound after the art of the ‡ apothecary: it ſhall be an holy anointing oyl.

26 And thou ſhalt anoint the [o] tabernacle of the congregation therewith, and the ark of the teſtimony,

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctifie them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſonnes, and conſecrate them, that *they* may miniſter unto me in the prieſts office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oyl unto me, throughout your generations.

32 Upon mans fleſh ſhall it not be [p] poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

33 Whoſoever compoundeth any like it, or whoſoever putteth *any* of it upon a [q] ſtranger, ſhall even be cut off from his people.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, [r] ſtacte, and onycha, and galbanum: *theſe* ſweet ſpices with pure frankincenſe, of each ſhall there be a like *weight*.

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, † tempered together, pure *and* holy.

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to your ſelves according to the compoſition thereof: it ſhall be unto thee holy for the [ſ] LORD.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

[k] Signifying, that he that cometh to God, muſt be waſhed from all ſinne and corruption.

[l] So long as the prieſthood ſhall laſt.

[m] Weighing ſo much.

[n] It is a kinde of reed of a very ſweet ſavour within, and is uſed in powders, and odours.

* Chap. 29, 40.

‡ Or, *perfumer.*

[o] All things which appertain to the tabernacle.

[p] Neither at their burials, nor otherwiſe.

[q] Either a ſtranger or an Iſraelite, ſave onely the prieſts.

[r] In Hebrew, Sheheleth: which is a ſweet kinde of gum, and ſhineth as the naile.

† Heb. *ſalted.*

[ſ] Onely dedicate to the uſe of the tabernacle.

CHAP. XXXI.

1 Bezaleel and Aholiab are called, and made meet for the work of the tabernacle. 12 The obſervation of the ſabbath is again commanded. 18 Moſes receiveth the two tables.

AND the LORD ſpake unto Moſes, ſaying,

2 See, I have [a] called by name, Bezaleel the * ſonne of Uri, the ſonne of Hur, of the tribe of Judah:

3 And I have filled him with the ſpirit of God, in wiſdome, and in underſtanding, and in knowledge, & in all maner of [b] workmanſhip,

4 To deviſe cunning work, to work in gold, and in ſilver, and in braſſe,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſonne of Ahiſamach of the tribe of Dan; and in the hearts of all that are [c] wiſe-hearted I have put wiſdome; that they may make all that I have commanded thee:

7 The tabernacle of the congregation, and the ark of the teſtimonie, and the mercy-ſeat that *is* thereupon, and all the † furniture of the tabernacle:

8 And the table, and his furniture, and the [d] pure candleſtick with all his furniture, and the altar of incenſe:

9 And the altar of burnt-offering with all his furniture, and the laver and his foot:

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſonnes, to miniſter in the prieſts office:

11 And the [e] anointing oyl, and ſweet incenſe for the holy *place:* according to all that I have commanded thee, ſhall they do.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my [f] ſabbaths ye ſhall keep: for it *is* a ſigne between me and you, throughout your generations; that *ye* may know that I *am* the LORD, that doth ſanctifie you.

14 * Ye ſhall keep the [g] ſabbath therefore: for it *is* holy unto you: Every one that defileth it, ſhall ſurely be put to death: for whoſoever doeth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

15 Six dayes may work be done, but in the ſeventh *is* the ſabbath of reſt, † holy to the LORD: whoſoever doeth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetuall covenant.

17 It *is* a ſigne between me and the children of Iſrael for ever: for * in ſix dayes the LORD made heaven and earth, and on the

[a] I have choſen, and made meet, chap. 35, 30.

* 1 Chron. 2, 20.

[b] This ſheweth that handy-crafts are the gifts of Gods ſpirit, and therefore ought to be eſteemed.

[c] I have inſtructed them, and increaſed their knowledge.

† Heb. *veſſels.*

[d] So called, becauſe of the cunning and art uſed therein, or becauſe the whole was beaten out of one piece.

[e] Which only was to anoint the prieſts and the inſtruments of the tabernacle, and not to burn.

[f] Though I command theſe works to be done, yet will I not that you break my ſabbath dayes.

* Chap. 20, 8. Deut. 5, 12. Ezek. 20, 12.

[g] God repeateth this point, becauſe the whole keeping of the law ſtandeth in the true uſe of the ſabbath, which is to ceaſe from our works, and to obey the will of God.

† Heb. *holineſſe.*

* Gen. 1, 31. and 2, 2.

the ſeventh day he [h] reſted, and was refreſhed.

h From creating his creatures, but not from governing and preſerving them.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai; * two tables of [i] teſtimony, tables of ſtone, written with the finger of God.

* Deut. 9, 10.
i Whereby he declared his will to his people.

CHAP. XXXII.

1 The people in the abſence of Moſes, cauſe Aaron to make a calf. 7 God is angred thereby. 11 At the intreaty of Moſes he is appeaſed. 15 Moſes cometh down with the tables. 19 He breaketh them. 20 He deſtroyeth the calf. 22 Aarons excuſe for himſelf. 25 Moſes cauſeth the idolaters to be ſlain. 30 He prayeth for the people.

ANd when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelves together unto Aaron, and ſaid unto him, * Up, [a] make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

* Acts 7, 40.
a The root of idolatrie is, when men think that God is not at hand, except they ſee him carnally.

2 And Aaron ſaid unto them, [b] Break off the golden eare-rings which *are* in the eares of your wives, of your ſonnes, and of your daughters, and bring *them* unto me.

b Thinking that they would rather forgo idolatrie, then to reſigne their moſt precious jewels.

3 And all the people brake off the [c] golden eare-rings, which *were* in their eares, and brought *them* unto Aaron.

c Such is the rage of idolaters that they ſpare not coſt to ſatisfie their wicked deſires.

4 * And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a [d] molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

* 1 Kings 12, 28. Pſal. 106, 19.
d They ſmelled of their leaven of Egypt, where they ſaw calves, oxen, and ſerpents worſhipped.

5 And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation and ſaid, To morrow *is* a feaſt to the LORD.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the * people ſat down to eat and to drink, and roſe up to play.

* 1 Cor. 10, 7.

7 ¶ And the LORD ſaid unto Moſes, * Go, get thee down: for thy people which thou broughteſt out of the land of Egypt have corrupted *themſelves*.

* Deut. 9, 12.

8 They have turned aſide [e] quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

e Whereby we ſee what neceſſitie we have to pray earneſtly to God, to keep us in his true obedience, and to ſend us good guides.

9 And the LORD ſaid unto Moſes, * I have ſeen this people, and behold, it *is* a ſtiff-necked people.

* Chap. 33, 3. Deut. 9, 13.

10 Now therefore [f] let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

f God ſheweth that the prayers of the godly ſtay his puniſhment.

11 * And Moſes beſought † the LORD his God, and ſaid, LORD, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

* Pſal. 106, 23.
† Heb. *the face of the LORD.*

12 Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

* Num. 14, 13.

13 Remember [g] Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaideſt unto them, * I will multiply your ſeed as the ſtarres of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit it for ever.

g That is, thy promiſe made to Abraham.
* Gen. 12, 7. and 15, 7. and 48, 16.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables were written on both their ſides; on the one ſide and on the other were they written.

16 And the * tables *were* the work of God, and the [h] writing *was* the writing of God graven upon the tables.

* Chap. 31, 18.
h All theſe repetitions ſhew how excellent a thing they defrauded themſelves of, by their idolatry.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of warre in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout for maſtery, neither *is it* the voice of *them that* cry for † being overcome: *but* the noiſe of *them that* ſing, do I heare.

† Heb. *weakneſſe.*

19 ¶ And it came to paſſe aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael [i] drink *of it*.

* Deut. 9, 21.
i Partly to deſpite them of their idolatrie, and partly that they ſhould have none occaſion to remember it afterward.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſinne upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: So they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* [k] naked (for Aaron had made them naked unto *their* ſhame, amongſt † their enemies.)

k Both deſtitute of Gods favour, and an occaſion to their enemies to ſpeak evil of their God.
† Heb. *thoſe that roſe up againſt them.*

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORDS ſide? *let him come* unto me. And all the ſonnes of Levi gathered themſelves together unto him.

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, Put every man his ſword by his ſide, and go in and out from gate to gate throughout the camp, and [l] ſlay every man his brother, and every man his companion, and every man his neighbour.

l This fact did ſo pleaſe God, that he turned the curſe of Jacob againſt Levi, to a bleſſing, Deut. 33, 9.

28 And the children of Levi did according to the word of Moſes; and there fell of the people that day about three thouſand men.

29 ‡ For Moſes had ſaid, † Conſecrate your

† Or, *And Moſes ſaid, Conſecrate your ſelves to day to the LORD, becauſe every man* hath been *againſt his ſonne, and againſt his brother, &c.*
† Heb. *fill your hands.*

ſelves to day to the LORD, *even* every man upon his [m] ſonne, and upon his brother, that he may beſtow upon you a bleſſing this day.

[m] In revenging Gods glorie, we muſt have no reſpect to perſons, but put off all carnall affection.

30 ¶ And it came to paſſe on the morrow, that Moſes ſaid unto the people, Ye have ſinned a great ſinne: and now I will go up unto the LORD; peradventure I ſhall make an atonement for your ſinne.

31 And Moſes returned unto the LORD, and ſaid, Oh, this people have ſinned a great ſinne, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their ſinne: and if not, [n] blot me, I pray thee, out of thy book which thou haſt written.

[n] So much he eſteemed the glorie of God, that he preferred it even to his own ſalvation.

33 And the LORD ſaid unto Moſes, Whoſoever hath ſinned againſt me, him will I blot out of my [o] book.

[o] I will make it known that he was never predeſtinate in mine eternall counſel to life everlaſting.

34 Therefore now go, lead the people, unto *the place* of which I have ſpoken unto thee: Behold, mine angel ſhall go before thee; Neverthleſſe, in the day when I [p] viſit, I will viſit their ſinne upon them.

[p] This declareth how grievous a ſinne idolatrie is, ſeeing that, at Moſes prayer, God would not fully remit it.

35 And the LORD plagued the people, becauſe they made the calf, which Aaron made.

CHAP. XXXIII.

1 The Lord refuſeth to go, as he had promiſed, with the people. 4 The people mourn thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moſes. 12 Moſes deſireth to ſee the glory of God.

AND the LORD ſaid unto Moſes, Depart, *and* go [a] up hence, thou and the people which thou haſt brought up out of the land of Egypt, unto the land which I ſware unto Abraham, to Iſaac, and to Jacob, ſaying, * Unto thy ſeed will I give it.

[a] The land of Canaan was compaſſed with hils: ſo they that entred into it, muſt paſſe up by the hils.

* Gen. 12, 7.

2 * And I will ſend an angel before thee: and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebuſite:

* Deut. 7, 22. Joſh. 24, 11.

3 Unto a land flowing with milk and hony: for I will not go up in the midſt of thee, for thou *art* a * ſtiff-necked people: leſt I conſume thee in the way.

* Chap. 32, 9. Deut. 9, 13.

4 ¶ And when the people heard theſe evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had ſaid unto Moſes, Say unto the children of Iſrael, Ye *are* a ſtiff-necked people: I will come up into the midſt of thee in a moment, and conſume thee: therefore now put off thy ornaments from thee, that I may [b] know what to do unto thee.

[b] That either I may ſhew mercie if they repent, or elſe puniſh their rebellion.

6 And the children of Iſrael ſtript themſelves of their ornaments, by the mount Horeb.

7 And Moſes took the tabernacle, and pitched it without the camp, afarre off from the camp, and called it the [c] Tabernacle of the congregation: And it came to paſſe, *that* every one which ſought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

[c] So called, becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

8 And it came to paſſe, when Moſes went out unto the tabernacle, *that* all the people roſe up, and ſtood every man at his tent doore, and looked after Moſes, untill he was gone unto the tabernacle.

9 And it came to paſſe, as Moſes entred into the tabernacle, the cloudy pillar deſcended, and ſtood at the doore of the tabernacle, and *the LORD* talked with Moſes.

10 And all the people ſaw the cloudy pillar ſtand at the tabernacle doore: and all the people roſe up and worſhipped, every man in his tent doore.

11 And the LORD ſpake unto Moſes [d] face to face, as a man ſpeaketh unto his friend. And he turned again into the camp, but his ſervant Joſhua, the ſonne of Nun, a young man, departed not out of the tabernacle.

[d] Moſes plainly and familiarly of all other, Num. 7, 8. Deut. 34, 10.

12 ¶ And Moſes ſaid unto the LORD, See, thou ſayeſt unto me, Bring up this people; and thou haſt not let me know whom thou wilt ſend with me. Yet thou haſt ſaid, I know thee by [e] name, and thou haſt alſo found grace in my ſight.

[e] I care for thee, and will preſerve thee, in this thy vocation.

13 Now therefore, I pray thee, if I have found grace in thy ſight, ſhew me now thy way that I may know thee, that I may finde grace in thy ſight: and conſider that this nation *is* thy people.

14 And he ſaid, My [f] preſence ſhall go *with thee*, and I will give thee reſt.

[f] Signifying, that the Iſraelites ſhould excell through Gods favour all other people, verſe 16.

15 And he ſaid unto him, If thy preſence go not *with me*, carry us not up hence.

16 For wherein ſhall it be known here, that I and thy people have found grace in thy ſight? *Is it* not in that thou goeſt with us? So ſhall we be ſeparated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD ſaid unto Moſes, I will do this thing alſo that thou haſt ſpoken; for thou haſt found grace in my ſight, and I know thee by name.

18 And he ſaid, I beſeech thee, ſhew me thy [g] glory.

[g] Thy face, thy ſubſtance, and thy majeſtie.

19 And he ſaid, I will make all my [h] goodneſſe paſſe before thee, and I will [i] proclaim the name of the LORD before thee; * and will be gracious to whom I will be gracious, and will ſhew [k] mercy on whom I will ſhew mercy.

[h] My mercie and fatherly care.

[i] Reade Chap. 34. verſe 6, 7.

* Rom. 9, 15.

[k] For finding nothing in man that can deſerve mercie, he will freely ſave his.

20 And he ſaid, Thou canſt not ſee my face: for there ſhall no man ſee me, and [l] live.

[l] For Moſes ſaw not his face in full majeſtie, but as mans weakneſſe could bear.

21 And the LORD ſaid, Behold, *there is* a place by [m] me, & thou ſhalt ſtand upon a rock.

[m] In mount Horeb.

22 And it ſhall come to paſſe, while my glory paſſeth by, that I will put thee in a clift of the rock; and will cover thee with my hand, while I paſſe by.

23 And I will take away mine hand, and thou ſhalt ſee my [n] back-parts: but my face ſhall not be ſeen.

[n] So much of my glorie as in this mortall life thou art able to ſee.

CHAP. XXXIIII.

1 The tables are renewed. 5 The name of the LORD proclaimed. 8 Moſes entreateth God to go with them. 10 God maketh a covenant with them, repeating certain duties of the firſt table. 28 Moſes after fourty dayes in the mount, cometh down with the tables. 29 His face ſhineth, and he covereth it with a vail.

AND the LORD ſaid unto Moſes, * Hew thee two tables of ſtone like unto the firſt: and I will write upon *theſe* tables the

* Deut. 10, 1.

words that were in the firſt tables which thou brakeſt.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and preſent thy ſelf there to me, in the top of the mount.

* Chap. 19, 12.

3 And no man ſhall * come up with thee, neither let any man be ſeen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of ſtone, like unto the firſt; and Moſes roſe up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of ſtone:

5 And the LORD deſcended in the cloud, an ſtood with him there, and proclaimed the name of the LORD.

6 And the LORD paſſed by before him, and [a] proclaimed, The LORD, The LORD God, mercifull and gracious, long-ſuffering, and abundant in goodneſſe and truth,

[a] This ought to be referred to the Lord and not to Moſes proclaiming, as chap. 33, verſe 19.

7 Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſinne, and that will by no means clear *the guilty*, * viſiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*.

* Chap. 20, 5. Deut. 5. 9. Jerem. 32, 18.

8 And Moſes made haſte, and bowed his head toward the earth, and worſhipped.

9 And he ſaid, If now I have found grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us (for it *is* a [b] ſtiff-necked people) and pardon our iniquitie, and our ſinne, and take us for thine inheritance.

[b] Seeing the people are thus of nature, the rulers have need to call upon God that he would alwayes be preſent with his ſpirit.

* Deut. 5, 2.

10 ¶ And he ſaid, Behold, * I make a covenant: before all thy people I will do marvels, ſuch as have not been done in all the earth, nor in any nation: and all the people amongſt which thou *art*, ſhall ſee the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Obſerve thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebuſite.

* Chap. 23, 32. Deut. 7, 2.

12 * Take heed to thy ſelf, leſt thou make a covenant with the inhabitants of the land whither thou goeſt, leſt it be for a [c] ſnare in the midſt of thee.

[c] If thou follow their wickedneſſe and pollute thy ſelf with their idolatrie.

13 But ye ſhall deſtroy their altars, break their † images, and cut down their [d] groves.

† Heb. *ſtatues*.

[d] Which pleaſant places they chuſed for their idols.

14 For thou ſhalt worſhip no other god: for the LORD, whoſe name *is* Jealous, *is* a * Jealous God:

* Chap. 20, 5.

15 Leſt thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do ſacrifice unto their gods, and *one* call thee, and thou eat of his ſacrifice,

16 And thou take of * their daughters unto thy ſonnes, and their daughters go a whoring after their gods, and make thy ſonnes go a whoring after their gods.

* 1 Kings 11, 2.

17 Thou ſhalt make thee no [e] molten gods.

[e] As gold, ſilver, braſſe or any thing that is molten: and herein is condemned all manner of idols, whatſoever they be made of.

18 ¶ The feaſt of * unleavened bread ſhalt thou keep: Seven dayes ſhalt thou eat unleavened bread, as I commanded thee in the time of the moneth Abib: for in the † moneth Abib thou cameſt out from Egypt.

* Chap. 23, 15. † Chap. 13, 4.

19 * All that openeth the matrix *is* mine: and every firſtling among thy cattel, *whether* ox or ſheep, *that is male*.

* Chap. 22, 29. Ezek. 44, 30.

20 But the firſtling of an aſſe thou ſhalt redeem with a ‡ lambe: and if thou redeem *him* not, then ſhalt thou break his neck. All the firſt-born of thy ſonnes thou ſhalt redeem: and none ſhall appear before me * [f] empty.

‡ Or, *kid*.

* Chap. 23, 15. [f] Without offering ſomething.

21 ¶ * Six dayes thou ſhalt work, but on the ſeventh day thou ſhalt reſt: in earing-time and in harveſt thou ſhalt reſt.

* Chap. 23, 12. Deut. 5, 12. Luke 13, 14.

22 ¶ * And thou ſhalt obſerve the feaſt of weeks, of the firſt-fruits of wheat-harveſt, and the feaſt of [g] in-gathering at the † yeares end.

* Chap. 23, 16.

[g] Which was in September, when the ſun declined, which in the count of politicall things, they called the end of the year.

† Heb. *revolution of the year*.

23 ¶ * Thrice in the yeare ſhall all your men-children appear before the Lord GOD, the God of Iſrael.

* Chap. 23. 14, 17. Deut. 16, 16.

24 For I will caſt out the nations before thee, and enlarge thy borders: neither ſhall any man [h] deſire thy land, when thou ſhalt go up to appear before the LORD thy God, thrice in the yeare.

[h] God promiſeth to defend them and theirs, which obey his commandement.

25 * Thou ſhalt not offer the bloud of my ſacrifice with leaven, neither ſhall the ſacrifice of the feaſt of paſſeover be left unto thee morning.

* Chap. 23, 18.

26 The firſt of the firſt-fruits of thy land thou ſhalt bring unto the houſe of the LORD thy God. Thou ſhalt not [i] ſeeth a kid in his mothers milk.

[i] Read chap. 23, 19. Deut. 14, 21.

27 And the LORD ſaid unto Moſes, Write thou * theſe words: for after the tenour of theſe words I have made a covenant with the and with Iſrael.

* Deut. 4, 1.

28 And he was there with the LORD [k] fourtie dayes and fourtie nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten † commandments.

* Chap. 24, 18. Deut. 9, 9.

[k] This miracle was to confirm the authoritie of the law, and ought no more to be followed than other miracles.

† Heb. *words*.

29 ¶ And it came to paſſe when Moſes came down from mount Sinai (*with* the two tables of teſtimonie in Moſes hand, when he came down from the mount) that Moſes wiſt not that the ſkinne of his face ſhone, while he talked with him.

30 And when Aaron and all the children of Iſrael ſaw Moſes, behold, the ſkinne of his face ſhone, and they were [l] afraid to come nigh him.

[l] Reade 2 Cor. 3, 7.

31 And Moſes called unto them, and Aaron and all the rulers of the congregation returned unto him; and Moſes talked with them.

32 And afterward all the children of Iſrael came nigh: and he gave them in commandment all that the LORD had ſpoken with him in mount Sinai.

33 And *till* Moſes had done ſpeaking with them, he put * a vail on his face.

* 2 Cor. 3, 13.

34 But when Moſes went in [m] before the

[m] Which was in the tabernacle of the congregation.

LORD to ſpeak with him, he took the vail off, untill he came out: And he came out and ſpake unto the children of Iſrael, *that* which he was commanded.

35 And the children of Iſrael ſaw the face of Moſes, that the skinne of Moſes face ſhone: and Moſes put the vail upon his face again untill he went in to ſpeak with him.

CHAP. XXXV.

1 The ſabbath. 4 The free gifts for the tabernacle. 20 The readineſſe of the people to offer. 30 Bezaleel and Aholiab are called to the work.

AND Moſes gathered all the congregation of the children of Iſrael together, and ſaid unto them, Theſe *are* the words which the LORD hath commanded, that ye ſhould do them.

2 * Six dayes ſhall work be done, but on the ſeventh day there ſhall be to you an † holy day, a ſabbath of [a] reſt to the LORD: whoſoever doeth work therein, ſhall be put to death.

* Chap. 20, 9. Levit. 23, 3. Deut 5, 12. Luke 13, 14.
† Heb. *holineſſe.*
[a] Wherein ye ſhall reſt from all bodily work.

3 Ye ſhall kindle no fire throughout your habitations upon the ſabbath-day.

4 ¶ And Moſes ſpake unto all the congregation of the children of Iſrael, ſaying, This *is* the thing which the LORD commanded, ſaying,

5 Take ye from amongſt you an offering unto the LORD: * Whoſoever is of a willing heart, let him bring it, an offering of the LORD; gold, and ſilver, and braſſe,

* Chap. 25, 2.

6 And blue, and purple, and ſcarlet, and fine linnen, and goats *hair*,

7 And rammes skinnes died red, and badgers skinnes, and ſhittim-wood,

8 And oyl for the light, and ſpices for anointing oyl and for the ſweet incenſe,

9 And onyx-ſtones, and ſtones to be ſet, for the ephod, and for the breaſt-plate,

10 And every [b] wiſe-hearted among you ſhall come and make all that the LORD hath commanded;

[b] Reade Chap. 28, 3.

11 * The tabernacle, his tent, and his covering, his taches, and his barres, his pillars, and his ſockets,

* Chap. 26, 1, &c.

12 The ark and the ſtaves thereof, *with* the mercie-ſeat, and the vail of the [c] covering,

[c] Which hanged before the mercie-ſeat, that it could not be ſeen.

13 The table and his ſtaves, and all his veſſels, and the ſhew-bread,

14 The candleſtick alſo for the light, and his furniture, and his lamps, with the oyl for the light,

15 * And the incenſe-altar, and his ſtaves, and the anointing oyl, and the ſweet incenſe, and the hanging for the doore at the entring in of the tabernacle,

* Chap. 30, 1.

16 * The altar of burnt-offering with his braſen grate, his ſtaves, and all his veſſels, the laver and his foot,

* Chap. 27, 1.

17 The hangings of the court, his pillars, and their ſockets, and the hanging for the doore of the court,

18 The pinnes of the tabernacle, and the pinnes of the court, and their cords,

19 The [d] clothes of ſervice, to do ſervice in the holy *place*, the holy garments for Aaron the prieſt, and the garments of his ſonnes to miniſter in the prieſts office.

[d] Such as appertain to the ſervice of the tabernacle.

20 ¶ And all the congregation of the children of Iſrael departed from the preſence of Moſes.

21 And they came, every one whoſe heart ſtirred him up, and every one whom his ſpirit made willing, and they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his ſervice, and for the holy garments.

22 And they came both men and women, as many as were willing hearted, *and* brought bracelets, and eare-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and ſcarlet, and fine linnen, and goats *hair*, and red skinnes of rammes, and badgers skinnes, brought *them*.

24 Every one that did offer an offering of ſilver and braſſe, brought the LORDS offering: and every man with whom was found ſhittim-wood for any work of the ſervice, brought *it*.

25 And all the women that were [e] wiſe-hearted, did ſpinne with their hands, and brought that which they had ſpunne, both of blue, and of purple, and of ſcarlet, and of fine linnen.

[e] Which were wittie and expert.

26 And all the women whoſe heart ſtirred them up [f] in wiſdome, ſpunne goats *hair*.

[f] That is, which were good ſpinners.

27 And the rulers brought onyx-ſtones, and ſtones to be ſet; for the ephod, and for the breaſt-plate:

28 And * ſpice, and oyl for the light, and for the anointing oyl, and for the ſweet incenſe.

* Chap. 30, 23.

29 The children of Iſrael brought a willing offering unto the LORD, every man and woman, whoſe heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the [g] hand of Moſes.

[g] Uſing Moſes as a miniſter thereof,

30 ¶ And Moſes ſaid unto the children of Iſrael, See, * the LORD hath called by name Bezaleel the ſonne of Uri, the ſonne of Hur; of the tribe of Judah.

* Chap. 31, 2.

31 And he hath filled him with the ſpirit of God, in wiſdome, in underſtanding, and in knowledge, & in all manner of workmanſhip:

32 And to deviſe curious works, to work in gold, and in ſilver, and in braſſe,

33 And in the cutting of ſtones to ſet *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the ſonne of Ahiſamach of the tribe of Dan.

35 Them hath he filled with wiſdome of heart, to work all manner of work, of the [h] engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in ſcarlet, and in fine linnen, and of the weaver, *even* of them that do any work, and of thoſe that deviſe cunning works.

[h] Pertaining to graving, or carving, or ſuch like.

CHAP.

CHAP. XXXVI.

1 The offerings are delivered to the workmen. 5 The liberalitie of the people is reſtrained. 8 The curtains of cherubims. 14 The curtains of goats hair. 19 The covering of skinnes. 20 The boards with their ſockets. 30 The barres. 35 The vail. 37 The hanging for the doore.

THen wrought Bezaleel and Aholiab, and every wiſe-hearted man, in whom the LORD put wiſdome and underſtanding, to know how to work all manner of work for the ſervice of [a] the ſanctuarie, according to all that the LORD had commanded.

[a] By the ſanctuary he meaneth here all the tabernacle.

2 And Moſes called Bezaleel and Aholiab, and every wiſe-hearted man, in whoſe heart the LORD had put wiſdome, *even* every one whoſe heart ſtirred him up to come unto the work todo it.

3 And they received of Moſes all the offering which the children of Iſrael had brought, for the work of the ſervice of the ſanctuarie, to make it *withall*. And [b] they brought yet unto him free offerings every morning.

[b] Meaning, the Iſraelites.

4 And all the wiſe men that wrought all the work of the ſanctuarie, came every man from his work which they made.

5 ¶ And they ſpake unto Moſes, ſaying, The people bring much [c] more than enough for the ſervice of the work which the LORD commanded to make.

[c] A rare example, and notable, to ſee the people ſo ready to ſerve God with their goods.

6 And Moſes gave commandment, and they cauſed it to be proclaimed throughout the camp, ſaying, Let neither man nor woman make any more work for the offering of the ſanctuarie: ſo the people were reſtrained from bringing.

7 For the ſtuff they had was ſufficient for all the work to make it, and too much.

8 ¶ * And every wiſe-hearted man, among them that wrought the work of the tabernacle, made ten curtains of fine twined linnen, and blue, and purple, and ſcarlet: with [d] cherubims of cunning work made he them.

* Chap. 26. 3, 4.

[d] Which were litle pictures with wings, in the form of children.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain foure cubits: the curtains *were* all of one ſize.

10 And he coupled the five curtains one to another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the ſelvedge in the coupling: likewiſe he made in the uttermoſt ſide of *another* curtain, in the coupling of the ſecond.

12 * Fiftie loops made he in one curtain, and fiftie loops made he in the edge of the curtain which *was* in the coupling of the ſecond: the loops held one curtain to another.

* Chap. 26, 10.

13 And he made fiftie taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains of goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain was thirtie cubits, and foure cubits was the breadth of one curtain: the eleven curtains *were* of one ſize.

16 And he coupled five curtains by themſelves, and ſix curtains by themſelves.

17 And he made fiftie loops upon the uttermoſt edge of the curtain in the coupling, and fiftie loops made he upon the edge of the curtain, which coupleth the ſecond.

18 And he made fiftie taches of braſſe to couple the tent together, that it might be one.

19 And he made a [e] covering for the tent, of rammes skinnes died red, and a covering of badgers skinnes above *that*.

[e] Theſe two were above the covering of goats hair.

20 ¶ And he made boards for the tabernacle, of ſhittim-wood, [f] ſtanding up.

[f] And to bear up the curtains of the tabernacle.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally diſtant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twentie boards for the ſouth-ſide, ſouth-ward.

24 And fourtie ſockets of ſilver he made under the twentie boards: two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 And for the other ſide of the tabernacle *which is* toward the north-corner, he made twentie-boards,

26 And their fourtie ſockets of ſilver: two ſockets under one board, and two ſockets under another board.

27 And for the ſides of the tabernacle [g] weſt-ward, he made ſix boards.

[g] Or toward the ſea, which was the ſea called *Mediterraneum* weſt-ward from Jeruſalem.

28 And two boards made he for the corners of the tabernacle in the two ſides.

29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

† Heb. *twined.*

30 And there were eight boards, and their ſockets were ſixteen ſockets of ſilver, † under every board two ſockets.

† Heb. *two ſockets, two ſockets under one board.*

31 ¶ And he made * barres of ſhittim-wood: five for the boards of the one ſide of the tabernacle,

* Chap. 25, 28. and 30, 5.

32 And five barres for the boards of the other ſide of the tabernacle, and five barres for the boards of the tabernacle for the ſides weſt-ward.

33 And he made the middle barre to ſhoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings of gold to be places for the barres, and overlaid the barres with gold.

35 ¶ And he made a [h] vail of blue, and purple, and ſcarlet, and fine twined linnen: *with* cherubims made he it of cunning work.

[h] Which was between the ſanctuarie and the Holieſt of all.

36 And he made thereunto foure pillars of ſhittim-*wood*, and overlaid them with gold: their hooks *were* of gold, and he caſt for them foure ſockets of ſilver.

37 ¶ And he made an [i] hanging for the tabernacle doore, of blue, and purple, and ſcarlet, and fine twined linnen, † of needle-work,

[i] Which was between the court and the ſanctuary.

† Heb. *the work of a needle-worker, or embroiderer.*

38 And the five pillars of it with their

hooks: and he overlaid their chapiters, and their fillets with gold: but their five ſockets *were* of braſſe.

Chap. XXXVII.

1 The ark. 6 The mercie-ſeat with cherubims. 10 The table with his veſſels. 17 The candleſtick with his lamps and inſtruments. 25 The altar of incenſe. 29 The anointing oyl, and ſweet incenſe.

* Chap. 25, 10.

AND Bezaleel made * the ark of ſhittim-wood: two cubits and an half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it.

2 And he overlaid it with pure gold within and without, and made a [a] crown of gold to it round about.

[a] Like battlements.

3 And he caſt for it foure rings of gold, *to be ſet* by the foure corners of it: even two rings upon the one ſide of it, and two rings upon the other ſide of it.

4 And he made ſtaves of ſhittim-wood, and overlaid them with gold.

5 And he put the ſtaves into the rings, by the ſides of the ark, to bear the ark.

* Chap. 25, 17.

6 ¶ And he made the * mercie-ſeat of pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

7 And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercie-ſeat:

† Or, *out of, &c.*

‡ Or, *out of, &c.*

[b] Of the ſelf ſame matter that the mercie-ſeat was.

8 One cherub † on the end on this ſide, and another cherub ‡ on the *other* end on that ſide: out of the [b] mercie-ſeat made he the cherubims on the two ends thereof.

9 And the cherubims ſpread out their wings on high, *and* covered with their wings over the mercie-ſeat, with their faces one to another; *even* to the mercie-ſeat-ward were the faces of the cherubims.

10 ¶ And he made the table of ſhittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Alſo he made thereunto a border of an hand breadth, round about: and made a crown of gold for the border thereof round about.

13 And he caſt for it foure rings of gold, and put the rings upon the foure corners that *were* in the foure feet thereof.

14 Over againſt the border were the rings, the places for the ſtaves, to bear the table.

15 And he made the ſtaves of ſhittim-wood, and overlaid them with gold, to bear the table.

* Chap. 25, 29.

‡ Or, *to poure out withall.*

16 And he made the veſſels which *were* upon the table, his * diſhes, and his ſpoons, and his bowls, and his cover ‡ to cover withall, of pure gold.

* Chap. 25, 31.

17 ¶ And he made the * candleſtick of pure gold: of beaten work made he the candleſtick, his ſhaft and his branch, his bowles, his knops, and his flowers were of the ſame.

18 And ſix branches going out of the ſides thereof: three branches of the candleſtick out of the one ſide thereof, and three branches of the candleſtick out of the other ſide thereof.

19 Three bowls made after the faſhion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop & a flower: ſo throughout the ſix branches, going out of the candleſtick.

20 And in the candleſtick *were* foure bowls make like almonds, his knops and his flowers.

21 And a knop under two branches of the ſame, and a knop under two branches of the ſame, and a knop under two branches of the ſame, according to the ſix branches going out of it.

22 Their knops and their branches were of the ſame: all of it *was* one beaten work of pure gold.

23 And he made his ſeven lamps, and his ſnuffers, and his ſnuff-diſhes, of pure gold.

24 Of a [c] talent of pure gold made he it, and all the veſſels thereof.

[c] Reade chap. 25, 39.

* Chap. 30, 1.

25 ¶ * And he made the incenſe-altar of ſhittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* foure-ſquare) and two cubits *was* the height of it; the horns thereof were of the ſame.

26 And he overlaid it with pure gold, *both* the top of it, and the ſides thereof round about, and the horns of it: alſo he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two ſides thereof, to be places for the ſtaves to bear it withall.

28 And he made the ſtaves of ſhittim-wood, and overlaid them with gold.

* Chap. 30, 35.

29 ¶ And he made * the holy anointing oyl, and the pure incenſe of ſweet ſpices, according to the work of the apothecarie.

Chap. XXXVIII.

1 The altar of burnt-offering. 8 The laver of braſſe. 9 The court. 21 The ſumme of that the people offered.

* Chap. 27, 1.

AND * he made the altar of burnt-offering of ſhittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* foure-ſquare) and three cubits the height thereof.

2 And he made the horns thereof on the foure corners of it; the horns thereof were of the ſame, and he overlaid it with braſſe.

3 And he made all the veſſels of the altar, the pots, and the ſhovels, and the baſons, *and* the fleſh-hooks, and the fire-pannes: all the veſſels thereof made he of braſſe.

4 And he made for the altar a braſen grate of net-work, under the compaſſe thereof, beneath unto the [a] midſt of it.

[a] So that the grid-iron or grate, was half ſo high as the altar, and ſtood within it.

5 And he caſt foure rings for the foure ends of the grate of braſſe, to be places for the ſtaves.

6 And he made the ſtaves of ſhittim-wood, and overlaid them with braſſe.

7 And he put the ſtaves into the rings on the ſides of the altar, to bear it withall; he made the altar hollow with boards.

8 ¶ And he made the laver of braſſe, and the foot of it, of braſſe, of the ‡ looking-[b] glaſſes of *the women* † aſſembling, which aſſembled at the doore of the tabernacle of the congregation.

‡ Or, *braſen glaſſes.*
[b] Rab. Kimhi ſaith, that the women brought their looking glaſſes which were of braſſe or fine metall, and offered them freely unto the uſe of the tabernacle: which was a bright thing, and of great majeſtie.
† Heb. *aſſembling by troups.*

9 ¶ And he made the court: on the ſouth-ſide ſouth-ward, the hangings of the court *were* of fine twined linnen, an hundred cubits.

10 Their pillars *were* twentie, and their braſen ſockets twentie: the hooks of the pillars, and their fillets *were* of ſilver.

11 And for the north-ſide, *the hangings were* an hundred cubits, their pillars *were* twentie, and their ſockets of braſſe twentie: the hooks of the pillars, and their fillets, of ſilver.

12 And for the weſt-ſide *were* hangings of fiftie cubits, their pillars ten, and their ſockets ten: the hooks of the pillars, and their fillets, of ſilver.

13 And for the eaſt-ſide eaſt-ward fiftie cubits.

14 The hangings of the one ſide *of the gate were* fifteen cubits, their pillars three, and their ſockets three.

15 And for the other ſide of the court gate, on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their ſockets three.

16 All the hangings of the court round about, *were* of fine twined linnen.

17 And the ſockets for the pillars *were* of braſſe, the hooks of the pillars, and their fillets, of ſilver, and the overlaying of their chapiters of ſilver, and all the pillars of the court were filleted with ſilver.

18 And the hanging for the gate of the court *was* needlework, of blue, and purple, and ſcarlet, and fine twined linnen: and twentie cubits *was* the length, and the height in the breadth *was* five cubits, anſwerable to the hangings of the court.

19 And their pillars *were* foure, and their ſockets of braſſe foure, their hooks of ſilver, and the overlaying of their chapiters, and their fillets, of ſilver.

20 And all the * pinnes of the tabernacle, and of the court round about, *were* of braſſe.

* Chap. 27, 19.

21 ¶ This is the ſumme of the tabernacle, *even* of the tabernacle of teſtimonie, as it was counted, according to the commandment of Moſes, *for* the ſervice of the [c] Levites, by the hand of Ithamar, ſonne to Aaron the prieſt.

[c] That the Levites might have the charge thereof, and miniſter in the ſame, as did Eleazar, and Ithamar,

22 And Bezaleel the ſonne of Uri, the ſonne of Hur, of the tribe of Judah, made all that the Lord commanded Moſes.

23 And with him *was* Aholiab, ſonne of Ahiſamach, of the tribe of Dan, an engraver, and a [d] cunning workman, and an embroiderer in blue, and in purple, and in ſcarlet, and fine linnen.

[d] As a graver, or carpenter. Chap. 31, 4.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and ſeven hundred and thirty ſhekels, after the ſhekel of the ſanctuary.

25 And the ſilver of them that were numbred of the congregation, *was* an hundred talents, and a thouſand ſeven hundred and threeſcore and fifteen ſhekels, after the ſhekel of the ſanctuary.

26 A bekah for † every man, *that is*, half a ſhekel, after the ſhekel of the ſanctuary, for every one that went to be numbred, from twenty yeares old and upward, for ſix hundred thouſand and three thouſand and five hundred and fifty *men*.

† Heb. *a poll.*

27 And of the hundred talents of ſilver, were caſt the ſockets of the ſanctuary, and the ſockets of the vail, an hundred ſockets of the hundred talents, a talent for a ſocket.

28 And of the thouſand ſeven hundred ſeventy and five *ſhekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the braſſe of the offering *was* ſeventy [e] talents, and two thouſand and foure hundred ſhekels.

[e] Reade the weight of a talent. Chap. 25, 39.

30 And therewith he made the ſockets to the doore of the tabernacle of the congregation, and the braſen altar, and the braſen grate for it, and all the veſſels of the altar.

31 And the ſockets of the court round about, and the ſockets of the court-gate, and all the pinnes of the tabernacle, and all the pinnes of the court round about.

Chap. XXXIX.

1 The clothes of ſervice and holy garments. 2 The ephod. 8 The breaſt-plate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linnen. 30 The plate of the holy crown. 32 All is viewed and approved by Moſes.

And of the blue, and purple, and ſcarlet, they made [a] clothes of ſervice, to do ſervice in the holy *place*, and * made the holy garments for Aaron; as the Lord commanded Moſes.

[a] As coverings for the ark, the candleſtick, the altar, and ſuch like.
* Chap. 31, 10. and 35, 19.

2 And he made the ephod, of gold, blue, and purple, and ſcarlet, and fine twined linnen.

3 And they did beat the gold into thin plates, and cut *it* into wiers, to work *it* in the blue, and in the purple, and in the ſcarlet, and in the fine linnen, *with* cunning work.

4 They made ſhoulder-pieces for it, to couple *it* together; by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the ſame, according to the work thereof; of gold, blue, and purple, and ſcarlet, and fine twined linnen; as the Lord commanded Moſes.

6 ¶ * And they wrought [b] onyx-ſtones incloſed in ouches of gold, graven as ſignets are graven, with the names of the children of Iſrael.

† Chap. 28, 9.
[b] That is, of very fine and curious workmanſhip.

7 And he put them on the ſhoulders of the ephod, that they ſhould be ſtones for a * memoriall to the children of Iſrael; as the Lord commanded Moſes.

* Chap. 28, 12.

8 ¶ And he made the breaſt-plate of cunning work, like the work of the ephod; of gold, blue, and purple, and ſcarlet, & fine twined linnen.

9 It was foure-ſquare, they made the breaſt-plate double: a ſpanne *was* the length thereof, and a ſpanne the breadth thereof *being* doubled.

10 And they ſet in it foure rows of ſtones: *the firſt* row *was* a ‡ ſardius, a topaz, and a carbuncle: this *was* the firſt row.

‡ Or, *ruby*.

11 And the ſecond row, an emeraud, a ſaphire, and a diamond.

12 And the third row, a [c] ligure, an agate, and an amethyſt.

c Which ſtone authours write that it cometh of the urine of the beaſt called Lynx.

13 And the fourth row, a beryll, an onyx, and a jaſper: they were incloſed in ouches of gold in their incloſings,

14 And the ſtones *were* [d] according to the names of the children of Iſrael, twelve, according to their names, like the engravings of a ſignet, every one with his name, according to the twelve tribes.

d That is, every tribe had his name written in a ſtone.

15 And they made upon the breaſt-plate chains, at the ends, of wreathen work of pure gold.

16 And they made two ouches of gold, and two gold rings: and put the two rings in the two ends of the breaſt-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breaſt-plate.

18 And the two ends of the two wreathen chains they faſtened in the two ouches, and put them on the ſhoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breaſt-plate upon the border of it, which *was* on the ſide of the ephod inward.

20 And they made two *other* golden rings, and put them on the two ſides of the ephod underneath, toward the forepart of it, over againſt the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did binde the breaſt-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breaſt-plate might not be looſed from the ephod; as the Lord commanded Moſes.

22 ¶ And he made the robe of the [e] ephod of woven work, all of blue.

e Which was next under the ephod.

23 And there was a [f] hole in the midſt of the robe, as the hole of an habergion, *with* a band round about the hole, that it ſhould not rent.

f Where he ſhould put thorow his head.

24 And they made upon the hemmes of the robe, pomegranates of blue, and purple, and ſcarlet, *and* twined linnen.

25 And they made * bels of pure gold, and put the bels between the pomegranates, upon the hemme of the robe, round about between the pomegranates.

* Chap. 28, 33.

26 A bell and a pomegranate, a bell and a pomegranate round about the hemme of the robe to miniſter *in*; as the Lord commanded Moſes.

27 ¶ And they made coats of fine linnen, of woven work, for Aaron and for his ſonnes;

28 And a mitre of fine linnen, and goodly bonnets of fine linnen, and * linnen breeches of fine twined linnen,

* Chap. 28, 42.

29 And a girdle of fine twined linnen, and blue, and purple, and ſcarlet, of needle-work; as the Lord commanded Moſes.

30 ¶ And they made the plate of the holy crown, of pure gold, and wrote upon it a writing, *like to* the engravings of a ſignet, * HOLINESSE TO THE LORD.

* Chap. 28, 36.

31 And they tied unto it a lace of blue, to faſten *it* on high upon the mitre; as the Lord commanded Moſes.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finiſhed; and the children of Iſrael did according to all that the Lord commanded Moſes, ſo did they.

33 ¶ And they brought the tabernacle unto Moſes, the tent, and all his furniture, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the covering of rammes skinnes died red, and the covering of badgers skinnes, and the [g] vail of the covering,

g So called, becauſe it hanged before the mercie-ſeat, and covered it from ſight, Chap. 35, 12.

35 The ark of the teſtimony, and the ſtaves thereof, and the mercy-ſeat,

36 The table, *and* all the veſſels thereof, and the ſhew-bread,

37 The pure candleſtick, with the lamps thereof, *even with* the lamps to be ſet in [h] order, and all the veſſels thereof, and the oyl for light,

h Or, which Aaron dreſſed and refreſhed with oyl every morning, Chap. 30, 7.

38 And the golden altar, and the anointing oyl, and † the ſweet incenſe, and the hanging for the tabernacle doore,

† Heb. *the incenſe of ſweet ſpices*.

39 The braſen altar, and his grate of braſſe, his ſtaves, and all his veſſels, the laver and his foot,

40 The hangings of the court, his pillars, and his ſockets, and the hanging for the court-gate, his cords, and his pinnes, and all the veſſels of the ſervice of the tabernacle, for the tent of the congregation.

41 The clothes of ſervice to do ſervice in the holy place, and the holy garments for Aaron the prieſt, and his ſonnes garments to miniſter in the prieſts office.

42 According to all that the Lord [i] commanded Moſes, ſo the children of Iſrael made all the work.

i Signifying, that in Gods matters man may neither adde nor diminiſh.

43 And Moſes did look upon all the work, and behold, they had done it as the Lord had commanded, even ſo had they done it: And Moſes [k] bleſſed them.

k Praiſed God for the peoples diligence, and prayed for them.

CHAP. XL.

1 The tabernacle is commanded to be reared, 9 and anointed; 23 Aaron and his ſonnes to be ſanctified. 16 Moſes performeth all things accordingly. 34 A cloud covereth the tabernacle.

AND the Lord ſpake unto Moſes, ſaying,

2 On the [a] firſt day of the firſt moneth ſhalt thou ſet up the tabernacle of the tent of the congregation.

3 And thou ſhalt put therein the ark of the teſtimony,

---

a After that Moſes had been fourty dayes and fourtie nights in the mount, that is, from the beginning of Auguſt to the tenth of September he came down, and cauſed this work to be done: which being finiſhed, was ſet up in Abib, which moneth containeth half March and half April.

teſtimonie, and cover the ark with the vail.

4 And * thou ſhalt bring in the table, and ſet in order † the things that are to be ſet in order upon it, and thou ſhalt bring in the candleſtick, and light the lamps thereof.

* Chap. 26, 35.

† Heb. *the order thereof.*

5 And thou ſhalt ſet the altar of [b] gold for the incenſe before the ark of the teſtimonie, and put the [c] hanging of the doore to the tabernacle.

[b] That is, the altar of perfume, or to burn incenſe on.

[c] This hanging or vail was between the ſanctuarie and the court.

6 And thou ſhalt ſet the altar of the burnt-offering, before the doore of the tabernacle of the tent of the congregation.

7 And thou ſhalt ſet the laver between the tent of the congregation and the altar, and ſhalt put water therein.

8 And thou ſhalt ſet up the court round about, and hang up the hanging at the court-gate.

9 And thou ſhalt take the anointing oyl, and anoint the tabernacle and all that *is* therein, and ſhalt hallow it, and all the veſſels thereof: and it ſhall be holy.

10 And thou ſhalt anoint the altar of the burnt-offering, and all his veſſels, and ſanctifie the altar: and it ſhall be an altar † moſt holy.

† Heb. *holineſſe of holineſſes.*

11 And thou ſhalt anoint the laver and his foot, and ſanctifie it.

12 And thou ſhalt bring Aaron and his ſonnes unto the doore of the tabernacle of the congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and anoint him, and ſanctifie him, that he may miniſter unto me in the prieſts office.

14 And thou ſhalt bring his ſonnes, and clothe them with coats.

15 And thou ſhalt anoint them, as thou didſt anoint their father, that they may miniſter unto me in the prieſts office: for their anointing ſhall ſurely be an [d] everlaſting prieſt-hood, throughout their generations.

[d] Till both the prieſthood and the ceremonies ſhould end, which was at Chriſts coming.

16 Thus did Moſes, according to all that the LORD commanded him, ſo did he.

17 ¶ And it came to paſſe, in the firſt moneth in the [e] ſecond year, on the firſt *day* of the moneth, that the tabernacle was reared up.

[e] After they came out of Egypt, Num. 7, 1.

18 And Moſes reared up the tabernacle, and faſtened his ſockets, and ſet up the boards thereof, and put in the barres thereof, and reared up his pillars.

19 And he ſpread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moſes.

20 ¶ And he took and put the [f] teſtimonie into the ark, and ſet the ſtaves on the ark, and put the mercie-ſeat above upon the ark.

[f] That is, the tables of the law, Chap. 31, 18. and 34, 19.

21 And he brought the ark into the tabernacle, and * ſet up the vail of the covering, and covered the ark of the teſtimonie; as the LORD commanded Moſes.

* Chap. 35, 12.

22 ¶ And he put the table in the tent of the congregation, upon the ſide of the tabernacle north-ward, without the vail.

23 And he ſet the bread in order upon it, before the LORD; as the LORD had commanded Moſes.

24 ¶ And he put the candleſtick in the tent of the congregation, over againſt the table, on the ſide of the tabernacle ſouth-ward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moſes.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt ſweet incenſe thereon; as the LORD commanded Moſes.

28 ¶ And he ſet up the hanging, at the [g] doore of the tabernacle.

[g] Between the ſanctuarie and the court.

29 And he put the altar of burnt-offering by the doore of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the * LORD commanded Moſes.

* Chap. 30, 9.

30 ¶ And he ſet the laver between the tent of the congregation and the altar, and put water there, to waſh *withall.*

31 And Moſes, and Aaron and his ſonnes, waſhed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they waſhed; as the LORD commanded Moſes.

33 And he reared up the court round about the tabernacle and the altar, and ſet up the hanging of the court-gate: ſo Moſes finiſhed the work.

34 ¶ * Then a cloud covered the tent of the congregation, and the glorie of the LORD filled the tabernacle.

* Num. 9, 15. 1 Kings 8, 10.

35 And Moſes was not able to enter into the tent of the congregation, becauſe the cloud abode thereon, and the glorie of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Iſrael † went onward in all their journeys:

† Heb. *journeyed.*

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the [h] cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the ſight of all the houſe of Iſrael, throughout all their journeys.

[h] Thus the preſence of God preſerved and guided them night and day till they came to the land promiſed.

THE THIRD BOOK OF MOSES, CALLED *LEVITICUS.

* Becauſe in this book is chiefly entreated of the Levites, and of things pertaining to their office.

THE ARGUMENT.

As God by daily moſt ſingular benefits declared himſelf to be mindefull of his church: ſo he would not that they ſhould have any occaſion to truſt either in themſelves, or to depend upon others, either for lack of temporall things, or ought that belonged to his divine ſervice and religion: therefore he ordained divers kindes of oblations and ſacrifices, to aſſure them of forgiveneſſe of their offences (if they offered them in true faith and obedience) Alſo he appointed their prieſts and Levites, their apparell, offices, converſation and portion: he ſhewed what feaſts they ſhould obſerve, and in what times. Moreover, he declared by theſe ſacrifices and ceremonies that the reward of ſinne is death, and that without the bloud of Chriſt, the innocent lambe, there can be no forgiveneſſe of ſinnes. And becauſe they ſhould give no place to their own inventions (which thing God moſt deteſteth, as appeareth by the terrible example of Nadab and Abihu) he preſcribeth even to the leaſt things, what they ſhould do, as what beaſts they ſhould offer and eat: what diſeaſes were contagious and to be avoided: what order they ſhould take for all manner of filthineſſe and pollution to purge it: whoſe companie they ſhould flee: what marriages were lawfull: and what politick laws were profitable. Which things declared, he promiſed favour and bleſſing to them that kept his laws, and threatned his curſe to them that tranſgreſſed them.

CHAP. I.

1 The burnt-offering, 3 of the herd, 10 of the flocks, 14 of the fowls.

AND the [a] LORD called unto Moſes, and ſpake unto him out of the tabernacle of the congregation, ſaying,

[a] Hereby Moſes declareth that he taught nothing to the people, but that which he received of God.

2 Speak unto the children of Iſrael, and ſay unto them: If any man of you bring an offering unto the LORD, ye ſhall bring your offering of the [b] cattel, *even* of the herd, and of the flock.

[b] So they could offer of none other ſort, but of thoſe which were commanded.

3 If his offering *be* a burnt-ſacrifice of the herd, let him offer a male without blemiſh: he ſhall offer it of his own voluntary will, at the doore of the [c] tabernacle of the congregation before the LORD.

[c] Meaning within the court of the tabernacle.

4 * And he ſhall put his hand upon the head of the burnt-offering: and it ſhall be accepted for him to make atonement for him.

* Exod. 29, 10.

5 And [d] he ſhall kill the bullock before the LORD: and the prieſts Aarons ſonnes ſhall bring the bloud, and ſprinkle the bloud round about upon the [e] altar, that *is* by the doore of the tabernacle of the congregation.

[d] The prieſt or Levite.

[e] Of the burnt-offering, Exod. 27, 1.

6 And he ſhall flay the burnt-offering, and cut it into his pieces.

7 And the ſonnes of Aaron the prieſt ſhall put fire upon the altar, and lay the wood in order upon the fire.

8 And the prieſts Aarons ſonnes ſhall lay the parts, the head, and the fat, in order upon the wood that *is* in the fire which *is* upon the altar.

9 But the inwards and his legs ſhall he waſh in water, and the prieſt ſhall burn all on the altar, *to be* a burnt-ſacrifice, an offering made by fire, of a ſweet [f] ſavour unto the LORD.

[f] Or, a ſavour of reſt, which pacifieth the anger of the Lord.

10 ¶ And if his offering *be* of the flocks, *namely* of the ſheep, or of the goats, for a burnt-ſacrifice, he ſhall bring it a male without blemiſh.

11 And he ſhall kill it on the ſide of the altar north-ward [g] before the LORD: and the prieſts Aarons ſonnes ſhall ſprinkle his bloud round about upon the altar.

[g] Reade verſe 5.

[h] Before the altar of the Lord.

12 And he ſhall cut it into his pieces, with his head and his fat: and the prieſt ſhall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he ſhall waſh the inwards and the legs with water: and the prieſt ſhall bring *it* all, and burn *it* upon the altar: it *is* a burnt-ſacrifice, an offering made by fire, of a ſweet ſavour unto the LORD.

14 ¶ And if the burnt-ſacrifice for his offering to the LORD *be* of fowls, then he ſhall bring his offering of turtle-doves, or of young pigeons.

15 And the prieſt ſhall bring it unto the altar, and [i] wring off his head, and burn *it* on the altar, and the bloud thereof ſhall be wrung out at the ſide of the altar.

[i] The Hebrew word ſignifieth to pinch off with the nail.

16 And he ſhall pluck away his crop with ‡ his feathers, and caſt it beſide the altar on the [k] eaſt-part, by the place of the aſhes.

‡ Or, *the filth thereof.*

[k] On the ſide of the court gate in the pans which ſtood with aſhes, Exod. 27, 3.

17 And he ſhall cleave it, with the wings thereof, *but* ſhall not divide *it* aſunder: and the prieſt ſhall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-ſacrifice,

fice, an offering made by fire, of a ſweet ſavour unto the LORD.

CHAP. II.

1. The meat-offering of floure with oyl and incenſe, 4 either baken in the oven, 5 or on a plate, 7 or in a frying-panne: 12 or of the firſt-fruits in the eare. 13 The ſalt of the meat-offering.

And when any will offer a [a] meat-offering unto the LORD, his offering ſhall be of fine floure: and he ſhall poure oyl upon it, and put frankincenſe thereon.

[a] Becauſe the burnt-offering could not be without the meat-offering.

2 And he ſhall bring it to Aarons ſonnes the prieſts: and [b] he ſhall take thereout his handfull of the floure thereof, and of the oyl thereof, with all the frankincenſe thereof, and the prieſt ſhall burn the [c] memoriall of it upon the altar, *to be* an offering made by fire, of a ſweet ſavour unto the LORD.

[b] The prieſt.

[c] To ſignifie that God remembreth him that offereth.

3 And * the remnant of the meat-offering *ſhall be* Aarons and his ſonnes: *it is* a thing moſt [d] holy of the offerings of the LORD made by fire.

* Ecclus 7, 31.

[d] Therefore none could eat of it but the prieſts.

4 ¶ And if thou bring an oblation of a meat-offering baken in the oven, *it ſhall be* an unleavened cake of fine floure mingled with oyl, or unleavened wafers anointed with oyl.

5 ¶ And if thy oblation *be* a [e] meat-offering *baken* ‡ in a panne, it ſhall be of fine floure unleavened, mingled with oyl.

[e] Which is a gift offered to God to pacifie him.

‡ Or, *on a flat plate*, or *ſlice*.

6 Thou ſhalt part it in pieces, and poure oyl thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-panne, it ſhall be made of fine floure with oyl.

8 And thou ſhalt bring the meat-offering, that is made of theſe things, unto the LORD: and when it is preſented unto the prieſt, he ſhall bring it unto the altar.

9 And the prieſt ſhall take from the meat-offering * a memoriall thereof, and ſhall burn *it* upon the altar: *it is* an * offering made by fire of a ſweet ſavour unto the LORD.

* Verſe 2.

* Exod. 29, 18.

10 And that which is left of the meat-offering, *ſhall be* Aarons and his ſonnes: *it is* a thing moſt holy, of the offerings of the LORD made by fire.

11 No meat-offering, which ye ſhall bring unto the LORD, ſhall be made with leaven: for ye ſhall burn no leaven, nor any honey, in any offering of the LORD made by fire.

12 ¶ As for the oblation of the firſt-fruits, ye ſhall offer [f] them unto the LORD; but they ſhall not † be burnt on the [g] altar for a ſweet ſavour.

[f] That is, fruits, which are ſweet as honey, ye may offer.

† Heb. *aſcend.*

[g] But reſerved for the prieſts.

13 And every oblation of thy meat-offering * ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the [g] covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou ſhalt offer ſalt.

* Mark 9, 49.

[h] Which they were bound (as by a covenant) to uſe in all ſacrifices, Num. 18, 19. 2 Chron. 13, 5. Ezek. 43, 24. or it meaneth a ſure and pure covenant.

14 And if thou offer a meat-offering of thy firſt-fruits unto the LORD, thou ſhalt offer for the meat-offering of thy firſt-fruits, green eares of corn dried by the fire, *even* corn beaten out of full eares.

15 And thou ſhalt put oyl upon it, and lay frankincenſe thereon: it *is* a meat-offering.

16 And the prieſt ſhall burn the memoriall of it, part of the beaten corn thereof, and part of the oyl thereof, with all the frankincenſe thereof: *it is* an offering made by fire unto the LORD.

CHAP. III.

1 The peace-offering of the herds: 6 of the flock, 7 either a lambe, or a goat.

And if his oblation *be* a ſacrifice of [a] peace-offering; if he offer *it* of the herd, whether it *be* a male or female, he ſhall offer it without blemiſh before the LORD.

[a] A ſacrifice of thankſgiving offered for peace and proſperitie, either generally or particularly.

2 And he ſhall lay his hand upon the head of his offering, and kill it at the doore of the tabernacle of the congregation: and Aarons ſonnes the prieſts ſhall ſprinkle the bloud upon the altar round about.

3 And he ſhall offer of the [b] ſacrifice of the peace-offering, an offering made by fire unto the LORD; * the ‡ fat that covereth the inwards, and all the fat that *is* upon the inwards.

[b] One part was burnt, another was to the prieſts, and the third to him that offered.

* Exod. 29, 22.

‡ Or, *ſuet.*

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ‡ caul above the liver, with the kidneys, it ſhall he take away.

‡ Or, *midriff over the liver* and *over the kidneys.*

5 And Aarons ſonnes ſhall burn it on the altar upon the burnt-ſacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire of a ſweet ſavour unto the LORD.

6 ¶ And if his offering for a ſacrifice of peace-offering unto the LORD, be of the flock, [c] male or female, he ſhall offer it without blemiſh.

[c] In the peace-offering it was indifferent to offer either male or female, but in the burnt-offering only the male: ſo here can be offered no birds, but in the burnt-offering they might: all that was conſumed with fire, and in the peace-offering but a part.

7 If he offer a lamb for his offering, then ſhall he offer it before the LORD.

8 And he ſhall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons ſonnes ſhall ſprinkle the bloud thereof round about upon the altar.

9 And he ſhall offer of the ſacrifice of the peace-offering, an [d] offering made by fire unto the LORD: the fat thereof *and* the whole rump, it ſhall he take off hard by the backbone: and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

[d] The burnt-offering was wholy conſumed, and of the offering made by fire only the inwards, &c. were burnt: the ſhoulder and breaſt, with the two chaws and the maw were the prieſts, and the reſt his that offered.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

11 And the prieſt ſhall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he ſhall offer it before the LORD.

13 And he ſhall lay his hand upon the head of it, and kill it before the [e] tabernacle of the congregation: and the ſonnes of Aaron ſhall ſprinkle the bloud thereof upon the altar round about.

[e] Meaning at the north-ſide of the altar, Chap. 1, 1.

14 And he ſhall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away.

16 And the prieſt ſhall burn them upon the altar: *it is* the food of the offering made by fire, for a ſweet ſavour. * All the fat *is* the Lords.

17 *It ſhall be* a perpetuall ſtatute for your generations throughout all your dwellings, that ye eat neither [f] fat nor * bloud.

Chap. IIII.

1 The ſinne-offering of ignorance, 3 for the prieſt, 13 for the congregation, 22 for the ruler, 27 for any of the people.

And the Lord ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, ſaying, If a ſoul ſhall ſinne through [a] ignorance againſt any of the commandments of the Lord (*concerning things* which ought not to be done) and ſhall do againſt any of them:

3 If the [b] prieſt that is anointed, do ſinne according to the ſinne of the people; then let him bring for his ſinne which he hath ſinned, a young bullock without blemiſh, unto the Lord for a ſinne-offering.

4 And he ſhall bring the bullock unto the doore of the tabernacle of the congregation, before the Lord, and ſhall lay his hand upon the bullocks head, and kill the [c] bullock before the Lord.

5 And the prieſt that is anointed, ſhall take of the bullocks bloud, and bring it to the tabernacle of the congregation.

6 And the prieſt ſhall dip his finger in the bloud, and ſprinkle of the bloud ſeven times before the Lord, before the vail of the [d] ſanctuary.

7 And the prieſt ſhall put *ſome* of the bloud upon the horns of the altar of ſweet incenſe before the Lord, which *is* in the [e] tabernacle of the congregation; and ſhall poure * all the bloud of the bullock at the bottom of the altar of the burnt-offering, which *is* at the doore of the tabernacle of the congregation.

8 And he ſhall take off from it all the fat of the bullock for the ſinne-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it ſhall he take away,

10 As it was taken off from the bullock of the ſacrifice of peace-offerings: and the prieſt ſhall burn them upon the altar of the burnt-offering.

11 * And the skinne of the bullock, and all his fleſh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock ſhall he carry forth † without the camp, unto a clean place, where the aſhes are poured out, and * burn him on the wood with fire: † where the aſhes are poured out ſhall he be burnt.

13 ¶ And if the whole [f] congregation of Iſrael ſinne through ignorance, * and the thing be hid from the eyes of the aſſembly, and they have done *ſomewhat againſt* any of the commandments of the Lord, *concerning things* which ſhould not be done, and are guiltie:

14 When the ſinne which they have ſinned againſt it, is known, then the congregation ſhall offer a young bullock for the ſinne, and bring him before the tabernacle of the congregation.

15 And the [g] elders of the congregation ſhall lay their hands upon the head of the bullock before the Lord: and the bullock ſhall be killed before the Lord.

16 And the prieſt that is anointed, ſhall bring of the bullocks bloud to the tabernacle of the congregation.

17 And the prieſt ſhall dip his finger *in ſome* of the bloud, and ſprinkle *it* ſeven times before the Lord, *even* before the vail.

18 And he ſhall put *ſome* of the bloud upon the horns of the altar, which *is* before the Lord, that *is* in the tabernacle of the congregation, and ſhall poure out all the bloud at the bottom of the altar of the burnt-offering, which *is* at the doore of the tabernacle of the congregation.

19 And he ſhall take all his fat from him, and burn *it* upon the altar.

20 And he ſhall do with the bullock as he did with the bullock for a ſinne-offering, ſo ſhall he do with this: and the prieſt ſhall make an atonement for them, and it ſhall be forgiven them.

21 And he ſhall carrie forth the bullock without the camp, and burn him as he burned the firſt bullock: it *is* a ſinne-offering for the congregation.

22 ¶ When a ruler hath ſinned and done *ſomewhat* through ignorance *againſt* any of the commandments of the Lord his God, *concerning things* which ſhould not be done, and is guiltie;

23 Or if his ſinne, wherein he hath ſinned, come to his knowledge: he ſhall bring his offering, a kid of the goats, a male without blemiſh.

24 And he ſhall lay his hand upon the head of the goat, and kill it in the [h] place where they kill the burnt-offering before the Lord: it *is* a ſinne-offering.

25 And the prieſt ſhall take of the bloud of the ſinne-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall poure out his bloud at the bottom of the altar of burnt-offering.

26 And he ſhall burn all his fat upon the altar, as the fat of the ſacrifice of peace-offerings: and the [i] prieſt ſhall make an atonement for him as concerning his ſinne, and it ſhall be forgiven him.

27 ¶ And if † any one of the † common people ſin through ignorance, while he doeth *ſomewhat againſt* any of the commandments of

* Chap. 7, 25.

[f] By eating fat, was meant to be carnall, and by bloud eating was ſignified crueltie.

* Gen. 9, 4. Chap. 7, 26. and 17, 14.

[a] That is, of negligence or ignorance, ſpecially of the ceremoniall law: for otherwiſe the puniſhments for crimes are appointed according to the tranſgreſſion, Num. 15 22

[b] Meaning, the high prieſt.

[c] Hereby confeſſing that he deſerved the ſame puniſhment which the beaſt ſuffered.

[d] Which was between the holieſt of all, and the ſanctuarie.

[e] Which was in the court: meaning by the tabernacle the ſanctuarie: and in the end of this verſe it is taken for the court.

* Chap. 5, 9.

* Exod. 29, 14. Num. 19, 5.

† Heb. *to without the camp.*

* Heb. 13, 11.

† Heb. *at the pouring out of the aſhes.*

[f] The multitude excuſeth not the ſin, but if all have ſinned, they muſt all be puniſhed.

* Chap. 5, 2, 3, 4.

[g] For all the people could not lay on their hands: therefore it was ſufficient that the ancients of the people did it in the name of all the congregation.

[h] That is, the prieſt ſhall kill it: for it was not lawfull for any out of that office to kill the beaſt.

[i] Wherein he repreſented Jeſus Chriſt.

† Heb. *any ſoul.*

† Heb. *people of the land.*

of the LORD, *concerning things* which ought not to be done, and be guiltie;

28 Or if his ſinne, which he hath ſinned, come to his knowledge: then he ſhall bring his offering, a kid of the goats, a female without blemiſh, for his ſinne which he hath ſinned.

29 And he ſhall [k] lay his hand upon the head of the ſinne-offering, and ſlay the ſinne-offering in the place of the burnt-offering.

[k] Read verſe 24.

30 And the prieſt ſhall take of the bloud thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall poure out all the bloud thereof at the bottom of the altar.

31 And * he ſhall take away all the fat thereof, as the fat is taken away from off the ſacrifice of peace-offerings; and the prieſt ſhall burn *it* upon the altar, for a * ſweet ſavour unto the LORD: and the prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

* Chap. 3, 14.

* Exod. 29, 18.

32 And if he bring a lamb for a ſinne-offering, he ſhall bring it a female without blemiſh.

33 And he ſhall lay his [l] hand upon the head of the ſinne-offering, and ſlay it for a ſinne-offering, in the place where they kill the burnt-offering.

[l] Meaning that the puniſhment of his ſinne ſhould be laid upon that beaſt, or that he had received all things of God, and offered this willingly.

34 And the prieſt ſhall take of the bloud of the ſinne-offering with his finger, and put *it* upon the horns of the altar of burnt-offering, and ſhall pour out all the bloud thereof at the bottom of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lamb is taken away from the ſacrifice of the peace-offerings: and the prieſt ſhall burn them upon the altar, according to the [m] offerings made by fire unto the LORD: and the prieſt ſhall make an atonement for his ſinne that he hath committed, and it ſhall be forgiven him.

[m] Or, beſides the burnt-offerings, which were daily offered to the Lord.

CHAP. V.

1 He that ſinneth in concealing his knowledge, 2 in touching an unclean thing, 4 or in making an oath. 6. His treſpaſſe-offering, of the flock, 7 of fowls, 11 or of floure. 14 The treſpaſſe-offering in ſacriledge, 17 and in ſinnes of ignorance.

AND if a ſoul ſinne, and heare the voice of ſwearing, and *is* a witneſſe, whether he hath [a] ſeen or known *of it;* if he do not utter it, then he ſhall bear his iniquitie.

[a] Whereby it is commanded to bear witneſſe to the truth, and diſcloſe the iniquitie of the ungodly.

2 Or if a ſoul touch any unclean thing, whether *it be* a carcaſe of an unclean beaſt, or a carcaſe of unclean cattel, or the carcaſe of unclean creeping things, and if it be hidden from him, he alſo ſhall be unclean, and guiltie.

3 Or if he touch the uncleanneſſe of man, whatſoever uncleanneſſe *it be* that a man ſhall be defiled withall, and it be hid from him; when he knoweth *of it*, then he ſhall be guiltie.

4 Or if a ſoul [b] ſwear, pronouncing with *his* lips to do evil, or to do good, whatſoever *it be* that a man ſhall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he ſhall be guiltie in one of theſe.

[b] Or, vow raſhly without juſt examination of the circumſtances, and not knowing what ſhall be the iſſue of the ſame.

5 And it ſhall be, when he ſhall be guiltie in one of theſe [c] things, that he ſhall confeſſe that he hath ſinned in that thing.

[c] which have been mentioned before in this chapter.

6 And he ſhall bring his treſpaſſe-offering unto the LORD for his ſinne which he hath ſinned, a female from the flock, a lamb or a kid of the goats, for a ſinne-offering: and the prieſt ſhall make an atonement for him concerning his ſinne.

7 And if † he be not able to bring a lamb, then he ſhall bring for his treſpaſſe which he hath committed, two turtle-doves or two young pigeons, unto the LORD; one for a ſinne-offering, and the other for a burnt-offering.

† Heb. *his hand cannot reach to the ſufficiencie of a lambe.*

8 And he ſhall bring them unto the prieſt, who ſhall offer *that* which *is* for the ſinne-offering firſt, and * wring off his head from his neck, but ſhall not divide *it* aſunder.

* Chap. 1, 15.

9 And he ſhall ſprinkle of the bloud of the ſinne-offering upon the ſide of the altar; and the reſt of the bloud ſhall be wrung out at the bottom of the altar: it *is* a ſinne-offering.

10 And he ſhall offer the ſecond for a burnt-offering, according to the ‡ manner: and the prieſt ſhall [d] make an atonement for him, for his ſinne which he had ſinned, and it ſhall be forgiven him.

‡ Or, *ordinance.*

[d] Or, declare him to be purged of that ſinne.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that ſinned, ſhall bring for his offering the tenth part of an [e] ephah of fine floure for a ſinne-offering: he ſhall put no [f] oyl upon it, neither ſhall he put any frankincenſe thereon for it *is* a ſinne-offering.

[e] Which is about a pottle.

[f] As in the meat-offering, cha. 2, 1.

12 Then ſhall he bring it to the prieſt, and the prieſt ſhall take his handfull of it, * *even* a memoriall thereof, and burn *it* on the altar, * according to the offerings made by fire unto the LORD: it *is* a ſinne-offering.

* Chap. 2, 2.

* Chap. 4, 35.

13 And the prieſt ſhall make an atonement for him, as touching his ſinne that he hath ſinned in one of theſe, and it ſhall be forgiven him: and *the remnant* ſhall be the prieſts, as a meat-offering.

14 ¶ And the LORD ſpake unto Moſes, ſaying,

15 If a ſoul commit a treſpaſſe, and ſinne through ignorance, in the [g] holy things of the LORD; then he ſhall bring for his treſpaſſe unto the LORD, a ramme without blemiſh out of the flocks, with thy [h] eſtimation by ſhekels of ſilver, after the ſhekel of the ſanctuarie, for a treſpaſſe-offering.

[g] As touching the firſt fruits, or tithes, due to the prieſts and Levites.

[h] By the eſtimation of the prieſt, chap. 27, 12.

16 And he ſhall make amends for the harm that he hath done in the holy thing, and ſhall adde the fifth part thereto, and give it unto the prieſt: and the prieſt ſhall make an atonement for him with the ramme of the treſpaſſe-offering, and it ſhall be forgiven him.

17 ¶ And if a * ſoul ſinne, and commit any of theſe things which are forbidden to be done by the commandments of the LORD; though he [i] wiſt *it* not, yet is he guiltie, and ſhall bear his iniquitie.

* Chap. 4, 2.

[i] That is, afterward remembreth that he hath ſinned, when his conſcience doth accuſe him.

18 And he ſhall bring a ramme without blemiſh out of the flock, with thy eſtimation, for

a treſpaſſe-offering, unto the prieſt: and the prieſt ſhall make an atonement for him concerning [k] his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him.

[k] Elſe if his ſinne againſt God come of malice, he muſt die, Num. 15, 30.

19 It *is* a treſpaſſe-offering: he hath certainly treſpaſſed againſt the LORD.

CHAP. VI.

1 The treſpaſſe-offering for ſinnes done wittingly. 8 The law of the burnt-offering, 14 and of the meat-offering. 19 The offering at the conſecration of a prieſt. 24 The law of the ſinne-offering.

AND the LORD ſpake unto Moſes, ſaying,

2 If a ſoul ſinne, and commit a treſpaſſe againſt the LORD, and lie unto his neighbour in that which was delivered him to [a] keep, or in ‡† fellowſhip, or in a thing taken away by violence, or hath [b] deceived his neighbour;

[a] To beſtow and occupie for the uſe of him that gave it.
‡ Or, *dealing.*
† Heb. *putting of the hand.*
[b] By any guil or unlawfull means.

3 Or have found that which was loſt, and lieth concerning it, and * ſweareth falſly; in any of all theſe that a man doeth, [c] ſinning therein:

* Num. 5. 6.
[c] Wherein he cannot but ſinne: or, wherein a man accuſtometh to ſinne by perjurie, or ſuch like thing.

4 Then it ſhall be, becauſe he hath ſinned and is guiltie, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,

5 Or all that about which he hath ſworn falſly; he ſhall even * reſtore it in the principall, and ſhall adde the fifth part more thereto, and give it unto him to whom it appertaineth, ‡† in the day of his treſpaſſe-offering.

* Chap. 5, 16.
‡ Or, *in the day of his being found guilty.*
† Heb. *in the day of his treſpaſſe.*

6 And he ſhall bring his treſpaſſe-offering unto the LORD, a ramme without blemiſh out of the * flock, with thy eſtimation, for a treſpaſſe-offering, unto the prieſt.

* Chap. 5. 15.

7 And the prieſt ſhall make an atonement for him, before the LORD: and it ſhall be forgiven him, for any thing of all that he hath done, in treſpaſſing therein.

8 ¶ And the LORD ſpake unto Moſes, ſaying.

9 Command Aaron and his ſonnes, ſaying, This *is* the [d] law of the burnt-offering: It *is* the burnt-offering, ‡ becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it)

[d] That is, the Ceremonies which ought to be obſerved therein.
‡ Or, *for the burning.*

10 And the prieſt ſhall put on his linnen garment, & his linnen breeches ſhall he put upon his [e] fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them beſides the altar.

[e] Upon his ſecret parts, Exod. 28. 43.
[f] In the aſh pans appointed for that uſe.

11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place.

12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.

13 The fire ſhall ever be burning upon the altar: it ſhall never go out.

14 ¶ * And this *is* the law of the meat-offering: the ſonnes of Aaron ſhall offer it before the LORD, before the altar.

* Chap. 2. 1. Num. 15. 4.

15 And he ſhall take of it his handfull, of the flour of the meat-offering, and of the oyl thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it* upon the altar, for a ſweet ſavour, *even* the * memoriall of it unto the LORD.

* Chap. 2. 9.

16 And the remainder thereof ſhall Aaron and his ſonnes eat: with unleavened bread ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.

17 It ſhall not be [g] baken with leaven: I have given it unto them for their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſinne-offering, and as the treſpaſſe-offering.

[g] Or knead with leaven, and after baken.

18 All the males among the children of Aaron ſhall eat of it: *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: * Every one that toucheth them ſhall be holy.

* Exod. 29. 37.

19 ¶ And the LORD ſpade unto Moſes, ſaying,

20 This *is* the offering of Aaron, and of his ſonnes, which they ſhall offer unto the LORD, in the day when he is annointed; the tenth part of an * ephah of fine flour for a meat-offering [h] perpetuall, half of it in the morning, and half thereof at night.

* Exod. 16, 36.
[h] So oft as the high Prieſt ſhall be elected and anointed.

21 In a pan it ſhall be made with oyl, *and when it is* baken, thou ſhalt bring it in: and the baken pieces of the meat-offering ſhalt thou offer for a ſweet ſavour unto the LORD.

22 And the prieſt of his ſonnes that is [i] anointed in his ſtead, ſhall offer it: *It is* a ſtatute for ever unto the LORD, it ſhall be wholly burnt.

[i] His ſonne that ſhall ſucceed him.

23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.

24 ¶ And the LORD ſpake unto Moſes, ſaying,

25 Speak unto Aaron and to his ſonnes, ſaying, This *is* the law of the ſinne-offering: In the place where the burnt-offering is killed, ſhall the ſinne-offering be killed before the LORD: it *is* moſt holy.

26 The prieſt that offereth it for ſinne, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the bloud thereof upon any [k] garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.

[k] Meaning, the garment of the Prieſt.

28 But the earthen veſſel wherein it is ſodden, * ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in [l] water.

* Chap. 11, 33.
[l] Which was in the laver, Exod. 30. 18.

29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.

30 * And no ſinne-offering whereof *any* of the bloud is brought into the tabernacle of the congregation to reconcile *withall* in the holy *place*, ſhall be eaten: it ſhall be burnt in the [m] fire.

* Heb. 13, 11.
[m] Out of the campe, Chap. 4, 12.

CHAP. VII.

1 The law of the treſpaſſe-offering, 11 and of the peace-offerings, 12 whither it be for a thanksgiving, 16 or a vow, or a free-will-offering. 22 The fat, 26 and the bloud are forbidden. 28 The prieſts portion in the peace-offerings.

Likewiſe this *is* the law of the [a] treſpaſſe-offering: it *is* moſt holy.

2 In the [b] place where they kill the burnt-offering, ſhall they kill the treſpaſſe-offering: and the bloud thereof ſhall he ſprinkle round about upon the altar.

[a] Which is for the ſmaller ſinnes, and ſuch as are committed by ignorance.

[b] At the court gate.

3 And [c] he ſhall offer of it, all the fat thereof; the rump, & the fat that covereth the inwards,

[c] The high prieſt.

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.

5 And the prieſt ſhall burn them upon the altar, for an offering made by fire unto the LORD: it *is* a treſpaſſe-offering.

6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.

7 As the ſinne-offering *is*, ſo *is* the treſpaſſe-offering: *there is* [d] one law for them: the prieſt that maketh [e] atonement therewith, ſhall have *it*.

[d] The ſame ceremonies: notwithſtanding that this word treſpaſſe ſignifieth leſſe than ſinne.

[e] Meaning, the reſt which is left and not burnt.

8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the ſkinne of the burnt-offering which he hath offered.

9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-panne, and ‡ in the panne, ſhall be the prieſts that offereth it.

‡ Or, *on the flat plate*, or *ſlice*.

10 And every meat-offering mingled with oyl, and [f] dry, ſhall all the ſonnes of Aaron have, one *as much* as another.

[f] Becauſe it had no oyl nor liquor.

11 And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD.

12. If he offer it for a [g] thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour, fryed.

[g] Peace-offerings contain a confeſſion and thankſgiving for a benefit received, and alſo a vow, and free offering to receive a benefit.

13 Beſides the cakes, he ſhall offer for his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings.

14 And of it he ſhall offer one out of the whole oblation, for an heave-offering unto the LORD, and it ſhall be the prieſts that ſprinkleth the bloud of the peace-offerings.

15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave any of it untill the morning.

16 But if the ſacrifice of his offering *be* a [h] vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.

[h] If he make a vow to offer: for elſe the fleſh of the peace-offerings muſt be eaten the ſame day.

17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be bunrt with fire.

18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall [i] bear his iniquitie.

[i] The ſin, wherefore he offered, ſhall remain.

19 And the fleſh that toucheth any [k] unclean thing, ſhall not be eaten, it ſhall be burnt with fire: and as for the [l] fleſh, all that be clean ſhall eat thereof.

[k] After it be ſacrificed.

[l] Of the peace-offering, that is clean.

20 But the ſoul that eateth of the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, * having his uncleanneſſe upon him, even that ſoul ſhall be cut off from his people.

* Chap. 15, 3.

21 Moreover, the ſoul that ſhall touch any unclean thing, *as* the uncleanneſſe of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto the children of Iſrael, ſaying, * Ye ſhall eat no manner fat, of ox, or of ſheep or of goat.

* Chap. 3, 17.

24 And the fat of the † beaſt that dieth of it ſelf, and the fat of that wich is torn with beaſts, may be uſed in any other uſe, but ye ſhal in no wiſe eat of it.

† Heb. *carcaſſe*.

25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.

26 * Moreover, ye ſhall eat noe manner of bloud, *wether it be* of fowl or of beaſt, in any of your dwellings.

* Gen. 9, 4. Chap. 3, 17. and 17, 14.

27 Whatſoever ſoul *it be* that eateth any manner of bloud, even that ſoul ſhall be cut off from his people.

28 ¶ And the LORD ſpake unto Moſes, ſaying,

29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.

30 His [m] own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that * the breaſt may be waved for a wave-offering before the LORD.

[m] and ſhould not ſend it by another.

* Exod. 29, 24.

31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſonnes.

32 And the right ſhoulder ſhall ye give unto the prieſt for an heave-offering, of the ſacrifices of your peace-offerings.

33 He among the ſonnes of Aaron that offereth the bloud of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.

34 For the wave-breaſt and the heave-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt,

and unto his ſonnes, by a ſtatute for ever, from among the children of Iſrael.

35 ¶ This *is the portion* of the [n] anointing of Aaron, and of the anointing of his ſonnes, out of the offerings of the LORD made by fire, in the day *when* he preſented them, to miniſter unto the LORD in the prieſts office:

[n] That is, his priviledge, reward and portion.

36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſinne-offering, and of the treſpaſſe-offering, and of the [o] conſecrations, and of the ſacrifice of the peace-offerings:

[o] Which ſacrifice was offered when the prieſts were conſecrated, Exod. 29, 22.

38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſſe of Sinai.

CHAP. VIII.

1 Moſes conſecrateth Aaron and his ſonnes. 14 Their ſinne-offering. 18 Their burnt-offering. 22 The ram of conſecrations. 31 The place and time of their conſecration.

AND the LORD ſpake unto Moſes, ſaying,

2 Take Aaron and his ſonnes with him, and * the garments, and * the anointing oyl, and a bullock for the ſinne-offering, and two rammes, and a basket of unleavened bread.

* Exod. 28. 2, 4.
* Exod. 30, 24.

3 And gather thou all the congregation together unto the doore of the tabernacle of the congregation.

4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the doore of the tabernacle of the congregation.

5 And Moſes ſaid unto the congregation, * This *is* the thing which the LORD commanded to be done.

* Exod. 29, 4.

6 And Moſes brought Aaron and his ſonnes, and waſhed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate upon him: alſo he * put in the breaſt-plate the Urim and Thummim.

* Exod. 28, 30.

9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his forefront did he put the golden plate, the [a] holy crown; as the LORD * commanded Moſes.

[a] So called becauſe this ſuperſcription, Holineſſe to the Lord was graven in it.
* Exod. 28, 39. &c.

10 And Moſes took the anointing oyl, and anointed the [b] tabernacle and all that *was* therein, and ſanctified them.

[b] That is, the Holieſt of all, the ſanctuarie, and the court.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar and all his veſſels, both the laver and his foot to ſanctifie them.

12 And he * poured of the anointing oyl upon Aarons head, and anointed him to ſanctifie him.

* Ecclus 45, 15. Pſal. 133, 2.

13 And Moſes brought Aarons ſonnes, and put coats upon them, and girded them with girdles, and † put bonnets upon them; as the LORD commanded Moſes.

† Heb. *bound.*

14 * And he brought the bullock for the ſinne-offering, and Aaron and his ſonnes laid their hands upon the head of the bullock for the ſinne-offering.

* Exod. 29. 1.

15 And he ſlew *it*, and Moſes took the bloud, and put *it* upon the horns of the [c] altar round about with his finger, and purified the altar; and poured the bloud at the bottom of the altar, and [d] ſanctified it, to make reconciliation upon it.

[c] Of the burnt-offering.

[d] To offer for the ſins of the people.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock and his [e] hide, his fleſh and his dung, he burnt with fire without the camp; as the LORD * commanded Moſes.

[e] In other burnt-offerings, which are not of conſecration, or offering for himſelf, the prieſt hath the skin, Chap. 7, 8.

18 ¶ And he brought the ramme for the burnt-offering: And Aaron and his ſonnes laid their hands upon the head of the ramme.

* Exod. 29, 1.

19 And he killed *it*, and Moſes ſprinkled the bloud upon the altar round about.

20 And he cut the ramme into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ramme upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD; as the LORD commanded Moſes.

22 ¶ And * he brought the other ramme, the ramme of conſecration: and Aaron and his ſonnes laid their hands upon the head of the ramme.

* Exod. 29, 31.

23 And he [f] ſlew *it*, and Moſes took of the bloud of it, and put *it* upon the tip of Aarons right eare, and upon the thumb of his right hand, and upon the great toe of his right foot.

[f] Moſes did this, becauſe that the prieſts were not yet eſtabliſhed in their office.

24 And he brought Aarons ſonnes, and Moſes put of the bloud upon the tip of their right eare, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moſes ſprinkled the bloud upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, aud the two kidneys and their fat, and the right ſhoulder.

26 And out of the basket of unleavened bread, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all * upon Aarons hands, and upon his ſonnes hands, and waved them for a wave-offering before the LORD.

* Exod. 29, 24. &c.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD.

29 And Moſes took the breaſt and waved it for a wave-offering before the LORD: *for*

of the ramme of conſecration it was Moſes * part; as the LORD commanded Moſes.

* Exod. 29, 26.

30 And Moſes took of the anointing oyl, and of the bloud which *was* upon the altar, and ſprinkled *it* upon Aaron, *and* upon his garments, and upon his ſonnes, and upon his ſonnes garments with him: and ſanctified Aaron, *and* his garments, and his ſonnes, and his ſonnes garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſonnes, Boyl the fleſh at the [g] doore of the tabernacle of the congregation: and there * eat it with the bread that *is* in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſonnes ſhall eat it.

g At the doore of the court.

* Exod. 29. 32.

32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the doore of the tabernacle of the congregation *in* ſeven dayes, untill the dayes of your conſecration be at an end: for * ſeven dayes ſhall he conſecrate you.

* Exod. 29, 35.

34 As he hath done this day, *ſo* the LORD hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the doore of the tabernacle of the congregation day and night, ſeven dayes, and keep the charge of the LORD, that ye die not: for ſo I am commanded.

36 So Aaron and his ſonnes did all things which the LORD commanded by the [h] hand of Moſes.

h By commiſſion given to Moſes.

CHAP. IX.

1 The firſt offerings of Aaron for himſelf and the people. 8 The ſinne-offering, 12 and the burnt offering for himſelf. 15 The offerings for the people. 23 Moſes and Aaron bleſſe the people. 24 Fire cometh from the Lord, upon the altar.

AND it came to paſſe on the [a] eight day, *that* Moſes called Aaron and his ſonnes, and the elders of Iſrael;

a After their conſecration: for the ſeven dayes before the Prieſts were conſecrate.

* Exod. 29, 1.

2 And he ſaid unto Aaron, * Take thee a young calf for a [b] ſinne-offering, and a ramme for a burnt-offering, without blemiſh, and offer *them* before the LORD.

b Aaron entreth into the poſſeſſion of the Prieſthood, and offereth the foure principall ſacrifices; the burnt offring, the ſinne offring, the peace offering, and the meat offering.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats, for a ſinne-offering, and a calf, and a lamb *both* of the firſt yeare, without blemiſh, for a burnt-offering.

4 Alſo a bullock and a ramme, for peace-offerings, to ſacrifice before the LORD; and a meat-offering mingled with oyl: for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew neare and ſtood before the [c] LORD;

c Before the altar, where his glory appeared.

6 And Moſes ſaid, This *is* the thing which the LORD commanded that ye ſhould do: and the glory of the LORD ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſinne-offering, and thy burnt-offering, and make an atonement for [d] thy ſelf and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

d Reade for the underſtanding of this place. Heb. 5, 3. and 7, 27.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſinne-offering, which *was* for himſelf.

9 And the ſonnes of Aaron brought the bloud unto him: and he dipt his finger in the bloud, and put *it* upon the horns of the altar, and poured out the bloud at the bottom of the altar.

10 But the fat and the kidneys, and the caul *above* the liver of the ſinne-offering he [e] burnt upon the altar; as the LORD commanded Moſes.

e That is, he layd them in order, and ſo they were burnt when the Lord ſent down fire.

11 And the fleſh and the hide he burnt with fire, without the camp.

12 And he ſlew the burnt-offering, and Aarons ſonnes preſented unto him the bloud, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he [f] burnt *them* upon the altar.

f All this muſt be underſtood of the preparation of the ſacrifices which were burnt after, verſe 24.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering, and took the goat which *was* the ſinne-offering for the people, and ſlew it, and offered it for ſinne, as the firſt.

16 And he brought the burnt-offering, and offered it according to the ‡ manner.

‡ Or, *ordinance.*

17 And he brought the meat-offering, and † took an handfull thereof, and burnt *it* upon the altar, * beſide the burnt-ſacrifice of the morning.

† Heb. *filled his hand out of it.*

* Exod. 29, 38.

18 He ſlew alſo the bullock and the ramme, for a ſacrifice of peace-offerings, which *was* for the people: and Aarons ſonnes preſented unto him the bloud (which he ſprinkled upon the altar round about)

19 And the fat of the bullock, and of the ramme the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the [g] breaſts and the right ſhoulder Aaron waved for a wave-offering before the LORD; as Moſes commanded.

g Of the bullock and the ram.

22 And Aaron lift up his hand towards the people, and bleſſed them, and [h] came down from offering of the ſinne-offering, and the burnt-offering, and peace-offerings.

h Becauſe the Altar was neer the Sanctuary, which was the upper end, therefore he is ſayd to come down.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and [i] bleſſed the people: and the glory of the LORD appeared unto all the people.

i Or, prayed for the people.

24 And * there came a fire out from before the LORD, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

* Gen. 4. 4. 1 King. 18, 38. 2 Chron. 7, 1. 2 Mac. 2, 10, 11.

CHAP. X.

1 Nadab and Abihu, for offering of ſtrange fire, are burnt by fire. 6 Aaron and his ſonnes are forbidden to mourn for them. 8 The prieſts are forbidden wine when they are to go into the tabernacle. 12 The law of eating the holy things. 16 Aarons excuſe for tranſ-greſſing thereof.

* Num. 3, 4. and 26, 61. 1 Chron. 24, 2.

AND * Nadab and Abihu, the ſonnes of Aaron, took either of them his cenſer, and put fire therein, and put incenſe thereon, and offered [a] ſtrange fire before the LORD, which he commanded them not.

[a] Not taken off the altar, which was ſent from heaven and endured untill the captivitie of Babylon.

2 And there went out fire from the LORD and devoured them, and they died before the LORD.

3 Then Moſes ſaid unto Aaron, This *is it* that the LORD ſpake, ſaying, I will be [b] ſanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

[b] I will puniſh them that ſerve me otherwiſe than I have commanded, not ſparing the chief, that the people may fear and praiſe my judgements.

4 And Moſes called Miſhael and Elzaphan, the ſonnes of Uzziel the uncle of Aaron, and ſaid unto them, Come neare, carry your brethren from before the ſanctuary out of the camp.

5 So they went neare, and carried them in their coats out of the camp; as Moſes had ſaid.

6 And Moſes ſaid unto Aaron, and unto Eleazer and unto Ithamar his ſonnes, [c] Uncover not your heads, neither rend your clothes, leſt you die, and leſt wrath come upon all the people: but let your brethren, the whole houſe of Iſrael, bewail the burning which the LORD hath [d] kindled.

[c] As though ye lamented for them, preferring your carnall affection to Gods juſt judgement, Chap. 19, 28. Deut. 14, 1.

[d] In deſtroying Nadab and Abihu the chief, and menacing the reſt, except they repent.

7 And ye ſhall not go out from the doore of the tabernacle of the congregation, leſt you die; for the anointing oyl of the LORD *is* upon you: and they did *according* to the word of Moſes.

8 ¶ And the LORD ſpake unto Aaron, ſaying,

9 Do not drink wine nor ſtrong drink, thou, nor thy ſonnes with thee, when ye go into the tabernacle of the congregation, leſt ye die: *It ſhall be* a ſtatute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean:

11 And that ye may teach the children of Iſrael all the ſtatutes which the LORD hath ſpoken unto them by the hand of Moſes.

12 ¶ And Moſes ſpake unto Aaron, and unto Eleazer and unto Ithamar his ſonnes that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beſide the altar: for it *is* moſt holy.

13 And ye ſhall eat it in the holy place, becauſe it *is* thy due and thy ſonnes due of the ſacrifices of the LORD made by fire: for ſo I am commanded.

* Exod. 29, 24.

14 And * the wave-breaſt and heave-ſhoulder ſhall ye eat in a clean place; thou, and thy ſonnes, and thy [e] daughters with thee: for *they be* thy due, and thy ſonnes due, *which* are given out of the ſacrifices of peace-offerings of the children of Iſrael.

[e] For the breaſt and ſhoulders of the peace-offerings might bee brought to their families, ſo that their daughters might eat of them, as alſo of the offerings of firſt fruits, the firſt born, and the eaſter lamb Reade Chap. 22, 12, 13.

15 The heave-ſhoulder, and the wave-breaſt ſhall they bring, with the offerings made by fire of the fat, to wave *it* for a wave-offering before the LORD, and it ſhall be thine, and thy ſonnes with thee, by a ſtatute for ever; as the LORD hath commanded.

16 ¶ And Moſes diligently ſought the goat of the ſinne-offering, and behold, it was burnt: and he was angry with Eleazar & Ithamar, the ſonnes of Aaron, which were [f] left *alive*, ſaying,

[f] And not conſumed as Nadab and Abihu.

17 Wherefore have ye not eaten the ſinne-offering in the holy place, ſeeing it *is* moſt holy, and *God* hath given it you to bear the iniquitie of the congregation, to make atonement for them before the LORD?

18 Behold, the bloud of it was not brought in, within the holy *place*: ye ſhould indeed have eaten it in the holy *place*, * as I commanded.

* Chap. 6, 26.

19 And Aaron ſaid unto Moſes, Behold, this day have [g] they offered their ſinne-offering, and their burnt-offering before the LORD; and ſuch things have befallen me: and *if* I had eaten the ſinne-offering to day, ſhoud it have been accepted in the ſight of the LORD?

[g] That is, Nadab and Abihu.

20 And when Moſes heard *that*, he was [h] content.

[h] Moſes bare with his infirmity, concerning his great ſorrow, but doeth not leave an example to forgive them that maliciouſly tranſgreſſe the commandement of God.

CHAP. XI.

1 What beaſts may, 4 and what may not be eaten. 9 What fiſhes. 13 What fowls. 29. The creeping things, which are unclean.

AND the LORD ſpake unto Moſes, and to Aaron, ſaying unto them,

2 Speak unto the children of Iſrael, ſaying, * Theſe *are* the beaſts which ye ſhall [a] eat among all the beaſts that *are* on the earth.

* Deut. 14, 4. Acts 10, 14.

[a] Or, whereof ye may eat.

3 Whatſoever parteth the [b] hoof, and is clovenfooted, *and* cheweth the cud among the beaſts, that ſhall ye eat.

[b] He noteth four ſorts of beaſts: ſome chew the cud onely, and ſome have only the foot cleft: others, neither chew the cud, nor have the hoof cleft: the fourth both chew the cud and have the hoof divided, which may be eaten.

4 Nevertheleſſe, theſe ſhall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, becauſe he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And * the ſwine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you,

* 2 Mac. 6, 18.

8 Of their [c] fleſh ſhall ye not eat, and their carcaſe ſhall ye not touch; they *are* unclean to you.

[c] God would that hereby for a time they ſhould be diſcerned as his people from the Gentiles.

9 ¶ Theſe ſhall ye eat, of all that *are* in the waters: whatſoever hath finnes and ſcales in the waters, in the ſeas, and in the rivers; them ſhall ye eat.

10 And all that have not finnes nor ſcales in the ſeas, and in the rivers, of all that [d] move in the waters, and of any [e] living thing, which *is* in he waters; they *ſhall be* an abomination unto you.

[d] As little fiſh ingendred of the ſlime.

[e] As they which come of generation.

11 They ſhall be even an abomination unto

you: ye ſhall not eat of their fleſh, but you ſhall have their carcaſes in abomination.

12 Whatſoever hath no finnes nor ſcales in the waters, that *ſhall be* an abomination unto you.

13 ¶ And theſe *are they which* ye ſhall have in abomination among the fowls, they ſhall not be eaten, they *are* an abomination: the eagle, and the oſſifrage, and the oſpray,

14 And the vulture, and the kite, after his kinde:

15 Every raven after his kinde:

16 And the owl, and the night-hauk, and the cuckow, and the hauk after his kinde,

17 And the little owl, and the cormorant, and the great owl,

18 And the ſwan, and the pelican, and the gier-eagle,

19 And the ſtorck, the heron after her kinde, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* foure, *ſhall be* an abomination unto you.

21 Yet theſe may ye eat of every flying creeping thing that goeth upon all foure, which have legs above their feet, to leap withall upon the earth:

22 *Even* theſe of them ye may eat: the locuſt after his kinde, and the [f] bald-locuſt after his kinde, and the beetle after his kinde, and the graſhopper after his kinde.

[f] Theſe were certain kinds of graſhoppers, which are not now properly known.

23 But all *other* flying creeping things, which have foure feet, *ſhall be* an abomination unto you.

24 And for theſe ye ſhall be unclean: whoſoever toucheth the carcaſe of them, ſhall be unclean untill the even.

25 And whoſoever [g] beareth *ought* of the carcaſe of them, ſhall waſh his clothes, and be unclean untill the even.

[g] Out of the camp.

26 *The carcaſes* of every beaſt which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, ſhall be unclean.

27 And whatſoever goeth upon his paws, among all manner of beaſts, that go on *all* foure, thoſe *are* unclean unto you: whoſo toucheth their carcaſe, ſhall be unclean untill the even.

28 And he that beareth the carcaſe of them, ſhall waſh his clothes, and be unclean untill the even: they *are* unclean unto you.

29 ¶ Theſe alſo *ſhall be* unclean unto you among the creeping things that creep upon the earth: the weaſel, and the mouſe, and the [h] tortoiſe after his kinde,

[h] The green frog that ſitteth on the buſhes.

30 And the ferret, and the chameleon, and the lyzard, and the ſnail, and the mole.

31 Theſe *are* unclean to you among all that creep: whoſoever doeth touch them when they be dead, ſhall be unclean untill the even.

32 And upon whatſoever *any* of them, when they are dead, doth fall, it ſhall be unclean; whether *it be* any veſſel of wood, or raiment, or [i] skin, or ſack, whatſoever veſſel *it be*, wherein *any* work is done, it muſt be put into water, and it ſhall be unclean untill the even; ſo it ſhall be cleanſed.

[i] As a bottle or bag.

33 And every earthen veſſel, whereinto *any* of them falleth, whatſoever *is* in it ſhall be unclean; and * ye ſhall break it.

* Chap. 6, 28.

34 Of all meat which may be eaten, *that* on which *ſuch* water cometh, ſhall be unclean: and all drink that may be drunk in every *ſuch* veſſel, ſhall be unclean.

35 And every thing, whereupon *any part* of their carcaſe falleth, ſhall be unclean; *whether it be* oven, or ranges for pots, they ſhall be broken down: *for* they are unclean, and ſhall be unclean unto you.

36 Neverthelesse, a fountain or pit, † *wherein there is* plentie of water, ſhall be clean: but that which [k] toucheth their carcaſe, ſhall be unclean.

† Heb. *a gathering together of waters.*

[k] So much of the water as toucheth it.

37 And if *any part* of their carcaſe fall upon any ſowing ſeed which is to be ſown; it *ſhall be* clean.

38 But if *any* [l] water be put upon the ſeed, and *any part* of their carcaſe fall thereon; it *ſhall be* unclean unto you.

[l] He ſpeaketh of ſeed that is laid to ſteep before it be ſowen.

39 And if any beaſt of which ye may eat, die; he that toucheth the carcaſe thereof, ſhall be unclean untill the even.

40 And he that eateth of the carcaſe of it, ſhall waſh his clothes, and be unclean untill the even: he alſo that beareth the carcaſe of it, ſhall waſh his clothes, and be unclean untill the even.

41 And every creeping thing that creepeth upon the earth, *ſhall be* an abomination: it ſhal not be eaten.

42 Whatſoever goeth upon the belly, and whatſoever goeth upon *all* foure, or whatſoever † hath more feet among all creeping things that creep upon the earth, them ye ſhall not eat, for they *are* an abomination.

† Heb. *doth multiply feet.*

43 Ye ſhall not make your † ſelves abominable with any creeping thing that creepeth, neither ſhall ye make your ſelves unclean with them, that ye ſhould be defiled thereby.

† Heb. *ſouls.*

44 For I *am* the LORD your God: ye ſhall therefore ſanctifie your ſelves, and * ye ſhall be [m] holy, for I *am* holy: neither ſhall ye defile your ſelves with any manner of creeping thing that creepeth upon the earth.

* Chap. 19, 2. and 20, 7. 1 Pet. 1, 15.

[m] He ſheweth why God did chuſe them to be his people.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye ſhall therefore be holy, for I *am* holy.

46 This *is* the law of the beaſts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beaſt that may be eaten and the beaſt that may not be eaten.

CHAP. XII.

1 *The purification of a woman after childe-birth.* 6 *Her offerings for her purifying.*

And the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael,

ſaying, If a woman have conceived ſeed, and born a man childe, then ſhe ſhall be unclean [a] ſeven dayes: according to the dayes of the ſeparation for her infirmitie ſhall ſhe be unclean.

* Chap. 15, 19.

[a] So that her huſband for that time could not reſort to her.

3 And in the * eighth day, the fleſh of his foreskin ſhall be circumciſed.

* Luke 2, 21. John 7, 22.

4 And ſhe ſhall then continue in the bloud of her purifying [b] three and thirtie dayes: ſhe ſhall touch no [c] hallowed thing, nor come into the [d] ſanctuarie, untill the dayes of her purifying be fulfilled.

[b] Beſides the firſt ſeven dayes,

[c] As ſacrifice, or ſuch like.

[d] That is, into the court gate, till after fourtie dayes.

5 But if ſhe bear a maid-childe, then ſhe ſhall be unclean [e] two weeks, as in her ſeparation: and ſhe ſhall continue in the bloud of her purifying threeſcore and ſix dayes.

[e] Twice ſo long as if ſhe bare a man-childe.

6 And when the dayes of her purifying are fulfilled, for a ſonne, or for a daughter; ſhe ſhall bring a lamb † of the firſt yeare for a burnt-offering, and a young pigeon, or a turtle-dove for a ſinne-offering, unto the [f] doore of the tabernacle of the congregation, unto the prieſt:

† Heb. *a ſonne of his year.*

[f] Where the burnt-offerings were wont to be offered.

7 Who ſhall offer it before the LORD, and make an atonement for her, and ſhe ſhall be cleanſed from the iſſue of her bloud. This *is* the law for her that hath born a male or a female.

8 * And if † ſhe be not able to bring a lamb, then ſhe ſhall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a ſinne-offering: and the prieſt ſhall make an atonement for her, and ſhe ſhall be clean.

* Luke 2. 24.

† Heb. *her hand finde not ſufficiencie of.*

CHAP. XIII.

1 *The laws and tokens whereby the prieſt is to be guided in diſcerning the leproſie.*

AND the LORD ſpake unto Moſes and Aaron, ſaying,

2 When a man ſhall have in the skin of his fleſh, a * riſing, a ſcab, or bright ſpot, and it be in the skin of his [a] fleſh *like* the plague of leproſie; then he ſhall be brought unto Aaron the prieſt, or unto one of his ſonnes the prieſts.

‡ Or, *ſwelling.*

[a] That it may be ſuſpected to be the leproſie.

3 And the prieſt ſhall look on the plague in the skin of the fleſh: and *when* the hair in the plague is turned white, and the plague in ſight *be* [b] deeper than the skin of his fleſh; it *is* a plague of leproſie: and the prieſt ſhall look on him, and pronounce him unclean.

[b] That is, ſhrunk in, and be lower than the reſt of the skin.

4 If the bright ſpot *be* white in the skin of his fleſh, and in ſight *be* not deeper then the skin, and the hair thereof be not turned white; then the prieſt ſhall ſhut up *him that hath* the plague, ſeven dayes.

5 And the prieſt ſhall look on him the ſeventh day: and behold, *if* the plague in his ſight be at a ſtay, *and* the plague ſpread not in the skin; then the prieſt ſhall ſhut him up ſeven dayes more.

6 And the prieſt ſhall look on him again the ſeventh day: and behold, if the [c] plague be ſomewhat dark, and the plague ſpread not in the skin; the prieſt ſhall pronounce him clean: it *is but* a ſcab: and he ſhall waſh his clothes, and be clean.

[c] As having the skin drawen together, or blackiſh.

7 But if the ſcab ſpread much abroad in the skin, after that he hath been ſeen of the prieſt for his cleanſing; he ſhall be ſeen of the prieſt again.

8 And *if* the prieſt ſee, that behold, the ſcab ſpreadeth in the skin; then the prieſt ſhall [d] pronounce him unclean: it *is* a leproſie.

[d] As touching his bodily diſeaſe: for his diſeaſe was not imputed to him for ſinne, before God, though it were the puniſhment of ſin.

9 ¶ When the plague of leproſie is in a man, then he ſhall be brought unto the prieſt:

10 And the prieſt ſhall ſee *him:* and behold, *if* the riſing *be* white in the skin, and it have turned the hair white, and *there be* † quick raw fleſh in the riſing;

† Heb. *the quikening of living fleſh.*

11 It *is* an old leproſie in the skin of his fleſh, and the prieſt ſhall pronounce him unclean, and ſhall not ſhut him up: for he *is* unclean.

12 And if a leproſie break out abroad in the skin, and the leproſie cover all the skin of *him that hath* the plague, from his head even to his foot, whereſoever the prieſt looketh;

13 Then the prieſt ſhall conſider: and behold, if the leproſie have covered all his fleſh, he ſhall pronounce *him* [e] clean *that hath* the plague: it is all turned white: he *is* clean.

[e] For it is not that contagious leproſie that infecteth, but a kinde of ſcurfe, which hath not the fleſh raw as the leproſie.

14 But when raw fleſh appeareth in him, he ſhall be unclean.

15 And the prieſt ſhall ſee the raw fleſh, and [f] pronounce him to be unclean: *for* the raw fleſh *is* unclean: it *is* a leproſie.

[f] For it is not that the fleſh is not ſound, but is in danger to be leprous.

16 Or if the raw fleſh turn again, and be changed unto white; he ſhall come unto the prieſt:

17 And the prieſt ſhall ſee him: and behold, *if* the plague be turned into white; then the prieſt ſhall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The fleſh alſo, in which, *even* in the skinne thereof, was a bile, and is healed,

19 And in the place of the bile there be a white riſing, or a bright ſpot white, and ſomewhat reddiſh, and it be ſhewed to the prieſt;

20 And if when the prieſt ſeeth it, behold, it *be* in ſight lower than the skinne, and the hair thereof be turned white; the prieſt ſhall [g] pronounce him unclean: it *is* a plague of leproſie broken out of the bile.

[g] None were exempted, but if the prieſt pronounced him unclean, he was put out from among the people, as appeareth by Marie the propheteſſe, Num. 12, 14. and by king Uzziah, 2 Chron. 26, 20.

21 But if the prieſt look on it, and behold, *there be* no white hairs therein, and if *it be* not lower than the skinne, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven dayes.

22 And if it ſpread much abroad in the skinne, then the prieſt ſhall pronounce him unclean; it *is* a plague.

23 But if the bright ſpot ſtay in his place, *and* ſpread not, it *is* a burning bile; and the prieſt ſhall pronounce him clean.

24 ¶ Or if there be *any* fleſh, in the skinne whereof *there is* † a hot burning, and the quick *fleſh* that burneth have a [h] white bright ſpot, ſomewhat reddiſh, or white;

† Heb. *a burning of fire.*

[h] If he have a white ſpot in the place where the burning was, and was after healed.

25 Then the prieſt ſhall look upon it: and behold, *if* the hair in the bright ſpot be turned white, and it *be* in ſight deeper than the skinne; it *is* a leproſie broken out of the burning:

wherefore the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie.

26 But if the prieſt look on it, and behold, *there be* no white hair on the bright ſpot, and it *be* no lower than the *other* skinne, but *be* ſomewhat dark; then the prieſt ſhall ſhut him up ſeven dayes.

27 And the prieſt ſhall look upon him the ſeventh day: *and* if it be ſpread much abroad in the skinne, then the prieſt ſhall pronounce him unclean: it *is* the plague of leproſie.

28 And if the bright ſpot ſtay in his place, *and* ſpread not in the skinne, but it *be* ſomewhat dark; it *is* a riſing of the burning, and the prieſt ſhall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague upon the head or the beard;

30 Then the prieſt ſhall ſee the plague: and behold, if it *be* in ſight deeper than the skinne, and *there be* in it a [i] yellow thin hair; then the prieſt ſhall pronounce him unclean: it *is* a dry ſcall, *even* a leproſie upon the head or beard.

[i] Which was not wont to be there, or elſe ſmaller then in any other part of the body.

31 And if the prieſt look on the plague of the ſcall, and behold, it *be* not in ſight deeper than the skinne, and *that there is* no black hair in it; then the prieſt ſhall ſhut up *him that hath* the plague of the ſcall, ſeven dayes.

32 And in the ſeventh day the prieſt ſhall look on the plague: and behold, if the ſcall ſpread not, and there be in it no yellow hair, & the ſcall *be* not in ſight deeper then the skinne;

33 He ſhall be ſhaven, but the ſcall ſhall he not ſhave: and the prieſt ſhall ſhut up *him that hath* the ſcall, ſeven dayes more.

34 And in the ſeventh day the prieſt ſhall look on the ſcall: and behold, *if* the ſcall be not ſpread in the skinne, nor *be* in ſight deeper than the skinne; then the prieſt ſhall pronounce him clean: and he ſhall waſh his clothes, and be clean.

35 But if the ſcall ſpread much in the skinne after his cleanſing;

36 Then the prieſt ſhall look on him: and behold, if the ſcall be ſpread in the skinne, the prieſt ſhall not [k] ſeek for yellow hair: he *is* unclean.

[k] He ſhall not care whither the yellow hair be there, or no.

37 But if the ſcall be in his ſight at a ſtay, and *that* there is black hair grown up therein; the ſcall is healed, he *is* clean: and the prieſt ſhall pronounce him clean.

38 ¶ If a man alſo or a woman have in the skinne of their fleſh bright ſpots, *even* white bright ſpots;

39 Then the prieſt ſhall look: and behold, *if* the bright ſpots in the skinne of their fleſh *be* darkiſh white; it *is* a freckled ſpot *that* groweth in the skinne: he *is* clean.

40 And the man whoſe † hair is fallen off his head, he *is* bald: *yet is* he clean.

† Heb. *head is pilled.*

41 And he that hath his hair [l] fallen off, from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

[l] By ſickneſſe, or any other inconvenience.

42 And if there be in the bald head, or bald forehead, a white reddiſh ſore; it *is* a leproſie, ſprung up in his bald head, or his bald forehead.

43 Then the prieſt ſhall look upon it: and behold, *if* the riſing of the ſore be white reddiſh in his bald head, or in his bald forehead, as the leproſie appeareth in the skinne of the fleſh;

44 He *is* a leprous man, he *is* unclean: the prieſt ſhall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his clothes ſhall be [m] rent, and his head bare, and he ſhall put a covering upon his upper [n] lip, and ſhall cry, Unclean, unclean.

[m] In ſigne of ſorrow and lamentation.

[n] Either in token of mourning, or for fear of infecting others.

46 All the dayes wherein the plague *ſhall be* in him, he ſhall be defiled; he *is* unclean: he ſhall dwell alone, * without the camp *ſhall* his habitation *be*.

* Num. 5, 2. 2 Kings 15, 5.

47 ¶ The garment alſo that the plague of leproſie *is* in, *whether it be* a woollen garment, or a linnen garment,

48 Whether *it be* in the warp, or woof, of linnen or of woollen, whether in a skinne, or in any † thing made of skinne:

† Heb. *work of.*

49 And if the plague be greeniſh or reddiſh in the garment, or in the skinne, either in the warp, or in the woof, or in any † thing of [o] skinne; it *is* a plague of leproſie, and ſhall be ſhewed unto the prieſt.

† Heb. *veſſel*, or *inſtrument.*

[o] whether it be garment, veſſel, or inſtrument.

50 And the prieſt ſhall look upon the plague, and ſhut up *it that hath* the plague, ſeven dayes.

51 And he ſhall look on the plague on the ſeventh day: if the plague be ſpread in the garment, either in the warp, or in the woof, or in a skinne, *or* in any work that is made of skinne; the plague *is* a fretting leproſie; it *is* unclean.

52 He ſhall therefore burn that garment, whether warp or woof, in woollen or in linnen, or any thing of skinne, wherein the plague is: for it *is* a fretting leproſie; it ſhall be burnt in the fire.

53 And if the prieſt ſhall look, and behold, the plague be not ſpread in the [p] garment, either in the warp, or in the woof, or in any thing of skinne;

[p] But abide ſtill in one place, as verſe 37.

54 Then the prieſt ſhall command that they waſh *the thing* wherein the plague *is*, and he ſhall ſhut it up ſeven dayes more.

55 And the prieſt ſhall look on the plague after that it is waſhed: and behold, *if* the plague have not changed his [q] colour, and the plague be not ſpread; it *is* unclean, thou ſhalt burn it in the fire: it *is* fret inward, † [r] *whether* it *be* bare within or without.

[q] But remain as it did before.

† Heb. whether *it be bald in the head thereof, or in the forehead thereof.*

[r] Or, whether it be in any bare place before, or behinde.

56 And if the prieſt look, and behold, the plague *be* ſomewhat dark after the waſhing of it; then he ſhall rend it out of the garment, or out of the skinne, or out of the warp, or out of the woof.

57 And if it appear ſtill in the garment, either in the warp, or in the woof, or in any thing of skinne; it *is* a ſpreading *plague*: thou ſhalt burn that wherein the plague *is*, with fire.

58 And the garment, either warp, or woof, or whatſoever thing of skin *it be*, which thou ſhalt waſh, if the plague be departed from them, then it ſhall be [f] waſhed the ſecond time, and *ſhall be* clean.

59 This *is* the law of the plague of leproſie in a garment of woollen or linnen either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAP. XIIII.

1 The rites and ſacrifices in cleanſing of the leper. 33 The ſignes of leproſie in an houſe. 48 The cleanſing of that houſe.

AND the LORD ſpake unto Moſes, ſaying,

2 This ſhall be [a] the law of the leper, in the day of his cleanſing: he * ſhall be brought unto the prieſt.

3 And the prieſt ſhall go forth out of the camp: and the prieſt ſhall look, and behold, *if* the plague of leproſie be healed in the leper;

4 Then ſhall the prieſt command to take for him that is to be cleanſed, two ‡ birds alive, *and* [b] clean, and cedar-wood, and ſcarlet, and hyſſope.

5 And the prieſt ſhall command that one of the birds be killed in an earthen veſſel, [c] over running water.

6 As for the living bird, he ſhall take it, and the cedar-wood, and the ſcarlet, and the hyſſope, and ſhall dip them and the living bird, in the bloud of the bird that was killed over the running water.

7 And he ſhall ſprinkle upon him that is to be cleanſed from the leproſie, ſeven times, and ſhall pronounce him clean, and ſhall let the living bird [d] looſe † into the open field.

8 And he that is to be cleanſed ſhall waſh his clothes, and ſhave off all his hair, and waſh himſelf in water, that he may be clean: and after that he ſhall come into the camp, and ſhall tarry abroad out of his tent ſeven dayes.

9 But it ſhall be on the ſeventh day, that he ſhall ſhave all his hair off his head and his beard and his eye-brows, even all his hair he ſhall ſhave off: and he ſhall waſh his clothes, alſo he ſhall waſh his fleſh in water, and he ſhall be clean.

10 And on the eighth day he ſhall take two hee-lambes without [e] blemiſh, and one ew-lambe † of the firſt yeare, without blemiſh, and three tenth-deals of fine flour for a meat-offering, mingled with oyl, and one [f] log of oyl.

11 And the prieſt that maketh *him* clean, ſhall preſent the man that is to be made clean, and thoſe things before the LORD, *at* the doore of the tabernacle of the congregation:

12 And the prieſt ſhall take one hee-lamb, and offer him for a treſpaſſe-offering, and the log of oyl, and * wave them for a wave-offering before the LORD.

13 And he ſhall ſlay the lamb in the place where he ſhall kill the ſinne-offering, and the burnt-offering, in the holy place: for * as the ſinne-offering *is* the prieſts, ſo *is* the treſpaſſe-offering: it *is* moſt holy.

14 And the prieſt ſhall take *ſome* of the bloud of the treſpaſſe-offering, and the prieſt ſhall put *it* upon the tip of the right eare of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the prieſt ſhall take *ſome* of the log of oyl, and pour *it* into the palm of his own left hand:

16 And the prieſt ſhall dip his right finger in the oyl that *is* in his left hand, and ſhall ſprinkle of the oyl with his finger, ſeven times before the LORD.

17 And of the reſt of the oyl that *is* in his hand, ſhall the prieſt put upon the tip of the right eare of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the bloud of the treſpaſſe-offering.

18 And the remnant of the oyl that *is* in the prieſts hand, he ſhall pour upon the head of him that is to be cleanſed: and the prieſt ſhall make an atonement for him before the LORD.

19 And the prieſt ſhall offer the ſinne-offering, and make an atonement for him that is to be cleanſed from his uncleanneſſe, and afterward he ſhall kill the burnt-offering.

20 And the prieſt ſhall offer the burnt-offering, and the meat-offering upon the altar: and the prieſt ſhall make an atonement for him, and he ſhall be clean.

21 And if he be poor, and † cannot get ſo much, then he ſhall take one lamb for a treſpaſſe-offering † to be waved, to make an atonement for him, and one [g] tenth deal of fine floure mingled with oyl, for a meat-offering, and a log of oyl:

22 And two turtle-doves, or two young pigeons, ſuch as he is able to get; and the one ſhall be a ſinne-offering, and the other a burnt-offering,

23 And he ſhall bring them on the eighth day, for his cleanſing, unto the prieſt, unto the doore of the tabernacle of the congregation, before the LORD.

24 And the prieſt ſhall take the lamb of the treſpaſſe-offering, and the log of oyl, and the prieſt ſhall [h] wave them for a wave-offering before the LORD,

25 And he ſhall kill the lamb of the treſpaſſe-offering, and the prieſt ſhall take *ſome* of the bloud of the treſpaſſe-offering, and put *it* upon the tip of the right eare of him that is to be cleanſed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the prieſt ſhall pour of the oyl into the palm of his own left hand.

27 And the prieſt ſhall ſprinkle with his right finger, *ſome* of the oyl that *is* in his left hand, ſeven times before the LORD.

28 And the prieſt ſhall put of the oyl that *is* in his hand, upon the tip of the right eare of him that is to be cleanſed, & upon the thumb of his right hand, and upon the great toe of his

[f] To the intent he might be ſure that the leproſie was departed, and that all occaſion of infection might be taken away.

[a] Or, the ceremonie which ſhall be uſed in his purgation.

* Matth. 8, 2. Mark 1, 40. Luc 5, 12.

‡ Or, *ſparrows*.

[b] Of birds which were permitted to be eaten.

[c] Running water, or of the fountains.

[d] Signifying that he that was made clean, was ſet at liberty, and reſtored to the companie of others.

† Heb. *upon the face of the field.*

[e] Which hath no imperfection in any member.

† Heb. *the daughter of her year.*

[f] This meaſure in Hebrew, is called Log, and containeth ſix eggs in meaſure.

* Exod. 29, 24.

* Cap. 7. 7.

† Heb. *his hand reach not.*

† Heb. *for a waving.*

[g] Wich is an omer, read Exod. 16, 16.

[h] Or, ſhall offer them as the offering that is ſhaken to and fro.

right foot; upon the place of the bloud of the treſpaſſe-offering.

29 And the reſt of the oyl that *is* in the prieſts hand, he ſhall put upon the head of him that is to be cleanſed, to make an atonement for him before the LORD.

30 And he ſhall offer the one of the turtle-doves, or of the young [i] pigeons, ſuch as he can get:

i Whether of them he can get.

31 *Even* ſuch as he is able to get, the one for a ſinne-offering, and the other for a burnt-offering, with the meat-offering. And the prieſt ſhall make an atonement for him that is to be cleanſed, before the LORD.

32 This *is* the [k] law *of him* in whom *is* the plague of leproſie, whoſe hand is not able to get *that which pertaineth* to his cleanſing.

k This order is appointed for the poore man.

33 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

34 When ye be come into the land of Canaan, which I give to you for a poſſeſſion, and [l] I put the plague of leproſy in a houſe of the land of your poſſeſſion;

l This declareth that no plague nor puniſhment cometh to man without Gods providence and his ſending.

35 And he that oweth the houſe ſhall come and tell the prieſt, ſaying, It ſeemeth to me *there is* as it were a plague in the houſe:

36 Then the prieſt ſhall command that they ‡ emptie the houſe, before the prieſt go *into it* to ſee the plague; that all that *is* in the houſe be not made unclean: and afterward the prieſt ſhall go in to ſee the houſe.

‡ Or, *prepare.*

37 And he ſhall look on the plague, and behold, *if* the plague *be* in the walls of the houſe, with hollow ſtrakes, greeniſh or reddiſh, which in ſight *are* lower than the wall;

38 Then the prieſt ſhall go out of the houſe, to the door of the houſe, and ſhut up the houſe ſeven dayes.

39 And the prieſt ſhall come again the ſeventh day, and ſhall look: and behold, *if* the plague be ſpread in the walls of the houſe;

40 Then the prieſt ſhall command that they take away the ſtones, in which the plague *is*, and they ſhall caſt them into an unclean place without the city.

41 And he ſhall cauſe the houſe to be ſcraped within round about, and they ſhall poure out the duſt that they ſcrape off, without the city into an [m] unclean place.

m Where carions were caſt, and other filth, that the people might not be therewith infected.

42 And they ſhall take other ſtones, and put *them* in the place of thoſe ſtones; and he ſhall take other morter, and ſhall plaiſter the houſe.

43 And if the plague come again, and break out in the houſe, after that he hath taken away the ſtones, and after he hath ſcraped the houſe, and after it is plaiſtered;

44 Then the prieſt ſhall come and look, and behold, *if* the plague be ſpread in the houſe, it *is* a fretting leproſy in the houſe: it *is* unclean.

45 And he ſhall [n] break down the houſe, the ſtones of it, and the timber thereof, and all the morter of the houſe: and he ſhall carry *them* forth out of the city into an unclean place.

n That is, he ſhall command it to be pulled down, as verſ. 40.

46 Moreover, he that goeth into the houſe all the while that it is ſhut up, ſhall be unclean untill the even.

47 And he that lieth in the houſe, ſhall waſh his clothes: and he that eateth in the houſe, ſhall waſh his clothes.

48 And if the prieſt † ſhall come in, and look *upon it*, and behold, the plague hath not ſpread in the houſe, after the houſe was plaiſtered: then the prieſt ſhall pronounce the houſe clean, becauſe the plague is healed.

‡ Heb. *in coming in shall come in &c.*

49 And he ſhall take to cleanſe the houſe two birds, and cedar-wood, & [o] ſcarlet, & hyſſope.

o It ſeemeth that this was a lace or ſtring to binde the hyſſope to the wood, and ſo was made a ſprinkle: the Apoſtle to the Hebrews calleth it ſcarlet wool, Hebr. 9. 19.

50 And he ſhall kill the one of the birds in an earthen veſſel, over running water.

51 And he ſhall take the cedar-wood, and the hyſſope, and the ſcarlet, and the living bird, and dip them in the bloud of the ſlain bird, and in the running water, and ſprinkle the houſe ſeven times.

52 And he ſhall cleanſe the houſe with the bloud of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyſſope, and with the ſcarlet.

53 But he ſhall let go the living bird out of the city into the open fields, and make an atonement for the houſe: and it ſhall be clean.

54 This *is* the law for all manner plague of leproſie, and * ſcall,

* Chap. 13. 30.

55 And for the leproſie of a garment, and of an houſe,

56 And for a riſing, and for a ſcab, and for a bright ſpot;

57 To teach † when *it is* unclean, and when *it is* clean: this *is* the law of leproſie.

† Heb. *in the day of the unclean, and in the day of the clean.*

CHAP. XV.

1 *The uncleanneſſe of men in their iſſues.* 13 *The cleanſing of them.* 19 *The uncleanneſſe of women in their iſſues.* 28 *Their cleanſing.*

AND the LORD ſpake unto Moſes, and to Aaron, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When any man hath a ‡ running iſſue out of his [a] fleſh, becauſe of his iſſue he *is* unclean.

‡ or, *running of the reins.*

a Whoſe ſeed either in ſleeping, or elſe of weakneſſe of nature, iſſueth at his ſecret part.

3 And this ſhall be his uncleanneſſe in his iſſue: whether his fleſh runne with his iſſue, or his fleſh be ſtopped from his iſſue, it *is* his [b] uncleanneſſe.

b Or the thing wherefore he ſhall be unclean.

4 Every bed whereon he lieth that hath the iſſue, is unclean: and every † thing whereon he ſitteth, ſhall be unclean.

† Heb. *veſſel.*

5 And whoſoever toucheth his bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

6 And he that ſitteth on *any* thing whereon he ſat that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

7 And he that toucheth the fleſh of him that hath the iſſue, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

8 And if he that hath the iſſue ſpit upon him that is clean; then he ſhall [c] waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

c On whom the unclean man did ſpit.

9 And what [d] ſadle ſoever he rideth upon, that hath the iſſue, ſhall be unclean.

10 And whoſoever toucheth any thing that was under him, ſhall be unclean untill the even: and he that beareth *any of* thoſe things, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

11 And whomſoever he toucheth that hath the iſſue (and hath not rinſed his hands in water) he ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

12 And the * veſſel of earth, that he toucheth which hath the iſſue, ſhall be broken: and every veſſel of wood ſhall be rinſed in water.

13 And when he that hath an iſſue, is [e] cleanſed of his iſſue; then he ſhall number to himſelf ſeven dayes for his cleanſing, and waſh his clothes, and bathe his fleſh in running water, and ſhall be clean.

14 And on the eighth day he ſhall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the doore of the tabernacle of the congregation, and give them unto the prieſt.

15 And the prieſt ſhall offer them, the one for a ſinne-offering, and the other for a burnt-offering; and the prieſt ſhall make an atonement for him before the LORD, for his iſſue.

16 And if any mans ſeed of copulation go out from him, then he ſhall waſh all his [f] fleſh in water, and be unclean untill the even.

17 And every garment, and every ſkinne whereon is the ſeed of copulation, ſhall be waſhed with water, and be unclean untill the even.

18 The woman alſo with whom man ſhall lie with ſeed of copulation, they ſhall *both* bathe *themſelves* in water, and be unclean untill the even.

19 ¶ And if a womam have an iſſue, *and* her iſſue in her fleſh be bloud, ſhe ſhall be †, put apart ſeven dayes: and whoſoever toucheth her, ſhall be unclean untill the even.

20 And every thing that ſhe lieth upon in her [g] ſeparation, ſhall be unclean: every thing alſo that ſhe ſitteth upon, ſhall be unclean.

21 And whoſoever toucheth her bed, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

22 And whoſoever toucheth any thing that ſhe ſat upon, ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

23 And if it *be* on *her* bed, or on any thing whereon ſhe ſitteth, when he toucheth it; he ſhall be unclean untill the even.

24 And if any man lie with her at all, and her [h] flowers be upon him, he ſhall be unclean ſeven dayes: and all the bed whereon he lieth, ſhall be unclean.

25 And if a woman have an iſſue of her bloud many dayes out of the time of her ſeparation, or if it runne beyond the time of her ſeparation; all the dayes of the iſſue of her uncleanneſſe ſhall be as the dayes of her ſeparation: ſhe ſhall be unclean.

26 Every bed whereon ſhe lieth all the dayes of her iſſue, ſhall be unto her as the [i] bed of her ſeparation: and whatſoever ſhe ſitteth upon, ſhall be unclean, as the uncleanneſſe of her ſeparation.

27 And whoſoever toucheth thoſe things ſhall be unclean, and ſhall waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even.

28 But if ſhe be cleanſed of her iſſue, then ſhe ſhall [k] number to her ſelf ſeven dayes, and after that ſhe ſhall be clean.

29 And on the eighth day ſhe ſhall take unto her two turtles, or two young pigeons, and bring them unto the prieſt, to the doore of the tabernacle of the congregation.

30 And the prieſt ſhall offer the one for a ſinne-offering, and the other for a burnt-offering: and the prieſt ſhall make an atonement for her before the LORD, for the iſſue of her uncleanneſſe.

31 Thus ſhall ye [l] ſeparate the children of Iſrael from their uncleanneſſe; that they die not in their uncleanneſſe, when they defile my tabernacle that *is* among them.

32 This *is* the law of him that hath an iſſue, and of *him* whoſe ſeed goeth from him, and is defiled therewith.

33 And of her that is ſick of her flowers, and of him that hath an iſſue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

1 How the high prieſt muſt enter into the holy place. 11 The ſinne-offering for himſelf. 15 The ſinne-offering for the people. 20 The ſcape-goat. 29 The yearly feaſt of the expiations.

AND the LORD ſpake unto Moſes, after * the death of the two ſonnes of Aaron, when they offered before the LORD, and died:

2 And the LORD ſaid unto Moſes, Speak unto Aaron thy brother, that he * come not at [a] all times into the holy *place* within the vail, before the mercie-ſeat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercie-ſeat.

3 Thus ſhall Aaron come into the holy *place*: with a young bullock for a ſinne-offering, and a ramme for a burnt-offering.

4 He ſhall put on the holy linnen coat, and he ſhall have the linnen breeches upon his fleſh, and ſhall be girded with the linnen girdle, and with the linnen mitre ſhall he be attired: theſe *are* holy garments; therefore ſhall he waſh his fleſh in water, and *ſo* put them on.

5 And he ſhall take of the congregation of the children of Iſrael, two kids of the goats for a ſinne-offering, and one ramme for a burnt-offering.

6 And Aaron ſhall offer his bullock of the ſinne-offering, which *is* for himſelf, and * make an atonement for himſelf, and for his houſe.

7 And he ſhall take the two goats, and preſent

[d] The word ſignifieth, every thing whereon a man rideth.

* Chap. 6. 28.

[e] That is, be reſtored to his old ſtate, and be healed thereof.

[f] Meaning, all his body.

† Heb. *in her ſeparation.*

[g] That is, when ſhe hath her flowers, whereby ſhe is ſeparate from her husband, from the tabernacle, and from touching of any holy thing.

[h] If any of her uncleanneſſe did only touch him in the bed: for elſe the man that companied with ſuch a woman ſhould die, Chap. 20, 18.

[i] Shall be unclean, as the bed whereon ſhe lay when ſhe had her naturall diſeaſe.

[k] After the time that ſhe is recovered.

[l] Seeing that God requireth of his, puritie and cleanneſſe: we cannot be his, except our filth and ſinnes be purged with the bloud of Jeſus Chriſt, and ſo we learn to deteſt all ſinne.

* Chap. 10, 2.

* Exod. 30, 10. Heb. 9, 7.

[a] The high prieſt entred into the holieſt of all but once a year, even in the moneth of September.

* Heb. 9. 7.

preſent them before the LORD, at the doore of the tabernacle of the congregation.

8 And Aaron ſhall caſt lots upon the two goats; one lot for the LORD, and the other lot for the [b] ſcape-goat.

9 And Aaron ſhall bring the goat upon which the LORDS lot † fell, and offer him for a ſinne-offering.

10 But the goat on which the lot fell to be the ſcape-goat, ſhall be preſented alive before the LORD, to make an atonement with him, *and* to let him go for a ſcape-goat into the wilderneſſe.

11 And Aaron ſhall bring the bullock of the ſinne-offering, which *is* for himſelf, and ſhall make an atonement for himſelf, and for his houſe, and ſhall kill the bullock of the ſinne-offering which *is* for himſelf.

12 And he ſhall take a cenſer-full of burning coals of fire from off the altar before the LORD, and his hands-full of ſweet incenſe beaten ſmall, and bring *it* within the [c] vail.

13 And he ſhall put the incenſe upon the fire before the LORD, that the cloud of the incenſe may cover the mercy-ſeat that *is* upon the teſtimony, that he die not.

14 And * he ſhall take of the bloud of the bullock, and * ſprinkle *it* with his finger upon the mercy-ſeat [d] eaſt-ward: and before the mercy-ſeat ſhall he ſprinkle of the bloud with his finger ſeven times.

15 ¶ Then ſhall he kill the goat of the ſinne-offering that *is* for the people, and bring his bloud within the vail, and do with that bloud as he did with the bloud of the bullock, and ſprinkle it upon the mercy-ſeat, and before the mercy-ſeat.

16 And he ſhall make an atonement for the holy *place*, becauſe of the uncleanneſſe of the children of Iſrael, and becauſe of their tranſgreſſions in all their ſinnes: and ſo ſhall he do for the tabernacle of the congregation that † remaineth among [e] them, in the midſt of their uncleanneſſe.

17 * And there ſhall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, untill he come out, and have made an atonement for himſelf, and for his houſhold, and for all the congregation of Iſrael.

18 And he ſhall go out unto the [f] altar that *is* before the LORD, and make an atonement for it; and ſhall take of the bloud of the bullock, and of the bloud of the goat, and put *it* upon the horns of the altar round about.

19 And he ſhall ſprinkle of the bloud upon it with his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſſe of the children of Iſrael.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he ſhall bring the live goat:

21 And Aaron ſhall lay both his hands upon the head of the live goat, and confeſſe over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſinnes, putting them upon the [g] head of the goat, and ſhall ſend him away by the hand of † a fit man into the wilderneſſe.

22 And the goat ſhall bear upon him all their iniquities, unto a land † not inhabited; and he ſhall let go the goat in the wilderneſſe.

23 And Aaron ſhall come into the tabernacle of the congregation, & ſhall put off the linnen garments, which he put on when he went into the holy *place*; and ſhall leave them there.

24 And he ſhall waſh his fleſh with water in the [h] holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himſelf, and for the people.

25 And the fat of the ſinne-offering ſhall he burn upon the altar.

26 And he that let go the goat for the ſcape-goat, ſhall waſh his clothes, and bathe his fleſh in water, and afterward come into the camp.

27 * And the bullock for the ſinne-offering, and the goat for the ſinne-offering, whoſe bloud was brought in to make atonement in the holy *place*, ſhall *one* carrie forth without the camp, and they ſhall burn in the fire their skinnes and their fleſh, and their dung.

28 And he that burneth them, ſhall waſh his clothes, and bathe his fleſh in water, and afterward he ſhall come into the camp.

29 ¶ And *this* ſhall be a ſtatute for ever unto you: *that* in the [i] ſeventh moneth, on the tenth *day* of the moneth, ye ſhall [k] afflict your ſouls, and do no work at all, *whether it be* one of your own countrey, or a ſtranger that ſojourneth among you.

30 For on that day ſhall *the prieſt* make an atonement for you, to cleanſe you, *that* ye may be clean from all your ſinnes before the LORD.

31 It *ſhall be* a [l] ſabbath of reſt unto you, and ye ſhall afflict your ſouls by a ſtatute for ever.

32 And the [m] prieſt whom he ſhall anoint, and whom he ſhall † conſecrate to miniſter in the prieſts office in his fathers ſtead, ſhall make the atonement, and ſhall put on the linnen clothes, even the holy garments.

33 And he ſhall make an atonement for the holy ſanctuarie, and he ſhall make an atonement for the tabernacle of the congregation, and for the altar: and he ſhall make an atonement for the prieſts, and for all the people of the congregation.

34 And this ſhall be an everlaſting ſtatute unto you, to make an atonement for the children of Iſrael, for all their ſinnes, * once a yeare. And he did as the LORD commanded Moſes.

CHAP. XVII.

1 The bloud of all ſlain beaſts muſt be offered to the Lord, at the doore of the tabernacle. 7 They muſt not offer to devils. 10 All eating of bloud is forbidden, 15 and all that dieth alone, or is torn.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and unto his ſonnes

[b] In Hebrew it is called Azazel, which ſome ſay, is a mountain near Sinai, whither this goat was ſent: but rather it is called the Scape-goat, becauſe he was not offered, but ſent into the deſerts, as verſe 21.

† Heb. *went up.*

[c] The Holieſt of all.

* Heb. 9,13. and 10,4.

* Chap. 4,6.

[d] That is, on the ſide which was toward the people: for the head of the ſanctuarie ſtood weſtward.

† Heb. *dwelleth.*

[e] Placed among them which are unclean.

* Luke 1,10.

[f] Whereupon the ſweet incenſe and perfume was offered.

[g] Herein this goat is a true figure of Jeſus Chriſt, who beareth the ſinnes of the people, Iſa. 53,4.

† Heb. *a man of opportunitie.*

† Heb. *of ſeparation.*

[h] In the court where was the Laver, Exod. 30, 18.

* Chap. 6, 30. Heb. 13,11.

[i] Which was Tiſri, and anſwereth to part of September, and part of October.

[k] Meaning, by abſtinence and faſting, Num. 29, 7.

[l] Or, a reſt which ye ſhall keep moſt diligently.

[m] Whom the prieſt ſhall anoint by Gods commandment to ſucceed in his fathers room.

† Heb. *fill his hand.*

* Exod. 30, 10. Heb. 9.7.

ſonnes, and unto all the children of Iſrael, and ſay unto them, This *is* the thing which the LORD hath [a] commanded, ſaying,

3 What man ſoever *there be* of the houſe of Iſrael, that [b] killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp.

4 And bringeth it not unto the doore of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; [c] bloud ſhall be imputed unto that man, he hath ſhed bloud; and that man ſhall be cut off from among his people:

5 To the end that the children of Iſrael may bring their ſacrifices, which they offer in the [d] open field, even that they may bring them unto the LORD, unto the doore of the tabernacle of the congregation unto the prieſt, and offer them for peace-offerings unto the LORD.

6 And the prieſt ſhall ſprinkle the bloud upon the altar of the LORD, at the doore of the tabernacle of the congregation, and burn the fat for a * ſweet ſavour unto the LORD.

7 And they ſhall no more offer their ſacrifices unto [e] devils, after whom they have gone a [f] whoring: This ſhall be a ſtatute for ever unto them throughout their generations.

8 ¶ And thou ſhalt ſay unto them, Whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers which ſojourn among you, that offereth a burnt-offering or ſacriſice,

9 And bringeth it not unto the doore of the tabernacle of the congregation, to offer it unto the LORD, even that man ſhall be cut off from among his people.

10 ¶ And whatſoever man *there be* of the houſe of Iſrael, or of the ſtrangers that ſojourn among you, that eateth any manner of bloud; I will even ſet my [g] face againſt that ſoul that eateth bloud, and will cut him off from among his people.

11 For the life of the fleſh *is* in the bloud, and I have given it to you upon the altar, to make an atonement for your ſouls; for it *is* the bloud *that* maketh an atonement for the ſoul.

12 Therefore I ſaid unto the children of Iſrael, No ſoul of you ſhall eat bloud, neither ſhall any ſtranger that ſojourneth among you, eat bloud.

13 And whatſoever man *there be* of the children of Iſrael, or of the ſtrangers that ſojourn among you, † which hunteth and catcheth any beaſt or fowl that may be [h] eaten; he ſhall even poure out the bloud thereof, and cover it with duſt.

14 * For *it is* the life of all fleſh, the bloud of it *is* for the life thereof: therefore I ſaid unto the children of Iſrael, Ye ſhall eat the bloud of no manner of fleſh: for the life of all fleſh *is* the bloud thereof: whoſoever eateth it, ſhall be cut off.

15 And every ſoul that eateth † that which died *of it ſelf*, or that which was torn *with beaſts* (*whether it be* one of your own countrey, or a ſtranger) he ſhall both waſh his clothes, and bathe *himſelf* in water, and be unclean untill the even: then ſhall hee be clean.

16 But if he waſh *them* not, nor bathe his fleſh, then he ſhall bear his iniquitie.

[a] Leſt they ſhould practiſe that idolatrie, which they had learned among the Egyptians.

[b] To make a ſacrifice or offering thereof.

[c] I do as much abhor it, as though he had killed a man, as Iſa. 66, 3.

[d] Whereſoever they were moved with fooliſh devotion to offer it.

* Exod. 29, 18. Chap. 4, 31.

[e] Meaning, whatſoever is not the true God, 1 Cor. 10, 20. Pſal. 95, 5.

[f] For idolatrie is ſpirituall whoredome, becauſe faith toward God is broken.

[g] I will declare my wrath by taking vengeance on him, as chap. 20, 3.

† Heb. *that hunteth any hunting.*

[h] Which the law permitteth to be eaten, becauſe it is clean.

* Gen. 9, 4.

† Heb. *a carcaſe.*

CHAP. XVIII.

1 Unlawfull marriages. 19 Unlawfull luſts.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, I *am* the LORD your God.

3 After the [a] doings of the land of Egypt wherein ye dwelt, ſhall ye not do: and after the doings of the land of Canaan whither I bring you, ſhall ye not do: neither ſhall ye walk in their ordinances.

4 Ye ſhall do my judgements, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye ſhall therefore keep my ſtatutes and my judgements: * which if a man do, he ſhall live in them: I *am* the [b] LORD.

6 ¶ None of you ſhall approach to any that is † neare of kinne to him, to [c] uncover *their* nakedneſſe: I *am* the [b] LORD.

7 The nakedneſſe of thy father, or the nakedneſſe of thy mother, ſhalt thou not uncover; ſhe *is* thy mother, thou ſhalt not uncover her nakedneſſe.

8 * The nakedneſſe of thy [d] fathers wife ſhalt thou not uncover: it *is* thy fathers nakedneſſe.

9 The nakedneſſe of thy ſiſter, the daughter of thy [e] father, or daughter of thy mother, *whether ſhe be* born at home, or born abroad, *even* their nakedneſſe thou ſhalt not uncover.

10 The nakedneſſe of thy ſonnes daughter, or of thy daughters daughter, *even* their nakedneſſe thou ſhalt not uncover: for theirs *is* thine own [f] nakedneſſe.

11 The nakedneſſe of thy fathers wives daughter, begotten of thy father, (ſhe *is* thy ſiſter) thou ſhalt not uncover her nakedneſſe.

12 * Thou ſhalt not uncover the nakedneſſe of thy fathers ſiſter: ſhe *is* thy fathers neare kinſwoman.

13 Thou ſhalt not uncover the nakedneſſe of thy mothers ſiſter: for ſhe *is* thy mothers neare kinſwoman.

14 * Thou ſhalt not uncover the nakedneſſe of thy [g] fathers brother, thou ſhalt not approach to his wife: ſhe *is* thine aunt.

15 * Thou ſhalt not uncover the nakedneſſe of thy daughter in law: ſhe *is* thy ſonnes wife, thou ſhalt not uncover her nakedneſſe.

16 * Thou ſhalt not uncover the nakedneſſe of thy [h] brothers wife: it *is* thy brothers nakedneſſe.

17 Thou ſhalt not uncover the nakedneſſe of a woman and her daughter, neither ſhalt thou take her ſons daughter, or her daughters daughter, to uncover her nakedneſſe; *for* they *are* her neare kinſwomen: it *is* wickedneſſe.

18 Neither ſhalt thou take ‡ a wife to her ſiſter, to [i] vex *her*, to uncover her nakedneſſe, beſides the other in her life *time*.

19 * Alſo thou ſhalt not approach unto a woman to uncover her nakedneſſe, as long as ſhe is put [k] apart for her uncleanneſſe.

[a] Ye ſhall preſerve your ſelves from theſe abominations following, which the Egyptians and Canaanites uſe.

* Ezek. 20, 11. Rom. 10, 5. Gal. 3, 12.

[b] And therefore ye ought to ſerve me alone, as my people.

† Heb. *remainder of his fleſh.*

[c] That is, to lie with her, though it be under title of marriage.

* Chap. 20, 11.

[d] Which is thy ſtepmother.

[e] Either by father or mother, born in marriage or other wiſe.

[f] They are her children whoſe ſhame thou haſt uncovered.

* Chap. 20, 19.

* Chap. 20, 20.

[g] Which thine uncle doth diſcover.

* Chap. 20, 12.

* Chap. 20, 21.

[h] Becauſe the idolaters among whom Gods people had dwelt and ſhould dwell, were given to theſe horrible inceſts, God chargeth his to beware of the ſame.

‡ Or, *one wiſe to another.*

[i] By ſeeing thine affection more bent to her ſiſter than to her.

* Chap. 20, 18.

[k] Or, whiles ſhe hath her floures.

20 Moreover, thou ſhalt not lie carnally with thy neighbours wife, to defile thy ſelf with her.

21 And thou ſhalt not let any of thy ſeed * paſſe through *the fire* to *[l] Molech, neither ſhalt thou profane the name of thy God; I *am* the LORD.

22 Thou ſhalt not lie with mankinde, as with womankinde: it *is* abomination.

23 * Neither ſhalt thou lie with any beaſt to defile thy ſelf therewith: neither ſhall any woman ſtand before a beaſt to lie down thereto: it *is* confuſion.

24 Defile not you your ſelves in any of theſe things: for in all theſe the nations are defiled which I caſt out before you.

25 And the land is defiled: therefore I do [m] viſit the iniquitie thereof upon it, and the land it ſelf [n] vomiteth out her inhabitants.

26 Ye ſhall therefore keep my ſtatutes and my judgements, and ſhall not commit *any* of theſe abominations; *neither* any of your own nation, nor *any* ſtranger that ſojourneth among you:

27 (For all theſe abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land ſpue not you out alſo, when ye defile it, as it [o] ſpued out the nations that *were* before you.

29 For whoſoever ſhall commit any of theſe abominations, even the ſouls that commit *them*, ſhall be [p] cut off from among their people.

30 Therefore ſhall ye keep mine ordinance, that *ye* commit not *any one* of theſe abominable cuſtomes, which were committed before you, and that ye defile not your ſelves therein: I *am* the LORD your God.

CHAP. XIX.

A repetition of ſundry laws.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto all the congregation of the children of Iſrael, and ſay unto them, * Ye ſhall be [a] holy: for I the LORD your God *am* holy.

3 ¶ Ye ſhall fear every man his mother and his father, and keep my ſabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to your ſelves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a ſacrifice of peace-offerings unto the LORD; ye ſhall offer it, at your [b] own will.

6 It ſhall be eaten the ſame day ye offer it, and on the morrow; and if ought remain untill the third day, it ſhall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it ſhall not be [c] accepted.

8 Therefore *every one* that eateth it ſhall bear his iniquitie, becauſe he hath profaned the hallowed thing of the LORD; and that ſoul ſhall be cut off from among his people.

9 ¶ And * when ye reap the harveſt of your land, thou ſhalt not wholly reap the corners of thy field, neither ſhalt thou gather the gleanings of thy harveſt.

10 And thou ſhalt not glean thy vineyard, neither ſhalt thou gather *every* grape of thy vineyard; thou ſhalt leave them for the poore and ſtranger: I *am* the LORD your God.

11 ¶ Ye ſhall not ſteal, neither [d] deal falſly, neither lie one to another.

12 ¶ And ye ſhall not * ſwear by my name falſly, neither ſhalt thou profane the name of thy God: I *am* the LORD.

13 ¶ * Thou ſhalt not defraud thy neighbour, neither rob *him*: * the wages of him that is hired, ſhall not abide with thee all night untill the morning.

14 ¶ Thou ſhalt not curſe the deaf, * nor put a ſtumbling block before the blinde, but ſhalt fear thy God: I *am* the LORD.

15 ¶ Ye ſhall do no unrighteouſneſſe in judgement; thou ſhalt not * reſpect the perſon of the poore, nor honour the perſon of the mighty: *but* in righteouſneſſe ſhalt thou judge thy neighbour.

16 ¶ Thou ſhalt not go up and down as a [e] tale-bearer among thy people: neither ſhalt thou [f] ſtand againſt the bloud of thy neighbour: I *am* the LORD.

17 ¶ * Thou ſhalt not hate thy brother in thine heart: * thou ſhalt in any wiſe rebuke thy neighbour, ‡ and not ſuffer ſinne upon him.

18 ¶ Thou ſhalt not avenge, nor bear any grudge againſt the children of thy people, * but thou ſhalt love thy neighbour as thy ſelf; I *am* the LORD.

19 ¶ Ye ſhall keep my ſtatutes: Thou ſhalt not let thy cattell gender with a [g] diverſe kinde: Thou ſhalt not ſow thy field with mingled ſeed: neither ſhall a garment mingled of linnen and wollen come upon thee.

20 ¶ And whoſoever lieth carnally with a woman that *is* a bond-maid ‡ † betrothed to an husband, & not at all redeemed, nor freedome given her, ‡ † ſhe ſhall be ſcourged: they ſhall not be put to death, becauſe ſhe was not free.

21 And he ſhall bring his treſpaſſe-offering unto the LORD, unto the doore of the tabernacle of the congregation, *even* a ramme for a treſpaſſe-offering.

22 And the prieſt ſhall make an atonement for him with the ramme of the treſpaſſe-offering, before the LORD, for his ſinne which he hath done: and the ſinne which he hath done, ſhall be forgiven him.

23 ¶ And when ye ſhall come into the land, and ſhall have planted all manner of trees for food, then ye ſhall count the fruit thereof as [h] uncircumciſed: three yeares ſhall it be as uncircumciſed unto you: it ſhall not be eaten of.

24 But in the fourth yeare all the fruit thereof ſhall be † holy to praiſe the LORD *withall*.

25 And in the fifth yeare ſhall ye eat of the fruit thereof, that it may yeeld unto you the increaſe thereof: I *am* the LORD your God.

26 ¶ Ye ſhall not eat *any thing* with the bloud:

* Chap. 20, 2. 2 Kings. 23. 10.
* Called Acts 7, 43. *Moloch*,

[l] Which was an idol of the Ammonites, unto whom they burned and ſacrificed their children, 2 Kings 23, 10. This ſeemed to be the chief and principall of all idols, and as the Jews write, was of a great ſtature, and hollow within, having ſeven places or chambers within him: one was to receive meal that was offered: another turtle doves: the third a ſheep: the fourth a ram: the fifth a calf: the ſixt an ox: the ſeventh a childe. This idols face was like a calf, his hands were ever ſtretched out to receive gifts: his prieſts were called Chemarim, Reade 2 Kings 23, 5. Hoſe 10, 5. Zeph. 1, 4.

* Chap. 20, 15.

[m] I will puniſh the land where ſuch inceſtuous marriages and pollutions are ſuffered.

[n] He compareth the wicked to evil humours and ſurfeting, which corrupt the ſtomack, and oppreſſe nature, and therefore muſt be caſt out by vomit.

[o] Both for their wicked marriages, unnaturall copulations, idolatrie, or ſpirituall whoredome with Molech, and ſuch like abominations.

[p] Either by the civil ſword, or by ſome plague that God will ſend upon ſuch.

* Chap. 11, 44. and 20, 7. 1 Pet. 1, 16.

[a] That is, void of all pollution, idolatrie, and ſuperſtition both of ſoul and body.

[b] Of your own accord.

[c] To wit, of God.

* Chap. 23, 22.

[d] In that which is committed to your credit.

* Exod 20, 7. Deut. 5, 11. Matth. 5, 34. Iames 5, 12.

* Ecclus 10, 6.

* Deut. 24. 14, 15. Tob. 4, 14.

* Deut. 27, 18.

* Exod. 23, 3. Deut. 1, 17. and 16, 19. Prov. 24, 23. Iames 2, 9.

[e] As a ſlanderer, backbiter, or quarrell-picker.

[f] By conſenting to his death, or conſpiring with the wicked.

* 1 Iohn 2, 11.

* Matth 18, 15. Ecclus 19, 13.

‡ Or, *that thou bear not ſinne for him.*

* Matth. 5, 43. and 22, 39. Rom. 13, 9. Galat. 5, 14. Iames. 2, 8.

[g] As an horſe to leap an aſſe, or a mule a mare.

‡ Or, *abuſed by any.*

† Heb. *reproached by*, or *for man.*

‡ Or, *they.*

† Heb. *there ſhall be a ſcourging.*

[h] It ſhall be unclean as that thing which is not circumciſed.

† Heb. *holineſſe of praiſes to the LORD.*

bloud: neither ſhall ye uſe inchantment, nor obſerve [i] times.

[i] To meaſure luckie or unluckie dayes.

27 * Ye ſhall not round the [k] corners of your heads, neither ſhalt thou marre the corners of thy beard.

* Chap. 21, 5.

[k] As did the Gentiles in ſigne of mourning.

28 Ye ſhall not * make any cuttings in your fleſh for the dead, nor print any [l] marks upon you: I *am* the LORD.

* Deut. 14, 1.

[l] By whipping your bodie, or burning marks therein.

29 ¶ Do not † proſtitute thy daughter, to cauſe her to be a [m] whore; leſt the land fall to whoredome, and the land become full of wickedneſſe.

† Heb. *profane.*

[m] As did the Cyprians, and Locrenſes.

30 ¶ Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

31 ¶ Regard not them that have familiar ſpirits, neither ſeek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ Thou ſhalt [n] riſe up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

[n] In token of reverence.

33 ¶ And * if a ſtranger ſojourn with thee in your land, ye ſhall not ‡ vex him.

* Exod. 22, 21.

‡ Or, *oppreſſe.*

34 * *But* the ſtranger that dwelleth with you, ſhall be as one born amongſt you, and thou ſhalt love him as thy ſelf; for ye were ſtrangers in the land of Egypt: I *am* the LORD your God.

* Exod. 23, 9.

35 ¶ Ye ſhall do no unrighteouſnes in judgement, in [o] meteyard, in weight, or in meaſure.

[o] As in meaſuring the ground.

36 * Juſt ballances, juſt † weights, a juſt [p] ephah, and a juſt hin ſhall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.

* Prov. 11, 1. and 16, 11. and 20, 10.

† Heb. *ſtones.*

[p] By theſe two meaſures he meaneth all other. Of Ephah, reade Exod. 16, 36, and of Hin, Exod. 29, 40.

37 Therefore ſhall ye obſerve all my ſtatutes and all my judgements, and do them: I *am* the LORD.

CHAP. XX.

1 Of him that giveth of his ſeed to Molech. 4 Of him that favoureth ſuch an one. 6 Of going to wizards. 7 Of ſanctification. 9 Of him that curſeth his parents. 10 Of adultery. 11, 14, 17, 19 Of inceſt. 13 Of ſodomy. 15 Of beſtialitie. 18 Of uncleanneſſe. 22 Obedience is required with holineſſe. 27 Wizards muſt be put to death.

AND the LORD ſpake unto Moſes, ſaying,

2 * Again, thou ſhalt ſay to the children of Iſrael, Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that ſojourn in Iſrael, that giveth *any* of his ſeed unto [a] Molech, he ſhall ſurely be put to death: the people of the land ſhall ſtone him with ſtones.

* Chap. 18, 21.

[a] By Molech, he meaneth any kind of idol, Chap. 18, 21.

3 And I will [b] ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto Molech, to defile my ſanctuary, and to profane my holy name.

[b] Reade Chap. 17, 10. and 18, 21.

4 And if the [c] people of the land do any wayes hide their eyes from the man, when he giveth of his ſeed unto Molech, and kill him not:

[c] Though the people be negligent to do their dutie, and defend Gods right, yet he will not ſuffer wickedneſſe to go unpuniſhed.

5 Then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredome with Molech, from among their people.

6 ¶ And the ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a [d] whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.

[d] To eſteem ſorcerers or conjurers, is ſpirituall whoredome or idolatrie.

7 ¶ * Sanctifie your ſelves therefore, and be ye holy: for I *am* the LORD your God.

* Chap. 11, 44. and 19, 2. 1 Pet. 1. 16.

8 And ye ſhall keep my ſtatutes, and do them: I *am* the LORD which ſanctifie you.

9 ¶ * For every one that curſeth his father or his mother, ſhall be ſurely put to death: he hath curſed his father or his mother; his bloud [e] *ſhall be* upon him.

* Exod. 21, 17. Prov. 20, 20. Matth. 15, 4.

[e] He is worthy to die.

10 ¶ And * the man that committeth adulterie with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and adultereſſe ſhall ſurely be put to death.

* Deut. 22, 22. John 8. 4, 5.

11 * And the man that lieth with his fathers wife, hath uncovered his fathers nakedneſſe: both of them ſhall be put to death; their bloud *ſhall be* upon them.

* Chap. 18, 8.

12 And if a man lie with his daughter in law, both of them ſhall ſurely be put to death: they have wrought confuſion; their bloud *ſhall be* upon them.

13 * If a man alſo lie with mankind, as he lieth with a woman, both of them have committed an abomination: they ſhall ſurely be put to death; their bloud *ſhall be* upon them.

* Chap. 18. 22.

14 And if a man take a wife and her mother, it *is* [f] wickedneſſe: they ſhall be burnt with fire, both he and they; that there be no wickedneſſe among you.

[f] It is an execrable and deteſtable thing.

15 * And if a man lie with a beaſt, he ſhall ſurely be put to death: and ye ſhall ſlay the beaſt.

* Chap. 18, 23.

16 And if a woman approach unto any beaſt, and lie down thereto, thou ſhalt kill the woman and the beaſt: they ſhall ſurely be put to death, their bloud *ſhall be* upon them.

17 * And if a man ſhall take his ſiſter, his fathers daughter, or his mothers daughter, and ſee her nakedneſſe, and ſhe ſee his nakedneſſe, it *is* a wicked thing; and they ſhall be cut off in the ſight of their people: he hath uncovered his ſiſters nakedneſſe, he ſhall bear his iniquity.

* Chap. 18, 9.

18 * And if a man ſhall lie with a woman having her ſickneſſe, and ſhall uncover her nakedneſſe; he hath † diſcovered her fountain, and ſhe hath uncovered the fountain of her bloud: and both of them ſhall be cut off from among their people.

* Chap. 18, 19.

† Heb. *made naked.*

19 And thou ſhalt not uncover the nakedneſſe of thy mothers ſiſter, nor of thy fathers ſiſter: for he uncovereth his neare kinne: they ſhall bear their iniquitie.

20 And if a man ſhall lie with his uncles wife, he hath uncovered his uncles nakedneſſe: they ſhall bear their ſinne, they ſhall die [g] childleſſe.

[g] They ſhall be cut off from their people, and their children ſhall be taken as baſtards, and not counted among the Iſraelites.

21 And if a man ſhall take his brothers wife, it *is* † an unclean thing: he hath uncovered his brothers [h] nakedneſſe, they ſhal be childleſſe.

† Heb. *a ſeparation.*

[h] Reade Chap. 18, 16.

22 ¶ Ye ſhall therefore keep all my * ſtatutes, and all my judgements, and do them: that the land whither I bring you to dwell therein, * ſpue you not out.

* Chap. 18, 26.

* Chap. 18, 25.

23 And ye ſhall not walk in the manners of the nation, which I caſt out before you: for they committed all theſe things, and * therefore I abhorred them.

* Deut. 9, 5.

24 But I have ſaid unto you, Ye ſhall inherit their land, and I will give it unto you to poſſeſſe it, a land that floweth with [i] milk and hony: I *am* the LORD your God, which have ſeparated you from *other* people.

[i] Full of abundance of all things.

25 * Ye ſhall therefore put difference between clean beaſts and unclean, and between unclean fowls and clean: and ye ſhall not make your ſouls [k] abominable by beaſt or by fowl, or by any manner of living thing, that ‡ creepeth on the ground, which I have ſeparated from you as unclean.

* Chap. 11, 2. Deut. 14, 4.

[k] By eating them contrarie to my commandement.

‡ Or, *moveth.*

26 And ye ſhall be holy unto me: * for I the LORD *am* holy, and have ſevered you from *other* people, that ye ſhould be mine.

* Verſe 7. Chap. 19, 2. 1 Pet. 1, 16.

27 ¶ * A man alſo or woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death: they ſhall ſtone them with ſtones: their bloud *ſhall be* upon them.

* Deut. 18, 11. 1 Sam. 28, 7.

CHAP. XXI.

1 Of the prieſts mourning. 6 Of their holineſſe. 8 Of their eſtimation. 7, 13 Of their marriages. 16 The prieſts that have blemiſhes muſt not miniſter in the ſanctuary.

AND the LORD ſaid unto Moſes, Speak unto the prieſts the ſonnes of Aaron, and ſay unto them, There ſhall none be [a] defiled for the dead among his people.

[a] By touching the dead, lamenting, or being at their buriall.

2 But for his kinne, that is neare unto him, *that is*, for his mother, and for his father, and for his ſonne, and for his daughter, and for his brother,

3 And for his ſiſter a [b] virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.

[b] For being married, ſhe ſeemed to be cut off from his family.

4 *But* ‡ he ſhall not defile himſelf, *being* a [c] chief man among his people, to profane himſelf.

‡ Or, *being an husband among his people he ſhall not defile himſelf* for his wife, &c.

[c] The prieſt was permitted to mourn for his next kindred only.

5 * They ſhall not make baldneſſe upon their head, neither ſhall they ſhave off the corner of their beard, not make any cuttings in their fleſh.

* Chap. 19, 27.

6 They ſhall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they ſhall be holy.

7 They ſhall not take a wife that is a whore, or [d] profane; neither ſhall they take a woman put away from her husband: for he *is* holy unto his God.

[d] Which hath an evil name, or is defamed.

8 Thou ſhalt [e] ſanctifie him therefore, for he offereth the [f] bread of thy God: he ſhall be holy unto thee: for I the LORD which ſanctifie you: *am* holy.

[e] Thou ſhalt count them holy, and reverence them.

[f] The ſhewbread.

9 ¶ And the daughter of any prieſt, if ſhe profane her ſelf by playing the whore, ſhe profaneth her father: he ſhall be burnt with fire.

10 And *he that is* the high prieſt among his brethren, upon whoſe head the anointing oyl was poured, and that is conſecrated to put on the garments, ſhall not [g] uncover his head, nor rent his clothes:

[g] He ſhall uſe no ſuch ceremonies as the mourners obſerved.

11 Neither ſhall he go in to any dead body, nor defile himſelf for his father, or for his mother:

12 Neither ſhall he go out of the [h] ſanctuarie, nor profane the ſanctuarie of his God; for the [i] crown of the anointing oyl of his God *is* upon him: I *am* the LORD.

[h] To go to the dead.

[i] For by his anointing he was preferred to the other prieſts, and therefore could not lament the dead, leaſt he ſhould have polluted his holy anointing.

13 And he ſhall take a wife in her virginitie.

14 A widow, or a divorced woman, or profane, *or* an harlot, theſe ſhall he not take: but he ſhall take a virgin of his [k] own people to wife.

[k] Not onely of his tribe, but of all Iſrael.

15 Neither ſhall he profane his [l] ſeed among his people: for I the LORD do ſanctifie him.

[l] By marrying any unchaſte or defamed woman.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 Speak unto Aaron, ſaying, Whoſoever *he be* of thy ſeed in their generations, that hath *any* blemiſh, let him not approach to offer the ‡ bread of his God:

‡ Or, *food.*

18 For whatſoever man *he be* that hath a blemiſh, he ſhall not approach: a blinde man, or a lame, or he that hath a [m] flat noſe, or any thing [n] * ſuperfluous,

[m] Which is deformed or bruiſed.

[n] As not of equall proportion, or having in number more or leſſe.

* Chap. 22, 23.

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or ‡ a dwarf, or that hath a [o] blemiſh in his eye, or be ſcurvie, or ſcabbed, or hath his ſtones broken:

‡ Or, *too ſlender.*

[o] Or that hath a web or pearl.

21 No man that hath a blemiſh, of the ſeed of Aaron the prieſt, ſhall come nigh to offer the offerings of the LORD made by fire; he hath a blemiſh, he ſhall not come nigh to offer the [p] bread of his God.

[p] As the ſhewbread and meat-offerings.

22 He ſhall eat the bread of his God, *both* of the moſt [q] holy, and of the [r] holy.

[q] As of ſacrifice for ſinne

[r] As of the tenths, and firſt-fruits.

23 Onely he ſhall not go in unto the [ſ] vail, nor come nigh unto the altar, becauſe he hath a blemiſh; that he profane not my ſanctuaries: for I the LORD do ſanctifie them.

[ſ] Into the ſanctuarie.

24 And Moſes told *it* unto Aaron, and to his ſonnes, and unto all the children of Iſrael.

CHAP. XXII.

1 The prieſts in their uncleanneſſe muſt abſtain from the holy things. 6 How they ſhall be cleanſed. 10 Who of the prieſts houſe may eat of the holy things. 17 The ſacrifices muſt be without blemiſh. 26 The age of the ſacrifice. 29 The law of eating the ſacrifice of thanksgiving.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and to his ſonnes, that they [a] ſeparate themſelves from the holy things of the children of Iſrael, and that they profane not my holy name, *in thoſe things* which they hallow unto me: I *am* the LORD.

[a] Meaning, that the prieſts abſtain from eating ſo long as they are polluted.

3 Say unto them, Whoſoever *he be* of all your ſeed, among your generations, that [b] goeth unto the holy things, which the children of Iſrael hallow unto the LORD, having his uncleanneſſe upon him, that ſoul ſhall be cut off from my preſence: I *am* the LORD.

[b] To eat thereof.

4 What man ſoever of the ſeed of Aaron *is* a leper, or hath * a ‡ running iſſue; he ſhall not eat of the holy things, untill he be clean. And whoſo toucheth any thing *that is* [c] unclean *by* the dead, or a man whoſe ſeed goeth from him:

* Chap. 15. 2.

‡ Heb. *running of the reins.*

[c] By touching any dead thing, or being at buriall of the dead.

5 Or whoſoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanneſſe, whatſoever uncleanneſſe he hath:

6 The ſoul which hath touched any ſuch, ſhall be unclean untill even, and ſhall not eat of the holy things, unleſſe he waſh his fleſh with water.

7 And when the ſunne is down, he ſhall be clean, and ſhall afterward eat of the holy things, becauſe it *is* his food.

8 * That which dieth of it ſelf, or is torn *with beaſts*, he ſhall not eat to defile himſelf therewith: I *am* the LORD.

9 They ſhall therefore keep mine ordinance, leſt they bear ſinne for it, and die therefore, if they profane it: I the LORD do ſanctifie them.

10 There ſhall no [d] ſtranger eat of the holy thing: a [e] ſojourner of the prieſts, or an hired ſervant ſhall not eat of the holy thing.

11 But if the prieſt buy *any* ſoul † with his money, he ſhall eat of it, and he that is born in his houſe: they ſhall eat of his meat.

12 If the prieſts daughter alſo be *married* unto † [f] a ſtranger, ſhe may not eat of an offering of the holy things.

13 But if the prieſts daughter be a widow, or divorced, and have no childe, and is returned unto her fathers houſe, * as in her youth, ſhe ſhall eat of her father meat; but there ſhall no ſtranger eat thereof.

14 ¶ And if a man eat of the holy thing un-wittingly, then he ſhall put the [g] fifth part thereof unto it, and ſhall give *it* unto the prieſt, with the holy thing.

15 And they ſhall not profane the holy things of the children of Iſrael which they offer unto the LORD.

16 Or ‡ ſuffer them to bear the iniquity of [h] treſpaſſe, when they eat their holy things: for I the LORD do ſanctifie them.

17 ¶ And the LORD ſpake unto Moſes, ſaying,

18 Speak unto Aaron, and to his ſonnes, and unto all the children of Iſrael, and ſay unto them, Whatſoever *he be* of the houſe of Iſrael, or of the ſtrangers in Iſrael, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 *Ye ſhall offer* at your own will a male without blemiſh of the beeves, of the ſheep, or of the goats.

20 * *But* whatſoever hath a blemiſh, *that* ſhall ye not offer: for it ſhall not be acceptable for you.

21 And whoſoever offereth a ſacrifice of peace-offerings unto the LORD, to accompliſh *his* vow, or a free-will-offering in beeves, or ‡ ſheep, it ſhall be perfect, to be accepted: there ſhall be no blemiſh therein.

22 Blinde, or broken, or maimed, or having a wen, or ſcurvy, or ſcabbed, ye ſhall not offer theſe unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

* Exod. 22. 31. Ezek. 44, 31.

[d] Which is not of the tribe of Levi.

[e] Some reade, the ſervant which had his ear bored, and would not go free, Exod. 21, 6.

† Heb. *with the purchaſe of his money.*

† Heb. *a man a ſtranger.*

[f] Who is not of the prieſts kinred.

* Chap. 10. 14.

[g] He ſhall give that, and a fift part over.

‡ Or, *lade themſelves with the iniquitie of treſpaſſe in their eating.*

[h] For if they did not offer for their errour, the people by their example might commit the like offence.

* Deut. 15, 21. and 17, 1.

‡ Or, *goats.*

23 Either a bullock, or a ‡ lambe that hath any thing * ſuperfluous or lacking in his parts; that mayeſt thou offer for a free-will-offering; but for a vow it ſhall not be accepted.

24 Ye ſhall not offer unto the LORD that which is bruiſed, or cruſhed, or broken, or cut; neither ſhall you make *any* offering *thereof* in your land.

25 Neither from a [i] ſtrangers hand ſhall ye offer the bread of your God of any of theſe; becauſe their corruption *is* in them, *and* blemiſhes *be* in them: they ſhall not be accepted for you.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 When a bullock, or a ſheep, or a goat is brought forth, then it ſhall be ſeven dayes under the damme; and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or † ew, ye ſhall not kill it * and her young both in one day.

29 And when ye will offer a ſacrifice of thankſgiving unto the LORD, offer it at your own will.

30 On the ſame day it ſhall be eaten up, ye ſhall leave * none of it untill the morrow: I *am* the LORD.

31 Therefore ſhall ye keep my commandments, and do them: I *am* the LORD.

32 Neither ſhall ye [k] profane my holy name, but * I will be hahowed among the children of Iſrael: I *am* the LORD which hallow you,

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

‡ Or, *kid.*

* Chap. 21, 18.

[i] Ye ſhall not receive any unperfect thing of a ſtranger, to make it the Lords offering: which he calleth the bread of the Lord.

‡ Or, *ſhe-goat.*

* Deut. 22, 6.

* Chap. 7. 15.

[k] For whoſoever doth otherwiſe than God commandeth, polluteth his name.

* Chap. 10. 3.

CHAP. XXIII.

1 The feaſts of the Lord. 3 The ſabbath. 4 The paſſeover. 9 The ſheaf of firſt-fruits. 15 The feaſt of pentecoſt. 22 Gleanings to be left for the poore. 23 The feaſt of trumpets. 26 The day of atonement. 33 The feaſt of tabernacles.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, Concerning the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, *even* theſe *are* my feaſts.

3 * Six dayes ſhall work be done, but the ſeventh day *is* the ſabbath of reſt, an holy convocation; ye ſhall do no work *therein*: it *is* the ſabbath of the LORD in all your dwellings.

4 ¶ Theſe *are* the feaſts of the LORD, *even* holy convocations, which ye ſhall proclaim in their [a] ſeaſons.

5 * In the fourteenth *day* of the firſt moneth at even, *is* the LORDS paſſeover.

6 And on the fifteenth day of the ſame moneth, *is* the feaſt of unleavened bread unto the LORD: ſeven dayes ye muſt eat unleavened bread.

7 In the firſt day ye ſhall have an holy convocation: ye ſhall do no [b] ſervile work therein.

8 But ye ſhall offer an offering made by fire unto the LORD ſeven dayes: in the [c] ſeventh day *is* an holy convocation, ye ſhall do no ſervile work *therein*.

9 ¶ And

* Exod. 20, 9. Deut. 5, 13. Luke 13, 14.

[a] For the ſabbath was kept every week, and theſe other were kept but once every yeare.

* Exod. 12, 18. Num. 28, 16.

[b] Or, bodily labour, ſave about that which one muſt eat, Exod. 12, 16.

[c] The firſt day of the feaſt, and the ſeventh were kept holy: in the reſt they might work, except any feaſt were intermedled, as the feaſt of unleavened bread the fifteenth day, and the feaſt of ſheaves the ſixteenth day,

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, When ye be come into the land which I give unto you, and ſhall reap the harveſt thereof, then ye ſhall bring a ‡ † ſheaf of the firſt-fruits of your harveſt unto the prieſt:

‡ Or, *handfull.*
† Heb. *an omer.*

11 And he ſhall wave the ſheaf before the LORD, to be accepted for you: on the morrow after the [d] ſabbath the prieſt ſhall wave it.

[d] That is, the ſecond ſabbath of the paſſeover.

12 And ye ſhall offer that day when ye wave the ſheaf, an hee-lamb without blemiſh, of the firſt yeare, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *ſhall be* two [e] tenth-deals of fine floure mingled with oyl, an offering made by fire unto the LORD for a ſweet ſavour: and the drink-offering thereof *ſhall be* of wine, the fourth part of an [f] Hin.

[e] Which is the fifth part of an ephah, or two omers: reade Exod. 16, 16.

[f] Reade Exod. 29, 40.

14 And ye ſhall eat neither bread, nor parched corn, nor green eares, untill the ſelf ſame day that ye have brought an offering unto your God: *It ſhall be* a ſtatute for ever throughout your generations, in all your dwellings.

15 ¶ And * ye ſhall count unto you from the morrow after the [g] ſabbath, from the day that ye brought the ſheaf of the wave-offering; ſeven ſabbaths ſhall be complete:

* Deut. 16, 19.
[g] That is, the ſeventh day after the firſt ſabbath of the paſſeover.

16 Even unto the morrow after the ſeventh ſabbath, ſhall ye number fiftie dayes, and ye ſhall offer a new meat-offering unto the LORD.

17 Ye ſhall bring out of your habitations two wave-loaves, of two tenth-deals: they ſhall be of fine floure, they ſhall be baken with [h] leaven, *they are* the firſt-fruits unto the LORD.

[h] Becauſe the prieſt ſhould eat them, as Chap. 7, 13. and they ſhould not be offered to the Lord upon the altar.

18 And ye ſhall offer with the bread ſeven lambes without blemiſh, of the firſt yeare, and one young bullock and two rammes: they ſhall be for a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of ſweet ſavour unto the LORD.

19 Then ye ſhall ſacrifice one kid of the goats, for a ſinne-offering, and two lambes of the firſt yeare, for a ſacrifice of peace-offerings.

20 And the prieſt ſhall wave them with the bread of the firſt-fruits, for a wave-offering before the LORD, with the two lambes: they ſhall be holy to the LORD for the [i] prieſts.

21 And ye ſhall proclaim on the ſelf ſame day, *that* it may be an holy convocation unto you: ye ſhall do no ſervile work *therein: It ſhall be* a ſtatute for ever in all your dwellings, throughout your generations.

[i] That is, offered to the Lord, and the reſt ſhould be for the prieſt.

22 ¶ And * when ye reap the harveſt of your land, thou ſhalt not make clean riddance of the corners of the field when thou reapeſt, * neither ſhalt thou gather any gleaning of thy harveſt: thou ſhalt leave them unto the poore, and to the ſtranger: *I am* the LORD your God.

* Chap. 19, 9.
* Deut. 24, 19.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the children of Iſrael, ſaying, In the * [k] ſeventh moneth, in the firſt *day* of the moneth ſhall ye have a [l] ſabbath, a memoriall of [m] blowing of trumpets, an holy convocation.

* Num. 29, 1.
[k] That is, about the end of September.
[l] Or, an holy day to the Lord.
[m] Which blowing was to put them in remembrance of the manifold feaſts that were in that moneth, and of the jubile.

25 Ye ſhall do no ſervile work *therein*; but ye ſhall offer an offering made by fire unto the LORD.

26 ¶ And the LORD ſpake unto Moſes, ſaying,

27 * Alſo on the tenth *day* of this ſeventh moneth *there ſhall be* a day of atonement, it ſhall be an holy convocation unto you, and ye ſhall [n] afflict your ſouls, and offer an offering made by fire unto the LORD.

* Chap. 16, 30. Num. 29, 7.
[n] By faſting, and prayer.

28 And ye ſhall do no work in that ſame day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatſoever ſoul *it be* that ſhall not be afflicted in that ſame day, he ſhall be cut off from among his people.

30 And whatſoever ſoul *it be* that doeth any work in that ſame day, the ſame ſoul will I deſtroy from among his people.

31 Ye ſhall do no manner of work: *It ſhall be* a ſtatute for ever throughout your generations in all your dwellings.

32 It *ſhall be* unto you a ſabbath of reſt, and ye ſhall afflict your ſouls in the ninth *day* of the moneth at even: from [o] even unto even ſhall ye † celebrate your ſabbath.

[o] Which conteineth a night and day: yet they took it but for their naturall day.
† Heb. *reſt.*

33 ¶ And the LORD ſpake unto Moſes, ſaying,

34 Speak unto the children of Iſrael, ſaying, * The fifteenth day of this ſeventh moneth *ſhall be* the feaſt of tabernacles for ſeven dayes unto the LORD.

* Num. 29. 12.

35 On the firſt day *ſhall be* an holy convocation: ye ſhall do no ſervile work therein.

36 Seven dayes ye ſhall offer an offering made by fire unto the LORD: * on the eight day ſhall be an holy convocation unto you, and ye ſhall offer an offering made by fire unto the LORD: it *is* a † ſolemn [p] aſſembly, and ye ſhall do no ſervile work *therein.*

* Iohn 7, 37.
† Heb. day of *reſtraint.*
[p] Or, a day wherein the people are ſtayed from all works.

37 Theſe *are* the feaſts of the LORD, which ye ſhall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a [q] meat-offering, a ſacrifice, and drink-offerings, every thing upon his day:

[q] Or, peace-offering.

38 Beſide the ſabbaths of the LORD, and beſide your gifts, and beſide all your vows, and beſide all your free-will-offerings, which ye give unto the LORD.

39 Alſo in the fifteenth day of the ſeventh moneth, when ye have gathered in the fruit of the land, ye ſhall keep a feaſt unto the LORD ſeven dayes: on the firſt day *ſhall be* a [r] ſabbath, and on the eighth day *ſhall be* a ſabbath.

[r] Or, a ſolemn feaſt.

40 And ye ſhall take you on the firſt day the † boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoyce before the LORD your God ſeven dayes.

† Heb. *fruit.*

41 And ye ſhall keep it a feaſt unto the LORD ſeven dayes in the yeare: *It ſhall be* a ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh moneth.

42 Ye ſhall dwell in booths ſeven dayes; all that are Iſraelites born, ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in [f] booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

[f] In the wilderneſſe, foraſmuch as they would not credit Ioſhua and Caleb, when they returned from ſpying the land of Canaan.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

CHAP. XXIV.

1 The oyl for the lamps. 5 The ſhew-bread. 10 Shelomiths ſonne blaſphemeth. 13 The law of blaſphemie. 17 Of murder. 18 Of damage. 23 The blaſphemer is ſtoned.

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Command the children of Iſrael, that they bring unto thee pure oyl-olive, beaten, for the light, † to cauſe the lamps to burn continually.

[a] Reade Exod. 27, 20.

† Heb. *to cauſe to aſcend.*

3 Without the [b] vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the LORD continually: *it ſhall be* a ſtatute for ever in your generations.

[b] Which vail ſeparated the holieſt of all, where was the ark of the teſtimonie, from the ſanctuarie.

4 He ſhall order the lamps upon * the pure candleſtick before the LORD continually.

* Exod. 31, 8.

5 ¶ And thou ſhalt take fine floure, and bake twelve * cakes thereof: two [c] tenth-deals ſhall be in one cake.

* Exod. 25, 30.

[c] That is, two omers: reade Exod. 16, 16.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table, before the LORD.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memoriall, *even* an offering made by [d] fire unto the LORD.

[d] For it was burnt every ſabbath, when the bread was taken away.

8 Every ſabbath he ſhall ſet it in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant.

9 And * it ſhall be Aarons and his ſonnes, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the LORD made by fire, by a perpetuall ſtatute.

* Exod. 29, 33. Chap. 8, 31. Matth. 12, 4.

10 ¶ And the ſonne of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went [e] out among the children of Iſrael; and this ſonne of the Iſraelitiſh woman, and a man of Iſrael ſtrove together in the camp;

[e] Meaning, out of his tent.

11 And the Iſraelitiſh womans ſonne [f] blaſphemed the name of the LORD, and curſed: and they brought him unto Moſes (and his mothers name was Shelomith, the daughter of Dibri, of the tribe of Dan)

[f] By ſwearing, or deſpiting God.

12 And they * put him in ward, † that the minde of the LORD might be ſhewed them.

* Num. 15, 34.

† Heb. *to expound unto them according to the mouth of the LORD.*

13 And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard him, * lay their hands upon his head, and let all the congregation ſtone him.

* Deut. 13, 9. and 17, 7.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall [g] bear his ſinne.

[g] Shall be puniſhed.

16 And he that blaſphemeth the name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaphemeth the name *of the LORD*, ſhall be put to death.

17 ¶ * And he that † killeth any man, ſhall ſurely be put to death.

* Exod. 21, 12. Deut. 19, 21.

† Heb. *ſmiteth the life of a man.*

18 And he that killeth a beaſt, ſhall make it good; † beaſt for beaſt.

† Heb. *life for life.*

19 And if a man cauſe a blemiſh in his neighbour; as * he hath done, ſo ſhall it be done unto him:

* Exod. 21, 24. Deut. 19, 21. Matt. 5, 38.

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him again.

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have * one manner of law, as well for the ſtranger, as for one of your own countrey: for I *am* the LORD your God.

* Exod. 12, 49.

23 ¶ And [h] Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

[h] Becauſe the puniſhment, was not yet appointed by the law for the blaſphemer, Moſes conſulted with the Lord and told the people what God commanded.

CHAP. XXV.

1 The ſabbath of the ſeventh yeare. 8 The jubile in the fiftieth yeare. 14 Of oppreſſion. 18 A bleſſing of obedience. 23 The redemption of land, 29 of houſes. 35 Compaſſion of the poor. 39 The uſage of bond-men. 47 The redemption of ſervants.

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land † keep * a ſabbath unto the LORD.

† Heb. *reſt.*

* Exod. 23, 10.

3 [a] Six yeares thou ſhalt ſow thy field, and ſix yeares thou ſhalt prune thy vineyard, and gather in the fruit thereof.

[a] The Iews began the count of this year in September: for then all the fruits were gathered.

4 But in the ſeventh yeare ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its [b] own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes † of thy vine [c] undreſſed: *for* it is a yeare of reſt unto the land.

[b] By reaſon of the corn that fell out of the ears the year paſt.

† Heb. *of thy ſeparation.*

[c] Or, which thou haſt ſeparated from thy ſelf, and conſecrated to God for the poor.

6 And the [d] ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for the ſtranger that ſojourneth with thee,

[d] That which the land bringeth forth in her reſt.

7 And for thy cattel, and for the beaſts that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths

baths of yeares unto thee, ſeven times ſeven yeares, and the ſpace of the ſeven ſabbaths of yeares ſhall be unto thee fourtie and nine yeares.

9 Then ſhalt thou cauſe the [e] trumpet † of the jubile to ſound, on the tenth *day* of the ſeventh moneth; in the day of atonement, ſhall ye make the trumpet ſound throughout all your land.

[e] In the beginning of the fiftie year was the jubile, ſo called, becauſe the joyfull tidings of libertie was publikely proclaimed by the ſound of a cornet.

† Heb. *loud of ſound.*

10 And ye ſhall hallow the fiftieth yeare, and proclaim libertie throughout *all* the land, unto all the [f] inhabitans thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his [g] poſſeſſion, and ye ſhall return every man unto his family.

[f] Which were in bondage.

[g] Becauſe the tribes ſhould neither have their poſſeſſions or families diminiſhed nor confounded.

11 A jubile ſhall that fiftieth yeare be unto you: ye ſhall not ſow, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the yeare of this jubile ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not [h] oppreſſe one another:

[h] By deceit or otherwiſe.

15 According to the number of [i] yeares after the jubile, thou ſhalt buy of thy neighbour, *and* according unto the number of yeares of the fruits he ſhall ſell unto thee:

[i] If the jubile to come be near, thou ſhalt ſell better cheap: if it be farre off, dearer.

16 According to the multitude of yeares thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeares thou ſhalt diminiſh the price of it: for *according* to the number *of the yeares* of the [k] fruits doth he ſell unto thee.

[k] And not the full poſſeſſion of the land.

17 Ye ſhall not therefore oppreſſe one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgements, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yeeld her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh yeare? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth yeare, and it ſhall bring forth fruit for three yeares.

22 And ye ſhall ſow the eighth yeare, and eat yet of old fruit, untill the ninth yeare; untill her fruits come in, ye ſhall eat of the old ſtore.

23 ¶ The land ſhall not be ſold ‡ † for [l] ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me.

‡ Or, *to be quite cut off.*

† Heb. *for cutting off.*

[l] It could not be ſold for ever, but muſt return to the family in the Iubile.

24 And in all the land of your poſſeſſion, ye ſhall grant a [m] redemption for the land.

[m] Ye ſhall ſell it on condition that it may be redeemed.

25 ¶ If thy brother be waxen poore, and hath ſold away *ſome* of his poſſeſſion, and if any of his kinne come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and † himſelf be able to redeem it:

† Heb. *his hand hath attained and found ſufficiencie.*

27 Then let him [n] count the yeares of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

[n] Abating the money of the years paſt, and paying for the reſt of the years to come.

28 But if he be not able to reſtore *it* to him, then that which is ſold, ſhall remain in the hand of him that hath bought it, untill the yeare of jubile: and in the jubile it ſhall go [o] out, and he ſhall return unto his poſſeſſion.

[o] From his hands that bought it.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole yeare after it is ſold: *within* a full yeare may he redeem it.

30 And if it be not redeemed within the ſpace of a full yeare; then the houſe that *is* in the walled citie, ſhall be [p] eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile.

[p] Reade verſe 23.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the countrey: † they may be redeemed, and they ſhall go out in the jubile.

† Heb. *redemption belongeth unto it.*

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if ‡ a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *yeare of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

‡ Or, one *of the Levites redeem* them.

34 But the field of the [q] ſuburbs of their cities may not be ſold, for it *is* their perpetuall poſſeſſion.

[q] Where the Levites kept their cattel.

35 ¶ And if thy brother be waxen poore, and [r] fallen in decay with thee; then thou ſhalt † relieve him: *yea though he be* a ſtranger, or a ſojourner; that he may live with thee.

[r] In Hebrew it is, if his hand ſhake: meaning, if he ſtretch forth his hand for help as one in miſerie.

† Heb. *ſtrengthen.*

36 * Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

* Exod. 22, 25. Deut. 23, 19. Prov. 28, 8. Ezek. 18, 8. and 22, 12.

37 Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And * if thy brother *that dwelleth* by thee be waxen poore, and be ſold unto thee; thou ſhalt not † compell him to ſerve as a bond-ſervant:

* Exod. 21, 2. Deut. 15, 12. Ier 34, 14.

† Heb. *ſerve thy ſelf with him with the ſervice, &c.*

40 But as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the yeare of jubile.

41 And *then* ſhall he depart from thee, both he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold † as [ſ] bondmen.

† Heb. *with the ſale of a bond man.*

[ſ] Unto perpetual ſervitude.

43 *

43 * Thou ſhalt not rule over him with rigour, but ſhalt fear thy God.

* Epheſ. 6, 9. Coloſſ. 4, 1.

44 Both thy Bond-men, and thy bond-maids, which thou ſhalt have, ſhall be of the heathen that are round about you; of them ſhall ye buy bond-men and bond-maids.

45 Moreover, of the children of the ſtrangers that do ſojourn among you; of them ſhall ye buy, and of their families that *are* with you, which they begat in your land: and they ſhall be your [t] poſſeſſion.

t For they ſhall not be bought out at the Jubile.

46 And ye ſhall take them as an inheritance for your children after you, to inherit *them* for a poſſeſſion,† they ſhall be your bond-men for ever: but over your brethren the children of Iſrael, ye ſhall not rule one over another with rigour.

† Heb. *ye ſhall ſerve your ſelves with them.*

47 ¶ And if a ſojourner or ſtranger † wax rich by thee, and thy brother *that dwelleth* by him wax poore, and ſell himſelf unto the ſtranger *or* ſojourner by thee, or to the ſtock of the ſtrangers family:

† Heb. *his hand obtain, &c.*

48 After that he is ſold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncles ſonne may redeem him, or any that is nigh of kinne unto him, of his family, may redeem him; or, if he be able, he may redeem himſelf.

50 And he ſhall reckon with him that bought him, from the yeare that he was ſold to him, unto the yeare of jubile, and the price of his ſale ſhall be according unto the number of [u] yeares, according to the time of an hired ſervant ſhall it be with him.

u Which remain yet to the Jubile.

51 If *there be* yet many yeares *behinde*; according unto them he ſhall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few yeares unto the yeare of jubile, then he ſhall count with him, *and* according unto his yeares ſhall he give him again the price of his redemption.

53 And as a yearly hired ſervant ſhall he be with him: and *the other* ſhall not rule with rigour over him in thy [x] ſight.

x Thou ſhalt not ſuffer him to intreat him rigorouſly, if thou know it.

54 And if he be not redeemed ‡ in theſe *yeares*, then he ſhall go out in the yeare of jubile, *both* he, and his children with him:

‡ Or, *by thoſe means.*

55 For unto me the children of Iſrael *are* ſervants, they *are* my ſervants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of idolatry.* 2 *Religiouſneſſe.* 3 *A bleſſing to them that keep the commandments.* 14 *A curſe to thoſe that break them.* 40 *God promiſeth to remember them that repent.*

YE ſhall make you * no idols nor graven image, neither rear you up a ‡ ſtanding image, neither ſhall ye ſet up *any* ‡† image of ſtone in your land, to bow down unto it: for I *am* the LORD your God.

* Exod. 20, 4. Deut. 5, 8. and 16, 12. Pſal. 97, 7.
‡ Or, *pillar.*
‡ Or, *figured ſtone.*
† Heb. *a ſtone of picture.*

2 * Ye ſhall keep my ſabbaths, and reverence my ſanctuary: I *am* the LORD.

* Chap. 19, 30.

3 ¶ * If ye walk in my ſtatutes, and keep my commandments, and do them;

* Deut. 28, 1.

4 Then I will give you [a] rain in due ſeaſon, and the land ſhall yeeld her increaſe, and the trees of the field ſhall yeeld their fruit.

a By promiſing abundance of earthly things, he ſtirreth their minds to conſider the rich treaſures of the ſpirituall bleſſings.

5 And your threſhing ſhall reach unto the vintage, and the vintage ſhall reach unto the ſowing time: and ye ſhall eat your bread to the full, and * dwell in your land ſafely.

* Job. 11, 1.

6 And I will give peace in the land, and * ye ſhall lie down, and none ſhall make *you* afraid: and I will † rid evil beaſts out of the land, neither ſhall the [b] ſword go through your land.

* Job. 11, 19.
† Heb. *cauſe to ceaſe.*
b Ye ſhall have no warre.

7 And ye ſhall chaſe your enemies, and they ſhall fall before you by the ſword.

8 And * five of you ſhall chaſe an hundred, and an hundred of you ſhall put ten thouſand to flight: and your enemies ſhall fall before you by the ſword.

* Joſh. 23, 10.

9 For I will have reſpect unto you, and make you fruitfull, and multiply you, and [c] eſtabliſh my covenant with you.

c Perform that which I have promiſed.

10 And ye ſhall eat old ſtore, and bring forth the old becauſe of the new.

11 * And I will ſet my [d] tabernacle amongſt you: and my ſoul ſhall not abhorre you.

* Ezek. 37, 26.
d I will be daily preſent with you.

12 * And I will walk among you, and will be your God, and ye ſhall be my people.

* 2 Cor. 6, 16.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye ſhould not be their bond-men, and I have broken the [e] bands of your yoke, and made you go upright.

e I have ſet you at full libertie, whereas before ye were as beaſts tied in bands.

14 ¶ * But if ye will not hearken unto me, and will not do all theſe commandments;

* Deut. 28, 15. Lament. 2, 17. Malac. 2, 2.

15 And if ye ſhall deſpiſe my ſtatutes, or if your ſoul abhorre my judgements, ſo that ye will not do all my commandments, *but* that ye break my [f] covenant:

f Which I made with you in chuſing you to be my people.

16 I alſo will do this unto you, I will even appoint † over you terrour, conſumption, and the burning ague; that ſhall conſume the eyes, and cauſe ſorrow of heart: and ye ſhall ſow your ſeed in vain, for your enemies ſhall eat it.

† Heb. *upon you.*

17 And I will [g] ſet my face againſt you, and ye ſhall be ſlain before your enemies: they that hate you ſhall reigne over you, and * ye ſhall flee when none purſueth you.

g Reade chap. 17. 10.
* Prov. 28, 1.

18 And if ye will not yet for all this hearken unto me, then I will puniſh you [h] ſeven times more for your ſinnes.

h That is, more extreamly.

19 And I will break the pride of your power; and I will make your heaven as [i] iron, and your earth as braſſe:

i Ye ſhall have drought and barrenneſſe, Hag. 1, 10.

20 And your ſtrength ſhall be ſpent in vain: for your land ſhall not yeeld her increaſe, neither ſhall the trees of the land yeeld their fruits.

21 ¶ And if ye walk ‡ [k] contrary unto me, and will not hearken unto me; I wil bring ſeven times more plagues upon you, according to your ſinnes.

‡ Or, *at all adventures with me,* and ſo verſ. 24.
k Or, as ſome read, by fortune, imputing my plagues to chance and fortune.

22 I will alſo ſend wilde beaſts among you,

which ſhall rob you of your [l] children, and deſtroy your cattell, and make you few in number, and your *high* [m] wayes ſhall be deſolate.

23 And if ye will not be reformed by theſe things, but will walk contrary unto me:

24 * Then will I alſo walk contrary unto you, and will puniſh you yet ſeven times for your ſinnes.

25 And I will bring a ſword upon you, that ſhall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will ſend the peſtilence among you; and ye ſhall be delivered into the hand of the enemy.

26 *And* when I have broken the [n] ſtaff of your bread, ten women ſhall bake your bread in one [o] oven, and they ſhall deliver *you* your bread again by weight: and ye ſhall eat and not be ſatisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you alſo in fury; and I, even I, will chaſtiſe you ſeven times for your ſinnes.

29 * And ye ſhall eat the fleſh of your ſonnes, and the fleſh of your daughters ſhall ye eat.

30 And I will deſtroy your high places, and * cut down your images, and caſt your carcaſes upon the carcaſes of your idols, and my ſoul ſhall abhorre you.

31 And I will make your cities waſte, and bring your ſanctuaries unto deſolation, and I will not [p] ſmell the ſavour of your ſweet odours.

32 And I will bring the land into deſolation: and your enemies which dwell therein, ſhall be aſtoniſhed at it.

33 And I will ſcatter you among the heathen, and [q] will draw out a ſword after you: and your land ſhall be deſolate, and your cities waſte.

34 Then ſhall the land enjoy her ſabbaths, as long as it lieth deſolate, and ye *be* in your enemies land; *even* then ſhall the land reſt, and enjoy her ſabbaths.

35 As long as it lieth deſolate, it ſhall reſt: becauſe it did not reſt in your [r] ſabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will ſend a faintneſſe into their heart in the lands of their enemies; and the ſound of a † ſhaken leaf ſhall chaſe them; and they ſhall flee, as [ſ] fleeing from a ſword: and they ſhall fall when none purſueth.

37 And they ſhall fall one upon another, as it were before a ſword, when none purſueth: and ye ſhall have no power to ſtand before your enemies.

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eat you up.

39 And they that are left of you, ſhall pine away in their iniquitie in your enemies lands; and alſo in the iniquities of their fathers ſhall they [t] pine away with them.

40 If they ſhall confeſſe their iniquity, and the iniquity of their fathers, with their treſpaſſe which they treſpaſſed againſt me, and that alſo they have walked contrary unto me;

41 And *that* I alſo have walked contrary unto them, and have brought them into the land of their enemies, if then their uncircumciſed hearts be humbled, and they then accept of the puniſhment of their iniquity:

42 Then will I remember my covenant with Iacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember; and I will remember the land.

43 The [u] land alſo ſhall be left of them, and ſhall enjoy her ſabbaths, while ſhe lieth deſolate without them: and they ſhall accept of the puniſhment of their iniquity; becauſe, even becauſe they deſpiſed my judgements, and becauſe their ſoul abhorred my ſtatutes.

44 And yet for all that, when they be in the land of their enemies, * I will not caſt them away, neither will I abhorre them, to deſtroy them utterly, and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their ſakes remember the [x] covenant of their anceſtours, whom I brought forth out of the land of Egypt, in the ſight of the heathen, that I might be their God: I *am* the LORD.

46 Theſe *are* the ſtatutes, and judgements, and laws, which the LORD made between him and the children of Iſrael, in mount [y] Sinai, by the hand of Moſes.

CHAP. XXVII.

1 He that maketh a ſingular vow muſt be the Lords. 2 The eſtimation of the perſon. 9 Of a beaſt given by vow. 14 Of a houſe. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 32 The tithe may not be changed.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When a man ſhall make a ſingular vow, the [a] perſons *ſhall be* for the LORD, by thy [b] eſtimation.

3 And thy eſtimation ſhall be of the male from twenty yeares old, even unto ſixtie yeares old; even thy eſtimation ſhall be fiftie [c] ſhekels of ſilver, after the ſhekel of the ſanctuary.

4 And if *it be* a female, then thy eſtimation ſhall be thirty ſhekels.

5 And if *it be* from five yeares old, even unto twenty yeares old; then thy eſtimation ſhall be of the male twenty ſhekels, and for the female ten ſhekels.

6 And if *it be* from a [d] moneth old, even unto five yeares old; then thy eſtimation ſhall be of the male five ſhekels of ſilver, and for the female thy eſtimation *ſhall be* three ſhekels of ſilver.

7 And if *it be* from ſixtie yeares old, and

[l] Read 2 Kings 17, 25.

[m] Becauſe none dare paſſe thereby for fear of beaſts.

* 2 Sam. 22, 27. Pſal. 18, 26.

[n] That is, the ſtrength, whereby the life is ſuſtained, Ezek. 4, 16. and 5, 16.

[o] One oven ſhall be ſufficient for ten families.

* Deut. 28, 53.

* 2 Chron. 34, 7.

[p] I will not accept your ſacrifices.

[q] Signifying, that no enemie can come without Gods ſending.

[r] Which I commanded you to keep.

† Heb. driven.

[ſ] As if their enemies did chaſe them.

[t] Foraſmuch as they are culpable of their fathers faults, they ſhall be puniſhed as well as their fathers.

[u] Whiles they are captives, and without repentance.

* Deut. 4, 31. Rom. 11, 26.

[x] Made to their forefathers.

[y] Fiftie dayes after they came out of Egypt.

[a] As of his ſonne or his daughter.

[b] Which art the prieſt.

[c] Read the value of the ſhekel, Exod. 30, 13.

[d] He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God, which were not of ſuch force, but they might be redeemed from them.

above; if *it be* a male, then thy eſtimation ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But if he be [e] poorer than thy eſtimation; then he ſhall preſent himſelf before the prieſt, and the prieſt ſhall value him: according to his abilitie that vowed ſhall the prieſt value him.

9 And if *it be* a [f] beaſt whereof men bring an offering unto the LORD; all that *any man* giveth of ſuch unto the LORD, ſhall be holy.

10 He ſhall not alter it, not change it, a good for a bad, or a bad for a good: and if he ſhall at all change beaſt for beaſt; then it, and the exchange thereof ſhall be [g] holy.

11 And if *it be* any unclean beaſt, of which they do not offer a ſacrifice unto the LORD; then he ſhall preſent the beaſt before the prieſt.

12 And the prieſt ſhall value it, whether it be good or bad: † as thou valueſt it *who art* the prieſt, ſo ſhall it be.

13 But if he will at all redeem it, then he ſhall adde a fifth *part* thereof unto thy eſtimation.

14 ¶ And when a man ſhall ſanctifie his houſe *to be* holy unto the LORD; then the prieſt ſhall eſtimate it, whether it be good or bad: as the prieſt ſhall eſtimate it, ſo ſhall it ſtand.

15 And if he that ſanctified it, will redeem his houſe; then he ſhall adde the fifth *part of* the money of thy eſtimation unto it, and it ſhall be his.

16 And if a man ſhall ſanctifie unto the LORD *ſome part* of a field of his poſſeſſion; then thy eſtimation ſhall be according to the [h] ſeed thereof: ‡ an [i] homer of barly ſeed *ſhall be valued* at fifty ſhekels of ſilver.

17 If he ſanctifie his field from the yeare of jubile; according to thy eſtimation it ſhall ſtand.

18 But if he ſanctifie his field after the jubile, then the prieſt ſhall reckon unto him the money according to the yeares that remain, even unto the yeare of the jubile, and it ſhall be abated from thy eſtimation.

19 And if he that ſanctified the field, will in any wiſe redeem it; then he ſhall adde the fifth *part* of the money of thy eſtimation unto it, and it ſhall be aſſured to him.

20 And if he will not redeem the field, or if he have [k] ſold the field to another man; it ſhall not be redeemed any more.

21 But the field, when it goeth out in the jubile, ſhall be holy unto the LORD, as a field [l] devoted: the poſſeſſion thereof ſhall be the prieſts.

22 And if a man ſanctifie unto the LORD a field which he hath bought, which *is* not of the fields of his poſſeſſion;

23 Then the prieſt ſhall reckon unto him the worth of thy eſtimation, even unto the yeare of the jubile: and he ſhall give [m] thine eſtimation in that day, as a holy thing unto the LORD.

24 In the yeare of the jubile, the field ſhall return unto him of whom it was bought, *even* to him to whom the poſſeſſion of the land *did belong*.

25 And all thy eſtimations ſhall be according to the ſhekel of the ſanctuary: * twenty gerahs ſhall be the ſhekel.

26 ¶ Onely the † firſtling of the beaſts, which ſhould be the LORDS firſtling, no man ſhall ſanctifie it; whether *it be* ox, or ſheep: it *is* the [n] LORDS.

27 And if *it be* of an unclean beaſt, then he ſhall redeem it according to thine eſtimation, and ſhall adde a fifth *part* of it thereto: or if it be not redeemed, then it ſhall be ſold according to thy eſtimation.

28 * Notwithſtanding, no devoted thing that a man ſhall devote unto the LORD, of all that he hath, *both* of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed: every devoted thing *is* moſt holy unto the LORD.

29 None devoted, which ſhall be devoted of men, ſhall be redeemed: *but* ſhall ſurely be put to [o] death.

30 And all the tithe of the land, *whether* of the ſeed of the land, *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he ſhall adde thereto the [p] fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatſoever paſſeth under the [q] rod; the tenth ſhall be holy unto the LORD.

33 He ſhall not ſearch whether it be good or bad, neither ſhall he change it: and if he change it at all, then both it and the change thereof ſhall be holy; it ſhall not be redeemed.

34 Theſe *are* the commandments which the LORD commanded Moſes, for the children of Iſrael, in Mount Sinai.

---

[e] If he be not able to pay after thy valuation.

[f] Which is clean, Chap. 11, 2.

[g] That is, conſecrate to the Lord.

† Heb. *according to thy eſtimation, O prieſt, &c.*

[h] Valuing the price thereof, according to the ſeed that is ſowen, or by the ſeed that it doth yeeld.

‡ Or, the land of *an homer, &c.*

[i] Homer is a meaſure conteining ten ephahs: read of ephah, Exod. 16. 16, 36.

[k] For their own neceſſitie or godly uſes.

[l] That is, which is dedicate to the Lord, with a curſe to him that doeth turn it to his private uſe, Num. 21, 2. Deut. 13, 15. Ioſh. 6, 17.

[m] The prieſts valuation.

* Exod. 30, 13. Num. 3, 47. Ezek. 45, 12.

† Heb. *firſtborn, &c.*

[n] It was the Lords already.

* Ioſh 6, 19.

[o] It ſhall remain without redemption.

[p] Beſides the value of the thing it ſelf.

[q] All that which is numbred: that is, every tenth, as he falleth by tale, without exception or reſpect.

THE FOURTH BOOK OF MOSES, CALLED *NUMBERS.

* So called, becauſe of the diverſitie and multitude of numbrings, which are here chiefly contained both of mens names and places.

THE ARGUMENT.

Foraſmuch as God hath appointed that his church in this world ſhall be under the croſſe, both becauſe they ſhould learn not to put their truſt in worldly things, and alſo feel his comfort, when all other help faileth: he did not ſtraightway bring his people, after their departure out of Egypt, into the land which he promiſed them, but led them to and fro for the ſpace of fourtie yeares, and kept them in continuall exerciſes before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to diſcern the wicked and the hypocrites from the faithfull and true ſervants of God, who ſerved him with pure heart, whereas the other preferring their carnall affections to Gods glorie, and making religion to ſerve their purpoſe, murmured when they lacked to content their luſts, and deſpiſed them whom God had appointed rulers over them. By reaſon whereof they provoked Gods terrible judgements againſt them, and are ſet forth as a moſt notable example for all ages to beware how they abuſe Gods word, preferre their own luſts to his will, or deſpiſe his miniſters. Notwithſtanding God is ever true in his promiſe, and governeth his by his holy Spirit, that either they fall not to ſuch inconveniences, or elſe return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and inſtructions, as well for religion as outward policie: he preſerveth them againſt all craft and conſpiracie, and giveth them manifold victories againſt their enemies. And to avoid all controverſies that might ariſe, he taketh away the occaſion, by dividing among all the tribes, both the land which they had won, and that alſo which he had promiſed, as ſeemed beſt to his holy wiſedome.

CHAP. I.

1 God commandeth Moſes to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the ſervice of the Lord.

ANd the LORD ſpake unto Moſes in the wilderneſſe of [a] Sinai, in the tabernacle of the congregation, on the firſt *day* of the [b] ſecond moneth, in the ſecond yeare, after they were come out of the land of Egypt, ſaying,

[a] In that place of the wilderneſſe that was near to mount Sinai.

[b] Which containeth part of April and part of May.

2 * Take ye the ſumme of all the congregation of the children of Iſrael, after their families, by the houſe of their fathers, with the number of *their* names, every male by their poll:

* Exod. 30, 12.

3 From twenty yeares old and upward, all that are able to go forth to warre in Iſrael; thou and Aaron ſhall number them by their armies.

4 And with you there ſhall be a [c] man of every tribe; every one head of the houſe of his fathers.

[c] That is, the chiefeſt man of every tribe.

5 ¶ And theſe *are* the names of the men that ſhall [d] ſtand with you: Of *the tribe of* Reuben; Elizur the ſonne of Shedeur.

[d] And aſſiſt you when ye number the people.

6 Of Simeon; Shelumiel the ſonne of Zuriſhaddai.

7 Of Judah; Nahſhon the ſonne of Amminadab.

8 Of Iſſachar; Nethaneel the ſonne of Zuar.

9 Of Zebulun; Eliab the ſonne of Helon.

10 Of the children of Joſeph: of Ephraim, Eliſhama the ſonne of Ammihud; of Manaſſeh, Gamaliel the ſonne of Pedahzur.

11 Of Benjamin; Abidan the ſonne of Gideoni.

12 Of Dan; Ahiezer the ſonne of Ammiſhaddai.

13 Of Aſher; Pagiel the ſonne of Ocran.

14 Of Gad; Eliaſaph the ſonne of Deüel.

15 Of Naphtali; Ahira the ſonne of Enan.

16 Theſe *were* the renowned of the congregation, [e] princes of the tribes of their fathers, heads of thouſands in Iſrael.

[e] Or captains and governours.

17 ¶ And Moſes and Aaron took theſe men, which are expreſſed by *their* names.

18 And they aſſembled all the congregation together on the firſt *day* of the ſecond moneth, and they declared their [f] pedegrees after their families, by the houſe of their fathers, according to the number of the names, from twentie yeares old and upward, by their poll:

[f] In ſhewing every man his tribe, and his anceſtors.

19 As the LORD commanded Moſes, ſo he numbred them in the wilderneſſe of Sinai.

20 And the children of ‡ Reuben Iſraels eldeſt ſonne, by their generations, after their families, by the houſe of their fathers, according to the number of the names, by their poll, every male from twentie yeares old and upward, all that were able to go forth to warre;

‡ Theſe are the names of the twelve tribes, as firſt of Reuben.

21 Thoſe that were numbred of them, *even* of the tribe of Reuben, *were* fourty and ſix thouſand and five hundred.

‡ Simeon.

22 ¶ Of the children of ‡ Simeon, by their generations, after their families, by the houſe of their fathers, thoſe that were numbred of them, according to the number of the names, by their polls, every male from twentie yeares old and upward, all that were able to go forth to warre;

23 Thoſe that *were* numbred of them, *even* of the tribe of Simeon, *were* fiftie and nine thouſand and three hundred.

‡ Gad.

24 ¶ Of the children of ‡ Gad, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

25 Thoſe that were numbred of them, *even* of the tribe of Gad, *were* fourty and five thouſand ſix hundred and fiftie.

‡ Judah.

26 ¶ Of the children of ‡ Judah, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

27 Thoſe that were numbred of them, *even* of the tribe of Judah, *were* threeſcore and fourteen thouſand and ſix hundred.

‡ Iſſachar.

28 ¶ Of the children of ‡ Iſſachar, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

29 Thoſe that were numbred of them, *even* of the tribe of Iſſachar, *were* fifty and foure thouſand and foure hundred.

‡ Zebulun.

30 ¶ Of the children of ‡ Zebulun, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twentie yeares old and upward, all that were able to go forth to warre;

31 Thoſe that were numbred of them, *even* of the tribe of Zebulun, *were* fiftie and ſeven thouſand and foure hundred.

‡ Ephraim.

32 ¶ Of the children of Joſeph, *namely*, of the children of ‡ Ephraim, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

33 Thoſe that were numbred of them, *even* of the tribe of Ephraim, *were* fourtie thouſand and five hundred.

‡ Manaſſeh.

34 ¶ Of the children of ‡ Manaſſeh, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

35 Thoſe that were numbred of them, *even* of the tribe of Manaſſeh, *were* thirty and two thouſand and two hundred.

‡ Benjamin.

36 ¶ Of the children of ‡ Benjamin, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

37 Thoſe that were numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thouſand and foure hundred.

‡ Dan.

38 ¶ Of the children of ‡ Dan, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

39 Thoſe that were numbred of them, *even* of the tribe of Dan, *were* threeſcore and two thouſand and ſeven hundred.

‡ Aſher.

40 ¶ Of the children of ‡ Aſher, by their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

41 Thoſe that were numbred of them, *even* of the tribe of Aſher, *were* fourty and one thouſand and five hundred.

‡ Naphtali.

42 ¶ Of the children of ‡ Naphtali, throughout their generations, after their families, by the houſe of their fathers, according to the number of the names, from twenty yeares old and upward, all that were able to go forth to warre;

43 Thoſe that were numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thouſand and foure hundred.

44 Theſe *are* thoſe that were numbred, which Moſes and Aaron numbred, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers, from twenty yeares old and upward, all that were able to go forth to warre in Iſrael;

46 Even all they that were numbred, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbred among [g] them.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Onely thou ſhalt not number the tribe of Levi, neither take the ſumme of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the [h] ſtranger that cometh nigh, ſhall be put to death.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no [i] wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

---

[g] Which were warriors, but were appointed to the uſe of the tabernacle.

[h] Whoſoever is not of the tribe of Levi.

[i] By not having due regard to the tabernacle of the Lord.

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

1 The order of the tribes in their tents.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 [a] Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſigne of their fathers houſe: † farre off about the tabernacle of the congregation ſhall they pitch.

3 ¶ And on the eaſt-ſide toward the riſing of the ſunne, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſonne of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of [b] Iſſachar: and Nethaneel the ſonne of Zuar *ſhall be* captain of the children of Iſſachar.

6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and foure thouſand and foure hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſonne of Helon, *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and foure hundred.

9 All that were numbred in the [c] camp of Judah, *were* an hundred thouſand and fourescore thouſand and ſix thouſand and foure hundred, throughout their armies: theſe ſhall firſt ſet forth.

10 ¶ On the ſouth-ſide *ſhall be* the ſtandard of the camp of [d] Reuben, according to their armies: and the captain of the children of Reuben, *ſhall be* Elizur the ſonne of Shedeur.

11 And his hoſt, and thoſe that were numbred thereof, *were* fourty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon, *ſhall be* Shelumiel the ſonne of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbred of them, *were* fiftie and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſonnes of Gad, *ſhall be* Eliaſaph the ſonne of Reüel.

15 And his hoſt, and thoſe that were numbred of them, *were* fourtie and five thouſand and ſix hundred and fiftie.

16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fiftie and one thouſand and foure hundred and fiftie, throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the [e] midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

18 ¶ On the weſt-ſide *ſhall be* the ſtandard of the camp of [f] Ephraim, according to their armies: and the captain of the ſonnes of Ephraim, *ſhall be* Eliſhama the ſonne of Ammihud.

19 And his hoſt, and thoſe that were numbred of them, *were* fourty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſonne of Pedahzur.

21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſonnes of Benjamin, *ſhall be* Abidan the ſonne of Gideoni.

23 And his hoſt, and thoſe that were numbred of them, *were* thirty and five thouſand and foure hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 ¶ The ſtandard of the camp of [g] Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan, *ſhall be* Ahiezer the ſonne of Ammiſhaddai.

26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſonne of Ocran.

28 And his hoſt, and thoſe that were numbred of them, *were* fourty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali, *ſhall be* Ahira the ſonne of Enan.

30 And his hoſt, and thoſe that were numbred of them, *were* fiftie and three thouſand and foure hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fiftie and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe *are* thoſe which were [h] numbred of the children of Iſrael by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

33 But the Levites were not numbred among the children of Iſrael, as the LORD commanded Moſes.

43 And the children of Iſrael did according to all that the LORD commanded Moſes: ſo thy pitched by their [i] ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

[a] In the twelve tribes were foure principall ſtandards, ſo that every three tribes had their ſtandard.

† Heb. *over againſt.*

[b] Judah, Iſſachar, and Zebulun, the ſons of Leah were of the firſt ſtandard.

[c] Of them which were conteined under that name.

[d] Reuben and Simeon, the ſons of Leah, and Gad the ſon of Zilpah her maid, were of the ſecond ſtandard.

[e] Becauſe it might be in equall diſtance from each one, and all indifferently have recourſe thereunto.

[f] Becauſe Ephraim and Manaſſeh ſupplied the place of Joſeph their father, they are taken to be Rahels children: ſo they and Benjamin make the third ſtandard.

[g] Dan and Naphthali the ſonnes of Bilha, Rahels maid, with Aſher the ſonne of Zilpah make the fourth ſtandard.

[h] Which were of twentie yeares and above.

[i] For under every one of the foure principall ſtandards were divers ſignes to keep every band in order.

CHAP. III.

1 The ſonnes of Aaron. 5 The Levites are given to the prieſts, for the ſervice of the tabernacle, 11 in ſtead of the firſt-born. 14 The Levites are numbred by their families. 21 The families, number, and charge of the Gerſhonites, 27 of the Kohathites, of the Merarites. 38 The place and charge of Moſes and Aaron. 40 The firſt-born are freed by the Levites. 44 The overplus are redeemed.

THeſe alſo *are* the [a] generations of Aaron and Moſes, in the day that the LORD ſpake with Moſes in mount Sinai.

[a] Or, families and kinreds.

2 And theſe *are* the names of the ſonnes of Aaron; Nadab the * firſt-born, and Abihu, Eleazar, and Ithamar.

* Exod. 6, 23.

3 Theſe *are* the names of the ſonnes of Aaron, the prieſts which were anointed, † whom he conſecrated to miniſter in the prieſts office.

† Heb. *whoſe hand he filled.*

4 * And Nadab and Abihu died before the [b] LORD, when they offered ſtrange fire before the LORD, in the wilderneſſe of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſts office, in the [c] ſight of Aaron their father.

* Levit. 10, 1. Chap. 26, 61. 1 Chron. 24, 2.

[b] Or, before the altar.

[c] Whiles their father lived.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi neare, and preſent them before [d] Aaron the prieſt, that they may miniſter unto him.

[d] Offer them unto Aaron for the uſe of the tabernacle.

7 And they ſhall keep his charge, and the charge of the whole congregation [e] before the tabernacle of the congregation, to do the ſervice of the tabernacle.

[e] Which appertained to the executing of the high prieſts commandment, to the overſight of the people, and to the ſervice of the tabernacle.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his [f] ſonnes: they *are* wholly given unto him out of the children of Iſrael.

[f] Aarons ſons the prieſts ſerved in the ſanctuarie in praying for the people, and offering ſacrifice: the Levites ſerved for the inferiour uſes of the ſame.

10 And thou ſhall appoint Aaron and his ſonnes, and they ſhalt wait on their prieſts office: and the [g] ſtranger that cometh nigh, ſhall be put to death.

[g] Any that would miniſter, not being a Levite.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 And I, Behold, I have taken the Levites from among the children of Iſrael, in ſtead of all the firſt-born that openeth the matrice among the children of Iſrael: therefore the Levites ſhall be mine.

13 Becauſe all the firſt-born *are* mine; * *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD.

* Exod. 13, 2. Levit 27, 26. Chap. 8, 16. Luke 2, 23.

14 ¶ And the LORD ſpake unto Moſes in the wilderneſſe of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a moneth old and upward, ſhalt thou number them.

16 And Moſes numbred them according to the † word of the LORD, as he was commanded.

† Heb. *mouth.*

17 * And theſe *were* the ſonnes of Levi, by their names; Gerſhon, and Kohath, and Merari.

* Gen. 46, 11. Exod. 6, 16. Chap. 26, 57. 1 Chron. 6, 1.

18 And theſe *are* the names of the ſonnes of Gerſhon by their families; Libni, and Shimei.

19 And the ſonnes of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſonnes of Merari by their families; Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbred of them, according to the number of all the [h] males, from a moneth old and upward, *even* thoſe that were numbred of them, *were* ſeven thouſand and five hundred.

[h] Onely numbring the male children.

23 The families of the Gerſhonites ſhall pitch behinde the tabernacle weſt-ward.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſonne of Lael.

25 And the charge of the ſonnes of Gerſhon, in the tabernacle of the congregation, *ſhall be* the [i] tabernacle, and the tent, the covering thereof, and the hanging for the doore of the tabernacle of the congregation:

[i] Their charge was to carry the coverings and hangings of the tabernacle.

26 And the hangings of the court, and the curtain for the doore of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the ſervice thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: theſe *are* the families of the Kohathites:

28 In the number of all the males, from a moneth old and upward, *were* eight thouſand and ſix hundred, keeping the [k] charge of the ſanctuary.

[k] Doing every one his dutie in the ſanctuarie.

29 The families of the ſonnes of Kohath, ſhall pitch on the ſide of the tabernacle ſouthward.

30 And the chief of the houſe of the father of the families of the Kohathites, *ſhall be* Elizaphan the ſonne of Uzziel.

31. And their charge *ſhall be* the [l] ark, and the table, aud the candleſtick, and the altars: and the veſſels of the ſanctuary wherewith they miniſter, and the hanging, and all the ſervice thereof.

[l] The chief things within the ſanctuarie were committed to the Kohathites.

32 And Eleazar the ſonne of Aaron the prieſt, *ſhall be* chief over the chief of the Levites, *and have* the overſight of them that keep the charge of the ſanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Muſhites: theſe *are* the families of Merari.

34 And thoſe that were numbred of them, according to the number of all the males from a moneth old and upward, *were* ſix thouſand and two hundred.

35 And the chief of the houſe of the father of the families of Merari, *was* Zuriel the ſonne

of Abihail: *theſe* ſhall pitch on the ſide of the tabernacle north-ward.

36 And † *under* the cuſtody and charge of the ſonnes of Merari, *ſhall be* the [m] boards of the tabernacle, and the barres thereof, and the pillars thereof, and the ſockets thereof, and all the veſſels thereof, and all that ſerveth thereto.

37 And the pillars of the court round about, and their ſockets, and their pinnes, and their cords.

38 ¶ But thoſe that encamp before the tabernacle toward the eaſt, *even* before the tabernacle of the congregation eaſt-ward, *ſhall be* Moſes and Aaron, and his ſonnes, keeping the charge of the ſanctuary, for the [n] charge of the children of Iſrael; and the ſtranger that cometh nigh, ſhall be put to death.

39 All that were numbred of the Levites, which Moſes and Aaron numbred at the commandment of the LORD, throughout their families, all the males from a moneth old and upward, *were* twenty and two [o] thouſand.

40 ¶ And the LORD ſaid unto Moſes, Number all the firſt-born of the males of the children of Iſrael, from a moneth old and upward, and take the number of their names.

41 And thou ſhalt take the Levites for [p] me (I *am* the LORD) in ſtead of all the firſt-born among the children of Iſrael; and the cattel of the Levites, in ſtead of all the firſtlings among the cattel of the children of Iſrael.

42 And Moſes numbred, as the LORD commanded him, all the firſt-born among the children of Iſrael.

43 And all the firſt-born males, by the number of names, from a moneth old and upward, of thoſe that were numbred of them, *were* twenty and two thouſand two hundred and threeſcore and thirteen.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Take the Levites in ſtead of all the firſt-born among the children of Iſrael, and the cattel of the Levites in ſtead of their cattel, and the Levites ſhall be mine; I *am* the LORD:

46 And for thoſe that are to be redeemed of the two hundred and threeſcore and thirteen, of the firſt-born of the children of Iſrael, which are more than the Levites;

47 Thou ſhalt even take five ſhekels a piece by the poll, after the ſhekel of the ſanctuarie, ſhalt thou take them: * the ſhekel *is* twenty gerahs.

48 And thou ſhalt give the money, wherewith the odde number of them is to be redeemed, unto Aaron and to his ſonnes.

49 And Moſes took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the [q] firſt-born of the children of Iſrael took he the money; a thouſand three hundred and threeſcore and five *ſhekels*, after the ſhekel of the ſanctuary.

51 And Moſes gave the money of them that that were redeemed, unto Aaron, and to his ſonnes, according to the word of the LORD, as the LORD commanded Moſes.

† Heb. *the office of the charge.*

[m] The woodwork and the reſt of the inſtruments were committed to their charge.

[n] That none ſhould enter into the tabernacle contrary to Gods appointment.

[o] So that the firſt born of the children of Iſraël were moe by 273, as verſe 43.

[p] So that now the Levites ſhould ſatisfie unto the Lord for the firſt-born of Iſrael, ſave for the 273 which were moe than the Levites, for whom they paid money.

* Chap. 30, 13. Levit. 27, 25. Chap. 18, 16. Ezek. 45, 12.

[q] Of the two hundreth ſeventie and three, which were more than the Levites.

CHAP. IIII.

1 The age and time of the Levites ſervice. 4 The carriage of the Kohathkites, when the prieſts have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the prieſts, 21 The carriage of the Gerſhonites. 29 The carriage of the Merarites, 34 The number of the Kohathites, 38 of the Gerſhonites. 42 and of the Merarites.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Levi, after their families, by the houſe of their fathers;

3 From [a] thirty yeares old and upward, even untill fiftie yeares old, all that enter into the hoſt, to do the work in the tabernacle of the congregation.

4 This *ſhall be* the ſervice of the ſonnes of Kohath in the tabernacle of the congregation, *about* the moſt holy things.

5 ¶ And when the camp ſetteth forward, Aaron ſhall come and his ſonnes, and they ſhall take down the [b] covering vail, and cover the ark of teſtimony with it:

6 And ſhall put thereon the covering of badgers ſkinnes, and ſhall ſpread over *it* a cloth wholly of blue, and ſhall put in the [c] ſtaves thereof.

7 And upon the * table of ſhew-bread they ſhall ſpread a cloth of blue, and put thereon the diſhes, and the ſpoons, and the bowls, and [d] covers to ‡ cover withall: and the continuall bread ſhall be thereon.

8 And they ſhall ſpread upon them a cloth of ſcarlet, and cover the ſame with a covering of badgers ſkinnes, and ſhall put in the ſtaves thereof.

9 And they ſhall take a cloth of blue, and cover the * candleſtick of the light, * and his lamps, and his tongs, and his ſnuff-diſhes, and all the oyl-veſſels thereof, wherewith they miniſter unto it.

10 And they ſhall put it and all the veſſels thereof within a covering of badgers ſkinnes, and ſhall put *it* upon a [e] barre.

11 And upon the [f] golden altar they ſhall ſpread a cloth of blue, and cover it with a covering of badgers ſkinnes, and ſhall put to the ſtaves thereof.

12 And they ſhall take all the inſtruments of miniſterie, wherewith they miniſter in the ſanctuarie, and put *them* in a cloth of blue, and cover them with a covering of badgers ſkinnes, and ſhall put *them* on a barre.

13 And they ſhall take away the aſhes from the [g] altar, and ſpread a purple cloth thereon:

14 And they ſhall put upon it all the veſſels thereof, wherewith they miniſter about it, *even* the cenſers, the fleſh-hooks, and the ſhovels, and the ‡ baſons, all the veſſels of the altar; and they ſhall ſpread upon it a covering of badgers ſkinnes, and put to the ſtaves of it.

15 And when Aaron and his ſonnes have made an end of [h] covering the ſanctuarie, and

[a] The Levites were numbred after three ſorts, firſt at a moneth old when they were conſecrate to the Lord, next at 25 years old, when they were appointed to ſerve in the tabernacle, and at 30 years old to bear the burthens of the tabernacle.

[b] Which divided the ſanctuarie from the holieſt of all.

[c] That is, put them upon their ſhoulders to carrie it: for the ſtaves of the ark could never be removed, Exod. 25, 15.

* Exod. 25, 30.

[d] Meaning, to cover the bread.

‡ Or, *poure out withall.*

* Exod. 25, 31.

* Exod. 25. 37, 38.

[e] The Hebrew word ſignifieth an inſtrument made of two ſtaves or bars.

[f] Which was to burn incenſe: reade Exod. 30, 1.

[g] Of the burnt offering.

‡ Or, *bowls.*

[h] That is, in folding up the things of the Sanctuarie, as the Arke &c.

all the veſſels of the ſanctuarie, as the camp is to ſet forward; after that, the ſonnes of Kohath ſhall come to bear *it*: but they ſhall not [i] touch *any* holy thing, leſt they die. Theſe things *are* the burden of the ſonnes of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the ſonne of Aaron the prieſt, *pertaineth* the oyl for the light, and the * ſweet incenſe, and the [k] daily meat-offering, and the * anointing oyl, *and* the overſight of all the tabernacle, and of all that therein *is*, in the ſanctuary, and in the veſſels thereof.

17 ¶ And the Lord ſpake unto Moſes, and unto Aaron, ſaying,

18 [l] Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live and not die, when they approch unto the moſt holy things; Aaron and his ſonnes ſhall go in, and [m] appoint them every one to his ſervice, and to his burden.

20 But they ſhall not go in to ſee when the holy things are covered, leſt they die.

21 ¶ And the Lord ſpake unto Moſes, ſaying,

22 Take alſo the ſumme of the ſonnes of Gerſhon, throughout the houſes of their fathers by their families;

23 From thirtie yeares old and upward, untill fifty yeares old ſhalt thou number them; all that [n] enter in † to perform the ſervice, to do the work in the tabernacle of the congregation.

24 This *is* the ſervice of the families of the Gerſhonites, to ſerve, and for ‡ burdens.

25 And they ſhall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers ſkinnes that *is* above upon it, and the hanging for the [o] doore of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the doore of the gate of the [p] court which *is* by the tabernacle and by the altar round about, and their cords, and all the inſtrumens of their ſervice, and all that is made for them: ſo ſhall they ſerve.

27 At the appointment of Aaron and his ſonnes, ſhall be all the ſervice of the ſonnes of the Gerſhonites, in all their burdens, and in all their ſervice: and ye ſhall appoint unto them in charge all their burdens.

28 This *is* the ſervice of the families of the ſonnes of Gerſhon, in the tabernacle of the congregation: and their charge *ſhall be* under the [q] hand of Ithamar the ſonne of Aaron the prieſt.

29 ¶ As for the ſonnes of Merari, thou ſhalt number them after their families, by the houſe of their fathers;

30 From thirty yeares old and upward, even unto fifty yeares old ſhalt thou number them, every one that entreth in to the † ſervice, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their ſervice in the tabernacle of the congregation; * the boards of the tabernacle, and the barres thereof, and the pillars thereof, and ſockets thereof.

32 And the pillars of the court round about, and their ſockets, and their pinnes, and their cords, with all their inſtruments, and with all their ſervice: and by [r] name ye ſhall reckon the inſtruments of the charge of their burden.

33 This *is* the ſervice of the families of the ſonnes of Merari, according to all their ſervice in the tabernacle of the congregation, under the hand of Ithamar the ſonne of Aaron the prieſt.

34 ¶ And Moſes and Aaron and the chief of the congregation numbred the ſonnes of the Kohathites after their families, and after the houſe of their fathers;

35 From thirty yeares old and upward, even unto fifty yeares old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

36 And thoſe that were numbred of them by their families, were two thouſand ſeven hundred and fifty.

37 Theſe *were* they that were numbred of the families of the Kohathites, all that might do ſervice in the tabernacle of the congregation; wich Moſes and Aaron did number, according to the commandment of the Lord by the [ſ] hand of Moſes.

38 And thoſe that were numbred of the ſonnes of Gerſhon, throughout their families, and by the houſe of their fathers;

39 From thirty yeares old and upward, even unto fifty yeares old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

40 Even thoſe that were numbred of them, throughout their families, by the houſes of their fathers, were two thouſand and ſix hundred and thirtie.

41 Theſe *are* they that were numbred of the families of the ſonnes of Gerſhon, of [t] all that might do ſervice in the tabernacle of the congregation, whom Moſes and Aaron did number, according to the commandment of the Lord.

42 ¶ And thoſe that were numbred of the families of the ſonnes of Merari, throughout their families, by the houſe of their fathers;

43 From thirty yeares old and upward, even unto fiftie yeares old, every one that entreth in to the ſervice, for the work in the tabernacle of the congregation:

44 Even thoſe that were numbred of them after their families, were three thouſand and two hundred.

45 Theſe *be* thoſe that were numbred of the families of the ſonnes of Merari, whom Moſes and Aaron numbred according to the

---

[i] Before it be covered.

* Exod. 30, 34.

[k] Which was offered at morning and evening.

* Exod. 30, 23.

[l] Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh.

[m] Shewing, what part every man ſhall beare.

[n] Which were received into the company of them that miniſtered in the Tabernacle of the congregation.

† Heb. *to warre the warfare.*

‡ Or, *carriage.*

[o] Which vail hanged between the Sanctuarie and the court.

[p] Which court, compaſſed both the Tabernacle of the Congregation, and the altar of the burnt-offering.

† Heb. *mouth.*

[q] Under the charge and overſight.

† Heb. *warfare.*

* Exod. 26, 15.

[r] Ye ſhall make an inventorie of all things, which ye commit to their charge.

[ſ] God appointing Moſes to be the miniſter and executor thereof.

[t] Which were of competent age to ſerve therein, that is, between 30. and 50.

word of the LORD by the hand of Moſes.

46 All thoſe that were numbred of the Levites, whom Moſes and Aaron and the chief of Iſrael numbred, after their families, and after the houſe of their fathers,

47 From thirty yeares old and upward, even unto fiftie yeares old, every one that came to do the [u] ſervice of the miniſtery, and the ſervice of the burden in the tabernacle of the congregation;

[u] Whoſoever of the Levites that had any manner of charge in the Tabernacle.

48 Even thoſe that were numbred of them were eight thouſand and five hundred and fourescore.

49 According to the commandment of the LORD, they were numbred by the hand of Moſes, every one according to his ſervice, and according to his burden: thus were they numbred of him, as the LORD commanded [x] Moſes.

[x] So that Moſes neither added nor diminiſhed from that which the Lord commanded him.

CHAP. V.

1 The unclean are removed out of the camp. 5 Reſtitution is to be made in treſpaſſes. 11 The triall of jealouſie.

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, that they put out of the camp every * leper, and every one that hath an * iſſue, and whoſoever is defiled by the * dead.

* Levit. 13, 3.
* Levit. 15, 2.
* Levit. 21, 1.

3 Both male and female ſhall ye put out, without the camp ſhall ye put them; that they defile not their [a] camps in the midſt whereof I dwell.

[a] There were three manner of camps: of the Lord, of the Levites, and of the Iſraelites.

4 And the children of Iſrael did ſo, and put them out without the camp: as the LORD ſpake unto Moſes, ſo did the children of Iſrael.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Speak unto the children of Iſrael, * When a man or woman ſhall commit any [b] ſinne that men commit, to do a treſpaſſe againſt the LORD, and that perſon be guiltie;

* Levit. 6, 3.

[b] Commit any fault willingly.

7 Then they ſhall confeſſe their ſinne which they have done: and he ſhall recompenſe his treſpaſſe * with the principall thereof, and adde unto it the fifth part thereof, and give *it* unto *him* againſt whom he hath treſpaſſed.

* Levit. 6, 5.

8 But if the man have no [c] kinſman to recompenſe the treſpaſſe unto, let the treſpaſſe be recompenſed unto the LORD, *even* to the prieſt: beſide the ramme of the atonement, whereby an atonement ſhall be made for him.

[c] If he be dead, to whom the wrong is done, and alſo have no kinſman.

9 And every ‡ offering of all the [d] holy things of the children of Iſrael, which they bring unto the prieſt, ſhall be his.

‡ Or, *heave-offering.*

[d] Or, things offered to the Lord, as firſt-fruits, &c.

10 And every mans hallowed things ſhall be his: whatſoever any man giveth the prieſt, it ſhall be * his.

* Levit. 10, 12.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 Speak unto the children of Iſrael, and ſay unto them, If any mans wife go [e] aſide, and commit a treſpaſſe againſt him,

[e] By breaking the band of marriage, and playing the harlot.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept cloſe, and ſhe be defiled, and *there be* no witneſſe againſt her, neither ſhe be taken *with the manner.*

14 And the ſpirit of jealouſie come upon him, and he be jealous of his wife, and ſhe be defiled; or if the ſpirit of jealouſie come upon him, and he be jealous of his wife; and ſhe be not defiled:

15 Then ſhall the man bring his wife unto the prieſt, and he ſhall bring her offering for her, the tenth part of an ephah of barley-meal; he ſhall poure no [f] oyl upon it, nor put frankincenſe thereon, for it is an offering of jealouſie, an offering of memoriall, bringing iniquitie to [g] remembrance.

[f] Onely in the ſinne-offering, and this offering of jealouſie were neither oyl nor incenſe offered.

[g] Or, making the ſinne known, and not purging it.

16 And the prieſt ſhall bring her neare, and ſet her before the LORD.

17 And the prieſt ſhall take [h] holy water in an earthen veſſel, and of the duſt that is in the floore of the tabernacle the prieſt ſhall take; and put *it* into the water.

[h] Which alſo is called the water of purification, or ſprinkling, read chap. 19, 9.

18 And the prieſt ſhall ſet the woman before the LORD, and uncover the womans head, and put the offering of memoriall in her hands, which *is* the jealouſie-offering: and the prieſt ſhall have in his hand the bitter water that cauſeth the [i] curſe.

[i] It was ſo called by the effect, becauſe it declared the woman to be accurſed, and turned to her deſtruction.

19 And the prieſt ſhall charge her by an oath, and ſay unto the woman, If no man have lien with thee, and if thou haſt not gone aſide to uncleanneſſe ‡ † *with another* in ſtead of thy husband, be thou free from this bitter water that cauſeth the curſe:

‡ Or, being *in the power of thy huſband.*

† Heb. *under thy husband.*

20 But if thou haſt gone aſide *to another* in ſtead of thy husband, and if thou be defiled, and ſome man hath lien with thee beſide thine husband:

21 Then the prieſt ſhall charge the woman with an oath of curſing, and the prieſt ſhall ſay unto the woman, The LORD make thee a [h] curſe and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to ſwell;

[k] Both becauſe ſhe had committed ſo hainous a fault, and forſware her ſelf in denying the ſame.

† Heb. *fall.*

22 And this water that cauſeth the curſe ſhall go into thy bowels, to make *thy* belly to ſwell and *thy* thigh to rot: And the woman ſhall ſay, [l] Amen, amen.

[l] That is, be it ſo as thou wiſheſt, as Pſal. 41, 13. Deut. 27, 15.

23 And the prieſt ſhall write theſe curſes in a book, and he ſhall [m] blot *them* out with the bitter water:

[m] Shall waſh the curſes, which are written, into the water in the veſſel.

24 And he ſhall cauſe the woman to drink the bitter water that cauſeth the curſe: and the water that cauſeth the curſe ſhall enter into her, *and become* bitter.

25 Then the prieſt ſhall take the jealouſie-offering out of the womans hand, and ſhall wave the offering before the LORD, and offer it upon the altar.

26 And the prieſt ſhall take an handfull of the offering, *even* the memoriall thereof, and burn *it* upon the [n] altar, and afterward ſhall cauſe the woman to drink the water.

[n] Where the incenſe was offered.

27 And when he hath made her to drink the water, then it ſhall come to paſſe, *that* if ſhe be defiled, and have done treſpaſſe againſt her husband; that the water that cauſeth the curſe

ſhall enter into her, *and become* bitter, and her belly ſhall ſwell, and her thigh ſhall rot: and the woman ſhall be a curſe among her people.

28 And if the woman be not defiled, but be clean; then ſhe ſhall be free, and ſhall conceive ſeed.

29 This *is* the law of jealouſies, when a wife goeth aſide *to another* in ſtead of her husband, and is defiled;

30 Or when the ſpirit of jealouſie cometh upon him, and he be jealous over his wife, and ſhall ſet the woman before the LORD, and the prieſt ſhall execute upon her all this law.

31 Then ſhall the man be [o] guiltleſſe from iniquitie, and this woman ſhall bear her iniquitie.

[o] The man might accuſe his wife upon ſuſpition, and not be reproved.

CHAP. VI.

1 The law of the Nazarites. 22 The form of bleſſing the people.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto the children of Iſrael, and ſay unto them, When either man or woman ſhall ‡ ſeparate *themſelves* to vow a vow of a [a] Nazarite, to ſeparate *themſelves* unto the LORD:

‡ Or, *make* themſelves *Nazarites.*

[a] Which ſeparated themſelves from the world, and dedicated themſelves to God: which figure was accompliſhed in Chriſt.

3 He ſhall ſeparate *himſelf* from wine, and ſtrong drink, and ſhall drink no vineger of wine, or vineger of ſtrong drink, neither ſhall he drink any liquour of grapes, nor eat moiſt grapes or dried.

4 All the dayes of his ‡ ſeparation ſhall he eat nothing that is made of the ‡ vine-tree, from the kernels even to the husk.

‡ Or, *Nazariteſhip.*

‡ Or, *vine of the wine.*

5 All the dayes of the vow of his ſeparation, there ſhall no * raſour come upon his head: untill the dayes be fulfilled in the which he ſeparareth *himſelf* unto the LORD, he ſhall be holy; *and* ſhall let the locks of the hair of his head grow.

* Judges 13, 5. 1 Sam. 1, 11.

6 All the dayes that he ſeparareth *himſelf* unto the LORD, he ſhall come at no [b] dead body.

[b] As at burials, or mournings.

7 He ſhall not make himſelf unclean for his father, or for his mother, for his brother, or for his ſiſter, when they die: becauſe the † conſecration of his God *is* upon his [c] head.

† Heb. *ſeparation.*

[c] In that he ſuffered his hair to grow, he ſignified that he was conſecrate to God.

8 All the dayes of his ſeparation he *is* holy unto the LORD.

9 And if any man die very ſuddenly by him, and he hath defiled the head of his [d] conſecration; then he ſhall ſhave his head in the day of his cleanſing, on the ſeventh day ſhall he ſhave it.

[d] Which long hair is a ſigne that he is dedicate to God.

10 And on the eighth day he ſhall bring two turtles, or two young pigeons to the prieſt, to the doore of the tabernacle of the congregation.

11 And the prieſt ſhall offer the one for a ſinne-offering, and the other for a burnt-offering, and make an atonement for him, for that he ſinned by the [e] dead, and ſhall hallow his head that ſame day.

[e] By being preſent where the dead was.

12 And he ſhall [f] conſecrate unto the LORD the dayes of his ſeparation, and ſhall bring a lamb of the firſt yeare for a treſpaſſe-offering: but the dayes that were before ſhall † be [g] loſt, becauſe his ſeparation was defiled.

[f] Beginning at the eight day, when he is purified.

† Heb. *fall.*

[g] So that he ſhall begin his vow anew.

13 ¶ And this *is* the law of the Nazarite: When the dayes of his ſeparation are fulfilled, he ſhall be brought unto the doore of the tabernacle of the congregation.

14 And he ſhall offer his offering unto the LORD, one he-lamb of the firſt yeare without blemiſh, for a burnt-offering, and one ew-lamb of the firſt yeare without blemiſh, for a ſinne-offering, and one lamb without blemiſh, for peace-offerings,

15 And a basket of unleavened bread, cakes of fine floure mingled with oyl, and wafers of unleavened bread anointed with oyl, and their meat-offering, and their drink-offerings.

16 And the prieſt ſhall bring *them* before the LORD, and ſhall offer his ſinne-offering, and his burnt-offering.

17 And he ſhall offer the ramme for a ſacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the prieſt ſhall offer alſo his meat-offering, and his drink-offering.

18 * And the Nazarite ſhall [h] ſhave the head of his ſeparation, at the doore of the tabernacle of the congregation; and ſhall take the hair of the head of his ſeparation, and [i] put *it* in the fire which *is* under the ſacrifice of the peace-offerings.

* Acts 21, 24.

[h] In token that his vow is ended.

[i] For the hair which was conſecrate to the Lord, might not be caſt into any prophane place.

19 And the prieſt ſhall take the ſodden ſhoulder of the ramme, and one unleavened cake out of the basket, and one unleavened wafer; and ſhall put *them* upon the hands of the Nazarite, after *the hair of* his ſeparation is ſhaven.

20 And the prieſt ſhall wave them * for a wave-offering before the LORD; this *is* holy for the prieſt, with the wave-breaſt, and heave-ſhoulder: and after that, the Nazarite may drink wine.

* Exod. 29, 27.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the LORD for his ſeparation, [k] beſides *that* that his hand ſhall get: according to the vow which he vowed, ſo he muſt do after the law of his ſeparation.

[k] At the leaſt he ſhall do this, if he be able to offer no more.

22 ¶ And the LORD ſpake unto Moſes, ſaying,

23 Speak unto Aaron and unto his ſonnes, ſaying, On this wiſe ye ſhall [l] bleſſe the children of Iſrael, ſaying unto them,

[l] That is, pray for them.

24 The LORD bleſſe thee, and keep thee:

25 The LORD make his face ſhine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they ſhal put my [m] name upon the children of Iſrael, and I will bleſſe them.

[m] They ſhall pray in my name for them.

CHAP. VII.

1 The offering of the princes at the dedication of the tabernacle. 10 Their ſeverall offerings at the dedication of the altar. 89 God ſpeaketh to Moſes from the mercie-ſeat.

AND it came to paſſe on the day that Moſes had fully * ſet up the tabernacle, and had anointed

* Exod. 40, 18.

anointed it, and ſanctified it, and all the inſtruments thereof, both the altar and all the veſſels thereof, and had anointed them, and ſanctified them;

2 That the princes of Iſrael, heads of the houſe of their fathers (who *were* the princes of the tribes, † and were over them that were numbred) offered:

† Heb. *who ſtood.*

3 And they brought their offerings before the LORD, ſix [a] covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

[a] Like horſe litters to keep the things that were carried in them, from weather.

4 And the LORD ſpake unto Moſes, ſaying,

5 Take *it* of them, that they may be to do the [b] ſervice of the tabernacle of the congregation, and thou ſhalt give them unto the Levites, to every man according to his ſervice.

[b] That is, to carrie things, and ſtuffe in.

6 And Moſes took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and foure oxen he gave unto the ſonnes of Gerſhon, according to their [c] ſervice.

[c] For their uſe to carrie with.

8 And foure wagons and eight oxen he gave unto the ſonnes of Merari, according unto their ſervice, under the hand of Ithamar the ſonne of Aaron the prieſt.

9 But unto the ſonnes of Kohath he gave none: [d] becauſe the ſervice of the ſanctuarie belonging unto them, *was that* they ſhould bear upon their ſhoulders.

[d] The holy things of the ſanctuarie muſt be carried upon their ſhoulders, and not dawn with oxen, chap. 4, 15.

10 ¶ And the princes offered for [e] dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

[e] That is, when the firſt ſacrifice was offered thereupon by Aaron, Levit. 9, 1.

11 And the LORD ſaid unto Moſes, They ſhall offer their offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the firſt day, was ‡ Nahſhon the ſonne of Amminadab, of the tribe of Judah.

‡ The offering of Nahſhon.

13 And his offering *was* one ſilver charger, the weight thereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them *were* full of fine floure mingled with oyl for a * meat-offering:

* Levit. 2, 1.

14 One ſpoon of ten *ſhekels* of gold, full of incenſe:

15 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

16 One kid of the goats for a * ſinne-offering:

* Levit. 4, 23.

17 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Nahſhon the ſonne of Amminadab.

18 ¶ On the ſecond day ‡ Nethaneel the ſonne of Zuar, prince of Iſſachar, did offer.

‡ The offering of Nethaneel.

19 He offered for his offering one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them full of fine floure mingled with oyl for a meat-offering:

20 One ſpoon of gold of ten *ſhekels*, full of incenſe:

21 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

22 One kid of the goats for a ſinne-offering:

23 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Nethaneel the ſonne of Zuar.

24 ¶ On the third day ‡ Eliab the ſonne of Helon, prince of the children of Zebulun, *did offer*.

‡ The offering of Eliab.

25 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirtie *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuarie, both of them full of fine floure mingled with oyl for a meat-offering:

26 One golden ſpoon of ten *ſhekels*, full of incenſe:

27 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

28 One kid of the goats for a ſinne-offering:

29 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Eliab the ſonne of Helon.

30 ¶ On the fourth day ‡ Elizur the ſonne of Shedeur, prince of the children of Reuben, *did offer*.

‡ The offering of Elizur.

31 His offering *was* one ſilver charger, of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

32 One golden ſpoon of ten *ſhekels*, full of incenſe:

33 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

34 One kid of the goats for a ſinne-offering:

35 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Elizur the ſonne of Shedeur.

36 ¶ On the fifth day ‡ Shelumiel the ſonne of Zuriſhaddai, prince of the children of Simeon, *did offer*.

‡ The offering of Shelumiel.

37 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

38 One golden ſpoon of ten *ſhekels*, full of incenſe:

39 One young bullock, one ramme, one lamb of the firſt yeare, for a burnt-offering:

40 One kid of the goats for a ſinne-offering:

41 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Shelumiel the ſonne of Zuriſhaddai.

42 ¶ On the ſixth day ‡ Eliaſaph the ſon of Deüel, prince of the children of Gad, *offered*

‡ The offering of Eliaſaph.

43 His offering *was* one ſilver charger, of

the weight of an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

44 One golden ſpoon of ten *ſhekels*, full of incenſe:

45 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

46 One kid of the goats for a ſinne-offering:

47 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambes of the firſt yeare. This *was* the offering of Eliaſaph the ſonne of Deüel.

‡ The offering of Eliſhama.

48 ¶ On the ſeventh day ‡ Eliſhama the ſonne of Ammiud, prince of the children of Ephraim, *offered*.

49 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

50 One golden ſpoon of ten *ſhekels*, full of incenſe:

51 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

52 One kid of the goats for a ſinne-offering:

53 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Eliſhama the ſonne of Ammiud.

‡ The offering of Gamaliel.

54 ¶ On the eighth day *offered* ‡ Gamaliel the ſonne of Pedazur, prince of the children of Manaſſeh.

55 His offering *was* one ſilver charger of an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

56 One golden ſpoon of ten *ſhekels*, full of incenſe:

57 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

58 One kid of the goats for a ſinne-offering:

59 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Gamaliel the ſonne of Pedazur.

‡ The offering of Abidan.

60 ¶ On the ninth day ‡ Abidan the ſonne of Gideoni, prince of the children of Benjamin, *offered*.

61 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, a ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

62 One golden ſpoon of ten *ſhekels*, full of incenſe:

63 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

64 One kid of the goats for a ſinne-offering:

65 And for a ſacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambes, of the firſt yeare. This *was* the offering of Abidan the ſonne of Gideoni.

‡ The offering of Ahiezer.

66 ¶ On the tenth day ‡ Ahiezer the ſonne of Ammiſhaddai, prince of the children of Dan, *offered*.

67 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

68 One golden ſpoon of ten *ſhekels*, full of incenſe:

69 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

70 One kid of the goats for a ſinne-offering:

71 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Ahiezer the ſonne of Ammiſhaddai.

‡ The offering of Pagiel, or Phegiel.

72 ¶ On the eleventh day ‡ Pagiel the ſonne of Ocran, prince of the children of Aſher, *offered*.

73 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

74 One golden ſpoon of ten *ſhekels*, full of incenſe:

75 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

76 One kid of the goats for a ſinne-offering:

77 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambes of the firſt yeare. This *was* the offering of Pagiel the ſonne of Ocran.

‡ The offering of Ahira.

78 ¶ On the twelfth day ‡ Ahira the ſonne of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one ſilver charger, the weight whereof *was* an hundred and thirty *ſhekels*, one ſilver bowl of ſeventy ſhekels after the ſhekel of the ſanctuary, both of them full of fine floure mingled with oyl, for a meat-offering:

80 One golden ſpoon of ten *ſhekels*, full of incenſe:

81 One young bullock, one ramme, one lambe of the firſt yeare, for a burnt-offering:

82 One kid of the goats for a ſinne-offering:

83 And for a ſacrifice of peace-offerings, two oxen, five rammes, five he-goats, five lambesof the firſt yeare. This *was* the offering of Ahira the ſonne of Enan.

84 This *was* the [f] dedication of the altar (in the day when it was anointed) by the princes of Iſrael: twelve chargers of ſilver, twelve ſilver bowls, twelve ſpoons of gold:

85 Each charger of ſilver *weighing* an hundred and thirty *ſhekels*, each bowl ſeventy; all the ſilver veſſels *weighed* two thouſand and foure hundred *ſhekels* after the ſhekel of the ſanctuary.

[f] This was the offering of the princes, when Aaron did dedicate the altar.

86 The golden ſpoons *were* twelve, full of incenſe, *weighing* ten *ſhekels* apiece, after the ſhekel of the ſanctuary: all the gold of the ſpoons *was* an hundred and twenty *ſhekels.*

87 All the oxen for the burnt-offering *were* twelve bullocks, the rammes twelve, the lambes of the firſt yeare twelve, with their meat-offering: and the kids of the goats for ſinne-offering, twelve.

88 And all the oxen for the ſacrifice of the peace-offerings, *were* twenty and foure bullocks, the rammes ſixtie, the he-goats ſixtie, the lambes of the firſt yeare ſixtie. This *was* the dedication of the altar, after that it was [g] anointed.

89 And when Moſes was gone into the [h] tabernacle of the congregation, to ſpeak with ‡ him; then he heard the voice of one ſpeaking unto him from off the mercy-ſeat that *was* upon the ark of teſtimony, from between the [i] two cherubims: and he ſpake unto him.

CHAP. VIII.

1 How the lamps are to be lighted. 5 The conſecration of the Levites. 23 The age and time of their ſervice.

AND the LORD ſpake unto Moſes, ſaying,

2 Speak unto Aaron, and ſay unto him, When thou * lighteſt the lamps, the ſeven lamps ſhall give light [a] over againſt the candleſtick.

3 And Aaron did ſo; he lighted the lamps thereof, over againſt the candleſtick; as the LORD commanded Moſes.

4 * And this work of the candleſtick *was* of beaten gold, unto the ſhaft thereof, unto the flowers thereof, *was* * [b] beaten work: according unto the pattern which the LORD had ſhewed Moſes, ſo he made the candleſtick.

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Take the Levites from among the children of Iſrael, and cleanſe them.

7 And thus ſhalt thou do unto them, to cleanſe them: ſprinkle [c] water of purifying upon them, and † let them ſhave all their fleſh, and let them waſh their clothes, and ſo make themſelves clean.

8 Then let them take a young bullock with his meat-offering, *even* fine floure mingled with oyl, and another young bullock ſhalt thou take for a ſinne-offering.

9 And thou ſhalt bring the Levites before the tabernacle of the congregation; and thou ſhalt gather the [d] whole aſſembly of the children of Iſrael together:

10 And thou ſhalt bring the Levites before the LORD, and the [e] children of Iſrael ſhall put their hands upon the Levites:

11 And Aaron ſhall † offer the Levites before the LORD, for an † offering of the children of Iſrael; that † they may execute the ſervice of the LORD.

12 And the Levites ſhall lay their hands upon the heads of the bullocks: and thou ſhalt offer the one *for* a ſinne-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou ſhalt ſet the Levites before Aaron, and before his ſonnes, and offer them for an offering unto the LORD.

14 Thus ſhalt thou ſeparate the Levites from among the children of Iſrael: and the Levites ſhall be * mine.

15 And after that, ſhall the Levites go in, to do the ſervice of the tabernacle of the congregation: and thou ſhalt cleanſe them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Iſrael; in ſtead of ſuch as [f] open every wombe, *even in ſtead of* the firſt-born of all the children of Iſrael, have I taken them unto me.

17 * For all the firſt-born of the children of Iſrael *are* mine, *both* man and beaſt: on the day that I ſmote every firſt-born in the land of Egypt, I ſanctified them for my ſelf.

18 And I have taken the Levites for all the firſt-born of the children of Iſrael.

19 And I have given the Levites *as* † a gift to Aaron, and to his ſonnes, from among the children of Iſrael: to do the ſervice of the children of Iſrael in the tabernacle of the congregation, and to make an atonement for the [g] children of Iſrael: that there be no plague among the children of Iſrael, when the children of Iſrael come nigh unto the [h] ſanctuary.

20 And Moſes and Aaron, and all the congregation of the children of Iſrael did to the Levites according unto all that the LORD commanded Moſes concerning the Levites, ſo did the children of Iſrael unto them.

21 And the Levites were purified, and they waſhed their clothes: and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanſe them.

22 And after that went the Levites in, to do their ſervice in the tabernacle of the congregation before [i] Aaron and before his ſonnes: as the LORD had commanded Moſes concerning the Levites, ſo did they unto them.

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 This *is it* that *belongeth* unto the Levites, from twenty and five yeares old, and upward, they ſhall go in † to wait upon the ſervice of the tabernacle of the congregation:

25 And from the age of fifty yeares they ſhall † ceaſe waiting upon the [k] ſervice *thereof,* and ſhall ſerve no more:

26 But ſhall miniſter with their brethren in the tabernacle of the congregation, to keep the charge, and ſhall do no ſervice. Thus ſhalt thou do unto the Levites touching their charge.

CHAP. IX.

1 The paſſeover is commanded again. 6 A ſecond paſſeover allowed for them that were unclean or abſent. 15 The cloud guideth the removings and encampings of the Iſraelites.

AND the LORD ſpake unto Moſes in the wilderneſſe of Sinai, in the firſt moneth of the ſecond yeare, after they were come out of the land of Egypt, ſaying,

---

[g] By Aaron.

[h] That is, the ſanctuarie.

‡ That is, God.

[i] According as he had promiſed, Exod. 25,22.

* Exod. 25,37. and 40,25.

[a] To that part which is over againſt the candleſtick, Exod. 25,37.

* Exod. 25,31.

* Exod. 25,18.

[b] And not ſet together of divers pieces.

[c] In Hebrew, it is called the water of ſinne, becauſe it is made to purge ſin, as chap. 19,9.

† Heb. *let them cauſe a raſour to paſſe over, &c.*

[d] That thou mayeſt do this in preſence of them all.

[e] Meaning, certain of them in the name of the whole.

† Heb. *wave.*

† Heb. *wave-offering.*

† Heb. *they may be to execute, &c.*

* Chap. 3,45.

[f] That is, they that are the firſt born.

* Chap. 3,13. Exod. 13,2. Luke 2,23.

† Heb. *given.*

[g] Which ſervice the Iſraelites ſhould elſe do.

[h] Becauſe the Levites goe into the ſanctuarie in their name.

[i] In their preſence, to ſerve them.

† Heb. *to war the warfare of, &c.*

† Heb. *returne from the warfare of the ſervice.*

[k] Such office as was painfull, as to bear burthens, and ſuch like.

[l] In ſinging Pſalmes inſtructing, counſelling and keeping the things in order.

* Exod.12,1.&c. Levit 23, 5. Chap. 28, 16. Deut. 16, 2.
† Heb. *between the two evenings.*
a Even in all points as the Lord hath inſtituted it.

2 Let the children of Iſrael alſo keep * the paſſeover, at his appointed ſeaſon.

3 In the fourteenth day of this moneth † at even, ye ſhall keep it in his appointed ſeaſon: according to [a] all the rites of it, and according to all the ceremonies thereof ſhall ye keep it.

4 And Moſes ſpake unto the children of Iſrael, that they ſhould keep the paſſeover.

5 And they kept the paſſeover on the fourteenth day of the firſt moneth at even, in the wilderneſſe of Sinai: according to all that the LORD commanded Moſes, ſo did the children of Iſrael.

b By touching a corps, or being at the buriall.

6 ¶ And there were certain men who were [b] defiled by the dead body of a man, that they could not keep the paſſeover on that day: and they came before Moſes, and before Aaron on that day.

c Or celebrate the paſſeover the fourteenth day of the firſt moneth.

7 And thoſe men ſaid unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not [c] offer an offering of the LORD in his appointed ſeaſon among the children of Iſrael?

8 And Moſes ſaid unto them, Stand ſtill, and I will heare what the LORD will command concerning you.

9 ¶ And the LORD ſpake unto Moſes, ſaying,

d And cannot come where the tabernacle is, when others keep it.
e So that the unclean, and they that are not at home, have a moneth longer granted unto them.
* Exod. 12, 46. John 19, 36.

10 Speak unto the children of Iſrael, ſaying, If any man of you or of your poſteritie ſhall be unclean by reaſon of a dead body, or *be* in a [d] journey afarre off, yet he ſhall keep the paſſeover unto the LORD.

11 The fourteenth day of the [e] ſecond moneth at even they ſhall keep it, and eat it with unleavened bread and bitter *herbs*.

12 They ſhall leave none of it unto the morning, * nor break any bone of it: according to all the ordinances of the paſſeover, they ſhall keep it.

f When the paſſeover is celebrated.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the [f] paſſeover; even the ſame ſoul ſhall be cut off from his people, becauſe he brought not the offering of the LORD in his appointed ſeaſon, that man ſhall bear his ſinne.

* Exod. 12, 49.

14 And if a ſtranger ſhall ſojourn among you, and will keep the paſſeover unto the LORD, acording to the ordinance of the paſſeover, and according to the manner thereof, ſo ſhall he do: * ye ſhall have one ordinance, both for the ſtranger, and for him that was born in the land.

* Exod. 40, 34.
g Like a pillar: read Exod. 13, 21.

15 ¶ And * on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the teſtimony: and at even there was upon the tabernacle as it were the [g] appearance of fire, untill the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire, by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Iſrael journeyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

h Who taught them what to doe by the cloud.
* 1 Cor. 10, 1.

18 At the commandment of the [h] LORD the children of Iſrael journeyed, and at the commandment of the LORD they pitched: * as long as the cloud abode upon the tabernacle, they reſted in the tents.

† Heb. *prolonged.*
i They waited when the Lord would ſignifie either their departure, or their abode by the cloud.

19 And when the cloud † tarried long upon the tabernacle many dayes, then the children of Iſrael kept the [i] charge of the LORD, and journeyed not.

20 And *ſo* it was when the cloud was a few dayes upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

† Heb. *was.*

21 And *ſo* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

* Exod. 40. 36, 37.

22 Or *whether it were* two dayes, or a moneth, or a yeare that the cloud tarried upon the tabernacle, remaining thereon, the children of Iſrael * abode in their tents, and journeyed not: but when it was taken up, they journeyed.

k Under the charge and government of Moſes.

23 At the commandment of the LORD they reſted in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the [k] hand of Moſes.

CHAP. X.

1 The uſe of the ſilver trumpets. 11 The Iſraelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is intreated by Moſes not to leave them. 33 The bleſſing of Moſes at the removing and reſting of the ark.

a Or, of work beaten out with the hammer.

AND the LORD ſpake unto Moſes, ſaying,

2 Make thee two trumpets of ſilver; of an [a] whole piece ſhalt thou make them: that thou mayeſt uſe them for the calling of the aſſembly, and for the journeying of the camps.

3 And when they ſhall blow with them, all the aſſembly ſhall aſſemble themſelves to thee, at the doore of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thouſands of Iſrael, ſhall gather themſelves unto thee.

b That is the hoſt of Judah, and they that are under his enſigne.
c Meaning, the hoſt of Reuben.

5 When ye blow an alarm, then the camps that lie on the [b] eaſt-parts ſhall go forward.

6 When you blow an alarm the ſecond time, then the camps that lie on the [c] ſouth-ſide, ſhall take their journey: they ſhall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, you ſhall blow, but you ſhall not ſound an alarm.

d So that only the prieſt muſt blow the trumpets, ſo long as the prieſthood laſted.

8 And the ſonnes of Aaron the prieſts ſhall [d] blow with the trumpets; and they ſhall be to you for an ordinance for ever throughout your generations.

9 And if ye go to warre in your land againſt the enemy that oppreſſeth you, then ye ſhall

blow an alarm with the trumpets;and ye ſhall be remembred before the LORD your God, and ye ſhall be ſaved from your enemies.

10 Alſo in the day of your [e] gladneſſe, and in your ſolemn dayes, and in the beginnings of your moneths,ye ſhall blow with the trumpets over your burnt-offerings, and over the ſacrifices of your peace-offerings; that they may be to you for a memoriall before your God: I *am* the LORD your God.

[e] When ye reioyce that God hath removed any plague.

11 ¶ And it came to paſſe on the twentieth *day* of the ſecond moneth,in the ſecond yeare, that the cloud was taken up from off the tabernacle of the teſtimony.

12 And the children of Iſrael took their journeys out of the wilderneſſe of Sinai; and the cloud reſted in the wilderneſſe of Paran.

13 And they firſt took their [f] journey, according to the commandment of the LORD by the hand of Moſes.

[f] From Sinai to Paran. Chap. 33, 1.

14 ¶ * In the firſt *place* went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt *was* * Nahſhon the ſonne of Amminadab.

* Chap. 2, 3.

* Chap. 1, 7.

15 And over the hoſt of the tribe of the children of Iſſachar, *was* Nethaneel the ſonne of Zuar.

16 And over the hoſt of the tribe of the children of Zebulun,*was* Eliab the ſonne of Helon.

17 And the tabernacle was taken down; and the ſonnes of Gerſhon and the ſonnes of Merari ſet forward, bearing the [g] takernacle.

[g] With all the appertinances thereof.

18 ¶ And the ſtandard of the camp of Reuben ſet forward according to their armies:and over his hoſt *was* Elizur the ſonne of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, *was* Shelumiel the ſonne of Zuriſhaddai.

20 And over the hoſt of the tribe of the children of Gad, *was* Eliaſaph the ſonne of Deüel.

21 And the Kohathites ſet forward [h] bearing the * ſanctuary; and [i] *the other* did ſet up the tabernacle againſt they came.

[h] Upon their ſhoulders.
* Chap. 4, 4.
[i] The Merarites, and Gerſhonites.

22 ¶ And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſonne of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſonne of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidan the ſonne of Gideoni.

25 ¶ And the ſtandard of the camp of the children of Dan ſet forward, *which was* the [k] rere-ward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſonne of Ammiſhaddai.

[k] Leaving none behinde, nor any of the former that fainted in the way.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſonne of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 † [l] Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward.

† Heb. *theſe.*
[l] This was the order of their hoſt when they removed.

29 ¶ And Moſes ſaid unto [m] Hobab,the ſonne of Raguel the Midianite, Moſes father in law, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and we will do thee good: for the LORD hath ſpoken good concerning Iſrael.

[m] Some think that Revel, Jethro, Hobab, and Keni were all one: Kimhi ſaith that Revel was Jethros father: ſo Hobab was Moſes father in law, Look Exod. 2, 18. and 3. 1. and 4, 18. and 18, 1. and Judges 4, 11.

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſſe, and thou mayeſt be to us in ſtead of eyes.

32 And it ſhall be, if thou go with us,yea it ſhall be, that what goodneſſe the LORD ſhall do unto us, the ſame will we do unto thee.

33 ¶ And they departed from the [n] mount of the LORD three dayes journey:and the ark of the covenant of the LORD went before them in the three dayes journey,to ſearch out a reſting-place for them.

[n] Mount Sinai, or Horeb.

34 And the cloud of the LORD *was* upon them by day,when they went out of the camp.

35 And it came to paſſe when the ark ſet forward, that Moſes ſaid, * Riſe up, LORD, and let thine enemies be ſcattered; and let them that hate thee, flee before thee.

* Pſal. 68, 1, 2.

36 And when it reſted, he ſaid [o] Return, O LORD, unto the † many thouſands of Iſrael.

[o] Declare thy might and power.
† Heb. *ten thouſand thouſands.*

CHAP. XI.

1 The burning at Taberah quenched by Moſes prayer. 4 The people luſt for fleſh, and loath manna. 10 Moſes complaineth of his charge. 16 God divideth his burden unto ſeventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND *when* the people ‡ complained, † it diſpleaſed the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt * among them, and conſumed *them that were* in the uttermoſt parts of the camp.

‡ Or, *were as it were complainers.*
† Heb. *it was evil in the ears of, &c.*
* Pſal. 78, 21.

2 And the people cried unto Moſes; and when Moſes prayed unto the LORD, the fire † was quenched.

† Heb. *ſunk.*

3 And he called the name of the place " Taberah: becauſe the fire of the LORD burnt among them.

" That is, *A burning.*

4 ¶ And the * [a] mixt multitude that *was* among them † fell a luſting: and the children of Iſrael alſo † wept again, and ſaid, * [b] Who ſhall give us fleſh to eat?

* As Exod. 12, 38.
[a] Which were of thoſe ſtrangers that came out of Egypt with them, Exod. 12, 38.
† Heb. *luſted a luſt.*
† Heb. *returned and wept.*
* 1 Cor. 10, 6.
[b] They beleeved not that God could doe it.

5 We remember the fiſh which we did eat in Egypt [c] freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

[c] For a ſmall price, or good cheape.

6 But now our ſoul *is* [d] dried away; *there is* nothing at all, beſides this manna, before our eyes.

[d] For the greedy luſt of fleſh.

7 And * the manna *was* as coriander-ſeed,and the † colour thereof as the colour of [e] bdellium.

* Exod. 16, 14, 31.
† Heb. *eye of it as the eye of.*
[e] Which is, a white pearle or precious ſtone.

8 *And* the people went about, and gathered *it*, and ground *it* in mils, or beat *it* in a morter, and baked *it* in pannes, and made cakes of it: and the taſte of it was as the taſte of freſh oyl.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

10 ¶ Then Moſes heard the people weep throughout their families, every man in the doore of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found [f] favour in thy ſight, that thou layeſt the burden of all this people upon me?

12 Have I [g] conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me, Carrie them in thy boſome (as a nurſing father beareth the ſucking childe) unto the [h] land which thou ſwareſt unto their fathers?

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, [i] kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſſe.

16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the [k] ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

18 And ſay thou unto the people, [l] Sanctifie your ſelves againſt to morrow, and ye ſhall eat fleſh (for you have wept in the eares of the LORD, ſaying, Who ſhall give us fleſh to eat? for it was well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two dayes, nor five dayes, neither ten dayes, nor twentie dayes;

20 *But* even a † whole moneth, untill it come out at your noſtrils, and it be loathſome unto you: becauſe that ye have [m] deſpiſed the LORD which *is* [n] among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 And Moſes ſaid, The people amongſt whom I [o] *am*, *are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole moneth.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, * Is the LORDS hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſſe unto thee, or not.

24 ¶ And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſſe *that* when the ſpirit reſted upon them, they propheſied, and did not [p] ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they propheſied in the camp.

27 And there ranne a young man, and told Moſes, and ſaid, Eldad and Medad do propheſie in the camp.

28 And Joſhua the ſonne of Nun, the ſervant of Moſes, *one* of his [q] young men, anſwered and ſaid, My lord Moſes [r] forbid them.

29 And Moſes ſaid unto him, Envieſt thou for my ſake? would God that all the LORDS people were prophets, *and* that the LORD would put his ſpirit upon them.

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a * winde from the LORD, and brought quails from the ſea, and let *them* fall by the camp, † as it were a dayes journey on this ſide, and as it were a dayes journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

32 And the people ſtood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered leaſt, gathered ten [ſ] homers: and they ſpread *them* all abroad for themſelves round about the camp.

33 And while the * fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place, “ Kibroth-hattaavah: becauſe there they buried the people that luſted.

35 And the people journeyed from Kibroth-hattaavah, unto Hazeroth: and † abode at Hazeroth.

CHAP. XII.

1 *God rebuketh the ſedition of Miriam and Aaron.* 10 *Miriams leproſie is healed at the prayer of Moſes.* 14 *God commandeth her to be ſhut out of the hoſt.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the ‡ Ethiopian woman, whom he had married: for he had † married an [a] Ethiopian woman.

2 And they ſaid, Hath the LORD indeed ſpoken onely by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*.

3 (Now the man Moſes *was* * very [b] meek, above all the men which *were* upon the face of the earth)

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam,

Come

---

[f] Or, wherein have I diſpleaſed thee.

[g] Am I their father, that none may have the charge of them but I?

[h] Of Canaan promiſed by an oath to our fathers.

[i] I had rathet die than to ſee my grief and miſerie thus daily increaſe by their rebellion.

[k] I will diſtribute my ſpirit among them, as I have done to thee.

[l] Prepare your ſelves that ye be not unclean.

† Heb. *moneth of dayes.*

[m] Or, caſt him off, becauſe ye refuſed manna which he appointed as moſt meet for you.

[n] Who leadeth and governeth you.

[o] Of whom I have the charge.

* Iſa. 50, 2. and 59, 1.

[p] From that day the ſpirit of propheſie did not fail them.

[q] Or, a young man whom he had choſen from his youth.

[r] Such blinde zeal was in the Apoſtles, Matth. 9.38. Luke 9, 49.

* Exod. 16, 13. Pſal. 78, 26.

† Heb. *as it were the way of a day.*

[ſ] Of homer, reade Levit. 27, 16. alſo it ſignifieth any heap, as Exod. 8, 14. Jud. 15, 16.

* Pſal. 78, 30, 31

“ That is, *The graves of luſt.*

† Heb. *they were in, &c.*

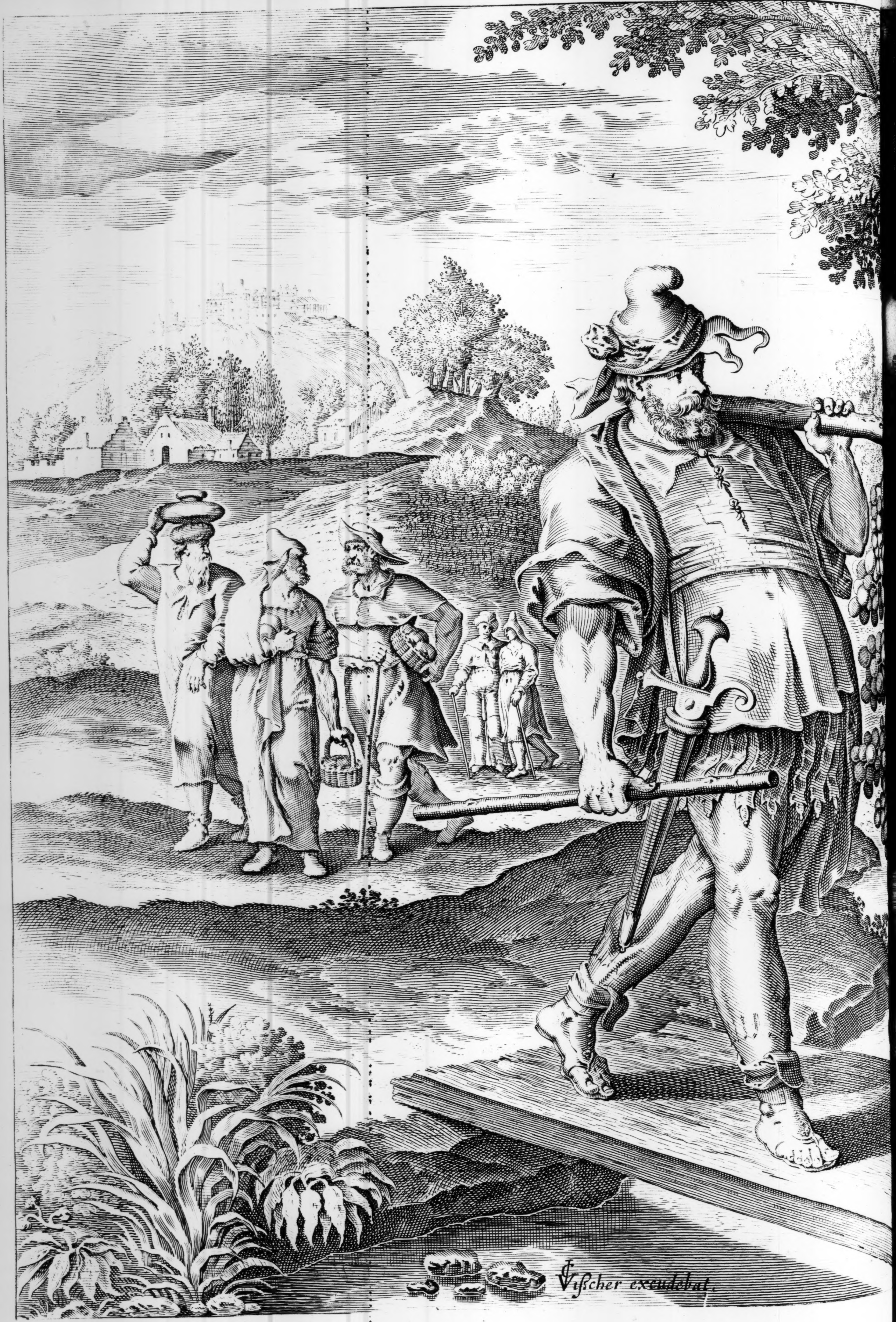
‡ Or, *Cuſhite.*

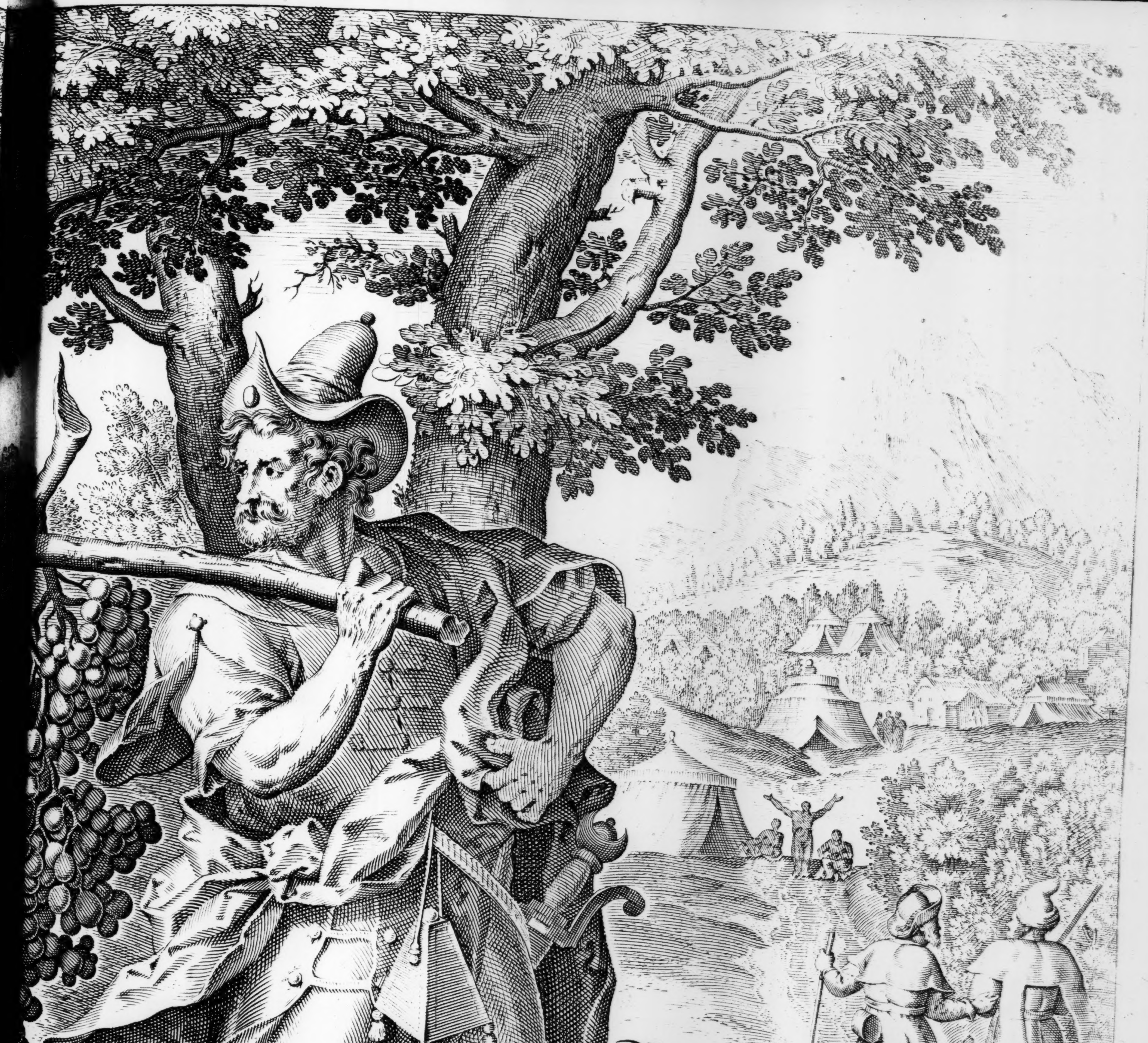
† Heb. *taken.*

[a] Zipporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, it is ſometime in the ſcripture comprehended under this name.

* Ecclus 45, 4.

[b] And ſo bare with their grudgings, although he knew them.


CJVißcher excudebat.



Come out ye three unto the tabernacle of the congregation: and they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the doore of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Heare now my words: If there be a prophet among you, I the LORD will make my ſelf known unto him in a [c] viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo,* who *is* faithfull in all [d] mine houſe.

8 With him will I ſpeak * mouth to mouth, even apparently, and not in dark ſpeeches; and the [e] ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the LORD was kindled againſt them, and he departed.

10 And the cloud departed from off the [f] tabernacle, and behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas my lord, I beſeech thee, lay not the ſinne upon us, wherein we have done fooliſhly, and wherein we have ſinned.

12 Let her not be as one [g] dead; of whom the fleſh is half conſumed, when he cometh out of his mothers wombe.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had *but* [h] ſpit in her face, ſhould ſhe not be aſhamed ſeven dayes? let her be * ſhut out from the camp ſeven dayes, and after that let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven dayes: and the people journeyed not, till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſſe of [i] Paran.

CHAP. XIII.

1 The names of the men who were ſent to ſearch the land. 17 Their inſtructions. 21 Their acts. 26 Their relation.

AND the LORD ſpake unto Moſes, ſaying,

2 [a] Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

3 And Moſes by the commandment of the LORD, ſent them from the wilderneſſe of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſonne of Zacchur.

5 Of the tribe of Simeon, Shaphat the ſonne of Hori.

6 Of the tribe of Judah, Caleb the ſonne of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſonne of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſonne of Nun.

9 Of the tribe of Benjamin, Palti the ſonne of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſonne of Suſi.

12 Of the tribe of Dan, Ammiel the ſonne of Gemalli.

13 Of the tribe of Aſher, Sethur the ſonne of Michael.

14 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi.

15 Of the tribe of Gad, Geüel the ſonne of Machi.

16 Theſe *are* the names of the [b] men which Moſes ſent to ſpie out the land: and Moſes called Oſhea the ſonne of Nun, Jehoſhua.

17 ¶ And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* [c] good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt ripe grapes)

21 ¶ So they went up, and ſearched the land, from the wilderneſſe of [d] Zin, unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of [e] Anak *were* (now Hebron was built [f] ſeven yeares before Zoan in Egypt.

23 * And they came unto the ‡ brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and they brought of the pomegranates, and of the figs.

24 The place was called the ‡ brook " Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after fourty dayes.

26 ¶ And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſſe of Paran, to [g] Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told [h] him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with * milk and honey; and this *is* the fruit of it.

28 Nevertheleſſe, the people *be* ſtrong that dwell in the land, and the cities *are* walled,

[c] Theſe were the two ordinarie meanes.

* Heb. 3, 2.

[d] In all Iſrael which was his church.

* Exod. 33, 11.

[e] So farre as any man was able to comprehend, which he calleth his back parts, Exod. 33. 23.

[f] From the doore of the tabernacle.

[g] As a childe that cometh out of his mothers belly dead, having as it were but the skin.

[h] In his diſpleaſure.

* Levit. 13, 46.

[i] That is, in Rithma, which was in Paran, Chap. 33, 18.

[a] After the people had required it of Moſes, as it is in Deut. 1, 22. then the Lord ſpake to Moſes ſo to do.

[b] Which in number were twelve, according to the twelve tribes.

[c] Plentifull or barren.

[d] Which was in the wilderneſſe of Paran.

[e] Which were a kinde of giants.

[f] Declaring the antiquitie thereof: alſo Abraham, Sara, Iſaac and Jacob were buried there.

* Deut. 1. 24.

‡ Or, *valley*.

‡ Or, *valley*.

" That is *a cluſter of grapes*.

[g] Called alſo Kadeſh-barnea.

[h] That is, Moſes.

* Exod. 33, 3.

and very great: and moreover, we ſaw the [i] children of Anak there.

[i] Ahimam, Sheſhai, and Talmai, whom Caleb ſlew afterward, Joſh. 11. 21, 22.

29 The Amalekites dwell in the land of the ſouth: and the Hittites, and the Jebuſites, and the Amorites dwell in the mountains: and the Canaanites dwell by the ſea, and by the coaſt of Jordan.

30 And Caleb ſtilled the people before Moſes, and ſaid, Let us go up at once, and poſſeſſe it; for we are well able to overcome it.

31 But the men that went up with him, ſaid, We be not able to go up againſt the people for they *are* ſtronger than we.

32 And they brought up an evil report of the land which they had ſearched, unto the children of Iſrael, ſaying, The land through which we have gone to ſearch it, *is* a land that [k] eateth up the inhabitants thereof; and all the people that we ſaw in it, *are* † men of a great ſtature.

[k] The Giants were ſo cruel, that they ſpoiled and killed one another, and thoſe that came to them.

† Heb. *men of ſtatures.*

33 And there we ſaw the giants, the ſonnes of Anak, *which come* of the giants: and we were in our own ſight as graſhoppers, and ſo we were in their ſight.

Chap. XIV.

1 The people murmure at the news. 6 Joſhua and Caleb labour to ſtill them. 11 God treatneth them. 13 Moſes perſwadeth God, and obtaineth pardon. 26 The murmurers are deprived of entring into the land. 36 The men who raiſed the evil report, die by a plague. 40 The people that would invade the land againſt the will of God, are ſmitten.

AND all the congregation lifted up their voice, and cried; and the [a] people wept that night.

[a] Such as were afraid at the report of the ten ſpies.

2 And all the children of Iſrael murmured againſt Moſes, and againſt Aaron: and the whole congregation ſaid unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderneſſe.

3 And wherefore hath the LORD brought us unto this land, to fall by the ſword, that our wives and our children ſhould be a [b] prey? were it not better for us to return into Egypt?

[b] To our enemies the Canaanites.

4 And they ſaid one to another, Let us make a captain, and let us return into Egypt.

5 Then Moſes and Aaron fell on their [c] faces before all the aſſembly of the congregation of the children of Iſrael.

[c] Lamenting the people, and praying for them.

6 ¶ And Joſhua the ſonne of Nun, and Caleb the ſonne of Jephunneh, *which were* of them that ſearched the land, [d] rent their cloathes.

[d] For ſorrow hearing their blaſphemie.

7 And they ſpake unto all the company of the children of Iſrael, ſaying, The land which we paſſed through to ſearch it, *is* an exceeding good land,

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Onely rebell not ye againſt the LORD, neither fear ye the people of the land; for they *are* [e] bread for us: their † defence is departed from them, and the LORD *is* with us: fear them not.

[e] We ſhall eaſily overcome them.

† Heb. *ſhadow.*

10 But all the congregation bade [f] ſtone them with ſtones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Iſrael.

[f] This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

11 ¶ And the LORD ſaid unto Moſes, How long will this people provoke me? and how long will it be ere they beleeve me, for all the ſignes which I have ſhewed among them?

12 I will ſmite them with the peſtilence, and diſinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And * Moſes ſaid unto the LORD, Then the Egyptians ſhall heare *it* (for thou broughteſt up this people in thy might from among them)

* Exod. 32, 12.

14 And they will tell it to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art ſeen face to face, and that * thy cloud ſtandeth over them, and that thou goeſt before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

* Exod. 13, 21.

15 Now if thou ſhalt kill all this people, as [g] one man; then the nations which have heard the fame of thee, will ſpeak, ſaying,

[g] So that none ſhall eſcape.

16 Becauſe the LORD was not * able to bring this people into the land which he ſware unto them, therefore he hath ſlain them in the wilderneſſe.

* Deut. 9, 28.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The LORD *is* * long-ſuffering, and of great mercy, forgiving iniquitie and tranſgreſſion, and by no means clearing *the guilty*, * viſiting the iniquitie of the fathers upon the children, unto the third and fourth *generation.*

* Exod. 34, 6. Pſal. 103. 8.

* Exod. 20, 5. and 34, 7.

19 Pardon, I beſeech thee, the iniquitie of this people, according unto the greatneſſe of thy mercy, and as thou haſt forgiven this people, from Egypt, even ‡ untill now.

‡ Or, *hitherto.*

20 And the LORD ſaid, I have [h] pardoned according to thy word:

[h] In that he deſtroyed not them utterly, but left their poſteritie, and certain to enter.

21 But *as truly as* I live, all the earth ſhall be filled with the glory of the LORD.

22 Becauſe all thoſe men which have ſeen my glory, and my miracles which I did in Egypt and in the wilderneſſe, and have tempted me now theſe [i] ten times, and have not hearkened to my voice;

[i] That is, ſundrie times and often.

23 † Surely they ſhall not ſee the land which I ſware unto their fathers, neither ſhall any of them that provoked me, ſee it:

‡ Heb. *if they ſee the land.*

24 But my ſervant * Caleb, becauſe he had another [k] ſpirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his ſeed ſhall poſſeſſe it.

* Joſh. 14, 6.

[k] A meek and obedient ſpirit, and not rebellious.

25 (Now the Amalekites, and the Canaanites dwelt in the [l] valley) To morrow turn you, and get you into the [m] wilderneſſe, by the way of the Red ſea.

[l] And lie in wait for you.

[m] For I will not defend you.

26 ¶ And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

27 How long *ſhall I bear with* this evil congregation which murmure againſt me? I have heard the murmurings of the children of Iſrael, which they murmure againſt me.

28 Say unto them, * *As truly as* I live, ſaith the Lord, as ye have ſpoken in mine eares, ſo will I do to you:

* Chap. 26, 65. and 32, 10. Deut. 1, 35.

29 Your carcaſes ſhall fall in this wilderneſſe; and all that were numbred of you, according to your whole number, from twenty yeares old and upward, which have murmured againſt me,

30 Doubtleſſe ye ſhall not come into the land concerning which I † ſware to make you dwell therein, ſave Caleb the ſonne of Jephunneh, and Joſhua the ſonne of Nun.

† Heb. *lifted up my hand.*

31 But your little ones, which ye ſaid ſhould be a prey, them will I bring in, and they ſhall know the land which ye have deſpiſed.

32 But as for you, your carcaſes they ſhall fall in this wilderneſſe.

33 And your children ſhall ‡ [n] wander in the wilderneſſe fourty yeares, and bear your [o] whoredomes, untill your carcaſes be waſted in the wilderneſſe.

‡ Or, *feed.*
[n] The word ſignifieth to be ſhepherds, or to wander like ſhepherds to and fro.
[o] Your infidelitie and diſobedience againſt God.

34 After the number of the dayes in which ye ſearched the land, *even* * fourty dayes (each day for a yeare) ſhall ye bear your iniquities, *even* fourty yeares, and ye ſhall know my ‡ breach of [p] promiſe.

* Pſal. 95, 10. Ezek. 4, 6.
‡ Or, *altering of my purpoſe.*
[p] Whether my promiſe be true or no.

35 I the Lord have ſaid, I will ſurely do it unto all this evil congregation, that are gathered together againſt me: in this wilderneſſe they ſhall be conſumed, and there they ſhall die.

36 And the men which Moſes ſent to ſearch the land, who returned, and made all the congregation to murmure againſt him, by bringing up a ſlander upon the land;

37 Even thoſe men that did bring up the evil report upon the land, * died by the plague before the Lord.

* 1 Cor. 10, 10. Heb. 3, 17. Jude 5.

38 But Joſhua the ſonne of Nun, and Caleb the ſonne of Jephunneh, *which were* of the men that went to ſearch the land, lived *ſtill.*

39 And Moſos told theſe ſayings unto all the children of Iſrael: and the people mourned greatly.

40 ¶ And they roſe up early in the morning, and gat them up into the top of the mountain, ſaying, Lo, we * *be here*, and will go up unto the place which the Lord hath promiſed: for we have [q] ſinned.

* Deut. 1, 41.
[q] They confeſſe they ſinned by rebelling againſt God, but conſider not they offended in going up without Gods commandement.

41 And Moſes ſaid, Wherefore now do you tranſgreſſe the commandment of the Lord? but it ſhall not proſper.

42 Go not up, for the Lord *is* not among you; that ye be not ſmitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye ſhall fall by the ſword: becauſe ye are turned away from the Lord, therefore the Lord will not be with you.

44 But they [r] preſumed to go up unto the hill-top: nevertheleſſe, the ark of the covenant of the Lord, and Moſes departed not out of the camp.

[r] They could not be ſtayed by any means.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and ſmote them, and * diſcomfited them, even unto Hormah.

* Deut. 1, 14.

Chap. XV.

1 The law of the meat-offering, and the drink-offering, 13, 29 The ſtranger is under the ſame law. 17 The law of the firſt of the dough for a heave-offering. 22 The ſacrifice for ſinnes of ignorance. 30 The puniſhment of preſumption. 32 He that violated the ſabbath, is ſtoned. 37 The law of fringes.

And the Lord ſpake unto Moſes, ſaying,

2 * Speak unto the children of Iſrael, and ſay unto them, When ye be come into the [a] land of your habitations, which I give unto you,

* Levit. 23, 10.
[a] Into the land of Canaan.

3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice, * in † performing a vow, or in a free-will-offering, or in your ſolemn feaſts, to make a * ſweet ſavour unto the Lord, of the herd or of the flock:

* Levit. 22, 21.
† Heb. *ſeparating.*
* Exod. 29, 18.

4 Then * ſhall he that offereth his offering unto the Lord, bring a meat-offering, of a tenth-deal of floure mingled with the fourth part of an [b] hin of oyl.

* Levit. 2, 1.
[b] Reade Exod. 29, 40.

5 And the fourth part of an hin of wine for a drink-offering ſhalt thou prepare, with the burnt-offering or ſacrifice, for one lamb.

6 Or for a ramme, thou ſhalt prepare for a meat-offering, two tenth-deals of floure mingled with the third part of an hin of oyl.

7 And for a [c] drink-offering, thou ſhalt offer the third part of an hin of wine, for a ſweet ſavour unto the Lord.

[c] The liquor was ſo called, becauſe it was poured on the thing that was offered.

8 And when thou prepareſt a bullock for a burnt-offering, or for a ſacrifice in performing a vow, or peace-offerings unto the Lord:

9 Then ſhall he bring with a bullock a meat-offering of three tenth-deals of floure mingled with half an hin of oyl.

10 And thou ſhalt bring for a drink-offering half a hin of wine, for an offering made by fire of a ſweet ſavour unto the Lord.

11 Thus ſhall it be done for one bullock, or for one ramme, or for a lamb, or a kid.

12 According to the [d] number that ye ſhall prepare, ſo ſhall ye do to every one, according to their number.

[d] Every ſacrifice of beaſts muſt have their meat-offering, and drink offering, according to this proportion.

13 All that are born of the countrey, ſhall do theſe things after this manner, in offering an offering made by fire of a ſweet ſavour unto the Lord.

14 And if a ſtranger ſojourn with you, or whoſoever be among you in your generations, and will offer an offering made by fire of a ſweet ſavour unto the Lord: as ye do, ſo he ſhall do.

15 * One ordinance *ſhall be both* for you of the congregation, and alſo for the ſtranger that ſojourneth *with you*, an ordinance for ever in your generations: as ye *are*, ſo ſhall the ſtranger be before the Lord.

* Exod. 12, 49. Chap. 9, 14.

16 One law, & one manner ſhall be for you, and for the ſtranger that ſojourneth with you.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land whither I bring you,

19 Then it ſhall be, that when ye eat of the bread of the land, ye ſhall offer up an heave-offering unto the LORD.

20 Ye ſhall offer up a cake of the firſt of your [e] dough, for an heave-offering: as *ye do* the heave-offering of the threſhing-floore; ſo ſhall ye have it.

[e] Which is made of the firſt corn ye gather.

21 Of the firſt of your dough ye ſhall give unto the LORD, an heave-offering in your generations.

22 ¶ And if ye have [f] erred, and not obſerved all theſe commandments which the LORD had ſpoken unto Moſes,

[f] As by overſight or ignorance, reade Lev. 4. 2, 13.

23 *Even* all that the LORD had commanded you by the hand of Moſes, from the day that the LORD commanded Moſes, and hence-forward among your generations:

24 Then it ſhall be, if *ought* be committed by ignorance † without the knowledge of the [g] congregation; that all the congregation ſhall offer one young bullock for a burnt-offering, for a ſweet ſavour unto the LORD, with his meat-offering, and his drink-offering, according to the ‡ manner, and one kid of the goats for a ſinne-offering.

† Heb. *from the eyes.*

[g] Some reade from the eyes of the congregation: that is, which is hid from the congregation.

‡ Or, *ordinance.*

25 And the prieſt ſhall make an atonement for all the congregation of the children of Iſrael, and it ſhall be forgiven them, for it *is* ignorance: and they ſhall bring their offering, a ſacrifice made by fire unto the LORD, and their ſinne-offering before the LORD, for their ignorance.

26 And it ſhall be forgiven all the congregation of the children of Iſrael, and the ſtranger that ſojourneth among them; ſeeing all the people *were* in ignorance.

27 ¶ And * if any ſoul ſinne through ignorance, then he ſhall bring a ſhe-goat of the firſt yeare for a ſinne-offering.

* Levit. 4, 27.

28 And the prieſt ſhall make an atonement for the ſoul that ſinneth ignorantly, when he ſinneth by ignorance before the LORD, to make an atonement for him; and it ſhall be forgiven him.

29 You ſhall have one law for him that † ſinneth through ignorance, *both for* him that is born amongſt the children of Iſrael, and for the ſtranger that ſojourneth among them.

† Heb. *doeth.*

30 ¶ But the ſoul that doeth *ought* † preſumptuouſly (*whether he be* born in the land, or a ſtranger) the ſame reprocheth the LORD; and that ſoul ſhall be cut off from among his people.

† Heb. *with an high hand.*

31 Becauſe he hath deſpiſed the word of the LORD, and hath broken his commandment; that ſoul ſhall utterly be cut off: his [h] iniquitie ſhall be upon him.

[h] He ſhall ſuſtain the puniſhment of his ſinne.

32 ¶ And while the children of Iſrael were in the wilderneſſe, they found a man that gathered ſticks upon the ſabbath-day.

33 And they that found him gathering ſticks, brought him unto Moſes and Aaron, and unto all the congregation.

34 And they put him * in ward, becauſe it was not declared what ſhould be done to him.

* Levit. 24, 12.

35 And the LORD ſaid unto Moſes, The man ſhall be ſurely put to death: all the congregation ſhall ſtone him with ſtones without the camp.

36 And all the congregation brought him without the camp, and ſtoned him with ſtones, and he died; as the LORD commanded Moſes.

37 ¶ And the LORD ſpake unto Moſes, ſaying,

38 Speak unto the children of Iſrael, and bid * them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

* Deut. 22, 12. Matth. 23, 5.

39 And it ſhall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye ſeek not after your own heart, and your own eyes, after which ye uſe to go a [i] whoring:

[i] By leaving Gods commandments, and following your own fantaſies.

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God; I *am* the LORD your God.

CHAP. XVI.

1 The rebellion of Korah, Dathan and Abiram. 23 Moſes ſeparateth the people from the rebels tents. 31 The earth ſwalloweth up Korah, and a fire conſumeth others. 36 The cenſers are reſerved to holy uſe. 41 Fourteen thouſand and ſeven hundred are ſlain by a plague for murmuring againſt Moſes and Aaron. 46 Aaron by incenſe ſtayeth the plague.

NOw * Korah the ſonne of Izhar, the ſonne of Kohath, the ſonne of Levi; and Dathan and Abiram the ſonnes of Eliab, and On the ſonne of Peleth, ſonnes of Reuben, took *men.*

* Chap. 27, 3. Ecclus 45, 18. Jude 11.

2 And they roſe up before Moſes, with certain of the children of Iſrael, two hundred and fifty princes of the aſſembly, * famous in the congregation, men of renown.

* Chap. 26, 9.

3 And they gathered themſelves together againſt Moſes and againſt Aaron, and ſaid unto them, † [a] Ye take too much upon you, ſeeing all the congregation *are* holy [b] every one of them, and the LORD *is* among them: wherefore then lift you up your ſelves above the congregation of the LORD?

† Heb. *it is much for you.*

[a] Or, let it ſuffice you: meaning, to have abuſed them thus long.

[b] All are alike holy: therefore none ought to be preferred above others; thus the wicked reaſon againſt Gods ordinance.

4 And when Moſes heard *it*, he fell upon his face:

5 And he ſpake unto Korah, and unto all his company, ſaying, Even to morrow the LORD will ſhew who *are* his, and who *is* holy; and will cauſe *him* to come neare unto him: even *him* whom he hath [c] choſen, will he cauſe to come neare unto him.

[c] To be the prieſt, and to offer.

6 This do; take you cenſers, Korah, and all his company:

7 And put fire therein, and put incenſe in them before the LORD to morrow; and it ſhall be *that* the man whom the LORD doth chooſe, he *ſhall be* holy: [d] ye take too much upon you, ye ſonnes of Levi.

[d] He layeth the ſame to their charge juſtly, wherewith they wrongfully charged him.

8 And Moſes ſaid unto Korah, Heare, I pray you, ye ſonnes of Levi.

9 *Seemeth it but* a ſmall thing unto you, that the God of Iſrael hath ſeparated you from the congregation of Iſrael, to bring you neare to himſelf, to do the ſervice of the tabernacle of the LORD, and to ſtand before the congregation, to miniſter unto them?

10 And he hath brought thee [e] neare *to him*, and all thy brethren the ſonnes of Levi with thee: and ſeek ye the prieſt-hood alſo?

[e] To ſerve in that congregation, as in the verſe before.

11 For which cauſe both thou, and all thy company *are* gathered together againſt the LORD: and what *is* Aaron, that ye murmure againſt him?

12 ¶ And Moſes ſent to call Dathan and Abiram the ſonnes of Eliab: which ſaid, We will not come up.

13 *Is it* a ſmall thing that thou haſt brought us up out of a [f] land that floweth with milk & honey, to kill us in the wilderneſſe, except thou make thy ſelf altogether a prince over us?

[f] Thus they ſpeak contemptuouſly, preferring Egypt to Canaan.

14 Moreover, thou haſt not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou † [g] put out the eyes of theſe men? we will not come up.

† Heb. *bore out.*

[g] Wilt thou make them, that ſearched the land, beleeve that they ſaw not that which they ſaw?

15 And Moſes was very wroth, and ſaid unto the LORD, * Reſpect not thou their offering: I have not taken one aſſe from them, neither have I hurt one of them.

* Gen. 4, 4.

16 And Moſes ſaid unto Korah, Be thou and all thy company [h] before the LORD, thou, and they, and Aaron to morrow:

[h] At the doore of the tabernacle.

17 And take every man his cenſer, and put incenſe in them, and bring ye before the LORD every man his cenſer, two hundred and fifty cenſers; thou alſo and Aaron each *of you* his cenſer.

18 And they took every man his cenſer, and put fire in them, and laid incenſe thereon, and ſtood in the doore of the tabernacle of the congregation with Moſes and Aaron.

19 And Korah gathered all the [i] congregation againſt them, unto the doore of the tabernacle of the congregation: & the glory of the LORD appeared unto all the congregation.

[i] All that were of their faction.

20 And the LORD ſpake unto Moſes, and unto Aaron, ſaying,

21 Separate your ſelves from among this congregation, that I may conſume them in a moment.

22 And they fell upon their faces, and ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſinne, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD ſpake unto Moſes, ſaying,

24 Speak unto the congregation, ſaying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moſes roſe up, and went unto Dathan and Abiram; and the elders of Iſrael followed him.

26 And he ſpake unto the congregation, ſaying, Depart, I pray you, from the tents of theſe wicked men, and touch nothing of theirs, leſt ye be conſumed in all [k] their ſinnes.

[k] With them that have committed ſo many ſinnes.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every ſide: and Dathan and Abiram came out, and ſtood in the doore of their tents, and their wives, and their ſonnes, and their little children.

28 And Moſes ſaid, Hereby ye ſhall know that the LORD hath ſent me to do all theſe works: for *I have* not *done them* of mine [l] own minde.

[l] I have not forged them of mine own brain.

29 If theſe men die † the common death of all men, or if they be viſited after the viſitation of all men; *then* the LORD hath not ſent me.

† Heb. *as every man dieth.*

30 But if the LORD † make a [m] new thing, and the earth open her mouth, and ſwallow them up, with all that *appertain* unto them, and they go down quick into the [n] pit; then ye ſhall underſtand that theſe men have provoked the LORD.

† Heb. *create a creature.*

[m] Or, ſhew a ſtrange ſight.

[n] Or, deep and dark places of the earth.

31 ¶ * And it came to paſſe as he had made an end of ſpeaking all theſe words, that the ground clave aſunder that *was* under them:

* Chap. 27, 3. Deut. 11, 6. Pſal. 106, 17.

32 And the earth opened her mouth, and ſwallowed them up, and their houſes, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them went down alive into the pit, and the earth cloſed upon them: and they periſhed from among the congregation.

34 And all Iſrael that *were* round about them, fled at the cry of them: for they ſaid, Leſt the earth ſwallow us up *alſo*.

35 And there came out a fire from the LORD, and conſumed the two hundred and fifty men that offered incenſe.

36 ¶ And the LORD ſpake unto Moſes, ſaying,

37 Speak unto Eleazar the ſonne of Aaron the prieſt, that he take up the cenſers out of the burning, and ſcatter thou the fire yonder; for they are hallowed.

38 The cenſers of theſe ſinners againſt their [o] own ſouls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they ſhall be [p] a ſigne unto the children of Iſrael.

[o] Which were the occaſion of their own death.

[p] Of Gods judgements againſt rebels.

39 And Eleazar the prieſt took the braſen cenſers, wherewith they that were burnt had offered; and they were made broad *plates* for a covering of the altar:

40 *To be* a memoriall unto the children of Iſrael, that no ſtranger, *which is* not of the ſeed of Aaron, come neare to offer incenſe before the LORD; that he be not as [q] Korah, and as his company: as the LORD ſaid to him by the hand of Moſes.

[q] Who preſumed above his vocation,

41 ¶ But on the morrow, all the congregation of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Ye have killed the people of the LORD.

42 And it came to paſſe when the congregation was gathered againſt Moſes and againſt Aaron, that they looked toward the

tabernacle of the congregation: and behold the cloud covered it, and the glory of the LORD appeared.

43 And Moſes and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD ſpake unto Moſes, ſaying,

45 Get you up from among this congregation, that I may conſume them as in a moment: and they fell upon their faces.

46 ¶ And Moſes ſaid unto Aaron, Take a cenſer, and put fire therein from off the [r] altar, and put on incenſe, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

[r] For it was not lawfull to take any other fire, but of the altar of burnt-offering, Lev. 10, 1.

47 And Aaron took as Moſes commanded, and ranne into the midſt of the congregation; and behold, the [ſ] plague was begun among the people: and he put on incenſe, and made an atonement for the people.

[ſ] God had begun to puniſh the people.

48 And he ſtood between the dead and the living, and the plague was [t] ſtayed.

[t] God drew back his hand and ceaſed to puniſh them.

49 Now they that died in the plague, were fourteen thouſand and ſeven hundred, beſide them that died about the matter of Korah.

50 And Aaron returned unto Moſes, unto the doore of the tabernacle of the congregation: and the plague was ſtayed.

CHAP. XVII.

1 Aarons rod among all the rods of the tribes onely flouriſhed. 10 It is left for a monument againſt the rebels.

AND the LORD ſpake unto [a] Moſes, ſaying,

[a] While he was in the doore of the tabernacle.

2 Speak unto the children of Iſrael, and take of every one of them a rod according to the houſe of *their* fathers, of all their princes, according to the houſe of their fathers, twelve rods: write thou every mans name uppn his rod.

3 And thou ſhalt write Aarons name upon the rod of Levi: for one rod *ſhall be* for the head of the houſe of their fathers.

4 And thou ſhalt lay them up in the tabernacle of the congregation, before the teſtimonie, * where I will meet with you.

* Exod. 25, 22.

5 And it ſhall come to paſſe, *that* the mans rod whom I ſhall [b] chooſe, ſhall bloſſome; and I will make to ceaſe from me the murmurings of the children of Iſrael, whereby they murmure againſt you.

[b] To be the chief prieſt.

6 ¶ And Moſes ſpake unto the children of Iſrael, and every one of their princes gave him † a rod a piece, for each prince one, according to their fathers houſes, *even* twelve rods: and the rod of [c] Aaron *was* among their rods.

† Heb. *a rod for one prince, a rod for one prince.*

[c] Though Joſephs tribe was divided into two, in the diſtribution of the land, yet here it is but one, and Levi maketh a tribe.

7 And Moſes laid up the rods before the LORD, in the tabernacle of witneſſe.

8 And it came to paſſe that on the morrow Moſes went into the tabernacle of witneſſe; and behold, the rod of Aaron for the [d] houſe of Levi was budded, and brought forth buds, and bloomed bloſſomes, and yeelded almonds.

[d] To declare that God did chuſe the houſe of Levi, to ſerve him in the tabernacle.

9 And Moſes brought out all the rods from before the LORD unto all the children of Iſrael: and they looked and took every man his rod.

10 ¶ And the LORD ſaid unto Moſes, Bring * Aarons rod again, before the teſtimonie, to be kept for a token againſt the † rebels; and thou ſhalt quite take away their [e] murmurings from me, that they die not.

* Heb. 9, 4.

† Heb. *children of rebellion.*

[e] Grudging that Aaron ſhould be high prieſt.

11 And Moſes did ſo: as the LORD commanded him, ſo did he.

12 And the children of Iſrael ſpake unto Moſes, ſaying, Behold, we [f] die, we periſh, we all periſh.

[f] The Chalde text deſcribeth thus their murmuring We die by the ſword: the earth ſwalloweth us up: the peſtilence doeth conſume us.

13 Whoſoever cometh any thing neare unto the tabernacle of the LORD, ſhall die: Shall we be conſumed with dying?

CHAP. XVIII.

1 The charge of the prieſts and Levites. 9 The prieſts portion. 21 The Levites portion. 25 The heave-offering to the prieſts out of the Levites portion.

AND the LORD ſaid unto Aaron, Thou and thy ſonnes and thy fathers houſe with thee ſhall [a] bear the iniquitie of the ſanctuarie: and thou and thy ſonnes with thee ſhall bear the iniquity of your prieſthood.

[a] If you treſpaſſe in any thing concerning the ceremonies of the ſanctuarie, or your office, you ſhall be puniſhed.

2 And thy brethren alſo of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joyned unto thee, & miniſter unto thee: but thou and thy ſonnes with thee *ſhall miniſter* before the tabernacle of witneſſe.

3 And they ſhall keep thy [b] charge, and the charge of all the tabernacle: onely they ſhall not come nigh the veſſels of the ſanctuary and the altar, that neither they, nor you alſo die.

[b] That is, the things which are committed to thee: or which thou doeſt enjoyn them.

4 And they ſhall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the ſervice of the tabernacle: and a [c] ſtranger ſhall not come nigh unto you.

[c] Which was not of the tribe of Levi.

5 And ye ſhall keep the charge of the ſanctuary, and the charge of the altar; that there be no wrath any more upon the children of Iſrael.

6 And I, behold, I have * taken your brethren the Levites from among the children of Iſrael: to you they are given as a gift for the LORD, to do the ſervice of the tabernacle of the congregation.

* Chap. 3, 45.

7 Therefore thou and thy ſonnes with thee, ſhall keep your prieſts office for every thing of the altar, and within the vail, and ye ſhall ſerve: I have given your prieſts office *unto you, as* a ſervice of gift: and the ſtranger that cometh nigh, ſhall be put to death.

8 ¶ And the LORD ſpake unto Aaron, Behold, I alſo have given thee the charge of mine [d] heave-offerings, of all the hallowed things of the children of Iſrael; unto thee have I given them, by reaſon of the anointing, and to thy ſonnes by an ordinance for ever.

[d] As the firſt fruit, firſt-born, and the tenths.

9 This ſhall be thine of the moſt holy things, *reſerved* from the [e] fire: every oblation of theirs, every meat-offering of theirs, and every ſinne-offering of theirs, and every treſpaſſe-offering of theirs, which they ſhall render unto me, *ſhall be* moſt holy for thee and for thy ſonnes.

[e] That which was not burned ſhould be the prieſts.

10 In the moſt [f] holy *place* ſhalt thou eat it; every male ſhall eat it: it ſhall be holy unto thee.

[f] That is, in the ſanctuarie between the court and the holieſt of all.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Iſrael: I have given them unto thee, and to thy ſonnes, and to thy [g] daughters with thee, by a ſtatute for ever: every one that is clean in thy houſe, ſhall eat of it.

[g] Read Levit. 10, 14.

12 All the † [h] beſt of the oyl, and all the beſt of the wine, and of the wheat, the firſt-fruits of them which they ſhall offer unto the LORD, them have I given thee.

† Heb. *fat.*
[h] That is, the chiefeſt, or the beſt.

13 *And* whatſoever is firſt ripe in the land, which they ſhall bring unto the LORD, ſhall be thine; every one that is clean in thine houſe, ſhall eat of it.

14 * Every thing devoted in Iſrael, ſhall be thine.

* Levit. 27, 28.

15 Every thing that openeth * the matrice in all fleſh, which they bring unto the LORD, *whether it be* of men or beaſts, ſhall be thine: neverthelesse, the firſt-born of man ſhalt thou ſurely redeem, and the firſtling of unclean beaſts ſhalt thou redeem.

* Exod. 13, 2. and 22, 29. Levit. 27, 26. Chap. 3, 13.

16 And thoſe that are to be redeemed, from a moneth old ſhalt thou redeem according to thine eſtimation, for the money of five ſhekels after the ſhekel of the ſanctuarie; * which *is* twenty gerahs.

* Exod. 30, 13. Levit. 27, 25. Chap. 3, 47. Ezek. 45, 12.

17 But the firſtling of a cow, or the firſtling of a ſheep, or the firſtling of a goat thou ſhalt [i] not redeem, they *are* holy: thou ſhalt ſprinkle their bloud upon the altar, and ſhalt burn their fat for an offering made by fire, for a ſweet ſavour unto the LORD.

[i] Becauſe they are appointed for ſacrifice.

18 And the fleſh of them ſhall be thine, as the * wave-breaſt, and as the right ſhoulder are thine.

* Exod. 29, 26.

19 All the heave-offerings of the holy things, which the children of Iſrael offer unto the LORD, have I given thee, and thy ſonnes, and thy daughters with thee, by a ſtatute for ever: it *is* a covenant of [k] ſalt for ever, before the LORD, unto thee and to thy ſeed with thee.

[k] That is, ſure, ſtable, and incorruptible.

20 ¶ And the LORD ſpake unto Aaron, Thou ſhalt have no inheritance in their [l] land, neither ſhalt thou have any part among them: * I *am* thy part, and thine inheritance among the children of Iſrael.

[l] Of Canaan.

* Deut. 10, 9. and 18, 2. Joſh. 13. 14, 33. Ezek. 44, 28.

21 And behold, I have given the children of Levi all the tenth in Iſrael, for an inheritance, for their ſervice which they ſerve, *even* the ſervice of the tabernacle of the congregation.

22 Neither muſt the children of Iſrael hence-forth come [m] nigh the tabernacle of the congregation, leſt they bear ſinne, † and die.

[m] To ſerve therein: for the Levites are put in their place.
† Heb. *to die.*

23 But the Levites ſhall do the ſervice of the tabernacle of the congregation, and they ſhall [n] bear their iniquitie: *it ſhall be* a ſtatute for ever throughout your generations, that among the children of Iſrael they have no inheritance.

[n] If they fail in their office, they ſhall be puniſhed.

24 But the tithes of the children of Iſrael, which they offer *as* an heave-offering unto the LORD; I have given to the Levites to inherit: therefore I have ſaid unto them, Among the children of Iſrael they ſhal have no inheritance.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Thus ſpeak unto the Levites, and ſay unto them, When ye take of the children of Iſrael the tithes which I have given you from them for your inheritance, then ye ſhall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering ſhall be reckoned unto you, as though *it were* the [o] corn of the threſhing-floore, and as the fulneſſe of the wine-preſſe.

[o] As acceptable as the fruit of your own ground or vineyard.

28 Thus you alſo ſhall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Iſrael: and ye ſhall give thereof the LORDS heave-offering to Aaron the prieſt.

29 Out of all your [p] gifts ye ſhall offer every heave-offering of the LORD, of all the † [q] beſt thereof, *even* the hallowed part thereof, out of it.

[p] Which ye have received of the children of Iſrael.
† Heb. *fat.*
[q] Reade verſ. 12.

30 Therefore thou ſhalt ſay unto them, When ye have heaved the beſt thereof from it, then it ſhall be counted unto the Levites, as the increaſe of the threſhing-floore, and as the increaſe of the wine-preſſe.

31 And ye ſhall eat it in every [r] place, ye & your houſholds: for it *is* your reward for your ſervice, in the tabernacle of the congregation.

[r] As in the 11 verſe.

32 And ye ſhall bear no [ſ] ſinne, by reaſon of it, when ye have heaved from it the beſt of it: neither ſhall ye pollute the [t] holy things of the children of Iſrael, leſt ye die.

[ſ] Ye ſhall not be puniſhed therefore.
[t] The offerings which the Iſraelites have offered to God.

CHAP. XIX.

1 The water of ſeparation made of the aſhes of a red heifer.
11 The law for the uſe of it in purification of the unclean.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 This *is* the [a] ordinance of the law which the LORD hath commanded, ſaying, Speak unto the children of Iſrael, that they bring a red heifer without ſpot, wherein *is* no blemiſh, *and* upon which never came yoke.

[a] According to this law and ceremonie, ye ſhall ſacrifice the red cow.

3 And ye ſhall give her unto Eleazar the prieſt, that he may bring her * forth without the camp, and *one* ſhall [b] ſlay her before his face.

* Heb. 13, 11.
[b] By another prieſt.

4 And Eleazar the prieſt ſhall take of her bloud with his finger, and * ſprinkle of her bloud directly before the tabernacle of the congregation ſeven times.

* Heb. 9, 13.

5 And *one* ſhall burn the heifer in his ſight; * her ſkinne, and her fleſh, and her bloud, with her dung, ſhall he burn.

* Exod. 29, 14. Levit. 4, 11, 12.

6 And the prieſt ſhall take cedar-wood, and hyſſope, and ſcarlet, and caſt *it* into the midſt of the burning of the heifer.

7 Then the [c] prieſt ſhall waſh his clothes, and he ſhall bathe his fleſh in water, and afterward he ſhall come into the camp, and the prieſt ſhall be unclean untill the even.

[c] Meaning Eleazar.

8 And [d] he that burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water, and ſhall be unclean untill the even.

[d] The inferiour prieſt who killed her and burned her.

9 And a man *that is* clean ſhall gather up the aſhes of the heifer, and lay *them* up without the camp in a clean place, and it ſhall be kept for the congregation of the children of Iſrael, for a water [e] of ſeparation: it *is* a purification for ſinne.

[e] Becauſe that they that were ſeparated for their uncleanneſſe, were ſprinkled therewith and made clean, chap. 8,7. It is alſo called Holy water, becauſe it was ordained to an holy uſe, chap. 5,17.

10 And he that gathered the aſhes of the heifer, ſhall waſh his clothes, and be unclean untill the even: and it ſhall be unto the children of Iſrael, and unto the ſtranger that ſojourneth among them, for a ſtatute for ever.

11 ¶ He that toucheth the dead body of any † man ſhall be unclean ſeven dayes.

† Heb. *ſoul.*

12 He ſhall purifie [f] himſelf with it on the third day, and on the ſeventh day he ſhall be clean: but if he purifie not himſelf the third day, then the ſeventh day he ſhall not be clean.

[f] With the ſprinkling water.

13 Whoſoever toucheth the dead body of any man that is dead, and purifieth not himſelf, defileth the tabernacle of the LORD; and that ſoul ſhall be [g] cut off from Iſrael: becauſe the water of ſeparation was not ſprinkled upon him, he ſhall be unclean; his uncleanneſſe *is* yet upon him.

[g] So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, ſhall be unclean ſeven dayes.

15 And every open veſſel which hath no covering bound upon it, *is* unclean.

16 And whoſoever toucheth one that is ſlain with a ſword in the open fields, or a dead body, or a bone of a man, or a grave, ſhall be unclean ſeven dayes.

17 And for an unclean *perſon* they ſhall take of the † aſhes of the [h] burnt heifer of purification for ſinne, and † [i] running water ſhall be put thereto in a veſſel:

† Heb. *duſt.*
[h] Of the red cow burnt for ſinne.
† Heb. *living waters ſhall be given.*
[i] Water of the fountain or river.

18 And a [k] clean perſon ſhall take hyſſope, and dip *it* in the water, and ſprinkle *it* upon the tent, and upon all the veſſels, and upon the perſons that were there, and upon him that touched a bone, or one ſlain, or one dead, or a grave:

[k] One of the prieſts which is clean.

19 And the clean *perſon* ſhall ſprinkle upon the unclean on the third day, and on the ſeventh day: and on the ſeventh day he ſhall purifie himſelf, and [l] waſh his clothes, and bathe himſelf in water, and ſhall be clean at even.

[l] Becauſe he had been among them that were unclean: or elſe had touched the water, as verſe 21.

20 But the man that ſhall be unclean, and ſhall not purifie himſelf, that ſoul ſhall be cut off from among the congregation: becauſe he hath defiled the ſanctuarie of the LORD, the water of ſeparation hath not been ſprinkled upon him, he *is* unclean.

21 And it ſhall be a perpetuall ſtatute unto them, that he that ſprinkleth the water of ſeparation, ſhall waſh his clothes, and he that toucheth the water of ſeparation, ſhall be unclean untill even.

22 And whatſoever the unclean *perſon* toucheth, ſhall be unclean: and the ſoul that toucheth [m] *it*, ſhall be unclean untill even.

[m] That is unclean.

CHAP. XX.

1 The children of Iſrael come to Zin, where Miriam dieth. 2 They murmure for want of water. 7 Moſes ſmiting the rock, bringeth forth water at Meribah. 14 Moſes at Kadesh deſireth paſſage through Edom, which is denied him. 22 At mount Hor Aaron reſigneth his place to Eleazar, and dieth.

THen came the children of Iſrael, *even* the whole congregation, into the deſert of Zin, in the [a] firſt moneth: and the people abode in Kadeſh; and [b] Miriam died there, and was buried there.

[a] This was fourty yeares after their departure from Egypt.
[b] Moſes and Aarons ſiſter.

2 And there was no water for the congregation: and they [c] gathered themſelves together againſt Moſes, and againſt Aaron.

[c] Another rebellion was in Rephidim, Exod. 17. and this was in Kadeſh.

3 And the people * chode with Moſes, and ſpake, ſaying, Would God that we had died * When our brethren died before the LORD.

* Exod. 17,2.
* Chap. 11,33.

4 And why have ye brought up the congregation of the LORD into this wilderneſſe, that we and our cattel ſhould die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of ſeed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moſes and Aaron went from the preſence of the aſſembly, unto the doore of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD ſpake unto Moſes, ſaying,

8 Take the [d] rod, and gather thou the aſſembly together, thou and Aaron thy brother, and ſpeak ye unto the rock before their eyes, and it ſhall give forth his water, and thou ſhalt bring forth to them water out of the rock: ſo thou ſhall give the congregation, and their beaſts drink.

[d] Wherewith thou didſt miracles in Egypt, and didſt divide the ſea.

9 And Moſes took the rod from before the LORD, as he commanded him.

10 And Moſes and Aaron gathered the congregation together before the rock, and he ſaid unto them, Heare now, ye rebels, [e] muſt we fetch you water out of this rock?

[e] The puniſhment which followed hereof, declared that Moſes and Aaron beleeved not the Lords promiſe, as appeareth verſe 12.

11 And Moſes lift up his hand, and with his rod he ſmote the rock twice: and the water came out abundantly, and the congregation drank, and their beaſts *alſo.*

12 ¶ And the LORD ſpake unto Moſes, and Aaron, Becauſe ye beleeved me not, to [f] ſanctifie me in the eyes of the children of Iſrael; therefore ye ſhall not bring this congregation into the land which I have given them.

[f] That the children of Iſrael ſhould beleeve and acknowledge my power, and ſo honour me.

13 * This *is* the water of [g] Meribah, becauſe the children of Iſrael ſtrove with the LORD: and he was [h] ſanctified in them.

* Pſal. 106,32. &c.
[g] Or, ſtrife, and contention, chap. 27,14.
[h] By ſhewing himſelf almightie, and maintaining his glorie.

14 ¶ And Moſes ſent meſſengers from Kadeſh, unto the king of [i] Edom, Thus ſaith thy brother Iſrael, Thou knoweſt all the travel that hath † befallen us:

[i] Becauſe Jacob, or Iſrael was Eſaus brother, who was called Edom.
† Heb. *found us.*

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers.

16 And when we cried unto the LORD, he

heard our voice, and ſent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadeſh, a city in the uttermoſt of thy border.

17 Let us paſſe, I pray thee, through thy countrey: we will not paſſe through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the kings *high*-way, we will not turn to the right hand nor to the left, untill we have paſſed thy borders.

18 And Edom ſaid unto him, Thou ſhalt not paſſe by me, left I come out againſt thee with the ſword.

19 And the children of Iſrael ſaid unto him, We will go by the high-way: and if I and my cattel drink of thy water, then I will pay for it: I will onely (without *doing* any thing *elſe*) go through on my feet.

20 And he ſaid, Thou ſhalt not go through. And Edom came out againſt him with much people, and with a ſtrong hand.

21 Thus Edom refuſed to give Iſrael paſſage through his border: wherefore Iſrael [k] turned away from him.

k To paſſe by another way.

22 ¶ And the children of Iſrael, *even* the whole congregation, journeyed from * Kadeſh, and came unto mount Hor.

* Chap. 33, 37.

23 And the LORD ſpake unto Moſes and Aaron in mount Hor, by the coaſt of the land of Edom, ſaying,

24 Aaron ſhall be [l] gathered unto his people: for he ſhall not enter into the land which I have given unto the children of Iſrael, becauſe ye rebelled againſt my † word at the water of Meribah.

l Read. Gen. 25, 8.

† Heb. *mouth.*

25 * Take Aaron and Eleazar his ſonne, and bring them up unto mount Hor:

* Chap. 33, 38. Deut. 32, 50.

26 And ſtrip Aaron of his garments, and put them upon Eleazar his ſonne: and Aaron ſhall be gathered *unto his people*, and ſhall die there.

27 And Moſes did as the LORD commanded: and they went up into mount Hor, in the ſight of all the congregation.

28 And Moſes ſtripped Aaron of his garments, and put them upon Eleazar his ſonne; and * Aaron died there in the top of the mount: and Moſes and Eleazar came down from the mount.

* Deut. 10, 6. and 32, 50.

29 And when all the congregation ſaw that Aaron was dead, they mourned for Aaron thirty dayes, *even* all the houſe of Iſrael.

CHAP. XXI.

1 Iſrael with ſome loſſe deſtroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery ſerpents. 7 They repenting are healed by a braſen ſerpent. 10 Sundry journeys of the Iſraelites. 21 Sihon is overcome, 33 and Og.

AND *when* * king Arad the Canaanite, which dwelt in the ſouth, heard tell that Iſrael came by the [a] way of the ſpies; then he fought againſt Iſrael, & took ſome of them priſoners.

* Chap. 33, 40.

a By that way which their ſpies that ſearched the dangers found to be moſt ſafe.

2 And Iſrael vowed a vow unto the LORD, and ſaid, If thou wilt indeed deliver this people into my hand, then I will utterly deſtroy their cities.

3 And the LORD hearkened to the voice of Iſrael, and delivered up the Canaanites: and they utterly deſtroyed them and their cities: and he called the name of the place “ Hormah.

“ That is, *utter deſtruction.*

4 ¶ And they journeyed from mount Hor, by the way of the Red ſea, to [b] compaſſe the land of Edom: and the ſoul of the people was much ‡ † diſcouraged becauſe of the way.

b For they were forbidden to deſtroy it, Deut. 2, 5.

‡ Or, *grieved.*

† Heb. *ſhortened.*

5 And the people ſpake againſt God, and againſt Moſes, Wherefore have ye brought us up out of Egypt, to die in the wilderneſſe? for *there is* no bread, neither *is there* any water, and * our ſoul loatheth this [c] light bread.

* Chap. 11, 6.

c Meaning, manna, which they thought did not nouriſh.

6 And * the LORD ſent [d] fiery ſerpents among the people; and they bit the people, and much people of Iſrael died.

* Wiſd. 16. 1, 5. 1 Cor. 10, 9.

d For they that were ſtung therewith, were ſo inflamed with the heat thereof, that they died.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſſe that every one that is bitten, when he looketh upon it, ſhall live.

9 And * Moſes made a ſerpent of braſſe, and put it upon a pole, and it came to paſſe, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſſe, he lived.

* 2 Kings 18, 4. John 3, 14.

10 ¶ And the children of Iſrael ſet forward, and * pitched in Oboth.

* Chap. 33, 43.

11 And they journeyed from Oboth, and pitched at ‡ Ije-abarim, in the wildernes which *is* before Moab, toward the ſunne-riſing.

‡ Or, *heaps of Abarim.*

12 ¶ From thence they removed, and pitched in the valey of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſſe that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is ſaid in the [e] book of the warres of the LORD, ‡ What he did in the Red ſea, and in the brooks of Arnon,

e Which ſeemeth to be the book of the Judges, or as ſome think a book which is loſt.

‡ Or, *Vaheb in Saphah.*

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and † lieth upon the border of Moab:

‡ Heb. *leaneth.*

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

17 ¶ Then Iſrael ſang this ſong, † Spring up, O well, ‡ [f] ſing ye unto it:

† Heb. *Aſcend.*

‡ Or, *anſwer.*

f Ye that receive the commoditie thereof give praiſe for it.

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the [g] law-giver, with their ſtaves. And from the wilderneſſe *they went* to Mattanah:

g Moſes and Aaron heads of the people onely ſmote the rock with the rod or ſtaffe, which gave water as a well that were deep digged.

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the † countrey of Moab, to the top of ‡ Piſgah, which looketh toward ‡ Jeſhimon.

‡ Heb. *field.*

‡ Or, *hill.*

‡ Or, *the wilderneſſe.*

21 ¶ And Iſrael ſent meſſengers unto Sihon king of the Amorites, ſaying,

22 * Let me paſſe through thy land; we will

* Deut. 2, 27. Judg. 11, 19.

will not turn into the fields, or into the vineyards, we will not drink of the waters of the well: but we will go along by the kings *high*-way, untill we be paſt thy borders.

23 * And Sihon would not ſuffer Iſrael to paſſe through his border: but Sihon gathered all his people together, and went out againſt Iſrael into the wilderneſſe: and he came to Jahaz, and fought againſt Iſrael.

* Deut. 29, 7.

24 And * Iſrael ſmote him with the edge of the ſword, and poſſeſſed his land from Arnon unto [h] Jabbok, even unto the children of Ammon: for the border of the children of Ammon was [i] ſtrong.

* Joſh. 12, 2. Pſal. 135. 10, 11. Amos 2, 9.

[h] The river.

[i] For the people were tall and ſtrong like giants, Deut. 2, 20.

25 And Iſrael took all theſe cities: and Iſrael dwelt in all the cities of the Amorites, in Heſhbon, and in all the † villages thereof.

† Heb. *daughters.*

26 For [k] Heſhbon *was* the city of Sihon the king of the Amorites, who had fought againſt the former king of Moab, and taken all his land out of his hand, even unto Arnon

[k] For if it had been the Moabites, the Iſraelites might not have poſſeſſed it, Deut. 2, 9.

27 Wherefore they that ſpeak in proverbs, ſay, Come into Heſhbon, let the citie of Sihon be built and prepared.

28 For there is a [l] fire gone out of Heſhbon, a flame from the citie of Sihon; it hath conſumed Ar of Moab, *and* the lords of the high places of Arnon.

[l] Meaning warre.

29 Wo to thee, Moab; thou art undone, O people of [m] Chemoſh: he hath given his ſonnes that eſcaped, and his daughters, into captivitie unto Sihon king of the Amorites.

[m] Chemoſh was the idol of the Moabites, 1 King. 11, 33. who was not able to defend his worſhippers, which took the idol for their father.

30 We have ſhot at them; Heſhbon is periſhed even unto Dibon, and we have laid them waſte even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Iſrael dwelt in the land of the Amorites.

32 And Moſes ſent to ſpie out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ * And they turned and went up by the way of Baſhan: and Og the king of Baſhan went out againſt them, he, and all his people, to the battel at Edrei.

* Deut. 3, 1. and 29, 7.

24 And the Lord ſaid unto Moſes, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and * thou ſhalt do to him as thou didſt unto Sihon king of the Amorites, which dwelt at Heſhbon.

* Pſal. 135, 10, 11.

35 So they ſmote him and his ſonnes, and all his people, untill there was none left him alive: and they poſſeſſed his land.

Chap. XXII.

1 Balaks firſt meſſage for Balaam is refuſed. 15 His ſecond meſſage obtaineth him. 22 An angel would have ſlain him, if his aſſe had not ſaved him. 36 Balak entertaineth him.

AND the children of Iſrael ſet forward, and pitched in the plaines of Moab, on this [a] ſide Jordan by Jericho.

[a] Being at Jericho it was beyond Jordan: but where the Iſraelites were, it was on this ſide.

2 ¶ And Balak the ſonne of Zippor ſaw all that Iſrael had done to the Amorites.

3 And Moab was ſore afraid of the people, becauſe they *were* many: and Moab was diſtreſſed, becauſe of the children of Iſrael.

4 And Moab ſaid unto the [b] elders of Midian, Now ſhall this company lick up all *that are* round about us, as the ox licketh up the graſſe of the field. And Balak the ſonne of Zippor *was* king of the Moabites at that time.

[b] Which were the heads, and governours.

5 * He ſent meſſengers therefore unto Balaam the ſonne of Beor, to Pethor, which *is* by the [c] river of the land of the children of his people, to call him, ſaying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over againſt me.

* Joſh. 24, 9.

[c] To wit, Euphrates, upon the which ſtood this citie Pethor.

† Heb. *eye.*

6 Come now therefore, I pray thee, curſe me this people, for they *are* too mighty for me: peradventure I ſhall prevail, *that* we may ſmite them, and *that* I may drive them out of the land: for I wot that he whom thou bleſſeſt, *is* bleſſed; and he whom thou curſeſt, is curſed.

7 And the elders of Moab, and the elders of Midian departed, with the [d] rewards of divination in their hand; and they came unto Balaam, and ſpake unto him the words of Balak.

[d] Thinking to bribe him with gifts to curſe the Iſraelites.

8 And he ſaid unto them, Lodge here this night, and I will bring you word again as the Lord ſhall ſpeak unto me: And the [e] princes of Moab abode with Balaam.

[e] Whom before he called Elders: meaning the governours, and after calleth them ſervants, that is, ſubjects to their king.

9 And God came unto Balaam, and ſaid, What men *are* theſe with thee?

10 And Balaam ſaid unto God, Balak the ſonne of Zippor, king of Moab, hath ſent unto me, *ſaying,*

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curſe me them; peradventure † I ſhall be able to overcome them, and drive them out.

† Heb. *I ſhall prevail in fighting againſt him.*

12 And [f] God ſaid unto Balaam, Thou ſhalt not go with them, thou ſhalt not curſe the people: for they *are* bleſſed.

[f] He warned him by a dream, that he ſhould not conſent to the kings wicked requeſt.

13 And Balaam roſe up in the morning, and ſaid unto the princes of Balak, Get you into your land: for the Lord [g] refuſeth to give me leave to go with you.

[g] Els he ſhewed himſelf willing, covetouſneſſe had ſo blinded his heart.

14 And the princes of Moab roſe up, and they went unto Balak, and ſaid, Balaam refuſeth to come with us.

15 ¶ And Balak ſent yet again princes, mo, and more honourable than they.

16 And they came to Balaam, and ſaid to him, Thus ſaith Balak the ſonne of Zippor, † Let nothing, I pray thee, [h] hinder thee from coming unto me:

† Heb. *be not thou letted from, &c.*

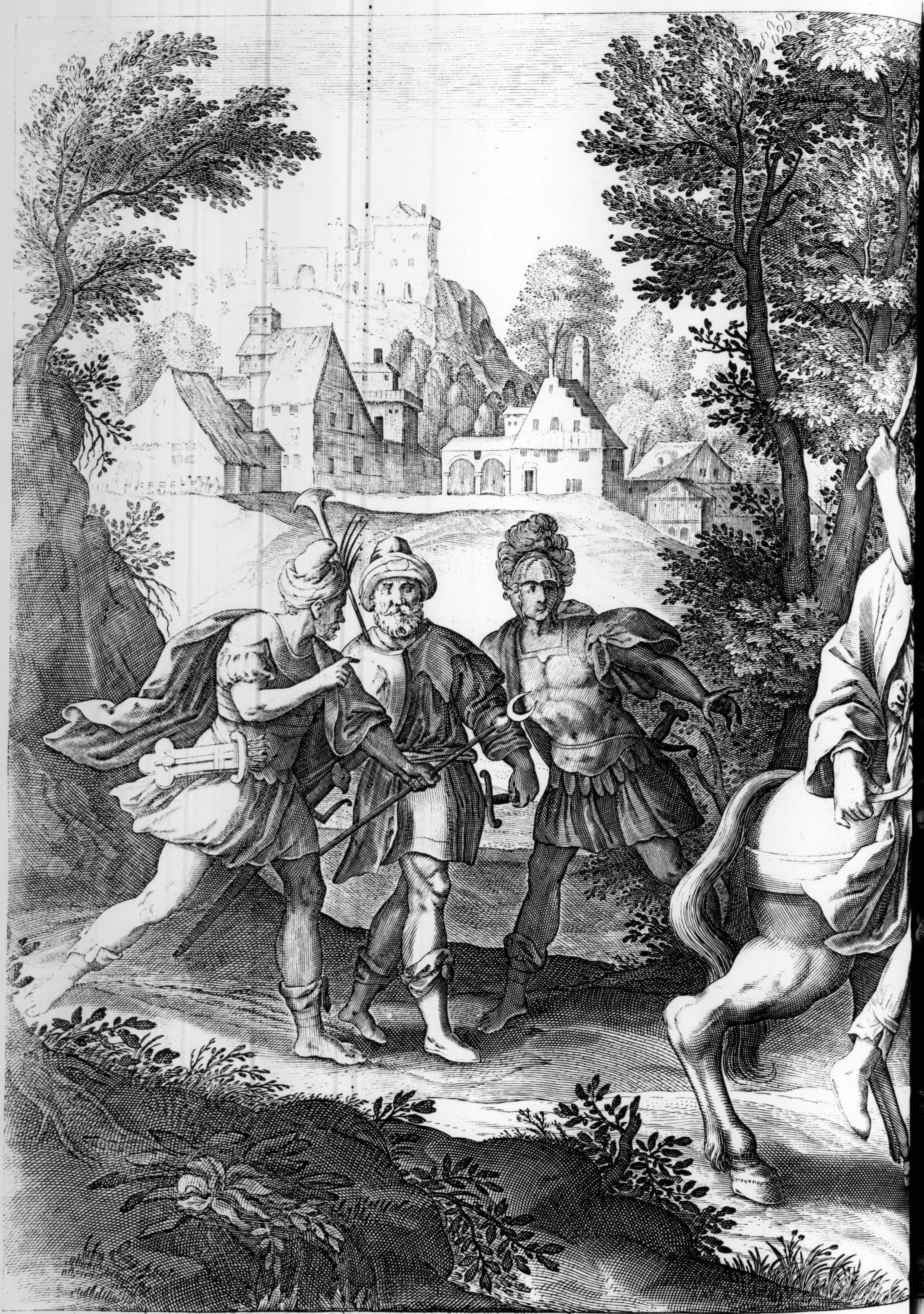
[h] The wicked ſeek by all means to further their naughtie enterpriſes, though they know that God is againſt them.

17 For I will promote thee unto very great honour, and I will do whatſoever thou ſayeſt unto me: Come therefore, I pray thee, curſe me this people.

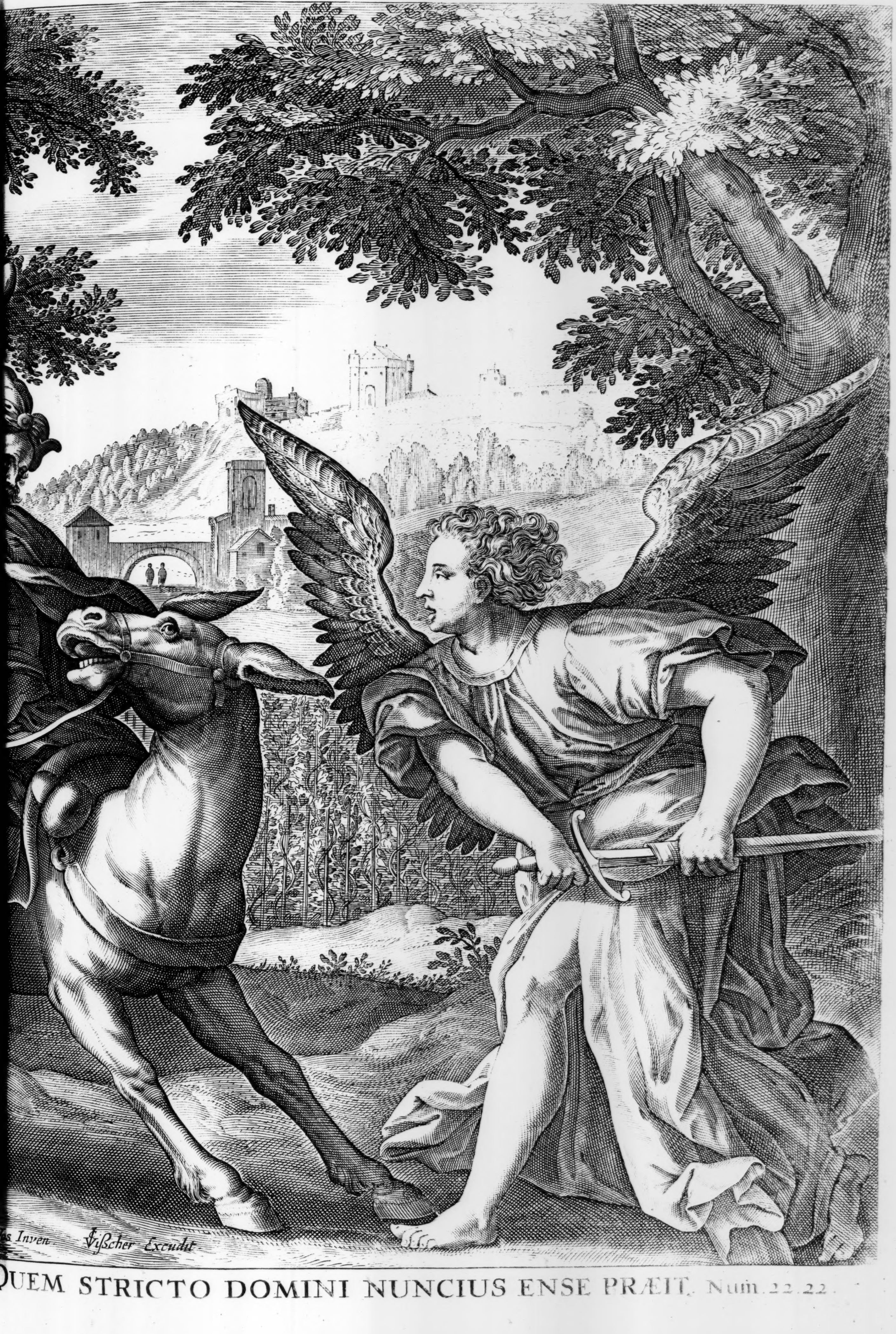
18 And Balaam anſwered and ſaid unto the ſervants of Balak, * If Balak would give me his houſe full of ſilver and gold, I cannot go beyond the word of the Lord my God, to do leſſe or more.

* Chap. 24, 13.

19 Now therefore, I pray you, tarry ye alſo



AD MOAB INVECTUS BALAAM PROPERAVIT ASELLO.


Vos Inven.
Vißcher Excudit.

QUEM STRICTO DOMINI NUNCIUS ENSE PRÆIT. Num. 22. 22.

here this night, that I may know what the LORD will ſay unto me [i] more.

20 And God came unto Balaam at night, and ſaid unto him, If the men come to call thee, riſe up, and go with them; but yet the word which I ſhall ſay unto thee, that ſhalt thou do.

21 And Balaam roſe up in the morning, and ſadled his aſſe, and went with the princes of Moab.

22 ¶ And Gods anger was kindled, becauſe he [k] went: and the angel of the LORD ſtood in the way for an adverſarie againſt him: Now he was riding upon his aſſe, and his two ſervants *were* with him.

23 And * the aſſe ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and the aſſe turned aſide out of the way, and went into the fields: & Balaam ſmote the aſſe to turn her into the way.

24 [l] But the angel of the LORD ſtood in a path of the vineyards, a wall *being* on this ſide, and a wall on that ſide.

25 And when the aſſe ſaw the angel of the LORD, ſhe thruſt her ſelf unto the wall, and cruſht Balaams foot againſt the wall, and he ſmote her again.

26 And the angel of the LORD went further, and ſtood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the aſſe ſaw the angel of the LORD, ſhe fell down under Balaam: and Balaams anger was kindled, and he ſmote the aſſe with a ſtaff.

28 And the LORD opened the [m] mouth of the aſſe, and ſhe ſaid unto Balaam, What have I done unto thee, that thou haſt ſmitten me theſe three times?

29 And Balaam ſaid unto the aſſe, Becauſe thou haſt mocked me: I would there were a ſword in mine hand, for now would I kill thee.

30 And the aſſe ſaid unto Balaam, *Am* not I thine aſſe, † upon which thou haſt ridden † ever ſince *I was* thine, [n] unto this day? was I ever wont to do ſo unto thee? And he ſaid, Nay.

31 Then the LORD [o] opened the eyes of Balaam, and he ſaw the angel of the LORD ſtanding in the way, and his ſword drawn in his hand: and he bowed down his head, and ‡ fell flat on his face.

32 And the angel of the LORD ſaid unto him, Wherefore haſt thou ſmitten thine aſſe theſe three times? behold, I went out † to withſtand thee, becauſe *thy* way is [p] perverſe before me.

33 And the aſſe ſaw me, and turned from me theſe three times: unleſſe ſhe had turned from me, ſurely now alſo I had ſlain thee, and ſaved her alive.

34 And Balaam ſaid unto the angel of the LORD, I have ſinned; for I knew not that thou ſtoodeſt in the way againſt me: now therefore if it † diſpleaſe thee, I will get me back again.

35 And the angel of the LORD ſaid unto Balaam, Go with the men: but [q] onely the word that I ſhall ſpeak unto thee, that thou ſhalt ſpeak: So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the [r] border of Arnon, which *is* in the utmoſt coaſt.

37 And Balak ſaid unto Balaam, Did I not earneſtly ſend unto thee to call thee? Wherefore cameſt thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam ſaid unto Balak, Lo, I am come unto thee: [ſ] have I now any power at all to ſay any thing? the word that God putteth in my mouth, that ſhall I ſpeak.

39 And Balaam went with Balak, and they came unto ‡ Kirjath-huzoth.

40 And Balak offered oxen and ſheep, and ſent to Balaam, and to the princes that *were* with him.

41 And it came to paſſe on the morrow, that Balak took Balaam, and brought him up into the high places of [t] Baal, that thence he might ſee the utmoſt part of the people.

CHAP. XXIII.

1, 13, 28 *Balaks ſacrifice.* 7, 18 *Balaams parable.*

AND Balaam ſaid unto Balak, build me here ſeven altars, and prepare me here ſeven oxen, and ſeven rammes.

2 And Balak did as Balaam had ſpoken; and [a] Balak and Balaam offered on *every* altar a bullock and a ramme.

3 And Balaam ſaid unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatſoever he ſheweth me, I will tell thee. And ‡ he went to an high place.

4 And God [b] met Balaam; and he ſaid unto him, I have prepared ſeven altars, and I have offered upon *every* altar a bullock and a ramme.

5 And the LORD [c] put a word in Balaams mouth, and ſaid, Return unto Balak, and thus thou ſhalt ſpeak.

6 And he returned unto him, and lo, he ſtood by his burnt-ſacrifice, he, and all the princes of Moab.

7 And he took up his parable, and ſaid, Balak the king of Moab hath brought me from Aram, out of the mountains of the eaſt, *ſaying*, Come, [d] curſe me Jacob, and come, defie Iſrael.

8 How ſhall I curſe, whom God hath not curſed? or how ſhall I defie, *whom* the LORD hath not defied?

9 For from the top of the rocks I ſee him, and from the hills I behold him: lo, the people ſhall dwell alone, and ſhall not be reckoned among the [e] nations.

10 Who can count the [f] duſt of Jacob, and the number of the fourth *part* of Iſrael? Let ‡ me [g] die the death of the righteous, and let my laſt end be like his.

11 And Balak ſaid unto Balaam, What haſt

[i] Becauſe he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his own condemnation.

[k] Moved rather with covetouſneſſe than to obey God.

* 2 Pet. 2, 16. Jude 11.

[l] The ſecond time.

[m] Gave her power to ſpeak.

† Heb. *who haſt ridden upon me.*

‡ Or, *ever ſince thou*, waſt, *&c.*

[n] Since thou haſt been my maſter.

[o] For whoſe eyes the Lord doth not open, they can neither ſee his anger, nor his love.

‡ Or, *bowed himſelf.*

‡ Heb. *to be an adverſarie unto thee.*

[p] Both thy heart is corrupt, and thine enterpriſe wicked.

† Heb. *be evil in thine eyes.*

[q] Becauſe his heart was evil, his charge was renewed that he ſhould not pretend ignorance.

[r] Near the place where the Iſraelites camped.

[ſ] Of my ſelf I can ſpeak nothing: only what God revealeth, that will I utter, ſeem it good or bad.

‡ Or, *a citie of ſtreets.*

[t] Where the idol Baal was worſhipped.

[a] For among the Gentiles the kings oft-times uſed to ſacrifice, as did the prieſts.

‡ Or, *he went ſolitary.*

[b] Appeared unto him.

[c] Taught him what to ſay.

[d] Cauſe that all men may hate and deteſt them.

[e] But ſhall have religion and lawes apart.

[f] The infinite multitude, as the duſt of the earth.

† Heb. *my ſoul*, or, *my life.*

[g] The feare of Gods judgements cauſed him to wiſh to be joyned to the houſhold of Abraham: thus the wicked have their conſciences wounded, when they conſider Gods judgements.

thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ‡ Piſgah, and built ſeven altars, and offered a bullock and a ramme on *every* altar.

‡ Or, *the hill.*

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and * put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

* Chap. 22, 35.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up Balak, and heare; hearken unto me thou ſonne of Zippor:

19 [h] God *is* not a man, that he ſhould lie, neither the ſonne of man, that he ſhould repent: hath he ſaid, and ſhall he not do *it*? or hath he ſpoken, and ſhall he not make it good?

[h] Gods enemies are compelled to confeſſe that his government is juſt, conſtant, and without change or repentance.

20 Behold, I have received *commandment* to bleſſe; and he hath bleſſed, and I cannot reverſe it.

21 He hath not beheld iniquitie in Jacob, neither hath he ſeen perverſeneſſe in Iſrael: the LORD his God *is* with him, and the [i] ſhout of a king *is* among them.

[i] They triumph as victorious kings over their enemies.

22 * God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

* Chap. 24, 8.

23 Surely *there is* no enchantment ‡ againſt Jacob, neither *is there* any divination againſt Iſrael: [k] according to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought.

‡ Or, *in.*

[k] Conſidering what God ſhall work this time for the deliverance of his people, all the world ſhall wonder.

24 Behold, the people ſhall riſe up as a great lion, and lift up himſelf as a young lion: he ſhall not lie down untill he eat of the prey, and drink the bloud of the ſlain.

25 ¶ And Balak ſaid unto Balaam, Neither curſe them at all, nor bleſſe them at all.

26 But Balaam anſwered and ſaid unto Balak, Told not I thee, ſaying, All that the LORD ſpeaketh, that I muſt do?

27 ¶ And Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto [l] another place; peradventure it will pleaſe God, that thou mayeſt curſe me them from thence.

[l] Thus the wicked imagine of God, that that which he will not grant in one place, he will do it in another.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeſhimon.

29 And Balaam ſaid unto Balak, Build me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rammes.

30 And Balak did as Balaam had ſaid, and offered a bullock and a ramme on *every* altar.

CHAP. XXIII.

1 Balaam leaving divinations, propheſieth the happineſſe of Iſrael. 10 Balak in anger diſmiſſeth him. 15 He propheſieth of the Starre of Jacob, and the deſtruction of ſome nations.

AND when Balaam ſaw that it pleaſed the LORD to bleſſe Iſrael, he went not as at * other times, † to ſeek for enchantments, but he ſet his face toward the [a] wilderneſſe.

* Chap. 23, 3, 15.
† Heb. *to the meeting of enchantments.*
[a] Where the Iſraelites camped.

2 And Balaam lift up his eyes, and he ſaw Iſrael abiding *in his tents* according to their tribes, and the ſpirit of God came upon him.

3 * And he took up his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man † whoſe eyes [b] are open, hath ſaid:

* Chap. 23, 7, 18.
† Heb. *who had his eyes ſhut*, but now open.
[b] His eyes were ſhut up before in reſpect of the clear viſions which he ſaw after: ſome reade, Were open.

4 He hath ſaid, which heard the words of God, which ſaw the viſion of the Almighty, [c] falling *into a trance*, but having his eyes open:

[c] Though he lay as in a ſleep, yet the eyes of his minde were open.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Iſrael;

6 As the valleys are they ſpread forth, as gardens by the rivers ſide, as the trees of lign-aloes, which the LORD hath planted, *and* as cedar-trees beſide the waters.

7 He ſhall [d] poure the water out of his buckets, and his ſeed *ſhall be* in many waters, and his king ſhall be higher than [e] Agag, and his kingdomes ſhall be exalted.

[d] His proſperitie and poſteritie ſhall be very great.
[e] Which name was common to the kings of Amalek.

8 * God brought him forth out of Egypt, he hath as it were the ſtrength of an unicorn: he ſhall eat up the nations his enemies, and ſhall break their bones, and pierce *them* through with his arrows.

* Chap. 23, 22.

9 * He couched, he lay down as a lion, and as a great lion: who ſhall ſtirre him up? Bleſſed *is* he that bleſſeth thee, and curſed *is* he that curſeth thee.

* Gen. 49, 9.

10 ¶ And Balaks anger was kindled againſt Balaam, and he [f] ſmote his hands together: and Balak ſaid unto Balaam, I called thee to curſe mine enemies, and behold, thou haſt altogether bleſſed *them* theſe three times.

[f] In token of anger.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath [g] kept thee back from honour.

[g] Thus the wicked burden God when they cannot compaſſe their wicked enterpriſes.

12 And Balaam ſaid unto Balak, Spake I not alſo to thy meſſengers which thou ſenteſt unto me, ſaying,

13 If Balak would give me his houſe-full of ſilver, and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own minde; but what the LORD ſaith, that will I ſpeak?

14 And now behold, I go unto my people: come *therefore, and* I will [h] advertiſe thee, what this people ſhall do to thy people in the latter dayes.

[h] He gave alſo wicked counſel to cauſe the Iſraelites to ſinne, that thereby God might forſake them, Chap. 31, 16.

15 ¶ And he took up his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes are open, hath ſaid:

16 He hath ſaid which heard, the words of God, and knew the knowledge of the moſt High, *which* ſaw the viſion of the Almighty,

falling *into a trance*, but having his eyes open:

17 I ſhall ſee him, but not now: I ſhall behold him, but not nigh: there ſhall come a [i] Starre out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ‡ ſmite the [k] corners of Moab, and deſtroy all the children [l] of Sheth.

18 And Edom ſhall be a poſſeſſion, Seir alſo ſhall be a poſſeſſion for his enemies, and Iſrael ſhall do valiantly.

19 Out of Jacob ſhall come he that ſhall have dominion, and ſhall deſtroy him that remaineth of the [m] city.

20 And when he looked on Amalek, he took up his parable, and ſaid, Amalek *was* “ the [n] firſt of the nations, but his latter end ‡ *ſhall be* that he periſh for ever.

21 And he looked on the Kenites; and took up his parable, & ſaid, Strong is thy dwelling place, and thou [o] putteſt thy neſt in a rock.

22 Nevertheleſſe, † the Kenite ſhall be waſted † untill Aſhur ſhall carry thee away captive.

23 And he took up his parable, and ſaid, Alas [p] who ſhall live when God doeth this!

24 And ſhips *ſhall come* from the coaſt of [q] Chittim, and ſhall afflict Aſhur, and ſhall afflict Eber, and [r] he ſhall alſo periſh for ever.

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

Chap. XXV.

1 Iſrael at Shittim commit whoredome and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlaſting prieſthood. 16 The Midianites are to be vexed.

AND Iſrael abode in * Shittim, and the people began to commit whoredome with the [a] daughters of Moab.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Iſrael [b] joyned himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

4 And the LORD ſaid unto Moſes, * Take all the heads of the people, and hang them up [c] before the LORD againſt the ſunne, that the fierce anger of the LORD may be turned away from Iſrael.

5 And Moſes ſaid unto the judges of Iſrael, Slay ye every one [d] his men, that were joyned unto Baal-peor.

6 ¶ And behold, one of the children of Iſrael came and brought unto his brethren a Midianitiſh woman, in the ſight of Moſes, and in the ſight of all the congregation of the children of Iſrael, who *were* [e] weeping before the doore of the tabernacle of the congregation.

7 And * when Phinehas the ſonne of Eleazar, the ſonne of Aaron the prieſt, ſaw *it*, he roſe up from amongſt the congregation, and took a javelin in his hand;

8 And he went after the man of Iſrael into the tent, and thruſt both of them through, the man of Iſrael, and the woman through her belly: So the plague was ſtayed from the children of Iſrael.

[i] Meaning Chriſt.

‡ Or, *ſmite through the princes of Moab.*

[k] That is, the Princes.

[l] He ſhall ſubdue all that reſiſt: for of Sheth came Noah, and of Noah all the world.

[m] Of the Edomites.

“ *The firſt of the nations that warred againſt Iſrael,* Exod. 17.

[n] The Amalekites firſt made warre againſt Iſrael, as Chap. 14, 45.

‡ Or, ſhall be *even to deſtruction.*

[o] Makeſt thy ſelf as ſtrong as thou canſt.

† Heb. *Kain.*

‡ Or, *how long ſhall it be ere Aſhur carrie thee away captive?*

[p] Some reade, Oh, who ſhall not periſh, when the enemie that is, Antichriſt, ſhall ſet himſelf up as God?

[q] The Grecians and Romanes.

[r] Meaning, Eber, or the Jewes for rebelling againſt God.

* Chap. 33, 49.

[a] With the women.

[b] Worſhipped the idol of the Moabites, which was in the hill Peor.

* Deut. 4, 3. Joſh. 22, 17.

[c] Openly in the ſight of all.

[d] Let him ſee execution done of them that are under his charge.

[e] Repenting that they had offended God.

* Pſal. 106. 30. 1 Mac. 2, 54.

9 And * thoſe that died in the plague, were twenty and foure thouſand.

10 ¶ And the LORD ſpake unto Moſes, ſaying,

11 * Phinehas the ſonne of Eleazar, the ſonne of Aaron the prieſt, hath turned my wrath away from the children of Iſrael (while he was [f] zealous for my ſake among them) that I conſumed not the children of Iſrael in my jealouſie.

12 Wherefore ſay, * Behold, I give unto him my covenant of peace.

13 And he ſhall have it, and his ſeed after him, *even* the covenant of an everlaſting prieſt-hood; becauſe he was zealous for his God, and made an [g] atonement for the children of Iſrael.

14 Now the name of the Iſraelite that was ſlain, *even* that was ſlain with the Midianitiſh woman, *was* Zimri the ſonne of Salu, a prince of a † chief houſe among the Simeonites.

15 And the name of the Midianitiſh woman that was ſlain, *was* Cozbi the daughter of Zur, he *was* head over a people, *and* of a chief houſe in Midian.

16 ¶ And the LORD ſpake unto Moſes, ſaying,

17 * Vex the Midianites, and ſmite them:

18 For they vex you with their [h] wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their ſiſter, which was ſlain in the day of the plague, for Peors ſake.

Chap. XXVI.

1 The ſumme of all Iſrael is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbred at Sinai, but Caleb and Joshua.

AND it came to paſſe after the [a] plague, that the LORD ſpake unto Moſes, and unto Eleazar the ſonne of Aaron the prieſt, ſaying,

2 Take the ſumme of all the congregation of the children of Iſrael, * from twenty yeares old and upward, throughout their fathers houſe, all that are able to go to warre in Iſrael.

3 And Moſes and Eleazar the prieſt ſpake with them in the plains of Moab by Jordan neare [b] Jericho, ſaying,

4 *Take the ſumme of the people*, from twenty yeares old and upward; as the LORD * commanded Moſes and the children of Iſrael, which went forth out of the land of Egypt.

5 ¶ * Reuben the eldeſt ſonne of Iſrael: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe *are* the families of the Reubenites: and they that were numbred of them, were

* 1 Cor. 10, 8.

* Pſal. 106, 30.

[f] He was zealous to maintaine my glory.

* Ecclus 45, 24. 1 Mac. 2, 54.

[g] He hath pacified Gods wrath.

† Heb. *houſe of a father.*

* Chap. 31, 2.

[h] Cauſing you to commit both corporall and ſpirituall fornication by Balaams counſel. Chap. 31, 16. Revel. 2, 14.

[a] Which came for their whoredome and idolatrie.

* Chap. 1, 3.

[b] Where the river is neare to Jericho.

* Chap. 1, 1.

* Gen. 46, 8. Exod. 6, 14. 1 Chron. 5, 1.

fourtie and three thouſand and ſeven hundred and thirty.

8 And the ſonnes of Pallu; Eliab.

9 And the ſonnes of Eliab; Hemuel, and Dathan, and Abiram; this *is that* Dathan and Abiram *which were* * famous in the congregation, who ſtrove againſt Moſes and againſt Aaron in the [c] company of Korah, when they ſtrove againſt the Lord:

* Chap. 16, 2.

[c] In that rebellion whereof Korah was head.

10 And the earth opened her mouth, and ſwallowed them up together with Korah when that company died, what time the fire devoured two hundred and fiftie men: and they became a [d] ſigne.

[d] That is, for an example that others ſhould not murmure and rebel againſt Gods miniſters.

11 ¶ Notwithſtanding the children of Korah died not.

12 ¶ The ſonnes of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 Theſe *are* the families of the Simeonites, twenty and two thouſand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 Theſe *are* the families of the children of Gad according to thoſe that were numbred of them, fourty thouſand and five hundred.

19 ¶ * The ſonnes of Judah *were* Er and Onan: and Er and Onan [e] died in the land of Canaan.

* Gen. 38. 2, &c. and 46, 12.

[e] Before Jacob went into Egypt, Gen. 38. 3, 7, 10. and 46, 21.

20 And the ſonnes of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the ſonnes of Pharez were; of Heſron the family of the Heſronites: of Hamul, the family of the Hamulites.

22 Theſe *are* the families of Judah according to thoſe that were numbred of them, threeſcore and ſixteen thouſand and five hundred.

23 ¶ Of the ſonnes of Iſſachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jaſhub, the family of the Jaſhubites: of Shimron, the family of the Shimronites.

25 Theſe *are* the families of Iſſachar according to thoſe that were numbred of them, threeſcore and foure thouſand and three hundred.

26 ¶ Of the ſonnes of Zebulun after their families: of Sered the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 Theſe *are* the families of the Zebulunites according to thoſe that were numbred of them, threeſcore thouſand and five hundred.

28 ¶ The ſonnes of Joſeph after their families, *were* Manaſſeh and Ephraim.

29 Of the ſonnes of Manaſſeh: of * Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

* Joſh. 17, 1.

30 Theſe *are* the ſonnes of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Aſriel, the family of the Aſrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the ſonne of Hepher had no ſonnes, but daughters: and the names of the daughters, of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* Chap. 27, 1.

34 Theſe *are* the families of Manaſſeh, and thoſe that were numbred of them, fiftie and two thouſand and ſeven hundred.

35 ¶ Theſe *are* the ſonnes of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And theſe *are* the ſonnes of Shuthelah: of Eran, the family of the Eranites.

37 Theſe *are* the families of the ſonnes of Ephraim according to thoſe that were numbred of them, thirty and two thouſand and five hundred, Theſe *are* the ſonnes of Joſeph after their families.

38 ¶ The ſonnes of Benjamin after their families: of Bela, the family of the Belaites: of Aſhbel, the family of the Aſhbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the ſonnes of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 Theſe *are* the ſonnes of Benjamin after their families: and they that were numbred of them, *were* fourty and five thouſand and ſix hundred.

42 ¶ Theſe *are* the ſonnes of Dan after their families: of Shuham the family of the Shuhamites. Theſe *are* the families of Dan after their families.

43 All the families of the Shuhamites according to thoſe that were numbred of them, *were* threeſcore and foure thouſand and foure hundred.

44 ¶ Of the children of Aſher after their families: of Jimna, the family of the Jimnites: of Jeſui, the family of the Jeſuites: of Beriah, the family of the Beriites.

45 Of the ſonnes of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Aſher *was* Sarah.

47 Theſe *are* the families of the ſonnes of Aſher according to thoſe that were numbred of them; *who were* fifty and three thouſand and foure hundred.

48 Of the ſonnes of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 Theſe *are* the families of Naphtali according to their families: and they that were numbred of them, *were* fourty and five thouſand and foure hundred.

51 Theſe *were* the [f] numbred of the children of Iſrael, ſix hundred thouſand and a thouſand ſeven hundred and thirtie.

[f] This is the third time that they are numbred.

52 ¶ And the LORD ſpake unto Moſes, ſaying,

53 Unto theſe the land ſhall be divided for an inheritance, according to the number of names.

54 *To many thou ſhalt †give the more inheritance, and to few thou ſhalt †give the leſſe inheritance: to every one ſhall his inheritance be given, according to thoſe that were numbred of him.

* Chap. 33, 54.
† Heb. *multiply his inheritance.*
† Heb. *diminiſh inheritance.*

55 Notwithſtanding, the land ſhall be *divided by lot: according to the names of the tribes of their fathers they ſhall inherit.

* Chap. 33, 54. Joſh. 11, 23. and 14, 2.

56 According to the lot ſhall the poſſeſſion thereof be divided, between many and few.

57 ¶ *And theſe *are* they that were numbred of the Levites, after their families: of Gerſhon, the family of the Gerſhonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

* Exod. 6. 16, 17, 18, 19.

58 Theſe *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Muſhites, the family of the Korathites: and Kohath begat Amram.

59 And the name of Amrams wife *was* *Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and ſhe bare unto Amram, Aaron and Moſes, and Miriam their ſiſter.

* Exod. 2. 1, 2, and 6, 20.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And *Nadab and Abihu died, when they offered ſtrange fire before the LORD.

* Lev. 10, 2. Chap. 3, 4. 1 Chron. 24, 2.

62 And thoſe that were numbred of them, were twenty and three thouſand, all males from a moneth old and upward: for they were not numbred among the children of Iſrael, becauſe there was no inheritance given them among the children of Iſrael.

63 ¶ Theſe *are* they that were numbred by Moſes and Eleazar the prieſt, who numbred the children of Iſrael in the plaines of Moab, by Jordan *neare* Jericho.

64 But among theſe there was [g] not a man of them whom Moſes and Aaron the prieſt numbred, when they numbred the children of Iſrael in the wilderneſſe of Sinai:

[g] Wherein appeareth the great power of God, that ſo wonderfully increaſed his people.

65 For the LORD had ſaid of them, They *ſhall ſurely die in the wilderneſſe: and there was not left a man of them, ſave Caleb the ſonne of Jephunneh, and Joſhua the ſonne of Nun.

* Chap. 14, 28. 1 Cor. 10. 5, 6.

CHAP. XXVII.

1 The daughters of Zelophehad ſue for an inheritance. 6 The law of inheritances. 12 Moſes being told of his death, ſueth for a ſucceſſour. 18 Joſhua is appointed to ſucceed him.

THen came the daughters of *Zelophehad the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the families of Manaſſeh the ſonne of Joſeph: & theſe *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

* Chap. 26, 33. Joſh. 17, 3.

2 And they ſtood before Moſes, and before Eleazar the prieſt, and before the princes, and all the congregation, by the doore of the tabernacle of the congregation, ſaying,

3 Our father *died in the wilderneſſe, and he was not in the company of them that gathered themſelves together againſt the LORD in the company of Korah; but died in his [a] own ſinne; and had no ſonnes.

* Chap. 14, 35. and 26. 64, 65.

[a] According as all men die, for as much as they are ſinners.

4 Why ſhould the name of our father be †done away from among his family, becauſe he hath no ſonne? Give unto us *therefore* a poſſeſſion among the brethren of our father.

†Heb. *diminiſhed.*

5 And Moſes brought [b] their cauſe before the LORD.

[b] That is, their matter to be judged, to know what he ſhould determine, as he did all hard matters.

6 ¶ And the LORD ſpake unto Moſes, ſaying,

7 The daughters of Zelophehad ſpeak right: thou ſhalt ſurely give them a poſſeſſion of an inheritance among their fathers brethren; and thou ſhalt cauſe the inheritance of their father to paſſe unto them.

8 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, If a man die, and have no ſonne, then ye ſhall cauſe his inheritance to paſſe unto his daughter.

9 And if he have no daughter, then ye ſhall give his inheritance unto his brethren.

10 And if he have no brethren, then ye ſhall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, then ye ſhall give his inheritance unto his kinſman that is next to him of his family, and he ſhall poſſeſſe it: and it ſhall be unto the children of Iſrael a [c] ſtatute of judgement, as the LORD commanded Moſes.

[c] Meaning, an ordinance to judge by.

12 ¶ And the LORD ſaid unto Moſes, *Get thee up into this mount Abarim, and ſee the land which I have given unto the children of Iſrael.

* Deut. 32, 49.

13 And when thou haſt ſeen it, thou alſo ſhalt be gathered unto thy people, as *Aaron thy brother was gathered.

* Chap. 20, 24.

14 For ye *rebelled againſt my commandment (in the deſert of Zin, in the ſtrife of the congregation) to ſanctifie me at the water, before their eyes: that *is* the *water of Meribah in Kadeſh in the wilderneſſe of Zin.

* Chap. 20, 24.

* Exod. 17, 7.

15 ¶ And Moſes ſpake unto the LORD, ſaying,

16 Let the LORD, the God of the [d] ſpirits of

[d] Who as he hath created, ſo he governeth the hearts of all men.

of all fleſh, ſet a man over the congregation,

17 Which may [e] go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as ſheep which have no ſhepherd.

e That is, govern them, and do his dutie, as 2 Chron. 1, 10.

18 ¶ And the LORD ſaid unto Moſes, Take thee Joſhua the ſonne of Nun, a man in whom *is* the ſpirit, and [f] lay thine hand upon him.

f And ſo appoint him governour.

19 And ſet him before Eleazar the prieſt, and before all the congregation: and give him a charge in their ſight.

20 And thou ſhalt put *ſome* of [g] thine honour upon him, that all the congregation of the children of Iſrael may be obedient.

g Commend him to the people as meet for the office, and appointed by God.

21 And he ſhall ſtand before Eleazar the prieſt, who ſhall ask *counſel* for him, * after the [h] judgement of Urim before the LORD: at his word ſhall they go out, and at his word they ſhall come in, *both* he, and all the children of Iſrael with him, even all the congregation.

* Exod. 28, 30.

h According to his office: ſignifying that the civill magiſtrate could execute nothing but that which he knew to be the will of God.

22 And Moſes did as the LORD commanded him: and he took Joſhua and ſet him before Eleazar the prieſt, and before all the congregation.

23 And he laid his hands upon him, and gave him a [i] charge, as the LORD commanded by the hand of Moſes.

i How he ſhould govern himſelf in his office.

CHAP. XXX.

1 Offerings are to be obſerved. 3 The continuall burnt-offering. 9 The offering on the ſabbath, 11 on the new-moons, 16 at the paſſeover, in the day of firſt-fruits.

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, My offering, *and* my [a] bread for my ſacrifices made by fire for † a ſweet ſavour unto me, ſhall ye obſerve to offer unto me in their due ſeaſon.

a By bread he meaneth all manner of ſacrifice.

† Heb. *a ſavour of my reſt.*

3 And thou ſhalt ſay unto them, * This *is* the offering made by fire which ye ſhall offer unto the LORD; two lambes of the firſt yeare without ſpot † day by day, for a continuall burnt-offering.

* Exod. 29, 38.

† Heb. *in a day.*

4 The one lambe ſhalt thou offer in the morning, and the other lambe ſhalt thou offer † at even;

† Heb. *between the two evenings.*

5 And a tenth *part* of an ephah of floure for a * meat-offering, mingled with the fourth *part* of an * hin of beaten oyl.

* Levit. 2, 1.

* Exod. 29, 40.

6 *It is* a continuall burnt-offering which was ordained in mount Sinai for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

7 And the drink-offering thereof *ſhall be* the fourth *part* of an hin for the one lambe: in the holy place ſhalt thou cauſe ſtrong wine to be poured unto the LORD for a drink-offering.

8 And the other lambe ſhalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou ſhalt offer *it* a [b] ſacrifice made by fire of a ſweet ſavour unto the LORD.

b The meat-offering and drink-offering of the evening ſacrifice.

9 ¶ And on the ſabbath-day, two lambes of the firſt yeare without ſpot, and two [c] tenth-deals of floure for a meat-offering mingled with oyl, and the drink-offering thereof.

c Of the meaſure, Ephah.

10 *This is* the burnt-offering of every ſabbath, beſide the continuall [d] burnt-offering, and his drink-offering.

d Which was offered every day, at morning and at evening.

11 ¶ And in the beginnings of your moneths ye ſhall offer a burnt-offering unto the LORD; two youngs bullocks, and one ramme, ſeven lambes of the firſt yeare without ſpot,

12 And three tenth-deals of floure for a meat-offering mingled with oyl, for one bullock, and two tenth-deals of floure for a meat-offering mingled with oyl, for one ramme,

13 And a ſeveral tenth-deal of floure mingled with oyl for a meat-offering, unto one lambe, for a burnt-offering of a ſweet ſavour, a ſacrifice made by fire unto the LORD.

14 And their [e] drink-offerings ſhall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ramme, and a fourth *part* of an hin unto a lambe: this *is* the burnt-offering of every moneth throughout the moneths of the yeare.

e That is, the wine that ſhall be poured upon the ſacrifice.

15 And one kid of the goats for a ſinne-offering unto the LORD ſhall be offered, beſides the continuall burnt-offering, and his drink-offering.

16 * And in the fourteenth day of the firſt moneth *is* the paſſeover of the LORD.

* Exod. 12, 18. Levit. 23, 5.

17 And in the fifteenth day of this moneth *is* the feaſt: ſeven dayes ſhall unleavened bread be eaten.

18 In the * firſt day *ſhall be* an [f] holy convocation; ye ſhall do no manner of ſervile work *therein.*

* Levit. 23, 7.

f Or, ſolemn aſſembly.

19 But ye ſhall offer a ſacrifice made by fire for a burnt-offering unto the LORD; two young bullocks, and one ramme, and ſeven lambes of the firſt yeare: they ſhall be unto you without blemiſh.

20 And their meat-offering *ſhall be* of floure mingled with oyl: three tenth-deals ſhall ye offer for a bullock, and two tenth-deals for a ramme;

21 A ſeverall tenth-deal ſhalt thou offer for every lambe, throughout the ſeven lambes:

22 And one goat for a ſinne-offering, to make an atonement for you.

23 Ye ſhall offer theſe beſide the burnt-offering in the morning, which *is* for a continuall burnt-offering.

24 After this manner ye ſhall offer daily throughout the ſeven dayes, the meat of the ſacrifice made by fire, of a ſweet ſavour unto the LORD: it ſhall be offered beſide the continuall burnt-offering, and his drink-offering.

25 And on the ſeventh day ye ſhall have an holy convocation: ye ſhall do no ſervile work.

26 ¶ Alſo in the day of the firſt-fruits, when ye bring a new meat-offering unto the LORD, after your [g] weeks *be out*, ye ſhall have an holy convocation; ye ſhall do no ſervile work.

g In counting ſeven weeks from the paſſeover to Whitſuntide, as Levit. 23, 15.

27 But ye ſhall offer the burnt-offering for a ſweet ſavour unto the LORD; two young bullocks, one ram, ſeven lambes of the firſt yeare:

28 And their meat-offering of floure mingled with oyl, three tenth-deals unto one

bullock, two tenth-deals unto one ramme,

29 A ſeverall tenth-deal unto one lamb, throughout the ſeven lambes:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye ſhall offer *them* beſides the continuall burnt-offering, and his meat-offering (they ſhall be unto you without blemiſh) and their drink-offerings.

CHAP. XXIX.

1 The offering at the feaſt of trumpets, 7 at the day of afflicting their ſouls, 13 and on the eight dayes of the feaſt of tabernacles.

AND in the [a] ſeventh moneth, on the firſt *day* of the moneth, ye ſhall have an holy convocation; ye ſhall do no ſervile work: * it is a day of blowing the trumpets unto you.

[a] Which containeth part of September and part of October.

* Levit. 23, 24.

2 And ye ſhall offer a burnt-offering for a ſweet ſavour unto the LORD, one young bullock, one ramme, and ſeven lambes of the firſt yeare without blemiſh:

3 And their meat-offering *ſhall be* of floure mingled with oyl, three tenth-deals for a bullock, *and* two tenth-deals for a ramme,

4 And one tenth-deal for one lamb, throughout the ſeven lambes:

5 And one kid of the goats for a ſinne-offering, to make an atonement for you:

6 Beſide the burnt-offering of the [b] moneth, and his meat-offering, and the daily [c] burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

[b] Which muſt be offered in the beginning of every moneth.

[c] Which is for morning and evening.

7 And * ye ſhall have on the tenth *day* of this ſeventh moneth an holy [d] convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein*.

* Levit. 16, 29. and 23, 27.

[d] Which is the feaſt of reconciliation.

8 But ye ſhall offer a burnt-offering unto the LORD for a ſweet ſavour, one young bullock, one ramme, *and* ſeven lambes of the firſt yeare, they ſhall be unto you without blemiſh:

9 And their meat-offering *ſhall be* of floure mingled with oyl, three tenth-deals to a bullock, *and* two tenth-deals to one ramme,

10 A ſeverall tenth-deal for one lamb, throughout the ſeven lambes:

11 One kid of the goats for a ſinne-offering, beſide the ſinne-offering of atonement, and the continuall [e] burnt-offering, and the meat-offering of it, and their drink-offerings.

[e] That is, offered every morning and evening.

12 ¶ And on the fifteenth day of the ſeventh moneth, ye ſhall have an holy [f] convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven dayes.

[f] Meaning, the feaſt of the tabernacles.

13 And ye ſhal offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; thirteen young bullocks, two rammes, *and* fourteen lambes of the firſt yeare, they ſhall be without blemiſh.

14 And their meat-offering, *ſhall be* of floure mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ramme of the two rammes,

15 And a ſeverall tenth-deal to each lamb of the fourteen lambes:

16 And one kid of the goats for a ſinne-offering, beſide the continuall burnt-offering; his meat-offering, and his drink-offering.

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rammes, fourteen lambes of the firſt yeare without ſpot:

18 And their meat-offering, and their drink-offerings for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the manner:

19 And one kid of the goats for a ſinne-offering, beſide the continuall burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rammes, fourteen lambes of the firſt yeare without blemiſh:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the [g] manner:

[g] According to the ceremonies appointed thereunto.

22 And one goat for a ſinne-offering, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rammes, *and* fourteen lambes of the firſt yeare without blemiſh:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the manner:

25 And one kid of the goats for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rammes, *and* fourteen lambes of the firſt yeare without ſpot.

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number after the manner:

28 And one goat for a ſinne-offering, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the ſixth day eight bullocks, two rammes, *and* fourteen lambes of the firſt yeare without blemiſh:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the manner:

31 And one goat for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the ſeventh day ſeven bullocks, two rammes, *and* fourteen lambes of the firſt yeare without blemiſh:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rammes, and for the lambes, *ſhall be* according to their number, after the manner:

34 And one goat for a ſinne-offering, beſide the continuall burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the eight day ye ſhall have a

* ſolemn aſſembly: ye ſhall do no ſervile work *therein.*

* Levit. 23, 36.

36 But ye ſhall offer a burnt-offering, a ſacriſice made by fire, of a ſweet ſavour unto the LORD; one bullock, one ramme, ſeven lambes of the firſt yeare without blemiſh:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ramme, and for the lambes, *ſhall be* according to their number, after the manner:

38 And one goat for a ſinne-offering, beſide the continuall burnt-offering, and his meat-offering, and his drink-offering.

39 Theſe things ye ſhall ‡ do unto the LORD in your ſet feaſts, beſides your [h] vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

‡ Or, *offer.*
[h] Beſide the ſacrifices that you ſhall vow or offer of your own mindes.

40 And Moſes told the children of Iſrael, according to all that the LORD commanded Moſes.

CHAP. XXX.

1 Vows are not to be broken. 3 The exception of a maids vow, 6 Of a wives, 9 Of a widows, or her that is divorced.

AND Moſes ſpake unto the [a] heads of the tribes, concerning the children of Iſrael, ſaying, This *is* the thing which the LORD hath commanded.

[a] Becauſe they might declare them to the Iſraelites.

2 If a man vow a vow unto the LORD, or ſwear an oath to binde his ſoul with a bond; he ſhall not † break his word, he ſhall do according to all that proceedeth out of his mouth.

† Heb. *profane.*

3 If a woman alſo vow a vow unto the LORD, and binde *her ſelf* by a bond, *being* in her fathers houſe in her youth;

4 And her father heare her vow, and her bond wherewith ſhe hath bound her ſoul, and her father ſhall hold [b] his peace at her: then all her vows ſhall ſtand, and every bond wherewith ſhe hath bound her ſoul, ſhall ſtand.

[b] For in ſo doing he doth approve her.

5 But if her father [c] diſallow her in the day that he heareth; not any of her vows or of her bonds wherewith ſhe hath bound her ſoul, ſhall ſtand: and the LORD ſhall forgive her, becauſe her father diſallowed her.

[c] By not approving or conſenting to her vow.

6 And if ſhe had at all an husband when † ſhe vowed, or [d] uttered ought out of her lips, wherewith ſhe bound her ſoul;

† Heb. *her vows were upon her.*
[d] Either by oath, or ſolemn promiſe.

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows ſhall ſtand, and her bonds wherewith ſhe bound her ſoul, ſhall ſtand.

8 But if her husband diſallow her on the day that he heard *it*; then he ſhall make her vow which ſhe vowed, and that which ſhe uttered with her lips, wherewith [e] ſhe bound her ſoul, of none effect: and the LORD ſhall forgive her.

[e] For ſhe is in ſubjection to her huſband, and can perform nothing without his conſent.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their ſouls, ſhall [f] ſtand againſt her.

[f] For they are not under the authoritie of the man.

10 And if ſhe vowed in her [g] husbands houſe, or bound her ſoul by a bond with an oath;

[g] Her huſband being alive.

11 And her husband heard *it*, and held his peace at her, *and* diſallowed her not; then all her vows ſhall ſtand, and every bond wherewith ſhe bound her ſoul, ſhall ſtand.

12 But if her husband hath utterly made them void on the day he heard *them*; then whatſoever proceeded out of her lips concerning her vows, or concerning the bond of her ſoul, ſhall not ſtand: her husband hath made them void, and the LORD ſhall forgive her.

13 Every vow, and every binding oath to [h] afflict the ſoul, her husband may eſtabliſh it, or her husband may make it void.

[h] To mortifie her ſelf by abſtinence, or other bodily exerciſes.

14 But if her husband altogether hold his peace at her, from [i] day to day; then he eſtabliſheth all her vows, or all her bonds which *are* upon her: he confirmeth them, becauſe he held his peace at her in the day that he heard *them.*

[i] And warn her not the ſame day that he heareth it, as verſe 9.

15 But if he ſhall any wayes [k] make them void after that he hath heard *them*; then he ſhall bear her iniquitie.

[k] Not the ſame day he heard them, but ſome day after, the ſinne ſhall be imputed to him, and not to her.

16 Theſe *are* the ſtatutes which the LORD commanded Moſes between a man and his wife, between the father and his daughter *being yet* in her youth in her fathers houſe.

CHAP. XXXI.

1 The Midianites are ſpoiled, and Balaam ſlain. 13 Moſes is wroth with the officers, for ſaving the women alive. 19 How the ſouldiers with their captives and ſpoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treaſurie of the Lord.

AND the LORD ſpake unto Moſes, ſaying,

2 * Avenge the children of Iſrael of the Midianites: afterward ſhalt thou * be gathered unto thy people.

* Chap. 25, 17.
* Chap. 27, 13.

3 And Moſes ſpake unto the people, ſaying, Arm ſome of your ſelves unto the warre, and let them go againſt the Midianites, and avenge the LORD of [a] Midian.

[a] As he had commanded, Chap. 25, 17. declaring alſo that the injurie done againſt his people, is done againſt him.

4 † Of every tribe a thouſand, throughout all the tribes of Iſrael, ſhall ye ſend to the warre.

† Heb. *a thouſand of a tribe a thouſand of a tribe.*

5 So there were delivered out of the thouſands of Iſrael, a thouſand of *every* tribe, twelve thouſand armed for warre.

6 And Moſes ſent them to the warre, a thouſand of *every* tribe, them and [b] Phinehas the ſonne of Eleazar the prieſt, to the warre, with the holy inſtruments, and the trumpets to blow, in his hand.

[b] For his great zeal that he bare to the Lord, Chap. 25, 13.

7 And they warred againſt the Midianites, as the LORD commanded Moſes; and they ſlew all the males.

8 And they ſlew the kings of Midian, beſide the reſt of them that were ſlain; *namely,* * Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [c] Balaam alſo the ſonne of Beor they ſlew with the ſword.

* Joſh. 13, 21.
[c] The falſe prophet who gave counſel how to cauſe the Iſraelites to offend their God.

9 And the children of Iſrael took *all* the women of Midian captives, and their little ones, and took the ſpoil of all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, & all their goodly caſtles with fire.

11 And they took all the ſpoil, and all the prey, *both* of men and of beaſts.

12 And they brought the [d] captives, and the prey, and the ſpoil unto Moſes and Eleazar the prieſt, and unto the congregation of the children of Iſrael, unto the camp at the plains of Moab, which *are* by Jordan *neare* Jericho.

13 ¶ And Moſes, and Eleazar the prieſt, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moſes was wroth with the officers of the hoſt, *with* the captains over thouſands, and captains over hundreds, which came from the † battel.

15 And Moſes ſaid unto them, Have ye ſaved all the [e] women alive?

16 Behold, * theſe cauſed the children of Iſrael, through the * counſel of Balaam, to commit treſpaſſe againſt the LORD in the [f] matter of Peor, and there was a plague among the congregation of the LORD.

17 Now therefore * kill every male among the little [g] ones, and kill every woman that hath known man by lying with † him.

18 But all the women-children that have not known a man by lying with him, keep alive for your ſelves.

19 And do ye abide without the camp ſeven dayes: whoſoever hath killed any perſon; and * whoſoever hath touched any ſlain, purifie *both* your ſelves and your captives, on the third day, and on the ſeventh day.

20 And purifie all *your* raiment, and all † that is made of skinnes, and all work of goats *hair*, and all things made of wood.

21 ¶ And Eleazar the prieſt ſaid unto the men of warre which went to the battel, This *is* the ordinance of the law which the LORD commanded Moſes;

22 Onely the gold, and the ſilver, the braſſe, the iron, the tinne, and the lead,

23 Every thing that may abide the fire, ye ſhall make *it* go through the fire, and it ſhall be clean: neverthelesse it ſhall be [h] purified with the water of ſeparation: and all that abideth not the fire, ye ſhall make go through the † water.

24 And ye ſhall waſh your clothes on the ſeventh day, and ye ſhall be clean, and afterward ye ſhall come into the camp.

25 ¶ And the LORD ſpake unto Moſes, ſaying,

26 Take the ſumme of the prey † that was taken, *both* of man and of beaſt, thou, and Eleazar the prieſt, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the warre upon them, who went out to battel, and between all the congregation:

28 And levy a tribute unto the LORD of the [k] men of warre, which went out to battel: one ſoul of five hundred, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheep.

29 Take *it* of their half, and give *it* unto Eleazar the prieſt, for an heave-offering of the LORD.

30 And of the children of Iſraels half, thou ſhalt take [l] one portion of fiftie, of the perſons, of the beeves, of the aſſes, and of the ‡ flocks, of all manner of beaſts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moſes and Eleazar the prieſt did as the LORD commanded Moſes.

32 And the booty *being* the reſt of the prey which the men of warre had caught, was ſix hundred thouſand and ſeventy thouſand and five thouſand ſheep,

33 And threeſcore and twelve thouſand beeves,

34 And threeſcore and one thouſand aſſes,

35 And thirty and two thouſand perſons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to warre, was in number three hundred thouſand and ſeven and thirty thouſand and five hundred ſheep;

37 And the [m] LORDS tribute of the ſheep was ſix hundred and threeſcore and fifteen.

38 And the beeves *were* thirtie and ſix thouſand, of which the LORDS tribute *was* threeſcore and twelve,

39 And the aſſes *were* thirty thouſand and five hundred, of which the LORDS tribute *was* threeſcore and one.

40 And the [n] perſons *were* ſixteen thouſand, of which the LORDS tribute *was* thirty and two perſons.

41 And Moſes gave the tribute *which was* the LORDS heave-offering, unto Eleazar the prieſt, as the LORD commanded Moſes.

42 And of the children of [o] Iſraels half, which Moſes divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thouſand and thirty thouſand *and* ſeven thouſand and five hundred ſheep,

44 And thirty and ſix thouſand beeves,

45 And thirty thouſand aſſes and five hundred,

46 And ſixteen thouſand perſons)

47 Even of the children of Iſraels [p] half, Moſes took one portion of fiftie, *both* of man and of beaſt, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moſes.

48 ¶ And the officers which *were* over thouſands of the hoſt, the captains of thouſands, and captains of hundreds, came neare unto Moſes:

49 And they ſaid unto Moſes, Thy ſervants have taken the ſumme of the men of warre which *are* under our † charge, and there lacketh not one man of us.

50 [q] We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, eare-rings, and tablets, to make an atonement for our ſouls before the LORD.

[d] As the women and little children.

† Heb. *hoſt of warre.*

[e] As though he ſaid, Ye ought to have ſpared none.

* Chap. 25, 2.

* 2 Pet. 2, 15.

[f] For worſhipping of Peor.

* Judges 21, 11.

[g] That is, all the men children.

† Heb. *a male.*

* Chap. 19. 11, &c.

† Heb. *inſtrument or veſſel of ſkins.*

[h] The third day, and before it be molten.

† It ſhall be waſhed.

† Heb. *of the captivitie.*

[k] Of the prey that falleth to the ſouldiers.

[l] The Iſraelites which had not been at warre, of every fiftieth paid one to the Lord and the ſouldiers, one of every five hundreth.

‡ Or, *goats.*

[m] This is the portion that the ſouldiers gave to the Lord.

[n] Meaning, of the maids, or virgins which had not companied with man.

[o] Of that part which was given unto them in dividing the ſpoil.

[p] Which had not been at warre.

† Heb. *band.*

[q] The captains by this free offering, acknowledge the great benefit of God in preſerving his people.

† Heb. *found.*

51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

† Heb. *heave-offering.*

53 (*For* the men of warre had taken ſpoil, every man for [r] himſelf)

[r] And gave no portion to their captaines.

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, for a [ſ] memoriall for the children of Iſrael before the LORD.

[ſ] That the Lord might remember the children of Iſrael.

CHAP. XXXII.

1 The Reubenites and Gadites ſue for their inheritance on that ſide Jordan. 6 Moſes reproveth them. 16 They offer him conditions to his content. 33 Moſes aſſigneth them the land. 39 They conquer it.

NOw the children of [a] Reuben and the children of Gad had a very great multitude of cattel: and when they ſaw the land of Jazer, and the land of [b] Gilead, that, behold, the place *was* a place for cattel;

[a] Reuben came of Leah, and Gad of Zilpah her handmaid.

[b] Which mountain was ſo named of the heape of ſtones that Jacob made as a ſigne of the covenant between him and Laban, Gen. 31, 47.

2 The children of Gad, and the children of Reuben, came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the countrey which the LORD ſmote before the congregation of Iſrael, *is* a land for cattel, and thy ſervants have cattel.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ſhall ye ſit here?

7 And wherefore † diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them?

† Heb. *break.*

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

9 For * when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them.

* Chap. 13, 24.

10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying,

11 Surely none of the men that came up out of Egypt, * from twenty yeares old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not † wholly followed me:

* Chap. 14, 28, 29.

† Heb. *fulfilled after me.*

12 Save Caleb the ſonne of Jephunneh the Kenezite, and Joſhua the ſonne of Nun: for they have wholly followed the LORD.

13 And the LORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſſe fourtie yeares, untill all the generation that had done [c] evil in the ſight of the LORD was conſumed.

[c] Becauſe they murmured, neither would beleeve their report, which told the truth, as concerning the land.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinfull men, to augment yet the fierce anger of the LORD toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſſe, and [d] ye ſhall deſtroy all this people.

[d] By your occaſion.

16 ¶ And they came neare unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones.

17 But we our ſelves will go ready armed before the children of Iſrael, untill we have brought them unto their [e] place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

[e] In the land of Canaan.

18 We will not return unto our houſes, untill the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

20 ¶ And * Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the [f] LORD to warre,

* Joſh. 1, 13.

[f] Before the Ark of the Lord.

21 And will go all of you armed over Jordan before the LORD, untill he hath driven out his [g] enemies from before him,

[g] That is, the inhabitants of the land,

22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſſe before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion [h] before the LORD.

[h] The Lord will grant you this land which ye require, Joſ. 1, 15.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſinne will [i] finde you out.

[i] Ye ſhall aſſuredly be puniſhed for your ſinne.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants wil do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel, ſhall be there in the cities of Gilead.

27 * But thy ſervants will paſſe over, every man armed for warre, before the LORD to battel, as my lord ſaith.

* Joſh. 4, 12.

28 So concerning them [k] Moſes commanded Eleazar the prieſt, and Joſhua the ſonne of Nun, and the chief fathers of the tribes of the children of Iſrael:

[k] Moſes gave charge that his promiſe made to the Reubenites and others, ſhould be performed after his death, ſo that they break not theirs.

29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſſe with you over Jordan, every man armed to battel before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

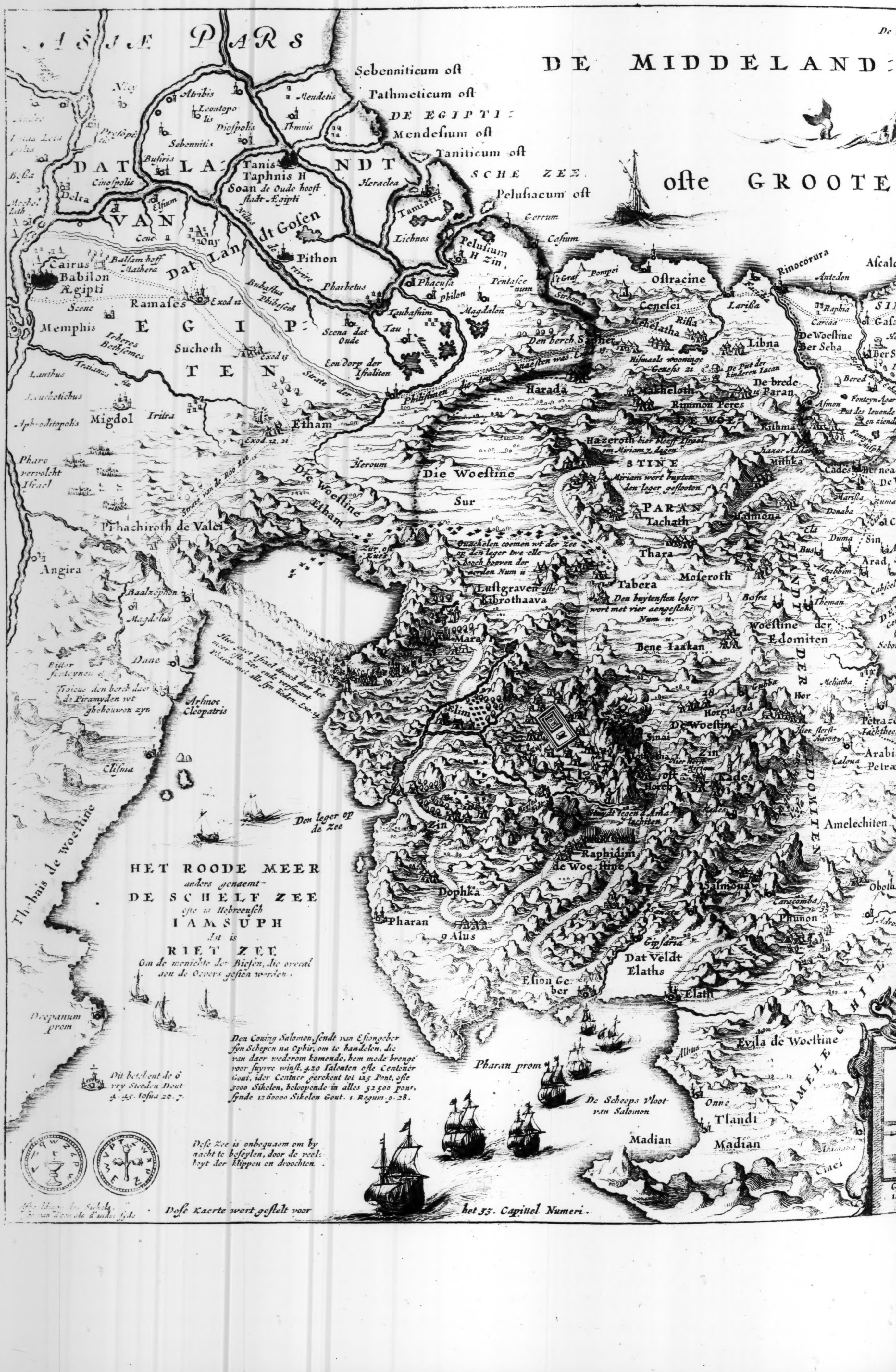
30 But if they will not paſſe over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] LORD hath ſaid unto thy ſervants, ſo will we do.

[l] That is, attributed to the Lord, which his meſſenger ſpeaketh.

32 We will paſſe over armed before the

LORD


ASIÆ PARS
DE MIDDELAND
DE EGIPTI
SCHE ZEE
oste GROOTE
Sebennіticum ost
Pathmeticum ost
Mendeſium ost
Taniticum ost
Peluſiacum ost
Atribis
Leontopolis
Mendetis
Dioſpolis
Thmuis
Sebennitis
Proſopitis
Buſiris
Tanis
Taphnis
Soan de Oude hooft ſtadt Ægipti
Heraclea
Tamiatis
Cinoſpolis
Delta
Elbum
DAT LANDT VAN EGIPTEN
Ony
dt Land Goſen
Pithon
de rivire
Nilus
Lichnos
Pelusium
Zin
Gerrum
Caſium
Cairus
Babilon
Ægipti
Balſam hoff
Mathera
Ramaſes
Exod 12
Bubaſtus
Phibeſeth
Pharbetus
Phacuſa
Philon
Pentaſce
Magdalon
Memphis
Scene
Suchoth
Exod 13
Scena dat Oude
Taubaſtum
Tau
Een Dorp der Iſraliten
Lanthus
Trajanus
Migdol
Iritra
Etham
Exod 12. 21
Aphroditopolis
Pharo vervolcht Iſrael
Strate van de Roo Zee
Die Woeſtine Etham
Heroum
Die Woeſtine
Sur
Pihachiroth de Valei
Angira
Baalzephon
Magdalus
Dane
Bitter fonteynen
Arſinoe
Cleopatris
Cliſma
Thebais de Woeſtine
Den leger op de Zee
Zur of Zues
Mara
Elim
Zin
Dophka
Pharan
9 Alus
Rinocorura
Aſcalon
Antedon
Raphia
Graf Pompei
Oſtracine
Ceneſei
Lariſsa
Sirbonis
Den berch Sinai
Haraza
Libna
Ber Seba
Hiſmaels wooninge Geneſis 21
De Put der kinderen Iacan
De brede Paran
Makheloth
Rimmon Peres
DE WOESTINE PARAN
Hazeroth hier bleeff Iſrael om Miriam 7. dagen
Miriam wert buyten den leger geſlooten
Rithma
Hazar Addar
Mithka
Cades Barnea
Tachath
Salmona
Thara
Moſeroth
Lustgraven oste Kibrothaava
Tabera
Den buytenſten leger wort met vier aengeſteke Num. 11.
Quackelen coemen wt der zee op den leger twe elle hooch boeven der aerden Num 11.
Bene Iaakan
Boſra
Woeſtine der Edomiten
LANDT DER EDOMITEN
Horgidgad
Sinai
De Woeſtine
Zin
Cades
Hor
Hier ſtorſt Aaron
Petra
Arabia Petræa
Amelechiten
Raphidim de Woeſtine
Salmona
Phunon
Gipſaria
Dat Veldt Elaths
Elion Geber
Elath
Pharan prom
De Scheeps Vloot van Salomon
Evila de Woeſtine
AMELECHITEN
Onne
T landt Madian
Madian
Drepanum prom
HET ROODE MEER
anders genaemt
DE SCHELF ZEE
oste in Hebreeuſch
IAMSUPH
dat is
RIET ZEE

Hier gaet Iſrael drooch door het meer oste Zee. ende verſmoort Pharao met alle ſyn lieden. Exo. 14

Troicus den berch daer de Piramyden wt ghehouwen zyn

Om de menichte der Bieſen, die overal aen de Oevers geſien worden.

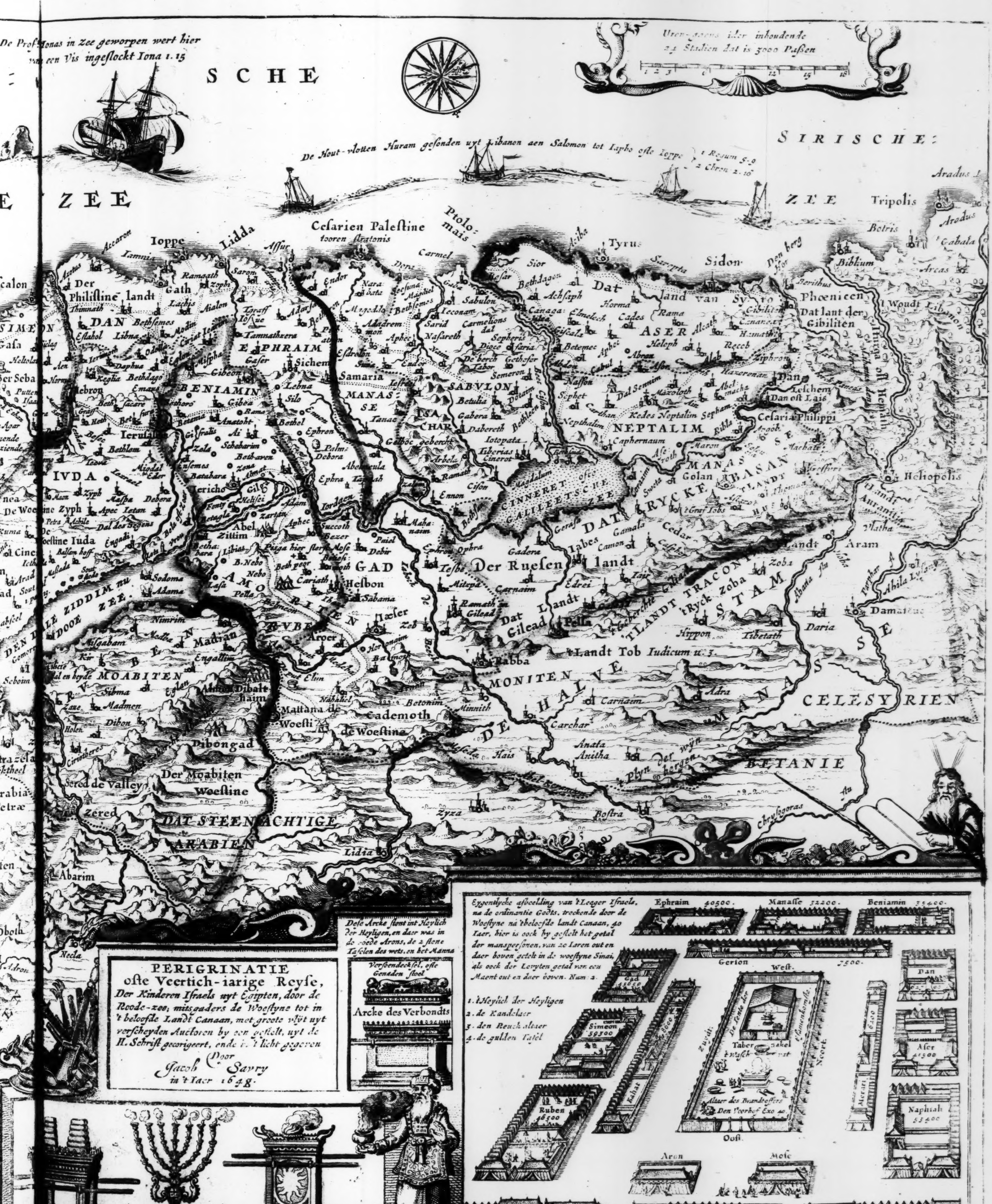
Den Coning Salomon, ſendt van Eſiongeber ſyn Schepen na Ophir, om te handelen, die van daer wederom komende, hem mede brenge voor ſuyvre winſt, 420 Talenten oste Centener Gout, ider Centner gerekent tot 125 Pont, oste 3000 Sikelen, beloopende in alles 52500 pont, ſynde 1260000 Sikelen Gout. 1. Regum. 9. 28.

Dit betekent de 6 vry Steeden Deut. 4. 43. Ioſua 20. 7.

Deſe Zee is onbequaem om by nacht te beſeylen, door de veelheyt der klippen en droochten.

Afbeeldinge des Sickels. Soo van d'een als d'ander ſyde

Deſe Kaerte wert geſtelt voor het 33. Capittel Numeri.



De Prof. Ionas in Zee geworpen wert hier van een Vis ingeslockt Iona 1.15
SCHE
ZEE
SIRISCHE
ZEE
Uren-gaens ider inhoudende 24 Stadien dat is 5000 Paßen
1 2 3 6 9 12 15 18
De Hout-vlotten Huram gesonden uyt Libanon aen Salomon tot Iapho ofte Ioppe
1 Regum 5.9
2 Chron 2.16
Tripolis
Aradus
Botris
Gabala
Cesarien Palestine
tooren Stratonis
Ptolomais
Ioppe
Lidda
Accaron
Iamnia
Assur
Carmel
Dora
Tyrus
Sarepta
Sidon
Den berg Hor
Biblium
Berithus
Phœnicen
Dat lant der Gibiliten
Dat land van Syro
Der Philistine landt
Gath
DAN
EPHRAIM
Sichem
Samaria
MANASSE
ISACHAR
SABULON
ASER
NEPTALIM
Caphernaum
Cesaria Philippi
Dan ofte Lais
Heliopolis
CINNERET ofte GALILEETSCHE ZEE
BENIAMIN
Ierusalem
Bethlem
Iericho
IUDA
GAD
Hesbon
AMORITEN
RUBEN
MOABITEN
DAT RYCKE BASAN
Der Ruesen landt
Dat Landt Gilead
Ramath Gilead
Rabba
AMONITEN
TLANDT TRACONITIS
'tRyck Zoba
Landt Tob Iudicum 11.3
DE HALVE STAM MANASSE
CELESYRIEN
Damascus
Aram
BETANIE
Bostra
Chrysogoras
Der Moabiten Woestine
Pibongad
Mattana de Woesti
Cademoth de Woestina
DAT STEENACHTIGE ARABIEN
Zered de Valley
Lidia
Abarim
Sodoma
Adama
DOOZE ZEE
Dese Arcke stont int Heylich der Heyligen, en daer was in de roede Arons, de 2 stene Tafelen des wets, en het Manna
Versoendecksel, ofte Genaden stoel
Arcke des Verbondts
Gulden Tafel tot de 12 Toonbroden
Gulden Kandelaer met de 7 Lampen
't Gulden Reuck-altaer in den Tabernakel
Dese Stucken stonden binnen den Tabernakel oft Tente der Vsamenkomste.
Priester-kleedt
Eygentlycke afbeelding van 't Leger Israels, na de ordinantie Godts, treckende door de Woestyne na 't beloofde landt Canaan, 40 Iaer, hier is oock by gestelt het getal der manspersonen, van 20 Iaren out en daer boven getelt in de woestyne Sinai, als oock der Levyten getal van een Maent out en daer boven. Num. 2.
1. 't Heylich der Heyligen
2. de Kandelaer
3. den Reuck altaer
4. de gulden Tafel
Ephraim 40500.
Manasse 32200.
Beniamin 35400.
Gerson 7500.
West.
Zuydt.
Noort.
Oost.
Gad 45650
Simeon 59300
Ruben 46500
Kahat 8600
Merari 6200
Dan 62700
Aser 41500
Naphtali 53400
De Tente der Vsamenkomste
Tabernakel
't Wasch-vat
Altaer des Brandoffers
Aron
Mose
Zebulon 57400
Isaschar 54400
Iuda 74600

PERIGRINATIE
ofte Veertich-iarige Reyse,
Der Kinderen Israels uyt Egipten, door de
Roode-zee; mitsgaders de Woestyne tot in
't beloofde Landt Canaan, met groote vlyt uyt
verscheyden Auctoren by een gestelt, uyt de
H. Schrift gecorigeert, ende in 't licht gegeven
Door
Jacob C. Savry
in 't Iaer 1648.

LORD into the land of Canaan, that the poſſeſſion of our inheritance on this ſide Jordan *may be* ours.

33 And * Moſes gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manaſſeh the ſonne of Joſeph, the kingdome of Sihon king of the [m] Amorites, and the kingdome of Og king of Baſhan, the land with the cities thereof, in the coaſts, *even* the cities of the countrey round about.

* Deut. 3, 12. Joſh. 13, 8. and 22, 4.

[m] The Amorites dwelled on both the ſides of Jordan: but here he maketh mention of them that dwelt on this ſide: and Joſh. 10, 12. he ſpeaketh of them that inhabited beyond Jordan.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for ſheep.

37 And the children of Reuben built Heſhbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and † gave other names unto the cities which they builded.

† Heb. *they called by names the names of the cities.*

39 And the children of * Machir the ſonne of Manaſſeh went to Gilead, and took it, and diſpoſſeſſed the Amorite which *was* in it.

* Gen. 50, 23.

40 And Moſes gave Gilead unto Machir the ſonne of Manaſſeh; and he dwelt therein.

41 And * Jair the ſonne of Manaſſeh went and took the ſmall towns thereof, and called them [n] Havoth-jair.

* Deut. 3, 14.

[n] That is, the villages of Jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 Two and fourtie journeys of the Iſraelites. 50 The Canaanites are to be deſtroyed.

These *are* the [a] journeys of the children of Iſrael, which went forth out of the land of Egypt, with their armies, under the hand of Moſes and Aaron.

[a] From whence they departed, and whither they came.

2 And Moſes wrote their goings out according to their journeys, by the commandment of the LORD: and theſe *are* their journeys according to their goings out.

3 And they * departed from Rameſes in the firſt moneth, on the fifteenth day of the firſt moneth: on the morrow after the paſſeover, the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

* Exod. 12, 37.

4 (For the Egyptians buried all their firſtborn, which the LORD had ſmitten among them: upon their [b] gods alſo the LORD executed judgements)

[b] Either meaning their idols or their men of authoritie.

5 And the children of Iſrael removed from Rameſes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which *is* in the edge of the wilderneſſe.

* Exod. 13, 20.

7 And they removed from Etham, and turned again unto [c] Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

[c] At the commandment of the Lord, Exod. 14, 2.

8 And they departed from before Pi-hahiroth, and * paſſed through the midſt of the ſea, into the wilderneſſe, and went three dayes journey in the wilderneſſe of Etham, and pitched in Marah.

* Exod. 15, 22.

9 And they removed from Marah, and * came unto Elim: and in Elim were twelve fountains of water, and threeſcore and ten palm-trees; and they pitched there.

* Exod. 15, 27.

10 And they removed from Elim, and encamped by the Red ſea.

11 And they removed from the Red ſea, and encamped in the * wilderneſſe of Sin.

* Exod. 16, 1.

12 And they took their journey out of the wilderneſſe of Sin, & encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Aluſh.

14 And they removed from Aluſh, and encamped at * Rephidim, where was no water for the people to drink.

* Exod. 17, 1.

15 And they departed from Rephidim, and pitched in the * wilderneſſe of Sinai.

* Exod. 19, 1.

16 And they removed from the deſert of Sinai, and pitched * at “ Kibroth-hattaavah.

* Chap. 11, 34.

“ That is, *the graves of luſt.*

17 And they departed from Kibroth-hattaavah, and * encamped at Hazeroth.

* Chap. 11, 35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and * encamped at Moſeroth.

* Deut. 10, 6.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the * wilderneſſe of Zin, which *is* Kadeſh.

* Chap. 20, 1.

37 And they removed from * Kadeſh, and pitched in mount Hor, in the edge of the land of Edom.

* Chap. 20, 22.

38 And * Aaron the prieſt went up into mount Hor, at the commandment of the LORD, and died there in the fourtieth yeare, after the children of Iſrael were come out of the land of Egypt, in the firſt *day* of the [d] fifth moneth.

* Chap. 20, 25. Deut. 32, 50.

[d] Which the Hebrews call Ab, and anſwereth to part of July, and part of Auguſt.

39 And Aaron *was* an hundred and twenty and three yeares old, when he died in mount Hor.

40 And * king Arad the Canaanite (which dwelt in the ſouth, in the land of Canaan) heard of the coming of the children of Iſrael.

* Chap. 21, 1, &c.

41 And they departed from mount * Hor, and pitched in Zalmonah.

* Chap. 21, 4.

42 And they departed from Zalmonah, and Pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in ‡ Ije-abarim, in the border of Moab.

‡ Or, *heaps of Abarim.*

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *neare* Jericho.

49 And they pitched by Jordan from Beth-jeſimoth, even unto ‡ * Abel-ſhittim, in the plains of Moab.

‡ Or, *the plains of Shittim.*
* Chap. 25, 1.

50 ¶ And the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *neare* Jericho, ſaying,

51 Speak unto the children of Iſrael, and ſay unto them, * When ye are paſſed over Jordan, into the land of Canaan;

* Deut. 7, 2. Joſh. 11, 12.

52 Then ye ſhall drive out all the inhabitans of the land from before you, and deſtroy all their [e] pictures, and deſtroy all their molten images, and quite pluck down all their high places.

[e] Which were ſet up in their high places to worſhip.

53 And ye ſhall diſpoſſeſſe *the inhabitants of* the land, and dwell therein: for I have given you the land to poſſeſſe it.

54 And * ye ſhall divide the land by lot, for an inheritance among your families, *and* to the mo ye ſhall † give the more inheritance, and to the fewer ye ſhall † give the leſſe inheritance: every mans *inheritance* ſhall be in the place where his lot falleth; according to the tribes of your fathers, ye ſhall inherit.

* Chap. 26, 53.

† Heb. *multiply his inheritance.*

55 But if ye will not drive out the inhabitants of the land from before you; then it ſhall come to paſſe, that thoſe which ye let remain of them, *ſhall be* * pricks in your eyes, and thorns in your ſides, and ſhall vex you in the land wherein ye dwell.

* Joſh. 23, 13. Judg. 2, 3.

56 Moreover, it ſhall come to paſſe, *that* I ſhall do unto you, as I thought to do unto them.

CHAP. XXXIV.

1 The borders of the land. 16 The names of the men which ſhall divide the land.

AND the LORD ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When ye come into the land of Canaan (this *is* the [a] land that ſhall fall unto you for an inheritance, *even* the land of Canaan with the coaſts thereof)

[a] Meaning, the deſcription of the land.

3 Then * your ſouth quarter ſhall be from the wilderneſſe of Zin, along by the coaſt of Edom, and your ſouth border ſhall be the outmoſt coaſt of the ſalt-ſea eaſt-ward.

* Joſh. 15, 1.

4 And your border ſhall turn from the ſouth to the aſcent of Akrabbim, and paſſe on to Zin: and the going forth thereof ſhall be from the ſouth to Kadeſh-barnea, and ſhall go on to Hazar-addar, and paſſe on to Azmon.

5 And the border ſhall fetch a compaſſe from Azmon unto the [b] river of Egypt, and the goings out of it ſhall be at the ſea.

[b] Which was Nilus, or, as ſome think, Rhinocorura.

6 And as for the [c] weſtern border: you ſhall even have the [c] great ſea for a border: this ſhall be your weſt border.

[c] Which is called Mediterraneum.

7 And this ſhall be your north border; from the great ſea, you ſhall point out for you mount [d] Hor.

[d] Which is a mountain neare Tyre and Sidon, and not that Hor in the wilderneſſe, where Aaron died.

8 From mount Hor ye ſhall point out *your border* unto the entrance of Hamath: and the goings forth of the border ſhall be to Zedad.

9 ¶ And the border ſhall go on to Ziphron, and the goings out of it ſhall be at Hazarenan: this ſhall be your north border.

10 And ye ſhall point out your eaſt border from Hazar-enan to Shepham.

11 And the coaſt ſhall go down from Shepham to Riblah, on the eaſt-ſide of Ain; and the border ſhall deſcend, and ſhall reach unto the † ſide of the ſea of [e] Chinnereth eaſt-ward.

† Heb. *ſhoulder.*
[e] Which in the Goſpel is called the lake of Genezareth.

12 And the border ſhall go down to Jordan, and the goings out of it ſhall be at the ſalt-ſea: this ſhall be your land with the coaſts thereof round about.

13 And Moſes commanded the children of Iſrael, ſaying, This *is* the land which ye ſhall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe

14 * For the tribe of the children of Reuben, according to the houſe of their fathers, and the tribe of the children of Gad, according to the houſe of their fathers, have received *their inheritance*, and half the tribe of Manaſſeh have received their inheritance.

* Chap. 32, 33. Joſh. 14, 2, 3.
* Joſh. 19, 51.

15 The two tribes and the half-tribe have received their inheritance on this ſide Jordan *neare* Jericho, eaſt-ward, toward the ſunne-riſing.

16 ¶ And the LORD ſpake unto Moſes, ſaying;

17 Theſe *are* the names of the men which ſhall divide the land unto you: * Eleazar the prieſt, and Joſhua the ſonne of Nun.

* Joſh. 19, 51.

18 And ye ſhall take one [f] prince of every tribe, to divide the land by inheritance.

[f] One of the heads or chief men of every tribe.

19 And the names of the men *are* theſe: of the tribe of Judah, Caleb the ſonne of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the ſonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſonne of Chiſlon.

22 And the prince of the tribe of the children of Dan, Bukki the ſonne of Jogli.

23 The prince of the children of Joſeph, for the tribe of the children of Manaſſeh, Hanniel the ſonne of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the ſon of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the ſonne of Parnach.

26 And the prince of the tribe of the children of Iſſachar, Paltiel the ſonne of Azzan.

27 And the prince of the tribe of the children of Aſher, Ahihud the ſonne of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the ſonne of Ammihud.

29 Theſe *are they* whom the LORD commanded to [g] divide the inheritance unto the children of Iſrael in the land of Canaan.

[g] And be judges over every piece of ground that ſhould fall to any by lot, to the intent that all things might be done orderly and without contention.

CHAP. XXXV.

1 Eight and fourty cities for the Levites with their ſuburbs, and meaſure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No ſatisfaction for murder.

AND the LORD ſpake unto Moſes, in the plains of Moab, by Jordan *neare* Jericho, ſaying,

2 * Command the children of Iſrael, that they give unto the [a] Levites of the inheritance of their poſſeſſion, [b] cities to dwell in: and ye ſhall give *alſo* unto the Levites ſuburbs for the cities round about them.

* Joſh. 21,2.

[a] Becauſe they had no inheritance aſſigned them in the land of Canaan.

[b] God would have them ſcattered through all the land, becauſe the people might be preſerved by them in the obedience of God, and his law.

3 And the cities ſhall they have to dwell in, and the ſuburbs of them ſhall be for their cattel, and for their goods, and for all their beaſts.

4 And the ſuburbs of the cities which ye ſhall give unto the Levites, *ſhall reach* from the wall of the citie and outward, a thouſand cubits round about.

5 And ye ſhall meaſure from without the citie on the eaſt-ſide [c] two thouſand cubits, and on the ſouth-ſide two thouſand cubits, and on the weſt-ſide two thouſand cubits, and on the north-ſide two thouſand cubits: and the citie *ſhall be* in the midſt: this ſhall be to them the ſuburbs of the cities.

[c] So that in all were three thouſand: and in the compaſſe of theſe two thouſand they might plant and ſow.

6 And among the cities which ye ſhall give unto the Levites, *there ſhall be* * ſix cities for refuge, which ye ſhall appoint for the man-ſlayer, that he may flee thither: and † to them ye ſhall adde fourty and two cities

* Deut. 4,41. Joſh. 20,2. and 2,3.

† Heb. *above them ye ſhall give.*

7 *So* all the cities which ye ſhall give to the Levites, *ſhall be* fourty and eight cities: them *ſhall ye give* with their ſuburbs.

8 And the cities which ye ſhall give, *ſhall be* of the poſſeſſion of the children of Iſrael: from them that have many, ye ſhall give many; but from them that have few, ye ſhall give few: every one ſhall give of his cities unto the Levites, according to his inheritance which † he inheriteth.

† Heb. *they inherit.*

9 ¶ And the LORD ſpake unto Moſes, ſaying,

10 Speak unto the children of Iſrael, and ſay unto them, * When ye be come over Jordan, into the land of Canaan:

* Deut. 19,2. Joſh. 20,2.

11 Then ye ſhall appoint you cities, to be cities of refuge for you; that the ſlayer may flee thither which killeth any perſon † at unawares.

† Heb. *by errour.*

12 And they ſhall be unto you cities for refuge from the [d] avenger; that the man-ſlayer die not, untill he ſtand before the congregation in judgement.

[d] Meaning, from the next of the kinred, who ought to purſue the murderer.

13 And of theſe cities which ye ſhall give, ſix cities ſhall ye have for refuge.

14 Ye ſhall give [e] three cities on this ſide Jordan, and three cities ſhall ye give in the land of Canaan, *which* ſhall be cities of refuge.

[e] Among the Reubenites, Gadites, and half the tribe of Manaſſeh, Deut. 4,41.

15 Theſe ſix cities ſhall be a refuge, *both* for the children of Iſrael, & for the ſtranger, & for the ſojourner among them: that every one that killeth any perſon unawares may flee thither.

16 * And if he ſmite him with an inſtrument of iron (ſo that he die) he *is* a murderer: the murderer ſhall ſurely be put to death.

* Exod. 21,14.

[f] Wittingly, and willingly.

17 And if he ſmite him [g] with throwing a ſtone (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

[g] That is, with a big, and dangerous ſtone: in Heb. with a ſtone of his hand.

18 Or if he ſmite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer ſhall ſurely be put to death.

19 The revenger of bloud himſelf ſhall ſlay the murderer: when he meeteth him, he ſhall ſlay him.

20 But * if he thruſt him of hatred, or hurl at him by laying of wait, that he die;

* Deut. 19,11.

21 Or in enmitie ſmite him with his hand, that he die: he that ſmote *him* ſhall ſurely be put to death; *for* he *is* a murderer: the revenger of bloud ſhall ſlay the murderer, when he meeteth him.

22 But if he thruſt him ſuddenly * without enmitie, or have caſt upon him any thing without laying of wait;

* Exod. 21,13.

23 Or with any ſtone wherewith a man may die, ſeeing *him* not, and caſt *it* upon him that he die, and was not his enemie, neither ſought his harm:

24 Then the congregation ſhall judge between the ſlayer, and the [h] revenger of bloud, according to theſe judgements.

[h] That is his next kinſman.

25 And the congregation ſhall deliver the ſlayer out of the hand of the revenger of bloud, and the congregation ſhall reſtore him to the citie of his refuge, whither he fled: and he ſhall abide in it unto the death of the [i] high prieſt, which was anointed with the holy oyl.

[i] Under this figure is declared, that our ſinnes could not be remitted, but by the death of the high prieſt Jeſus Chriſt.

26 But if the ſlayer ſhall at any time come without the border of the citie of his refuge, whither he was fled;

27 And the revenger of bloud finde him without the borders of the citie of his refuge, and the revenger of bloud [k] kill the ſlayer; † he ſhall not be guiltie of bloud:

[k] By the ſentence of the Judge.
† Heb. *no bloud* ſhall be *to him.*

28 Becauſe he ſhould have remained in the citie of his refuge, untill the death of the high prieſt: but after the death of the high prieſt, the ſlayer ſhall return into the land of his poſſeſſion.

29 So theſe things ſhall be for a [l] ſtatute of judgement unto you, throughout your generations in all your dwellings.

[l] A law to judge murthers done either of purpoſe or unadviſedly.

30 Whoſo killeth any perſon, the murderer ſhall be put to death by the * mouth of witneſſes: but one witneſſe ſhall not teſtifie againſt any perſon, *to cauſe him* to die.

* Deut. 17, 6. and 19, 15. Matt. 18, 16. 2 Cor. 13, 1. Heb. 10, 28.

31 Moreover, ye ſhall take no ſatisfaction for the life of a murderer, which *is* [m] † guilty of death, but he ſhall be ſurely put to death:

[m] Which purpoſely hath committed murther.
† Heb. *faultie to die.*

32 And ye ſhall take no ſatisfaction for him that is fled to the citie of his refuge, that he ſhould come again to dwell in the land, untill the death of the prieſt.

33 So ye ſhall not pollute the land wherein ye *are*: for bloud, it defileth the land: and † the land cannot be [n] cleanſed of the bloud that is ſhed therein, but by the bloud of him that ſhed it.

† Heb. *there can be no expiation for the land.*
[n] God is ſo mindfull of the bloud wrongfully ſhed, that he maketh his dumb creatures to demand vengeance thereof.

34 Defile not therefore the land which ye ſhall inhabit, wherein I dwell: for I the LORD dwell among the children of Iſrael.

CHAP. XXXVI.

1 The inconvenience of the inheritance of daughters, 5 is remedied by marrying in their own tribes, 7 leſt the inheritance ſhould be removed from the tribe. 10 The daughters of Zelophehad marry their fathers brothers ſonnes.

AND the [a] chief fathers of the families of the children of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the families of the ſonnes of Joſeph, came neare and ſpake before Moſes, and before the princes the chief fathers of the children of Iſrael:

[a] It ſeemeth that the tribes contended who might marrie theſe daughters to have their inheritance: and therefore the ſonnes of Joſeph propoſed the matter to Moſes.

2 And they ſaid, * The LORD commanded my [b] lord to give the land for an inheritance by lot to the children of Iſrael: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters.

* Chap. 27, 1. Joſh. 17, 3.
[b] Meaning Moſes.

3 And if they be married to any of the ſonnes of the *other* tribes of the children of Iſrael; then ſhall their inheritance be taken from the inheritance of our fathers, and ſhall be put to the inheritance of the tribe † whereunto they are received: ſo ſhall it be taken from the lot of our inheritance.

† Heb. *unto whom they ſhall be.*

4 And when the [c] jubile of the children of Iſrael ſhall be, then ſhall their inheritance be put unto the inheritance of the tribe whereunto they are received: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

[c] Signifying that at no time it could return, for in the Jubile all things returned to their own tribes.

5 And Moſes commanded the children of Iſrael, according to the word of the LORD, ſaying, The tribe of the ſonnes of Joſeph hath ſaid [d] well.

[d] For the tribe could not have continued, if the inheritance which was the maintenance thereof ſhould have been alienated to others.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, ſaying, Let them † marrie to whom they think beſt; * onely to the family of the tribe of their father ſhall they marry:

† Heb. *be wives.*
* Tob. 1, 9.

7 So ſhall not the inheritance of the children of Iſrael remove from tribe to tribe: for every one of the children of Iſrael ſhall † keep himſelf to the inheritance of the tribe of his fathers.

† Heb. *cleave to the, &c.*

8 And every daughter that poſſeſſeth an [e] inheritance in any tribe of the children of Iſrael, ſhall be wife unto one of the family of the tribe of her father, that the children of Iſrael may enjoy every man the inheritance of his fathers.

[e] When there is no male to inherit.

9 Neither ſhall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Iſrael ſhall keep himſelf to his own inheritance.

10 Even as the LORD commanded Moſes, ſo did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers ſonnes.

* Chap. 27, 1.

12 *And* they were married † into the families of the ſonnes of Manaſſeh the ſonne of Joſeph, and their inheritance remained in the tribe of the family of their father.

† Heb. *to ſome that were of the families.*

13 Theſe *are* the [f] commandments and the judgements which the LORD commanded by the hand of Moſes, unto the children of Iſrael in the plains of Moab, by Jordan *neare* Jericho.

[f] Touching the ceremoniall and judiciall laws.

THE

THE FIFTH BOOK OF MOSES, CALLED *DEUTERONOMY.

* That is, A ſecond law: ſo called becauſe the law which God gave in mount Sinai, is here repeated, as though it were a new law: and this book is a commentarie or expoſition of the ten commandements.

THE ARGUMENT.

THe wonderfull love of God toward his Church is lively ſet forth in this book. For albeit through their ingratitude and ſundry rebellions againſt God, for the ſpace of 40 years Deut, 9,7. they had deſerved to have been cut off from the number of his people, and for ever to have been deprived of the uſe of his holy word and Sacraments: yet he did ever preſerve his Church even for his own mercies ſake, and would ſtill have his name called upon among them. Wherefore he bringeth them into the land of Canaan, deſtroyeth their enemies, giveth them their countrey, towns, and goods, and exhorteth them by the example of their fathers (whoſe infidelitie, idolatry, murmurings, and rebellion, he had moſt ſſharply puniſhed) to fear and obey the Lord, to embrace and keep his law without adding thereunto, or diminiſhing therefrom. For by his word he would be known to be their God, and they his people: by his word he would govern his Church, and by the ſame they ſhould learn to obey him: by his word he would diſcerne the falſe prophet from the true, light from darkneſſe, ignorance from knowledge, and his own people from all other nations and infidels: teaching them thereby to refuſe and deteſt, deſtroy and aboliſh whatſoever is not agreeable to his holy will, ſeem it otherwiſe never ſo good or precious in the eyes of man. And for this cauſe God promiſed to raiſe up Kings and Governours, for the ſetting forth of his word, and preſervation of his Church: giving unto them an eſpeciall charge for the executing thereof: whom therefore he willeth to exerciſe themſelves diligently in the continuall ſtudy and meditation of the ſame: that they might learn to fear the Lord, love their ſubjects, abhor covetouſneſſe and vice, and whatſoever offendeth the majeſtie of God. And as he had before inſtructed their fathers in all things appertaining both to his ſpirituall ſervice, and alſo for the maintenance of that ſocietie which is between men: ſo he preſcribeth here a anew, all ſuch laws and ordinances, which either concern his divine ſervice, or elſe are neceſſary for a Common-weal: appointing unto every eſtate and degree their charge and duty: aſwell how to rule and live in the fear of God, as to nouriſh friendſhip toward their neighbours, and to preſerve that order which God hath eſtabliſhed among men: threatning withall, moſt horrible plagues to them that tranſgreſſe his Commandements, and promiſing all bleſſings and felicitie to ſuch as obſerve and obey them.

CHAP. I.

1 Moſes ſpeech in the end of the fourtieth yeare, briefly rehearſing the ſtory. 6 of Gods promiſe, 9 of giving them officers, 19 of ſending the ſpies to ſearch the land, 34 of Gods anger for their incredulitie, 41 and diſobedience.

THeſe *be* the words which Moſes ſpake unto all Iſrael, on [a] this ſide Jordan in the wilderneſſe, in the plain [b] over againſt ‡ the Red *ſea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

a In the countrey of Moab.
b So that the wilderneſſe was between the ſea and this plain of Moab.
‡ Or, *Zuph*.

2 (*There are* eleven dayes *journey* from [c] Horeb by the way of mount Seir, unto Kadeſh-barnea.

c In Horeb, or Sinai, fourtie years before this the law was given: but becauſe all that were then of age and judgement were now dead, Moſes repeateth the ſame to the youth which either then were not born, or had not judgement.

3 And it came to paſſe in the fourtieth yeare, in the eleventh moneth, on the firſt *day* of the moneth, that Moſes ſpake unto the children of Iſrael, according unto all that the LORD had given him in commandment unto them;

4 * After he had ſlain [d] Sihon the king of the Amorites, which dwelt in Heſhbon, and Og the king of Baſhan, which dwelt at Aſtaroth in Edrei.

* Num. 21, 24.
d By theſe examples of Gods favour, their mindes are prepared to receive the law.

5 On this ſide Jordan, in the land of Moab, [e] began Moſes to declare this law, ſaying,

e The ſecond time.

6 The LORD our God ſpake unto us in [f] Horeb, ſaying, Ye have dwelt long enough in this mount:

f In the ſecond year and ſecond moneth, Num. 10, 11.

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto † all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the ſouth, and by the ſea ſide, to the land of the Canaanites, and unto Lebanon, unto the great river the river Euphrates.

† Heb. *all his neighbours*.

8 Behold, I have † ſet the land before you: go in and poſſeſſe the land which the LORD ſware unto your fathers, * Abraham, Iſaac, and Jacob, to give unto them, and to their ſeed after them.

† Heb. *given*.
* Gen. 15, 18. and 17, 7, 8.

9 And [g] I ſpake unto you at that time, ſaying, I am not able to bear you my ſelf alone:

g By the counſel of Jethro my father in law, Exod. 18, 19.

10 The LORD your God hath [h] multiplied you, and behold, you *are* this day as the ſtarres of heaven for multitude.

h Not ſo much by the courſe of nature, as miraculouſly.

11 (The LORD God of your fathers make you a thouſand times ſo many mo as ye *are*, and bleſſe you as he hath promiſed you)

12 How can [i] I my ſelf alone bear your cumbrance, and your burden, and your ſtrife?

i Signifying how great a burden it is to govern the people.

13 † Take ye wiſe men and underſtanding,

† Heb. *give*.

and [k] known among your tribes, and I will make them rulers over you.

14 And ye anſwered me, and ſaid, The thing which thou haſt ſpoken, *is* good *for us* to do.

15 So I took the chief of your tribes, [l] wiſe men, and known, and † made them heads over you, captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tennes, and officers among your tribes.

16 And I charged your judges at that time, ſaying, Heare *the cauſes* between your brethren, and * judge righteouſly between *every* man and his brother, and the ſtranger *that is* with him.

17 * Ye ſhall not † reſpect perſons in judgement, *but* you ſhall heare the ſmall as well as the great; you ſhall not be afraid of the face of man, for the judgement *is* [m] Gods: and the cauſe that is too hard for you, bring *it* unto me, and I will heare it.

18 And I commanded you at that time all the things which ye ſhould do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderneſſe, which you ſaw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadeſh-barnea.

20 And [n] I ſaid unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath ſet the land before thee: go up, *and* poſſeſſe *it*, as the LORD God of thy fathers hath ſaid unto thee; fear not, neither be diſcouraged.

22 ¶ [o] And ye came neare unto me every one of you, and ſaid, We will ſend men before us, and they ſhall ſearch us out the land, and bring us word again by what way we muſt go up, and into what cites we ſhall come.

23 And the ſaying pleaſed me well: and * I took twelve men of you, one of a tribe.

24 And * they turned and went up into the mountain, and came unto the valley of Eſhcol, and ſearched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and [p] ſaid, *It is* a good land which the LORD our God doth give us.

26 Notwithſtanding, ye would not go up, but rebelled againſt the commandment of the LORD your God.

27 And ye murmured in your tents, and ſaid, Becauſe the LORD [q] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to deſtroy us.

28 Whither ſhall we go up? [r] our brethren have † diſcouraged our heart, ſaying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have ſeen the ſonnes of the * Anakims there.

29 Then I ſaid unto you, Dread not, neither be afraid of them.

30 The LORD your God [ſ] which goeth before you, he ſhall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderneſſe, where thou haſt ſeen how that the LORD thy God bare thee as a man doth bear his ſonne, in all the way that ye went, untill ye came into this place.

32 Yet in this thing ye did not beleeve the LORD your God,

33 * Who went in the way before you to ſearch you out a place to pitch your tents *in*, in fire by night to ſhew you by what way ye ſhould go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and ſware, ſaying,

35 * Surely there ſhall not one of theſe men of this evil generation ſee that good land, which I ſware to give unto your fathers;

36 Save Caleb the ſonne of Jephunneh, he ſhall ſee it, and to him will I give the land that he hath troden upon, and to his children, becauſe he hath † wholly followed the LORD.

37 * Alſo the LORD was angry with me for your ſakes, ſaying, Thou alſo ſhalt not go in thither.

38 *But* Joſhua the ſonne of Nun, which ſtandeth [t] before thee, he ſhall go in thither, Encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, [u] your little ones, which ye ſaid ſhould be a prey, and your children which in that day had no knowledge between good and evil, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſſe it.

40 But as for you, turn ye, and take your journey into the wilderneſſe, by the way of the Red-ſea.

41 Then ye anſwered and ſaid unto me, * We have ſinned againſt the LORD, [x] we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of warre, ye were ready to go up into the hill.

42 And the LORD ſaid unto me, Say unto them, Go not up, neither fight, for [y] I *am* not among you; leſt ye be ſmitten before your enemies.

43 So I ſpake unto you, and ye would not heare, but rebelled againſt the commandment of the LORD, and † went preſumptuouſly up into the hill.

44 And the Amorites wich dwelt in that mountain, came out againſt you, and chaſed you as bees do, and deſtroyed you in Seir, even unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not [z] hearken to your voice, nor give eare unto you.

46 So ye abode in Kadeſh many dayes, according unto the dayes that ye abode *there*

CHAP.

[k] Whoſe godlineſſe and uprightneſſe is known.

[l] Declaring what ſort of men ought to have publike charge, read Exod. 18, 21.

† Heb. *gave*.

* John 7, 24.

* Lev. 19, 15. Chap. 16, 19. 1 Sam. 16, 7. Prov. 24, 23.

† Heb *acknowledge faces*.

[m] And you are his lieutenants.

[n] So that the fault was in themſelves that they did not ſooner poſſeſſe the inheritance promiſed.

[o] Reade Num. 13. 1, 3.

* Num. 13, 3.

* Num. 13, 24.

[p] To wit, Caleb and Joſhua: Moſes preferreth the better part to the greater, that is, two to ten.

[q] Such was the Jewes unthankefulnes, that they counted Gods eſpeciall love, Hatred.

[r] The other ten, not Caleb and Joſhua.

† Heb. *melted*.

* Num. 13, 28.

[ſ] Declaring that to renounce our owne force, and conſtantly to follow our vocation, and depend on the Lord, is the true boldnes, and agreeable to God.

* Exod. 13, 21.

* Num. 14, 29.

† Heb. *fulfilled to go after*.

* Num. 20, 12. and 27, 14. Chap. 3, 26. and 4, 21. and 34, 4.

[t] Which miniſtreth unto thee.

[u] Which were under twentie yeares old, as Numb. 14, 31.

* Num. 14, 40.

[x] This declareth mans nature, who will do that which God forbiddeth, and will not doe that which he commandeth.

[y] Signifying, that man hath no ſtrength, but when God is at hand to helpe him.

† Heb. *you were preſumptuous, and went up*.

[z] Becauſe ye rather ſhewed your hypocriſie, than true repentance: rather lamenting the loſſe of your brethren, than repenting for your ſinnes.

CHAP. II.

1 The ſtorie is continued, that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites. 24 But Sihon the Amorite was ſubdued by them.

THen [a] we turned, and took our journey into the wilderneſſe, by the way of the Red ſea, as the LORD ſpake unto me: and we compaſſed mount Seir [b] many dayes.

[a] They obeyed after that God had chaſtiſed them.

[b] Eight and thirty yearrs, as verſ. 14.

2 And the LORD ſpake unto me, ſaying,

3 Ye have compaſſed this mountain long enough: turn you north-ward.

4 And command thou the people ſaying, Ye *are* to paſſe through the [c] coaſts of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afraid of you: take ye good heed unto your ſelves therefore.

[c] This was the ſecond time: for before they had cauſed the Iſraelites to return, Num. 20, 21.

5 Meddle not with them; for I will not give you of their land, † no not ſo much as a foot-breadth, * becauſe I have given mount Seir unto Eſau for a poſſeſſion.

† Heb. *even to the treading of the ſole of the foot.*
* Gen. 36, 8.

6 Ye ſhall buy meat of them for money, that ye may eat; and ye ſhall alſo buy water of them for money, that ye may drink.

7 For the LORD thy God hath [d] bleſſed thee in all the works of thy hand: he knoweth thy walking through this great wilderneſſe: theſe fourty yeares the LORD thy God *hath been* with thee, thou haſt lacked nothing.

[d] And given thee meanes wherewith thou mayeſt make recompenſe: alſo God will direct thee by his providence, as he hath done.

8 And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and paſſed by the way of the wilderneſſe of Moab.

9 And the LORD ſaid unto me, ‡ Diſtreſſe not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a poſſeſſion, becauſe I have given Ar unto the children of [e] Lot *for* a poſſeſſion.

‡ Or, *uſe no hoſtilitie againſt Moab.*

[e] Which were the Moabites and Ammonites.

10 The [f] Emims dwelt therein in times paſt, a people great, and many, and tall as the Anakims;

[f] Signifying, that, as theſe giants were driven out for their ſins: ſo the wicked when their ſins are ripe, cannot avoid Gods plagues.

11 Which alſo were accounted giants, as the Anakims, but the Moabites call them Emims.

12 * The Horims alſo dwelt in Seir beforetime, but the children of Eſau † ſucceeded them when they had deſtroyed them from before them, and dwelt in their ‡ ſtead, as Iſrael did unto the land of his poſſeſſion, which the LORD gave unto them.

* Gen. 36, 20.
† Heb. *inherited them.*
‡ Or, *room.*

13 Now riſe up, *ſaid I*, and get you over * the ‡ brook Zered: and we went over the brook Zered.

* Num. 21, 12.
‡ Or, *valley.*

14 And the [g] ſpace in which we came from Kadeſh-barnea, untill we were come over the brook Zered, *was* thirty and eight yeares; untill all the generation of the men of warre were waſted out from among the hoſt, as the LORD ſware unto them.

[g] He ſheweth hereby, that as God is true in his promiſe: ſo his threatnings are not in vaine.

15 For indeed the [h] hand of the LORD was againſt them, to deſtroy them from among the hoſt, untill they were conſumed.

[h] His plague and puniſhment to deſtroy all that were twentie years old and above.

16 ¶ So it came to paſſe, when all the men of warre were conſumed and dead from among the people.

17 That the LORD ſpake unto me, ſaying,

18 Thou art to paſſe over through Ar, the coaſt of Moab, this day.

19 And *when* thou comeſt nigh over againſt the children of Ammon, diſtreſſe them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* poſſeſſion, becauſe I have given it unto the children of Lot for a poſſeſſion.

20 (That alſo was accounted a [i] land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims,

[i] Who called themſelves Rephaims: that is, perſervers, or phyſicians to heal and reform vices: but were in deed Zamzummims, that is, wicked and abominable

21 A people great, and many, and tall as the Anakims: but the LORD deſtroyed them before them, and they ſucceeded them, and dwelt in their ſtead:

22 As he did to the children of Eſau which dwelt in Seir, when he deſtroyed the Horims from before them, and they ſucceeded them, and dwelt in their ſtead even unto this day:

23 And the Avims which dwelt in Hazerim, even unto Azzah, the Caphtorims which came forth out of Caphtor, deſtroyed them, and dwelt in their ſtead)

24 ¶ Riſe ye up, take your journey, and paſſe over the river Arnon: behold, I have given into thy hand Sihon the [k] Amorite king of Heſhbon, and his land: † begin to poſſeſſe *it*, and contend with him in battel.

[k] According to his promiſe made to Abraham, Gen. 15, 21.
† Heb. *begin poſſeſſe.*

25 This [l] day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who ſhall heare report of thee, and ſhall tremble, and be in anguiſh becauſe of thee.

[l] This declareth that the hearts of men are in Gods hands either to be made faint or bold.

26 ¶ And I ſent meſſengers out of the wilderneſſe of Kedemoth, unto Sihon king of Heſhbon, with words of peace, ſaying,

27 * Let me paſſe through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

* Num. 21. 21, 22.

28 Thou ſhalt ſell me meat for money, that I may eat; and give me water for money, that I may drink: onely I will paſſe through on my feet:

29 (As the [m] children of Eſau which dwell in Seir, and the Moabites which dwell in Ar did unto me) untill I ſhall paſſe over Jordan, into the land which the LORD our God giveth us.

[m] Becauſe neither intreaty nor examples of others could move him, he could not complaine of his juſt deſtruction.

30 But Sihon king of Heſhbon would not let us paſſe by him: for the LORD thy God [n] hardened his ſpirit, and made his heart obſtinate, that he might deliver him into thy hand, as *appeareth* this day.

[n] God in his election and reprobation doeth not onely appoint the endes, but the meanes tending to the ſame.

31 And the LORD ſaid unto me, Behold, I have begun to give Sihon and his land before thee: begin to poſſeſſe, that thou mayeſt inherit his land.

32 * Then Sihon came out againſt us, he and all his people, to fight at Jahaz.

* Num. 21, 23.

33 And the LORD our God delivered him before us, and we ſmote him, and his ſonnes, and all his people.

34 And we took all his cities at that time, and utterly deſtroyed the † men, and the wo-

† Heb. *every citie of men, and women, and little ones.*

men, and the [o] little ones of every citie, we left none to remain:

[o] God had curſed Canaan, and therefore he would not that any of the wicked race ſhould be preſerved.

35 Onely the cattel we took for a prey unto our ſelves, and the ſpoil of the cities which we took,

36 From Aroer, which *is* by the brink of the river of Arnon, and *from* the citie that *is* by the river, even unto Gilead, there was not one citie too ſtrong for us: the LORD our God delivered all unto us.

37 Onely unto the land of the children of Ammon thou cameſt not, nor unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatſoever the LORD our God forbad us.

CHAP. III.

1 The ſtory of the conqueſt of Og king of Baſhan. 11 The bigneſſe of his bed. 12 The diſtribution of thoſe lands to the two tribes and half. 23 Moſes prayer to enter into the land. 26 He is permitted to ſee it.

THen we turned, and went up the way to Baſhan: and * Og the king of Baſhan [a] came out againſt us, he and all his people, to battel at Edrei.

* Num. 21, 33, &c. Chap. 29, 7.

[a] Therefore beſide the commandement of the Lord, they had juſt occaſion on his part to fight againſt him.

2 And the LORD ſaid unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou ſhalt do unto him as thou didſt unto * Sihon king of the Amorites, which dwelt at Heſhbon.

* Num. 21, 24.

3 So the LORD our God delivered into our hands * Og alſo the king of Baſhan, and all his people: and we ſmote him untill none was left to him remaining.

* Num. 21, 33.

4 And we took all his cities at that time, there was not a citie which we took not from them, threeſcore cities, all the region of Argob, the kingdome of Og in Baſhan.

5 All theſe cities *were* fenced with high walls, gates and barres, beſide [b] unwalled towns a great many.

[b] As villages and ſmall towns.

6 And we utterly deſtroyed them, as we did unto Sihon king of Heſhbon, utterly deſtroying the men, women, and [c] children of every citie.

[c] Becauſe this was Gods appointment, therefore it may not be judged cruell.

7 But all the cattel, and the ſpoil of the cities, we took for a prey to our ſelves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this ſide Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir)

10 All the cities of the plain, and all Gilead, and all Baſhan, unto Salchah and Edrei, cities of the kingdome of Og in Baſhan:

11 For onely Og king of Baſhan remained of the remnant of giants; behold, his bed-ſtead *was* a bed-ſtead of [d] iron: *is* it not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and foure cubits the breadth of it, after the cubit of a man.

[d] The more terrible that this giant was, the greater occaſion had they to glorifie God for the victorie.

12 And this land *which* we poſſeſſed at that time: from Aroer, which *is* by the river Arnon, and half mount Gilead, and * the cities thereof, gave I unto the Reubenites, and to the Gadites.

* Num. 31, 33. Joſh. 13, 8, &c.

13 And the reſt of Gilead, and all Baſhan, *being* the kingdome of Og, gave I unto the half-tribe of Manaſſeh; all the region of Argob, with all Baſhan, which was called the land of giants.

14 Jair the ſonne of Manaſſeh took all the countrey of Argob, unto the coaſts of Geſhuri, and Maachathi; and called them after his own name, Baſhan-* havoth-jair, unto [e] this day.

* Num. 32, 4.

[e] Meaning when he wrote this hiſtorie.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the [f] river Jabbok, *which is* the border of the children of Ammon:

[f] Which ſeparateth the Ammonites from the Amorites.

17 The plain alſo, and Jordan, and the coaſt *thereof*, from Chinnereth even unto the ſea of the plain, *even* the Salt-ſea, ‡ under Aſhdoth Piſgah eaſt-ward.

‡ Or, *under the ſprings of Piſgah, or the hill.*

18 ¶ And I commanded [g] you at that time, ſaying, The LORD your God hath given you this land to poſſeſſe it: ye ſhall paſſe over armed before your brethren the children of Iſrael, all *that are* † meet for the warre.

[g] That is, the Reubenites, Gadites, and half Manaſſeh, as Num. 32, 20.

† Heb. *ſonnes of power.*

19 But your wives, and your little ones, and your cattel (*for* I know that ye have much cattel) ſhall abide in your cities which I have given you;

20 Untill the LORD have given reſt unto your brethren, as well as unto you, and untill they alſo poſſeſſe the land which the LORD your God hath given them beyond Jordan: and *then* ſhall ye * return every man unto his poſſeſſion which I have given you.

* Joſh. 22, 4.

21 ¶ And * I commanded Joſhua at that time, ſaying, Thine eyes have ſeen all that the [h] LORD your God hath done unto theſe two kings: ſo ſhall the LORD do unto all the kingdomes whither thou paſſeſt.

* Num. 27. 18.

[h] So that the victories came not by your own wiſdome, ſtrength or multitude.

22 Ye ſhall not fear them: for the LORD your God he ſhall fight for you.

23 And I beſought the LORD at that time, ſaying,

24 O Lord GOD, thou haſt begun to ſhew thy ſervant thy greatneſſe, and thy mightie hand: for what God *is there* in heaven or in earth, that can [i] do according to thy works, and according to thy might?

[i] He ſpeaketh according to the common and corrupt ſpeech of them which attribute that power unto idols that onely appertaineth to God.

25 I pray thee let me go over, and ſee the good land that *is* beyond Jordan, that [k] goodly mountain, and Lebanon.

[k] He meaneth Zion where the temple ſhould be built, and God honoured.

26 But the LORD * was wroth with me for your ſakes, and would not heare me: and the LORD ſaid unto me, Let it ſuffice thee, ſpeak no more unto me of this matter.

* Num. 20, 12. Chap. 1, 37.

27 Get thee up into the top of ‡ Piſgah, and [l] lift up thine eyes weſt-ward, and north-ward, and ſouth-ward, and eaſt-ward, and behold *it* with thine eyes: for thou ſhalt not go over Jordan.

‡ Or, *the hill.*

[l] As before he ſaw by the ſpirit of propheſie the good mountain, which was Zion: ſo here his eyes were lifted up above the order of nature to behold all the plentifull land of Canaan.

28 But charge Joſhua, and encourage him, and ſtrengthen him: for he ſhall go over before this people, and he ſhall cauſe them to inherit the land which thou ſhalt ſee.

29 So we abode in the valley over againſt Beth-peor.

CHAP. IIII.

1 *An exhortation to obedience.* 41 *Moſes appointeth the three cities of refuge on that ſide Jordan.*

NOw therefore hearken, O Iſrael, unto the ſtatutes, and unto the judgements which I teach you, for to [a] do *them*, that ye may live, and go in and poſſeſſe the land which the LORD God of your fathers giveth you.

2 * Ye ſhall [b] not adde unto the word which I command you, neither ſhall you [c] diminiſh *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your [d] eyes have ſeen what the LORD did becauſe of * Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath deſtroyed them from among you.

4 But ye that did [e] cleave unto the LORD your God, *are* alive every one of you this day.

5 Behold, I have taught you ſtatutes and judgements, even as the LORD my God commanded me, that ye ſhould do ſo in the land whither ye go to poſſeſſe it.

6 Keep therefore and do *them*, for this *is* your [f] wiſdome and your underſtanding in the ſight of the nations, which ſhall heare all theſe ſtatutes, and ſay, Surely this great nation *is* a wiſe and underſtanding people.

7 For what nation *is there ſo* great, who *hath* God ſo [g] nigh unto them, as the LORD our God *is* in all things that we call upon him for?

8 And what nation *is there ſo* great, that hath ſtatutes and judgements *ſo* righteous, as all this law which I ſet before you this day?

9 Onely take heed to thy ſelf, and [h] keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the dayes of thy life: but teach them thy ſonnes, and thy ſonnes ſonnes:

10 *Specially* the day that thou ſtoodſt before the LORD thy God in Horeb, when the LORD ſaid unto me, Gather me the people together, and I will make them heare my words, that they may learn to fear me all the dayes that they ſhall live upon the earth, and *that* they may teach their children.

11 And ye came neare and ſtood under the mountain, and the * mountain [i] burnt with fire unto the † midſt of heaven, with darkneſſe, clouds, and thick darkneſſe.

12 And the LORD ſpake unto you out of the midſt of the fire: ye heard the voice of the words, but ſaw no ſimilitude, † onely *ye heard* a voice.

13 And he declared unto you his covenant, which he commanded you to [k] perform, *even* ten commandments, and he wrote them upon two tables of ſtone.

14 ¶ And the LORD commanded me at that time, to teach you ſtatutes and judgements, that ye might do them in the land whither ye go over to poſſeſſe it.

15 Take ye therefore good heed unto your ſelves (for ye ſaw no manner of [l] ſimilitude on the day *that* the LORD ſpake unto you in Horeb, out of the midſt of the fire)

16 Leſt ye corrupt *your ſelves*, and make you a graven image, the ſimilitude of any figure, the likeneſſe of male or female,

17 The likeneſſe of any beaſt that *is* on the earth, the likeneſſe of any winged fowl that flieth in the aire.

18 The likeneſſe of any thing that creepeth on the ground, the likeneſſe of any fiſh that *is* in the waters beneath the earth:

19 And leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſunne, and the moon, and the ſtarres, *even* all the hoſt of heaven, ſhouldeſt be driven to worſhip them, and ſerve them, which the LORD thy God hath [m] ‡ divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of the [n] iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

21 Furthermore, the LORD was angrie with me for your ſakes, and ſware that I ſhould not go over Jordan, and that I ſhould not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

22 But I muſt die in this land, I muſt not go over Jordan: but [o] ye ſhall go over and poſſeſſe that good land.

23 Take heed unto your ſelves, leaſt ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeneſſe of any thing which the LORD thy God hath forbidden thee.

24 For the * LORD thy God *is* a [p] conſuming fire, *even* a jealous God.

25 ¶ When thou ſhalt beget children, and childrens children, and ſhalt have remained long in the land, and ſhall [q] corrupt *your ſelves*, and make a graven image, *or* the likeneſſe of any thing, and ſhall do evil in the ſight of the LORD thy God, to provoke him to anger:

26 I [r] call heaven and earth to witneſſe againſt you this day, that ye ſhall ſoon utterly periſh from off the land whereunto you go over Jordan to poſſeſſe it: ye ſhall not prolong *your* dayes upon it, but ſhall utterly be deſtroyed.

27 And the LORD ſhall [ſ] ſcatter you among the nations, and ye ſhall be left few in number among the heathen whither the LORD ſhall lead you.

28 And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone, which neither ſee, nor heare, not eat, nor ſmell.

29 But if from thence thou ſhalt ſeek the LORD thy God, thou ſhalt finde him, if thou ſeek him with all thy [t] heart and with all thy ſoul.

30 When thou art in tribulation, and all theſe things ‡ are come upon thee, *even* in the latter dayes, if thou turn to the LORD thy God, and ſhalt be obedient unto his voice.

[a] For this doctrine ſtandeth not in bare knowledge, but in practiſe of life.

* Chap. 12, 32. Joſh. 1, 7. Prov. 30, 6. Revel. 22, 18.

[b] Thinke not to be more wiſe than I am.

[c] God will not be ſerved by halves, but will have full obedience.

[d] Gods judgements executed upon other idolaters ought to ſerve for our inſtruction, read Num. 25. 3, 4.

* Num. 25, 4. &c.

[e] And were not idolaters.

[f] Becauſe all men naturally deſire wiſedome, he ſheweth how to attain unto it.

[g] Helping us and delivering us out of all dangers, as 2 Sam. 7, 23.

[h] He addeth all theſe words to ſhew that we can never be carefull enough to keep the law of God, and to teach it to our poſteritie.

* Exod. 19, 18.

[i] The Law was given with fearefull miracles, to declare both that God was the authour thereof, and alſo that no fleſh was able to abide the rigour of the ſame.

† Heb. *heart.*

† Heb. *ſave a voice.*

[k] God joyneth this condition to his covenant.

[l] Signifying, that deſtruction is prepared for all them that make any image to repreſent God.

[m] He hath appointed them for to ſerve man.

‡ Or, *imparted.*

[n] He hath delivered you out of moſt miſerable ſlavery, and freely choſen you for his children.

[o] Moſes good affection appeareth in that, that he being deprived of ſuch an excellent treaſure, doeth not envie them that muſt enjoy it.

* Chap. 9, 3. Heb. 12, 29.

[p] To thoſe that come not unto him with love and reverence, but rebell againſt him, Hebr. 12, 29.

[q] Meaning hereby all ſuperſtition and corruption of the true ſervice of God.

[r] Through men would abſolve you, yet the inſenſible creatures ſhall be witneſſes of your diſobedience.

[ſ] So that his curſe ſhall make his former bleſſings of none effect.

[t] Not with outward ſhew or ceremonie, but with a true confeſſion of thy faults.

† Heb. *have found thee.*

31 (For the LORD thy God *is* a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers which he [u] ſware unto them.

[u] To certifie them the more of the aſſurance of their ſalvation.

32 For ask now of the dayes that are paſt, which were before thee, ſince the day that God created man upon the earth, and [x] *ask* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

[x] Mans negligence is partly cauſe that he knoweth not God.

33 Did *ever* people heare the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by [y] temptations, by ſignes, and by wonders, and by war, and by a mighty hand, and by a ſtretched out arm, and by great terrours, according to all that the LORD your God did for you in Egypt before your eyes?

[y] By ſo manifeſt proofs that none could doubt thereof.

35 Unto thee it was ſhewed, that thou mighteſt [z] know that the LORD he *is* God; *there is* none elſe beſides him.

[z] He ſheweth the cauſe why God wrought theſe miracles.

36 Out of heaven he made thee to heare his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

37 And becauſe he [a] loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt:

[a] Freely, and not of their deſerts.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes and his commandments which I command thee this day, that it may [b] go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* dayes upon the earth, which the LORD thy God giveth thee, for ever.

[b] God promiſeth reward, not for our merits, but to encourage us, and to aſſure us that our labour ſhall not be loſt.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſunne-riſing:

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, * Bezer in the wilderneſſe, in the plain-countrey, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

* Joſh. 20, 8.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael:

45 Theſe *are* the [c] teſtimonies, and the ſtatutes, and the judgements, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

[c] The articles and points of the Covenant.

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote, after they were come forth out of Egypt:

* Num. 21, 24. Chap. 1, 4.

47 And they poſſeſſed his land, and the land * of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſinne-riſing;

* Num. 21, 33. Chap. 3, 3.

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this ſide Jordan eaſt-ward, even unto the [d] ſea of the plain, under the * ſprings of Piſgah.

[d] That is, the ſalt-ſea.

* Chap. 3, 17.

CHAP. V.

1 The covenant in Horeb. 6 The ten commandments. 22 At the peoples requeſt Moſes receiveth the law from God.

AND Moſes called all Iſrael, and ſaid unto them, Heare, O Iſrael, the ſtatutes and judgements which I ſpeak in your eares this day, that ye may learn them, and † keep and do them.

† Heb. *keep to do them.*

2 * The LORD our God made a covenant with us in Horeb.

* Exod. 19, 5.

3 The LORD [a] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

[a] Some read, God made not his covenant, that is, in ſuch ample ſort, and with ſuch ſignes and wonders.

4 The LORD talked with you [b] face to face in the mount, out of the midſt of the fire,

[b] So plainly, that you need not to doubt thereof.

5 (I ſtood between the LORD and you at that time to ſhew you the word of the LORD: for ye were afraid by reaſou of the fire, and went not up into the mount) ſaying,

6 ¶ * I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

* Exod. 20, 2, &c. Levit. 26, 1. Pſal. 81, 10.

† Heb. *ſervants.*

7 Thou ſhalt have none other [c] gods before me.

[c] God bindeth us to ſerve him onely without ſuperſtition and idolatry.

8 Thou ſhalt not make thee *any* graven image, *or* any likeneſſe *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* a [d] jealous God, * viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me,

[d] That is, of his honour, not permitting it to be given to other.

* Exod. 34, 7.

10 * And ſhewing mercy unto thouſands, of them that [e] love me and keep my commandments.

* Jer. 32, 18.

[e] The firſt degree to keep the commandements, is to love God.

11 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſſe that taketh his name in vain.

12 Keep the ſabbath-day to ſanctiſie it, as the LORD thy God hath commanded thee.

13 [f] Six dayes thou ſhalt labour, and do all thy work;

[f] Meaning, ſince God permitteth ſix dayes to our labours, that we ought willingly to dedicate the ſeventh to ſerve him wholly.

14 But the ſeventh day *is* the * ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſonne, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſſe, nor any of thy cattel, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

* Gen. 2, 2. Heb. 4, 4.

15 And remember that thou waſt a ſervant in the land of Egypt, and that the LORD thy God brought thee out thence, through a mighty hand and by a ſtretched out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

16 ¶ [g] Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy dayes may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 * Thou ſhalt not kill.

18 * Neither ſhalt thou commit adultery.

19 * Neither ſhalt thou ſteal.

20 Neither ſhalt thou bear falſe witneſſe againſt thy neighbour.

21 * Neither ſhalt thou [h] deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſſe, or any thing that *is* thy neighbours.

22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſſe, *with* a great voice, and he [i] added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſſe when ye heard the voice out of the midſt of the darkneſſe (for the mountain did burn with fire) that ye came neare unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory, and his greatneſſe, and * we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he * liveth.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we † heare the voice of the LORD our God any more, then we ſhall die.

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou neare, and heare all that the LORD our God ſhall ſay; and * ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will heare *it*, and do *it*.

28 And the LORD heard the voice of your words when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

29 [k] O that there were ſuch an heart in them, that they would fear me, and keep all my commandments alwayes, that it might be well with them, and with their children for ever.

30 Go ſay to them, Get you into your tents again.

31 But as for thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments and the ſtatutes and the judgements which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſſe it.

32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: you ſhall not [l] turn aſide to the right hand or to the left.

33 You ſhall walk in all the wayes which the LORD your God hath commanded you, that ye may [m] live, and *that it may be* well with you, and *that* ye may prolong *your* dayes in the land which ye ſhall poſſeſſe.

CHAP. VI.

1 The end of the law is obedience. 3 An exhortation thereto.

NOw theſe *are* the commandments, the ſtatutes, and the judgements which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to poſſeſſe it:

2 That thou mighteſt [a] fear the LORD thy God, to keep all his ſtatutes and his commandments which I command thee; thou, and thy ſonne, and thy ſonnes ſonne, all the dayes of thy life, and that thy dayes may be prolonged.

3 ¶ Heare therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may [b] increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

4 Heare O Iſrael, The LORD our God *is* one LORD.

5 And * thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

6 And * theſe words which I command thee this day, ſhall be in thine heart.

7 And thou ſhalt † [c] teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

8 And thou ſhalt binde them for a ſigne upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the [d] poſts of thy houſe, and on thy gates.

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities which thou buildedſt not;

11 And houſes full of all good things which thou filledſt not, and wells digged which thou diggedſt not, vineyards and olive-trees which thou plantedſt not, * when thou ſhalt have eaten and be full;

12 *Then* [e] beware leſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of † bondage.

13 Thou ſhalt * fear the LORD thy God, and ſerve him, and ſhalt [f] ſwear by his name.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God

[g] Not for a ſhew, but with true obedience, and due reverence.

* Matth. 5, 21.

* Luke 18, 20.

* Rom. 13, 9.

* Rom. 7, 7.

[h] He ſpeaketh not onely of that reſolute will, but that there be no motion or affection.

[i] Teaching us by his example to be content with his word, and adde nothing thereto.

* Exod. 19, 19.

* Chap. 4, 33.

† Heb. *adde to heare.*

* Exod. 20, 19.

[k] He requireth of us nothing but obedience, ſhewing alſo, that of our ſelves we are unwilling thereunto.

[l] Ye ſhall neither adde nor diminiſh, Chap. 4, 2.

[m] As by obedience God giveth us all felicity: ſo of diſobeying God, proceed all our miſeries.

† Heb. *paſſe over.*

[a] A reverent fear and love of God, is the firſt beginning to keep Gods commandements.

[b] Which hath abundance of all things appertaining to mans life.

* Chap. 10, 12. Matth. 22, 37. Mark 12, 30. Luke 10, 27.

* Chap. 11, 18.

† Heb. *whet, or ſharpen.*

[c] Some read, thou ſhalt whet them upon thy children: to wit, that they may print them more deeply in memorie.

[d] That when thou entreſt in, thou mayeſt remember them.

* Chap. 8, 10, &c.

[e] Let not wealth and eaſe cauſe thee to forget Gods mercies whereby thou waſt delivered out of miſerie.

† Heb. *bondmen, or ſervants.*

* Chap. 10, 12, 20, and 13, 4.

[f] We muſt fear God, ſerve him onely, and confeſſe his Name, which is done by ſwearing lawfully.

God be kindled againſt thee, and deſtroy thee from off the face of the earth.

16 ¶ * Ye ſhall not [g] tempt the LORD your God,* as ye tempted *him* in Maſſah.

* Matt 4, 7.

[g] By doubting of his power, refuſing lawfull means, and abuſing his graces.

* Exod 17, 2.

17 You ſhall diligently keep the commandments of the LORD your God, and his teſtimonies, and his ſtatutes which he hath commanded thee.

18 And thou ſhalt do that which is right and good in the [h] ſight of the LORD: that it may be well with thee, and that thou mayeſt go in and poſſeſſe the good land which the LORD ſware unto thy fathers;

[h] Here he condemneth all mans good intentions.

19 To caſt out all thine enemies from before thee, as the LORD hath ſpoken.

20 *And* when thy [i] ſonne asketh thee † in time to come, ſaying, What *mean* the teſtimonies, and the ſtatutes, & the judgements which the LORD our God hath commanded you?

[i] God requireth not only, that we ſerve him all our life, but alſo that we take pain, that our poſteritie may ſet forth his glory.

† Heb. *to morrow.*

21 Then thou ſhalt ſay unto thy ſonne, We were Pharaohs bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22 And the LORD ſhewed ſignes and wonders, great and † ſore upon Egypt, upon Pharaoh and upon all his houſhold, before our eyes.

† Heb. *evil.*

23 And he [k] brought us out from thence, that he might bring us in, to give us the land which he ſware unto our fathers.

[k] Nothing ought to move us more to true obedience, than the great benefits which we have received of God.

24 And the LORD commanded us to do all theſe ſtatutes, to fear the LORD our God, for our good alwayes, that he might preſerve us alive, at *it is* at this day.

25 And it ſhall be our [l] righteouſneſſe, if we obſerve to do all theſe commandments, before the LORD our God, as he hath commanded us.

[l] But becauſe none could fully obey the law, we muſt have our recourſe to Chriſt to be juſtified by faith.

CHAP. VII.

1 All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holineſſe of the people, 9 for the nature of God in his mercy and juſtice, 17 for the aſſuredneſſe of victory which God will give over them.

WHen the * LORD thy God ſhall bring thee into the land whither thou goeſt to poſſeſſe it, and hath caſt out many nations before thee, the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites, ſeven nations greater and mightier than thou;

* Chap. 31, 3.

2 And *when* the LORD thy God ſhall deliver them before [a] thee: thou ſhalt ſmite them, and utterly deſtroy them,* thou ſhalt make no covenant with them, nor ſhew mercy unto them:

[a] Into thy power.

* Exod. 21, 32. and 34, 12.

3 Neither ſhalt thou make marriages with them; thy daughter thou ſhalt not give unto his ſonne, nor his daughter ſhalt thou take unto thy ſonne

4 For they will turn away thy ſonne from following me, that they may ſerve other gods, ſo will the anger of the LORD be kindled againſt you, and deſtroy thee ſuddenly.

5 But thus ſhall ye deal with them; ye ſhall deſtroy their [b] altars, and break down their † images, and cut down their groves, and burn their graven images with fire.

[b] God would have his ſervice pure without all idolatrous ceremonies and ſuperſtitions, Chap. 12, 3.

† Heb. *ſtatues,* or *pillars.*

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath choſen thee to be a ſpeciall people unto himſelf, above all people that are upon the face of the earth.

* Chap. 14, 2. and 26, 19.

* Exod. 19, 5. 1 Pet. 2, 9.

7 The LORD did not ſet his love upon you, nor chooſe you, becauſe ye were mo in number than any people (for ye *were* the feweſt of all people)

8 But becauſe the LORD [c] loved you, and becauſe he would keep the oath which he had ſworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the houſe of bond-men, from the hand of Pharaoh king of Egypt.

[c] Freely finding no cauſe in you more than in others ſo to do.

9 Know therefore that the LORD thy God, he *is* God, the [d] faithfull God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thouſand generations;

[d] And ſo put difference between him and idols.

10 And [e] repayeth them that hate him, to their face, to deſtroy them: he will not be ſlack to him that hateth him, he will repay him to his face.

[e] Meaning, manifeſtly, or in this life.

11 Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgements, which I command thee this day, to do them.

12 ¶ Wherefore it ſhall come to paſſe, † if ye hearken to theſe judgements, and keep and do them; that the LORD thy God ſhall keep unto thee the covenant and the [f] mercy which he ſware unto thy fathers.

† Heb. *becauſe.*

[f] This covenant is grounded upon his free grace: therefore in recompenſing their obedience, he hath reſpect to his mercy, and not to their merits.

13 And he will love thee, and bleſſe thee, and multiply thee: he will alſo bleſſe the fruit of thy wombe, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increaſe of thy kine, and the flocks of thy ſheep, in the land which he ſware unto thy fathers to give thee.

14 Thou ſhalt be bleſſed above all people: * there ſhall not be male or female barren among you, or among your cattel.

* Exod. 23, 26, &c.

15 And the LORD will take away from thee all ſickneſſe, and will put none of the * evil diſeaſes of Egypt (which thou knoweſt) upon thee; but will lay them upon all them that hate thee.

* Exod. 9, 14. and 15, 26.

16 And thou ſhalt conſume all the people which the LORD thy God ſhall deliver thee, thine eye ſhall have [g] no pitie upon them: neither ſhalt thou ſerve their gods, for that *will be* * a ſnare unto thee.

[g] We ought not to be mercifull where God commandeth ſeveritie.

* Exod. 23, 33.

17 If thou ſhalt ſay in thine heart, Theſe nations *are* mo than I, how can I diſpoſſeſſe them?

18 Thou ſhalt not be afraid of them: *but* ſhalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes ſaw, and the ſignes, and the wonders, and the mighty hand, and the ſtretched out arm, wherby the LORD thy God brought thee out: ſo ſhall the LORD thy God do unto all the people of whom thou art afraid.

20 * Moreover, the LORD thy God will

* Exod. 23, 28. Joſh. 24, 12.

ſend the [h] hornet among them, untill they that are left, and hide themſelves from thee, be deſtroyed.

21 Thou ſhalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will † put out thoſe nations before thee by little and little: thou mayeſt not conſume them at once, leſt the [i] beaſts of the field increaſe upon thee.

23 But the LORD thy God ſhall deliver them † unto thee, and ſhall deſtroy them with a mighty deſtruction, untill they be deſtroyed.

24 And he ſhall deliver their kings into thine hand, and thou ſhalt deſtroy their name from under heaven: there ſhall no man be able to ſtand before thee, untill thou haſt deſtroyed them.

25 The graven images of their gods * ſhall ye burn with fire: thou * ſhalt not deſire the ſilver or gold *that is* on them, nor take it unto thee, leſt thou be [k] ſnared therein: for it *is* an abomination to the LORD thy God.

26 Neither ſhalt thou bring an abomination into thy houſe, leſt thou be a cnrſed thing like it: *but* thou ſhalt utterly deteſt it, and thou ſhalt utterly abhorre it, * for it *is* a curſed thing.

CHAP. VIII.

1 *An exhortation to obedience in regard of Gods dealing with them.*

ALl the commandments which I command thee this day, ſhall ye obſerve to [a] do, that ye may live, and multiply, and go in and poſſeſſe the land which the LORD ſware unto your fathers.

2 And thou ſhalt remember all the way which the LORD thy God led thee theſe fourty yeares in the wilderneſſe, to humble thee, *and* to [b] prove thee, to know what *was* in thine heart, whether thou wouldeſt keep his commandments, or no.

3 And he humbled thee, and ſuffered thee to hunger, and fed thee with manna (which thou kneweſt not, neither did thy fathers know) that he might make thee know that man doth * not live by [c] bread onely, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 * Thy raiment waxed not old upon thee, neither did thy foot [d] ſwell theſe fourty yeares.

5 Thou ſhalt alſo conſider in thine heart, that as a man chaſteneth his ſonne, *ſo* the LORD thy God [e] chaſteneth thee.

6 Therefore thou ſhalt keep the commandments of the LORD thy God, to walk in his wayes, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that ſpring out of valleys and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates, a land † of oyl-olive, and honey,

9 A land wherein thou ſhalt eat bread without ſcarceneſſe, thou ſhalt not lack any thing in it, a land whoſe ſtones *are* [f] iron, and out of whoſe hills thou mayeſt dig braſſe.

10 * When thou haſt eaten and art full, then thou ſhalt [g] bleſſe the LORD thy God, for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his ſtatutes, which I command thee this day:

12 Leſt *when* thou haſt eaten and art full, and haſt built goodly houſes, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy ſilver and thy gold is multiplied, and all that thou haſt is multiplied:

14 Then thine heart be [h] lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the houſe of bondage;

15 Who led thee through that great and terrible wilderneſſe, *wherein were* fiery ſerpents, and ſcorpions, and drought, where *there was* no water; who * brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderneſſe with * manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end:

17 And thou ſay in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou ſhalt remember the LORD thy God: for *it is* [i] he that giveth thee power to get wealth, that he may eſtabliſh his covenant which he ſware unto thy fathers, as *it is* this day.

19 And it ſhall be, if thou do at all forget the LORD thy God, and walk after other gods, and ſerve them, and worſhip them, I [k] teſtifie againſt you this day, that ye ſhall ſurely periſh.

20 As the nations which the LORD deſtroyeth before your face, ſo ſhall ye periſh: becauſe ye would not be obedient unto the voice of the LORD your God.

CHAP. IX.

1 *Moſes diſſwadeth them from the opinion of their own righteouſneſſe, by rehearſing their ſeverall rebellions.*

HEare, O Iſrael, thou *art* to paſſe over Jordan [a] this day, to go in to poſſeſſe nations greater and mightier than thy ſelf, cities great and fenced up to heaven,

2 A people great and tall, * the children of the Anakims, whom thou knoweſt, and *of whom* thou haſt [b] heard *ſay*, Who can ſtand before the children of Anak!

3 Underſtand therefore this day, that the LORD thy God *is* he which goeth over [c] before thee *as* a * conſuming fire: he ſhall deſtroy them, and he ſhall bring them down before thy face: ſo ſhalt thou drive them out, and deſtroy them quickly, as the LORD hath ſaid unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath caſt them out from before thee, ſaying, For [d] my righteouſneſſe the LORD hath brought me *in* to poſſeſſe the land:

---

[h] There is not ſo ſmall a creature, which I will not arme to fight on thy ſide againſt them.

† Heb. *pluck off.*

[i] So that it is your commodity, that God accompliſh not his promiſe ſo ſoon as you would wiſh.

† Heb. *before thy face.*

* Chap. 12, 3.

* Joſh. 7, 1, 21. 2 Mac. 12, 40.

[k] And be inticed to idolatry.

* Chap. 13, 17.

[a] Shewing that it is not enough to hear the word, except we expreſſe it by example of life.

[b] Which is declared in afflictions, either by patience, or by grudging againſt Gods viſitation.

* Matth. 4, 4. Luke 4, 4.

[c] Man liveth not by meat onely, but by the power of God, which giveth it ſtrength to nouriſh us.

* Nehe 9, 21.

[d] As they that go bare footed.

[e] So that his afflictions are ſignes of his fatherly love toward us.

† Heb. *of olive tree of oyl.*

[f] Where there are mines of mettall.

* Chap. 6, 11, 12.

[g] For to receive Gods benefits, and not to be thankfull, is to contemne God in them.

[h] By attributing Gods benefits to thine own wiſdome and labour, or to good fortune.

* Num. 20, 11.

* Exod. 16, 15.

[i] If things concerning this life proceed onely of Gods mercie: much more ſpirituall gifts and life everlaſting.

[k] Or, take to witneſſe the heaven, and the earth, as Chap. 4, 26.

[a] Meaning, ſhortly.

* Num. 13, 28.

[b] By the report of the ſpies, Num. 13, 29.

[c] To guid thee and govern thee.

* Chap. 4, 24. Heb. 12, 29.

[d] Man of himſelf can deſerve nothing but Gods anger, and if God ſpare any, it commeth of his great mercie.

but for the wickedneſſe of theſe nations the LORD doth drive them out from before thee.

5 Not for thy righteouſneſſe, or for the uprightneſſe of thine heart doſt thou go to poſſeſſe their land: but for the wickedneſſe of theſe nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD ſware unto thy fathers, Abraham, Iſaac, and Jacob.

6 Underſtand therefore, that the LORD thy God giveth thee not this good land to poſſeſſe it, for thy righteouſneſſe; for thou *art* a [e] ſtiff-necked people.

7 ¶ Remember, *and* forget not how thou provokedſt the LORD thy God to wrath in the wilderneſſe: [f] from the day that thou didſt depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious againſt the LORD.

8 Alſo in Horeb ye provoked the LORD to wrath, ſo that the LORD was angry with you, to have deſtroyed you.

9 When I was gone up into the mount, to receive the tables of ſtone, *even* the tables of the covenant which the LORD made with you, then * I abode in the mount fourtie dayes and fourty nights, I neither did eat bread nor drink water:

10 * And the LORD delivered unto me two tables of ſtone written with the [g] finger of God, and on them *was written* according to all the words which the LORD ſpake with you in the mount, out of the midſt of fire, in the day of the aſſembly.

11 And it came to paſſe at the end of fourty dayes and fourty nights, *that* the LORD gave me the two tables of ſtone, *even* the tables of the covenant.

12 And the LORD ſaid unto me, * Ariſe, get thee down quickly from hence; for thy people which thou haſt brought forth out of Egypt, have [h] corrupted *themſelves:* they are quickly turned aſide out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD ſpake unto me, ſaying, I have ſeen this people, and behold, it *is* a ſtiff-necked people.

14 [i] Let me alone, that I may deſtroy them, and blot out their name from under heaven: and I wil make of thee a nation mightier and greater than they.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had ſinned againſt the LORD your God, *and* had made you a molten calf: ye had turned aſide quickly out of the [k] way which the LORD had commanded you.

17 And I took the two tables, and caſt them out of my two hands, and brake them before your eyes;

18 And I fell down before the LORD, as at the firſt, fourty dayes and fourty nights; I did neither eat bread nor drink water, becauſe of all your ſinnes which ye ſinned, in doing wickedly in the ſight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger, and hot diſpleaſure wherewith the LORD was wroth againſt you to deſtroy you) But the LORD hearkened unto me at that time alſo.

20 And the LORD was very angry with Aaron to have [l] deſtroyed him: and I prayed for Aaron alſo the ſame time.

21 And I took your ſinne, the calf which ye had made, and burnt it with fire, and ſtamped it, *and* ground *it* very ſmall, even untill it was as ſmall as duſt: and I caſt the duſt thereof into the brook that deſcended out of the [m] mount.

22 And at * Taberah, and at * Maſſah, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewiſe when the LORD ſent you from Kadeſh-barnea, ſaying, Go up and poſſeſſe the land which I have given you; [n] then you rebelled againſt the commandment of the LORD your God, and ye beleeved him not, nor hearkened to his voice.

24 You have been rebellious againſt the LORD, from the day that I knew you.

25 Thus I fell down before the LORD [o] fourty dayes and fourty nights, as I fell down *at the firſt;* becauſe the LORD had ſaid he would deſtroy you.

26 I prayed therefore unto the LORD, and ſaid, O Lord GOD, deſtroy not thy people, and thine inheritance, which thou haſt redeemed through thy greatneſſe, which thou haſt brought forth out of Egypt with a mighty hand.

27 [p] Remember thy ſervants, Abraham, Iſaac and Jacob, look not unto the ſtubbornneſſe of this people, nor to their wickedneſſe, nor to their ſinne:

28 Leſt the land whence thou broughteſt us out, ſay, * Becauſe the LORD was not able to bring them into the land which he promiſed them, and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſſe.

29 Yet they *are* thy people, and thine inheritance, which thou broughteſt out by thy mighty power and by thy ſtretched out arm.

CHAP. X.

1 *Gods mercy in reſtoring the two tables,* 6 *in continuing the prieſthood.* 8 *in ſeparating the tribe of Levi,* 10 *in hearkening unto Moſes his ſuit for the people.* 12 *An exhortation unto obedience.*

AT that time the LORD ſaid unto me, * Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the firſt tables which thou brakeſt, and thou ſhalt put them in the ark.

3 And I made an ark of [a] ſhittim-wood, and

---

[e] Like ſtubborn oxen, which will not endure their maſters yoke.

[f] He proveth by the length of time, that their rebellion was moſt great and intollerable.

* Exod. 24, 18. and 34, 28.

* Exod. 31, 18.

[g] That is, miraculouſly, and not by the hand of men.

* Exod. 32, 7.

[h] So ſoon as man declineth from the obedience of God, his wayes are corrupt.

[i] Signifying that the prayers of the faithfull are a bar to ſtay Gods anger, that he conſume not all.

[k] That is, from the law: wherein he declareth what is the cauſe of our perdition.

[l] Whereby he ſheweth what danger they are in, that have authoritie, and reſiſt not wickedneſſe.

[m] Horeb, or Sinai.

* Num. 11, 1, 3.

* Exod. 17, 7.

* Num. 11, 34.

[n] At the return of the ſpies.

[o] Whereby is ſignified that God requireth earneſt continuance in prayer.

[p] The godly in their prayers ground on Gods promiſe, and confeſſe their ſinnes.

* Num. 14, 16.

* Exod. 34, 1.

[a] Which wood is of long continuance.

hewed two tables of ſtone like unto the firſt, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the firſt writing, the ten † commandments, which the LORD ſpake unto you in the mount, out of the midſt of the fire, in the day of the [b] aſſembly: and the LORD gave them unto me.

† Heb. *words.*

[b] When you were aſſembled to receive the law.

5 And I turned my ſelf and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Iſrael took their journey from Beeroth of the children of Jaakan, to [c] * Moſera: * there Aaron died, and there he was buried; and Eleazar his ſonne miniſtred in the prieſts office in his ſtead.

[c] This mountain was alſo called Hor, Num. 20, 28.
* Num. 33, 30.
* Num. 20, 28.

7 From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD ſeparated the tribe of Levi, to bear the ark of the covenant of the LORD, to ſtand before the LORD to [d] miniſter unto him, and to bleſſe in his name, unto this day.

[d] That is, to offer ſacrifices, and to declare the law to the people.
* Num. 18, 20.

9 * Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his [e] inheritance, according as the LORD thy God promiſed him.

[e] So God turned the curſe of Jacob, Gen. 49, 7. unto bleſſing.

10 And I ſtayed in the mount, according to the ‡ firſt time, fourtie dayes and fourtie nights, and the LORD hearkened unto me at that time alſo, *and* the LORD would not deſtroy thee.

‡ Or, *former dayes,*

11 And the LORD ſaid unto me, Ariſe, † take *thy* journey before the people, that they may go in and poſſeſſe the land which I ſware unto their fathers to give unto them.

† Heb. *go in journey.*

12 ¶ And now Iſrael, what doth the LORD thy [f] God require of thee, but to fear the LORD thy God, to walk in all his wayes, and to love him, and to ſerve the LORD thy God with all thy heart and with all thy ſoul,

[f] For all our ſins and tranſgreſſions, God requireth nothing but to turn to him and obey him.

13 To keep the commandments of the LORD and his ſtatutes which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the LORDS thy God, * the earth *alſo* with all that therein *is*.

* Pſal. 24, 1.

15 [g] Onely the LORD had a delight in thy fathers to love them, and he choſe their ſeed after them, *even* you above all people, as *it is* this day.

[g] Although he was Lord of heaven and earth, yet would he chuſe none but you.

16 [h] Circumciſe therefore the foreskinne of your heart, and be no more ſtiff-necked.

[h] Cut off all your evill affections, Jerem. 4, 4.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which * regardeth not perſons, nor taketh reward.

* 2 Chron. 19, 7.
Job 34, 19.
Acts 10, 34.
Rom. 2, 11.
Gal. 2, 6.
Eph. 6, 9.
Col. 3, 25.
1 Pet. 1, 17.

18 He doth execute the judgement of the fatherleſſe and widow, and loveth the ſtranger, in giving him food and raiment.

19 Love ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 * Thou ſhalt fear the LORD thy God; him ſhalt thou ſerve, and to him ſhalt thou * cleave, and [i] ſwear by his name.

* Chap. 6, 13.
Matth. 4, 10.
Luke 4, 8.
* Chap. 13, 4.
[i] Reade Chap. 6. 13.

21 He *is* thy praiſe, and he *is* thy God that hath done for thee theſe great and terrible things which thine eyes have ſeen.

22 Thy fathers went down into Egypt * with threeſcore and ten perſons; and now the LORD thy God hath made thee * as the ſtarres of heaven for multitude.

* Gen. 46, 27.
Exod. 1, 5.
* Gen. 15, 5.

CHAP. XI.

1 *An exhortation to obedience,* 2 *by their own experience of Gods great works,* 8 *by promiſe of Gods great bleſſings,* 16 *and by threatnings.* 18 *A carefull ſtudy is required in Gods words.* 16 *The bleſſing and curſe is ſet before them.*

THerefore thou ſhalt love the LORD thy God, and keep his charge, and his ſtatutes, and his judgements, and his commandments alway.

2 And know you this day: [a] for *I ſpeak* not with your children which have not known, and which have not ſeen the chaſtiſement of the LORD your God, his greatneſſe, his mightie hand, and his ſtretched out arm,

[a] Ye which have ſeene Gods graces with your eyes, ought rather to be moved than your children which have onely heard of them.

3 And his miracles, and his acts which he did in the midſt of Egypt, unto Pharaoh the king of Egypt, and unto all his land,

4 And what he did unto the army of Egypt, unto their horſes, and to their chariots, how he made the water of the Red-ſea to overflow them as they purſued after you, and *how* the LORD hath deſtroyed them unto this day,

5 And [b] what he did unto you in the wilderneſſe, untill ye came into this place,

[b] As well concerning his benefits, as his corrections.

6 And * what he did unto Dathan and Abiram, the ſonnes of Eliab, the ſonne of Reuben: how the earth opened her mouth and ſwallowed them up, and their houſholds, and their tents, and all the ‡ ſubſtance that † *was* in their poſſeſſion in the midſt of all Iſrael.

* Num. 16, 31. and 27, 3.
Pſal. 106, 17.

‡ Or, *living ſubſtance which followed them.*
† Heb. was *at their feet.*

7 But your eyes have ſeen all the great acts of the LORD, which he did.

8 [c] Therefore ſhall ye keep all the commandments which I command you this day, that ye may be ſtrong, and go in and poſſeſſe the land whither ye go to poſſeſſe it:

[c] Becauſe ye have felt both his chaſtiſements, and his benefits.

9 And that ye may prolong *your* dayes in the land which the LORD ſware unto your fathers to give unto them, and to their ſeed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goeſt in to poſſeſſe it, *is* not as the land of Egypt, from whence ye came out, where thou ſowedſt thy ſeed, and wateredſt *it* with thy [d] foot, as a garden of herbs:

[d] As by making gutters for the water to come out of the river Nilus to water the land.

11 But the land whither ye go to poſſeſſe it, *is* a land of hils and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God † careth for: the eyes of the LORD thy God *are* alwayes upon it, from the beginning of the yeare, even unto the end of the yeare.

† Heb. *ſeeketh.*

13 ¶ And it ſhall come to paſſe, if you ſhall hearken diligently unto my commandments which I command you this day, to love the

158 LORD your God, and to ſerve him with all your heart and with all your ſoul;

14 That I will give *you* the rain of your land in his due ſeaſon, the [e] firſt rain and the latter rain; that thou mayeſt gather in thy corn and thy wine, and thine oyl.

e In the ſeed time, *and* toward harveſt.

15 And I will † ſend graſſe in thy fields, for thy cattel, that thou mayeſt eat and be full.

† Heb. *give*.

16 Take heed to your ſelves, that your [f] heart be not deceived, and ye turn aſide, and ſerve other gods, and worſhip them:

f By deviſing to your ſelves fooliſh devotions, according to your own fantaſies.

17 And *then* the LORDS wrath be kindled againſt you, and he ſhut up the heaven that there be no rain, and that the land yeeld not her fruit, and *leſt* ye periſh quickly from off the good land wich the LORD giveth you.

18 ¶ Therefore ſhall yee lay up theſe my words in your heart and in your ſoul, and * binde them for a ſigne upon your hand, that they may be as frontlets between your eyes.

* Chap. 6, 8.

19 * And ye ſhall teach them your children, ſpeaking of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.

* Chap. 4, 10. and 6, 7.

20 And thou ſhalt write them upon the doore-poſts of thine houſe, and upon thy gates:

21 That your dayes may be multiplied, and the dayes of your children, in the land which the LORD ſware unto your fathers to give them, as the [g] dayes of heaven upon the earth.

g As long as the heavens endure.

22 ¶ For if ye ſhall diligently keep all theſe commandments which I command you to do them, to love the LORD your God, to walk in all his wayes, and to cleave unto him;

23 Then will the LORD drive out all theſe nations from before you, and ye ſhall poſſeſſe greater nations, and mightier than your ſelves.

24 * Every place whereon the [h] ſoles of your feet ſhall tread, ſhall be yours: from the wilderneſſe, and Lebanon, from the river the river Euphrates, even unto the [i] uttermoſt ſea ſhall your coaſt be.

* Joſh. 1, 3.
h This was accompliſhed in Davids, and Solomons time.
i Called Mediterraneum.

25 There ſhall no man be able to ſtand before you: *for* the LORD your God ſhall lay the fear of you, and the dread of you upon all the land that ye ſhall tread upon, as he hath ſaid unto you,

26 ¶ Behold, I ſet before you this day a bleſſing and a curſe.

27 * A bleſſing, if ye obey the commandments of the LORD your God which I command you this day:

* Chap. 28, 2.

28 And a * curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not [k] known.

* Chap. 28, 15.
k He reproveth the malice of men which leave that which is certain, to follow that which is uncertain.

29 And it ſhall come to paſſe when the LORD thy God hath brought thee in unto the land whither thou goeſt to poſſeſſe it, that thou ſhalt put * the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

*Chap. 27 12, 13. Joſh. 8, 33.

30 *Are* they not on the other ſide Jordan, by the way where the ſunne [l] goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal, beſide the plains of Moreh?

l Meaning, in Samaria.

31 For ye ſhall paſſe over Jordan to go in to poſſeſſe the land which the LORD your God giveth you, and ye ſhall poſſeſſe it and dwell therein.

32 And ye ſhall obſerve * to do all the ſtatutes and judgements which I ſet before you this day.

* Chap. 5, 32.

CHAP. XII.

1 *Monuments of idolatry are to be deſtroyed.* 5 *The place of Gods ſervice is to be kept.* 16, 23 *Bloud is forbidden.* 17, 20, 26 *Holy things muſt be eaten in the holy place.* 19 *The Levite is not to be forſaken.* 29 *Idolatry is not to be enquired after.*

THeſe *are* the ſtatutes and judgements which ye ſhall obſerve to do in the land which the LORD God of thy [a] fathers giveth thee to poſſeſſe it, all the dayes that ye live upon the earth.

a Whereby they are admoniſhed to ſeek none other God.

2 * Ye ſhall utterly deſtroy all the places, wherein the nations which ye ſhall ‡ poſſeſſe ſerved their gods, upon the high mountains, & upon the hills, and under every green tree.

* Chap. 7, 5.
‡ Or, *inherit*.

3 And * you ſhall † overthrow their altars, and break their pillars, and burn their [b] groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

* Judg. 2, 2.
† Heb. *break down*.
b Wherein they ſacrificed to their idols.

4 Ye ſhall [c] not do ſo unto the LORD your God.

c Ye ſhall not ſerve the Lord with ſuperſtitions.

5 But unto the place which the LORD your God ſhall * chooſe out of all your tribes, to put his name there, *even* unto his habitation ſhall ye ſeek, and thither thou ſhalt come:

* 1 Kings 8, 29. 2 Chron. 7, 12.

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and [d] heave-offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks.

d Meaning, the firſt fruits.

7 And there ye ſhall [e] eat before the LORD your God, and ye ſhall rejoyce in all that you put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

e Where his ark ſhall be.

8 Ye ſhall not do after all the things that we do [f] here this day, every man whatſoever *is* right in his own eyes.

f Not that they ſacrificed after their fantaſies, but that God would be ſerved more purely in the land of Canaan.

9 For ye are not as yet come to the reſt, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you [g] reſt from all your enemies round about, ſo that ye dwell in ſafety:

g It had not been enough to conquer, except God had maintained them in reſt under his protection.

11 Then there ſhall be a place which the LORD your God ſhall chooſe to cauſe his name to dwell there, thither ſhall ye bring all that I command you; your burnt-offerings, and your ſacrifices, your tithes, and the heave-offering of your hand, and all † your choice vows which ye vow unto the LORD.

† Heb. *the choice of your vows*.

12 And ye ſhall rejoyce before the LORD your God, ye, and your ſonnes, and your

daughters, and your men-ſervants, and your maid-ſervants, and the Levite that *is* within your gates; foraſmuch as *he hath no part nor inheritance with you.

* Chap. 10, 9.

13 Take heed to thy ſelf that thou offer not thy burnt-offerings in every place that thou ſeeſt.

14 But in the place which the LORD ſhall [h] chooſe in one of thy tribes, there thou ſhalt offer thy burnt-offerings, and there thou ſhalt do all that I command thee.

[h] As was declared ever by the placing of the ark, as in Shiloh 243 years, or as ſome write, more than 300 years, and in other places till the temple was built.

15 Notwithſtanding, thou mayeſt kill and eat fleſh in all thy gates, whatſoever thy ſoul luſteth after, according to the [i] bleſſing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the [k] roe-buck, and as of the hart.

[i] As God hath given thee power and abilitie.

[k] Every one might eat at home as well the beaſt appointed for ſacrifice as the other.

16 *Onely ye ſhall not eat the bloud; ye ſhall poure it upon the earth as water.

* Chap. 15, 23.

17 ¶ Thou mayeſt not eat within thy gates the [l] tithe of thy corn, or of thy wine, or of thy oyl, or the firſtlings of thy herds, or of thy flock, nor any of thy vows which thou voweſt, nor thy free-will-offerings, or heave-offering of thine hand:

[l] Meaning, whatſoever was offered to the Lord might not be eaten, but where he had appointed.

18 But thou muſt eat them before the LORD thy God, in the place which the LORD thy God ſhall chooſe, thou, and thy ſonne, & thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates: and thou ſhalt rejoyce before the LORD thy God in all that thou putteſt thine hands unto.

19 *Take heed to thy ſelf that thou forſake not the Levite † as long as thou liveſt upon the earth.

* Chap. 14, 27. Ecclus 7, 31.
† Heb. *all thy dayes.*

20 ¶ When the LORD thy God ſhall enlarge thy border, *as he hath promiſed thee, and thou ſhalt ſay, I will eat fleſh (becauſe thy ſoul longeth to eat fleſh) thou mayeſt eat fleſh whatſoever thy ſoul luſteth after.

* Gen. 28, 14. Chap. 19, 8.

21 If the place which the LORD thy God hath choſen to put his name there, be too farre from thee; then thou ſhalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after.

22 Even as the roe-buck and the hart is eaten, ſo thou ſhalt eat them: the unclean and the clean ſhall eat of them alike.

23 Onely † be ſure that thou eat not the bloud: for the bloud *is* the [m] life, and thou mayeſt not eat the life with the fleſh.

† Heb. *be ſtrong.*

[m] Becauſe the life of beaſts is in their bloud.

24 Thou ſhalt not eat it; thou ſhalt poure it upon the earth as water.

25 Thou ſhalt not eat it, that it may go well with thee, and with thy children after thee, when thou ſhalt do that which is right in the ſight of the LORD.

26 Onely thy [n] holy things which thou haſt, and thy vows, thou ſhalt take, and go unto the place which the LORD ſhall chooſe:

[n] That which thou wilt offer in ſacrifice.

27 And thou ſhalt offer thy burnt-offerings, the fleſh and the bloud, upon the altar of the LORD thy God: and the bloud of thy ſacrifices ſhall be poured out upon the altar of the LORD thy God, and thou ſhalt eat the fleſh.

28 Obſerve and heare all theſe words which I command thee, that it may go [o] well with thee, and with thy children after thee for ever, when thou doeſt that which is good and right in the ſight of the LORD thy God.

[o] God by promiſe bindeth himſelf to doe good to them that obey his word.

29 ¶ When the LORD thy God ſhall cut off the nations from before thee, whither thou goeſt to poſſeſſe them; and thou † ſucceedeſt them, and dwelleſt in their land?

† Heb. *inheriteſt*, or *poſſeſſeſt them.*

30 Take heed to thy ſelf that thou be not [p] ſnared † by following them, after that they be deſtroyed from before thee, and that thou enquire not after their gods, ſaying, How did theſe nations ſerve their gods? even ſo will I do likewiſe.

[p] By following their ſuperſtitions and idolatries, and thinking to ſerve me thereby.

† Heb. *after them.*

31 Thou ſhalt not do ſo unto the LORD thy God: for every † abomination to the LORD which he hateth, have they done unto their gods: for even their ſonnes and their daughters they have [q] burnt in the fire to their gods.

† Heb. *abomination of the.*

[q] They thought nothing too deare to offer to their idols.

32 What thing ſoever I command you, obſerve to do it: *thou ſhalt not adde thereto, nor diminiſh from it.

* Chap. 4, 2. Joſh. 1, 7. Prov. 30, 6. Revel. 22, 18.

CHAP. XIII.

1 Enticers to idolatrie, 6 how neare ſoever unto thee, 9 are to be ſtoned to death. 12 Idolatrous cities are not to be ſpared.

IF there ariſe among you a prophet, or a dreamer of [a] dreams, and giveth thee a ſigne or a wonder.

[a] Which ſaith, that he hath things revealed unto him in dreames.

2 And the ſigne or the wonder come to paſſe, whereof he ſpake unto thee, ſaying, [b] Let us go after other gods) which thou haſt not known) and let us ſerve them;

[b] He ſheweth whereunto the falſe prophets tend.

3 Thou ſhall not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [c] proveth you, to know whether you love the LORD your God with all your heart and with all your ſoul.

[c] God ordaineth all theſe things that his may be known.

4 Ye ſhall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you ſhall ſerve him, and *cleave unto him.

* Chap. 10, 20.

5 And that prophet, or that dreamer of dreams ſhall be [d] put to death (becauſe he hath † ſpoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage, to thruſt thee out of the way which the LORD thy God commanded thee to walk in) ſo ſhalt thou put the evil away from the midſt of thee.

[d] Being convicted by teſtimonies, and condemned by the Judges.

† Heb. *ſpoken revolt againſt the LORD.*

6 ¶ If thy [e] brother the ſonne of thy mother, or thy ſonne, or thy daughter, or the wife of thy boſome, or thy friend, which *is* as thine [f] own ſoul, entice thee ſecretly, ſaying, Let us go and ſerve other gods (which thou haſt not known, thou, nor thy fathers)

[e] All naturall affections muſt give place to Gods honour.

[f] Whom thou loveſt as thy life.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee or farre off from thee, from the *one* end of the earth even unto the *other* end of the earth:

8 Thou ſhalt not conſent unto him, nor hearken unto him; neither ſhall thine eye pitie him, neither ſhalt thou ſpare, neither ſhalt thou conceal him.

9 But thou ſhalt ſurely kill him; [g]thine hand ſhall be firſt upon him to put him to death, & afterward the hand of all the people.

10 And thou ſhalt ſtone him with ſtones, that he die: becauſe he hath ſought to thruſt thee away from the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

11 And* all Iſrael ſhall heare, and fear, and ſhall do no more any ſuch wickedneſſe as this is, among you.

12 ¶ If thou ſhalt heare *ſay* in one of thy cities, which the LORD thy God hath given thee to dwell there, ſaying,

13 Certain men, ‡ the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their citie, ſaying, Let us go and ſerve other gods (which ye have not known)

14 Then ſhalt [h] thou enquire and make ſearch, and ask diligently: and behold, *if it be* truth, *and* the thing certain, *that* ſuch abomination is wrought among you:

15 Thou ſhalt ſurely ſmite the inhabitants of that citie with the edge of the ſword, deſtroying it utterly, and all that *is* therein, and the cattel thereof, with the edge of the ſword.

16 And thou ſhalt gather all the [i] ſpoil of it into the midſt of the ſtreet thereof, and ſhalt burn with fire the citie, and all the ſpoil thereof every whit, for the LORD thy God: and it ſhall be an heap for ever, it ſhall not be built again.

17 And there ſhall cleave nought of the ‡ [k] curſed thing to thine hand: that the LORD may turn from the fierceneſſe of his anger, and ſhew thee mercy, and have compaſſion upon thee, and multiply thee, as he hath ſworn unto thy fathers:

18 When thou ſhalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God.

g As the witneſſe is charged, Chap. 17, 7.

† Heb. *bond-men.*

* Cap. 17, 13.

‡ Or, *naughtie men.*

h Which art appointed to ſee faults puniſhed.

i Signifying, that no idolatrie is ſo execrable, nor more grievouſly to be puniſhed, than of them which once profeſſed God.

‡ Or, *devoted.*

k Of the ſpoil of that idolatrous and curſed citie, read. chap. 7, 26. and Joſh. 7, 11.

CHAP. XIIII.

1 Gods children are not to disfigure themſelves in mourning. 3 What may, and what may not be eaten, 4. of beaſts, 9 of fiſhes, 11 of fowls. 21 That which dieth of it ſelf, may not be eaten. 22 Tithes of divine ſervice. 23 Tithes and firſtlings of rejoycing before the Lord. 28 The third yeares tithe of alms and charity.

YE *are* the children of the LORD your God: * ye ſhall not cut your ſelves, nor make any baldneſſe between your eyes for the dead.

2 * For thou *art* an holy people unto the LORD thy God, and the LORD hath choſen thee to be a [a] peculiar people unto himſelf, above all the nations that *are* upon the earth.

3 ¶ Thou ſhalt not eat any abominable thing.

4 * [b] Theſe *are* the beaſts which ye ſhall eat: the ox, the ſheep, and the goat,

* Lev. 19, 28.

* Chap. 7, 6. and 26, 18.

a Therefore thou oughteſt not to follow the ſuperſtitions of the Gentiles.

* Lev. 11. 2, &c.

b This ceremoniall law inſtructed the Jews to ſeek a ſpirituall pureneſſe even in their meat and drink.

5 The hart, and the roe-buck, and the fallow-deer, and the wilde-goat, and the ‡† pygarg, and the wilde ox, and the chamois.

6 And every beaſt that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongſt the beaſts; that ye ſhall eat.

7 Nevertheleſſe, theſe ye ſhall not eat, of them that chew the cud or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the ſwine, becauſe it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye ſhall not eat of their fleſh, nor touch their dead carcaſe.

9 ¶ * Theſe ye ſhall eat of all that *are* in the waters: all that have finnes and ſcales ſhall ye eat:

10 And whatſoever hath not finnes and ſcales, ye may not eat: it *is* unclean unto you.

11 ¶ Of all clean birds ye ſhall eat.

12 But theſe *are they* of which ye ſhall not eat: the eagle, and the oſſifrage, and the oſpray,

13 And the glede, and the kite, and the vulture after his kinde,

14 And every raven after his kinde,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kinde,

16 The little owl, and the great owl, and the ſwanne,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the ſtork, and the heron after her kinde, and the lapwing, and the * bat.

19 And every creeping thing that flieth, *is* unclean unto you: they ſhall not be eaten.

20 *But* of all clean fowls ye may eat.

21 ¶ Ye ſhall not eat of any thing that [c] dieth of it ſelf: thou ſhalt give it unto the [d] ſtranger that *is* in thy gates, that he may eat it, or thou mayeſt ſell it unto an alien: for thou *art* an holy people unto the LORD thy God. * Thou ſhalt not ſeeth a kid in his mothers milk.

22 Thou ſhalt truly [e] tithe all the increaſe of thy ſeed, that the field bringeth forth yeare by yeare.

23 And thou ſhalt eat before the LORD thy God, in the place which he ſhall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firſtlings of thy herds, *and* of thy flocks: that thou mayeſt learn to fear the LORD thy God alwayes.

24 And if the way be too long for thee, ſo that thou art not able to carrie it, *or* if the place be too farre from thee which the LORD thy God ſhall chooſe to ſet his name there, [f] when the LORD thy God hath bleſſed thee:

25 Then ſhalt thou turn *it* into money, and binde up the money in thine hand, and ſhalt go unto the place which the LORD thy God ſhall chooſe.

26 And thou ſhalt beſtow that money for

* Or, *biſon.*

† Heb. *diſhon.*

* Lev. 11, 6.

* Lev. 11, 19.

c Becauſe their bloud was not ſhed, but remaineth in them.

d Which is not of thy religion.

* Exod. 23, 19. and 34, 26.

e The tithes were ordained for the maintenance of the Levites, which had none inheritance.

f When he ſhall give thee abilitie.

whatſoever thy ſoul luſteth after, for oxen, or for ſheep, or for wine, or for ſtrong drink, or for whatſoever thy ſoul † deſireth: and [g] thou ſhalt eat there before the LORD thy God, and thou ſhalt rejoyce, thou and thine houſhold.

† Heb. *asketh of thee.*
[g] After the Prieſt hath received the Lords part.
* Chap. 12, 19.

27 And * the Levite that *is* within thy gates, thou ſhalt not forſake him: for he hath no part nor inheritance with thee.

28 ¶ At the [h] end of three yeares thou ſhalt bring forth all the tithe of thine increaſe the ſame yeare, & ſhalt lay it up within thy gates.

[h] Beſide the yearely tithes that were given to the Levites, theſe were laid up in ſtore for the poore.

29 And the Levite (becauſe he hath no part nor inheritance with thee) and the ſtranger, and the fatherleſſe, and the widow, which *are* within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the LORD thy God may bleſſe thee in all the work of thine hand which thou doeſt.

CHAP. XV.

1 The ſeventh yeare of releaſe for the poore. 7 It muſt be no let of lending or giving. 12 An Hebrew ſervant, 16 except he will not depart, muſt in the ſeventh yeare go forth free and well furniſhed. 19 All firſtling males of the cattel are to be ſanctified unto the Lord.

AT the end of * *every* ſeven yeares thou ſhalt make a releaſe.

* Lev. 25, 2, 4.

2 And this *is* the manner of the releaſe: Every † creditour that lendeth *ought* unto his neighbour, ſhall [a] releaſe *it*, he ſhall not exact *it* of his neighbour, or of his brother, becauſe it *is* called the LORDS releaſe.

† Heb. *maſter of the lending of his hand.*
[a] He ſhall only releaſe his debtors, which are not able to pay for that yeare.

3 Of a forreiner thou mayeſt exact *it again*: but *that* which is thine with thy brother, thine hand ſhall releaſe:

4 ‡ Save when there ſhall be no [b] poore among you: for the LORD ſhall greatly bleſſe thee in the land which the LORD thy God giveth thee for an inheritance to poſſeſſe it:

‡ Or, *to the end that there be no poore among you.*
[b] For if thy debtor be rich, he may be conſtrained to pay.

5 Onely if thou carefully hearken unto the voice of the LORD thy God, to obſerve to do all theſe commandments which I command thee this day.

6 For the LORD thy God bleſſeth thee, as he promiſed thee, and * thou ſhalt lend unto many nations, but thou ſhalt not borrow; and thou ſhalt reigne over many nations, but they ſhall not reigne over thee.

* Chap. 28, 12.

7 ¶ If there be among you a poore man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou ſhalt not harden thy heart, nor ſhut thine hand from thy poore brother:

8 * But thou ſhalt open thine hand wide unto him, and ſhalt ſurely lend him ſufficient for his need, in that which he wanteth.

* Math. 5, 42. Luke 6, 34.

9 Beware that there be not a † thought in thy † wicked heart, ſaying, The ſeventh yeare, the yeare of releaſe is at hand: and thine eye be evil againſt thy poore brother, and thou giveſt him nought, and he cry unto the LORD againſt thee, and it be ſinne unto thee.

† Heb. *word.*
† Heb. *Belial.*

10 Thou ſhalt ſurely give him, and thine heart ſhall not be grieved when thou giveſt unto him: becauſe that for this thing the LORD thy God ſhall bleſſe thee in all thy works, and in all that thou putteſt thine hand unto.

11 For the poore ſhall never [c] ceaſe out of the land: therefore I command thee, ſaying, Thou ſhalt [d] open thine hand wide unto thy brother, to thy poore and to thy needie, in thy land.

[c] To trie your charitie, Matth. 26, 11.
[d] Thou ſhalt be liberall.

12 ¶ *And* * if thy brother an Hebrew man or an Hebrew woman, be ſold unto thee, and ſerve thee ſix yeares; then in the ſeventh yeare thou ſhalt let him go free from thee.

* Exod. 21, 2. Jer. 34, 14.

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him go away empty:

14 Thou ſhalt furniſh him [e] liberally out of thy flock, and out of thy floore, and out of thy wine-preſſe: *of that* wherewith the LORD thy God hath bleſſed thee, thou ſhalt give unto him.

[e] In token that thou doeſt acknowledge the benefit which God hath given thee by his labours.

15 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

16 And it ſhall be if he ſay unto thee, I will not go away from thee (becauſe he loveth thee and thine houſe, becauſe he is well with thee)

17 * Then thou ſhalt take an aul, and thruſt *it* through his eare unto the doore, and he ſhall be thy ſervant for [f] ever: and alſo unto thy maid-ſervant thou ſhalt do likewiſe.

* Exod. 21, 6.
[f] To the year of Jubile, Levit. 25, 40.

18 It ſhall not ſeem hard unto thee when thou ſendeſt him away free from thee; for he hath been worth a double [g] hired ſervant *to thee*, in ſerving thee ſix yeares: and the LORD thy God ſhall bleſſe thee in all that thou doeſt.

[g] For the hired ſervant ſerved but three years, and he ſix.

19 ¶ * All the firſtling males that come of thy herd, and of thy flock, thou ſhalt ſanctifie unto the LORD thy God: thou ſhalt do no work with the [h] firſtling of thy bullock, nor ſhear the firſtling of thy ſheep.

* Exod. 34, 19.
[h] For they are the Lords.
* Lev. 22, 20. Chap. 17, 1. Ecclus 35, 12.

20 Thou ſhalt eat it before the LORD thy God yeare by yeare, in the place which the LORD ſhall chooſe, thou and thy houſhold.

21 * And if there be *any* blemiſh therein, *as if it be* lame, or blinde, *or have* any ill blemiſh, thou ſhalt not ſacrifice it unto the LORD thy God.

22 Thou ſhalt eat it within thy gates: the unclean and the clean perſon ſhall eat it alike, [i] as the roe-buck, and as the hart.

[i] Thou ſhalt as well eat them, as the roe-buck, and other wilde beaſts.

23 * Onely thou ſhalt not eat the bloud thereof: thou ſhalt poure it upon the ground as water.

* Chap. 12, 16, 23.

CHAP. XVI.

1 The feaſt of the paſſeover, 9 of weeks, 13 of tabernacles. 16 Every male muſt offer, as he is able, at theſe three feaſts. 18 Of judges and juſtice. 21 Groves and images are forbidden.

OBſerve the * moneth of [a] Abib, and keep the paſſeover unto the LORD thy God: for in the moneth of Abib the LORD thy God brought thee forth out of Egypt by night.

* Exod. 12, 2, &c.
[a] Reade Exod. 13, 4.

2 Thou ſhalt therefore [b] ſacrifice the paſſeover unto the LORD thy God, of the flock and the herd, in the * place which the LORD ſhall chooſe to place his name there.

[b] Thou ſhalt eat the eaſter lamb.
* Chap. 12, 5.

3 * Thou ſhalt eat no leavened bread with it: ſeven dayes ſhalt thou eat unleavened bread therewith, *even* the [c] bread of affliction: (for thou cameſt forth out of the land of Egypt in haſte) that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the dayes of thy life.

* Exod. 12, 15.

c Which ſignified that affliction which thou hadſt in Egypt.

4 * And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven dayes, neither ſhall there *any thing* of the fleſh which thou ſacrificedſt the firſt day at even, remain all night untill the morning.

Exod. 34, 25.

5 Thou mayeſt not ‡ ſacrifice the paſſeover within any of thy [d] gates, which the LORD thy God giveth thee.

‡ Or, *kill.*

d This was chiefly accompliſhed when the temple was built.

6 But at the place which the LORD thy God ſhall chooſe to place his name in, there thou ſhalt ſacrifice the [e] paſſeover at even, at the going down of the ſunne, at the ſeaſon that thou cameſt forth out of Egypt.

e Which was inſtituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Jeſus Chriſt, of whom this lambe was a figure.

7 And thou ſhalt roſt and eat *it* in the place which the LORD thy God ſhall chooſe: and thou ſhalt turn in the morning, and go unto thy tents.

8 Six dayes thou ſhalt eat unleavened bread, and on the ſeventh day *ſhall be* a † ſolemn aſſembly to the LORD thy God: thou ſhalt do no work *therein.*

† Heb. *reſtraint.*

9 ¶ * Seven weeks ſhalt thou [f] number unto thee: begin to number the ſeven weeks from *ſuch time as* thou beginneſt *to put* the ſickle to the corn.

* Lev. 23, 15.

f Beginning at the next morning after the paſſeover, Levit. 23, 15. Exod. 13, 4.

10 And thou ſhalt keep the feaſt of weeks unto the LORD thy God with ‡ a tribute of a free-will-offering of thine hand, which thou ſhalt give *unto the LORD thy God*, according as the LORD thy God hath bleſſed thee.

‡ Or, *ſufficiencie.*

11 And thou ſhalt rejoyce before the LORD thy God, thou, and thy ſonne, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite that *is* within thy gates, and the ſtranger, and the fatherleſſe, and the widow, that *are* among you, in the place which the LORD thy God hath choſen to place his name there.

12 And thou ſhalt remember that thou waſt a bond-man in Egypt: and thou ſhalt obſerve and do theſe ſtatutes.

13 ¶ Thou ſhalt obſerve the feaſt of [g] tabernacles ſeven dayes, after that thou haſt gathered in thy † corn, and thy wine.

g That is, the 15 day of the ſeventh moneth, Levit. 23, 34.

† Heb. *floore, and thy wine-preſſe.*

14 And thou ſhalt rejoyce in thy feaſt, thou, and thy ſonne, and thy daughter, and thy man-ſervant, and thy maid-ſervant, and the Levite, the ſtranger, and the fatherleſſe, and the widow, that *are* within thy gates.

15 Seven dayes ſhalt thou keep a ſolemn feaſt unto the LORD thy God, in the place which the LORD ſhall chooſe: becauſe the LORD thy God ſhall bleſſe thee in all thy increaſe, and in all the works of thine hands, therefore thou ſhalt ſurely rejoyce.

16 ¶ * Three times in a yeare ſhall all thy males appear before the LORD thy God, in the place which he ſhall chooſe: in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles: and * they ſhall not appear before the LORD empty.

* Exod. 23, 14. and 34, 23.

* Ecclus 34, 4.

17 Every man *ſhall give* ‡ as he is [h] able, according to the bleſſing of the LORD thy God which he hath given thee.

† Heb. *according to the gift of his hand.*

h According to the abilitie that God hath given him.

18 ¶ [i] Judges and officers ſhalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they ſhall judge the people with juſt judgement.

i He gave authoritie to that people for a time to chuſe themſelves magiſtrates.

19 Thou ſhalt not wreſt judgement, thou ſhalt not reſpect perſons, * neither take a gift: for a gift doth blind the eyes of the wiſe, and pervert the ‡ words of the righteous.

* Exod. 23, 8.

‡ Or, *matters.*

20 † That which is altogether [k] juſt ſhalt thou follow, that thou mayeſt live, and inherit the land which the LORD thy God giveth thee.

† Heb. *juſtice, juſtice.*

k The magiſtrate muſt conſtantly follow the tenour of the law, and in nothing decline from juſtice.

21 ¶ Thou ſhalt not plant thee a grove of any trees neare unto the altar of the LORD thy God, which thou ſhalt make.

22 * Neither ſhalt thou ſet thee up any ‡ image, which the LORD thy God hateth.

* Lev. 26, 1.

‡ Or, *ſtatue.* or, *pillar.*

CHAP. XVII.

1 The things ſacrificed muſt be ſound. 2 Idolaters muſt be ſlain. 8 Hard controverſies are to be determined by the prieſts and judges. 12 The contemner of that determination muſt die. 14 The election, 16 and duty of a king.

THou ſhalt not ſacrifice unto the LORD thy God any bullock, or ‡ ſheep, wherein *is* blemiſh, *or* any [a] evil-favouredneſſe: for that *is* an abomination unto the LORD thy God.

‡ Or, *goat.*

a Thou ſhalt not ſerve God for faſhion ſake, as hypocrites do.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or [b] woman that hath wrought wickedneſſe in the ſight of the LORD thy God, in tranſgreſſing his covenant,

b Shewing that the crime cannot be excuſed by the frailtie of the perſon.

3 And hath gone and ſerved other gods, and worſhipped them, either the ſunne, or moon, or any of the hoſt of heaven, which I have not [c] commanded;

c Whereby he condemneth all religion and ſerving of God, which God hath not commanded.

4 And it be told thee, and thou haſt heard *of it*, and enquired diligently, and behold, it *be* true, *and* the thing certain, *that* ſuch abomination is wrought in Iſrael:

5 Then ſhalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and ſhalt ſtone them with ſtones, till they die.

6 * At the mouth of two witneſſes, or three witneſſes, ſhall he that is worthy of death, be put to death; *but* at the mouth of one witneſſe he ſhall not be put to death.

* Num. 35, 30. Chap. 19, 15. Matt. 18, 16. John 8, 17. 2 Cor. 13, 1. Heb. 10, 28.

7 The hands of the [d] witneſſes ſhall be firſt upon him to put him to death, and afterward the hands of all the [e] people, ſo thou ſhalt put the evil away from among you.

d Whereby they declared that they teſtified the truth.

e To ſignifie a common conſent to maintain Gods honour and true religion.

8 ¶ If there ariſe a matter too hard for thee in judgement, between bloud and bloud, between plea and plea, and between ſtroke and ſtroke, *being* matters of controverſie within thy gates: then ſhalt thou ariſe, and get thee up into the place which the LORD thy God ſhall chooſe;

9 And thou ſhalt come unto the prieſts the Levites, and unto the [f] judge that ſhall be in

f Who ſhall give ſentence as the prieſts counſel him by the law of God.

those dayes, and enquire; and they ſhall ſhew thee the ſentence of judgement.

10 And thou ſhalt do according to the ſentence which they of that place (which the LORD ſhall chooſe) ſhall ſhew thee, and thou ſhalt obſerve to do according to all that they inform thee:

11 According to the ſentence of the law which they ſhall teach thee, and according to the judgement wich they ſhall tell thee thou ſhalt [g] do: thou ſhalt not declinefrom the ſentence which they ſhall ſhew thee, to the right hand nor to the left.

[g] Thou ſhalt obey their ſentence, that the controverſy may have an end.

12 And the man that will do preſumptuouſly, † and will not hearken unto the prieſt (that ſtandeth to [h] miniſter there before the LORD thy God) or unto the judge, even that man ſhall die: and thou ſhalt put away the evil from Iſrael.

† Heb. *not to hearken.*
[h] So long as he is the true miniſter of God, and pronounceth according to his word.

13 And all the people ſhall heare, and fear, and do no more preſumptuouſly.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and ſhalt poſſeſſe it, and ſhalt dwell therein, and ſhalt ſay, I will ſet a king over me, like as all the nations that *are* about me:

15 Thou ſhalt in any wiſe ſet *him* king over thee whom the LORD thy God ſhall chooſe: *one* from among thy brethren ſhalt thou ſet king over thee: thou mayeſt not ſet a [i] ſtranger over thee, which *is* not thy brother.

[i] Who is not of thy nation, leſt he change true religion into idolatry and bring thee to ſlavery.

16 But he ſhall not multiply horſes to himſelf, nor cauſe the people to return to [k] Egypt, to the end that he ſhould multiply horſes: foraſmuch as the LORD hath ſaid unto you, Ye ſhall henceforth return no more that way.

[k] To revenge their injuries, and to take them of their beſt horſes, 1 King. 10, 28.

17 Neither ſhall he multiply wives to himſelf, that his heart turn not [l] away: neither ſhall he greatly multiply to himſelf ſilver and gold.

[l] From the law of God.

18 And it ſhall be when he ſitteth upon the throne of his kingdome, that he ſhall write him a copy of this [m] law in a book, out of *that which is* before the [n] prieſts the Levites.

[m] Meaning, the Deutronomie.
[n] He ſhall cauſe it to be written by them, or he ſhall write it by their example.

19 And it ſhall be with him, and he ſhall read therein all the dayes of his life: that he may learn to fear the LORD his God, to keep all the words of this law and theſe ſtatutes, to do them:

20 That his heart be not lifted up above [o] his brethren, and that he turn not aſide from the commandment to the right hand or to the left: to the end that he may prolong *his* dayes in his kingdome; he, and his children in the midſt of Iſrael.

[o] Whereby is meant that kings ought ſo to love their ſubjects, as nature bindeth one brother to love another.

CHAP. XVIII.

1 The Lord is the prieſts and Levites inheritance. 3 The prieſts due. 6 The Levites portion. 9 The abominations of the nations are to be avoided. 15 Christ the Prophet is to be heard. 20 The preſumptuous prophet is to die.

THe prieſts the Levites, *and* all the tribe of Levi, * ſhall have no part nor inheritance with Iſrael they * ſhal eat the offerings of the LORD made by fire, and his [a] inheritance.

* Num. 18, 20. Chap. 10, 9.
* 1 Cor. 9, 13.
[a] That is, the Lords part of his inheritance.

2 Therefore ſhall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath ſaid unto them.

3 ¶ And this ſhall be the prieſts due from the people, from them that offer a ſacrifice, whether *it be* ox or ſheep; and they ſhall give unto the prieſt the [b] ſhoulder and the two cheeks, and the maw.

[b] The right ſhoulder, Num. 18, 18.

4 The firſt-fruit *alſo* of thy corn, of thy wine, and of thy oyl, and the firſt of the fleece of thy ſheep ſhalt thou give him.

5 For the LORD thy God hath choſen him out of all thy tribes, to ſtand to miniſter in the name of the LORD, him and his ſonnes for ever.

6 ¶ And if a Levite come from any of thy gates out of all Iſrael, where he ſojourned, and come with all the [c] deſire of his minde unto the place which the LORD ſhall chooſe;

[c] Meaning, to ſerve God unfainedly, and not to ſeek eaſe.

7 Then he ſhall miniſter in the name of the LORD his God, as all his brethren the Levites *do*, which ſtand there before the LORD.

8 They ſhall have like portions to eat, [d] beſide † that which cometh of the ſale of his patrimony.

[d] Not conſtrained to live of himſelf.
† Heb. *his ſales by the fathers.*

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou ſhalt not learn to do after the abominations of thoſe nations.

10 There ſhall not be found among you *any one* that maketh his ſonne or his daughter * to paſſe through the [e] fire, *or* that uſeth divination, *or* an obſerver of times, or an enchanter, or a witch,

* Levit. 18, 21.
[e] Signifying, they were purged by this ceremonie of paſſing between two fires.

11 * Or a charmer, or a conſulter with familiar ſpirits, or a wizard, or a * necromancer.

* Levit. 20, 27.
* 1 Sam. 28, 7.

12 For all that do theſe things *are* an abomination unto the LORD: and becauſe of theſe abominations, the LORD thy God doth drive them out from before thee.

13 Thou ſhalt be [f] ‡ perfect with the LORD thy God.

[f] Without hypocriſie, or mixture of falſe religion.
‡ Or, *upright, or, ſincere.*

14 For theſe nations which thou ſhalt ‡ poſſeſſe, hearkened unto obſervers of times, and unto diviners: but as for thee, the LORD thy God hath not ſuffered thee ſo *to do.*

‡ Or, *inherit.*

15 ¶ * The LORD thy God will raiſe up unto thee a [g] Prophet from the midſt of thee, of thy brethren, like unto me; unto him ye ſhall hearken.

* John 1, 45. Acts 3, 22. and 7, 37.
[g] Meaning, a continuall ſucceſſion of Prophets, till Chriſt the end of all Prophets come.

16 According to all that thou deſiredſt of the LORD thy God in Horeb, in the day of the aſſembly, ſaying, * Let me not heare again the voice of the LORD my God; neither let me ſee this great fire any more, that I die not.

* Exod. 20, 19.

17 And the LORD ſaid unto me, They have well *ſpoken that* which they have ſpoken.

18 * I will raiſe them up a Prophet from among their brethren, like unto thee, and will put my words in his [h] mouth, and he ſhall ſpeak unto them all that I ſhall command him.

* John 1, 45. Acts 3, 22. and 7, 37.
[h] Which promiſe is not onely made to Chriſt, but to all that teach in his name, Iſa. 59, 21.

19 And it ſhall come to paſſe, *that* whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will [i] require *it* of him.

[i] By executing puniſhement upon him.

20 But the prophet which ſhall preſume to

ſpeak a word in my name, which I have not commanded him to ſpeak, or that ſhall ſpeak in the name of other gods, even that prophet ſhall die.

21 And if thou ſay in thine heart, How ſhall we know the word which the LORD hath not ſpoken?

22 When a prophet ſpeaketh in the name of the LORD, if the thing [k] follow not nor come to paſſe, that *is* the thing which the LORD hath not ſpoken, *but* the prophet hath ſpoken it preſumptuouſly: thou ſhalt not be afraid of him.

[k] Under this ſure note he compriſeth all the other tokens.

CHAP. XIX.

1 The cities of refuge. 4 The priviledge thereof for the man-ſlayer. 14 The land-mark is not to be removed. 15 Two witneſſes at the leaſt. 16 The puniſhment of a falſe witneſſe.

WHen the LORD thy God * hath cut off the nations, whoſe land the LORD thy God giveth thee, and thou † ſucceedeſt them, and dwelleſt in their cities, and in their houſes;

* Chap. 12, 29.

† Heb. *inheriteſt*, or *poſſeſſeſt.*

2 * Thou ſhalt ſeparate three cities for thee in the midſt of thy land which the LORD thy God giveth thee to poſſeſſe it.

* Exod. 21, 13. Num. 35, 10. Joſh. 20, 2.

3 Thou ſhalt [a] prepare thee a way, and divide the coaſts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every [b] ſlayer may flee thither.

[a] Make an open and ready way.

[b] Which killeth againſt his will, and bare no hatred in his heart.

4 ¶ And this *is* the caſe of the ſlayer, which ſhall flee thither, that he may live: Whoſo killeth his neighbour ignorantly, whom he hated not † in time paſt,

† Heb. *from yeſterday the third day.*

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a ſtroke with the ax to cut down the tree, and the † head ſlippeth from the † helve, and † lighteth upon his neighbour, that he die; he ſhall [c] flee unto one of thoſe cities, and live:

† Heb. *iron.*
† Heb. *wood.*
† Heb. *findeth.*

[c] That murther be not committed upon murther.

6 Leſt the avenger of the bloud purſue the ſlayer, while his heart is hot, and overtake him, becauſe the way is long, and † ſlay him, whereas he *was* not worthy of death, in as much as he hated him not † in time paſt.

† Heb. *ſmite him in life.*

† Heb. *from yeſterday third day.*

7 Wherefore I command thee, ſaying, Thou ſhalt ſeparate three cities for thee.

8 And if the LORD thy God * [d] enlarge thy coaſt (as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers;

* Chap. 12, 20.

[d] When thou goeſt over Jordan to poſſeſſe the whole land of Canaan.

9 (If thou ſhalt keep all theſe commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his wayes) * then ſhalt thou adde three cities mo for thee, beſide theſe three:

* Joſh. 20, 7.

10 That innocent bloud be not ſhed in thy land which the LORD thy God giveth thee for an inheritance, and *ſo* [e] bloud be upon thee.

[e] Leſt thou be puniſhed for innocent bloud.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and riſe up againſt him, and ſmite him † mortally that he die, and fleeth into one of theſe cities:

† Heb. in *life.*

12 Then the [f] elders of his city ſhall ſend and fetch him thence, and deliver him into the hand of the avenger of bloud, that he may die.

[f] The magiſtrates.

13 Thine [g] eye ſhall not pitie him, but thou ſhalt put away *the guilt of* innocent bloud from Iſrael, that it may go well with thee.

[g] Then whoſoever pardoneth murther, offendeth againſt the word of God.

14 ¶ Thou ſhalt not remove thy neighbours *land*-mark, which they of old time have ſet in thine inheritance which thou ſhalt inherit, in the land that the LORD thy God giveth thee to poſſeſſe it.

15 ¶ * One witneſſe ſhall not riſe up againſt a man for any iniquitie, or for any ſinne, in any ſinne that he ſinneth: at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed.

* Num. 35, 30. Chap. 17, 6. Matth. 18, 16. John 8, 17. 2 Cor. 13, 1. Heb. 10, 23.

16 ¶ If a falſe witneſſe riſe up againſt any man to teſtifie againſt him † *that which is* wrong:

† Or, *falling away.*

17 Then both the men between whom the controverſie *is*, ſhall ſtand before the [h] LORD, before the prieſts, and the judges which ſhall be in thoſe dayes.

[h] Gods preſence is where his true miniſters are aſſembled.

18 And the judges ſhall make diligent inquiſition: and behold, *if* the witneſſe *be* a falſe witneſſe, *and* hath teſtified falſly againſt his brother:

19 * Then ſhall ye do unto him, as he had thought to have done unto his brother: ſo ſhalt thou put the evil away from among you.

* Prov. 19, 5, 9. Dan. 13, 62.

20 And thoſe which remain ſhall heare, and fear, and ſhall henceforth commit no more any ſuch evil among you.

21 And thine eye ſhall not pitie, *but* * life *ſhall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

* Exod. 21, 23. Levit. 24, 20. Matt. 5, 38.

CHAP. XX.

1 The prieſts exhortation to encourage the people to battel. 5 The officers proclamation who are to be diſmiſſed from the warre. 10 How to uſe the cities that accept or refuſe the proclamation of peace. 16 What cities muſt be devoted. 19 Trees of mans meat muſt not be deſtroyed in the ſiege.

WHen thou goeſt out to [a] battel againſt thine enemies, and ſeeſt horſes and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

[a] Meaning, upon juſt occaſion: for God permitteth not his people to fight, when it ſeemeth good to them.

2 And it ſhall be when ye are come nigh unto the battel, that the prieſt ſhall approch and ſpeak unto the people,

3 And ſhall ſay unto them, Heare, O Iſrael, you approch this day unto battel againſt your enemies: let not your hearts † faint, fear not, and do not † tremble, neither be ye terrified becauſe of them.

† Heb. *be tender.*
† Heb. *make haſte.*

4 For the LORD your God *is* he that [b] goeth with you, to fight for you againſt your enemies, to ſave you.

[b] Is preſent to defend you with his grace and power.

5 ¶ And the officers ſhall ſpeak unto the people, ſaying, What man *is there* that hath built a new houſe, and hath not [c] dedicated it? let him go and return to his houſe, leſt he die in the battel, and another man dedicate it.

[c] For when they entred firſt to dwell in an houſe, they gave thanks to God, acknowledging that they had that benefit by his grace.

6 And what man *is he* that hath planted a

vineyard, aud hath not yet [d] eaten of it? let him *alſo* go and return unto his houſe, leſt he die in the battel, and another man eat of it.

[d] The Hebrew word ſignifieth to make common or prophane, Levit. 19, 25.

* Chap. 24, 5.

7 * And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his houſe, leſt he die in battel, and another man take her.

8 And the officers ſhall ſpeak further unto the people, and they ſhall ſay, * What man *is there* that is fearfull and faint-hearted? let him go and return unto his houſe, leſt his brethrens heart † faint as well as his heart.

* Judg. 7, 3.

† Heb. *melt.*

9 And it ſhall be when the officers have made an end of ſpeaking unto the people, that they ſhall make captains of the armies † to lead the people.

† Heb. to be *in the head of the people.*

10 ¶ When thou comeſt nigh unto a citie to fight againſt it, then proclaim peace unto it.

11 And it ſhall be, if it make thee [e] anſwer of peace, and open unto thee, then it ſhall be *that* all the people that is found therein, ſhall be tributaries unto thee, and they ſhall ſerve thee.

[e] If it accept peace.

12 And if it will make no peace with thee, but will make warre againſt thee, then thou ſhalt beſiege it.

13 And when the LORD thy God hath delivered it into thine hands, thou ſhalt ſmite every male thereof with the edge of the ſword.

14 But the women, and the little ones, and * the cattel, and all that is in the citie, *even* all the ſpoil thereof, ſhalt thou † take unto thy ſelf: and thou ſhalt eat the ſpoil of thine enemies, which the LORD thy God hath given thee.

* Joſh. 8, 2.

† Heb. *ſpoil,*

15 Thus ſhalt thou do unto all the cities which are very farre off from thee, which *are* not of the cities of theſe [f] nations.

[f] For God had appointed that the Canaanites ſhould be deſtroyed, and made the Iſraelites executers of his will, Chap. 7, 1.

16 But of the cities of theſe people which the LORD thy God doth give thee for an inheritance, thou ſhalt ſave alive nothing that breatheth:

17 But thou ſhalt utterly deſtroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebuſites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods, ſo ſhould ye ſinne againſt the LORD your God.

19 ¶ When thou ſhalt beſiege a citie a long time, in making warre againſt it to take it, thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them: for thou mayeſt eat of them, and thou ſhalt not cut them down (‡ [g] for the tree of the field *is* mans *life*) † to employ *them* in the ſiege.

‡ Or, *for, O man, the tree, of the field is to be employed in the ſiege.*

[g] Some reade, For man, *ſhall be in ſtead* of the tree of the field, to come out in the ſiege againſt thee.

† Heb. *to go from before thee.*

20 Onely the trees which thou knoweſt that they *be* not trees for meat, thou ſhalt deſtroy and cut them down; and thou ſhalt build bulwarks againſt the citie that maketh warre with thee, untill † it be ſubdued.

† Heb. *it come down.*

CHAP. XXI.

1 The expiation of an uncertain murder. 10 The uſage of a captive taken to wife. 15 The firſt-born is not to be diſinherited upon private affection. 18 A ſtubborn ſonne is to be ſtoned to death. 22 The malefactour muſt not hang all night on a tree.

IF *one* be found [a] ſlain in the land which the LORD thy God giveth thee to poſſeſſe it, lying in the field, *and* it be not known who hath ſlain him:

[a] This law declareth how horrible a thing murther is, ſeeing that for one man, a whole countrey ſhould be puniſhed, except a remedy be found.

2 Then thy elders and thy judges ſhall come forth, and they ſhall meaſure unto the cities which *are* round about him that is ſlain.

3 And it ſhall be that the citie which is next unto the ſlain man, even the elders of that citie ſhall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that citie ſhall bring down the heifer unto a [b] rough valley, which is neither eared nor ſown, and ſhall ſtrike off the heifers neck there in the valley.

[b] That the bloud ſhed of the innocent beaſt in a ſolitarie place might make them abhor the fact.

5 And the prieſts the ſonnes of Levi ſhall come neare (for them the LORD thy God hath choſen to miniſter unto him, and to bleſſe in the name of the LORD) and by their † word ſhall every controverſie and every ſtroke be *tried.*

† Heb. *mouth.*

6 And all the elders of that citie that are next unto the ſlain *man*, ſhall waſh their hands over the heifer that is beheaded in the valley.

7 And they ſhall anſwer and ſay, Our hands have not ſhed this bloud, neither have our eyes ſeen *it.*

8 [c] Be mercifull, O LORD, unto thy people Iſrael, whom thou haſt redeemed, and lay not innocent bloud † unto thy people of Iſraels charge. And the bloud ſhall be forgiven them.

[c] This was the prayer which the Prieſt made in the audience of the people.

† Heb. *in the midſt.*

9 So ſhalt thou put away the *guilt of* innocent bloud from among you, when thou ſhalt do that which is right in the ſight of the LORD.

10 ¶ When thou goeſt forth to warre againſt thine enemies, and the LORD thy God hath delivered them into thine hands, and thou haſt taken them captive,

11 And ſeeſt among the captives a beautifull woman, and haſt a deſire unto her, that thou wouldeſt have her to thy wife:

12 Then thou ſhalt bring her home to thine houſe, and ſhe ſhall [d] ſhave her head, and ‡ † pare her nails.

[d] Signifying that her former life muſt be changed, before ſhe could be joyned to the people of God.

‡ Or, *ſuffer to grow.*

† Heb. *make*, or *dreſſe.*

13 And ſhe ſhall put the raiment of her captivitie from off her, and ſhall remain in thine houſe, and [e] bewail her father and her mother a full moneth: and after that, thou ſhalt go in unto her, and be her husband, and ſhe ſhall be thy [f] wife.

[e] As having renounced parents and countrey.

[f] This onely was permitted in the warres: otherwiſe the Iſraelites could not marrie ſtrangers.

14 And it ſhall be if thou have no delight in her, then thou ſhalt let her go whither ſhe will, but thou ſhalt not ſell her at all for money, thou ſhalt not make merchandiſe of her, becauſe thou haſt humbled her.

15 ¶ If a man have two wives, one beloved and another [g] hated, and they have born him children, *both* the beloved and the

[g] This declareth that the pluralitie of wives came of a corrupt affection.

hated: and if the firſt-born ſonne be hers that was hated;

16 Then it ſhall be, when he maketh his ſonnes to inherit *that* which he hath, *that* he may not make the ſonne of the beloved, firſt-born, before the ſonne of the hated, *which is indeed* the firſt-born.

17 But he ſhall acknowledge the ſonne of the hated for the firſt-born, by giving him a [h] double portion of all † that he hath: for he *is* the beginning of his ſtrength, the [i] right of the firſt-born *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſonne, which will not obey the voice of his father, or the [k] voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they ſhall ſay unto the elders of his city, This our ſonne *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall [l] ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall heare, and fear.

22 ¶ And if a man have committed a ſinne worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain [m] all night upon the tree, but thou ſhalt in any wiſe bury him that day (for * he that is hanged, *is* † accurſed of God) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

CHAP. XXII.

1 Of humanity toward brethren. 5 The ſex is to be diſtinguished by apparel. 6 The damme is not to be taken with her young ones. 8 The houſe muſt have battlements. 9 Confuſion is to be avoided. 12 Fringes upon the veſture. 13 The puniſhment of him that ſlandereth his wife. 20, 22 Of adultery. 25 Of rape, 28 and of fornication. 30 Inceſt.

THou * ſhaltnot ſee thy brothers ox or his ſheep go aſtray, and [a] hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not [b] nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee untill thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his [c] aſſe, and ſo ſhalt thou do with his raiment, and with all loſt thing of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf.

4 ¶ Thou ſhalt not ſee thy brothers aſſe or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not [d] wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo *are* abomination unto the LORD thy God.

6 ¶ If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or egges, and the damme ſitting upon the young, or upon the egges, thou ſhalt not take the [e] damme with the young.

7 But thou ſhalt in any wiſe let the damme go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* dayes.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not bloud upon thine houſe, if any man fall from thence.

9 ¶ Thou ſhalt not [f] ſow thy vineyard with divers ſeeds: leſt the † fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

10 ¶ Thou ſhalt not plow with an ox and an aſſe together.

11 ¶ * Thou ſhalt not wear a garment of divers ſorts, *as* of woollen & linnen together.

12 ¶ * Thou ſhalt make thee * fringes upon the foure † quarters of thy veſture, wherewith thou covereſt *thy ſelf.*

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give [g] occaſions of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſels virginitie, unto the elders of the citie in the gate.

16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And ſo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginitie: and they ſhall ſpread the [h] cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the [i] damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his dayes.

20 But if this thing be true, *and the tokens of* virginitie be not found for the damſel:

21 Then they ſhall bring out the damſel to the doore of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you.

22 ¶ * If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 ¶

---

[h] As much as to two of the others.

† Heb. *that is found with him.*

[i] Except he be unworthy, as was Reuben, Jacobs ſonne.

[k] For it is the mothers duty alſo to inſtruct her children.

[l] Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

[m] For Gods law by his death is ſatisfied, and nature abhorreth cruelty.

* Gal. 3, 13.

† Heb. *the curſe of God.*

* Exod. 23, 4.

[a] As though thou ſaweſt it not.

[b] Shewing, that brotherly affection muſt be shewed, not onely to them that dwell neare unto us, but alſo to them which are farre off.

[c] Much more art thou bound to do for thy neighbours perſon.

[d] For that were to alter the order of nature, and to deſpite God.

[e] If God deteſt crueltie done to little birds, how much more to man, made according to his image?

[f] The tenor of this law, is to walk in ſimplicity, and not to be curious of new inventions.

† Heb. *fulneſſe of thy ſeed.*

* Levit. 19. 19.

* Num. 15. 38.

† Heb. *wings.*

[g] That is, be an occaſion that ſhe is ſlandered.

[h] Meaning, the sheet, wherein the ſignes of her virginity were.

[i] For the fault of the childe redoundeth to the shame of the parents: therefore he was recompenſed when ſhe was faultleſſe.

* Levit. 20. 10.

23 ¶ If a damſel *that is* a virgin be betrothed unto an husband, and a man finde her in the citie, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not *being* in the city; and the man, becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man finde a betrothed damſel in the field, and the man ‡ force her, and lie with her: then the man onely that lay with her, ſhall die.

‡ Or, *take ſtrong hold of her.*

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſinne *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this [k] matter.

[k] Meaning, that the innocent cannot be puniſhed.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ * If a man finde a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

* Exod. 22, 16.

29 Then the man that lay with her, ſhall give unto the damſels father fiftie *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his dayes.

30 ¶ * A man ſhall not [l] take his fathers wife, nor diſcover his fathers skirt.

* Levit. 18, 8.

[l] He ſhall not lie with his ſtepmother, meaning hereby all other degrees forbidden.

CHAP. XXIII.

1 Who may or may not enter into the congregation. 9 Uncleanneſſe to be avoided in the hoſt. 15 Of the fugitive ſervant. 17 Of filthineſſe. 18 Of abominable ſacrifices. 19 Of uſury. 21 Of vows. 24 Of treſpaſſes.

HE that is wounded in the ſtones, or hath his privie member cut off, ſhall not [a] enter into the congregation of the LORD.

2 [b] A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation the LORD.

[a] Either to beare office, or to marrie a wife.

[b] This was to cauſe them to live chaſtly, that their poſteritie might not be rejected.

3 * An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

* Neh. 13. 1.

4 Becauſe they [c] met you not with bread and with water in the way, when ye came forth out of Egypt; and * becauſe they hired againſt thee Balaam the ſonne of Beor of Pethor of Meſopotamia, to curſe thee.

[c] Hereby he condemneth all, that further not the children of God in their vocation.

* Num. 22, 5, 6.

5 Nevertheleſſe, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their [d] peace, nor their † proſperitie all thy dayes for ever.

[d] Thou ſhalt have nothing to do with them.

† Heb. *good.*

7 ¶ Thou ſhalt not abhorre an Edomite, for he *is* thy brother: thou ſhalt not abhorre an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall [e] enter into the congregation of the LORD, in their third generation.

[e] If the fathers have renounced their idolatry, and received circumciſion.

9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.

10 ¶ If there be among you any man that is not clean, by reaſon of uncleanneſſe that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening † cometh on, he ſhall waſh *himſelf* with water: and when the ſunne is down, he ſhall come into the camp *again*.

† Heb. *turneth toward.*

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt [f] go forth abroad.

[f] For the neceſſity of nature.

13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou † wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and [g] cover that which cometh from thee.

† Heb *ſitteſt down.*

[g] Meaning hereby that his people ſhould be pure, both in ſoul and body.

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no † unclean thing in thee, and turn away from thee.

† Heb. *nakedneſſe of any thing.*

15 ¶ Thou ſhalt not [h] deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.

[h] This is meant of the heathen, who fled for their maſters cruelty, and embraced the true religion.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it † liketh him beſt: thou ſhalt not oppreſſe him.

† Heb. *is good for him.*

17 ¶ There ſhall be no ‡ whore of the daughters of Iſrael, nor a ſodomite of the ſonnes of Iſrael.

‡ Or, *ſodomiteſſe.*

18 Thou ſhalt not bring the [i] hire of a whore, or the price of a dog into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

[i] Forbidding hereby that any gaine gotten of evill things ſhould be applyed to the ſervice of God, Mic. 1. 7.

19 ¶ * Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

* Exod. 22, 25. Levit. 25, 36. Pſal. 15, 5.

20 Unto [k] a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the LORD thy God may [l] bleſſe thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſſe it.

[k] This was permitted for a time for the hardneſſe of their heart.

[l] If thou ſhew thy charitie to thy brother, God will declare his love toward thee.

21 ¶ * When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſinne in thee.

* Ecclus 5, 4.

22 But if thou ſhalt forbear to vow, it ſhall be no ſinne in thee.

23 That which is gone out of thy lips, thou ſhalt [m] keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

[m] If the vow be lawfull and godly.

24 ¶ When thou comeſt into thy neighbours [n] vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure, but thou ſhalt not put *any* in thy [o] veſſel.

[n] Being hired for to labour.

[o] To bring home to thine houſe.

25 When thou comeſt into the ſtanding-

corn of thy neighbours, * then thou mayeſt pluck the eares with thine hand: but thou ſhalt not move a ſickle unto thy neighbours ſtanding-corn.

* Matth. 12, 1. Mark 2, 23. Luke 6, 1.

Chap. XXIV.

1 Of divorce. 5 A new married man goeth not to warre. 6, 10. Of pledges. 7 Of man-ſtealers. 8 Of leproſie. 14 The hire is to be given 16 Of juſtice. 19 Of charitie.

When a * man hath taken a wife and married her, and it come to paſſe that ſhe finde no favour in his eyes, becauſe he hath found † ſome uncleanneſſe in her: then let him [a] write her a bill of † divorcement, and give *it* in her hand, and ſend her out of his houſe.

* Matth. 5, 31. and 19, 7. Mark. 10, 4.

† Heb. *matter of nakedneſſe.*

[a] Hereby God approveth not that light divorcement, but permitteth it to avoid further inconvenience, Matth. 19, 7.

† Heb. *cutting off.*

2 And when ſhe is departed out of his houſe, ſhe may go and be another mans *wife.*

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and ſendeth her out of his houſe; or if the latter husband die, which took her to be his wife;

4 Her former husband which ſent her away, may not take her again to be his wife, after that ſhe is [b] defiled: for that *is* abomination before the Lord, and thou ſhalt not cauſe the land to ſinne, which the Lord thy God giveth thee for an inheritance.

[b] Seeing that by dimitting her, he judged her to be unclean and defiled.

5 ¶ * When a man hath taken a new wife, he ſhall not go out to warre, † neither ſhall he be charged with any buſineſſe: *but* he ſhall be free at [c] home one yeare, and ſhall cheer up his wife which he hath taken.

* Chap. 20, 7.

† Heb. *not any thing ſhall paſſe upon him.*

[c] That they might learn to know one anothers conditions, and ſo afterward live in godly peace.

6 ¶ No man ſhall take the nether or the upper [d] milſtone to pledge: for he taketh *a mans* life to pledge.

[d] Nor any thing whereby a man getteth his living.

7 ¶ If a man be found ſtealing any of his brethren of the children of Iſrael, and maketh merchandiſe of him, or ſelleth him; then that thief ſhall die, and thou ſhalt put evil away from among you.

8 ¶ Take heed, in * the plague of leproſie, that thou obſerve diligently, & do according to all that the prieſts the Levites, ſhall teach you: as I commanded them, ſo ye ſhall obſerve to do.

* Levit. 13, 2.

9 Remember what the Lord thy God did * unto Miriam by the way, after that ye were come forth out of Egypt.

* Num. 12, 10.

10 ¶ When thou doſt † lend thy brother any thing, thou ſhalt not go into his houſe to [e] fetch his pledge.

† Heb. *lend the loan of any thing to, &c.*

[e] As though thou wouldeſt appoint what to have, but ſhalt receive what he may ſpare.

11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend ſhall bring out the pledge abroad unto thee.

12 And if the man *be* poore, thou ſhalt not ſleep with his pledge.

13 In any caſe thou ſhalt deliver him the pledge again when the ſunne goeth down, that he may ſleep in his own raiment, and bleſſe thee: and it ſhal be [f] righteouſneſſe unto thee before the Lord thy God.

[f] Though he ſhould be unthankfull, yet God will not forget it.

14 ¶ Thou ſhalt not oppreſſe an hired ſervant *that is* poore and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates.

15 At his day * thou ſhall give *him* his hire neither ſhall the ſunne go down upon it, for he *is* poore, and † ſetteth his heart upon it: leſt he crie againſt thee unto the Lord, and it be ſinne unto thee.

* Lev. 19, 13. Tob. 4, 14.

† Heb. *he liſteth his ſoul unto it.*

16 * The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death.

* 2 Kings 14, 6. 2 Chron. 25, 4. Jer. 31, 29, 30. Ezek. 18, 20.

17 ¶ Thou ſhalt not pervert the judgement of the [g] ſtranger, *not* of the fatherleſſe, nor take a widows raiment to pledge.

[g] Becauſe the world did leaſt eſteem theſe ſorts of people, therefore God hath moſt care over them.

18 But thou ſhalt remember that thou waſt a bond-man in Egypt, and the Lord thy God redeemed thee thence; therefore I command thee to do this thing.

19 ¶ * When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſſe, and for the widow: that the Lord thy God may bleſſe thee in all the work of thine hands.

Lev. 19, 9. and 23, 22.

20 When thou beateſt thine olive-tree † thou ſhalt not go over the boughs again: it ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

† Heb. *thou ſhalt not bough it after thee.*

21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean it † afterward: it ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

† Heb. *after thee.*

22 And thou ſhalt remember that thou waſt [h] a bond-man in the land of Egypt: therefore I command thee to do this thing.

[h] God judged them not mindfull of his benefit, except they were beneficiall unto others.

Chap. XXV.

1 Stripes muſt not exceed fourty. 4 The ox is not to be muzzled. 5 Of raiſing ſeed unto a brother. 11 Of the immodeſt woman. 13 Of unjuſt weights. 17 The memory of Amalek is to be blotted out.

If there be a controverſie between men, and they come unto judgement, that *the judges* may [a] judge them, then they ſhall juſtifie the righteous, and condemn the wicked.

[a] Whether there be a plaintife or none, the Magiſtrates ought to trie out faults and puniſh according to the crime.

2 And it ſhall be, if the wicked man *be* worthy to be beaten, that the judge ſhall cauſe him to lie down, and to be [b] beaten before his face, according to his fault, by a certain number.

[b] When the crime deſerveth not death.

3 * [c] Fourty ſtripes he may give him, *and* not exceed: *if* he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.

* 2 Cor. 11, 24.

[c] The Iews of ſuperſtition afterward took one away.

4 ¶ * Thou ſhalt not muzzle the ox when he † treadeth out *the corn.*

* 1 Cor. 9, 9. 1 Tim, 5, 18.

† Heb. *threſheth.*

5 ¶ * If brethren dwell together, and one of them die and have no childe, the wife of the dead ſhall not marry without unto a ſtranger: her ‡ [d] husbands brother ſhall go in unto her, and take her to him to wife, and perform the dutie of an husbands brother unto her.

* Matt. 22, 24. Mark 12, 19. Luke 20, 28.

‡ Or, *next kinſman.*

[d] Becauſe the Hebrew word ſignifieth not the naturall brother, and the word that ſignifieth a brother, is taken alſo for a kinſman: it ſeemeth that it is not meant that the naturall brother ſhould marry his brothers wife, but ſome other of the kinred, that was in that degree which might marrie.

6 And it ſhall be, *that* the firſt-born which ſhe beareth, ſhall ſucceed in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man like not to take his ‡ brothers wife, then let his brothers wife go up to the gate unto the elders, and ſay, * My

‡ Or, *next kinſmans wife.*

* Ruth 4, 7.

husbands brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the dutie of my husbands brother.

8 Then the elders of his city ſhall call him, and ſpeak unto him: and *if* he ſtand *to it*, and ſay, I like not to take her:

9 Then ſhall his brothers wife come unto him in the preſence of the elders, and looſe his ſhoe from off his foot, and ſpit in his face, and ſhall anſwer and ſay, So ſhall it be done unto that man that will not build up his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him that hath his ſhoe looſed.

11 ¶ [e] When men ſtrive together one with another, and the wife of the one draweth neare for to deliver her husband out of the hand of him that ſmiteth him, and putteth forth her hand, and taketh him by the ſecrets:

12 Then thou ſhalt cut off her hand, thine eye ſhall not pitie *her*.

13 ¶ Thou ſhalt not have in thy bagge † divers weights, a great and a ſmall.

14 Thou ſhalt not have in thine houſe † divers meaſures, a great and a ſmall.

15 *But* thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have: that thy dayes may be lengthened in the land which the Lord thy God giveth thee.

16 For all that do ſuch things, *and* all that do unrighteouſly, *are* an abomination unto the Lord thy God.

17 ¶ * Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

18 How he met thee by the way, and ſmote the hindmoſt of thee, *even* all that were feeble behinde thee, when thou *waſt* faint and weary; and he feared not God.

19 Therefore it ſhall be, when the Lord thy God hath given thee reſt from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to poſſeſſe it, *that* thou ſhalt [f] blot out the remembrance of Amalek from under heaven; thou ſhalt nor forget *it*.

Chap. XXVI.

1 The confeſſion of him that offereth the basket of firſt fruits.
12 The prayer of him that giveth his third yeares tithes.
16 The covenant between God and the people.

AND it ſhall be when thou *art* come in unto the land which the Lord thy God giveth thee for an inheritance, and poſſeſſeſt it, and dwelleſt therein:

2 That thou ſhalt [a] take of the firſt of all the fruit of the earth, which thou ſhalt bring of thy land that the Lord thy God giveth thee, and ſhalt put *it* in a basket, and ſhalt go unto the place which the Lord thy God ſhall chooſe, to [b] place his name there.

3 And thou ſhalt go unto the prieſt that ſhall be in thoſe dayes, and ſay unto him, I profeſſe this day unto the Lord thy God, that I am come unto the countrey which the Lord ſware unto our fathers for to give us.

4 And the prieſt ſhall take the basket out of thine hand, and ſet it down before the altar of the Lord thy God.

5 And thou ſhalt ſpeak and ſay before the Lord thy God, A [c] Syrian ready to periſh *was* my father, and he went down into Egypt, and ſojourned there with a few, and became there a nation, [d] mighty, and populous.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we [e] cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion.

8 And the Lord brought us forth out of Egypt with a mighty hand, and with an outſtretched arm, and with great terribleneſſe, and with ſignes and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, [f] I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me: and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God.

11 And thou ſhalt rejoyce in every good thing which the Lord thy God hath given unto thee, and unto [g] thine houſe, thou, and the Levite, and the ſtranger that *is* among you.

¶ 12 When thou haſt made an end of tithing all the tithes of thine increaſe, the third yeare, *which is* * the yeare of tithing, and haſt given *it* unto the Levite, the ſtranger, the fatherleſſe, and the widow, that they may eat within thy gates, and be filled:

13 Then thou ſhalt [h] ſay before the Lord thy God, I have brought away the hallowed things out of *mine* houſe, and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſſe, and to the widow, according to all thy commandments which thou haſt commanded me: I have [i] not tranſgreſſed thy commandments, neither have I forgotten *them*.

14 I have not eaten thereof in my [k] mourning, neither have I taken away *ought* thereof for *any* [l] unclean *uſe*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the Lord my God, *and* have done according to [m] all that thou haſt commanded me.

15 * Look down from thy holy habitation, from heaven, and bleſſe thy people Iſrael, and the land which thou haſt given us, as thou ſwareſt unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgements: thou ſhalt therefore keep and do them with all thine [n] heart and with all thy ſoul.

17 Thou haſt avouched the Lord this day to be thy God, and to walk in his wayes, and to keep his ſtatutes and his commandments and his judgements, and to hearken unto his voice.

---

[e] This law importeth that godly ſhamefaſtneſſe be preſerved: for it is an horrible thing to ſee a woman paſt ſhame.

† Heb. *a ſtone and a ſtone.*

† Heb. *an ephah and an ephah.*

* Exod. 17, 8.

[f] This was partly accompliſhed by Saul, about 450 yeares afterwards.

[a] By this ceremonie they acknowledged that they received the land of Canaan as a free gift of God.

[b] To be called upon, ſerved and worſhipped ſpiritually, Chap. 12, 5.

[c] Meaning Jacob, who ſerved twentie yeares in Syria.

[d] Onely by Gods mercie, and not by their fathers deſervings.

[e] Alledging the promiſe made to our fathers Abraham, Iſaac and Jacob.

[f] In token of a thankfull heart, and mindfull of his benefits.

[g] Signifying, that God giveth us not goods for our ſelves onely, but for their uſes alſo which are committed to our charge.

* Chap. 14, 28.

[h] Without hypocriſie.

[i] Of malice and contempt.

[k] Or for any neceſſitie.

[l] By putting them to any prophane uſe.

[m] As farre as my ſinfull nature would ſuffer: for elſe, as David and Paul ſay There is not one juſt. Pſal. 14, 3. Rom. 3, 10.

* Iſa. 63, 15.

[n] With a good and ſimple conſcience.

18 And * the LORD hath avouched thee this day to be his [o] peculiar people, as he hath promiſed thee, and that *thou* ſhouldeſt keep all his commandments:

19 And to make thee high above all nations which he hath made, in praiſe, and in name, and in honour, and that thou mayeſt be an holy people unto the LORD thy God, as he hath ſpoken.

CHAP. XXVII.

1 The people are commanded to write the law upon ſtones; 5 and to build an altar of whole ſtones. 11 The tribes divided on Gerizzim and Ebal. 14 The curſes pronounced on mount Ebal.

AND Moſes with the [a] elders of Iſrael, commanded the people, ſaying, Keep all the commandments which I command you this day.

2 And it ſhall be on the day * when you ſhall paſſe over Jordan unto the land which the LORD thy God giveth thee, that thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter.

3 And thou ſhalt [b] write upon them all the words of this law, when thou art paſſed over, that thou mayeſt go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promiſed thee.

4 Therefore it ſhall be when ye be gone over Jordan, *that* ye ſhall ſet up theſe ſtones, which I command you this day, in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 And there ſhalt thou build an altar unto the LORD thy God, an altar of ſtones: * thou ſhalt not lift up *any* [c] iron *tool* upon them.

6 Thou ſhalt build the altar of the LORD thy God of whole ſtones: and thou ſhalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou ſhalt offer peace-offerings, and ſhalt eat there, and rejoyce before the LORD thy God.

8 And thou ſhalt write upon the ſtones all the words of this law, [d] very plainly.

9 ¶ And Moſes, and the prieſts the Levites ſpake unto all Iſrael, ſaying, Take heed, and hearken, O Iſrael, this day thou art become the people of the LORD thy God.

10 Thou ſhalt therefore [e] obey the voice of the LORD thy God, and do his commandments and his ſtatutes which I command thee this day.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim to bleſſe the people, when ye are come over Jordan: Simeon, and Levi, and Judah, and Iſſachar, and [f] Joſeph, and Benjamin.

13 And theſe ſhall ſtand upon mount Ebal † [g] to curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

14 ¶ And * the Levites ſhall ſpeak, and ſay unto all the men of Iſrael with a loud voice,

15 Curſed *be* the man that maketh any [h] graven or molten image, an abomination unto the LORD, the work of the hands of the craftſman, and putteth *it* in a ſecret place: and all the people ſhall anſwer and ſay, Amen.

* Chap. 7, 6.

[o] Signifying, that there is a mutuall bond between God and his people.

[a] As Gods miniſters, and charged with the ſame.

* Joſh. 4, 1.

[b] God would that his Law ſhould be ſet up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicate to his ſervice.

* Exod. 20, 25. Joſh. 8, 31.

[c] The altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would have but one altar in Judah.

[d] That every one may well read it, and underſtand it.

[e] This condition God hath bound thee unto, that if thou wilt be his people, thou muſt keep his lawes.

[f] Meaning, Ephraim and Manaſſeh.

† Heb. *for a curſing.*

[g] Signifying, that if they would not obey God for love, they ſhould be made to obey for feare.

* Dan. 9, 11.

[h] Under this he containeth all the corruption of Gods ſervice, and tranſgreſſion of the firſt Table.

16 Curſed *be* he that [i] ſetteth light by his father or his mother: and all the people ſhall ſay, Amen.

17 Curſed *be* he that removeth his neighbours [k] land-mark: and all the people ſhall ſay, Amen.

18 Curſed *be* he that maketh the [l] blinde to wander out of the way: and all the people ſhall ſay, Amen.

19 Curſed *be* he that perverteth the judgement of the ſtranger, fatherleſſe, and widow: and all the people ſhall ſay, Amen.

20 Curſed *be* he that lieth with his fathers wife; becauſe he uncovereth his fathers [m] skirt: and all the people ſhall ſay, Amen.

21 Curſed *be* he that lieth with any manner of beaſt: and all the people ſhall ſay, Amen.

22 Curſed *be* he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: and all the people ſhall ſay, Amen.

23 Curſed *be* he that lieth with his [n] mother in law: and all the people ſhall ſay, Amen.

24 Curſed *be* he that ſmiteth his neighbour [o] ſecretly: and all the people ſhall ſay, Amen.

25 * Curſed *be* he that taketh reward to ſlay an innocent perſon: and all the people ſhall ſay, Amen.

26 * Curſed *be* he that confirmeth not all the words of this law to do them: and all the people ſhall ſay, Amen.

CHAP. XXVIII.

1 The bleſſings for obedience. 15 The curſes for diſobedience.

AND it ſhall come to paſſe, * if thou ſhalt hearken diligently unto the voice of the LORD thy God, to obſerve *and* to do all his commandments which I command thee this day; that the LORD thy God will ſet thee [a] on high above all nations of the earth.

2 And all theſe bleſſings ſhall come on thee, and [b] overtake thee, if thou ſhalt hearken unto the voice of the LORD thy God.

3 Bleſſed *ſhalt* thou *be* in the [c] citie, and bleſſed *ſhalt* thou *be* in the field.

4 Bleſſed *ſhall be* the fruit of thy [d] body, and the fruit of thy ground, and the fruit of thy cattel, the increaſe of thy kine, and the flocks of thy ſheep.

5 Bleſſed *ſhall be* thy basket and thy ‡ ſtore.

6 Bleſſed *ſhalt* thou *be* when thou [e] comeſt in, and bleſſed *ſhalt* thou *be* when thou goeſt out.

7 The LORD ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face: they ſhall come out againſt thee one way, and flee before thee [f] ſeven wayes.

8 The LORD ſhall command the bleſſing upon thee in thy ‡ ſtore-houſes, and in all that thou [g] ſetteſt thine hand unto: and he ſhall bleſſe thee in the land which the LORD thy God giveth thee.

[i] Or contemneth: and this appertaineth to the ſecond Table.

[k] He condemneth all injuries and extortions.

[l] Meaning, that helpeth not, and counſelleth not his neighbour.

[m] In committing villany againſt him Levit. 20, 11. and Ezek. 22, 10. and chap. 22, 30.

[n] Meaning, his wives mother.

[o] For God that ſeeth in ſecret, will revenge it.

* Ezek. 22, 12.

* Gal. 3, 10.

* Levit. 26, 3.

[a] He will make thee the moſt excellent of all people.

[b] When thou thinkeſt thy ſelfe forſaken.

[c] Thou ſhalt live wealthily.

[d] Thy children and ſucceſſion.

‡ Or, *dough*, or *kneading-thought.*

[e] All thine enterpriſes ſhall have good ſucceſſe.

[f] Meaning, many wayes.

‡ Or, *barns.*

[g] God will bleſſe us if we doe our duty, and not be idle.

9 The LORD ſhall eſtabliſh thee an holy people unto himſelf, as he hath ſworn unto thee, if thou ſhalt keep the commandments of the LORD thy God, and walk in his wayes.

10 And all people of the earth ſhall ſee that thou art [h] called by the name of the LORD, and they ſhall be afraid of thee.

[h] In that he is thy God, and thou art his people.

11 And * the LORD ſhall make thee plenteous ‡ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground, in the land which the LORD ſware unto thy fathers to give thee.

* Chap. 30,9. &c.
‡ Or, *for good.*
† Heb. *belly.*

12 The LORD ſhall open unto thee his good treaſure, the [i] heaven to give the rain unto thy land in his ſeaſon, and to bleſſe all the work of thine hand: and * thou ſhalt lend unto many nations, & thou ſhalt not borrow.

[i] For nothing in the earth is profitable, but when God ſendeth his bleſſings from heaven.
* Chap. 15,6.

13 And the LORD ſhall make thee the head, and not the tail, and thou ſhalt be above onely, and thou ſhalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to obſerve and to do *them:*

14 And thou ſhalt not go aſide from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to ſerve them.

15 ¶ But it ſhall come to paſſe, * if thou wilt not hearken unto the voice of the LORD thy God, to obſerve to do all his commandments and his ſtatutes which I command thee this day; that all theſe curſes ſhall come upon thee, and overtake thee.

* Levit. 26, 14. Lament. 2,17. Mal. 2,2. Baruch 1,20.

16 Curſed *ſhalt* thou *be* in the city, and curſed *ſhalt* thou *be* in the field.

17 Curſed *ſhall be* thy basket and thy ſtore.

18 Curſed *ſhall be* the fruit of thy body, and the fruit of thy land, the increaſe of thy kine, and the flocks of thy ſheep.

19 Curſed *ſhalt* thou *be* when thou comeſt in, and curſed *ſhalt* thou *be* when thou goeſt out.

20 The LORD ſhall ſend upon thee curſing, vexation, and rebuke, in all that thou ſetteſt thine hand unto, † for to do; untill thou be deſtroyed, and untill thou periſh quickly; becauſe of the wickedneſſe of thy doings whereby thou haſt forſaken me.

† Heb. *which thou wouldeſt do.*

21 The LORD ſhall make the peſtilence cleave unto thee, untill he have conſumed thee from off the land, whither thou goeſt to poſſeſſe it.

22 * The LORD ſhall ſmite thee with a conſumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‡ ſword, and with blaſting, and with mildew: and they ſhall purſue thee untill thou periſh.

* Levit. 26,16.
‡ Or, *drought.*

23 And the heaven that *is* over thy head ſhall be [k] braſſe, and the earth that *is* under thee *ſhall be* iron.

[k] It ſhall give thee no more moiſture than if it were of braſſe.

24 The LORD ſhall make the rain of thy land powder and duſt: from heaven ſhall it come down upon thee, untill thou be deſtroyed.

25 The LORD ſhall cauſe thee to be ſmitten before thine enemies: thou ſhalt go out one way againſt them, and flee ſeven wayes before them; and ſhalt be † [l] removed into all the kingdomes of the earth.

† Heb. *for a removing.*
[l] Some read, Thou ſhalt be a terrour and fear, when they ſhall hear how God hath plagued thee.

26 And thy [m] carcaſe ſhall be meat unto all fowls of the aire, and unto the beaſts of the earth, and no man ſhall fray *them* away.

[m] Thou ſhalt be curſed both in thy life and in thy death: for the buriall is a teſtimony of the reſurrection which ſigne for thy wickednes thou ſhalt lack.

27 The LORD will ſmite thee with the botch of Egypt, and with the emerods, and with the ſcab, and with the itch, whereof thou canſt not be healed.

28 The LORD ſhall ſmite thee with madneſſe, and blindneſſe, and aſtoniſhment of heart:

29 And thou ſhalt [n] grope at noon-dayes, as the blinde gropeth in darkneſſe, and thou ſhalt not proſper in thy wayes: and thou ſhalt be onely oppreſſed, and ſpoiled evermore, and no man ſhall ſave *thee.*

[n] In things moſt evident and clear thou ſhalt lack diſcretion and judgement.

30 Thou ſhalt betroth a wife, and another man ſhall lie with her: thou ſhalt build an houſe, and thou ſhalt not dwell therein: * thou ſhalt plant a vine-yard, and ſhalt not † gather the grapes thereof.

* Chap. 20, 6.
† Heb. *profane,* or *uſe it as common meat.*

31 Thine ox *ſhall be* ſlain before thine eyes, and thou ſhalt not eat thereof: thine aſſe *ſhall be* violently taken away from before thy face, and † ſhall not be reſtored to thee: thy ſheep *ſhall be* given unto thine enemies, and thou ſhalt have none to reſcue *them.*

† Heb. *ſhall not return to thee.*

32 Thy ſonnes and thy daughters *ſhall be* given unto another people, [o] and thine eyes ſhall look, and fail *with longing* for them all the day long: and *there ſhall be* no might in thine hand.

[o] When they ſhall return from their captivitie.

33 The fruit of thy land, and all thy labours, ſhall a nation which thou knoweſt not, eat up: and thou ſhalt be onely oppreſſed and cruſhed alway;

34 So that thou ſhalt be mad, for the ſight of thine eyes which thou ſhalt ſee.

35 The LORD ſhall ſmite thee in the knees, and in the legs, with a ſore botch that cannot be healed, from the ſole of thy foot unto the top of thy head.

36 The LORD ſhall bring thee, and thy [p] king which thou ſhalt ſet over thee, unto a nation which neither thou, nor thy fathers have known, and there ſhalt thou ſerve other gods, wood and ſtone.

[p] As he did Manaſſeh, Joachim, Zedechias, and others.

37 And thou ſhalt become * an aſtoniſhment, a proverb, and a by-word, among all nations whither the LORD ſhall lead thee.

* 1 Kings 9, 7. Jer. 24, 9. and 25, 9.

38 * Thou ſhalt carry much ſeed out into the field, and ſhalt gather *but* little in: for the locuſt ſhall conſume it.

* Micah 6, 15. Haggai 1, 6.

39 Thou ſhalt plant vine-yards and dreſſe *them,* but ſhalt neither drink of the wine, nor gather *the grapes:* for the worms ſhall eat them.

40 Thou ſhalt have olive-trees throughout all thy coaſts, but thou ſhalt not anoint *thy ſelf* with the oyl: for thine olive ſhall caſt *his fruit.*

41 Thou ſhalt beget ſonnes and daughters,

but † thou ſhalt not enjoy them : for they ſhall go into captivity.

42 All thy trees and fruit of thy land ſhall the [q] locuſt ‡ conſume.

43 The ſtranger that *is* within thee ſhall get up above thee very high; and thou ſhalt come down very low.

44 He ſhall lend to thee, and thou ſhalt not lend to him: he ſhall be the head, and thou ſhalt be the tail.

45 Moreover, all theſe curſes ſhall come upon thee, and ſhall purſue thee, and overtake thee, till thou be deſtroyed: becauſe thou hearkenedſt not unto the voice of the LORD thy God, to keep his commandments and his ſtatutes which he commanded thee.

46 And they ſhall be upon thee for a [r] ſigne and for a wonder, and upon thy ſeed for ever.

47 Becauſe thou ſervedſt not the LORD thy God with joyfulneſſe and with gladneſſe of heart, for the abundance of all things:

48 Therefore ſhalt thou ſerve thine enemies which the LORD ſhall ſend againſt thee, in hunger, and in thirſt, and in nakedneſſe, and in want of all things: and he ſhall put a yoke of iron upon thy neck, untill he have deſtroyed thee.

49 The LORD ſhall bring a nation againſt thee from farre, from the end of the earth, *as ſwift* as the eagle flieth, a nation whoſe tongue thou ſhalt not † underſtand:

50 A nation † of fierce countenance, which ſhall not regard the perſon of the old, nor ſhew favour to the young.

51 And he ſhall eat the fruit of thy cattel, and the fruit of thy land, untill thou be deſtroyed: which *alſo* ſhall not leave thee *either* corn, wine, or oyl, *or* the increaſe of thy kine, or flocks of thy ſheep, untill he have deſtroyed thee.

52 And he ſhall beſiege thee in all thy gates, untill thy high and fenced walls come down, wherein thou truſtedſt, throughout all thy land: and he ſhall beſiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

53 And * thou ſhalt eat the fruit of thine own † body, the fleſh of thy ſonnes and of thy daughters (which the LORD thy God hath given thee) in the ſiege and in the ſtraitneſſe wherewith thine enemies ſhall diſtreſſe thee:

54 *So that* the man that is tender among you and very delicate, his eye ſhall be evil toward his brother, and toward the wife of his boſome, and towards the remnant of his children which he ſhall leave:

55 So that he will not give to any of them of the fleſh of his children whom he ſhall eat: becauſe he hath nothing left him in the ſiege, and in the ſtraitneſſe wherewith thine enemies ſhall diſtreſſe thee in all thy gates.

56 The [ſ] tender and delicate woman among you, which would not adventure to ſet the ſole of her foot upon the ground for delicateneſſe and tenderneſſe, her eye ſhall be evil toward the husband of her boſome, and towards her ſonne, and towards her daughter,

57 And towards her † young one that cometh out from between her feet, and towards her children which ſhe ſhall bear: for ſhe ſhall [t] eat them for want of all things ſecretly in the ſiege and ſtraitneſſe wherewith thine enemy ſhall diſtreſſe thee in thy gates.

58 If thou wilt not obſerve to do [u] all the words of this law that are witten in this book, that thou mayeſt fear this glorious and fearfull name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderfull, and the plagues of thy ſeed; *even* great plagues, and of long continuance, and ſore ſickneſſes, and of long continuance.

60 Moreover, he will bring upon thee all the diſeaſes of Egypt, which thou waſt afraid of, and they ſhall cleave unto thee.

61 Alſo every ſickneſſe, and every plague which *is* [x] not written in the book of this law, them will the LORD † bring upon thee, untill thou be deſtroyed.

62 And ye ſhall be left few in number, whereas ye were * as the ſtarres of heaven for multitude: becauſe thou wouldeſt not obey the voice of the LORD thy God.

63 And it ſhall come to paſſe, *that* as the LORD rejoyced over you to do you good, and to multiply you; ſo the LORD will rejoyce over you to deſtroy you, and to bring you to nought; and ye ſhall be plucked from off the land whither thou goeſt to poſſeſſe it.

64 And the LORD ſhall [y] ſcatter thee among all people, from the one end of the earth even unto the other; and there thou ſhalt ſerve other gods, which *neither* thou nor thy fathers have known, *even* wood and ſtone.

65 And among theſe nations ſhalt thou finde no eaſe, neither ſhall the ſole of thy foot have reſt; but the LORD ſhall give thee there a trembling heart, and failing of eyes, and ſorrow of minde.

66 And thy life ſhall hang in doubt before thee; and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life.

67 In the morning thou ſhalt ſay, Would God it were even: and at even thou ſhalt ſay, Would God it were morning, for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee.

68 And the LORD ſhall bring thee into Egypt again, with [z] ſhips, by the way whereof I ſpake unto thee, Thou ſhalt ſee it no more again: and there ye ſhall be ſold unto your enemies for bond-men and bond-women, and no man ſhall buy *you*.

CHAP. XXIX.

2 Moſes exhorteth them to obedience, by the memory of the works they have ſeen. 10 All are preſented before the Lord to enter into his covenant. 18 The great wrath on him that flattereth himſelf in his wickedneſſe. 29 Secret things belong unto God.

THeſe *are* the [a] words of the covenant which the LORD commanded Moſes to make with the children of Iſrael, in the land of Moab,

† Heb. *they ſhall not be thine.*

[q] Under one kinde he conteineth all the vermine, which deſtroy the fruits of the land: and this is an evident token of Gods curſe.

‡ Or, *poſſeſſe.*

[r] Gods plagues ſhall be evident ſignes that he is offended with thee.

† Heb. *heare.*

† Heb. *ſtrong of face.*

* Levit. 26, 29. 2 Kings 6, 29. Lam. 4. 10. Bar. 2, 3.

† Heb. *belly.*

[ſ] As came to paſſe in the dayes of Joram King of Iſrael, 2 King 6, 29. and when the Romans beſieged Jeruſalem.

† Heb. *after-birth.*

[t] Hunger ſhall ſo bite her, that ſhe ſhall be ready to eat her childe before it be delivered.

[u] For he that offendeth in one, is guilty of all, Jam. 2, 10.

[x] Declaring that God hath infinite means to plague the wicked, beſides them that are ordinary or written.

† Heb. *cauſe to aſcend.*

* Chap. 10, 22.

[y] Signifying that it is a ſingular gift of God to be in a place whereas we may worſhip God purely, and declare our faith and religion.

[z] Becauſe they were unmindfull of that miracle, when the Sea gave place to them for to paſſe through.

[a] That is, the articles or conditions.

Moab, beſide the covenant which he made with them in [b] Horeb.

2 ¶ And Moſes called unto all Iſrael, and ſaid unto them, * Ye have ſeen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, aud unto all his ſervants, and unto all his land;

3 The [c] great temptations which thine eyes have ſeen, the ſignes and thoſe great miracles;

4 Yet the LORD hath [d] not given you an heart to perceive, and eyes to ſee, and eares to heare, unto this day.

5 And I have led you fourty yeares in the wilderneſſe: your clothes are not waxen old upon you, and thy ſhoe is not waxen old upon thy foot.

6 Ye have not eaten [e] bread, neither have you drunk wine, or ſtrong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heſhbon, and Og the king of Baſhan, came out againſt us unto battel, and we ſmote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manaſſeh.

9 * Keep therefore the words of this covenant and do them, that ye may proſper in all that ye do.

10 ¶ Ye ſtand this day all of you before the [f] LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Iſrael,

11 Your little ones, your wives, and thy ſtranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water:

12 That thou ſhouldeſt † enter into [g] covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day:

13 That he may eſtabliſh thee to day for a people unto himſelf, and *that* he may be unto thee a God, as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob.

14 Neither with you onely do I make this covenant and this oath;

15 But with *him* that ſtandeth here with us this day before the LORD our God, and alſo with *him* that *is* not [h] here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye paſſed by.

17 And ye have ſeen their abominations, and their † idols, wood and ſtone, ſilver and gold, which *were* among them)

18 Leſt there ſhould be among you man or woman, or family, or tribe, whoſe heart turneth away this day from the LORD our God, to go *and* ſerve the gods of theſe nations; leſt there ſhould be among you a [i] root that beareth ‡ † gall and wormwood,

19 And it come to paſſe when he heareth the words of this curſe, that he bleſſe himſelf in his heart, ſaying, I ſhall have peace, though I walk in the ‡ imagination of mine heart, to adde † drunkenneſſe [k] to thirſt:

20 The LORD will not ſpare him, but then the anger of the LORD, and his jealouſie ſhall ſmoke againſt that man, and all the curſes that are written in this book ſhall lie upon him, and the LORD ſhall blot out his name from under heaven.

21 And the LORD ſhall ſeparate him unto evil, out of all the tribes of Iſrael, according to all the curſes of the covenant, that † are written in this book of the law:

22 So that the [l] generation to come of your children that ſhall riſe up after you, and the ſtranger that ſhall come from a farre land, ſhall ſay, when they ſee the plagues of that land, and the ſickneſſes † which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimſtone, and ſalt, *and* burning, *that* it is not ſown, nor beareth, nor any graſſe groweth therein, * like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations ſhall ſay, * Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men ſhall ſay, Becauſe they have forſaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and ſerved other gods, and worſhipped them, gods whom they knew not, and ‡ *whom* he had not † given unto them.

27 And the anger of the LORD was kindled againſt this land, to bring upon it all the curſes that are written in this book.

28 And the LORD rooted them out of their land in anger and in wrath and in great indignation, and caſt them into another land, as *it is* this day.

29 The [m] ſecret things *belong* unto the LORD our God: but thoſe things which are revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1 Great mercies promiſed unto the repentant. 11 The commandment is manifeſt. 15 Death and life are ſet before them.

AND it ſhall come to paſſe when all theſe things are come upon thee, the bleſſing and the curſe, which I have ſet before thee, and thou ſhalt call *them* to [a] minde among all the nations whither the LORD thy God hath driven thee,

2 And ſhalt return unto the LORD thy God, and ſhalt obey his voice according to all that I command thee this day, thou and thy children, with [b] all thine heart and with all thy ſoul:

3 That then the LORD thy God will turn thy captivitie, and have compaſſion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath ſcattered thee.

---

[b] At the firſt giving of the law which was fourtie yeares before.

* Exod. 19, 4.

[c] The proofs of my power.

[d] He ſheweth that it is not in mans power to underſtand the myſteries of God, if it be not given him from above.

[e] Made by mans art, but Manna, which is called the bread of Angels.

* Chap. 4, 6. 1 Kings 2, 3. Joſh. 1, 7.

[f] Who knoweth your hearts, and therefore ye may not think to diſſemble with him.

† Heb. *paſſe.*

[g] Alluding to them, that when they made a ſure covenant, divided a beaſt in twain, and paſt between the parts divided, Gen. 15, 10.

[h] Meaning, their poſteritie.

† Heb. *dunghil gods.*

[i] Such ſinne, as the bitter fruit thereof might choak and deſtroy you.

‡ Or, *a poiſonfull herb.*

† Heb. *Roſh.*

‡ Or, *ſtubbornneſſe.*

† Heb. *the drunken to the thirſtie.*

[k] For as he that is thirſtie, deſireth to drink much, ſo he that followeth his appetite, ſeeketh by all means and yet cannot be ſatisfied.

† Heb. *is written.*

[l] Gods plagues upon them that rebell againſt him, ſhall be ſo ſtrange, that all ages ſhall be aſtoniſhed.

† Heb. *wherewith the LORD hath made it ſick.*

* Gen. 19. 24, 25.

* 1 Kings 9, 8. Jer. 22, 8.

‡ Or, who *had not given to them* any portion.

† Heb. *divided.*

[m] Moſes hereby reproveth their curioſitie, which ſeek thoſe things that are onely known to God, and their negligence that regard not that which God hath revealed unto them, as the law.

[a] Both his mercies and his plagues.

[b] In true repentance is none hypocriſie.

* Neh. 1,9.

c Even to the worlds end.

d And bring thee into thy country.

4 * If *any* of thine be driven out unto the outmoſt parts of [c] heaven, from thence will the LORD thy God gather thee, and from thence will he [d] fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſſe it: and he will do thee good, and multiply thee above thy fathers.

e God will purge all thy wicked affections which thing is not in thine own power to doe.

6 And the LORD thy God will [e] circumciſe thine heart, and the heart of thy ſeed to love the LORD thy God with all thine heart and with all thy ſoul, that thou mayeſt live.

7 And the LORD thy God will put all theſe curſes upon thine enemies, and on them that hate thee, which perſecuted thee.

f If we will have God to work in us with his holy Spirit, we muſt turn again to him by repentance.

* Chap. 28, 21.

8 And thou ſhalt [f] return and obey the voice of the LORD, and do all his commandments which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy land, for good: for the LORD will again [g] rejoyce over thee for good, as he rejoyced over thy fathers:

g He meaneth not that God is ſubject to theſe paſſions, to rejoyce or to be ſad, but he uſeth this manner of ſpeech to declare the love that he beareth unto us.

10 If thou ſhalt hearken unto the voice of the LORD thy God to keep his commandments, and his ſtatutes which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy ſoul.

11 ¶ For this commandment which I command thee this day, it *is* not [h] hidden from thee, neither *is* it farre off.

h The law is ſo evident that none can pretend ignorance.

* Rom. 10,6,&c.

12 * It *is* not in heaven, that thou ſhouldeſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may heare it, and do it?

13 Neither *is* it beyond the [i] ſea, that thou ſhouldeſt ſay, Who ſhall go over the ſea for us, and bring it unto us, that we may heare it, and do it?

i By heaven and the ſea, he meaneth places moſt far diſtant.

14 But the [k] word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayeſt [l] do it.

k Even the law and the goſpel.

l By faith in Chriſt.

15 ¶ See, I have ſet before thee this day life and good, and death and evil:

16 In that I command thee this day to [m] love the LORD thy God, to walk in his wayes, and to keep his commandments and his ſtatutes and his judgements, that thou mayeſt [n] live and multiply: and the LORD thy God ſhall bleſſe thee in the land whither thou goeſt to poſſeſſe it.

m So that to love and obey God, is only life and felicitie.

n He addeth theſe promiſes to ſignifie, that it is for our profit that we love him, and not for his.

17 But if thine heart turn away, ſo that thou wilt not heare, but ſhalt be drawn away, and worſhip other gods, and ſerve them:

18 I denounce unto you this day, that ye ſhall ſurely periſh, *and that* ye ſhall not prolong *your* dayes upon the land, whither thou paſſeſt over Jordan, to go to poſſeſſe it.

19 * I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore [o] chooſe life, that both thou and thy ſeed may live:

o That is, love and obey God: which thing is not in mans power, but Gods ſpirit only worketh it in his elect.

20 That thou mayeſt love the LORD thy God, *and* that thou mayeſt obey his voice, and that thou mayeſt cleave unto him (for he *is* thy life, and the length of thy dayes) that thou mayeſt dwell in the land which the LORD ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moſes encourageth the people.* 7 *He encourageth Joſhua.* 9 *He delivereth the law unto the prieſts, to reade it in the ſeventh yeare to the people.* 14 *God giveth a charge to Joſhua,* 19 *and a ſong to teſtifie againſt the people.* 24 *Moſes delivereth the book of the law to the Levites to keep.* 28 *He maketh a proteſtation to the elders.*

AND Moſes went and ſpake theſe words unto all Iſrael.

2 And he ſaid unto them, I *am* an hundred and twentie yeares old this day; [a] I can no more go out and come in: alſo the LORD hath ſaid unto me, * Thou ſhalt not go over this Jordan.

a I can no longer execute mine office.

* Num. 20, 12. Chap. 3, 27.

3 The LORD thy God, he will go over before thee, *and* he will deſtroy theſe nations from before thee, and thou ſhalt poſſeſſe them: *and* Joſhua, he ſhall go over before thee, * as the LORD hath ſaid.

* Num. 27,21.

4 And the LORD ſhall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he deſtroyed.

5 And * the LORD ſhall give them up [b] before your face, that ye may do unto them according unto all the commandments which I have commanded you.

* Chap. 7, 2.

b Into your hands.

6 Be ſtrong and of a good courage, fear not nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, he will not fail thee nor forſake thee.

7 ¶ And Moſes called unto Joſhua, and ſaid unto him in the ſight of all Iſrael, [c] Be ſtrong and of a good courage: for thou muſt go with this people unto the land which the LORD hath ſworn unto their fathers to give them; and thou ſhalt cauſe them to inherit it.

c For he that muſt governe the people, hath need to be valiant to repreſſe vice, and conſtant to maintain vertue.

8 And the LORD, he *it is* that doth [d] go before thee, he will be with thee, he will not fail thee neither forſake thee: fear not neither be diſmayed.

d Signifying, that man can never be of good courage, except he be perſwaded of Gods favour and aſſiſtance.

9 ¶ And Moſes wrote this law, and delivered it unto the prieſts the ſonnes of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Iſrael.

10 And Moſes commanded them, ſaying, At the end of *every* ſeven yeares, in the ſolemnity of the * yeare of releaſe, in the feaſt of tabernacles;

* Chap. 15, 1.

11 When all Iſrael is come to appear before the [e] LORD thy God, in the place which he ſhall chooſe: thou ſhalt reade this law before all Iſrael, in their hearing.

e Before the arke of the covenant, which was the ſigne of Gods preſence and the figure of Chriſt.

12 Gather the people together, men, and women, and children, and thy ſtranger that *is* within thy gates, that they may heare, and that they may learn, and fear the LORD your God, and obſerve to do all the words of this law.

13 And *that* their children which have not [f] known *any thing*, may heare and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to poſſeſſe it.

14 ¶ And the LORD ſaid unto Moſes, Behold, thy dayes approch that thou muſt die: call Joſhua, and preſent your ſelves in the tabernacle of the congregation, that I may give him a charge. And Moſes and Joſhua went, and preſented themſelves in the tabercle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a [g] cloud: and the pillar of the cloud ſtood over the doore of the tabernacle.

16 ¶ And the LORD ſaid unto Moſes, Behold, thou ſhalt † ſleep with thy fathers, and this people will riſe up and go a whoring after the gods of the ſtrangers of the land whither they go *to be* amongſt them, and will forſake me, and break my covenant which I have made with them.

17 Then my anger ſhall be kindled againſt them in that day, and I will forſake them, and I will [h] hide my face from them, and they ſhall be devoured, and many evils and troubles ſhall †befall them, ſo that they will ſay in that day, Are not theſe evils come upon us, becauſe our God *is* not amongſt us?

18 And I will ſurely hide my face in that day, for all the evils which they ſhall have wrought, in that they are turned unto other gods.

19 Now therefore [i] write ye this ſong for you, and teach it the children of Iſrael: put it in their mouthes, that this ſong may be a witneſſe for me againſt the children of Iſrael.

20 For when I ſhall have brought them into the land which I ſware unto their fathers, that floweth with milk and honey; and they ſhall have eaten and filled themſelves, and waxen fat; [k] then will they turn unto other gods and ſerve them, and provoke me, and break my covenant.

21 And it ſhall come to paſſe when many evils and troubles are befallen them, that this ſong ſhall [l] teſtifie † againſt them as a witneſſe: for it ſhall not be forgotten out of the mouthes of their ſeed: for I know their imagination which they † go about, even now before I have brought them into the land which I ſware.

22 ¶ Moſes therefore wrote this ſong the ſame day, and taught it the children of Iſrael.

23 And he gave Joſhua the ſonne of Nun a charge, and ſaid, * Be ſtrong and of a good courage: for thou ſhalt bring the children of Iſrael into the land which I ſware unto them: and I will be with thee.

24 ¶ And it came to paſſe when Moſes had made an end of writing the words of this law in a book, untill they were finiſhed;

25 That Moſes commanded the Levites which bare the ark of the covenant of the LORD, ſaying.

26 Take this book of the law, and put it in the ſide of the ark of the covenant of the LORD your God, that it may be there for a [m] witneſſe againſt thee.

27 For I know thy rebellion, and thy ſtiff neck: behold, while I am yet alive with you this day, ye have been rebellious againſt the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your [n] officers, that I may ſpeak words in their eares, and call heaven and earth to record againſt them

29 For I know, that after my death ye will utterly corrupt *your ſelves*, and turn aſide from the way which I have commanded you: and evil will befall you in the latter dayes, becauſe ye will do evil in the ſight of the LORD, to provoke him to anger through the [o] work of your hands.

30 And Moſes ſpake in the eares of all the congregation of Iſrael the words of this ſong, untill they were ended.

CHAP. XXXII.

1 Moſes ſong, which ſetteth forth Gods mercy and vengeance. 46 He exhorteth them to ſet their hearts upon it. 48 God ſendeth him up to mount Nebo to ſee the land and die.

GIve eare, O ye [a] heavens, and I will ſpeak; & heare, O earth, the words of my mouth,

2 My [b] doctrine ſhall drop as the rain: my ſpeech ſhall diſtill as the dew, as the ſmall rain upon the tender herb, and as the ſhowres upon the graſſe.

3 Becauſe I will publiſh the name of the LORD: aſcribe ye greatneſſe unto our God.

4 *He is* the [c] rock, his work *is* perfect: for all his wayes *are* judgement: a God of truth, and without iniquitie, juſt and right *is* he.

5 † They have corrupted themſelves, ‡ their ſpot *is* not *the ſpot* of his children: *they are* a perverſe and crooked generation.

6 Do ye thus requite the LORD, O fooliſh people and unwiſe? *is* not he thy father *that* hath bought thee? hath he not [d] made thee, and eſtabliſhed thee?

7 ¶ Remember the dayes of old, conſider the yeares of † many generations: ask thy father, and he will ſhew thee, thy elders and they will tell thee.

8 When the moſt High divided to the nations their inheritance, when he ſeparated the ſonnes of Adam, he ſet the [e] bounds of the people according to the number of the children of Iſrael.

9 For the LORDS portion *is* his people: Jacob *is* the † lot of his inheritance.

10 He found him in a deſert land, and in the waſte howling wilderneſſe: he ‡ led him about, he inſtructed him, he kept him as the apple of his eye.

11 As an eagle ſtirreth up her neſt, [f] fluttereth over her young, ſpreadeth abroad her wings; taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no ſtrange god with him.

13 He made him ride on the [g] high places of the earth, that he might eat the increaſe of

[f] Which were not born when the Law was given.

[g] In a cloud that was faſhioned like a pillar.

† Heb. *lie down.*

[h] That is, I will take my favour from them, as to turn his face toward us, is to ſhew us his favour.

† Heb. *finde them.*

[i] To preſerve you and your children from idolatry by remembring of Gods benefits.

[k] For this is the nature of fleſh, no longer to obey God, then it is under the rod.

[l] That theſe evils are come upon them, becauſe they forſook me.

† Heb. *before.*

† Heb. *do.*

* Joſh. 1, 6.

[m] Of thine infidelity, when thou ſhalt turn away from the doctrine contained therein.

[n] As governours, judges and magiſtrates.

[o] By idolatry, and worſhipping images, which are the work of your hands.

[a] As witneſſes of this peoples ingratitude.

[b] He deſireth that he may ſpeak to Gods glory, and that the people, as the green graſſe, may receive the dew of his doctrine.

[c] Noting that God onely is mighty, faithfull, and conſtant in his promiſe.

† Heb. *he hath corrupted to himſelf.*

‡ Or, that they are *not his children*, that is *their blot.*

[d] Not according to the common creation, but he hath made thee a new creature by his ſpirit.

† Heb. *generation and generation.*

[e] When God by his providence divided the world, he lent for a time that portion to the Canaanites, which ſhould after be an inheritance for all his people Iſrael.

† Heb. *cord.*

‡ Or, *compaſſed him about.*

[f] To teach them to flie.

[g] Meaning, of the land of Canaan, which was high in reſpect of Egypt.

the fields, and he made him to ſuck honey out of the rock, and oyl out of the flintie rock.

14 Butter of kine, and milk of ſheep, with fat of lambes, and rammes of the breed of Baſhan, and goats, with the fat of kidneys of wheat, and thou didſt drink the pure bloud of the grape.

15 ¶ But Jeſurun waxed [i] fat, and kicked, thou art waxen fat, thou art grown thick, thou art covered *with fatneſſe*; then he forſook God *which* made him, and lightly eſteemed the rock of his ſalvation.

16 They provoked him to jealouſie with [k] ſtrange *gods*, with abominations provoked they him to anger.

17 They ſacrificed unto devils, ‡ not to God; to gods whom they knew not, to [l] new *gods that* came newly up, whom your fathers feared not.

18 Of the rock *that* begat thee thou art unmindfull, and haſt forgotten God that formed thee.

19 And when the LORD ſaw *it*, he ‡ abhorred *them*, becauſe of the provoking of his [m] ſonnes, and of his daughters.

20 And he ſaid, I will hide my face from them, I will ſee what their end *ſhall be*: for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealouſie with *that which is* not God, they have provoked me to anger with their vanities: and * I will move them to jealouſie with *thoſe which are* not [n] a people, I will provoke them to anger with a fooliſh nation.

22 For a fire is kindled in my anger, and ‡ ſhall burn unto the loweſt hell, and ‡ ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountains.

23 I will heap miſchiefs upon them, I will ſpend mine arrows upon them.

24 *They ſhall be* burnt with hunger, and devoured with † burning heat, and with bitter deſtruction: I will alſo ſend the teeth of beaſts upon them, with the poyſon of ſerpents of the duſt.

25 The [o] ſword without, and terrour † within ſhall † deſtroy both the young man and the virgin, the ſuckling *alſo* with the man of gray hairs.

26 I ſaid, I would ſcatter them into corners, I would make the remembrance of them to ceaſe from among men:

27 Were it not that I feared the wrath of the enemie, leſt their adverſaries ſhould behave themſelves ſtrangely, *and* leſt they ſhould [p] ſay, ‡ Our hand is high, and the LORD hath not done all this.

28 For they *are* a nation void of counſel, neither *is there* any underſtanding in them.

29 O that they were wiſe, *that* they underſtood this, *that* they would [q] conſider their latter end.

30 How ſhould * one chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the LORD had ſhut them up?

31 For their rock *is* not as our Rock, even our enemies themſelves *being* judges.

32 For their vine ‡ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their cluſters *are* bitter.

33 Their [r] wine *is* the poyſon of dragons, and the cruel venome of aſps.

34 *Is* not this laid up in ſtore with me, *and* ſealed up among my treaſures?

35 To me *belongeth* * vengeance, and recompenſe: their foot ſhall ſlide in *due* time: for the day of their calamitie *is* at hand, and the things that ſhall come upon them make haſte.

36 For the LORD ſhall judge his people, * and repent himſelf for his ſervants; when he ſeeth that *their* † power is gone, and there is none [ſ] ſhut up, or left.

37 And he ſhall ſay, Where *are* their gods, *their* rock in whom they truſted,

38 Which did eat the fat of their ſacrifices, and drank the wine of their drink-offerings? let them riſe up and help you, *and* be † your protection.

39 See now that I, *even* I *am* he, and *there is* no god with me: * I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For I [t] lift up my hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with bloud (and my ſword ſhall devoure fleſh) *and that* with the bloud of the ſlain, and of the captives, from the beginning of revenges upon the enemie.

43 ‡ * Rejoyce, O ye nations *with* his people: for he will [u] avenge the bloud of his ſervants, and will render vengeance to his adverſaries, and will be mercifull unto his land, *and* to his people.

44 ¶ And Moſes came and ſpake all the words of this ſong in the eares of the people, he and ‡ Hoſhea the ſonne of Nun.

45 And Moſes made an end of ſpeaking all theſe words to all Iſrael.

46 And he ſaid unto them, * Set your hearts unto all the words which I teſtifie among you this day; which ye ſhall command your children to obſerve to do, all the words of this law.

47 For it *is* not a [x] vain thing for you, becauſe it *is* your life; and through this thing ye ſhall prolong *your* dayes in the land whither ye go over Jordan to poſſeſſe it.

48 * And the LORD ſpake unto Moſes that ſelf-ſame day, ſaying,

49 Get thee up into this mountain Abarim, unto mount Nebo, which *is* in the land of Moab, that *is* over againſt Jericho; and behold the land

[i] This was the occaſion of their falling from God, the proſperity and bleſſings which they had in Canaan, as is ſhewed in Neh. 9. 25, 26.

[k] By changing his ſervice for their ſuperſtitions.

‡ Or, which were *not God.*

[l] Scripture calleth new whatſoever man inventeth, be the errour never ſo old.

‡ Or, *deſpiſed.*

[m] He calleth them Gods children, not to honour them, but to ſhew them from what dignitie they are fallen.

* Rom. 10, 19.

[n] Which I have not favoured: nor given my laws unto them.

‡ Or, *hath burned.*
‡ Or, *hath conſumed.*

† Heb. *burning coals.*

[o] They ſhall be ſlain both in the field and at home.
† Heb. *from the chambers.*
† Heb. *bereave.*

[p] Rejoycing to ſee the godly afflicted, and attributing that to themſelves which is wrought by Gods hand.
‡ Or, *our high hand and not the LORD hath done all this.*

[q] They would conſider the felicity, that was prepared for them, if they had obeyed God.
* Joſh. 23, 10.

‡ Or, is worſe *than the vine of Sodom, &c.*

[r] The fruits of the wicked are as poyſon, deteſtable to God, and dangerous for man.

* Ecclus 28, 1. Rom. 12, 19. Heb. 10, 30.

* 2 Mac. 7, 6.
† Heb. *hand.*

[ſ] When neither ſtrong nor weak in a manner remain.

† Heb. *an biding for you.*

* 1 Sam. 2, 6. Tob. 13, 2. Wiſd. 16, 13.

[t] That is, I ſweare, read, Gen. 14, 22.

‡ Or, *praiſe his people, ye nations:* or, *ſing ye.*
* Rom. 15, 10.
[u] Whether the bloud of Gods people be ſhed for their ſinnes, or triall of their faith, he promiſeth to revenge it.
‡ Or, *Joſhua.*

* Chap. 6, 6. and 11, 18.

[x] For I will performe my promiſe unto you, Iſa. 55, 10.

* Num. 27, 12.

land of Canaan which I give unto the children of Iſrael for a poſſeſſion.

50 And die in the mount whither thou goeſt up, and be gathered unto thy people; as * Aaron thy brother died in mount Hor, and was gathered unto his people:

* Num. 20. 25, 28. and 33, 38.

51 Becauſe * ye treſpaſſed againſt me among the children of Iſrael, at the waters of ‡ Meribah-kadeſh, in the wilderneſſe of Zin; becauſe ye [y] ſanctified me not in the midſt of the children of Iſrael.

* Num. 20. 12, 13. and 27, 14.
‡ Or, *ſtrife at Kadeſh.*
[y] Ye were not earneſt and conſtant to maintaine mine honour.

52 Yet thou ſhalt ſee the land before *thee*, but thou ſhalt not go thither unto the land which I give the children of Iſrael.

CHAP. XXXIII.

1 The majeſtie of God. 6 The bleſſings of the twelve tribes. 26 The excellencie of Iſrael.

AND this *is* the [a] bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death.

[a] This bleſſing conteineth not onely a ſimple prayer, but an aſſurance of the effect thereof.

2 And he ſaid, the LORD came from Sinai, and roſe up from Seir unto them; he ſhined forth from mount Paran, and he came with [b] ten thouſands of ſaints: from his right hand *went* † a fiery law for them.

[b] Meaning, infinite Angels.
† Heb. *a fire of law.*

3 Yea, he loved the people; all his [c] ſaints *are* in thy hand: and they ſat down at thy [d] feet; *every one* ſhall receive of thy words.

[c] That is, the children of Iſrael.
[d] As thy diſciples.

4 Moſes commanded us a law: *even* the [e] inheritance of the congregation of Jacob.

[e] To us and our ſucceſſours.

5 And he was king in Jeſhurun, when the heads of the people *and* the tribes of Iſrael were gathered together.

6 ¶ Let [f] Reuben live, and not die; and let *not* his men be few.

[f] Reuben ſhall be one of the tribes of Gods people, though for his ſin, his honour be diminiſhed, and his familie but ſmall.

7 ¶ And this *is the bleſſing* of Judah: and he ſaid, Heare, LORD, the voice of Judah, and bring him unto his people: let his hands be [g] ſufficient for him, and be thou an help to him from his enemies.

[g] Signifying, that he ſhould hardly obtain Jacobs promiſe, Gen. 49, 8.

8 ¶ And of Levi he ſaid, * *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didſt prove at Maſſah, *and with* whom thou didſt ſtrive at the waters of Meribah;

* Exod. 28, 30.

9 Who ſaid unto his father and to his mother, [h] I have not ſeen him, neither did he acknowledge his brethren, nor knew his own children: for they have obſerved thy word, and kept thy covenant.

[h] He preferred Gods glory to all naturall affection, Exod. 32, 29.

10 ‡ They ſhall teach Jacob thy judgements, and Iſrael thy law: ‡ they ſhall put incenſe † before thee, and whole burnt-ſacrifice upon thine altar.

‡ Or, *let them teach, &c.*
‡ Or, *let them put incenſe.*
† Heb. *at thy noſe.*

11 Bleſſe, LORD, his ſubſtance, and accept the work of his hands: [i] ſmite through the loyns of them that riſe againſt him, and of them that hate him, that they riſe not again.

[i] He declareth that the miniſters of God have many enemies, and therefore have need to be prayed for.

12 ¶ *And* of Benjamin he ſaid, The beloved of the LORD ſhall [k] dwell in ſafetie by him; *and the LORD* ſhall cover him all the day long, and he ſhall dwell between his ſhoulders.

[k] Becauſe the temple ſhould be built in Zion, which was in the tribe of Benjamin, he ſheweth that God ſhould dwell with him there.

13 ¶ And of Joſeph he ſaid, * Bleſſed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

* Gen. 49, 25.

14 And for the precious fruits *brought forth* by the ſunne, and for the precious things † put forth by the † moon,

† Heb. *thruſt forth.*
† Heb. *moons.*

15 And for the chief things of the ancient mountains, and for the precious things of the laſting hills,

16 And for the precious things of the earth, and fulneſſe thereof, and for the good will of him that dwelt in the [l] buſh: let *the bleſſing* come upon the head of Joſeph, and upon the top of the head of him that * was ſeparated from his brethren.

[l] Which was God appearing unto Moſes, Exod. 3, 2.
* Gen. 49, 26.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together, to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

18 ¶ And of Zebulun he ſaid, Rejoyce, Zebulun, in thy [m] going out; and Iſſachar, in thy tents.

[m] In thy proſperous voyages upon the Sea, Gen. 49, 13.

19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſſe: for [n] they ſhall ſuck of the abundance of the ſeas, and of treaſures hid in the ſand.

[n] The tribe of Zebulun.

20 ¶ And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the [o] lawgiver *was he* † ſeated; and he came *with* the heads of the people, he executed the juſtice of the LORD, and his judgements with Iſrael.

[o] So that the portion of the Gadites, and others on this ſide Jordan was Gods, though it was not ſo known.
† Heb. *cicled.*

22 ¶ And of Dan he ſaid, Dan *is* a lions welp: he ſhall leap from Baſhan.

23 ¶ And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the LORD: poſſeſſe thou the [p] weſt and the ſouth.

[p] Meaning, near the Sea.

24 ¶ And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oyl.

25 ‡ Thy ſhoes *ſhall be* [q] iron and braſſe; and as thy dayes, *ſo ſhall* thy ſtrength *be*.

‡ Or, under *thy ſhoes* ſhall be *iron.*
[q] Thou ſhalt be ſtrong, or thy countrey full of mettall. It ſeemeth that Simeon is left out becauſe he was under Judah, and his portion of his inheritance, Joſh. 19, 9.

26 ¶ *There is* none like unto the God of Jeſhurun, *who* rideth upon the heaven in thy help, and in his excellencie on the ſkie.

27 The eternall God *is thy* refuge, and underneath *are* the everlaſting arms: and he ſhall thruſt out the enemy from before thee, and ſhall ſay, Deſtroy *them*.

28 * Iſrael then ſhall dwell in ſafetie alone: the [r] fountain of Jacob *ſhall be* upon a land of corn and wine, alſo his heavens ſhall drop down dew.

* Jer. 23, 6.
[r] Who was plentifull in iſſue as a fountain.

29 Happy *art* thou, O Iſrael: who *is* like unto thee, O people ſaved by the LORD, the ſhield of thy help, and who *is* the ſword of thy excellencie! and thine [ſ] enemies ‡ ſhall be found liars unto thee, and thou ſhalt tread upon their high places.

[ſ] Thine enemies for fear ſhall lie and fain to be in ſubjection.
‡ Or, *ſhall be ſubdued.*

CHAP.

CHAP. XXXIIII.

1 Moſes from mount Nebo vieweth the land. 5 He dieth there 6 His buriall. 7 His age. 8 Thirty dayes mourning for him. 9 Joſhua ſucceedeth him. 10 The praiſe of Moſes.

AND Moſes went up from the plains of Moab, unto the mountain of [a] Nebo, to the top of ‡ Piſgah, that *is* over againſt Jericho: and the LORD ſhewed him * all the land of Gilead, unto Dan,

[a] Which was a part of mount Abarim, Num. 27, 12.
‡ Or, *hill.*
* Chap. 3, 27. 2 Mac. 2, 4.

2 And all Naphtali, and the land of Ephraim, and Manaſſeh, and all the land of Judah, unto the [b] utmoſt ſea,

[b] Called Mediterraneum.

3 And the ſouth, and the plain of the valley of Jericho, the citie of palm-trees, unto Zoar.

4 And the LORD ſaid unto him, * This *is* the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed: I have cauſed thee to ſee *it* with thine eyes, but thou ſhalt not go over thither.

* Gen. 12, 7. and 13, 15.

5 ¶ So Moſes the ſervant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And [c] he buried him in a valley in the land of Moab, over againſt Beth-peor: but no man knoweth of his ſepulchre unto [d] this day.

[c] To wit, the angel of the Lord, Jude 9.
[d] That the Jews might not have occaſion thereby to commit idolatrie.

7 ¶ And Moſes *was* an hundred and twentie yeares old when he died: his eye was not dimme, nor his † naturall force † abated.

† Heb. *moiſture*
† Heb. *fled.*

8 ¶ And the children of Iſrael wept for Moſes in the plains of Moab thirty dayes: ſo the dayes of weeping *and* mourning for Moſes were ended.

9 ¶ And [e] Joſhua the ſonne of Nun *was* full of the ſpirit of wiſdome; for Moſes had laid his hands upon him: and the children of Iſrael hearkened unto him, and did as the LORD commanded Moſes.

[e] Hereby appeareth the favour of God that leaveth not his church deſtitute of a governour.

10 ¶ And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the LORD knew [f] face to face.

[f] Unto whom the Lord did reveal himſelf ſo plainly, as Exod. 33, 11.

11 In all the ſignes and the wonders which the LORD ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land,

12 And in all that [g] mighty hand, and in all the great terrour which Moſes ſhewed in the ſight of all Iſrael.

[g] Meaning the power of God, working by Moſes in the wilderneſſe.

THE BOOK OF JOSHUA.

THE ARGUMENT.

IN this book the holy Ghoſt ſetteth moſt lively before our eyes the accompliſhment of Gods promiſe, who as he promiſed by the mouth of Moſes that a prophet ſhould be raiſed up unto the people like unto him, whom he willeth to obey, Deut. 18, 15. ſo he ſheweth himſelf here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſervant, he raiſeth up Joſhua to be ruler and governour over his people, that neither they ſhould be diſcouraged for lack of a captain, nor have occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Joſhua might be confirmed in his vocation, and the people alſo might have none occaſion to grudge, as though he were not approved of God: he is adorned with moſt excellent gifts and graces of God, both to govern the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captain, or a faithfull miniſter. So he overcometh all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people, and appointeth their borders: he eſtabliſheth laws and ordinances, and putteth them in remembrance of Gods manifold benefits, aſſuring them of his grace and favour, if they obey God, and contrariwiſe of his plagues and vengeance, if they diſobey him. This hiſtorie doth repreſent Jeſus Chriſt the true Joſhua, who leadeth us into eternall felicitie, which is ſignified unto us by this land of Canaan. From the beginning of Geneſis to the end of this book are conteined 2576 yeares. For from Adam unto the flood are 1656, from the flood nnto the departure of Abraham out of Caldea 423, and from thence to the death of Joſeph 290; So that Geneſis conteineth 2369, Exodus 140, the other three books of Moſes 40, Joſhua 27; ſo the whole maketh 2576 yeares.

CHAP. I.

1 The Lord appointeth Joſhua to ſucceed Moſes. 5 The borders of the promiſed land. 5, 9 God promiſeth to aſſiſt Joſhua. 8 He giveth him inſtructions. 10 He prepareth the people to paſſe over Jordan. 12 Joſhua putteth the two tribes and half in minde of their promiſe to Moſes. 16 They promiſe him fealtie.

NOw after the [a] death of Moſes the ſervant of the LORD, it came to paſſe that the LORD ſpake unto Joſhua the ſonne of Nun, Moſes * miniſter, ſaying,

[a] The beginning of this book dependeth on the laſt chapter of Deut. which was written by Joſhua as a preparation to his hiſtorie.
* Deut. 1, 38.

2 Moſes my ſervant is dead; now therefore ariſe, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Iſrael.

3 * Every place that the ſole of your foot ſhall tread upon, that have I given unto you, as I ſaid unto Moſes.

* Deut. 11, 24. Chap. 14, 9.

4 From the [b] wilderneſſe and this Lebanon, even unto the great river, the river Euphrates, all the land of the [c] Hittites, and unto the [d] great ſea, toward the going down of the ſun, ſhall be your coaſt.

[b] Of Zin, called Kadeſh and Paran.
[c] Meaning, the whole land of Canaan.
[d] Called Mediterraneum.

5 There ſhall not any man be able to ſtand before thee all the dayes of thy life: as I was

with Moſes, *ſo* I will be with thee: * I will not fail thee, nor forſake thee.

* Heb. 13, 5.

6 * Be ſtrong and of a good courage: for ‡ unto this people ſhalt thou divide for an inheritance the land which I ſware unto their fathers to give them.

* Deut. 31, 23.
‡ Or, *thou ſhalt cauſe this people to inherit the land, &c.*

7 Onely be thou ſtrong and very couragious, that thou mayeſt obſerve to do according to all the law, which Moſes my ſervant commanded thee: * turn not from it to the right hand or to the left, that thou mayeſt [e] † proſper whitherſoever thou goeſt.

* Deut. 5, 32. and 28, 14.
[e] He ſheweth wherein conſiſteth true proſperitie, even to obey the word of God.
‡ Or, *do wiſely*.

8 This book of the law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and [f] night, that thou mayeſt obſerve to do according to all that is written therein: for then thou ſhalt make thy way proſperous, and then thou ſhalt ‡ have good ſucceſſe.

[f] Shewing that it was not poſſible to govern well without continuall ſtudie of Gods word.
‡ Or, *do wiſely*.

9 Have not I commanded thee? Be ſtrong and of a good courage, be not afraid, neither be thou diſmayed: for the LORD thy God *is* with thee, whitherſoever thou goeſt.

10 ¶ Then Joſhua commanded the officers of the people, ſaying,

11 Paſſe through the hoſt, and command the people, ſaying, Prepare you victuals; for within [g] three dayes ye ſhall paſſe over this Jordan, to go in to poſſeſſe the land which the LORD your God giveth you to poſſeſſe it.

[g] Meaning, from the day that this was proclaimed, Chap. 3, 2.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh, ſpake Joſhua, ſaying,

13 Remember * the word which Moſes the ſervant of the LORD commanded you, ſaying, The LORD your God hath given you reſt, and hath given you this [h] land:

* Num. 32, 20.
[h] Which belonged to Sihon the King of the Amorites, and Og King of Baſhan.

14 Your wives, your little ones, and your cattel ſhall remain in the land which Moſes gave you on this ſide Jordan; but ye ſhall paſſe before your brethren † armed, all the mighty men of valour, and help them:

‡ Heb. *marſhalled by five*.

15 Untill the LORD have given your brethren reſt, as *he hath given* you, and they alſo have poſſeſſed the land which the LORD your [i] God giveth them: then ye ſhall return unto the land of your poſſeſſion, and enjoy it, which Moſes the LORDS ſervant gave you on this ſide Jordan toward the ſunne-riſing.

[i] By your requeſt, but yet by Gods ſecret appointment, Deut. 33, 21.

16 ¶ And they anſwered Joſhua, ſaying, All that thou commandeſt us, we will do, and whitherſoever thou ſendeſt us, we will go.

17 According as we hearkened unto Moſes in all things, [k] ſo will we hearken unto thee: onely the LORD thy God be with thee, as he was with Moſes.

[k] They doe not onely promiſe to obey him ſo long as God is with him: but to helpe to puniſh all that rebel againſt him.

18 Whoſoever *he be* that doth rebell againſt thy commandment, and will not hearken unto thy words, in all that thou commandeſt him, he ſhall be put to death: onely be ſtrong and of a good courage.

CHAP. II.

1 Rahab receiveth and concealeth the two ſpies ſent from Shittim. 8 The covenant between her and them. 23 Their return and relation.

AND Joſhua the ſonne of Nun ſent out of [a] Shittim two men, to ſpie ſecretly, ſaying, Go view the land, even Jericho; and they went, and * came into an harlots houſe, named Rahab, and † lodged there.

[a] Which place was in the plaine of Moab neare unto Jordan.
* Heb. 11, 31. James 2, 25.
† Heb. *lay*.

2 And it was told the king of Jericho, ſaying, Behold, there came men in hither to night of the children of Iſrael, to ſearch out the countrey.

3 And the king of Jericho ſent unto Rahab, ſaying, [b] Bring forth the men that are come to thee, which are entred into thine houſe: for they be come to ſearch out all the countrey.

[b] Though the wicked ſee the hand of God upon them, yet they repent not, but ſeek how they may by their power and policie reſiſt his working.

4 And the woman took the two men, and hid them, and ſaid thus, There came men unto me, but I wiſt not whence they *were*:

5 And it came to paſſe *about the time* of ſhutting of the gate, when it was dark, that the men went out: whither the men went, I wote not: purſue after them quickly, for ye ſhall overtake them.

6 But ſhe had brought them up to the [c] roof of the houſe, and hid them with the ſtalks of flax, which ſhe had laid in order upon the roof.

[c] Meaning, upon the houſe: for then their houſes were flat above ſo that they might doe their buſineſſe thereupon.

7 And the men purſued after them the way to Jordan, unto the foords: and aſſoon as they which purſued after them were gone out, they ſhut the gate.

8 ¶ And before they were laid down, ſhe came up unto them upon the roof;

9 And ſhe ſaid unto the men, I know that the LORD hath given you the land, and that your [d] terrour is fallen upon us, and that all the inhabitants of the land † faint becauſe of you.

[d] For ſo God promiſed, Deut. 28, 7. chap. 5, 1.
† Heb. *melt*.

10 For we have heard how the LORD * dried up the water of the Red ſea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other ſide Jordan, * Sihon and Og, whom ye utterly deſtroyed.

* Exod. 14, 21. Chap. 4, 23.
* Num. 21, 24.

11 And aſſoon as we had heard *theſe things*, our hearts did melt, neither † did there remain any more courage in any man, becauſe of you: for [e] the LORD your God, he *is* God in heaven above, and in earth beneath.

† Heb. *roſe up*.
[e] Herein appeareth the great mercy of God, that in this common deſtruction, he would draw a moſt miſerable ſinner to repent, and confeſſe his Name.

12 Now therefore, I pray you, ſwear unto me by the LORD, ſince I have ſhewed you kindneſſe, that ye will alſo ſhew kindneſſe unto my fathers houſe; and give me a true token:

13 And *that* ye will ſave alive my father, and my mother, and my brethren, and my ſiſters, and all that they have, and deliver our lives from death.

14 And the men anſwered her, [f] Our life † for yours, if ye utter not this our buſineſſe. And it ſhall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

[f] We warrant you, on paine of our lives.
† Heb. *in ſtead of you to die*.

15 Then ſhe let them down by a cord through the window: for her houſe *was* upon the town-wall, and ſhe dwelt upon the wall.

16 And ſhe ſaid unto them, Get you to the [g] mountain, leſt the purſuers meet you; and hide your ſelves there three dayes, untill the purſuers be returned: and afterward may ye go your way.

[g] Which was neare unto the citie.

17 And the men ſaid unto her, We *will be* [h] blameleſſe of this thine oath which thou haſt made us ſwear.

[h] We ſhall be diſcharged of our oath, if thou doeſt performe this condition that followeth: for ſo ſhalt thou and thine be delivered.

18 Behold, *when* we come into the land, thou ſhalt binde this line of ſcarlet-threed in the window which thou didſt let us down by: and thou ſhalt † bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home unto thee.

† Heb. *gather.*

19 And it ſhall be, that whoſoever ſhall go out of the doores of thy houſe into the ſtreet, his [i] bloud *ſhall be* upon his head, and we *will be* guiltleſſe: and whoſoever ſhall be with thee in the houſe, his bloud *ſhall be* on our head, if *any* hand be upon him.

[i] He ſhall be guiltie of his own death.

20 And if thou utter this our [k] buſineſſe, then we will be quit of thine oath which thou haſt made us to ſwear.

[k] So that others ſhould think to eſcape by the ſame meanes.

21 And ſhe ſaid, According unto your words, ſo be it. And ſhe ſent them away, and they departed: and ſhe bound the ſcarlet-line in the window.

22 And they went, and came unto the mountain, and abode there three dayes, untill the purſuers were returned. And the purſuers ſought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and deſcended from the mountain, and paſſed [l] over, and came to Joſhua the ſonne of Nun, and told him all things that befell them;

[l] To wit, the river Jordan.

24 And they ſaid unto Joſhua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the countrey do † faint becauſe of us.

† Heb. *melt.*

CHAP. III.

1 Joſhua cometh to Jordan. 2 The officers inſtruct the people for the paſſage. 7 The Lord encourageth Joſhua. 9 Joſhua encourageth the people. 14 The waters of Jordan are divided.

AND Joſhua roſe early in the morning, and they removed from Shittim, and came to [a] Jordan, he and all the children of Iſrael, and lodged there before they paſſed over.

2 And it came to paſſe after [b] three dayes, that the officers went through the hoſt;

[a] Which according to the Hebrews was in March, and about 40 dayes after Moſes death.

[b] Which time was given for to prepare them victuals, Chap. 1, 11.

3 And they commanded the people, ſaying, When ye ſee the ark of the covenant of the LORD your God, and the prieſts the Levites bearing it, then ye ſhall remove from your place, and go after it.

4 Yet there ſhall be a ſpace between you and it, about two thouſand cubits by meaſure: come not neare unto it, that ye may know the way by which ye muſt go: for ye have not paſſed *this* way † heretofore.

† Heb. *ſince yeſterday, and the third day.*

5 And Joſhua ſaid unto the people, * Sanctifie your ſelves: for to morrow the LORD will do wonders among you.

* Lev. 20, 7. Num. 11, 18. Chap. 7, 13. 1 Sam. 16, 5.]

6 And Joſhua ſpake unto the prieſts, ſaying, Take up the ark of the covenant, and paſſe over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD ſaid unto Joſhua, This day will I begin to magnifie thee in the ſight of all Iſrael, that they may know that * as I was with Moſes, *ſo* I will be with thee.

* Chap. 1, 5.

8 And thou ſhalt command the prieſts that bear the ark of the covenant, ſaying, When ye are come to the brink of the water of Jordan, ye ſhall [c] ſtand ſtill in Jordan.

[c] Even in the channell, where the ſtreame had run, as verſe 17.

9 ¶ And Joſhua ſaid unto the children of Iſrael, Come hither, and heare the words of the LORD your God.

10 And Joſhua ſaid, [d] Hereby ye ſhall know that the living God *is* among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites.

[d] By this miracle in dividing the water.

11 Behold, the ark of the covenant of the Lord of all the earth, paſſeth over before you into Jordan.

12 Now therefore take ye [e] twelve men out of the tribes of Iſrael, out of every tribe a man.

[e] Which ſhould ſet up twelve ſtones in remembrance of the benefit.

13 And it ſhall come to paſſe, aſſoon as the ſoles of the feet of the prieſts that bear the ark of the LORD, the Lord of all the earth, ſhall reſt in the waters of Jordan, *that* the waters of Jordan ſhall be cut off *from* the waters that come down from above: and they * ſhall ſtand upon an heap.

* Pſal. 114, 3.

14 ¶ And it came to paſſe when the people removed from their tents, to paſſe over Jordan, and the prieſts bearing the * ark of the covenant before the people;

* Acts 7, 45.

15 And as they that bare the ark were come unto Jordan, and the feet of the prieſts that bare the ark were dipped in the brimme of the water (for * Jordan overfloweth all his [f] banks at the time of harveſt)

* 1 Chron. 12, 15. Ecclus 24, 26.

[f] Becauſe the river was accuſtomed at this time to be full, the miracle is ſo much the greater.

16 That the waters which came down from above, ſtood *and* roſe up upon an heap very farre from the citie Adam, that *is* beſide Zaretan: and thoſe that came down toward the ſea of the plain, *even* the ſalt-ſea, failed, *and* were cut off: and the people paſſed over right againſt Jericho.

17 And the [g] prieſts that bare the ark of the covenant of the LORD, ſtood firm on drie ground in the midſt of Jordan, and all the Iſraelites paſſed over on drie ground, untill all the people were paſſed clean over Jordan.

[g] Either, tarrying till the people were paſt, or, as ſome reade, ſure, as though they had been upon the drie land.

CHAP. IV.

1 Twelve men are appointed to take twelve ſtones for a memoriall out of Jordan. 9 Twelve other ſtones are ſet up in the midſt of Jordan. 10, 19 The people paſſe over. 14 God magnifieth Joſhua. 20 The twelve ſtones are pitched in Gilgal.

AND it came to paſſe when all the people were clean paſſed * over Iordan, that the LORD ſpake unto * Ioſhua, ſaying,

* Deut. 27, 2.

* Chap. 3, 10.

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, ſaying, Take you hence out of the midſt of Jordan, out of the place where the prieſts [a] feet ſtood firm, twelves ſtones, and ye ſhall carry them over with you, and leave them in the [b] lodging place where you ſhall lodge this night.

[a] As Chap. 3, 17.

[b] Meaning, the place where they ſhould camp.

4 Then Ioſhua called the twelve men,

whom he had prepared of the children of Iſrael, out of every tribe a man.

5 And Joſhua ſaid unto them, Paſſe over before the ark of the LORD your God into the midſt of Jordan, and take ye up every man of you a ſtone upon his ſhoulder, according unto the number of the tribes of the children of Iſrael:

6 That this may be a ſigne among you, *that* when your [c] children ask *their fathers* † in time to come, ſaying, What *mean* you by theſe ſtones?

7 Then ye ſhall anſwer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it paſſed over Jordan, the waters of Jordan were cut off: and theſe ſtones ſhall be for a memoriall unto the children of Iſrael for ever.

8 And the children of Iſrael did ſo as Joſhua commanded, and took up twelve ſtones out of the midſt of Jordan, as the LORD ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joſhua ſet up [d] twelve ſtones in the midſt of Iordan, in the place where the feet of the prieſts which bare the ark of the covenant ſtood: and they are there unto this day.

10 ¶ For the prieſts which bare the ark, ſtood in the midſt of Jordan, untill every thing was finiſhed that the LORD commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua: and the people haſted and paſſed over.

11 And it came to paſſe when all the people were clean paſſed over, that the ark of the LORD paſſed over, and the prieſts in the [e] preſence of the people.

12 And * the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh, paſſed over armed before the children of Iſrael, as Moſes ſpake unto them:

13 About fourtie thouſand ‡ prepared for warre, paſſed over before the [f] LORD unto battel, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joſhua in the ſight of all Iſrael, and they feared him, as they feared Moſes, all the dayes of his life.

15 And the LORD ſpake unto Joſhua, ſaying,

16 Command the prieſts that bear the ark of the [g] teſtimonie, that they come up out of Jordan.

17 Joſhua therefore commanded the prieſts, ſaying, Come ye up out of Jordan.

18 And it came to paſſe when the prieſts that bare the ark of the covenant of the LORD, were come up out of the mids of Jordan, *and* the ſoles of the prieſts feet were † lift up unto the drie land, that the waters of Jordan returned unto their place, and † flowed over all his banks, as they did before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the [h] firſt moneth, and encamped in Gilgal, in the eaſt-border of Jericho.

20 ¶ And thoſe twelve ſtones which they took out of Jordan, did Joſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your children ſhall ask their fathers ‡ in time to come, ſaying, What *mean* theſe ſtones?

22 Then ye ſhall let your children know, ſaying, Iſrael came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, untill ye were paſſed over, as the LORD your God did to the Red-ſea, * which he dried up from before us, untill we were gone over.

24 That all the people of the [i] earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God † for ever.

CHAP. V.

1 The Canaanites are afraid. 2 Joſhua reneweth circumciſion. 10 The paſſeover is kept at Gilgal. 12 Manna ceaſeth. 13 An Angel appeareth to Joſhua.

AND it came to paſſe when all the kings of the [a] Amorites, which *were* on the ſide of Jordan weſt-ward, and all the kings of the Canaanites, which *were* by the ſea, heard that the LORD had dried up the waters of Jordan from before the children of Iſrael untill we were paſſed over, that their heart melted; neither was there ſpirit in them any more, becauſe of the children of Iſrael.

2 ¶ At that time the LORD ſaid unto Ioſhua, Make thee ‡ * ſharp knives, & [b] circumciſe again the children of Iſrael the ſecond time.

3 And Ioſhua made him ſharp knives, and circumciſed the children of Iſrael at [c] the ‡ hill of the fore-skinnes.

4 And this *is* the cauſe why Ioſhua did circumciſe: All the people that came out of Egypt, that were males, *even* all the men of warre died in the wilderneſſe by the way, after they came out of Epypt.

5 Now all the people that came out, were circumciſed: but all the people that were born in the wilderneſſe by the way, as they came forth out of Egypt, *them* they had not [d] circumciſed.

6 For the children of Iſrael walked fourty yeares in the wilderneſſe, till all the people *that were* men of warre which came out of Egypt were conſumed, becauſe they obeyed not the voice of the LORD: unto whom the LORD ſware that * he would not ſhew them the land which the LORD ſware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raiſed up in their ſtead, them Ioſhua circumciſed: for they were uncircumciſed, becauſe they had not circumciſed them by the way.

8 And it came to paſſe † when they had done circumciſing all the people, that they abode in their places in the camp, till they were [e] whole.

9 And the LORD ſaid unto Ioſhua, This day have I rolled away the [f] reproch of Egypt from

[c] God commandeth, that not onely we our ſelves profite by his wonderfull works, but that our poſteritie may know the cauſe thereof, and glorifie his Name.

† Heb. *to morrow*.

[d] Beſides the twelve ſtones which were carried by the tribes, and ſet up in Gilgal.

[e] That God might have the more publick praiſe.

* Num. 32, 27.

‡ Or, *readie armed*.

[f] That is, before the ark.

[g] Becauſe the ark teſtified Gods preſence, and the tables of the law contained therein, ſignified Gods will toward his people.

† Heb. *plucked up*.

† Heb. *went*.

[h] Called Abib or Niſan, containing part of March and part of April.

‡ Heb. *to morrow*.

* Exod. 14, 21.

[i] Gods benefits ſerve for a further condemnation to the wicked, and ſtirre up his to reverence him, and obey him.

† Heb. *all dayes*.

[a] The Amorites were on both ſides Jordan, whereof two kings were ſlain already on the ſide toward Moab.

‡ Or, *knives of flints*.

* Exod. 4, 25.

[b] For now they had left it off, about 40 yeares.

[c] Gilgal was ſo called, becauſe they were there circumciſed.

‡ Or, *Gibeah-haaraloth*.

[d] For they looked daily to remove at the Lords commandement, which thing they that were new circumciſed could not doe without great danger.

* Num. 14, 23.

† Heb *when the people had made an end to be circumciſed*.

[e] For their ſore was ſo grievous that they were not able to remove.

[f] By bringing you into this promiſed land contrary to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

off you; wherefore the name of the place is called ‡ Gilgal unto this day.

‡ That is, *rolling*

10 ¶ And the children of Iſrael encamped in Gilgal, and kept the paſſeover, on the fourteenth day of the moneth at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the paſſeover, unleavened cakes, and parched *corn* in the ſelf-ſame day.

12 ¶ And the manna ceaſed on the morrow after they had eaten of the old corn of the land, neither had the children of Iſrael manna any more, but they did eat of the fruit of the land of Canaan that yeare.

13 ¶ And it came to paſſe when Joſhua was by Jericho, that he lift up his eyes and looked, and behold, there ſtood * a man over againſt him, with his ſword drawn in his hand: and Joſhua went unto him, and ſaid unto him, *Art* thou for us, or for our adverſaries?

* Exod. 23, 23.

14 And he ſaid, Nay, but *as* ‡ captain of the hoſt of the LORD am I now come. And Joſhua [g] fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my Lord unto his ſervant?

‡ Or, *prince.*

[g] In that that Joſhua worſhippeth him, he acknowledgeth him to be God, and in that, that he calleth himſelf The Lords captain, he declareth himſelf to be Chriſt.

15 And the captain of the LORDS hoſt ſaid unto Joſhua, * Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt, *is* holy: and Joſhua did ſo.

* Exod. 3, 5. Acts 7, 33.

CHAP. VI.

1 Jericho is ſhut up. 2 God inſtructeth Joſhua how to beſiege it. 12 The city is compaſſed. 17 It muſt be accurſed. 20 The walls fall down, 22 Rahab is ſaved. 26 The builder of Jericho is curſed.

NOw Jericho † was ſtraitly [a] ſhut up, [b] becauſe of the [c] children of Iſrael: none went out; and none came in.

† Heb. *did ſhut up, and was ſhut up.*

[a] That none could go out.

[b] That none could come in.

[c] For fear of the Iſraelites.

2 And the LORD ſaid unto Joſhua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye ſhall compaſſe the city, all *ye* men of warre, *and* go round about the city [d] once: thus ſhalt thou do ſix dayes.

[d] Every day once.

4 And ſeven prieſts ſhall bear before the ark ſeven trumpets of [e] rammes horns: and the ſeventh day ye ſhall compaſſe the city ſeven times, and the prieſts ſhalt blow with the trumpets.

[e] That the conqueſt might not be aſſigned to mans power, but to the mercie of God, which with moſt weak things can overcome that which ſeemeth moſt ſtrong.

5 And it ſhall come to paſſe that when they make a long *blaſt* with the rammes horn, *and* when ye heare the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: and the wall of the city ſhall fall down † flat, and the people ſhall aſcend up every man ſtraight before him.

† Heb. *under it.*

6 ¶ And Joſhua the ſonne of Nun called the prieſts, & ſaid unto them, Take up the ark of the covenant, & let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the LORD.

7 And he ſaid unto the people, [f] Paſſe on, and compaſſe the city, and let him that is armed paſſe on before the ark of the LORD.

[f] This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manaſſeh.

8 ¶ And it came to paſſe when Joſhua had ſpoken unto the people, that the ſeven prieſts bearing the ſeven trumpets of rammes horns, paſſed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the prieſts that blew with the trumpets, and the † [g] rere-ward came after the ark, *the prieſts* going on, and blowing with the trumpets.

† Heb. *gathering hoſt.*

[g] Wherein was the ſtandard of the tribe of Dan, Num. 10, 25.

10 And Joſhua had commanded the people, ſaying, Ye ſhall not ſhout, nor † make any noiſe with your voice, neither ſhall any word proceed out of your mouth, untill the day I bid you ſhout, then ſhall ye ſhout.

† Heb. *make your voice to be heard.*

11 So the ark of the LORD compaſſed the citie, going about *it* [h] once: and they came into the camp, and lodged in the camp.

[h] For that day.

12 ¶ And Joſhua roſe early in the morning, and the prieſts took up the ark of the LORD.

13 And ſeven prieſts bearing ſeven trumpets of rammes horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the [i] rere-ward came after the ark of the LORD, *the prieſts* going on, and blowing with the trumpets.

[i] The tribe of Dan was ſo called, becauſe it marched laſt, and gathered up whatſoever was left of others.

14 And the ſecond day they compaſſed the citie once, and returned into the camp: ſo they did ſix dayes.

15 And it came to paſſe on the ſeventh day, that they roſe early about the dawning of the day, and compaſſed the citie after the ſame manner, [k] ſeven times: onely on that day they compaſſed the citie ſeven times.

[k] Beſides every day once, for the ſpace of ſix dayes.

16 And it came to paſſe at the ſeventh time, when the prieſts blew with the trumpets, Joſhua ſaid unto the people, Shout, for the LORD hath given you the citie.

17 ¶ And the citie ſhall be ‡ accurſed, *even* it and all that *are* therein, to the LORD: onely Rahab the harlot ſhall live, ſhe and all that *are* with her in the houſe, becauſe * ſhe hid the meſſengers that we ſent.

‡ Or, *devoted.*

[l] That is appointed wholy to be deſtroyed.

* Chap. 2, 4.

18 And you, in any wiſe keep *your ſelves* from the accurſed thing, leſt ye make *your ſelves* accurſed when ye take of the accurſed thing, and make the camp of Iſrael a curſe, and trouble it.

19 But all the ſilver and gold, and veſſels of braſſe and iron, *are* † [m] conſecrated unto the LORD: they ſhall come into the treaſurie of the LORD.

† Heb. *holineſſe.*

[m] And therefore cannot be put to any private uſe, but muſt be firſt molten, and then ſerve for the tabernacle.

20 So the people ſhouted when *the prieſts* blew with the trumpets: and it came to paſſe when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout, that * the wall fell down † flat, ſo that the people went up into the citie, every man ſtraight before him, and they took the city.

* Heb. 11, 30.

† Heb. *under it.*

21 And they utterly deſtroyed all that *was* in the citie, both man and woman, young and old, and ox, and ſheep, and aſſe, with the edge of the ſword.

22 But Joſhua had ſaid unto the two men that had ſpied out the countrey, Go into the harlots houſe, & bring out thence the woman, and all that ſhe hath, * as ye ſware unto her.

* Chap. 2, 14. Heb. 11, 31.

23 And the young men that were ſpies, went

in, and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhe had: and they [n] brought out all her † kindred, and left them without the camp of Iſrael.

24 And they burnt the city with fire, and all that *was* therein: onely the ſilver and the gold, and the veſſels of braſſe and of iron, they put into the treaſurie of the [o] houſe of the LORD.

25 And Joſhua ſaved Rahab the harlot alive, and her fathers houſhold, and all that ſhe had; and ſhe [p] dwelleth in Iſrael even unto this day: becauſe ſhe hid the meſſengers which Joſhua ſent to ſpie out Jericho.

26 ¶ And Joſhua adjured *them* at that time, ſaying, * Curſed *be* the man before the LORD, that riſeth up and buildeth this city Iericho: he ſhall lay the [q] foundation thereof in his firſt-born, and in his youngeſt *ſonne* ſhall he ſet up the gates of it.

27 So the LORD was with Joſhua, and his fame was *noiſed* throughout all the countrey.

CHAP. VII.

1 The Iſraelites are ſmitten at Ai. 6 Joſhua's complaint. 10 God inſtructeth him what to do. 16 Achan is taken by the lot. 19 His confeſſion. 22 He and all he had are deſtroyed in the valley of Achor.

BUt the children of Iſrael committed a treſpaſſe in the accurſed thing: for * Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah, of the tribe of Judah, took of the [a] accurſed thing: and the anger of the LORD was kindled againſt the children of Iſrael.

2 And Joſhua ſent men from Jericho to [b] Ai, which *is* beſide Beth-aven, on the eaſt-ſide of Beth-el, and ſpake unto them, ſaying, Go up and view the countrey. And the men went up and viewed Ai.

3 And they returned to Joſhua, and ſaid unto him. Let not all the people go up: but let † about two or three thouſand men go up and ſmite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the [c] men of Ai ſmote of them about thirty and ſix men: for they chaſed them *from* before the gate even unto Shebarim, and ſmote them ‡ in the going down, wherefore the hearts of the people melted, and became as water.

6 ¶ And Joſhua rent his clothes, and fell to the earth upon his face, before the ark of the LORD, untill the even-tide, he and the elders of Iſrael, and put duſt upon their heads.

7 And Joſhua ſaid, Alas, O Lord GOD, wherefore haſt thou at all brought this people over Iordan, to deliver us into the hand of the Amorites to deſtroy us? [d] would to God we had been content, & dwelt on the other ſide Iordan.

8 O Lord, what ſhall I ſay, when Iſrael turneth their † backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land ſhall heare *of it*, and ſhall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great [e] name?

10 ¶ And the LORD ſaid unto Joſhua, Get thee up, wherefore † lieſt thou thus upon thy face?

11 Iſrael hath ſinned, and they have alſo tranſgreſſed my covenant which I commanded them: for they have even taken of the accurſed thing, and have alſo ſtolen, and diſſembled alſo, and they have put it even amongſt their own ſtuff.

12 Therefore the children of Iſrael could not ſtand before their enemies, *but* turned *their* backs before their enemies, becauſe they were accurſed: neither will I be with you any more, [f] except ye deſtroy the accurſed from amongſt you.

13 Up, ſanctifie the people, and ſay, Sanctifie your ſelves againſt to morrow: for thus ſaith the LORD God of Iſrael, *There is* an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, untill ye take away the [g] accurſed thing from among you.

14 In the morning therefore ye ſhall be brought according to your tribes: and it ſhall be that the tribe which the LORD taketh, ſhall come according to the families *thereof*; and the family which the LORD ſhall take, ſhall come by houſholds; and the houſhold which the LORD ſhall take, ſhall come man by man.

15 And it ſhall be, that he that is [h] taken with the accurſed thing, ſhall be burnt with fire, he and all that he hath: becauſe he hath tranſgreſſed the covenant of the LORD, and becauſe he hath wrought ‡ folly in Iſrael.

16 ¶ So Joſhua roſe up early in the morning, and brought Iſrael by their tribes: and the tribe of Judah was taken:

17 And he brought the family of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites man by man, and Zabdi was taken:

18 And he brought his houſhold man by man, and Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah, of the tribe of Judah, was taken.

19 And Joſhua ſaid unto Achan, My ſonne, give, I pray thee, glory to the LORD God of Iſrael, and make [i] confeſſion unto him; and tell me now what thou haſt done, hide *it* not from me.

20 And Achan anſwered Joſhua, and ſaid, Indeed I have ſinned againſt the LORD God of Iſrael, and thus and thus have I done.

21 When I ſaw among the ſpoils a goodly [k] Babyloniſh garment, and two hundred ſhekels of ſilver, and a † wedge of gold of fifty ſhekels weight, then I coveted them, and took them, and behold, they are hid in the earth in the midſt of my tent, and the ſilver under it.

22 ¶ So Joſhua ſent meſſengers, and they ranne unto the tent, and behold, *it was* hid in his tent, and the ſilver under it.

23 And they took them out of the midſt of the tent, and brought them unto Joſhua, and unto all the children of Iſrael, and † laid them out before the LORD.

---

[n] For it was not lawfull for ſtrangers to dwell among the Iſraelites till they were purged.
† Heb. *families*.

[o] Meaning, the tabernacle.

[p] For ſhe was married to Salmon prince of the tribe of Judah, Matth. 1, 5.

* 1 Kings 16, 34.

[q] He ſhall build it to the deſtruction of all his ſtock, which thing was fulfilled in Hiel of Beth-el.

* Chap. 22, 20. 1 Chron. 2, 7.

[a] In taking that which was commanded to be deſtroyed.

[b] This was a citie of the Amorites: for there was another ſo called among the Ammonites, Jere. 49, 3. The firſt Ai is called Aiath, Iſai. 10, 28.

† Heb. *about* 2000 *men, or about* 3000 *men.*

[c] God would by this overthrow, make them more earneſt to ſearch out and puniſh the ſin committed.
‡ Or, *in Morad.*

[d] This infirmity of his faith, ſheweth how we are inclined of nature to diſtruſt.
† Heb. *neckſ.*

[e] When thine enemies ſhall blaſpheme thee, and ſay, That thou waſt not able to defend us from them.

† Heb. *falleſt.*

[f] Then, to ſuffer wickedneſſe unpuniſhed, is to refuſe God willingly.

[g] Meaning, the man that took of the thing forbidden.

[h] That is, found guilty, either by lots, or by the judgement of Urim, Numb. 27, 21.
‡ Or, *wickedneſſe.*

[i] By declaring the truth: for God is glorified when the truth is confeſſed.

[k] Such a rich garment as the ſtates of Babylon did weare.
† Heb. *tongue*

† Heb. *poured.*

24 And Joſhua and all Iſrael with him, took Achan the ſonne of Zerah, and the ſilver, and the garment, and the [l] wedge of gold, and his [m] ſonnes, and his daughters, and his oxen, and his aſſes, and his ſheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joſhua ſaid, Why haſt thou troubled us? the LORD ſhall [n] trouble thee this day. And all Iſrael ſtoned him with ſtones, and burned them with fire after they had ſtoned them with ſtones.

26 And they raiſed over him a great heap of ſtones unto this day: ſo the LORD turned from the fierceneſſe of his anger wherefore the name of that place was called, The valley of “ Achor, unto this day.

[l] Some reade, A plate: others A rod, and ſome A tongue.

[m] This judgement only appertaineth to God, and to whom he will reveale it: to man he hath commanded not to puniſh the childe for the fathers fault, Deut. 24, 16.

[n] He declareth that this is Gods judgement, becauſe he had offended, and cauſed others to be ſlain.

“ That is, *trouble.*

CHAP. VIII.

1 God encourageth Joſhua. 3 The ſtratagem whereby Ai was taken. 29 The king thereof is hanged. 30 Joſhua buildeth an altar, 32 writeth the law on ſtones, 33 propoundeth bleſſings and curſings.

AND the LORD ſaid unto Joſhua, * Fear not, neither be thou diſmayed: take all the people of warre with thee, and ariſe, go up to Ai: ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land.

* Deut. 1, 21. and 7, 18.

2 And thou ſhalt do to Ai and her king, as thou didſt unto * Jericho and her king: onely * the ſpoil thereof, and the cattel thereof ſhall ye take for a prey unto your ſelves: lay thee an ambuſh for the city, [a] behinde it.

* Chap. 6, 21.

* Deut. 20, 14.

[a] Meaning on the Weſt-ſide, as verſ. 9.

3 ¶ So Joſhua aroſe and all the people of warre, to go up againſt Ai: and Joſhua choſe out thirty thouſand mighty men of valour, and ſent them away by night.

4 And he commanded them, ſaying, Behold, ye ſhall [b] lie in wait againſt the city, *even* behinde the city: go not very farre from the citie, but be ye all ready:

[b] God would not deſtroy Ai by miracle, as Jericho, to the intent that other nations might feare the power and policie of his people.

5 And I, and all the people that *are* with me, will approach unto the city: and it ſhall come to paſſe when they come out againſt us, as at the firſt, that we will flee before them.

6 (For they will come out after us) till we have † drawn them from the city; for they will ſay, They flee before us, as at the firſt: therefore we will flee before them.

† Heb. *pulled.*

7 Then ye ſhall riſe up from the ambuſh, and ſeize upon the citie: for the LORD your God will deliver it into your hand.

8 And it ſhall be when ye have taken the citie, *that* ye ſhall ſet the city on fire: according to the commandment of the LORD ſhall ye do. See, I have commanded you.

9 ¶ Joſhua therefore ſent them forth; and they went to lie in ambuſh, & abode between Beth-el and Ai, on the weſt-ſide of Ai: but Joſhua lodged that night [c] among the people.

[c] With the reſt of the army.

10 And Joſhua roſe up early in the morning and [d] numbred the people, and went up, he and the elders of Iſrael, before the people to Ai

[d] That is, viewed or muſtred them, and ſet them in aray.

11 And all the people, *even the people* of warre that *were* with him, went up and drew nigh, and came before the city, and pitched on the north-ſide of Ai: now *there was* a valley between them and Ai.

12 And he took about [e] five thouſand men, and ſet them to lie in ambuſh between Beth-el and Ai, on the weſt-ſide ‡ of the city.

[e] He ſent theſe few, that the other which lay in ambuſh might not be diſcovered.

‡ Or, *of Ai.*

13 And when they had ſet the people, *even* all the hoſt that *was* on the north of the city, and † their liers in wait on the weſt of the city: Joſhua went that night into the [f] midſt of the valley.

† Heb. *their lying in wait.*

[f] To the intent that they in the city might the better diſcover his army.

14 ¶ And it came to paſſe when the king of Ai ſaw *it*, that they haſted and roſe up early, and the men of the city went out againſt Iſrael to battel, he and all his people, at a time appointed, before the plain; but he wiſt not that *there were* liers in ambuſh againſt him, behinde the city.

15 And Joſhua and all Iſrael made as [g] if they were beaten before them, and fled by the way of the wilderneſſe.

[g] As they which fained to flee for feare.

16 And all the people that *were* in Ai, were called together to purſue after them: and they purſued after Joſhua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Iſrael: and they left the city open, and purſued after Iſrael.

18 And the LORD ſaid unto Joſhua, [h] Stretch out the ſpear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joſhua ſtretched out the ſpear that *he had* in his hand, toward the city.

[h] Or, lift up the banner, to ſignifie when they ſhall invade the citie.

19 And the ambuſh aroſe quickly out of their place, and they ranne as ſoon as he had ſtretched out his hand; and they entred into the city, and took it, and haſted, and ſet the city on fire.

20 And when the men of Ai looked behinde them, they ſaw, and behold, the ſmoke of the city aſcended up to heaven, and they had no † power to flee this way or that way: and the people that fled to the wilderneſſe turned back upon the purſuers.

† Heb. *hand.*

21 And when Joſhua and all Iſrael ſaw that the ambuſh had taken the city, and that the ſmoke of the city aſcended, then they turned again, and ſlew the men of Ai.

22 And the [i] other iſſued out of the city againſt them, ſo they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide: and they ſmote them, ſo that they * let none of them remain, or eſcape.

[i] Which came out of the ambuſh.

* Deut. 7, 2.

23 And the king of Ai they took alive, and brought him to Joſhua.

24 And it came to paſſe when Iſrael had made an end of ſlaying all the inhabitants of Ai, in the field, in the wilderneſſe wherein they chaſed them, and when they were all fallen on the edge of the ſword, untill they were conſumed, that all the Iſraelites returned unto Ai, and [k] ſmote it with the edge of the ſword.

[k] For the fire which they had before ſet in the city, was not to conſume it, but to ſignifie unto Joſhua that they were entred.

25 And *ſo* it was, *that* all that fell that day, both of men and women, *were* twelve thouſand, *even* all the men of Ai.

26 For Joſhua drew not his hand back

wherewith he ſtretched out the ſpear, untill he had utterly deſtroyed all the inhabitants of Ai.

27 * Onely the cattel and the ſpoil of that city, Iſrael took for a prey unto themſelves, according unto the word of the LORD, which he * commanded Joſhua.

* Num. 31, 22, 26.

* Verſ. 2.

28 And Joſhua burnt Ai, and made it an heap for [l] ever, *even* a deſolation unto this day.

[l] That it could never be built again.

29 And the king of Ai he hanged on a tree untill even-tide: and as ſoon as the ſunne was down, Joſhua [m] commanded, that they ſhould take his carcaſe down from the tree, and caſt it at the entring of the gate of the citie, and * raiſe thereon a great heap of ſtones *that remaineth* unto this day.

[m] According as it was commanded, Deut. 21, 23.

* Chap. 7, 26.

30 ¶ Then Joſhua built an altar unto the LORD God of Iſrael in mount Ebal,

31 As Moſes the ſervant of the LORD commanded the children of Iſrael, as it is written in the * book of the law of Moſes, an altar of whole ſtones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and ſacrificed peace-offerings.

* Exod. 20, 25. Deut. 27, 5.

32 And he wrote there upon the ſtones a copy of the [n] law of Moſes, which he wrote in the preſence of the children of Iſrael.

[n] Meaning, the ten commandements, which are the ſum of the whole law.

33 And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide, before the prieſts the Levites, which bare the ark of the covenant of the LORD, as well the ſtranger, as he that was born among them; half of them over againſt mount Gerizzim, and half of them over againſt mount Ebal: * as Moſes the ſervant of the LORD had commanded before, that they ſhould bleſſe the people of Iſrael.

* Deut. 11, 29. and 27, 12.

34 And afterward he read all the words of the law, the bleſſings and curſings, according to all that is written in the book of the law.

35 There was not a word of all that Moſes commanded, which Ioſhua read not before all the congregation of Iſrael, * with the [o] women, and the little ones, and the ſtrangers that † were converſant among them.

* Deut. 31, 12.

[o] So neither young nor old, man nor woman, were exempted from hearing the word of the Lord.

† Heb. *walked*.

CHAP. IX.

1 The kings combine againſt Iſrael. 3 The Gibeonites by craft obtain a league, 16 for which they are condemned to perpetuall bondage.

AND it came to paſſe, when all the kings which *were* on [a] this ſide Iordan, in the hills, and in the valleys, and *in* all the coaſts of the [b] great ſea over againſt Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Iebuſite heard *thereof;*

[a] In reſpect of the plain of Moab.

[b] The man ſea called Mediterraneum.

2 That they gathered themſelves together to fight with Ioſhua, and with Iſrael, with one † accord.

† Heb. *mouth*.

3 ¶ And when the inhabitants of Gibeon heard what Joſhua had done unto Jericho and to Ai.

4 They did work wilily, and went and made as if they had been embaſſadours, and took old ſacks upon their aſſes, and wine-bottles, old, and rent, and [c] bound up,

[c] Becauſe they were al worn.

5 And old ſhoes and clowted upon their feet, and old garments upon them, and all the bread of their proviſion was dry *and* mouldie.

6 And they went to Joſhua unto the camp at Gilgal, and ſaid unto him, and to the men of Iſrael, We be come from a farre countrey: now therefore make ye a league with us.

7 And the men of Iſrael ſaid unto the [d] Hivites, Peradventure ye dwell among us, and how ſhall we make a league with you?

[d] For the Gibeonites and the Hivites were all one people.

8 And they ſaid unto Joſhua, We *are* thy ſervants. And Joſhua ſaid unto them, Who *are* ye? and from whence come ye?

9 And they ſaid unto him, From a very farre countrey thy ſervants are come, becauſe of the [e] name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt.

[e] Even the idolaters for feare of death wil pretend to honour the true God, and receive his religion.

10 And all that he did to the two kings of the Amorites, that *were* beyond Iordan, to Sihon king of Heſhbon, and to Og king of Baſhan, which *was* at Aſhtaroth.

11 Wherefore our elders and all the inhabitants of our countrey, ſpake to us, ſaying, Take victuals † with you for the journey, and go to meet them, and ſay unto them, We *are* your ſervants: therefore now make ye a league with us.

† Heb. *in your hand.*

12 This our [f] bread we took hot for our proviſion out of our houſes, on the day we came forth to go unto you; but now behold, it is drie, and it is mouldie:

[f] The wicked lack no art, nor ſpare no lies to ſet forth their policy, when they will deceive the ſervants of God.

13 And theſe bottles of wine which we filled, *were* new, and behold, they be rent: and theſe our garments and our ſhoes are become old, by reaſon of the very long journey.

14 And ‡ the men [g] took of their victuals, and asked not *counſel* at the mouth of the LORD.

‡ Or, *they received the men by reaſon of their victuals.*

[g] Some think that the Iſraelites ate of their victuals, and ſo made a league with them.

15 And Ioſhua made peace with them, and made a league with them, to let them live: and the princes of the congregation ſware unto them.

16 And it came to paſſe at the end of three dayes, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Iſrael [h] journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

[h] From Gilgal.

18 And the children of Iſrael ſmote them not, becauſe the princes of the congregation had ſworn unto them by the LORD God of Iſrael: and all the congregation [i] murmured againſt the princes.

[i] Fearing leſt for their fault the plague of God ſhould have light upon them all.

19 But all the princes ſaid unto all the congregation, We have ſworn unto them by the LORD God of Iſrael: now therefore we may not touch them.

20 This we will do to them; we will even let them live, leſt wrath be upon us, becauſe of the [k] oath which we ſware unto them.

[k] This doth not eſtabliſh raſh oaths, but ſheweth Gods mercy toward his, which would not puniſh them for this fault.

21 And the princes ſaid unto them, Let them

live, (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had * promiſed them.

* Verſe 15.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very farre from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall † none of you be freed from being bondmen, and hewers of wood, and drawers of water for the [l] houſe of my God.

† Heb. *not be cut off from you.*

[l] For the uſes of the Taberuacle, and of the Temple when it ſhall be built.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the Lord thy God * commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were ſore afraid of our lives becauſe of you, and have done this thing.

* Deut. 7. 1, 2.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

[m] Who were minded to put them to death for feare of Gods wrath.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the [n] altar of the Lord, even unto this day, in the place which he ſhould chooſe.

[n] That is, for the ſacrifices of the Temple, as verſ. 23.

Chap. X.

1 Five kings war againſt Gibeon. 6 Joſhua reſcueth it. 10 God fighteth againſt them with hailſtones. 12 The ſunne and moon ſtand ſtill at the word of Joſhua. 16 The five kings are mured in a cave. 22 They are brought forth, 24 ſcornfully uſed, 26 and hanged. 28 Seven kings more are conquered. 43 Joſhua returneth to Gilgal.

Now it came to paſſe, when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it, (* as he had done to Jericho and her king, ſo he had done to * Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

* Chap. 6, 15.

* Chap. 8, 3.

2 That they feared greatly, becauſe Gibeon *was* a great citie, as one of the † royall cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

† Heb. *cities of the kingdome.*

3 Wherefore [a] Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

[a] That is, Lord of juſtice: ſo tyrants take to themſelves glorious names, when indeed, they be very enemies againſt God and all juſtice.

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelves together, and went up, they and all their hoſts, and encamped before Gibeon, and made [b] warre againſt it.

[b] So envious the wicked are, when any depart from their band.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of warre with him, and all the mighty men of valour.

8 ¶ And the Lord ſaid unto Joſhua, [c] Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

[c] Leſt Joſhua ſhould have thought that God had ſent this great power againſt him, for his unlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the Lord diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſſe as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the Lord caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* mo which died with [d] hailſtones, than *they* whom the children of Iſrael ſlew with the ſword

[d] So we ſee that all things ſerve to execute Gods vengeance againſt the wicked.

12 ¶ Then ſpake Joſhua to the Lord in the day when the Lord delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sunne, † ſtand thou ſtill upon Gibeon, and thou moon, in the valley of Ajalon.

* Iſa. 28, 1. Ecclus 46, 4.

† Heb. *be ſilent.*

13 And the ſunne ſtood ſtill, and the moon ſtayed, untill the people had avenged themſelves upon their enemies. *Is* not this written in the book of [e] ‡ Jaſher? ſo the ſunne ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord [f] fought for Iſrael.

[e] Some reade The book of the righteous, meaning Moſes: the Chalde text readeth, In the book of the law: but it is like that it was a book thus named, which is now loſt.

‡ Or, *the upright.*

[f] By taking away the enemies hearts, and deſtroying them with hailſtones.

15 ¶ And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelves in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And ſtay you not, *but* purſue after your enemies, and † ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

† Heb. *cut of the tail.*

20 And it came to paſſe when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them, entred into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in [g] peace: none moved his tongue againſt any of the children of Iſrael.

[g] Or, in ſafetie, ſo that none gave them ſo much as an evill word.

22 Then ſaid Ioſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king

of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king of Eglon.

24 And it came to paſſe when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of warre, which went with him, Come neare, put your feet upon the [h] necks of theſe kings. And they came neare, and put their feet upon the necks of them.

[h] Signifying what ſhould become of the reſt of Gods enemies, ſeeing that kings themſelves were not ſpared.

25 And Joſhua ſaid unto them, Fear not nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees untill the evening.

27 And it came to paſſe at the time of the going down of the ſunne, *that* Joſhua commanded, and they * took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the caves mouth, *which remain* untill this very day.

* Deut. 21, 23. Chap. 8, 29.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho.

* Chap. 6, 21.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that were therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachiſh; and Joſhua ſmote him and his people, untill he had left him none remaining.

34 ¶ And from Lachiſh, Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had done to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had done to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein.

38 ¶ And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had done to Hebron, ſo he did to Debir, and to the king thereof, as he had done alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the countrey of the [i] hils, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael * commanded.

[i] Some read, Aſhedoth, which ſignifieth the deſcents of the hills.

* Deut. 20, 16, 17.

41 And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza, and all the countrey of Goſhen, even unto Gibeon.

42 And all theſe kings, and their land did Joſhua take at [k] one time: becauſe the LORD God of Iſrael fought for Iſrael.

[k] In one battel.

43 And Joſhua returned, and all Iſrael with him, unto the camp to [l] Gilgal.

[l] Where the Arke was, there to give thanks for their victories.

CHAP. XI.

1 Divers kings overcome at the waters of Merom. 10 Hazor is taken and burnt. 16 All the countrey taken by Joshua. 21 The Anakims cut off.

AND it came to paſſe, when Jabin king of Hazor had heard *thoſe things*, that he ſent to [a] Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

[a] The more that Gods power appeareth, the more the wicked rage againſt it.

2 And to the kings that *were* on the north of the mountains, and of the plains, ſouth of [b] Cinneroth, and in the valley, and in the borders of Dor, on the weſt;

[b] Which the Evangeliſts call the lake of Genezereth, or Tiberias.

3 *And to* the Canaanite on the eaſt and on the weſt, and to the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountains, and to the Hivite under [c] Hermon, in the land of Mizpeh.

[c] Which was mount Sihon, as Deut. 4, 48.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were † met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

† Heb. *aſſembled by appointment.*

6 ¶ And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt [d] hough their horſes, and burn their chariots with fire.

[d] That neither they ſhould ſerve to the uſe of war, nor the Iſraelites ſhould put their truſt in them.

7 So Ioſhua came, and all the people of warre with him, againſt them by the waters of Merom ſuddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto ‡ great Zidon, and unto ‡ † [e] Miſrephoth-maim, and unto the valley of Mizpeh eaſt-ward, and they ſmote them, untill they left them none remaining.

‡ Or, *Zidon-rabbah.*
‡ Or, *ſalt-pits.*
† Heb. *burnings of waters.*
[e] Which ſignifieth Hot waters, or according to ſome Brine-pits.

9 And Ioſhua did unto them as the LORD bade him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Ioſhua at that time turned back,

and took Hazor, and ſmote the king thereof with the ſword: for Hazor before-time was the head of all thoſe kingdomes.

11 And they ſmote [f] all the ſouls that *were* therein with the edge of the ſword, utterly deſtroying *them*: there was not † any left to breathe: and he burnt Hazor with fire.

[f] Both men, women and children.

† Heb. *any breath.*

12 And all the cities of thoſe kings, and all the kings of them did Joſhua take, and ſmote them with the edge of the ſword, *and* he utterly deſtroyed them, * as Moſes the ſervant of the LORD commanded.

* Num. 33, 25. Deut. 7, 2. and 20. 16, 17.

13 But as for the cities that ſtood ſtill † in their [g] ſtrength, Iſrael burned none of them, ſave Hazar onely, *that* did Joſhua burn.

† Heb. *on their heap.*

[g] Which were ſtrong by ſituation, and not hurt by war.

14 And all the ſpoil of theſe cities, and the cattel, the children of Iſrael took for a prey unto themſelves: but every [h] man they ſmote with the edge of the ſword, untill they had deſtroyed them, neither left they any to breathe.

[h] All mankinde.

15 ¶ * As the LORD commanded Moſes his ſervant, ſo * did Moſes command Joſhua, and ſo did Ioſhua: † he left nothing undone of all that the LORD commanded Moſes.

* Exod. 34, 11.

* Deut. 7, 2.

† Heb. *he removed nothing.*

16 So Joſhua took all that land, the hills, and all the ſouth-countrey, and all the land of Goſhen, and the valley, and the plain, and the [i] mountain of Iſrael, and the valley of the ſame:

[i] That is, Samaria.

17 *Even* from ‡ the mount [k] Halak, that goeth up to Seir, unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and ſmote them and ſlew them.

‡ Or, *the ſmooth mountain.*

[k] So called, becauſe it was bare and without trees.

18 Ioſhua made warre a long time with all thoſe kings.

19 There was not a city that made peace with the children of Iſrael, ſave * the Hivites the inhabitants of Gibeon; all *other* they took in battel.

* Chap. 9, 3.

20 For it was of the LORD to [l] harden their hearts, that they ſhould come againſt Iſrael in battel, that he might deſtroy them utterly, *and* that they might have no favour, but that he might deſtroy them, as the LORD commanded Moſes.

[l] That is, to give them over to themſelves: and therefore they could not but rebell againſt God, and ſeek their own deſtruction.

21 ¶ And at that time came Ioſhua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Iudah, and from all the mountains of Iſrael: Ioſhua deſtroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Iſrael: onely in Gaza, in [m] Gath, & in Aſhdod, there remained.

[m] Out of the which came Goliath, 1 Sam. 17, 4.

23 So Ioſhua took the whole land, according to all that the LORD ſaid unto Moſes, and Ioſhua gave it for an inheritance unto Iſrael, * according to their diviſions by their tribes: and the land reſted from warre.

* Num. 26, 53.

CHAP. XII.

1 The two kings whoſe countreys Moſes took and diſpoſed of. 7 The one and thirtie kings on the other ſide Jordan which Joshua ſmote.

NOw theſe *are* the kings of the land, which the children of Iſrael ſmote, and poſſeſſed their land on the [a] other ſide Iordan toward the riſing of the ſunne, from the river Arnon, unto mount Hermon, and all the plain on the eaſt.

[a] From Gilgal where Joſhua camped.

2 * Sihon king of the Amorites, who dwelt in Heſhbon, *and* ruled from Aroer, which *is* upon the bank of the river *of* Arnon, and from the middle of the river, and from half Gilead unto the river Iabbok, *which is* the border of the children of Ammon:

* Num. 21, 24. Deut. 3, 6.

3 And from the plain to the ſea of Cinneroth on the eaſt, and unto the ſea of the plain, *even* the ſalt-ſea on the eaſt, the way to Beth-jeſhimoth: and from the ‡ ſouth, under ‡ * Aſhdoth-piſgah.

‡ Or, *Teman.*

‡ Or, *the ſprings of Piſgah*, or *the hill.*

4 And the coaſt of Og king of Baſhan, *which was* of * the remnant of the giants, that dwelt at Aſhtaroth, and at Edrei,

* Deut. 3, 17. and 4, 49.

* Deut. 3, 11. Chap. 13, 12.

5 And reigned in mount Hermon, and in Salcah, and in all Baſhan, unto the border of the Geſhurites, and the Maachathites, and half Gilead, the border of Sihon king of Heſhbon.

6 Them did Moſes the ſervant of the LORD, and the children of Iſrael ſmite, and * Moſes the ſervant of the LORD gave it for a poſſeſſion unto the Reubenites and Gadites, and the half-tribe of Manaſſeh.

* Num 32, 29.

* Deut. 3, 12. Chap. 13, 8.

7 ¶ And theſe *are* the kings of the countrey which Ioſhua and the children of Iſrael ſmote on this ſide Iordan on the weſt, from Baal-gad in the valley of Lebanon, even unto the mount [b] Halak, that goeth up to Seir, which Ioſhua gave unto the tribes of Iſrael for a poſſeſſion, according to their diviſions:

[b] Reade Chap. 11, verſe 17.

8 In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſſe, and in the ſouth-countrey: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Iebuſites.

9 * The king of Iericho, one: the * king of Ai, which *is* beſide Beth-el, one:

* Chap. 6, 2.

* Chap. 8, 29.

10 * The king of Ieruſalem, one: the king of Hebron, one:

* Chap. 10, 23.

11 The king of Iarmuth, one: the king of Lachiſh, one:

12 The king of Eglon, one: * the king of Gezer, one:

* Chap. 10, 33.

13 * The king of Debir, one: the king of Geder, one:

* Chap. 10, 38.

14 The king of Hormah, one: the king of Arad, one:

15 * The king of Libnah, one: the king of Adullam, one:

* Chap. 10, 29.

16 * The king of Makkedah, one: the king of Beth-el, one:

* Chap. 10, 28.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of ‡ Laſharon, one:

‡ Or, *Sharon.*

19 The king of Madon, one: * the king of Hazor, one:

* Chap. 11, 10.

20 The king of Shimron-meron, one: the king of Achſhaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedeſh, one: the king of Iokneam of Carmel, one:

23 The king of Dor, in the coaſt of Dor, one:

* Gen. 14, 1.

one: the king of * the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

C HAP. XIII.

2 The bounds of the land not yet conquered. 8 The inheritance of the two tribes and half. 14, 33 The Lord and his ſacrifices, are the inheritance of Levi. 15 The bounds of the inheritance of Reuben. 22 Balaam ſlain. 24 The bounds of the inheritance of Gad, 29 and of the half tribe of Manaſſeh.

NOw Joſhua was [a] old *and* ſtricken in yeares, *and* the LORD ſaid unto him, Thou art old *and* ſtricken in yeares, and there remaineth yet very much land † to be [b] poſſeſſed.

[a] Being almoſt an hundred and ten yeares old.

† Heb. *to poſſeſſe it.*

[b] After that the enemies are overcome.

2 This *is* the land that yet remaineth: all the borders of the Philiſtines, and all Geſhuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron north-ward, *which* is counted to the Canaanite: five lords of the Philiſtines; the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites; alſo the Avites.

4 From the ſouth, all the land of the Canaanites, and ‡ Mearah that *is* beſide the Sidonians, unto Aphek, to the borders of the Amorites:

‡ Or, *the cave.*

5 And the land of the Giblites, and all Lebanon toward the ſunne-riſing, from Baal-gad under mount Hermon, unto the entring into Hamath.

6 All the inhabitants of the hill-countrey from Lebanon unto [c] Miſrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Iſrael: onely divide thou it by lot unto the Iſraelites for an inheritance, as I have commanded thee.

[c] Reade Chap. 11, 8.

7 Now therefore, divide this land for an inheritance unto the nine tribes, and the half-tribe of Manaſſeh,

8 With whom the Reubenites, and the Gadites have received their inheritance, * which Moſes gave them, beyond Jordan eaſt-ward, *even* as Moſes the ſervant of the LORD gave them:

* Num. 32, 33. Deut. 3, 12, 13. Chap. 22, 4.

9 From Aroer that *is* upon the bank of the river Arnon, and the citie that *is* in the midſt of the river, and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heſhbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geſhurites, and Maachathites, and all mount Hermon, and all Baſhan unto Salcah:

12 All the kingdome of Og in Baſhan, which reigned in Aſhtaroth and in Edrei, who remained of * the remnant of the giants: for theſe did Moſes ſmite, and caſt them out.

* Deut. 3, 11. Chap. 12, 4.

13 Neverthelesſe, the children of Iſrael [d] expelled not the Geſhurites, nor the Maachathites: but the Geſhurites and the Maachathites dwell among the Iſraelites untill this day.

[d] Becauſe they deſtroyed not all as God had commanded, they that remained were ſnares and pricks to hurt them, Num. 33, 55. Chap. 23, 13. Judg. 2, 3.

14 Onely unto the tribe of Levi he gave none inheritance; the ſacrifices of the LORD God of Iſrael made by fire, *are* their [e] inheritance, as he ſaid unto them.

[e] Levi ſhall live by the ſacrifices, Num. 18, 21.

15 ¶ And Moſes gave unto the tribe of the children of Reuben, *inheritance* according to their families:

16 And their coaſt was from Aroer that *is* on the bank of the river Arnon, and the citie that *is* in the midſt of the river, and all the plain by Medeba:

17 Heſhbon and all her cities that *are* in the plain; Dibon, and ‡ Bamoth-baal, and Beth-baal-meon,

‡ Or, *the high places of Baal, and houſe of Baal-meon.*

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-ſhahar, in the mount of the valley,

20 And Beth-peor, and * ‡ Aſhdoth-piſgah, and Beth-jeſhimoth,

* Deut. 3, 17.

‡ Or, *ſprings of Piſgah*, or, *the hill.*

21 And all the cities of the plain, and all the kingdome of Sihon king of the Amorites, which reigned in Heſhbon, whom Moſes ſmote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the countrey.

* Num. 31, 8.

22 ¶ [f] Balaam alſo the ſonne of Beor the † ſooth-ſayer, did the children of Iſrael ſlay with the ſword, among them that were ſlain by them.

[f] So that both they which obeyed wicked counſel, and the wicked counſeller periſhed by the judgement of God.

‡ Or, *diviner.*

23 And the border of the children of Reuben, was Jordan and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moſes gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coaſt was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:

26 And from Heſhbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the reſt of the kingdome of Sihon king of Heſhbon, Jordan and *his* border, *even* unto the edge of the ſea of Cinnereth, on the [g] other ſide Jordan eaſt-ward.

[g] That is, in the land of Moab.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moſes gave *inheritance* unto the half-tribe of Manaſſeh: and *this* was *the poſſeſſion* of the half-tribe of Manaſſeh, by their families.

30 And their coaſt was from Mahanaim, all Baſhan, all the kingdome of Og king of Baſhan, and all the townes of Jair, which *are* in Baſhan, threeſcore cities:

31 And half Gilead, and Aſhtaroth, and Edrei, cities of the kingdome of Og in Baſhan, *were pertaining* unto the [h] children of Machir the ſonne of Manaſſeh, *even* to the one half of the * children of Machir by their families.

[h] Meaning, his nephews and poſterity.

* Num. 32, 39.

32 Theſe *are the countreys* which Moſes did diſtribute for inheritance in the plains of

Moab, on the other ſide Jordan by Jericho eaſt-ward.

* Chap. 18, 7.

* Num. 18, 20.

33 * But unto the tribe of Levi Moſes gave not *any* inheritance: the LORD God of Iſrael *was* their inheritance, * as he ſaid unto them.

CHAP. XIIII.

1 The nine tribes and a half are to have their inheritance by lot. 6 Caleb by priviledge obtaineth Hebron.

AND theſe *are the countreys* which the children of Iſrael inherited in the land of Canaan, * which Eleazar the prieſt, and Joſhua the ſonne of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for inheritance unto them.

* Num. 34, 17.

2 * By lot *was* their inheritance, as the LORD commanded by the hand of Moſes, for the nine tribes, and for the half-tribe.

* Num. 26, 55. and 33, 54.

3 For Moſes had given the inheritance of [a] two tribes, and an half-tribe, on the other ſide Jordan: but unto the Levites he gave none inheritance among them,

[a] As Reuben and Gad, and half the tribe of Manaſſeh, Num. 32, 33.

4 For the children of Joſeph were [b] two tribes, Manaſſeh and Ephraim: therefore they gave no part unto the Levites in the land, ſave cities to dwell *in*, with their ſuburbs for their cattel, and for their ſubſtance.

[b] So though Levi lacked, yet were there ſtill twelve tribes by this means.

5 * As the LORD commanded Moſes, ſo the children of Iſrael did, and they divided the land.

* Num. 35, 2. Chap. 21, 2.

6 ¶ Then the children of Judah came unto Joſhua in Gilgal: and Caleb the ſonne of Jephunneh the Kenezite, ſaid unto him, Thou knoweſt the thing that the LORD ſaid unto Moſes the man of God, concerning [c] me and thee, in Kadeſh-barnea.

[c] Which was, that they two onely ſhould enter into the land, Num. 14, 24.

7 Fourtie yeares old *was* I when Moſes the ſervant of the LORD ſent me from Kadeſh-barnea, to eſpie out the land; and I brought him word again, as *it was* in mine heart.

8 Neverthleſſe, my [d] brethren that went up with me, made the heart of the people melt: but I wholly * followed the LORD my God.

[d] Which were the ten other ſpies.

* Num. 14, 24.

9 And Moſes ſware on that day, ſaying, Surely the land whereon thy feet have troden, ſhall be thine inheritance, and thy childrens for ever: becauſe thou haſt wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he ſaid, theſe fourty and five yeares, even ſince the LORD ſpake this word unto Moſes, while *the children of* Iſrael † wandered in the wilderneſſe: and now lo, I am this day foureſcore and five yeares old.

† Heb. *walked.*

11 * As yet I *am* as ſtrong this day, as I *was* in the day that Moſes ſent me: as my ſtrength *was* then, even ſo *is* my ſtrength now, for warre, both to go out and to come in.

* Ecclus 46, 9.

12 Now therefore give me this mountain, whereof the LORD ſpake in that day, (for thou heardeſt in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) [e] if ſo be the LORD *will be* with me, then I ſhall be able to drive them out, as the LORD ſaid.

[e] This he ſpake of modeſtie, and not of doubting.

13 And Ioſhua bleſſed him, and gave unto Caleb the ſonne of Jephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the ſonne of Jephunneh the Kenezite, unto this day: becauſe that he wholly followed the LORD God of Iſrael.

* Chap. 21, 12. 1 Mac. 2, 56.

15 And * the name of Hebron before, *was* Kirjath-arba, *which Arba was* a [f] great man among the Anakims. And the land had reſt from warre.

* Chap. 15, 13.

[f] Either for his power or perſon.

CHAP. XV.

1 The borders of the lot of Judah. 13 Calebs portion and conqueſt. 16 Othniel for his valour, hath Achſah Calebs daughter to wife. 18 She obtaineth a bleſſing of her father. 21 The cities of Judah. 63 The Jebuſites not conquered.

THIS then was the lot of the tribe of the children of Judah by their families, * *even* to the border of Edom; the * wilderneſſe of Zin ſouth-ward, *was* the uttermoſt part of the ſouth-coaſt.

* Num. 34, 3.

* Num. 33, 36.

2 And their ſouth-border was from the ſhore of the ſalt-ſea, from the [a] bay that looketh ſouth-ward.

[a] The Hebrew word ſignifieth tongue, whereby is meant either the arm of the ſea that cometh into the land, or a rock or cape that goeth into the ſea.

3 And it went out to the ſouth-ſide to ‡ Maaleh-acrabbim, and paſſed along to Zin, and aſcended up on the ſouth-ſide unto Kadeſh-barnea: and paſſed along to Hezron, and went up to Adar, and fetched a compaſſe to Karkaa.

‡ Or, *the going up to Acrabbim.*

4 *From thence* it paſſed toward Azmon, and went out unto the river of Egypt, and the goings out of that coaſt were at the ſea: this ſhall be your ſouth-coaſt.

5 And the eaſt-border *was* the ſalt-ſea, even unto the [b] end of Jordan: and *their* border in the north-quarter, *was* from the bay of the ſea, at the uttermoſt part of Jordan.

[b] Meaning, the mouth of the river where it runneth into the ſalt-Sea.

6 And the border went up to Beth-hogla, and paſſed along by the north of Beth-arabah, and the border went up to the [c] ſtone of Bohan the ſonne of Reuben.

[c] Which was a mark to part their countreys.

7 And the border went up toward Debir, from the valley of Achor, and ſo north-ward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the ſouth-ſide of the river: and the border paſſed towards the waters of En-ſhemeſh, and the goings out thereof were * En-rogel.

* 1 Kings 1, 9.

8 And the border went up by the valley of the ſonne of Hinnom, unto the ſouth-ſide of the Iebuſite, the ſame *is* Ieruſalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, weſt-ward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah which *is* Kirjath-jearim.

10 And the border compaſſed from Baalah weſt-ward unto mount Seir, and paſſed along unto the ſide of mount Jearim (which *is* Cheſalon) on the north-ſide, and went down to Beth-ſhemeſh, and paſſed on to Timnah.

11 And the border went out unto the ſide of Ekron north-ward: and the border was drawn to Shicron, and paſſed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the [d] ſea.

12 And the weſt-border *was* to the great ſea, and the coaſt *thereof*: this *is* the coaſt of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the ſonne of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joſhua, *even* * ‡ the citie of Arba the father of Anak, which *citie is* Hebron.

14 And Caleb [e] drove thence the three ſonnes of Anak, Sheſhai, and Ahiman, and Talmai, the children of Anak.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-ſepher.

16 ¶ And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

17 And Othniel the ſonne of Kenaz, the brother of Caleb, took it: and he gave him Achſah his daughter to wife.

18 And it came to paſſe, as ſhe came *unto him*, that ſhe moved him to ask of her father a field, and [f] ſhe lighted off *her* aſſe; and Caleb ſaid unto her, What wouldeſt thou?

19 Who anſwered, Give me a bleſſing; for thou haſt given me a ſouth-land, give me alſo [g] ſprings of water: and he gave her the upper ſprings, and the nether ſprings.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermoſt cities of the tribe of the children of Judah, toward the coaſt of Edom ſouth-ward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beer-ſheba, and Bizjothjah,

29 Baalah, and Jim, and Azem,

30 And Eltolad, and Cheſil, and [h] Hormah,

31 And Ziklag, and Madmannah, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twentie and nine, with their villages.

33 *And* in the valley, Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, & Azekah,

36 And Sharaim, and Adithaim, and Gederah, † and Gederothaim; fourteen cities with their villages.

[d] Meaning, toward Syria.

* Chap. 14, 15.

‡ Or, *Kirjath-arba.*

[e] This was done after the death of Joſhua, Judg. 1, 10, 20.

[f] Becauſe her husband tarried too long.

[g] Becauſe her countrey was barren, ſhe deſired of her father a field that had ſprings, Judg. 1, 14, 15.

[h] Which before was called Zephath, Judg. 1, 17.

‡ Or, *or.*

37 Zenan, and Hadaſhah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel;

39 Lachiſh, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Jiphta, and Aſhnah, and Nezib,

44 And Keilah, and Achzib, and Mareſhah: nine cities with their villages.

45 Ekron with her towns, and her villages.

46 From Ekron even unto the ſea, all that *lay* † neare Aſhdod with their villages.

47 Aſhdod with her towns and her villages; Gaza with her towns and her villages, unto the [i] river of Egypt, and the great ſea, and the border *thereof.*

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and [k] Kirjath-ſannah, which *is* Debir,

50 And Anab, and Aſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And ‡ Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and * Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Iezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: ſix cities with their villages.

60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderneſſe, Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the citie of [l] Salt, and En-gedi: ſix cities with their villages.

63 As for the Jebuſites the inhabitants of Jeruſalem, the children of Iudah could [m] not drive them out: but the Iebuſites dwell with the children of Iudah at Ieruſalem unto this day.

CHAP. XVI.

1 The generall borders of the ſonnes of Joſeph. 5 The border of the inheritance of Ephraim. 10 The Canaanites not conquered.

AND the lot of the children of [a] Ioſeph † fell from Iordan by Iericho, unto the water of Iericho on the eaſt, to the wilderneſſe that goeth up from Iericho throughout mount Beth-el,

2 And goeth out from Beth-el to * Luz, and paſſeth along unto the borders of Archi to Ataroth,

3 And goeth down weſt-ward, to the coaſt of Iaph-leti, unto the coaſt of Beth-horon the nether, and to Gezer: and the goings out thereof are at the [b] ſea.

† Heb *by the place of.*

[i] Meaning Nilus, as Chap. 23, 3.

[k] Which is alſo called Kiriath-ſepher, verſe 15.

‡ Or, *Janus.*

* Chap. 14, 15.

[l] Of this citie the ſalt ſea hath his name.

[m] That is, utterly, though they ſlew the moſt part, and burnt their citie, Judg. 1, 8.

[a] That is, to Ephraim and his children: for Manaſſes portion followeth.

† Heb. *went forth.*

* Judges 1, 26.

[b] Of their inheritance.

4 So the children of Joſeph, Manaſſeh and Ephraim, [c] took their inheritance.

[c] Severally, firſt Ephraim, and then Manaſſeh.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the eaſt-ſide, was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border went about eaſt-ward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah, to Ataroth and to Naarath, and came to Jericho, and went out at [d] Jordan.

[d] For ſo farre the coaſts reach.

8 The border went out from Tappuah weſt-ward unto the river Kanah: and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And [e] the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

[e] Becauſe Ephraims tribe was farre greater than Manaſſehs, therefore he had moe cities.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

CHAP. XVII.

1 The lot of Manaſſeh. 7 His coaſt. 12 The Canaanites not driven out. 14 The children of Joſeph obtain another lot.

THere was alſo a lot for the tribe of Manaſſeh; (for he *was* the * firſt-born of Joſeph) *to wit*, for * Machir the firſt-born of Manaſſeh the father of Gilead: becauſe he *was* a man of warre, therefore he had Gilead and Baſhan.

* Gen. 41, 51. and 46, 20.
* Gen. 50, 23. Num. 32, 39.

2 There was alſo *a lot* for * [a] the reſt of the children of Manaſſeh by their famiſies; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſonne of Joſeph by their families.

* Num. 26, 29.
[a] For the other halfe tribe had their portion beyond Jordan.

3 ¶ But * Zelophehad the ſonne of Hepher, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, had no ſonnes, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

* Num 26, 33. and 27, 1. and 36, 2.

4 And they came neare before Eleazar the prieſt, and before Joſhua the ſonne of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance among our [b] brethren: therefore according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

[b] Among them of our tribe.

5 And there fell ten portions to [c] Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan;

[c] In the land of Canaan: five to the males, and other five to the daughters of Zelophehad.

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſonnes: and the reſt of Manaſſehs ſonnes had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manaſſeh had the land of [d] Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

[d] Meaning, the citie it ſelfe.

9 And the coaſt deſcended unto the ‡ river Kanah, ſouth-ward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the out-goings of it were at the [e] ſea.

‡ Or, *brook of reeds.*

[e] That is, toward the maine Sea.

10 South-ward *it was* Ephraims, and north-ward *it was* Manaſſehs, and the ſea is his border, and they met together in [f] Aſher on the north, and in Iſſachar on the eaſt.

[f] In the tribe of Aſher, and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countreys.

12 Yet the children of Manaſſeh [g] could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

[g] For at the firſt they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

13 Yet it came to paſſe when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath [h] bleſſed me hitherto?

[h] According to my father Jacobs propheſie. Geneſ. 48, 19.

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*countrey*, and cut down for thy ſelf there in the land of the Perizzites, and of the ‡ giants, [i] if mount Ephraim be too narrow for thee.

‡ Or, *Rephaims.*

[i] If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

16 And the children of Ioſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Iezreel.

17 And Ioſhua ſpake unto the houſe of Ioſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou art a great people, and haſt great power: thou ſhalt not have one lot *onely*.

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for [k] thou ſhalt drive out the Canaanites, though they have iron chariots, *and* though they *be* ſtrong.

[k] So that thou ſhalt enlarge thy portion thereby.

CHAP. XVIII.

1 The tabernacle is ſet up at Shiloh. 2 The remainder of the land is deſcribed, and divided into ſeven parts. 10 Joſhua divideth it by lot. 11 The lot and border of Benjamin. 21 Their cities.

ANd the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the [a] tabernacle of the congregation there, and the land was ſubdued before them.

[a] For they had now removed it from Gilgal, and ſet it up in Shiloh.

2 And there remained among the children

of Iſrael ſeven tribes, which [b] had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, How long are you ſlack to go to poſſeſſe the land which the LORD God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the [c] inheritance of them, and they ſhall come *again* to me.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall [d] abide in their coaſts on the north.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the [e] LORD our God.

7 But the Levites have no part among you, for the [f] prieſthood of the LORD *is* their inheritance: and Gad and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and [g] deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua [h] caſt lots for them in Shiloh, before the LORD: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth [i] between the children of Judah, and the children of Joſeph.

12 And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountains weſt-ward, and the goings out thereof were at the wilderneſſe of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* [k] Beth-el) ſouth-ward, and the border deſcended to Ataroth-adar, neare the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah: This *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſonne of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to [l] En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to * the ſtone of Bohan the ſonne of Reuben,

18 And paſſed along toward the ſide over againſt ‡ Arabah north-ward, and went down unto Arabah.

19 And the border paſſed along to the ſide of Beth-hoglah north-ward: and the out goings of the border were at the north † bay of the ſalt-ſea at the [m] ſouth-end of Jordan: This *was* the ſouth-coaſt.

20 And Jordan was the border of it on the eaſt-ſide: This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, (which *is* [n] Ieruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

[b] As Eleazar, Joſhua, and the heads of the tribes had done to Judah, Ephraim, and half of Manaſſeh.

[c] That is, into ſeven portions, to every tribe one.

[d] For theſe had their inheritance already appointed.

[e] Before the ark of the Lord.

[f] That is, the ſacrifices and offerings, Chap. 13, 14.

[g] By writing the names of every countrey and city.

[h] That every one ſhould be content with Gods appointment.

[i] Their inheritance bordered upon Judah and Joſeph.

[k] Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

[l] Which is in the tribe of Ephraim

* Chap. 15, 6.

‡ Or, *the plain.*

† Heb. *tongue.*

[m] To the very ſtrait, where the river turneth into the ſalt-Sea.

[n] Which was not wholly in the tribe of Benjamin, but part of it was alſo in the tribe of Judah.

CHAP. XIX.

1 The lot of Simeon, 10 of Zebulun, of Iſſachar, 24 of Aſher, 32 of Naphtali, 40 of Dan. 49 The children of Iſrael give an inheritance to Joſhua.

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was [a] within the inheritance of the children of Judah.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Aſhan: foure cities and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth: This *is* the inheritance of the tribe of

[a] According to Jacobs propheſie, that he ſhould be ſcattered among the other tribes, Gen. 49, 7.

the children of Simeon according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too [b] much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

[b] But this large portion was given them by Gods providence to declare their increaſe in time to come.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the ſea, and Maralah, and reached to Dabbaſheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid [c] eaſt-ward, toward the ſunne-riſing, unto the border of Chiſloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

[c] Meaning, toward the great Sea.

13 And from thence paſſeth on along on the eaſt to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon- ‡ methoar to Neah.

‡ Or, *which is drawn.*

14 And the border compaſſeth it on the north-ſide to Hannathon: and the out goings thereof are in the valley of Jiphthah-el.

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelve cities with their villages.

[d] There was another Beth-lehem in the tirbe of Judah.

16 This *is* the inheritance of the children of Zebulun according to their families, theſe cities with their villages.

17 ¶ *And* the fourth lot came out to Iſſachar, for the children of Iſſachar, according to their families.

18 And their border was toward Jezreel, and Cheſulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath.

20 And Rabbith, and Kiſhion, and Abez,

21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.

[e] There was another city of this name in the tribe of Judah: for under divers tribes certain cities had all one name, and were diſtincted by the tribe onely.

22 And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh, and the outgoings of their border were at Jordan: ſixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Iſſachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Aſher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achſhaph,

26 And Alammelech, and Amad, and Miſheal; and reacheth to Carmel weſt-ward, and to Shihor-libnath,

27 And turneth toward the ſunne-riſing to Beth-dagon, and reacheth to [f] Zebulun, and to the valley of Jiphthah-el toward the north-ſide of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

[f] Joyneth to the tribe of Zebulun, which lay more eaſt-ward.

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coaſt turneth to Ramah, and to the ſtrong citie † [g] Tyre, and the coaſt turneth to Hoſah: and the outgoings thereof are at the ſea from the coaſt to Achzib.

† Heb. *Tzor.*

[g] Which was Tyrus a ſtrong citie in the ſea.

30 Ummah alſo and Aphek, and Rehob: twentie and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Aſher according to their families, theſe cities with their villages.

32 ¶ The ſixth lot came out to the children of Naphtali: *even* for the children of Naphtali according to their families.

33 And their coaſt was from [h] Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the outgoings thereof were at Jordan.

[h] Theſe cities were in the countrey of Zaanannim.

34 And *then* the coaſt turneth weſt-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the ſouth-ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan toward the ſunne-riſing.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

[i] Of the which the lake of Genezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedeſh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-ſhemeſh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the ſeventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coaſt of their inheritance was Zorah, and Eſhtaol, and Ir-ſhemeſh.

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath.

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‡ before [k] ‡ Japho.

‡ Or, *over againſt.*

[k] Called Joppe.

‡ Or, *Joppa*, Acts 9, 36.

47 And the coaſt of the children of Dan went out *too little* for them: therefore the children of Dan went up to [l] fight againſt Leſhem, and took it, and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein, and called Leſhem, * Dan, after the name of Dan their father.

[l] According as Jacob had propheſied, Gen. 49, 17.

* Judges 18, 29.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, theſe cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coaſts; the children of Iſrael gave an inheritance to Joſhua the ſonne of Nun, among them:

50 According to the word of the LORD, they gave him the citie which he asked, *even* * Timnath-ſerah in mount Ephraim: and he built the citie, and dwelt therein.

* Chap. 24, 30.

51 * Theſe *are* the inheritances which Eleazar the prieſt, and Joſhua the ſonne of Nun, and the heads of the fathers of the tribes of the

* Num. 34, 17.

the children of Iſrael, divided for an inheritance by lot, in Shiloh before the LORD, at the doore of the tabernacle of the congregation: ſo they made an end of dividing the countrey.

CHAP. XX.

1 God commandeth, 7 and the children of Iſrael appoint the ſix cities of refuge.

THe LORD alſo ſpake unto Joſhua, ſaying,

2 Speak to the children of Iſrael, ſaying, * Appoint out for you cities of refuge, whereof I ſpake unto you by the hand of Moſes:

* Exod. 21, 13. Num. 35. 6, 11, 14. Deut. 19, 2.

3 That the ſlayer that killeth any perſon [a] unawares *and* unwittingly, may flee thither: and they ſhall be your refuge from the avenger of bloud.

[a] At unawares, and bearing him no grudge.

4 And when he that doth flee unto one of thoſe cities, ſhall ſtand at the entring of the gate of the citie, and ſhall declare his cauſe in the eares of the elders of that citie; they ſhall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the [b] avenger of bloud purſue after him, then they ſhall not deliver the ſlayer up into his hand: becauſe he ſmote his neighbour unwittingly, and hated him not before-time.

[b] That is, the neereſt kinſman of him that is ſlain.

6 And he ſhall dwell in that city, untill he ſtand before the congregation for [c] judgement, *and* * untill the death of the high prieſt that ſhall be in thoſe dayes: then ſhall the ſlayer return and come unto his own citie, & unto his own houſe, unto the citie from whence he fled.

[c] Till his cauſe were proved.

* Num. 35, 25.

7 ¶ And they † appointed Kedeſh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

† Heb. *ſanctified.*

8 And on the other ſide Jordan by Jericho eaſt-ward, they aſſigned * Bezer in the wilderneſſe upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the [d] tribe of Manaſſeh.

* Deut. 4, 43. 1 Chron. 6, 78.

[d] Out of the half tribe of Manaſſeh beyond Jordan.

9 Theſe were the cities appointed for all the children of Iſrael, and for the ſtranger that ſojourneth among them, that whoſoever killeth any perſon at unawares, might flee thither, and not die by the hand of the avenger of bloud, untill he ſtood before the [e] congregation.

[e] Before the judges.

CHAP. XXI.

1 Eight and fourty cities given by lot out of the other tribes unto the Levites. 43 God gave the land, and reſt to the Iſraelites, according to his promiſe.

THen came neare the heads of the fathers of the Levites unto Eleazar the prieſt, and unto Joſhua the ſonne of Nun, and unto the heads of the fathers of the tribes of the children of Iſrael.

2 And they ſpake unto them at Shiloh in the land of Canaan, ſaying, * The LORD commanded [a] by the hand of Moſes, to give us cities to dwell in, with the ſuburbs thereof for our cattel.

* Num. 35, 2.

[a] By Moſes, by whoſe miniſtery God ſhewed his power.

3 And the children of Iſrael gave unto the Levites out of their inheritance at the commandment of the LORD, theſe cities and their ſuburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the prieſt, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, [c] thirteen cities.

[b] He meaneth them that were Prieſts: for ſome were but Levites.

[c] Every tribe gave moe or fewer cities, according as their inheritauce was great or little, Num. 35, 8.

5 And the reſt of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manaſſeh, ten cities.

6 And the children of Gerſhon *had* by lot out of the families of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half-tribe of Manaſſeh in Baſhan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs, as the LORD commanded by the hand of Moſes.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, theſe cities which are *here* † mentioned by name,

† Heb. *called.*

10 Which the children of [d] Aaron *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the firſt lot)

[d] For Aaron came of Kohath, and therefore the prieſts office remained in that family.

11 And they gave them ‡ the city of Arbah the father of Anak (which *city is* Hebron) in the hill-countrey of Judah, with the ſuburbs thereof round about it.

‡ Or, *Kirjath-arbah.*

12 But * the fields of the city, and the villages thereof, gave they to Caleb the ſonne of Jephunneh, for his poſſeſſion.

* Chap. 14, 14. 1 Chron. 6, 56.

13 ¶ Thus they gave to the [e] children of Aaron the prieſt, Hebron with her ſuburbs, *to be* a citie of refuge for the ſlayer, and Libnah with her ſuburbs,

[e] That is, the Prieſt of the family of the Kohatites, of whom Aaron was chief.

14 And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs,

15 And Holon with her ſuburbs, and Debir with her ſuburbs,

16 And Ain with her ſuburbs, and Juttah with her ſuburbs, and Beth-ſhemeſh with her ſuburbs: nine cities out of thoſe two tribes.

17 And out of the tribe of Benjamin, Gibeon with her [f] ſuburbs, Geba with her ſuburbs,

18 Anathoth with her ſuburbs, and Almon with her ſuburbs: foure cities.

[f] The ſuburbs were a thouſand cubits from the wall of the cities round about, Num. 35, 4.

19 All the cities of the children of Aaron, the prieſts, *were* thirteen cities with their ſuburbs.

20 ¶ And the families of the children of Kohath the Levites, [g] which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

[g] That were no prieſts.

21 For they gave them [h] Shechem with her ſuburbs in mount Ephraim, *to be* a citie of refuge for the ſlayer: & Gezer with her ſuburbs,

[h] Hebron and Shechem were the two cities of refuge under the Kohathites.

22 And Kibzaim with her ſuburbs, and Beth-horon with her ſuburbs, foure cities.

23 And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs,

24 Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs: foure cities.

25 And out of the [i] half-tribe of Manaſſeh, Tanach with her ſuburbs, and Gath-rimmon with her ſuburbs: two cities.

26 All the cities *were* ten with their ſuburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gerſhon of the families of the Levites, out of the *other* half-tribe of Manaſſeh, *they gave* [k] Golan in Baſhan with her ſuburbs, *to be* a citie of refuge for the ſlayer: and Beeſhterah with her ſuburbs: two cities.

28 And out of the tribe of Iſſachar, Kiſhon with her ſuburbs, Dabareh with her ſuburbs,

29 Jarmuth with her ſuburbs, En-gannim with her ſuburbs: foure cities.

30 And out of the tribe of Aſher, Miſhal with her ſuburbs, Abdon with her ſuburbs,

31 Helkath with her ſuburbs, and Rehob with her ſuburbs: foure cities.

32 And out of the tribe of Naphtali, Kedeſh in Galilee with her ſuburbs, *to be* a citie of refuge for the ſlayer: and Hammoth-dor with her ſuburbs, and Kartan with her ſuburbs: three cities.

33 All the cities of the Gerſhonites, according to their families, *were* thirteen cities with their ſuburbs.

34 ¶ And unto the families of the children of Merari the [l] reſt of the Levites, out of the tribe of Zebulun, Jokneam with her ſuburbs, and Kartah with her ſuburbs,

35 Dimnah with her ſuburbs, Nahalal with her ſuburbs: foure cities.

36 And out of the tribe of Reuben, [m] Bezer with her ſuburbs, and Jahazah with her ſuburbs.

37 Kedemoth with her ſuburbs, and Mephaath with her ſuburbs: foure cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her ſuburbs, *to be* a city of refuge for the ſlayer: and Mahanaim with her ſuburbs,

39 Heſhbon with her ſuburbs, Jazer with her ſuburbs: foure cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of their families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites within the poſſeſſion of the [n] children of Iſrael, *were* fourtie and eight cities with their ſuburbs.

42 Theſe cities were every one with their ſuburbs round about them: thus *were* all theſe cities.

43 ¶ And the LORD gave unto Iſrael all the land which he ſware to give unto their fathers: and they poſſeſſed it, and dwelt therein.

44 And the LORD gave them reſt round about, according to all that he ſware unto their fathers: and there ſtood not a man of all their enemies before them; the LORD delivered their enemies into their hand.

45 * There failed not ought of any good thing which the LORD had ſpoken unto the houſe of Iſrael: all came to paſſe.

CHAP. XXII.

1 The two tribes and half with a bleſſing are ſent home. 10 They build the altar of teſtimonie, in their journey. 11 The Iſraelites are offended thereat. 21 They give them good ſatisfaction.

THen [a] Joſhua called the Reubenites, & the Gadites, and the half-tribe of Manaſſeh,

2 And ſaid unto them, Ye have kept all that Moſes the ſervant of the LORD [b] commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren theſe many dayes unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given reſt unto your brethren, as he promiſed them: therefore now return ye, and get ye unto your tents, *and* unto the land of your poſſeſſion, * which Moſes the ſervant of the LORD gave you on the other ſide Jordan.

5 But take diligent heed to do the commandment and the law, which Moſes the ſervant of the LORD charged you,* to [c] love the LORD your God, and to walk in all his wayes, and to keep his commandments, and to cleave unto him, and to ſerve him with all your heart and with all your ſoul.

6 So Joſhua [d] bleſſed them, and ſent them away: and they went unto their tents.

7 ¶ Now to the *one* half of the tribe of Manaſſeh Moſes had given *poſſeſſion* in Baſhan: but unto the *other* half thereof gave Joſhua among their brethren on this ſide Jordan weſt-ward. And when Joſhua ſent them away alſo unto their tents, then he bleſſed them,

8 And he ſpake unto them, ſaying, Return with much riches unto your tents, and with very much cattel, with ſilver and with gold, and with braſſe, and with iron, and with very much raiment: divide the ſpoil of your enemies with your [e] brethren.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh returned, and departed from the children of Iſrael out of Shiloh, which *is* in the land of Canaan, to go unto the countrey of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed, according to the word of the LORD by the hand of Moſes.

10 ¶ And when they came unto the borders of Jordan. that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh built [f] there an altar by Jordan, a great altar to ſee to.

11 ¶ And the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manaſſeh, have built an altar over againſt the land of Canaan, in the borders of Jordan, at the paſſage of the children of Iſrael.

---

[i] Which dwelt in Canaan.

[k] Golan and Keдeſh were the cities of refuge under the Gerſhonites.

[l] They are here called the reſt, becauſe they are laſt numbred, and Merari was the yongeſt brother, Gen.46, 11.

[m] Bezer and Ramoth were the cities of refuge under the Merarites and beyond Jordan, chap. 20, 8.

[n] Thus according to Jacobs propheſie, they were ſcattered throughout the countrey, which God uſed to this end, that his people might be inſtructed in the true religion by them.

*Chap.23.14,15.

[a] After that the Iſraelites enjoyed the land of Canaan.

[b] Which was to go armed before their brethren, Num. 32, 29.

* Num. 32, 33. Chap. 13, 8.

* Deut. 10, 12.

[c] He ſheweth wherein conſiſteth the fulfilling of the law.

[d] He commended them to God, and prayed for them.

[e] Which remained at home and went not to the warre, Num. 31, 27. 1 Sam. 30, 24.

[f] That is, beyond Jordan: for ſome times the whole countrey on both ſides of Jordan is meant by Canaan.

12 And when the children of Iſrael heard *of it*, the whole congregation of the children of Iſrael gathered themſelves together at Shiloh, to go up to [g] warre againſt them.

13 And the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh into the land of Gilead, Phinehas the ſonne of Eleazar the prieſt.

14 And with him ten princes of each † chief houſe a prince, throughout all the tribes of Iſrael, and each one *was* an head of the houſe of *their* fathers, among the thouſands of Iſrael.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manaſſeh unto the land of Gilead, and they ſpake with them, ſaying,

16 Thus ſaith the [h] whole congregation of the LORD, What treſpaſſe *is* this that ye have committed againſt the God of Iſrael, to turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebell this day againſt the LORD?

17 *Is* the iniquitie * of Peor too little for us, from which we are not [i] cleanſed untill this day, (although there was a plague in the congregation of the LORD)

18 But that ye muſt turn away this day from following the LORD? and it will be, *ſeeing* ye rebell to day againſt the LORD, that to morrow he will be wroth with the whole congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion *be* [k] unclean, *then* paſſe ye over unto the land of the poſſeſſion of the LORD, wherein the LORDS tabernacle dwelleth, and take poſſeſſion among us: but rebell not againſt the LORD, nor [l] rebell againſt us, in building you an altar, beſide the altar of the LORD our God.

20 * Did not Achan the ſonne of Zerah commit a treſpaſſe in the accurſed thing, and wrath fell on all the congregation of Iſrael? & that man periſhed not [m] alone in his iniquitie.

21 ¶ Then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh; anſwered and ſaid unto the heads of the thouſands of Iſrael,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Iſrael he ſhall know, if *it be* in rebellion, or if in tranſgreſſion againſt the LORD, (ſave us not this day)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD [n] himſelf require *it*;

24 And if we have not *rather* done it for fear of *this* thing, ſaying, † In time to come your children might ſpeak unto our children, ſaying, What have you to do with the LORD God of Iſrael?

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: ſo ſhall your children make our [o] children ceaſe from fearing the LORD.

[g] Such now was their zeale, that they would rather loſe their lives, than ſuffer the true religion to be changed or corrupted.

† Heb. *houſe of the father.*

[h] Not onely of the princes, but alſo of the common people.

* Num. 25, 4.

[i] Meaning, God is not fully pacified, foraſmuch as no puniſhment can be ſufficient for ſuch wickedneſſe and idolatry.

[k] In your judgement.

[l] To uſe any other ſervice than God hath appointed, is to rebell againſt God, 1 Sam. 15, 23.

* Chap. 7. 1, 5.

[m] Signifying, that if many ſuffered for one mans fault, for the fault of many all ſhould ſuffer.

[n] Let him puniſh us.

† Heb. *to morrow.*

26 Therefore we ſaid: Let us now prepare to build us an altar, not for burnt-offering, nor for ſacrifice:

27 But *that* it *may be* * a witneſſe between us and you, and our generations after us, that we might do the ſervice of the LORD before him with our burnt-offerings, and with our ſacrifices, and with our peace-offerings, that your children may not ſay to our children in time to come, Ye have no part in the LORD.

28 Therefore ſaid we, that it ſhall be when they ſhould *ſo* ſay to us, or to our [p] generations in time to come, that we may ſay *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for ſacrifices, but it *is* a witneſſe between us and you.

29 God forbid that we ſhould rebell againſt the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices, beſides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the prieſt, and the princes of the congregation, and heads of the thouſands of Iſrael which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake, † it pleaſed them.

31 And Phinehas the ſonne of Eleazar the prieſt, ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive that the LORD *is* [q] among us, becauſe ye have not committed this treſpaſſe againſt the LORD: † now ye have [r] delivered the children of Iſrael out of the hand of the LORD.

32 ¶ And Phinehas the ſonne of Eleazar the prieſt, and the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them word again.

33 And the thing pleaſed the children of Iſrael, and the children of Iſrael bleſſed God, and did not intend to go up againſt them in battel, to deſtroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar “ Ed: for it *ſhall be* a witneſſe between us, that the LORD *is* God.

[o] Or, to turn back from the true God.

* Gen. 31, 48. Chap. 24, 27. Verſ. 34.

[p] They ſignifie a wonderfull care that they bare toward their poſterity, that they might live in the true ſervice of God.

† Heb. *it was good in their eyes.*

[q] By preſerving and governing us.

† Heb *then.*

[r] Whom if ye had offended, he would have puniſhed with you.

† Heb. *them.*

“ That is, a *witneſſe.*

CHAP. XXIII.

1 Joſhua's exhortation before his death, 3 by former benefits, 5 by promiſes, 11 and by threatnings.

AND it came to paſſe, a long time after that the LORD had given reſt unto Iſrael from all their enemies round about, that Joſhua waxed old *and* † ſtricken in age.

2 And Joſhua called for all Iſrael, *and* for their elders, and for their heads, and for their judges, and for their officers, and ſaid unto them, I am old *and* ſtricken in age:

3 And ye have [a] ſeen all that the LORD your God

† Heb. *come into dayes.*

[a] Your eyes bearing witneſſe.

God hath done unto all theſe nations, becauſe of you; for the * LORD your God *is* he that hath fought for you.

* Exod. 14, 14.

4 Behold, I have divided unto you by lot theſe nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great ſea † weſt-ward.

† Heb. *at the ſunne ſet.*

5 And the LORD your God, he ſhall expell [b] them from before you, and drive them from out of your ſight, and ye ſhall poſſeſſe their land, as the LORD your God hath promiſed unto you.

[b] Which yet remain and are not overcome, as chap. 13, 2.

6 Be ye therefore very couragious to keep and to do all that is written in the book of the law of Moſes, * that ye turn not aſide therefrom, to the right hand or to the left,

* Deut. 5, 32. and 28, 14.

7 That ye come not among theſe nations theſe that [c] remain amongſt you, neither * make mention of the name of their gods, nor cauſe to [d] ſwear *by them*, neither ſerve them, nor bowe your ſelves unto them:

[c] And not yet ſubdued.
* Pſal. 16, 4.
[d] Let not the judges admit an oath, which any ſhall ſweare by their idols.

8 ‡ But cleave unto the LORD your God, as ye have done unto this day.

‡ Or, *for if you will cleave, &c.*

9 ‡ For the LORD hath driven out from before you, great nations and ſtrong: but as for you, no man hath been able to ſtand before you unto this day.

‡ Or, *then the LORD will drive.*

10 * One man of you ſhall chaſe a thouſand: for the LORD your God, he *it is* that fighteth for you, as he hath promiſed you.

* Lev. 26, 8. Deut. 32, 30.

11 Take good heed therefore unto your † ſelves, that ye love the LORD your God.

† Heb. *ſouls.*

12 Elſe if ye do in any wiſe go back, and cleave unto the remnant of theſe nations, *even* theſe that remain among you, and ſhall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* theſe nations from before you; * but they ſhall be ſnares and traps unto you, and ſcourges in your ſides, and thorns in your [e] eyes, untill ye periſh from off this good land which the LORD your God hath given you.

* Exod. 23, 33. Num. 33, 55. Deut. 7, 16.
[e] Meaning, they ſhall be a continuall grief unto you and ſo the cauſe of your deſtruction.

14 And behold, this day I *am* [f] going the way of all the earth, and ye [g] know in all your hearts and in all your ſouls, that * not one thing hath failed of all the good things which the LORD your God ſpake concerning you; all are come to paſſe unto you, *and* not one thing hath failed thereof.

[f] I die according to the courſe, of nature.
[g] Moſt certainly.
* Chap. 21, 45.

15 Therefore it ſhall come to paſſe, *that* as all good things are come upon you, which the LORD your God promiſed you: ſo ſhall the LORD bring upon you all evil things, untill he hath deſtroyed you from off this good land which the LORD your God hath given you.

16 When ye have [h] tranſgreſſed the covenant of the LORD your God, which he commanded you, and have gone and ſerved other gods, and bowed your ſelves to them: then ſhall the anger of the LORD be kindled againſt you, and ye ſhall periſh quickly from off the good land which he hath given unto you.

[h] He ſheweth that no evill can come unto man, except he offend God by diſobedience.

CHAP. XXIIII.

1 Joshua aſſembleth the tribes at Shechem. 2 A brief hiſtory of Gods benefits from Terah. 14 He reneweth a covenant between them and God. 26 A ſtone the witneſſe of the covenant. 29 Joshua's age, death and buriall. 32 Joſephs bones are buried. 33 Eleazar dieth.

AND Joſhua gathered all the [a] tribes of Iſrael to Shechem, and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers, and they preſented themſelves before [b] God.

[a] That is, the nine tribes and the half.
[b] Before the ark, which was brought to Shechem, when they went to bury Joſephs bones.

2 And Joſhua ſaid unto all the people, Thus ſaith the LORD God of Iſrael, * Your fathers dwelt on the other ſide of the [c] floud in old time, *even* Terah the father of Abraham, and the father of Nachor: and they ſerved other gods.

* Gen. 11, 31. Judith. 5. 6, 7.
[c] Euphrates in Meſopotamia, Gen. 11, 26.

3 And I took your father Abraham from the other ſide of the floud, and led him throughout all the land of Canaan, and multiplied his ſeed, and * gave him Iſaac.

* Gen. 21, 2.

4 And I gave unto Iſaac, * Jacob and Eſau: and I gave unto * Eſau mount Seir, to poſſeſſe it; * but Jacob and his children went down into Egypt.

* Gen. 25, 26.
* Gen. 36, 8.
* Gen. 46, 6.

5 * I ſent Moſes alſo and Aaron, and I plagued Egypt, according to that which I did amongſt them: and afterward I brought you out.

* Exod. 3, 10.

6 And I * brought your fathers out of Egypt: and you came unto the ſea, and the Egyptians purſued after your fathers with chariots and horſemen unto * the Red-ſea.

* Exod. 12, 37.
* Exod. 14, 9.

7 And when they cried unto the LORD, he put darkneſſe between you and the Egyptians, and brought the ſea upon them, and covered them; and your eyes have ſeen what I have done in Egypt: and ye dwelt in the wilderneſſe [d] a long ſeaſon.

[d] Even fourtie yeares.

8 And I brought you into the land of the Amorites, which dwelt on the other ſide Jordan; * and they fought with you: and I gave them into your hand, that ye might poſſeſſe their land, and I deſtroyed them from before you.

* Num. 21, 33.

9 Then Balak the ſonne of Zippor king of Moab, aroſe and warred againſt Iſrael, and * ſent and called Balaam the ſonne of Beor to curſe you:

* Num. 22, 5. Deut. 23, 4.

10 But I would not hearken unto Balaam, therefore he bleſſed you ſtill: ſo I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the [e] men of Jericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand.

[e] Becauſe it was the chief city, under it contained all the countrey: elſe they of the city fought not, Chap. 3, 14. and 6. 1, 2.

12 And * I ſent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy ſword, nor with thy bow.

* Exod. 23, 28. Deut. 7, 20.

13 And I have given you a land for which ye did not labour, & cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

14 ¶ Now therefore [f] fear the LORD, and

[f] This is the true uſe of Gods benefits, to learn thereby to feare and ſerve him with an upright conſcience.

ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the floud, and in Egypt: and ſerve ye the LORD.

15 And if it ſeem evil unto you to ſerve the LORD, chooſe you this day whom you will ſerve, whether the gods which your fathers ſerved, that *were* on the other ſide of the floud, or the gods of the Amorites, in whoſe land ye dwell: [g] but as for me and my houſe, we will ſerve the LORD.

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the LORD, to ſerve other gods.

17 For the LORD our God, he *it is* that brought us up, and our fathers out of the land of Egypt, from the houſe of bondage, & which did thoſe great ſignes in our ſight, and preſerved us in all the way wherein we went, and among all the people through whom we paſſed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we alſo ſerve the LORD, [h] for he *is* our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the LORD; for he *is* an holy God: he *is* a jealous God, he will not forgive your tranſgreſſions nor your ſinnes.

20 If ye forſake the LORD, and ſerve ſtrange gods, * then he will turn and do you hurt, and conſume you, after that he hath done you good.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the LORD.

22 And Joſhua ſaid unto the people. Ye *are* witneſſes [i] againſt your ſelves, that ye have choſen you the LORD, to ſerve him. And they ſaid, *we are* witneſſes.

23 Now therefore put away, *ſaid he*, the ſtrange [k] gods which *are* among you, and encline your heart unto the LORD God of Iſrael.

24 And the people ſaid unto Joſhua, The LORD our God will we ſerve, and his voice will we obey.

25 So Joſhua made a [l] covenant with the people that day, and ſet them a ſtatute, and an ordinance in Shechem.

26 ¶ And Joſhua wrote theſe words in the book of the law of God, and took a great ſtone, and ſet it up there under an oak, that *was* by the ſanctuary of the LORD.

27 And Joſhua ſaid unto all the people, Behold, this ſtone ſhall be a witneſſe unto us; for [m] it hath heard all the words of the LORD which he ſpake unto us: it ſhall be therefore a witneſſe unto you, leſt ye denie your God.

28 So Joſhua let the people depart, every man unto his inheritance.

29 ¶ And it came to paſſe after theſe things, that Joſhua the ſonne of Nun the ſervant of the LORD died; *being* an hundred and ten yeares old.

30 And they buried him in the border of his inheritance in * Timnath-ſerah, which *is* in mount Ephraim, on the north-ſide of the hill of Gaaſh.

31 And Iſrael [n] ſerved the LORD all the dayes of Joſhua, and all the dayes of the elders that † overlived Joſhua, and which had known all the works of the LORD, that he had done for Iſrael.

32 ¶ And * the bones of Joſeph, which the children of Iſrael brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of * the ſonnes of Hamor the father of Shechem, for an hundred ‡ pieces of ſilver; and it became the inheritance of the children of Joſeph.

33 And Eleazar the ſonne of Aaron died, and they buried him in a hill *that pertained to* Phinehas his ſonne, which was given him in mount Ephraim.

[g] This teacheth us that if all the world would go from God, yet every one of us particularly is bound to cleave unto him.

[h] How much more are we bound to ſerve God in Chriſt by whom we have received the redemption of our ſouls?

* Chap. 23, 15.

[i] If you do the contrary, your own mouthes ſhall condemn you.

[k] Out of your hearts, and otherwiſe.

[l] By joyning God and the people together: alſo he repeated the promiſe and threatnings out of the law.

[m] Rather than mans diſſimulation ſhould not be puniſhed, the dumbe creatures ſhall cry for vengeance.

* Chap. 19, 50. Judg. 2, 9.

[n] Such are the people commonly as their rulers are.

† Heb. *prolonged their dayes after Joſhua.*

* Gen. 50, 25. Exod. 13, 19.

* Gen. 33 19.

‡ Or, *lambes.*

THE BOOK OF JUDGES.

THE ARGUMENT.

Albeit there is nothing that more provoketh Gods wrath than mans ingratitude, yet is there nothing ſo diſpleaſant and hainous that can turn back Gods love from his Church: For now when the Iſraelites were entred into the land of Canaan, and ſaw the truth of Gods promiſe performed, in ſtead of acknowledging his great benefits, and giving thanks for the ſame, they fell to moſt horrible oblivion of Gods graces, contrary to their ſolemn promiſe made unto Joſhua, and ſo provoked his vengeance (as much as in them ſtood) to their utter deſtruction. Whereof as they had moſt evident ſignes by the mutability of their ſtate: (for he ſuffered them to be moſt cruelly vexed and tormented by tyrants, he pulled them from liberty, and caſt them into ſlavery, to the intent they might feel their own miſeries, and ſo call unto him and be delivered) So to ſhew that his mercies endure for ever, he raiſed up from time to time ſuch as ſhould deliver them, and aſſure them of his favour and grace, if they would turn to him by true repentance. And theſe deliverers the ſcripture calleth Judges, becauſe they were executers of Gods judgements, not choſen of the people, nor by ſucceſſion, but raiſed up as it ſeemed beſt to God for the governance of his people. They were fourteen in number, beſide Joſhua, and governed from Joſhua unto Saul the firſt king of Iſrael, Joſhua and theſe unto the time of Saul ruled 377 yeares. In this book are many notable points declared,

declared, but two eſpecially: Firſt, the battel that the Church of God hath for the maintenance of true religion againſt idolatry and ſuperſtition: next, what great danger that Common-wealth is in, when as God giveth not a magiſtrate to retain his people to the pureneſſe of Religion and his true ſervice.

CHAP. I.

1 *The acts of Judah and Simeon.* 4 *Adoni-bezek juſtly requited.* 8 *Jeruſalem taken.* 10 *Hebron taken.* 11 *Othniel hath Achſah to wife for taking of Debir.* 16 *The Kenites dwell in Judah.* 17 *Hormah, Gaza, Askelon and Ekron taken.* 21 *The acts of Benjamin.* 22 *Of the houſe of Joſeph, who took Beth-el.* 30 *Of Zebulun.* 31 *Of Asher.* 33 *Of Naphtali.* 34 *Of Dan.*

NOw after the death of Joſhua, it came to paſſe, that the children of Iſrael[a] asked the LORD, ſaying, [b] Who ſhall go up for us againſt the Canaanites firſt to fight againſt them?

2 And the LORD ſaid, Judah ſhall go up: behold, I have delivered the land into his hand.

3 And Judah ſaid unto Simeon his [c] brother, Come up with me into my lot, that we may fight againſt the Canaanites, and I likewiſe will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they ſlew of them in Bezek ten thouſand men.

5 And they found Adoni-bezek in Bezek: and they fought againſt him, and they ſlew the Canaanites, and the Perizzites.

6 But Adoni-bezek fled, and they purſued after him, and caught him, and [d] cut off his thumbes, and his great toes.

7 And Adoni-bezek ſaid, Threeſcore and ten kings, having † their thumbes and their great toes cut off, ‡ gathered *their meat* under my table: as I have done, ſo God hath requited me. And they brought him to Jeruſalem, and there he died.

8 (Now the children of Judah had fought againſt Jeruſalem, and had taken it, and ſmitten it with the edge of the ſword, and ſet the citie on [e] fire)

9 ¶ * And afterward the children of Judah went down to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the ‡ valley.

10 And Judah went againſt the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* * Kirjath-arba) and they ſlew [f] Sheſhai, and Ahiman, and Talmai.

11 And from thence he went againſt the inhabitants of Debir, (and the name of Debir before *was* Kirjath-ſepher.

12 And Caleb ſaid, He that ſmiteth Kirjath-ſepher, and taketh it, to him will I give Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs younger brother took it: and he gave him Achſah his daughter to wife.

14 And it came to paſſe when ſhe came *to him*, that ſhe moved him to ask of her father a field: [g] and ſhe lighted from off her aſſe; and Caleb ſaid unto her, What wilt thou?

15 And ſhe ſaid unto him, Give me a bleſſing: for thou haſt given me a ſouth-land, give me alſo ſprings of water. And Caleb gave her the upper ſprings, and the nether ſprings.

16 ¶ And the children of the [h] Kenite, Moſes father in law, went up out of the city of palm-trees, with the children of Judah into the wilderneſſe of Judah, which *lieth* in the ſouth of Arad, and they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it: (and the name of the * citie was called Hormah)

18 Alſo Judah took [i] Gaza with the coaſt thereof, and Askelon with the coaſt thereof, and Ekron with the coaſt thereof.

19 And the LORD was with Judah, and ‡ he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, becauſe they had chariots of iron.

20 * And they gave Hebron unto Caleb, as Moſes ſaid: and he expelled thence the three ſonnes of Anak.

21 And the children of Benjamin did not drive out the Jebuſites that [k] inhabited Jeruſalem: but the Jebuſites dwell with the children of Benjamin in Jeruſalem unto this day.

22 ¶ And the houſe of Joſeph, they alſo went up againſt Beth-el: and the LORD *was* with them.

23 And the houſe of Joſeph ſent to deſcrie Beth-el: (now the name of the citie before *was* * Luz)

24 And the ſpies ſaw a man come forth out of the citie, and they ſaid unto him, Shew us, we pray thee, the entrance into the citie, and * we will ſhew thee mercy.

25 And when he ſhewed them the entrance into the city, they ſmote the citie with the edge of the ſword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a citie, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ * Neither did Manaſſeh drive out *the inhabitants of* Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: [l] but the Canaanites would dwell in that land.

28 And it came to paſſe when Iſrael was ſtrong, that they put the Canaanites to tribute,

29 ¶ * Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did [m] Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither

[a] By the judgement of Urim, read Exod. 28, 20. Num. 27, 21. 1 Sam. 28, 6.

[b] Who ſhall be our captain?

[c] For the tribe of Simeon had their inheritance within the tribe of Judah, Joſh. 19, 1.

[d] This was Gods juſt judgement, as the tyrant himſelf confeſſeth, that, as he had done, ſo did he receive, Levit 24, 19, 20.

† Heb *the thumbes of their hands and of their feet.*

‡ Or, *gleaned.*

[e] Which was afterward built again, and poſſeſſed by the Jebuſites, 2 Sam. 5, 6.

* Joſh. 10, 36. and 11, 21, and 15, 13.

‡ Or, *low country.*

* Joſhua 15, 13.

[f] Theſe three were giants, and the children of Anak.

[g] Reade Joſh. 15, 18.

[h] This was one of the names of Moſes father in law, reade Num. 10, 29.

* Num. 21, 3.

[i] Theſe cites, and others, were afterwards poſſeſſed of the Philiſtims, 1 Sam. 6, 17.

‡ Or, *he poſſeſſed the mountain.*

* Num. 14, 24. Joſh. 14, 13. and 15, 13.

[k] For after that the tribe of Judah had burnt it, they built it again.

* Gen. 28, 19.

* Joſh. 2, 14.

* Joſh. 17, 11, 12.

[l] Wherefore God permitted the Canaanites to dwell ſtill in the land, reade chap. 3, 4.

* Joſh. 16, 10.

[m] That is, the tribe of Zebulun, as is alſo to be underſtood of the reſt.

31 ¶ Neither did Aſher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Aſherites dwelt among the Canaanites, the inhabitants of the land: for they did [n] not drive them out.

[n] But made them pay tribute as the others did.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheleſſe, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not ſuffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the [o] hand of the houſe of Joſeph † prevailed, ſo that they became tributaries.

[o] Meaning, when he was ſtronger than they.
† Heb. *was heavy.*

36 And the coaſt of the Amorites *was* from ‡ the going up to Akrabbim, from the [p] rock, and upward.

‡ Or, *Maaleh-akrabbim.*
[p] Which was a citie in Arabia.

CHAP. II.

1 An angel rebuketh the people at Bochim. 6 The wickedneſſe of the new generation after Joſhua. 14 Gods anger and pitie towards them. 20 The Canaanites are left to prove Iſrael.

AND an [a] angel of the LORD came up from Gilgal to Bochim, and ſaid, I made you to go up out of Egypt, and have brought you unto the land which I ſware unto your fathers; and I ſaid, I will never break my covenant with you.

[a] That is meſſenger, or prophet, as ſome think, Phinehas.

2 And * ye ſhall make no league with the inhabitants of this land, * you ſhall throw down their altars: but ye have not obeyed my voice; why have ye done this?

* Deut. 7, 2.
* Deut. 12, 3.

3 Wherefore I alſo ſaid, I will not drive them out from before you: but they ſhall be * *as thorns* in your ſides, and theit gods ſhall be a * ſnare unto you.

* Joſhua 23, 13.
* Exod. 23, 33, and 34, 12.

4 And it came to paſſe, when the angel of the LORD ſpake theſe words unto all the children of Iſrael, that the people lift up their voice, and wept.

5 And they called the name of that place “ Bochim: and they ſacrificed there unto the LORD.

“ That is, *weepers.*

6 ¶ And when Joſhua had [b] let the people go, the children of Iſrael went every man unto his inheritance to poſſeſſe the land.

[b] After that he had divided to every man his portion by lot, Joſh. 24, 28.

7 And the people ſerved the LORD all the dayes of Joſhua, and all the dayes of the elders that † outlived Joſhua, who had ſeen all the [c] great works of the LORD, that he did for Iſrael.

† Heb. *prolonged dayes after Joſhua.*
[c] Meaning, the wonders and miracles.

8 And Joſhua the ſonne of Nun, the ſervant of the LORD, died, *being* an hundred and ten yeares old.

9 And they buried him in the border of his inheritance in [d] Timnath-heres, in the mount of Ephraim, on the north-ſide of the hill Gaaſh.

[d] Heres by turning the letters backward is Sereh, as Joſh. 24, 30.

10 And alſo all that generation were gathered unto their fathers: and there aroſe another generation after them, which knew not the LORD, nor yet the works which he had done for Iſrael.

11 ¶ And the children of Iſrael did evil in the ſight of the LORD, and ſerved [e] Baalim:

[e] That is, all manner of idols.

12 And they forſook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themſelves unto them, and provoked the LORD to anger.

13 And they forſook the LORD, and ſerved Baal and [f] Aſhtaroth.

[f] Theſe were idols, which had the form of an ewe or ſheep, among the Sidonians.

14 ¶ And the anger of the LORD was hot againſt Iſrael, and he delivered them into the hands of ſpoilers that ſpoiled them, and * he ſold them into the hands of their enemies round about, ſo that they could not any longer ſtand before their enemies.

* Pſal. 44, 12. Iſa. 50, 1.

15 [g] Whitherſoever they went out, the [h] hand of the LORD was againſt them for evil, as the LORD had ſaid, and * as the LORD had ſworn unto them: and they were greatly diſtreſſed.

[g] In all their enterpriſes.
[h] The vengeance.
* Lev. 26. Deut. 28.

16 ¶ Nevertheleſſe, the LORD raiſed up judges, which † delivered them out of the hand of thoſe that ſpoiled them.

† Heb. *ſaved.*

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themſelves unto them: they turned quickly out of the [i] way, which their fathers walked in, obeying the commandments of the LORD; *but* they did not ſo.

[i] Meaning, from the true religion.

18 And when the LORD raiſed them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies, all the dayes of the judge: (for it repented the LORD, becauſe of their [k] gronings, by reaſon of them that oppreſſed them, and vexed them)

[k] Seeing their crueltie.

19 And it came to paſſe * when the judge was dead, *that* they returned, and ‡ corrupted *themſelves* more than their fathers, in following other gods, to ſerve them, and to bowe down unto them: † they ceaſed not from their own doings, nor from their ſtubborn way.

* Chap. 3, 12.
‡ Or, *were corrupt.*
† Heb. *they let nothing fall of their.*

20 ¶ And the anger of the LORD was hot againſt Iſrael; and he ſaid, Becauſe that this people hath tranſgreſſed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I alſo will not henceforth drive out any from before them, of the [l] nations which Joſhua left when he died:

22 That through them I may [m] prove Iſrael, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD ‡ left thoſe nations, without driving them out haſtily, neither delivered he them into the hand of Joſhua.

[l] As the Hivites, Jebuſites, Amorites &c.
[m] So that both outward enemies, and falſe prophets, are but a triall to prove our faith, Deut. 13, 3, and chap. 3, 1.
‡ Or, *ſuffered.*

CHAP. III.

1 The nations which were left to prove Iſrael. 5 By communion with them they commit idolatry. 8 Othniel delivereth them from Chuſhan-riſhathaim, 12 Ehud from Eglon, 31 Shamgar from the Philiſtines.

NOW theſe *are* the nations which the LORD left, to prove Iſrael by them, (*even* as many *of Iſrael* as had not known all the [a] warres of Canaan;

2 Onely that the generations of the children of Iſrael might know to teach them warre, at the leaſt ſuch as before [b] knew nothing thereof)

[a] Which were atchieved by the hand of God, and not by the power of man.

[b] For they truſted in God, and he fought for them.

3 *Namely*, five lords of the Philiſtines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entring in of Hamath.

4 And they were to prove Iſrael by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Iſrael dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their [c] daughters to be their wives, and gave their daughters to their ſonnes, and ſerved their gods.

[c] Contrary to Gods commandement, Deut. 7, 3.

7 And the children of Iſrael did evil in the ſight of the LORD, and forgat the LORD their God, and ſerved Baalim, and the [d] groves.

[d] Trees or woods erected for idolatrie.

8 ¶ Therefore the anger of the LORD was hot againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim king of † Meſopotamia: and the children of Iſrael ſerved Chuſhan-riſhathaim eight yeares.

† Heb. *Aram-naharaim.*

9 And when the children of Iſrael cried unto the LORD, the LORD raiſed up a † deliverer to the children of Iſrael, who delivered them, *even* Othniel the ſonne of Kenaz, Calebs younger brother.

† Heb. *ſaviour.*

10 And the [e] ſpirit of the LORD † came upon him, and he judged Iſrael, and went out to warre; and the LORD delivered Chuſhan-riſhathaim king of † Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim.

[e] He was ſtirred up by the Spirit of the Lord.

† Heb. *was.*

† Heb. *Aram.*

11 And the land had reſt [f] fourty yeares: and Othniel the ſonne of Kenaz died.

[f] That is, 32 under Joſhua, and eight under Othniel.

12 ¶ And the children of Iſrael did evil again in the ſight of the LORD: and the LORD [g] ſtrengthened Eglon the king of Moab againſt Iſrael, becauſe they had done evil in the ſight of the LORD.

[g] So that the enemies of Gods people have no power over them, but by Gods appointment.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and poſſeſſed the citie of palm-trees.

14 So the children of Iſrael ſerved Eglon the king of Moab eighteen yeares.

15 But when the children of Iſrael cried unto the LORD, the LORD raiſed them up a deliverer, Ehud the ſonne of Gera, a ‡ Benjamite, a man † left-handed: and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab.

‡ Or, *the ſonne of Jemini.*

† Heb. *ſhut of his right hand.*

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the ‡ [h] quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, [i] Keep ſilence. And all that ſtood by him, went out from him.

‡ Or, *graven images.*

[h] Or as ſome reade, from the places of idols.

[i] Till all be departed.

20 And Ehud came unto him, and he *was* ſitting in † a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

† Heb. *a parlour of cooling.*

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and ‡ the dirt came out.

‡ Or, *it came out at the fundament.*

23 Then Ehud went forth through the porch, and ſhut the doores of the parlour upon him, and locked them.

24 When he was gone out, his ſervants came; and when they ſaw, that behold, the doores of the parlour *were* locked, they ſaid, Surely he † covereth his feet in his ſummer-chamber.

‡ Or, *doth his eaſement.*

25 And they tarried till they were aſhamed: and behold, he opened not the doores of the parlour, therefore they took a key, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſſe when he was come, that he ‡ blew a trumpet in the mountain of Ephraim, and the children of Iſrael went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan toward Moab, and ſuffered not a man to paſſe over.

29 ¶ And they ſlew of Moab at that time about ten thouſand men, all † luſtie, and all men of valour; and there eſcaped not a man.

† Heb. *fat.*

30 So Moab was ſubdued that day under the hand of Iſrael: and the [k] land had reſt fourescore yeares.

[k] Meaning, the Iſraelites.

31 ¶ And after him was Shamgar the ſonne of Anath, which ſlew of the Philiſtines ſix hundred men with an [l] ox-goad, and he alſo delivered Iſrael,

[l] So that it is not the number, nor the meanes that God regardeth when he will get the victorie.

CHAP. IIII.

1 Deborah and Barak deliver Iſrael from Jabin and Siſera, 18 Jael killeth Siſera.

AND the children of Iſrael again did evil in the ſight of the LORD when Ehud was dead.

2 And the LORD ſold them into the hand of [a] Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in [b] Haroſheth of the Gentiles.

[a] There was another Jabin, whom Joſhua killed, and burnt his citie Hazor, Joſh. 11, 13.

[b] That is, in a wood, or ſtrong place.

3 And the children of Iſrael cried unto the

LORD: for he had nine hundred chariots of iron; and twenty yeares he mightily oppreſſed the children of Iſrael.

4 ¶ And Deborah a propheteſſe, the wife of Lapidoth, ſhe [c] judged Iſrael at that time.

[c] By the Spirit of prophrſie, reſolving of controverſies and declaring the will of God.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Iſrael came to her for judgement.

6 And ſhe ſent and called Barak the ſonne of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the LORD God of Iſrael [d] commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men, of the children of Naphtali and of the children of Zebulun?

[d] And revealed unto me by the ſpirit of propheſie.

7 And I will draw unto thee, to the * river Kiſhon, Siſera the captain of Jabins army, with his chariots: and his multitude, and I will deliver him into thine hand.

* Pſal. 83. 9, 10.

8 And Barak ſaid unto her, [e] If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

[e] Fearing his own weakeneſſe and his enemies power, he deſireth the Propheteſſe to goe with him to aſſure him of Gods will from time to time.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt, ſhall not be for thine honour; for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali, to Kedeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of * Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the [f] plain of Zaanaim, which *is* by Kedeſh.

* Num. 10, 29.

[f] Meaning, that he poſſeſſed a great part of that countrey.

12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gone up to mount Tabor.

13 And Siſera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Haroſheth of the Gentiles, unto the river of Kiſhon.

† Heb. *gathered by cry*, or *proclamation*.

14 And Deborah ſaid unto Barak, [g] Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

[g] She ſtill incourageth him to this enterpriſe, by aſſuring him of Gods favour and ayd.

15 And * the LORD diſcomfited Siſera, and all *his* chariots, and all his hoſt with the edge of the ſword, before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

* Pſal. 83. 9, 10.

16 But Barak purſued after the chariots, and after the hoſt unto Haroſheth of the Gentiles: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not † a man left.

† Heb. *untoone*.

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of [h] Heber the Kenite: for there was peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.

[h] Whoſe anceſtors were ſtrangers, but worſhipped the true God, and therefore were joyned with Iſrael.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a ‡ mantle.

‡ Or, *rug*, or *blanket*.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened * a bottle of milk, and gave him drink, and covered him.

* Chap. 5, 25.

20 Again he ſaid unto her, Stand in the doore of the tent, and it ſhall be when any man doth come and enquire of thee and ſay, Is there [i] any man here? that thou ſhalt ſay, No.

[i] To wit, Siſera.

21 Then Jael Hebers wife, took a [k] nail of the tent, and † took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt a ſleep and weary) ſo he died.

[k] That is, the pinne, or ſtake, whereby it was faſtened to the ground.

† Heb. *put*.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera [l] lay dead, and the nail *was* in his temples.

[l] So he ſaw that a woman had the honour, as Deborah propheſied.

23 So God ſubdued on that day, Jabin the king of Canaan, before the children of Iſrael.

24 And the hand of the children of Iſrael † proſpered, and prevailed againſt Jabin the king of Canaan, untill they had deſtroyed Jabin king of Canaan.

† Heb. *going went and was hard*.

CHAP. V.

1 The ſong of Deborah and Barak.

THen ſang Deborah, and Barak the ſonne of Abinoam, on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Iſrael, when the [a] people willingly offered themſelves.

[a] To wit, the two tribes of Zebulun and Naphtali.

3 Heare, O ye kings, give eare, O ye princes; I, *even* I will ſing unto the LORD, I will ſing *praiſe* to the LORD God of Iſrael.

4 LORD, * when thou wenteſt out of Seir, when thou marchedſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

* Deut. 4, 11.

5 * The mountains † melted from before the LORD, *even* * that Sinai from before the LORD God of Iſrael.

* Pſal. 97, 5.
† Heb. *flowed*.
* Exod. 19, 18.

6 In the dayes of * Shamgar the ſonne of Anath, in the dayes of * Jael, the high-wayes were [b] unoccupied, and the † travellers walked through † by-wayes.

* Chap. 3, 31.
* Chap. 4, 18.
[b] For feare of the enemies.
† Heb. *walkers of paths*.
† Heb. *crooked wayes*.

7 *The inhabitants* of the villages ceaſed, they ceaſed in Iſrael, untill that I Deborah aroſe, that I aroſe a [c] mother in Iſrael.

[c] Miraculouſly ſtirred up of God to pitie them, and deliver them.

8 They choſe new gods; then *was* warre in the gates: was there a [d] ſhield or ſpear ſeen among fourty thouſand in Iſrael?

[d] They had not heart to reſiſt their enemies.

9 My heart *is* toward the governours of Iſrael, that offered themſelves willingly among the people: Bleſſe ye the LORD.

10 ‡ Speak ye that ride on [e] white aſſes, ye that ſit in judgement, and walk by [f] the way.

‡ Or, *meditate*.
[e] Ye governours.
[f] As in danger of your enemies.

11 *They that are delivered* from the noiſe of archers in the places of [g] drawing water; there ſhall

[g] For now you may draw water without feare of your enemies.

ſhall they rehearſe the † righteous acts of the Lord, *even* the righteous acts *towards the inhabitants* of his villages in Iſrael: then ſhall the people of the Lord go down to the gates.

12 Awake, awake Deborah: awake, awake, utter a ſong: ariſe Barak, and [h] lead thy captivity captive, thou ſonne of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty.

14 Out of Ephraim *was there* a [i] root of them againſt Amalek; after thee Benjamin, among thy people: out of Machir came down governours, and out of Zebulun they that † handle the pen of the [k] writer.

15 And the princes of Iſſachar *were* with Deborah: even [l] Iſſachar, and alſo Barak, he was ſent on † foot into the valley: ‡ for the diviſions of Reuben, *there were* great † [m] thoughts of heart.

16 Why abodeſt thou among the ſheepfolds, to heare the bleatings of the flocks? ‡ for the diviſions of Reuben, *there were* great ſearchings of heart.

17 [n] Gilead abode beyond Jordan: and why did Dan remain in ſhips? Aſher continued on the ſea- ‡ ſhore, and abode in his † [o] breaches.

18 Zebulun and Naphtali *were* a people *that* † jeoparded their lives unto the death, in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of [p] money.

20 They fought from heaven, the ſtarres in their † courſes fought againſt Siſera.

21 The river of Kiſhon [q] ſwept them away, that ancient river, the river Kiſhon: O my ſoul, thou haſt troden down ſtrength.

22 Then were the horſe-hoofs broken, by the means of the ‡ pranſings, the pranſings of their mighty ones.

23 Curſe ye [r] Meroz, (ſaid the angel of the Lord) curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.

24 Bleſſed above women ſhall Jael the wife of Heber the Kenite be, bleſſed ſhall ſhe be above women in the tent.

25 He asked water, *and* ſhe gave him milk, ſhe brought forth [ſ] butter in a lordly diſh.

26 She put her hand to the nail, and her right hand to the workmens hammer: and † with the hammer ſhe ſmote Siſera, ſhe ſmote off his head, when ſhe had pierced and ſtricken through his temples.

27 † At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down † dead.

28 The mother of Siſera looked out at a window, and cried through the latteſſe, Why *is* his chariot ſo long in coming? why tarrie the wheels of his chariots?

† Heb. *righteouſneſſes of the* Lord.

[h] To wit, them that kept thy people in captivitie.

[i] Joſhua, firſt fought againſt Amalek, and Saul deſtroyed him.

† Heb. *draw with the pen, &c.*

[k] Even the learned did help to fight.

[l] Even the whole tribe.

† Heb. *his feet.*

‡ Or, *in the diviſions, &c.*

† Heb. *impreſſions.*

[m] They marvelled, that they came not over Jordan to help them.

‡ Or, *in.*

[n] She reproveth all them that came not to help their brethren in their neceſſitie.

‡ Or, *port.*

‡ Or, *creeks.*

[o] Either by beating of the ſea, or by mining.

† Heb. *expoſed to reproch.*

[p] They wan nothing, but loſt all.

† Heb. *paths.*

[q] As a beſom doth the filth of the houſe.

‡ Or, *tramplings* or *plungings.*

[r] It was a citie near Tabor, where they fought.

[ſ] Some reade, churned milk in a great cup.

† Heb. *ſhe hammered.*

† Heb. *between.*

† Heb. *deſtroyed.*

29 Her wiſe ladies anſwered her, yea, ſhe [t] returned † anſwer to her ſelf,

30 Have they not ſped? have they *not* divided the prey, † to every man a damſel *or* two? to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides, *meet* † for the necks of *them* that [u] *take* the ſpoil?

31 So let all thine enemies periſh, O Lord: but *let* them that love him, *be* as the [x] ſunne when he goeth forth in his might. And the land had reſt fourty yeares.

Chap. VI.

1 The Iſraelites for their ſinne are oppreſſed by Midian. 8 A prophet rebuketh them. 11 An angel ſendeth Gideon for their deliverance. 17 Gideons preſent is conſumed with fire. 24 Gideon deſtroyeth Baals altar, and offereth a ſacrifice upon the altar, Jehova-ſhalom. 28 Joaſh defendeth his ſonne, and calleth him Jerubbaal. 33 Gideons army. 36 Gideons ſignes.

And the children of Iſrael did evil in the ſight of the Lord: and the Lord delivered them into the hand of Midian ſeven yeares.

2 And the hand of Midian † prevailed againſt Iſrael: *and* [a] becauſe of the Midianites the children of Iſrael made them the dens which *are* in the mountains, and caves, and ſtrong holds.

3 And *ſo* it was when Iſrael had ſown, that the Midianites came up, and the Amalekites, and the children of the eaſt, even they came up againſt them:

4 And they encamped againſt them, and deſtroyed the increaſe of the earth, till thou come unto [b] Gaza, and left no ſuſtenance for Iſrael, neither ‡ ſheep, nor ox, nor aſſe.

5 For they came up with their cattel, and their tents, and they came as graſhoppers for multitude, *for* both they and their camels were without number: and they entred into the land to deſtroy it.

6 And Iſrael was greatly impoveriſhed, becauſe of the Midianites; and the [c] children of Iſrael cried unto the Lord.

7 ¶ And it came to paſſe when the children of Iſrael cried unto the Lord, becauſe of the Midianites;

8 That the Lord ſent † a prophet unto the children of Iſrael, which ſaid unto them, Thus ſaith the Lord God of Iſrael, I brought you up from Egypt, and brought you forth out of the houſe of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppreſſed you, and drave them out from before you, and gave you their land:

10 And I ſaid unto you, I *am* the Lord your God, * fear not the gods of the Amorites in whoſe land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the Lord, and ſat under an oak which *was* in Ophrah, that *pertained* unto Joaſh the Abi-ezrite: and his ſonne * Gideon threſhed wheat by the wine-preſſe, to † hide *it* from the Midianites,

12 And the angel of the Lord appeared unto

[t] That is, ſhee comforted her ſelf.

† Heb. *words.*

† Heb. *to the head of a man.*

† Heb. *for the necks of the ſpoil.*

[u] Becauſe he was chief of the armie.

[x] Shall grow daily more and more in Gods favour.

† Heb. *was ſtrong*

[a] For fear of the Midianites, they fled into the dens of the mountains.

[b] Even almoſt the whole countrey.

‡ Or, *goat.*

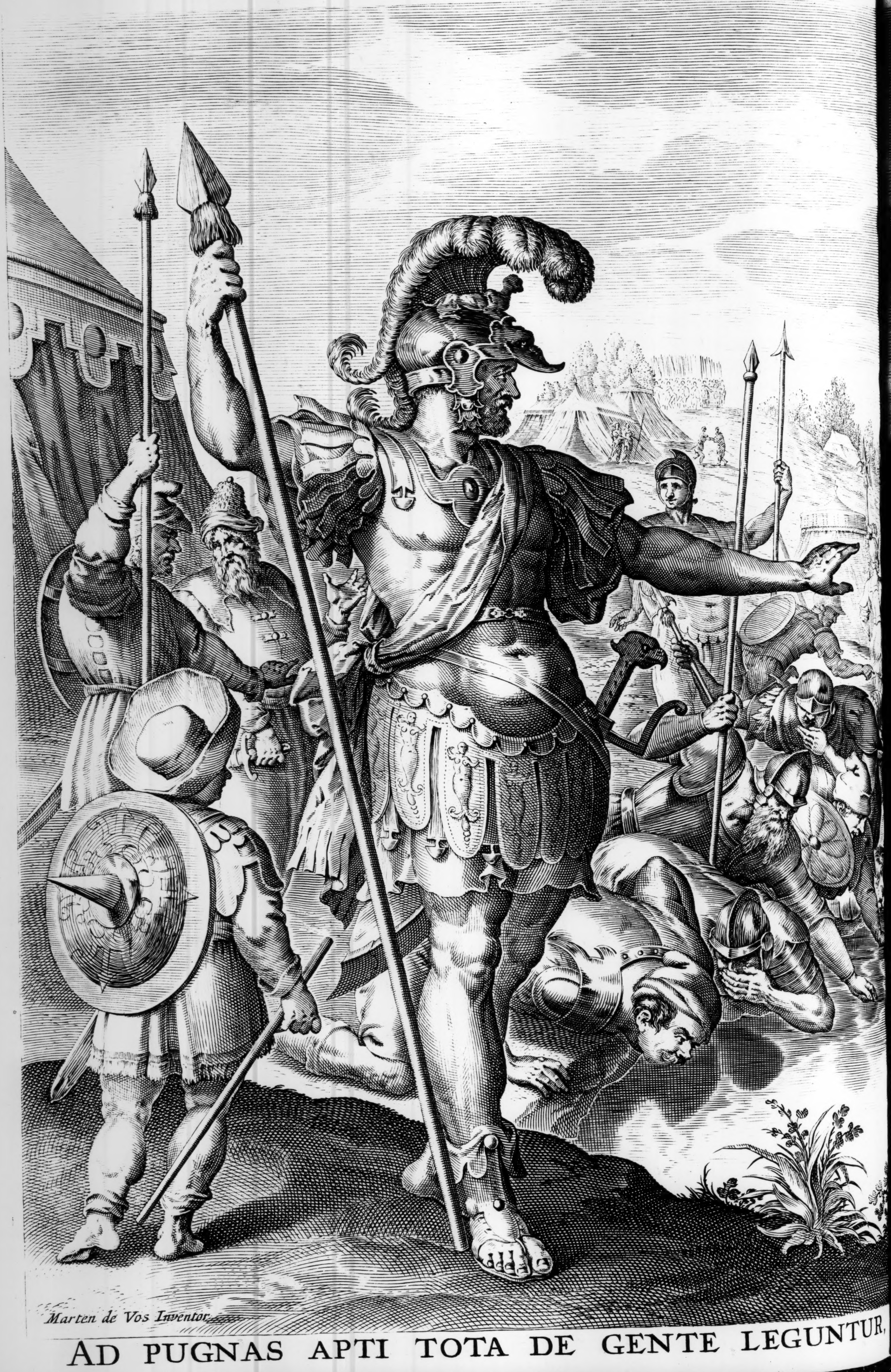
[c] This is the end of Gods puniſhments, to call his to repentance, that they may ſeek for help of him.

† Heb. *a man a prophet.*

* 1 Kings 17, 35, 38. Jer. 10, 2.

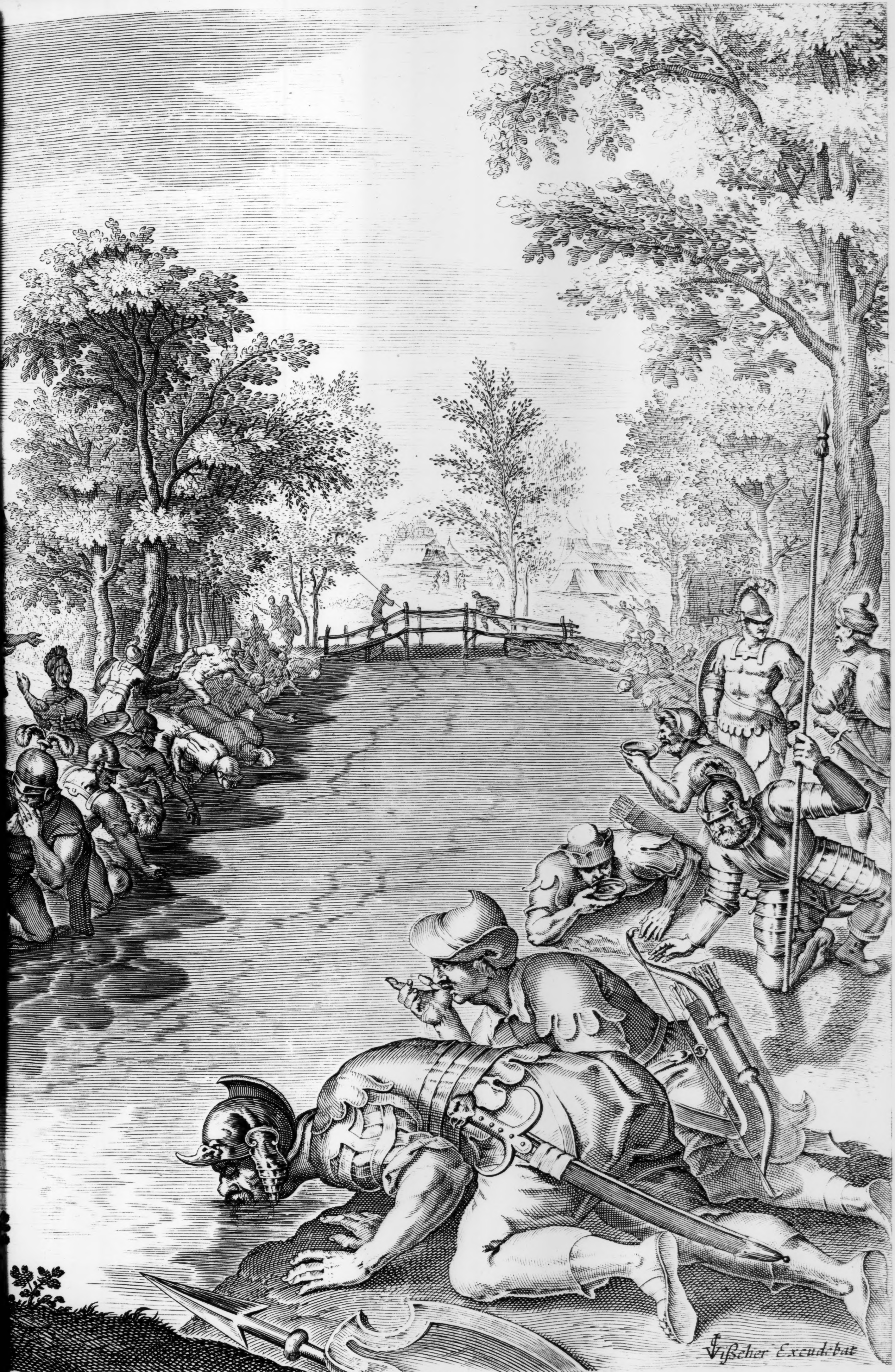
* Heb. 11, 32. *called Gideon.*

† Heb. *to cauſe it to flee.*



Marten de Vos Inventor.

AD PUGNAS APTI TOTA DE GENTE LEGUNTUR,



J Vißcher Excudebat

DE GELIDO SI QUIS FLUMINE LAMBIT AQUAS.

unto him, and ſaid unto him, the LORD *is* with thee, thou mighty man of valour.

13 And Gideon ſaid unto him, [d] Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, ſaying, Did not the LORD bring us up from Egypt? but now the LORD hath forſaken us, and delivered us into the hands of the Midianites.

14 And the [e] LORD looked upon him, and ſaid, Go in this [f] thy might, and thou ſhalt ſave Iſrael from the hand of the Midianites: have not I ſent thee?

15 And he ſaid unto him, Oh my lord, wherewith ſhall I ſave Iſrael? behold, † my family *is* poore in Manaſſeh, and I *am* the leaſt in my fathers houſe.

16 And the LORD ſaid unto him, Surely I will be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And he ſaid unto him, If now I have found grace in thy ſight, then ſhew me a [g] ſigne that thou talkeſt with me.

18 Depart not hence, I pray thee, untill I come unto thee, and bring forth my ‡ preſent, and ſet *it* before thee. And he ſaid, I will tarry untill thou come again.

19 And Gideon went in, and made ready † a kid, and unleavened cakes of an [h] ephah of floure: the fleſh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and preſented *it*.

20 And the angel of God ſaid unto him, Take the fleſh, and the unleavened cakes, and lay *them* upon this rock, and poure out the broth. And he did ſo.

21 ¶ Then the angel of the LORD put forth the end of the ſtaff that *was* in his hand, and touched the fleſh, and the unleavened cakes: and there roſe up [i] fire out of the rock, and conſumed the fleſh and the unleavened cakes: then the angel of the LORD departed out of his ſight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon ſaid, Alas, O Lord God: * for becauſe I have ſeen an angel of the LORD face to face.

23 And the LORD ſaid unto him, Peace *be* unto thee, fear not, thou ſhalt not die.

24 Then Gideon built an altar there unto the LORD, and called it " Jehovah-ſhalom: unto this day it *is* yet in Ophrah of the Abiezrites.

25 ¶ And it came to paſſe the ſame night, that the LORD ſaid unto him, Take thy fathers young bullock, ‡ even the ſecond bullock of [k] ſeven yeares old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this † rock, ‡ in the ordered place, and take the ſecond bullock, and offer a burnt-ſacrifice with the wood of the [l] grove which thou ſhalt cut down.

27 Then Gideon took ten men of his ſervants, and did as the LORD had ſaid unto him: and *ſo* it was, becauſe he feared his fathers houſhold, and the men of the citie, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the citie aroſe early in the morning, behold, the altar of Baal was caſt down, and the grove was cut down that *was* by it, and the [m] ſecond bullock was offered upon the altar that was built.

29 And they ſaid one to another, Who hath done this thing? And when they enquired and asked, they ſaid, Gideon the ſonne of Joaſh hath done this thing.

30 Then the men of the city ſaid unto Joaſh, Bring out thy ſonne, that he may die: becauſe he hath caſt down the altar of Baal, & becauſe he hath cut down the grove that *was* by it.

31 And Joaſh ſaid unto all that ſtood againſt him, Will ye plead for Baal? will ye ſave him? he that will plead for him, let him be put to [n] death, whileſt *it is yet* morning: if he *be* a god, let him plead for himſelf, becauſe *one* hath caſt down his altar.

32 Therefore on that day he called him Jerubbaal, ſaying, Let Baal plead againſt him, becauſe *he* hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites, and the children of the eaſt were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the ſpirit of the LORD † came upon Gideon, and he * blew a trumpet, and [o] Abiezer † was gathered after him.

35 And he ſent meſſengers throughout all Manaſſeh, who alſo was gathered after him, and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon ſaid unto God, [p] If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wool in the floore: *and* if the dew be on the fleece onely, and *it be* drie upon all the earth *beſide*, then ſhall I know that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And it was ſo: for he roſe up early on the morrow, and thruſt the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon ſaid unto God, * Let not thine anger be hot againſt me, and I will ſpeak but this once: let me prove, I pray thee, but this once with the fleece; let it now be drie onely upon the fleece, and upon all the ground let there be dew.

40 And God did ſo that night: for it was [q] drie upon the fleece onely, and there was dew on all the ground.

CHAP. VII.

1 Gideons armie of two and thirtie thouſand it brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His ſtratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

THen Jerubbaal (who *is* Gideon) and all the people that *were* with him, roſe up

[d] This came not of diſtruſt, but of weakneſſe of faith, which is in the moſt perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith whereby they be juſtified.

[e] That is, Chriſt appearing in viſible form.

[f] Which I have given thee.

† Heb. *my thouſand is the meaneſt.*

[g] So that we ſee how the fleſh is enemie unto Gods vocation, which cannot be perſwaded without ſignes.

‡ Or, *meat-offering.*

† Heb. *a kid of the goats.*

[h] Of Ephah, reade Exod. 16, 36.

[i] By the power of God onely, as in the ſacrifice of Helias, 1 Kings 18, 38.

* Exod. 33, 20. Chap. 13, 22.

" That is, *the LORD ſend peace.*

‡ Or, *and.*

[k] That is, as the Chalde text writeth, Fed ſeven yeares.

† Heb. *ſtrong place.*

‡ Or, *in an orderly manner.*

[l] Which groweth about Baals altar.

[m] Meaning, the fat bull which was kept to be offred unto Baal.

[n] Thus we ought to juſtifie them, that are zealous of Gods cauſe, though all the multitude be againſt us.

† Heb. *clothed.*

* Num. 10, 3. Chap. 3, 27.

[o] The familie of Abiezer, whereo he was.

† Heb. *was called after him.*

[p] This requeſt proceeded not of infidelitie, but that he might be confirmed in his vocation.

* Gen. 18, 32.

[q] Whereby he was aſſured that it was a miracle of God.

early, and pitched beſide the well of Harod: ſo that the hoſt of the Midianites were on the north-ſide of them by the hill of Moreh, in the valley.

2 And the LORD ſaid unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, leſt Iſrael [a] vaunt themſelves againſt me, ſaying Mine own hand hath ſaved me.

3 Now therefore go to, proclaim in the eares of the people, ſaying, * Whoſoever *is* fearfull and afraid, let him return and depart early from mount Gilead: and there returned of the people twentie and two thouſand, and there remained ten thouſand.

4 And the LORD ſaid unto Gideon, The people *are* yet to many: bring them down unto the water, and I will [b] trie them for thee there: and it ſhall be, *that* of whom I ſay unto thee, This ſhall go with thee, the ſame ſhall go with thee; and of whomſoever I ſay unto thee, This ſhall not go with thee, the ſame ſhall not go.

5 So he brought down the people unto the water: and the LORD ſaid unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him ſhalt thou ſet by himſelf; likewiſe every one that boweth down upon his [c] knees to drink.

6 And the number of them that lapped *putting* their hand to their mouth, were three hundred men: but all the reſt of the people bowed down upon their knees to drink water.

7 And the LORD ſaid unto Gideon, By the three hundred men that lapped, will I ſave you, and deliver the Midianites into thine hand: and let all the *other* [d] people go every man unto his place.

8 So the people took victuals in their hand, and their trumpets: and he ſent all *the reſt of* Iſrael, every man unto his tent, and retained thoſe three hundred men: and the hoſt of Midian was beneath him in the valley.

9 ¶ And it came to paſſe the ſame night, that the LORD ſaid unto him, [e] Ariſe, get thee down unto the hoſt, for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy ſervant down to the hoſt.

11 And thou ſhalt heare what they ſay, and afterward ſhall thine hands be ſtrengthened to go down unto the hoſt. Then went he down with Phurah his ſervant, unto the outſide of the ‡ armed men that *were* in the hoſt.

12 And the Midianites, and the Amalekites, and * all the children of the eaſt, lay along in the valley like graſhoppers for multitude; and their camels *were* without number, as the ſand by the ſea-ſide for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and ſaid, Behold, I dreamed a dream, and lo, [f] a cake of barley bread tumbled into the hoſt of Midian, and came unto a tent, and ſmote it that it fell, and overturned it, that the tent lay a long.

14 And his fellow anſwered, and ſaid, This *is* nothing elſe ſave the ſword of Gideon the ſonne of Joaſh, a man of Iſrael: *for* into his hand hath God delivered Midian, and all the hoſt.

15 ¶ And it was *ſo*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he [g] worſhipped, and returned into the hoſt of Iſrael, and ſaid, Ariſe, for the LORD hath delivered into your hand the hoſt of Midian.

16 And he divided the three hundred men into three companies, and he put † a trumpet in every mans hand, with [h] emptie pitchers, and ‡ lamps within the pitchers.

17 And he ſaid unto them, Look on me, and do likewiſe: and behold, when I come to the outſide of the camp, it ſhall be that as I do, ſo ſhall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets alſo on every ſide of all the camp, and ſay, *The ſword* of the [i] LORD, and of Gideon.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outſide of the camp, in the beginning of the middle watch; and they had but newly ſet the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withall*: and they cried, The [k] ſword of the LORD, and of Gideon.

21 And they ſtood every man in his place, round about the camp: and all the hoſt ran, and cried, and fled.

22 And the three hundred blew the trumpets, and * the LORD ſet every mans ſword againſt his [l] fellow, even throughout all the hoſt, and the hoſt fled to Beth-ſhittah, ‡ in Zererath, *and* to the † border of Abel-meholah, unto Tabbath.

23 And the men of Iſrael gathered themſelves together, out of Naphtali, and out of Aſher, and out of all Manaſſeh, and purſued after the Midianites.

24 ¶ And Gideon ſent meſſengers throughout all mount Ephraim, ſaying, Come down againſt the Midianites, and take before them the [m] waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themſelves together, and took the waters unto Beth-barah and Jordan.

25 And they took * two princes of the Midianites, Oreb and Zeeb; and they ſlew Oreb upon the rock Oreb, and Zeeb they ſlew at the [n] wine-preſſe of Zeeb, and purſued Midian, and brought the heads of Oreb and Zeeb, to Gideon on the other ſide Jordan.

CHAP.

[a] God will not that any creature deprive him of his glory.

* Deut. 20, 8. 1 Mac. 3, 56.

[b] I will give thee a proof to know them that ſhall go with thee.

[c] Let them depart as unmeet for this enterpriſe.

[d] That is, the one and thirty thouſand and ſeven hundred, Look verſe 3, and 6.

[e] Thus the Lord by divers means doth ſtrengthen him, that he faint not in ſo great an enterpriſe.

‡ Or, *rancks by five.*

* Chap. 6, 33.

[f] Some reade, a trembling noiſe of barley bread: meaning, that one of no reputation should make their great army to tremble.

† Heb. *the breaking thereof.*

[g] Or, gave God thanks, as it is in the Chalde text.

† Heb. *trumpets in the hand of all of them.*

[h] Theſe weak means God uſed, to ſignifie that the whole victory came of him.

‡ Or, *firebrands, or torches.*

[i] That is, the victory ſhall be the Lords, and Gideons his ſervant.

[k] Shall deſtroy the enemies.

* Iſa. 9, 4.

[l] The Lord cauſeth the Midianites to kill one another.

‡ Or, *towards.*

† Heb. *lip.*

[m] Meaning, the paſſages, or the fords that they ſhould not eſcape.

* Pſal. 83, 11. Iſa. 10, 26.

[n] Theſe places had their names of the acts that were done there.

CHAP. VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuſe to relieve Gideons armie. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are deſtroyed. 17 Gideon revengeth his brethrens death on Zebah and Zalmunna. 22 He refuſeth government. 24 His ephod cauſe of idolatrie. 28 Midian ſubdued. 29 Gideons children and death. 33 The Iſraelites idolatrie, and ingratitude.

AND the men of [a] Ephraim ſaid unto him, † Why haſt thou ſerved us thus, that thou calledſt us not when thou wenteſt to fight with the Midianites? And they did chide with him † ſharply.

2 And he ſaid unto them, What have I done now in [b] compariſon of you? *Is* not the [c] gleaning of the grapes of Ephraim, better than the vintage of Abiezer?

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in compariſon of you? Then their † anger was abated toward him, when he had ſaid that.

4 ¶ And Gideon came to Jordan, *and* paſſed over, he, and the three hundred men that *were* with him, faint, yet purſuing *them*.

5 And he ſaid unto the men of Succoth, Give, I pray you, [d] loaves of bread unto the people that follow me, for they *be* faint, and I am purſuing after Zebah and Zalmunna, kings of Midian.

6 ¶ And the princes of Succoth ſaid, *Are* the [e] hands of Zebah and Zalmunna now in thine hands, that we ſhould give bread unto thine army?

7 And Gideon ſaid, Therefore when the LORD hath delivered Zebah & Zalmunna into mine hand, then I will † tear your fleſh with the thorns of the wilderneſſe, and with briers.

8 And he went up thence to Penuel, and ſpake unto them likewiſe: and the men of Penuel anſwered him, as the men of Succoth had anſwered *him*.

9 And he ſpake alſo unto the men of Penuel, ſaying, When I come again in [f] peace, I will break down this tower.

10 ¶ Now Zebah and Zalmunna *were* in [g] Karkor, and their hoſts with them, about fifteen thouſand men, all that were left of all the hoſts of the children of the eaſt: for there fell ‡ an hundred and twenty thouſand men that drew ſword.

11 ¶ And Gideon went up by the way of them that dwelt in [h] tents, on the eaſt of Nobah, and Jogbehah, and ſmote the hoſt: for the hoſt was ſecure.

12 And when Zebah and Zalmunna fled, he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and † diſcomfited all the hoſt.

13 ¶ And Gideon the ſonne of Joaſh returned from battel before the [i] ſunne was up,

14 And caught a young man of the men of Succoth, and enquired of him: and he † deſcribed unto him the princes of Succoth, and the elders thereof, *even* threeſcore and ſeventeen men.

15 And he came unto the men of Succoth, and ſaid, Behold, Zebah and Zalmunna, with whom ye did upbraid me, ſaying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we ſhould give bread unto thy men that are weary?

16 And he took the elders of the citie, and thorns of the wilderneſſe, and briers, and with them he † taught the men of Succoth.

17 And he beat down the tower of * Penuel, and ſlew the men of the city.

18 ¶ Then ſaid he unto Zebah and Zalmunna, What manner of men *were* they whom ye ſlew at Tabor? And they anſwered, As thou *art*, ſo *were* they, each one † reſembled the children of a king.

19 And he ſaid, They *were* my brethren, *even* the [k] ſonnes of my mother: *as* the LORD liveth, if ye had ſaved them alive, I would not ſlay you.

20 And he ſaid unto Jether his firſt-born, Up, *and* ſlay them: but the youth drew not his ſword: for he feared, becauſe he *was* yet a youth.

21 Then Zebah and Zalmunna ſaid, Riſe [l] thou, and fall upon us: for as the man is, *ſo is* his ſtrength. And Gideon aroſe, and ſlew Zebah and Zalmunna, and took away the ‡ ornaments that *were* on their camels necks.

22 ¶ Then the men of Iſrael ſaid unto Gideon, Rule thou over us, both thou, and thy ſonne, and thy [m] ſonnes ſonne alſo: for thou haſt delivered us from the hand of Midian.

23 And Gideon ſaid unto them, I will not rule over you, neither ſhall my ſonne rule over you: the LORD ſhall rule over you.

24 And Gideon ſaid unto them, [n] I would deſire a requeſt of you, that you would give me every man the eare-rings of his prey: (for they had golden eare-rings, becauſe they *were* Iſhmaelites)

25 And they anſwered, We will willingly give *them*. And they ſpread a garment, and did caſt therein, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requeſted, was a thouſand and ſeven hundred *ſhekels* of gold, beſide ornaments, and ‡ collars, and purple raiment that *was* on the kings of Midian, and beſide the chains that *were* about their camels necks.

27 And Gideon made an [o] ephod thereof, and put it in his city, *even* in Ophrah; and all Iſrael went thither a whoring after it: which thing became a ſnare unto Gideon, and to his houſe.

28 ¶ Thus was Midian ſubdued before the children of Iſrael, ſo that they lifted up their heads no more: and the countrey was in quietneſſe fourty yeares in the dayes of Gideon.

29 ¶ And Jerubbaal the ſonne of Joaſh went and dwelt in his own houſe.

30 And Gideon had threeſcore and ten ſonnes † of his body begotten: for he had many wives.

[a] They began to cavill becauſe he had the glory of the victory.

† Heb. *what thing is this thou haſt done unto us?*

† Heb. *ſtrongly.*

[b] Which have ſlain two princes, Oreb and Zeeb.

[c] This laſt act of the whole tribe is more famous, than the whole enterpriſe of one man, of one family.

† Heb. *ſpirit.*

[d] Or, ſome ſmall portion.

[e] Becauſe thou haſt overcom an handfull, thinkeſt thou to have overcome the whole.

† Heb. *threſh.*

[f] Having gotten the victory.

[g] A city eaſtward beyond Jordan.

‡ Or, *an hundred and twenty thouſand, every one drawing a ſword.*

[h] He went by the wilderneſſe where the Arabians dwelt in tents.

† Heb. *terrified.*

[i] Noting the ſpeedineſſe of the victorie.

† Heb. *writ.*

† Heb. *made to know.*

* 1 Kings 12,25.

† Heb. *according to the form, &c.*

[k] We came all out of one belly: therefore I will be revenged.

[l] Meaning, that they would be rid out of their pain at once, or els to have a valiant man to put them to death.

‡ Or, *ornaments like the moon.*

[m] And thy poſterity.

[n] His intent was to ſhew himſelf thankfull for this victory by reſtoring of religion, which becauſe it was not according as God had commanded, turned to their deſtruction.

‡ Or, *ſweet jewels.*

[o] That is, ſuch things as pertained to the uſe of the tabernacle, look more of Ephod, Exod. 28. 4, 6. 1 Sam. 2, 18. and 2 Sam. 6, 14. and Chap. 17, 5.

† Heb. *going out of his thigh.*

31 And his concubine that *was* in Shechem, ſhe alſo bare him a ſonne, whoſe name he † called Abimelech.

† Heb. *ſet.*

32 ¶ And Gideon the ſonne of Joaſh died in a good old age, and was buried in the ſepulchre of Joaſh his father, in Ophrah of the [p] Abi-ezrites.

[p] Which city belonged to the family of the Ezrites.

33 And it came to paſſe aſſoon as Gideon was dead, that the children of Iſrael turned again, and went a whoring after Baalim, and made [q] Baal-berith their god.

[q] That is Baal, to whom they had bound themſelves by covenant.

34 And the children of Iſrael remembred [r] not the LORD their God, who had delivered them out of the hands of all their enemies on every ſide:

[r] They were unmindfull of God and unkind toward him, by whom they had received ſo great a benefit.

35 Neither ſhewed they kindneſſe to the houſe of Jerubbaal, *namely* Gideon, according to all the goodneſſe which he had ſhewed unto Iſrael.

CHAP. IX.

1 Abimelech by conſpiracie with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and fortelleth their ruine. 22 Gaal conſpireth with the Shechemites againſt him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and ſoweth the city with ſalt. 46 He burneth the hold of the god Berith. 50 At Thebez he is ſlain by a piece of a milſtone. 56 Jothams curſe is fulfilled.

AND Abimelech the ſonne of Jerubbaal went to Shechem, unto his [a] mothers brethren, and communed with them, and with all the family of the houſe of his mothers father, ſaying,

[a] To practiſe with his kinsfolks for the attaining of the kingdome.

2 Speak, I pray you, in the eares of all the men of Shechem. † Whether is better for you, either that all the ſonnes of Jerubbaal (*which are* threeſcore and ten perſons) reigne over you, or that one reigne over you? remember alſo that I *am* your [b] bone and your fleſh.

† Heb. *What is good? whether, &c.*

[b] Of your kinred by my mothers ſide.

3 And his mothers brethren ſpake of him in the eares of all the men of Shechem all theſe words: and their hearts enclined † to follow Abimelech; for they ſaid, He *is* our brother.

† Heb. *after.*

4 And they gave him threeſcore and ten *pieces* of ſilver, out of the houſe of Baal-berith, wherewith Abimelech hired vain and light perſons, which followed him.

5 And he went unto his fathers houſe at Ophrah, and [c] ſlew his brethren the ſonnes of Jerubbaal, *being* threeſcore and ten perſons, upon one ſtone: notwithſtanding, yet Jotham the youngeſt ſonne of Jerubbaal was left; for he hid himſelf.

[c] Thus tyrants to eſtabliſh their uſurped power, ſpare not the innocent bloud, 2 King. 10, 7. 2 Chron. 21, 4.

6 And all the men of Shechem gathered together, and all the houſe of [d] Millo, and went, and made Abimelech king, ‡ by the plain of the pillar that *was* in Shechem.

[d] Which was as the town-houſe, or common hall, which he calleth the tower of Shechem, verſ. 49.

‡ Or, *by the oak of the pillar.* See Joſh. 24, 26.

7 ¶ And when they told *it* to Jotham, he went and ſtood in the top of mount Gerizim, and lift up his voice, and cried, and ſaid unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 [e] The trees went forth on a time to anoint a king over them, and they ſaid unto the olive-tree, Reigne thou over us.

[e] By this parable he declareth that thoſe that are not ambitious are moſt worthy of honour, and that the ambitious abuſe their honour, both to their own deſtruction and others.

9 But the olive-tree ſaid unto them, Should I leave my fatneſſe, wherewith by me they honour God and man, and ‡ go to be promoted over the trees?

‡ Or, *go up and down for* other *trees.*

10 And the trees ſaid to the fig-tree, Come thou, *and* reigne over us.

11 But the fig-tree ſaid unto them, Should I forſake my ſweetneſſe, and my good fruit, and go to be promoted over the trees?

12 Then ſaid the trees unto the vine, Come thou, *and* reigne over us.

13 And the vine ſaid unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then ſaid all the trees vnto the ‡ bramble, Come thou, *and* reigne over us.

‡ Or, *thiſtle.*

15 And the bramble ſaid unto the trees, If in truth ye anoint me king over you, *then* come *and* put your truſt in my ſhadow: and if not, let [f] fire come out of the bramble, and devoure the cedars of Lebanon.

[f] Abimelech ſhall deſtroy the nobles of Shechem.

16 Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his houſe, and have done unto him according to the deſerving of his hands:

17 (For my father fought for you, and † adventured his life farre, and delivered you out of the hand of Midian:

† Heb. *caſt his life.*

18 And ye are riſen up againſt my fathers houſe this day, and have ſlain his ſonnes, threeſcore and ten perſons, upon one ſtone, and have made Abimelech the ſonne of his maid-ſervant, king over the men of Shechem, becauſe he *is* your brother)

19 If ye then have dealt truly and ſincerely with Jerubbaal and with his houſe this day, *then* [g] rejoyce ye in Abimelech, and let him alſo rejoyce in you;

[g] That he is your king, and you his ſubjects.

20 But if not, let fire come out from Abimelech, and devoure the men of Shechem, and the houſe of Millo: and let fire come out from the men of Shechem, and from the houſe of Millo, and devoure Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three yeares over Iſrael,

23 Then God [h] ſent an evil ſpirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherouſly with Abimelech:

[h] Becauſe the people conſented with the king in ſhedding innocent bloud: therefore God deſtroyeth both the one and the other.

24 That the cruelty *done* to the threeſcore and ten ſonnes of Jerubbaal might come, and their bloud be laid upon Abimelech their brother which ſlew them, and upon the men of Shechem which † aided him in the killing of his brethren.

† Heb. *ſtrengthened his hands to kill.*

25 And the men of Shechem ſet liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the ſonne of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the [i] fields,and gathered their vineyards,and trode *the grapes*, and made ‡ merry, and went into the houſe of their god, and did eat and drink, and curſed Abimelech.

28 And Gaal the ſonne of Ebed ſaid, Who *is* Abimelech, and who *is* Shechem, that we ſhould ſerve him? *is* not *he* the ſonne of Jerubbaal,and Zebul his officer?ſerve the men of Hamor the father of Shechem:for why ſhould we ſerve him?

29 And would to God this people were under my hand;then would I remove Abimelech. And he [k] ſaid to Abimelech, Increaſe thine army, and come out.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the ſonne of Ebed, his anger was ‡ kindled.

31 And he ſent meſſengers unto Abimelech † privily, ſaying, Behold, Gaal the ſonne of Ebed, and his brethren be come to Shechem; aud behold, they fortifie the city againſt thee.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it ſhall be, that in the morning aſſoon as the ſunne is up, thou ſhalt riſe early, and ſet upon the city: and behold, *when* he and the people that *is* with him come out againſt thee, then mayeſt thou do to them † as thou ſhalt finde occaſion.

34 ¶ And Abimelech roſe up, and all the people that *were* with him, by night, and they laid wait againſt Shechem in foure companies.

25 And Gaal the ſonne of Ebed went out, and ſtood in the entring of the gate of the city: and Abimelech roſe up, and the people that *were* with him from lying in wait.

36 And when Gaal ſaw the people, he ſaid to Zebul, Behold, there come people down from the top of the mountains. And Zebul ſaid unto him, Thou [l] ſeeſt the ſhadow of the mountains as *if they were* men.

37 And Gaal ſpake again, and ſaid, See, there come people down by the † middle of the land, and another company come along by the plain of ‡ Meonenim.

38 Then ſaid Zebul unto him, Where *is* now thy mouth, wherewith thou ſaidſt, Who *is* Abimelech, that we ſhould ſerve him? *is* not this the people that thou haſt deſpiſed? go out, I pray now, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chaſed him,and he fled before him, and many were overthrown *and* wounded, even unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem.

42 And it came to paſſe on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the [n] people, and divided them into three companies, and laid wait in the field, and looked, and behold, the people *were* come forth out of the city,and he roſe up againſt them, and ſmote them.

44 And Abimelech,and the company that *was* with him ruſhed forward,and ſtood in the entring of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and ſlew them.

45 And Abimelech fought againſt the city all that day, and he took the city, and ſlew the people that *was* therein, and beat down the city, and [o] ſowed it with ſalt.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entred into an hold of the houſe of the god [p] Berith.

47 And it was told Abimelech,that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees,and took it, and laid *it* on his ſhoulder, and ſaid unto the people that *were* with him, What ye have ſeen † me do, make haſte, *and* do as I *have done*.

49 And all the people likewiſe cut down every man his bough, and followed Abimelech,and put *them* to the hold,and ſet the hold on fire upon them: ſo that all the men of the tower of Shechem [q] died alſo, about a thouſand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped againſt Thebez, and took it.

51 But there was a ſtrong tower within the citie, and thither fled all the men and women, and all they of the citie, and ſhut *it* to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the doore of the tower to burn it with fire.

53 And a certain woman * caſt a piece of a milſtone upon Abimelechs head, and all to brake his ſcull.

54 Then he called haſtily unto the young man his armour-bearer, and ſaid unto him, Draw thy ſword,and ſlay me,that men ſay not of me, A woman ſlew him. And his young man [r] thruſt him through, and he died.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus god rendred the wickedneſſe of Abimelech which he did unto his father, in ſlaying his ſeventy brethren.

57 And all the evil of the men of Shechem, did God render upon their heads: and upon them came the [ſ] curſe of Jotham the ſonne of Jerubbaal.

CHAP. X.

9 Tola judgeth Iſrael in Shamir. 3 Jair, whoſe thirty ſonnes had thirty cities. 7 The Philiſtines and Ammonites oppreſſe Iſrael. 10 In their miſery, God ſendeth them to their falſe gods. 15 Upon their repentance he pitieth them.

AND after Abimelech,there aroſe to ‡ † defend Iſrael, Tola the ſonne of Puah, the ſonne

[i] Before they were afraid of Abimelechs power, and durſt not go out of the city.

‡ Or, *ſongs*.

[k] Bragingly, as though he had been preſent, or to his captain Zebul.

‡ Or, *hot*.

Heb. *craftily*, or, *to Tormah*.

† Heb. *as thine hand ſhall finde*.

[l] Thou art afraid of a ſhadow.

† Heb. *navel*.

‡ Or, *the regarders of times*.

[m] As their captain.

[n] Which were of his company.

[o] That it ſhould be unfruitfull and never ſerve to any uſe.

[p] That is, of Baalberith, as chap. 8, 33.

† Heb. *I have done*.

[q] Meaning, that all were deſtroyed, as well they in the tower as the other.

* 2 Sam. 11, 21.

[r] Thus God by ſuch miſerable death taketh vengeance on tyrants even in this life.

[ſ] For making a tyrant their king.

‡ Or, *deliver*.

† Heb. *ſave*.

ſonne of Dodo, a man of Iſſachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Iſrael twenty and three yeares, and died, and was buried in Shamir.

3 ¶ And after him aroſe Jair, a Gileadite, and judged Iſrael twenty and two yeares.

4 And he had thirty ſonnes that [a] rode on thirty aſſe-colts, and they had thirty cities, which are called ‡ Havoth-jair unto this day, which *are* in the land of Gilead.

[a] Sigifying, they were men of authority.

‡ Or, *the villages of Jair.*

5 And Jair died, and was buried in Camon.

6 And * the children of Iſrael did evil again in the ſight of the LORD, and ſerved Baalim, and * Aſhtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtines, and forſook the LORD, and ſerved not him.

* Chap. 2, 11. and 3, 7. and 4, 1. and 6, 1. and 13, 1.
* Chap. 2. 13.

7 ¶ And the anger of the LORD was hot againſt Iſrael, and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon.

8 And that yeare they vexed and † oppreſſed the children of Iſrael: eighteen yeares, all the children of Iſrael that *were* on the [b] other ſide Jordan, in the land of the Amorites, which *is* in Gilead.

† Heb. *cruſhed.*

[b] As the Reubenites, Gadites, and half the tribe of Manaſſeh.

9 Moreover, the children of Ammon paſſed over Jordan, to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim; ſo that Iſrael was ſore diſtreſſed.

10 ¶ And the children of Iſrael [c] cried unto the LORD, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim.

[c] They prayed to the Lord and confeſſed their ſinnes.

11 And the LORD [d] ſaid unto the children of Iſrael, *Did* not *I deliver you* from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philiſtines?

[d] By ſtirring them up ſome prophet, as Chap. 6, 8.

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſſe you, and ye cried to me, and I delivered you out of their hand.

13 * Yet ye have forſaken me, and ſerved other gods: wherefore I will deliver you no more.

* Deut. 32, 15. Jerem. 2, 13.

14 Go and cry unto the gods which ye have choſen, let them deliver you in the time of your tribulation.

15 ¶ And the children of Iſrael ſaid unto the LORD, We have ſinned, do thou unto us whatſoever † ſeemeth good unto thee, deliver us onely, we pray thee, this day.

16 And they put away the † ſtrange gods from among them, and [f] ſerved the LORD, and his ſoul † was grieved for the miſerie of Iſrael.

17 Then the children of Ammon were † gathered together, and encamped in Gilead: and the children of Iſrael aſſembled themſelves together, and encamped in Mizpeh.

† Heb. *is good in thine eyes.*
[e] That is, from this preſent danger.
† Heb. *gods of ſtrangers.*
[f] This is true repentance, to put away the evil, and to ſerve God aright.
† Heb. *was ſhortened.*
† Heb. *cried together.*

18 And the people *and* princes of Gilead ſaid one to another, What man *is he* that will begin to fight againſt the children of Ammon? he ſhall * be head over all the inhabitants of Gilead.

* Chap. 11, 8.

CHAP. XI.

1 The covenant between Jephthah and the Gileadites, that he ſhould be their head. 12 The treaty of peace between him and the Ammonites is in vain. 29 Jephthahs vow. 32 His conqueſt of the Ammonites. 34 He performeth his vow on his daughter.

NOw * Jephthah the Gileadite was a mighty man of valour, and he *was* the ſonne of † an harlot: and Gilead begat Jephthah.

* Heb. 11, 32. called *Jephthae.*

† Heb. *a woman an harlot.*

2 And Gileads wife bare him ſonnes, and his wives ſonnes grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe, for thou *art* the ſonne of a [a] ſtrange woman.

[a] That is, of an harlot, as verſ. 1.

3 Then Jephthah fled † from his brethren, and dwelt in the land of [b] Tob: and there were gathered vain men to Jephthah, and [c] went out with him.

† Heb. *from the face.*
[b] Whereby the governour of the countrey was called Tob.
[c] Joyned with him, as ſome think, againſt his brethren.

4 ¶ And it came to paſſe † in proceſſe of time, that the children of Ammon made warre againſt Iſrael.

† Heb. *after dayes.*

5 And it was ſo, that when the children of Ammon made warre againſt Iſrael, the [d] elders of Gilead went to fetch Jephthah out of the land of Tob:

[d] Or, ambaſſadours ſent for that purpoſe.

6 And they ſaid unto Jephthah, [e] Come and be our captain, that we may fight with the children of Ammon.

[e] Men ofttimes are conſtrained to deſire help of them, whom before they have refuſed.

7 And Jephthah ſaid unto the elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers houſe? and why are ye come unto me now when ye are in diſtreſſe?

[f] Ofttimes thoſe things which men reject, God chuſeth to do great enterpriſes by.

8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the LORD deliver them before me; ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, the LORD † be witneſſe between us, if we do not ſo according to thy words.

c Heb. *be the hearer between us.*

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come againſt me to fight in my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, * Becauſe Iſrael took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore reſtore thoſe *lands* again peaceably.

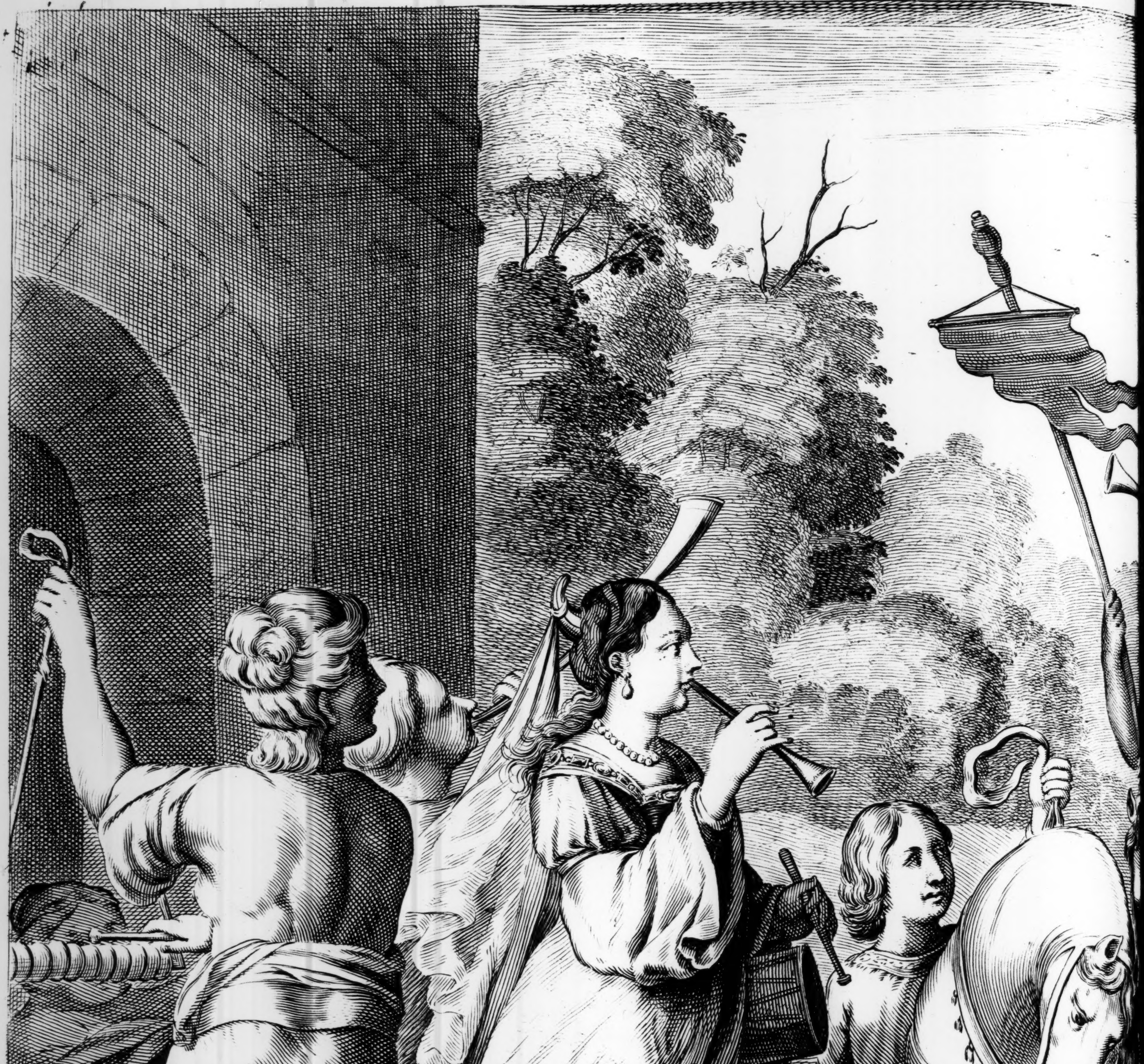
* Num. 21, 13.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon:

15 And ſaid unto him, Thus ſaith Jephthah, * Iſrael took not away the land of Moab, nor the land of the children of Ammon:

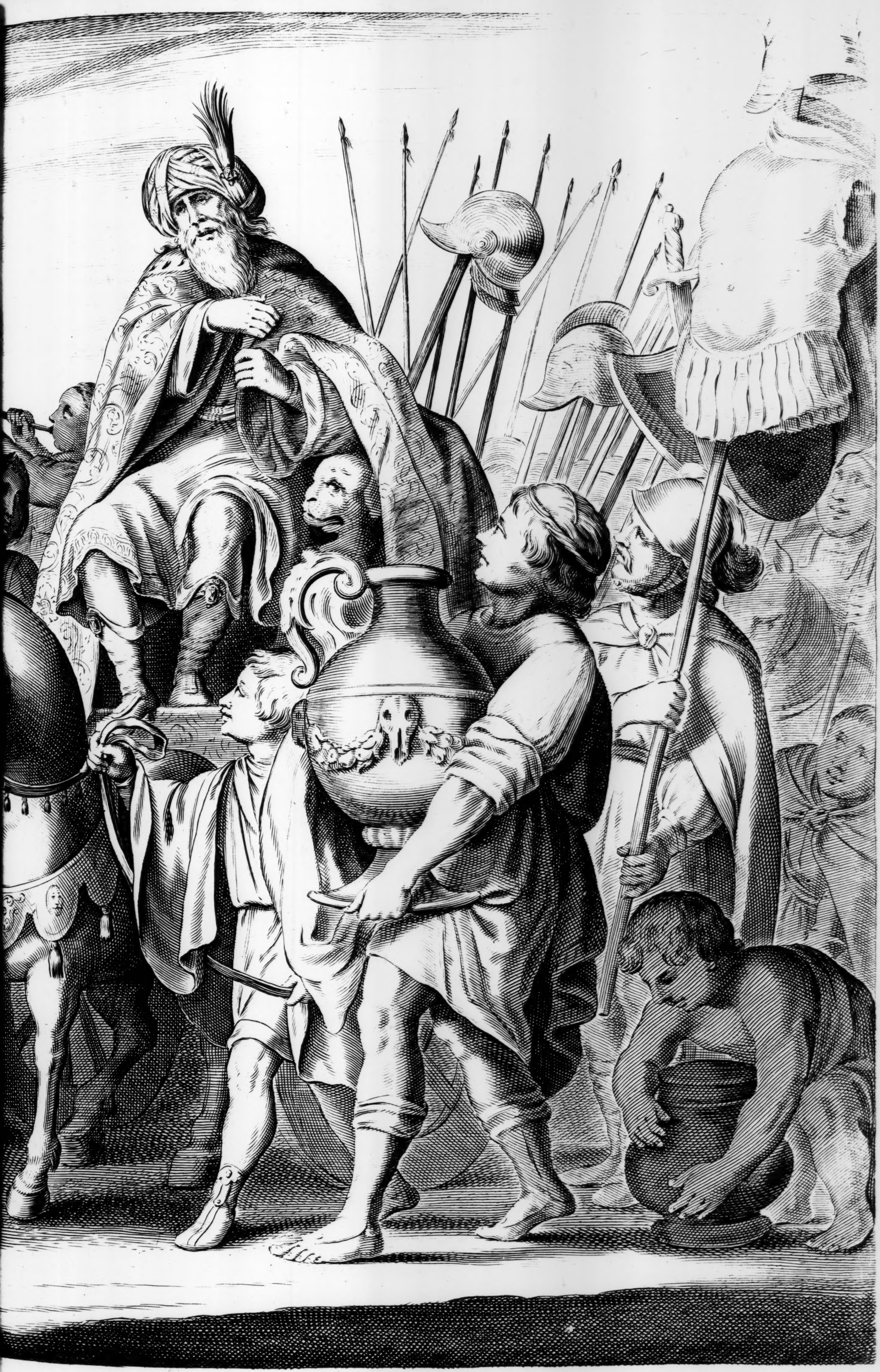
* Deut. 2, 9.

16 But when Iſrael came up from Egypt, and walked through the wilderneſſe, unto the Red-ſea, and came to Kadeſh;



Nic: Viſscher excudit.

Iudicum Cap. XI.



17 Then * Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſſe through thy land: but the king of Edom would not hearken *thereto*. And in like manner they ſent unto the king of Moab; but he would not *conſent*: and Iſrael abode in Kadeſh.

* Num. 20, 14.

18 Then they went along through the wilderneſſe, and compaſſed the land of Edom and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon,* but came not within the border of Moab: for Arnon *was* the border of Moab.

* Num. 21, 13, and 22, 36.

19 And * Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſſe, we pray thee, through thy land unto my place.

* Deut. 2, 26.

20 But Sihon [g] truſted not Iſrael to paſſe through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

[g] He truſted them not to go through his countrey.

21 And the LORD God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey.

22 And they poſſeſſed * all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſſe even unto Jordan.

* Deut. 2, 36.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wilt not thou poſſeſſe that which Chemoſh thy god giveth thee to poſſeſſe? So whomſoever the [h] LORD our God ſhall drive out from before us, them will we poſſeſſe.

[h] For we ought more to beleeve and obey God, than thou thine idols.

25 * And now *art* thou any thing better than Balak the ſonne of Zippor king of Moab? did he ever ſtrive againſt Iſrael, or did he ever fight againſt them,

* Num. 22, 2. Deut. 23, 4. Joſh. 24, 9.

26 While Iſrael dwelt in Heſhbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coaſts of Arnon, three hundred yeares? why therefore did ye not [i] recover *them* within that time?

[i] Meaning their towns.

27 Wherefore I have not ſinned againſt thee, but thou doeſt me wrong to warre againſt me: the LORD the Judge, be [k] judge this day between the children of Iſrael and the children of Ammon.

[k] To puniſh the offender.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him.

29 ¶ Then the [l] ſpirit of the LORD came upon Jephthah, and he paſſed over Gilead, and Manaſſeh, and paſſed over Mizpeh of Gilead, and from Mizpeh of Gilead he paſſed over unto the children of Ammon.

[l] That is, the ſpirit of ſtrength and zeale.

30 And Jephthah [m] vowed a vow unto the LORD, and ſaid, If thou ſhalt without fail deliver the children of Ammon into mine hands,

[m] As the apoſtle commendeth Jephthah for his worthy enterpriſe in delivering the people, Heb. 11, 32, ſo by his raſh vow and wicked performance of the ſame, his victory was defaced: and here we ſee that the ſinnes of the godly do not utterly extinguiſh their faith.

31 Then it ſhall be, that † whatſoever cometh forth of the doores of my houſe to meet me, when I return in peace from the children of Ammon, ſhall ſurely be the LORDS, ‡ and I will offer it up for a burnt-offering.

† Heb. *that which cometh forth, which ſhall come forth.*
‡ Or, *I will offer it, &c.*

32 ¶ So Jephthah paſſed over unto the children of Ammon to fight againſt them, and the LORD delivered them into his hands.

33 And he ſmote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto ‡ the plain of the vineyards, with a very great ſlaughter: thus the children of Ammon were ſubdued before the children of Iſrael.

‡ Or, *Abel.*

34 ¶ And Jephthah came to Mizpeh unto his houſe, and behold, his daughter came out to meet him with [n] timbrels and with dances, and ſhe *was his* onely childe: ‡ † beſide her he had neither ſonne nor daughter.

[n] According to the manner after the victory.
‡ Or, *he had not of his own, either ſonne or daughter.*
† Heb. *of himſelf.*

35 And it came to paſſe when he ſaw her, that he [o] rent his clothes, and ſaid, Alas my daughter, thou haſt brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

[o] Being overcome with blinde zeal, and not conſidering whether the vow was lawfull or no.

36 And ſhe ſaid unto him, My father, *if* thou haſt opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; foraſmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And ſhe ſaid unto her father, Let this thing be done for me: Let me alone two moneths, that I may † go up and down upon the mountains, and [p] bewail my virginity, I and my fellows.

† Heb. *go and go down.*
[p] For it was counted as a ſhame in Iſrael, to dy without children, and therefore they rejoyced to be maried.

38 And he ſaid, Go. And he ſent her away *for* two moneths; and ſhe went with her companions, and bewailed her virginity upon the mountains.

39 And it came to paſſe at the end of two moneths that ſhe returned unto her father, who did with her *according* to his vow which he had vowed: and ſhe knew no man. And it was a ‡ cuſtome in Iſrael,

‡ Or, *ordinance.*

40 *That* the daughters of Iſrael went † yearly ‡ to lament the daughter of Jephthah the Gileadite foure dayes in a yeare.

† Heb. *from yeare to yeare.*
‡ Or, *to talk with.*

CHAP. XII.

1 The Ephraimites quarelling with Jephthah, and diſcerned by Shibboleth, are ſlain by the Gileadites. 7 Jephthah dieth 8 Ibzan, who had thirty ſonnes, and thirty daughters, 11 and Elon, 13 and Abdon, who had fourty ſonnes, and thirty nephews, judged Iſrael.

AND the men of Ephraim † gathered themſelves together, and went [a] north-ward, and ſaid unto Jephthah, [b] Wherefore paſſedſt thou over to fight againſt the children of Ammon, and didſt not call us to go with thee? we will burn thine houſe upon thee with fire.

† Heb. *were called.*
[a] After they had paſſed Jordan.
[b] Thus ambition envyeth Gods work in others, as they did alſo againſt Gideon, Chap. 8, 1.

2 And Jephthah ſaid unto them, I and my people were at great ſtrife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I ſaw that ye delivered *me* not, [c] I put my life in my hands, and paſſed over againſt the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight againſt me?

[c] That is, I ventred my life, and when mans helpe failed, I put my truſt onely in God.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and

the men of Gilead ſmote Ephraim, becauſe they ſaid, Ye Gileadites *are* fugitives of Ephraim, [d] among the Ephraimites, and among the Manaſſites.

[d] Ye ran from us, and choſe Gilead, and now in reſpect of us, ye are nothing.

5 And the Gileadites took the paſſages of Jordan before the Ephraimites: and it was *ſo*, that when thoſe Ephraimites which were eſcaped ſaid, Let me go over; that the men of Gilead ſaid unto him, *Art* thou an Ephraimite? If he ſaid, Nay:

6 Then ſaid they unto him, Say now [e] Shibboleth: and he ſaid Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and ſlew him at the paſſages of Jordan: and there fell at that time of the Ephraimites, fourty and two thouſand.

[e] Which ſignifieth, The fall of waters, or An eare of corn.

7 And Jephthah judged Iſrael ſix yeares: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him [f] Ibzan of Beth-lehem judged Iſrael.

[f] Some think that this was Boaz the husband of Ruth.

9 And he had thirty ſonnes, and thirty daughters *whom* he ſent abroad, and took in thirty daughters from abroad for his ſonnes. And he judged Iſrael ſeven yeares.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, Elon a Zebulonite judged Iſrael, and he judged Iſrael ten yeares.

12 And Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him, Abdon the ſonne of Hillel a Pirathonite judged Iſrael.

14 And he had fourty ſonnes, and thirty † nephews, that rode on threeſcore and ten aſſe-colts: and he judged Iſrael eight yeares.

† Heb. *ſonnes ſonnes.*

15 And Abdon the ſonne of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 Iſrael is in the hand of the Philiſtines. 2 An angel appeareth to Monoahs wife. 8 The angel appeareth to Manoah. 15 Manoahs ſacrifice, whereby the angel is diſcovered. 24 Samſon is born.

AND the children of Iſrael † * did evil again in the ſight of the LORD, and the LORD delivered them into the hand of the Philiſtines fourty yeares.

† Heb. *added to commit, &c.*
* Chap. 2, 11. and 3, 7. and 4, 1. and 6, 1. and 10, 6.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whoſe name *was* Manoah, and his wife *was* [a] barren and bare not.

[a] Signifying that their deliverance came onely of God, and not by mans power.

3 And the angel of the LORD appeared unto the woman, and ſaid unto her, Behold now, thou *art* barren and beareſt not: but thou ſhalt conceive and bear a ſonne.

4 Now therefore beware, I pray thee, and * drink not wine, nor ſtrong drink, and eat not any unclean thing.

* Num. 6. 2, 3.

5 For lo, thou ſhalt conceive and bear a ſon, and * no raſour ſhall come on his head: for the childe ſhall be a [b] Nazarite unto God from the wombe, and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines.

* Num. 6, 5. 1 Sam. 1, 11.
[b] Meaning, he ſhould be ſeparate from the world, and delicate to God.

6 ¶ Then the woman came and told her husband, ſaying, A man of God came unto me, and his countenance *was* like the countenance, of an angel of God, [c] very terrible: But I asked him not whence he *was*, neither told he me his name.

[c] If fleſh be not able to abide the ſight of an angel, how much leſſe the preſence of God?

7 But he ſaid unto me, Behold, thou ſhalt conceive and bear a ſonne; and now drink no wine nor ſtrong drink, neither eat any unclean thing: for the childe ſhall be a Nazarite to God, from the wombe to the day of his death.

8 ¶ Then Manoah [d] intreated the LORD, and ſaid, O my LORD, let the man of God which thou didſt ſend, come again unto us, and teach us what we ſhall do unto the childe that ſhall be born.

[d] He ſheweth himſelfe ready to obey Gods will, and therefore deſireth to know farther.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe ſat in the field: but Manoah her husband *was* not with her.

10 And the woman made haſte, and ran, and ſhewed her husband, and ſaid unto him. Behold, the man hath appeared unto me, that came unto me the [e] *other* day.

[e] Or, to day, for it ſeemeth that the angel appeared unto her twiſe in one day.

11 And Manoah aroſe, and went after his wife, and came to the [f] man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I *am*.

[f] He calleth him man, becauſe he ſo ſeemed: but he was Chriſt the eternall Word, which at his time appointed became man.

12 And Manoah ſaid, Now let thy words come to paſſe: † How ſhall we order the childe, and ‡ † *how* ſhall we do unto him?

† Heb. *what ſhall be the manner of the, &c.*
‡ Or, what *ſhall he do?*
† Heb. what ſhall be *his work.*

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman, let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any [g] unclean thing: all that I commanded her, let her obſerve.

[g] Any thing forbidden by the law.

15 ¶ And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee, untill we ſhall have made ready a kid † for thee.

† Heb. *before thee.*

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the [h] LORD: for Manoah knew not that he *was* an angel of the LORD.

[h] Shewing that he ſought not his own honour but Gods, whoſe meſſenger he was.

17 And Manoah ſaid unto the angel of the LORD, What *is* thy name, that when thy ſayings come to paſſe, we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why askeſt thou thus after my name, ſeeing it *is* ‡ ſecret?

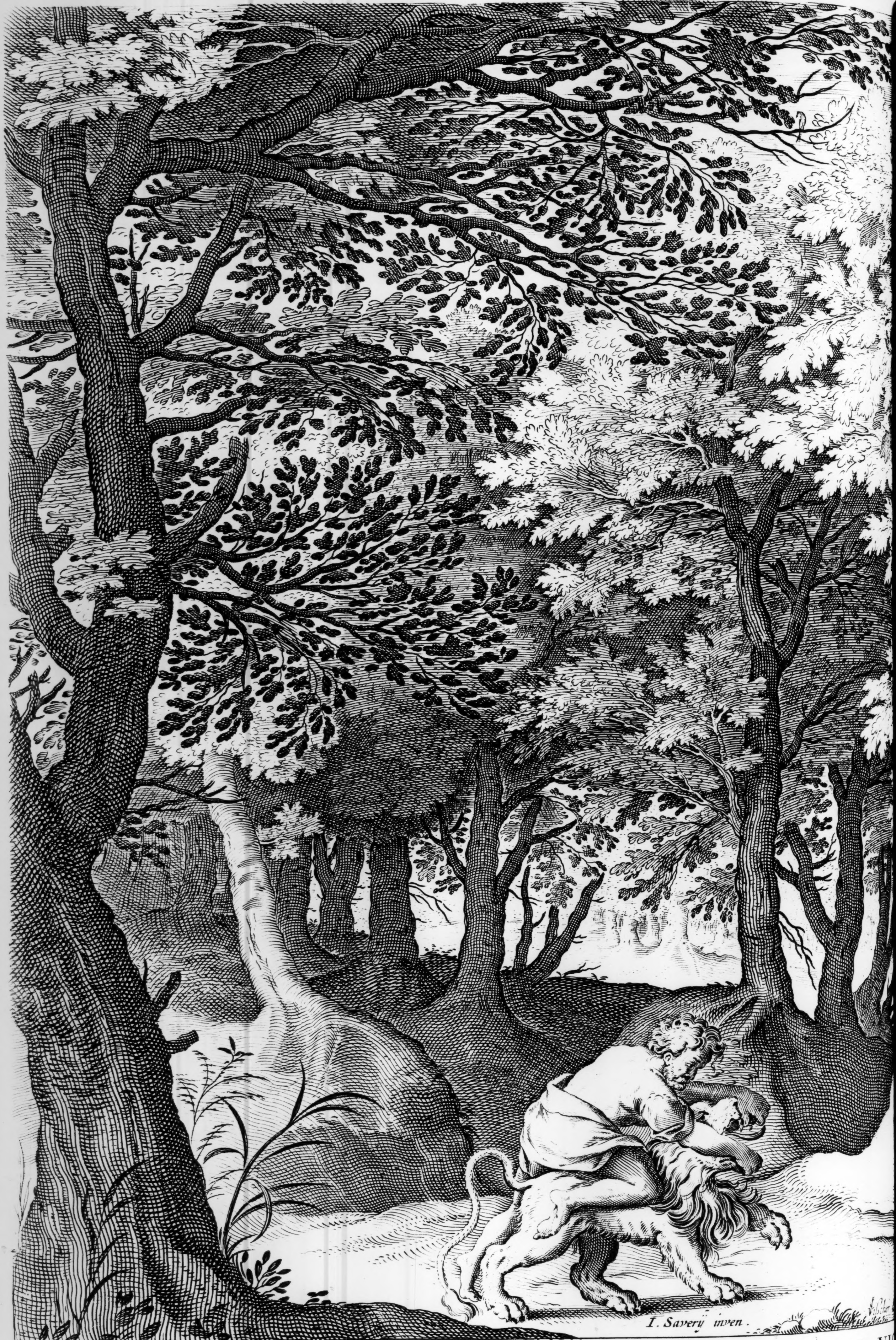
‡ Or, *wonderfull.*

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* did [i] wonderouſly, and Manoah and his wife looked on.

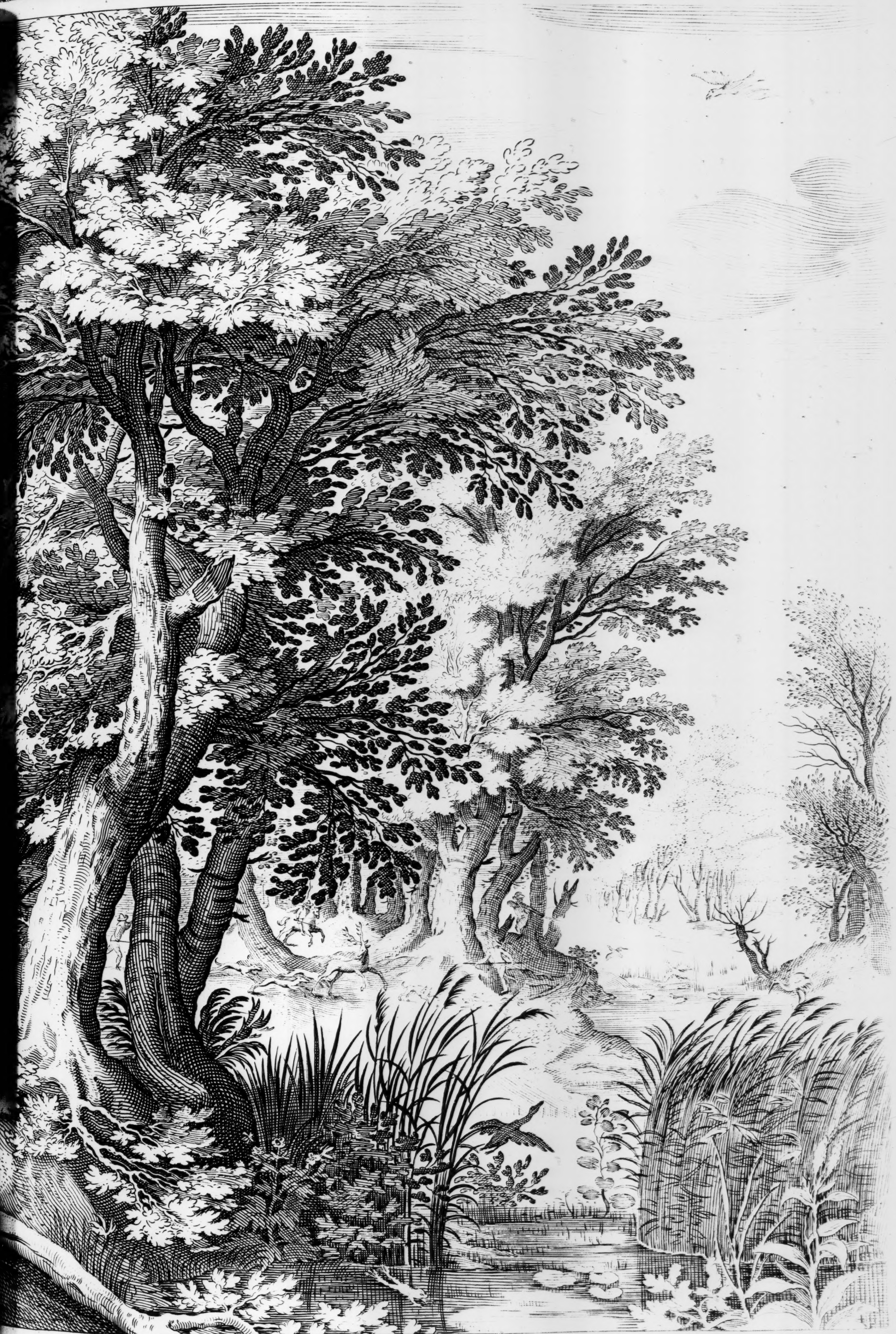
[i] God ſent fire from heaven to conſume their ſacrifice, to confirme their faith in his promiſe.

20 For it came to paſſe, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

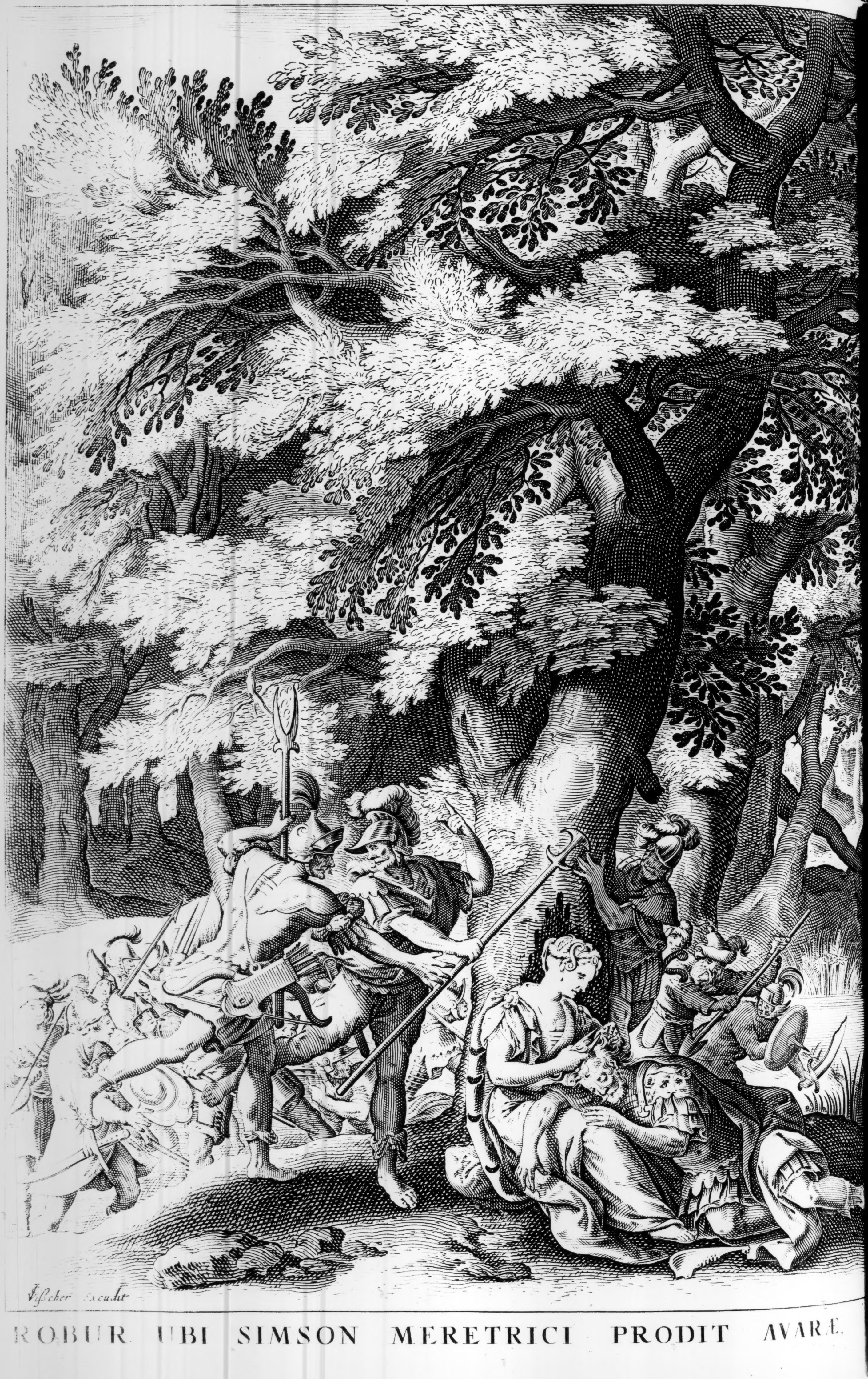
21 (But the angel of the LORD did no more appear to Manoah and to his wife) then Manoah knew that he *was* an angel of the LORD.


I. Savery inven.
Viſcher

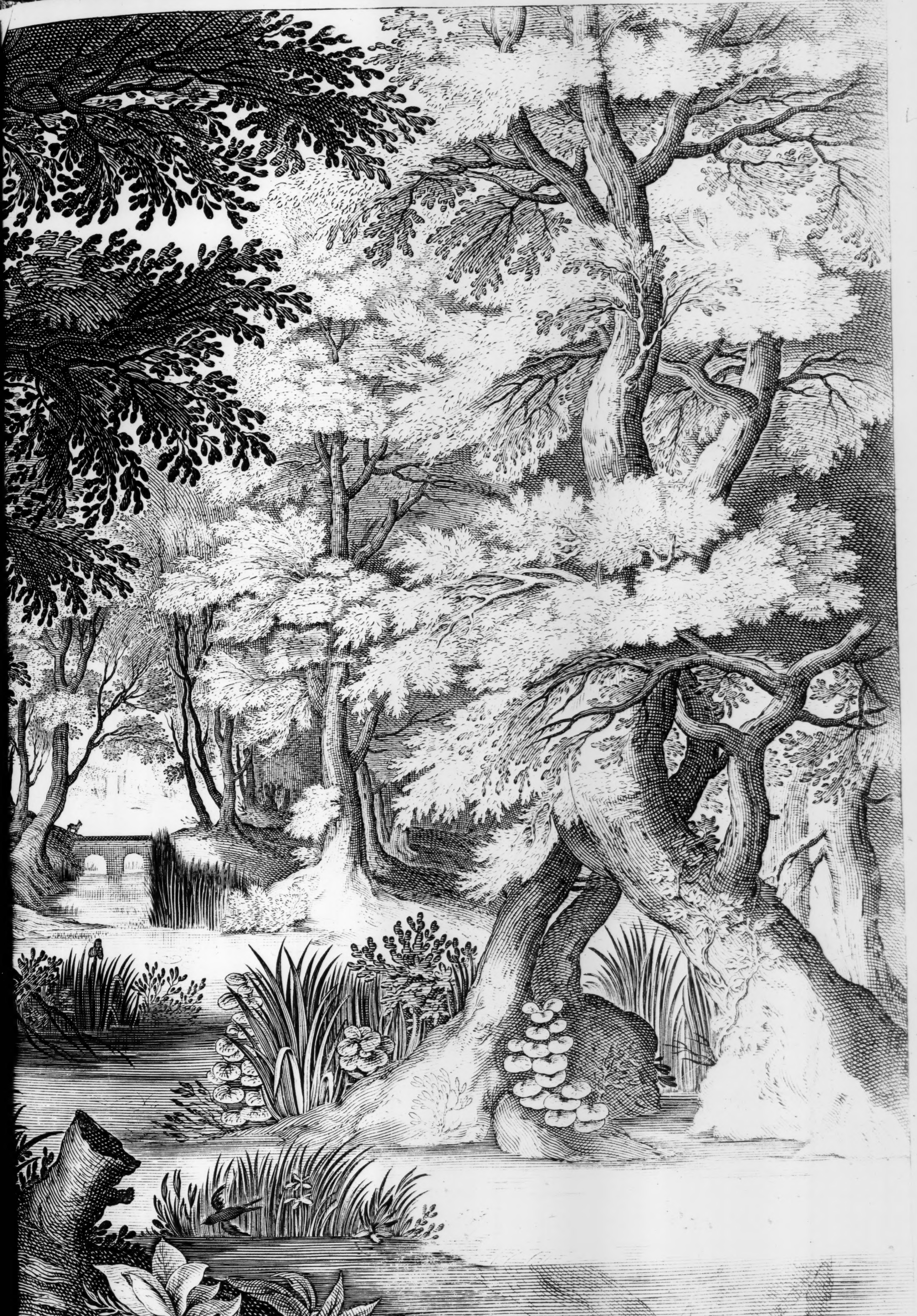
ARMORUM NULLA VI CONTERIT ORA LEONIS VIC



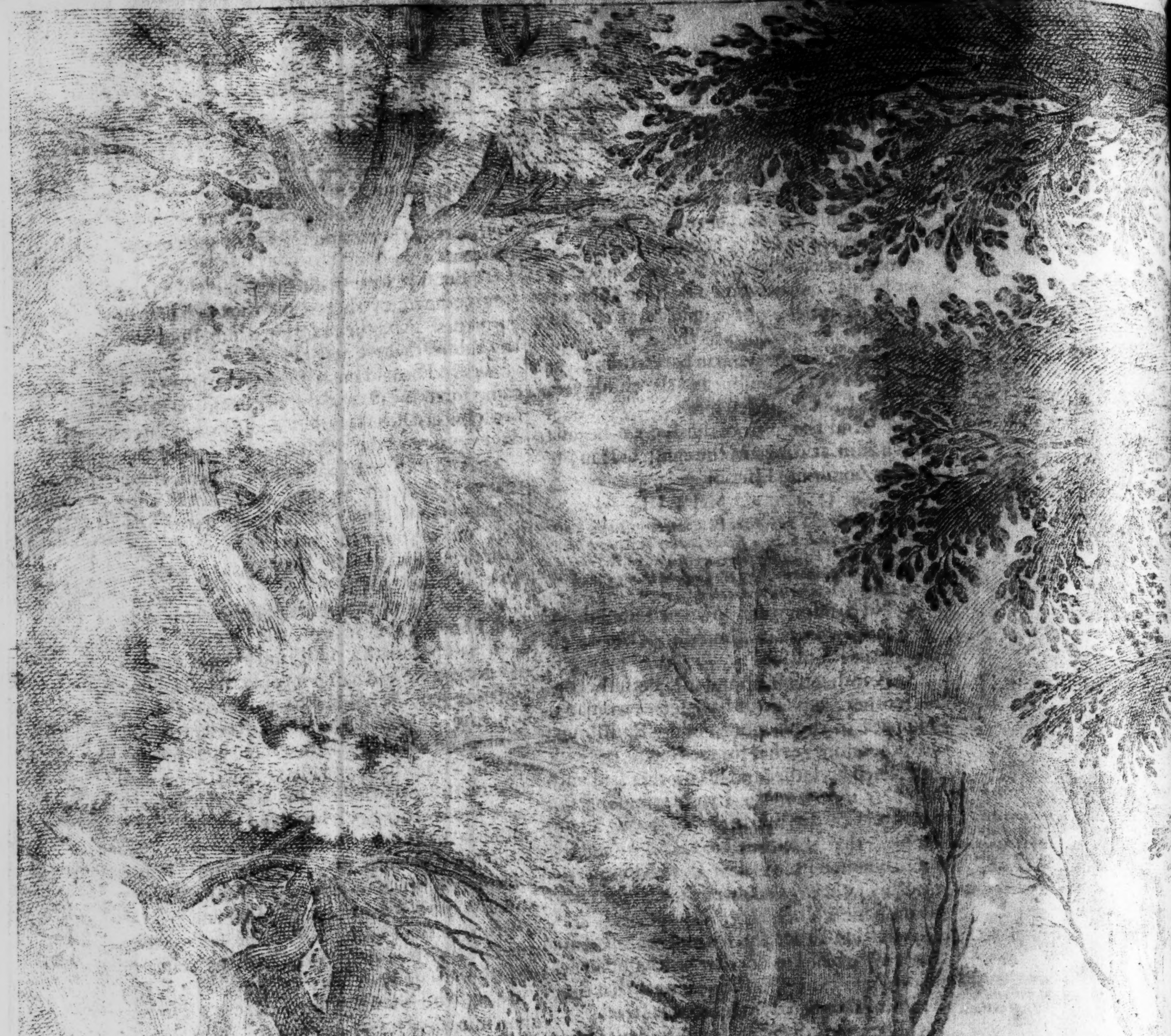
R ET EX LUCTA FORTIS ABIT DUBLA. Iudicum 14 5


Viſscher excudit

ROBUR UBI SIMSON MERETRICI PRODIT AVARÆ,



OSTIBUS, EFFOSSO LUMINE, PRÆDA FUIT [illegible]



22 And Manoah ſaid unto his wife, * We ſhall ſurely die, becauſe we have ſeen God.

* Exod. 33, 20. Chap. 6, 22.

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have [k] received a burnt-offering and a meat-offering at our hands, neither would he have ſhewed us all theſe things, nor would as at this time have told us *ſuch things* as theſe.

[k] Theſe graces that we have received of God, and his accepting of our obedience, are ſure tokens of his love toward us, ſo that nothing can hurt us.

24 ¶ And the woman bare a ſonne, and called his name Samſon: and the childe grew, and the LORD bleſſed him.

25 And the ſpirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

CHAP. XIIII.

1 Samſon deſireth a wife of the Philiſtines. 5 In his journey he killeth a lion. 8 In a ſecond journey he findeth hony in the carcaſe. 10 Samſons marriage-feaſt. 12 His riddle by his wife is made known. 19 He ſpoileth thirty Philiſtines. 19 His wife is married to another.

AND Samſon went down to Timnath, and ſaw a woman in Timnath, of the daughters of the Philiſtines.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then his father and his mother ſaid unto him, *Is there* [a] never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines? And Samſon ſaid unto his father, Get her for me, for † ſhe pleaſeth me well.

[a] Though his parents did juſtly reprove him, yet it appeareth that this was the ſecret work of the Lord, verſ. 4.

† Heb. *she is right in mine eyes.*

4 But his father and his mother knew not that it *was* of the LORD, that he ſought an occaſion againſt the [b] Philiſtines: for at that time the Philiſtines had dominion over Iſrael.

[b] To fight againſt them for the deliverance of Iſrael.

5 Then went Samſon down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared † againſt him.

† Heb. *in meeting him.*

6 And the ſpirit of the LORD [c] came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand, but he told not his father or his mother what he had done.

[c] Whereby he had ſtrength and boldneſſe.

7 And he went down, and talked with the woman, and ſhe pleaſed Samſon well.

8 ¶ And after a time, her returned to take her, and he turned aſide to ſee the carcaſe of the lion: and behold *there was* a ſwarm of bees, and honey in the carcaſe of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcaſe of the lion.

10 ¶ So his father went down unto the woman, and Samſon made there a [d] feaſt: for ſo uſed the young men to do.

[d] Meaning, when he was married.

11 And it came to paſſe when [e] they ſaw him, that they brought thirty companions to be with him.

[e] That is, her parents or friends.

12 ¶ And Samſon ſaid unto them, I will now put forth a riddle unto you: if you can certainly declare it me, within the ſeven dayes of the feaſt, and finde *it* out, then I will give you thirty ‡ ſheets, and thirty [f] change of garments.

‡ Or, *shirts.*

[f] To wear at feaſts, or ſolemn dayes.

13 But if ye cannot declare *it* me, then ſhall ye give me thirty ſheets, and thirty change of garments. And they ſaid unto him, Put forth thy riddle, that we may heare it.

14 And he ſaid unto them, Out of the eater came forth meat, and out of the ſtrong came forth ſweetneſſe. And they could not in three dayes expound the riddle.

15 And it came to paſſe on the ſeventh day, that they ſaid unto Samſons wife, [g] Entice thy husband, that he may declare unto us the riddle, leſt we burn thee and thy fathers houſe with fire: have ye called us † to take that we have? *is it* not *ſo*?

[g] Thus wicked men uſe means to eſcape temporall puniſhments; but not eternall.

† Heb. *to poſſeſſe us, or to impoveriſh us?*

16 And Samſons wife wept before him, and ſaid, Thou doſt but hate me, and loveſt me not: thou haſt put forth a riddle unto the children of [h] my people, and haſt not told *it* me. And he ſaid unto her, Behold, I have not told *it* my father nor my mother, and ſhall I tell *it* thee?

[h] Unto them which are of my nation.

17 And ſhe wept before him ‡ the [i] ſeven dayes, while the feaſt laſted: and it came to paſſe on the ſeventh day, that he told her, becauſe ſhe lay ſore upon him: and ſhe told the riddle to the children of her people.

‡ Or, the reſt of *the ſeven dayes, &c.*

[i] Or, to the ſeventh day, beginning at the fourth.

18 And the men of the city ſaid unto him on the ſeventh day before the ſunne went down, What is ſweeter than honey? and what is ſtronger than a lion? And he ſaid unto them, [k] If ye had not plowed with my heifer, ye had not found out my riddle.

[k] If ye had not uſed the help of my wife.

19 ¶ And the ſpirit of the LORD came upon him, and he went down to [l] Aſhkelon, and ſlew thirty men of them, and took their ‡ ſpoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his fathers houſe.

[l] Which was one of the five chief cities of the Philiſtines.

‡ Or, *apparel.*

20 But Samſons wife was *given* to his companion, whom he had uſed as his friend.

CHAP. XV.

1 Samſon is denied his wife. 3 He burneth the Philiſtines corn with foxes and fire-brands. 6 His wife and her father are burnt by the Philiſtines. 7 Samſon ſmiteth them hip and thigh. 9 He is bound by the men of Judah, and delivered to the Philiſtines. 14 He killeth them with a jaw-bone. 18 God maketh the fountain En-hakkore for him in Lehi.

BUt it came to paſſe within a while after, in the time of wheat-harveſt, that Samſon viſited his wife with a kid, and he ſaid, [a] I will go in to my wife into the chamber. But her father would not ſuffer him to go in.

[a] That is, I will uſe her as my wife.

2 And her father ſaid, I verily thought that thou hadſt utterly hated her, therefore I gave her to thy companion: *is* not her younger ſiſter fairer than ſhe? † take her, I pray thee, in ſtead of her.

† Heb. *let her be thine.*

3 ¶ And Samſon ſaid concerning them, ‡ Now ſhall I be more [b] blameleſſe than the Philiſtines, though I do them a diſpleaſure.

‡ Or, *now ſhall I be blameleſſe from the Philiſtines, &c.*

[b] For through his father in laws occaſion, he was moved again to take vengeance of the Philiſtines.

4 And Samſon went and caught three hundred foxes, and took ‡ fire-brands, and turned tail

‡ Or, *torches.*

tail to tail, and put a fire-brand in the midſt between two tails.

5 And when he had ſet the brands on fire, he let *them* go into the ſtanding-corn of the Philiſtines, and burnt up both the [c] ſhocks, and alſo the ſtanding-corn, with the vineyards *and* olives.

6 ¶ Then the Philiſtines ſaid, Who hath done this? And they anſwered, Samſon the ſonne in law of the [d] Timnite, becauſe he had taken his wife, and given her to his companion. And the Philiſtines came up, and burnt [e] her and her father with fire.

7 ¶ And Samſon ſaid unto them, Though ye have done this, yet will I be avenged of you, and after that I will ceaſe.

8 And he ſmote them hip and thigh with a great ſlaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philiſtines went up, and pitched in Judah, and ſpread themſelves in Lehi.

10 And the men of Judah ſaid, Why are ye come up againſt us? And they anſwered, To [f] binde Samſon are we come up, to do to him, as he hath done to us.

11 Then three thouſand men of Judah † went to the top of the rock Etam, and ſaid to Samſon, Knoweſt thou not that the Philiſtines *are* rulers over us? [g] what *is* this *that* thou haſt done unto us? And he ſaid unto them, As they did unto me, ſo have I done unto them.

12 And they ſaid unto him, We are come down to binde thee, that we may deliver thee into the hand of the Philiſtines. And Samſon ſaid unto them, Swear unto me, that ye will not fall upon me your ſelves.

13 And they ſpake unto him, ſaying, [h] No: but we will binde thee faſt, and deliver thee into their hand: but ſurely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ And when he came unto Lehi, the Philiſtines ſhouted againſt him: and the ſpirit of the LORD came mightily upon him, and the cords that *were* upon his armes, became as flax that was burnt with fire, and his bands † looſed from off his hands.

15 And he found a † [i] new jaw-bone of an aſſe, and put forth his hand and took it, and ſlew a thouſand men therewith.

16 And Samſon ſaid, With the jaw-bone of an aſſe, † heaps upon heaps, with the jaw of an aſſe have I ſlain a thouſand men.

17 And it came to paſſe when he had made an end of ſpeaking, that he caſt away the jaw-bone out of his hand, and called that place " Ramath-lehi.

18 ¶ And he was ſore athirſt, and [k] called on the LORD, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

19 But God clave a hollow place that *was* in ‡ the jaw, and there came water there out; and when he had drunk, his ſpirit came again, and he revived: wherefore he called the name thereof " En-hakkore, which *is* in Lehi unto this day.

20 And he judged Iſrael in the dayes of the Philiſtines twentie yeares.

CHAP. XVI.

1 Samſon at Gaza eſcapeth, and carrieth away the gates of the city. 4 Delilah corrupted by the Philiſtines, enticeth Samſon. 6 Thrice ſhe is deceived. 15 At laſt ſhe overcometh him. 21 The Philiſtines take him, and put out his eyes. 22 His ſtrength renewing, he pulleth down the houſe upon the Philiſtines, and dieth.

THen went Samſon to [a] Gaza, and ſaw there † an harlot, and [b] went in unto her.

2 *And it was told* the Gazites, ſaying, Samſon is come hither. And they compaſſed *him* in, and laid wait for him all night in the gates of the city, and were quiet all the night, ſaying, In the morning when it is day, we ſhall kill him.

3 And Samſon lay till midnight, and aroſe at midnight, and took the doores of the gate of the city, and the two poſts, and went away with them, † barre and all, and put *them* upon his ſhoulders, and carried them up to the top of an hill that *is* before Hebron.

4 ¶ And it came to paſſe afterward, that he loved a woman ‡ in the valley of Sorek, whoſe name *was* Delilah.

5 And the lords of the Philiſtines came up unto her, and ſaid unto her, Entice him, and ſee wherein his great ſtrength *lieth*, and by what *means* we may prevail againſt him, that we may binde him to ‡ afflict him: and we will give thee every one of us eleven hundred [c] *pieces* of ſilver.

6 And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound to afflict thee.

7 And Samſon ſaid unto her, If they binde me with ſeven ‡ † green withs, that were never dried, then ſhall I be weak, and be as † another man.

8 Then the lords of the Philiſtines brought up to her ſeven green withs, which had not been dried, and ſhe bound him with them.

9 (Now *there were* [d] men lying in wait, abiding with her in the chamber) And ſhe ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he brake the withs, as a threed of tow is broken when it † toucheth the [e] fire: ſo his ſtrength was not known.

10 And Delilah ſaid unto Samſon, Behold, thou haſt mocked me, and told me lies: now [f] tell me I, pray thee, wherewith thou mighteſt be bound.

11 And he ſaid unto her, If they binde me faſt with new ropes † that never were occupied, then ſhall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. (And *there were* liers in wait abiding in the camber) And he brake them from off his armes like a threed.

13 And

---

[c] Or, that which was reaped and gathered.

[d] Or, the citizen of Timnath.

[e] So the wicked puniſh not vice for love of juſtice, but for fear of danger, which elſe might come to them.

[f] And ſo being our priſoner, to puniſh him.

† Heb. *went down.*

[g] Such was their groſſe ignorance that they judged Gods great benefit to be a plague unto them.

[h] Thus they had rather betray their brother, than uſe the means that God had given for their deliverance.

† Heb. *were melted.*

† Heb. *moiſt.*

[i] That is, of an aſſe lately ſlain.

† Heb. *an heap, two heaps.*

" That is, *the lifting up of the jaw-bone*, or *caſting away of jaw bone.*

[k] Whereby appeareth that he did theſe things in faith, and ſo with a true zeal to glorifie God, and deliver his countrey.

‡ Or, *Lehi.*

" That is, *the well of him that called* or *cried.*

[a] One of the five chiefe cities of the Philiſtines.

† Heb. *a woman an harlot.*

[b] That is, he lodged with her.

† Heb. *with the barre.*

‡ Or, *by the brook.*

‡ Or, *humble.*

[c] Of the value of a ſhekel, reade Gen. 23, 15.

‡ Or, *new cords.*

† Heb. *moiſt.*

† Heb. *one.*

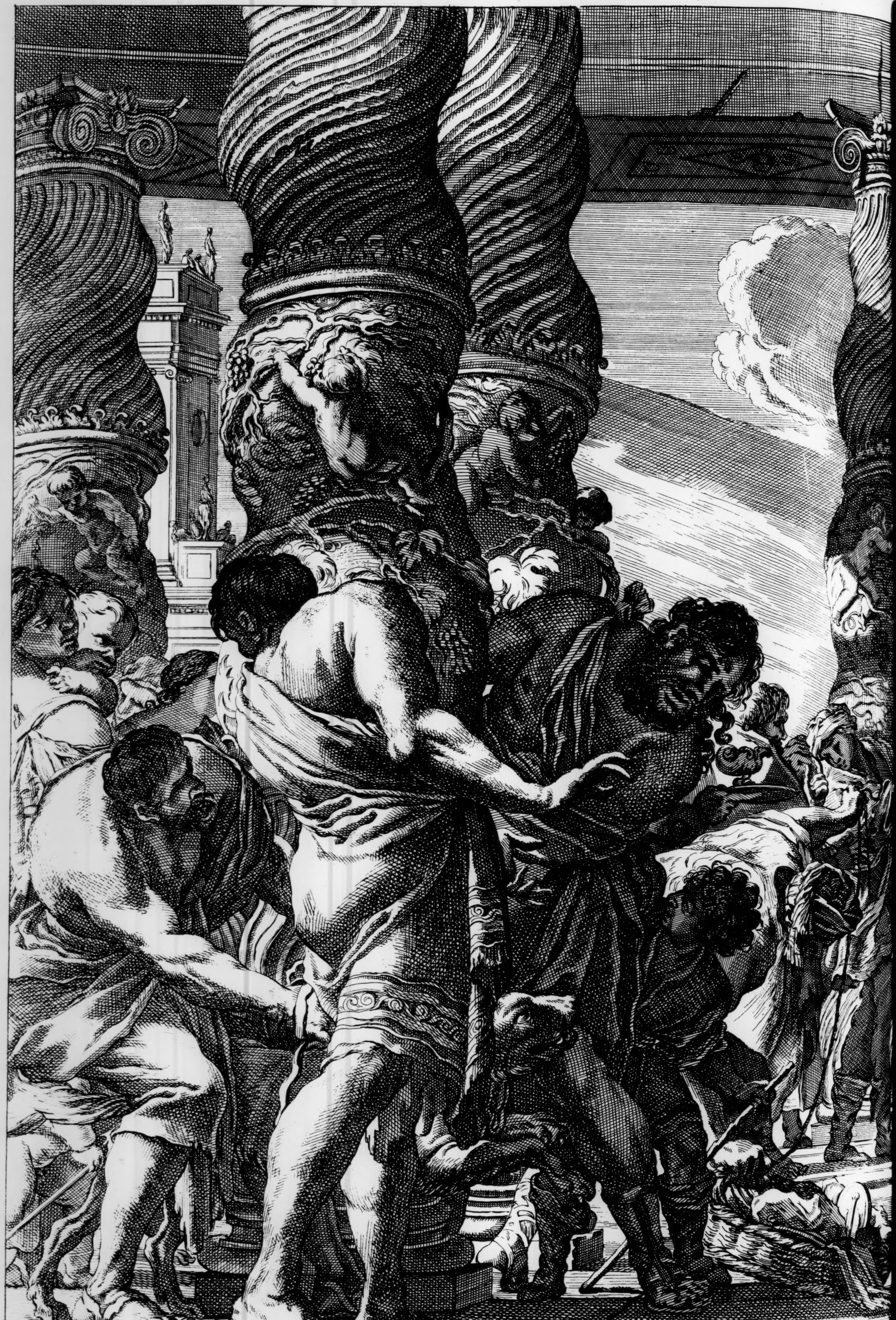
[d] Certain Philiſtines in a ſecret chamber.

† Heb. *ſmelleth.*

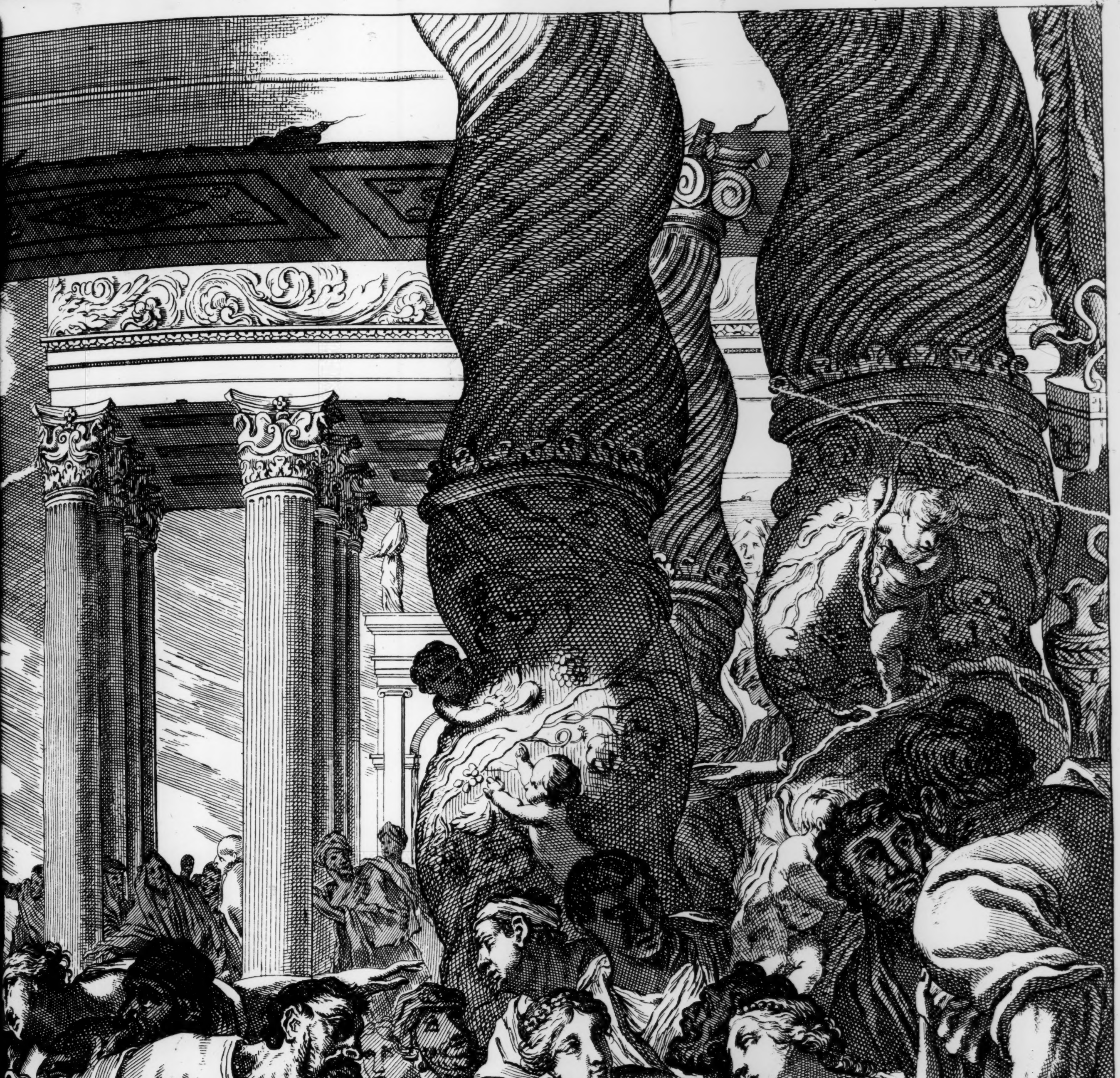
[e] When fire commeth neer *it.*

[f] Though her falſhood tended to make him loſe his life, yet his affection ſo blinded him, that he could not beware.

† Heb. *wherewith work hath not been done.*


N. Viſſcher
excud.
S: Voüet inventor.

SCHIMSCHON CONVIVANTIUM PELISCHTHÆORUM DOMUM



DO, PLURES MOMENTO QUAM TOTA VITA MORTI TRADIDIT.

13 And Delilah ſaid unto Samſon, Hitherto thou haſt mocked me, and told me lies: tell me wherewith thou mighteſt be bound. And [g] he ſaid unto her, If thou weaveſt the ſeven locks of my head with the web.

14 And ſhe faſtened *it* with the pin, and ſaid unto him, The Philiſtines *be* upon thee, Samſon. And he awaked out of his ſleep, and went away with the pin of the beam, and with the web.

15 ¶ And ſhe ſaid unto him, How canſt thou ſay, [h] I love thee, when thine heart *is* not with me? Thou haſt mocked me theſe three times, and haſt not told me wherein thy great ſtrength *lieth*.

16 And it came to paſſe, when ſhe preſſed him daily with her words, and urged him, *ſo* that his ſoul was † vexed unto death;

17 That he told her all his [i] heart, and ſaid unto her, There hath not come a raſour upon mine head; for I *have been* a Nazarite unto God from my mothers wombe: if I be ſhaven, then my ſtrength will go from me, and I ſhall become weak, and be like any *other* man.

18 And when Delilah ſaw that he had told her all his heart, ſhe ſent and called for the lords of the Philiſtines, ſaying, Come up this once, for he hath ſhewed me all his heart, Then the lords of the Philiſtines came up unto her, and brought money in their hand.

19 And ſhe made him ſleep upon her knees, and ſhe called for a man, and ſhe cauſed him to ſhave off the ſeven locks of his head, and ſhe began to afflict him, and his ſtrength [k] went from him.

20 And ſhe ſaid, The Philiſtines *be* upon thee, Samſon, And he awoke out of his ſleep, and ſaid, I will go out as at other times before, and ſhake my ſelf. And he wiſt not that the LORD was departed from him.

21 ¶ But the Philiſtines took him, and † put out his eyes, and brought him down to Gaza, and bound him with fetters of braſſe, and he did grinde in the priſon-houſe.

22 Howbeit the hair of his head began to [l] grow again, ‡ after he was ſhaven.

23 Then the lords of the Philiſtines gathered them together, for to offer a great ſacrifice unto Dagon their god, and to rejoyce: for they ſaid, Our god hath delivered Samſon our enemy into our hand.

24 And when the people ſaw him, they praiſed their god: for they ſaid, Our god hath delivered into our hands our enemy, and the deſtroyer of our countrey, † which ſlew many of us.

25 And it came to paſſe when their hearts were merry, that they ſaid, Call for Samſon, that he may make us [m] ſport. And they called for Samſon out of the priſon-houſe; and he made † them ſport: and they ſet him between the pillars.

26 And Samſon ſaid unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the houſe ſtandeth; that I may lean upon them.

27 Now the houſe was full of men and women; and all lords of the Philiſtines *were* there: and *there were* upon the roof about three thouſand men and women, that beheld while Samſon made ſport.

28 And Samſon called unto the LORD, and ſaid, O Lord GOD, remember me, I pray thee, and ſtrengthen me, I pray thee, onely this once, O God, that I may be at once [n] avenged of the Philiſtines for my two eyes.

29 And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and ‡ on which it was born up, of the one with his right hand, and of the other with his left.

30 And Samſon [o] ſaid, Let † me die with the Philiſtines: and he bowed himſelf with *all his* might; and the houſe fell upon the lords, and upon all the people that *were* therein: ſo the dead which he ſlew at his death, were mo than they which he ſlew in his life.

31 Then his brethren, and all the houſe of his father, came down and took him; and brought *him* up, and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father: and he judged Iſrael twenty yeares.

CHAP. XVII.

1 Of the money that Micah firſt ſtole, then reſtored, his mother maketh images, 5 and he ornaments for them. 7 He hireth a Levite to be his prieſt.

AND there was a [a] man of mount Ephraim, whoſe name *was* Micah.

2 And he ſaid unto his mother, The eleven hundred *ſhekels* of ſilver, that were taken from thee, about which thou curſedſt, and ſpakeſt of alſo in mine eares; behold, the ſilver *is* with me, I took it. And his mother ſaid, Bleſſed *be thou* of the LORD, my ſonne.

3 And when he had reſtored the eleven hundred *ſhekels* of ſilver to his mother, his mother ſaid, I had wholly dedicated the ſilver unto the LORD, from my hand, for my ſonne, to make a [b] graven image, and a molten image: now therefore I will reſtore it unto thee.

4 Yet he reſtored the money unto his mother, and his mother took two hundred *ſhekels* of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the houſe of Micah.

5 And the man Micah had an houſe of gods, and made an * [c] ephod, and * [d] teraphim; and † conſecrated one of his ſonnes, who became his prieſt

6 * In thoſe dayes *there was* no [e] king in Iſrael, *but* every man did that which was right in his own eyes.

7 ¶ And there was a young man out of Beth-lehem-judah, of the [f] family of Judah, who *was* a Levite, and he ſojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to ſojourn where he could finde *a place*: and he came to mount Ephraim to the houſe of Micah, † as he journeyed

9 And

[g] It is impoſſible, if we give place to our wicked affections, but at length we ſhall be deſtroyed.

[h] For this Samſon uſed to ſay, I love thee.

† Heb. *ſhortened.*

[i] Thus his immoderate affections toward a wicked woman, cauſed him to loſe Gods excellent gifts, and become ſlave unto them whom he ſhould have ruled.

[k] Not for the loſſe of his hair, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

† Heb. *bored out.*

[l] Yet had he not his ſtrength again, till he had called upon God, and reconciled himſelf.

‡ Or, *as when he was ſhaven.*

† Heb. *and who multiplied our ſlain.*

[m] Thus by Gods judgements they are made ſlaves to infidels, which neglect their vocation in defending the faithfull.

† Heb. *before them.*

[n] According to my vocation which is to execute Gods judgements upon the wicked.

‡ Or, *he leaned on the.*

[o] He ſpeaketh not this of deſpaire but humbling himſelf for neglecting his office, and the offence thereby given.

† Heb. *my ſoul.*

[a] Some think this hiſtory was in the time of Othniel, or as Joſephus writeth, Immediatly after Joshua.

[b] Contrary to the commandement of God, and true religion, practiſed under Joshua, they forſook the Lord and fell to idolatrie

* Chap. 8, 27.

[c] He would ſerve both God and idols.

* Gen. 31, 19. Hoſea. 3, 4.

[d] By teraphim ſome underſtand Certain idols having the likeneſſe of a man, but others underſtand thereby all manner of things, and inſtruments belonging unto thoſe who ſought for any anſwer at Gods hands, as Chap. 18, 5. 6.

† Heb. *filled the hand.*

* Chap. 18, 1. and 21, 25.

[e] For where there is no Magiſtrate fearing God there can be no true religion, nor order, chap. 21, 25.

[f] Which Beth-lehem was in the tribe of Judah.

† Heb. *in making his way.*

9 And Micah ſaid unto him, Whence comeſt thou? And he ſaid unto him, I *am* a [g] Levite of Beth-lehem-judah, and I go to ſojourn where I may finde *a place*.

[g] For in thoſe dayes, the ſervice of God was corrupt in all eſtates, and the Levites were not looked unto.

10 And Micah ſaid unto him, Dwell with me; and be unto me a father and a prieſt, and I will give thee ten *ſhekels* of ſilver by the yeare, and ‡ † a ſuit of apparel, and thy victuals. So the Levite went in.

‡ Or, *a double ſuit, &c.*
† Heb. *an order of garments.*

11 And the Levite was [h] content to dwell with the man, and the young man was unto him as one of his ſonnes.

[h] Not conſidering that he forſooke the true worſhipping of God, for to maintain his own belly.

12 And Micah conſecrated the Levite, and the young man became his prieſt, and was in the houſe of Micah.

13 Then ſaid Micah, Now know I that the LORD will do me [i] good, ſeeing I have a Levite to *my* prieſt.

[i] Thus the idolaters perſwade themſelves of Gods favour, when indeed he doth deteſt them.

CHAP. XVIII.

1 The Danites ſend five men to ſeek out an inheritance. 3 At the houſe of Micah they conſult with Jonathan, and are encouraged in their way. 7 They ſearch Laiſh, and bring back news of good hope. 11 Six hundred men are ſent to ſurpriſe it. 14 In the way they rob Micah of his prieſt and his conſecrate things. 27 They winne Laiſh, and call it Dan. 30 They ſet up idolatry, wherein Jonathan inherited the prieſthood.

IN * thoſe dayes *there was* no [a] king in Iſrael: and in thoſe dayes the tribe of the Danites ſought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Iſrael.

* Chap. 17, 6. and 21, 15.
[a] Meaning, no ordinary magiſtrate to puniſh vice according to Gods word.

2 And the children of Dan ſent of their family, five men from their coaſts, † men of valour, from Zorah, and from Eſhtaol, to ſpie out the land, and to ſearch it; and they ſaid unto them, [b] Go, ſearch the land: who when they came to mount Ephraim, to the houſe of Micah, they lodged there.

† Heb. *ſonnes.*
[b] For the portion which Joſhua gave them, was not ſufficient for all their tribe.

3 When they *were* by the houſe of Micah, they knew the [c] voice of the young man the Levite: and they turned in thither, and ſaid unto him, Who brought thee hither? and what makeſt thou in this *place?* and what haſt thou here?

[c] They knew him by his ſpeech, that he was a ſtranger there.

4 And he ſaid unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his prieſt.

5 And they ſaid unto him, Ask counſel, we pray thee, of God, that we may know whether our way which we go ſhall be proſperous.

6 And the prieſt ſaid unto them, Go in peace, before the LORD *is* your way wherein ye go:

[d] Thus God granteth the idolaters ſometime their requeſt, to their deſtruction that delight in errours.

7 ¶ Then the five men departed, and came to Laiſh, and ſaw the people that *were* therein, how they dwelt careleſſe, after the manner of the Zidonians, quiet and ſecure, and *there was* no † magiſtrate in the land, that might put *them* to ſhame in any thing: and they *were* farre from the Zidonians, and had no buſineſſe with any man.

† Heb. *poſſeſſour, or heir of reſtraint.*

8 And they came unto their brethren to Zorah, and Eſhtaol: and their brethren ſaid unto them, What *ſay* ye?

9 And they ſaid, Ariſe, that we may go up againſt them: for we have ſeen the land, and behold, it *is* very good: and *are* ye [e] ſtill? be not ſlothfull to go, *and* to enter to poſſeſſe the land.

[e] Loſe ye this good occaſion through your ſlothfulneſſe?

10 When ye go, ye ſhall come unto a people ſecure, and to a large land: for God hath given it into your hands: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah and out of Eſhtaol, ſix hundred men, † appointed with weapons of warre.

† Heb. *girded.*

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behinde Kirjath-jearim.

13 And they paſſed thence unto mount Ephraim, and came unto the houſe of Micah.

14 ¶ Then anſwered the five men that went to ſpie out the countrey of Laiſh, and ſaid unto their brethren, [f] Do ye know that there is in theſe houſes an ephod, and teraphim, and a graven image, and a molten image? now therefore conſider what ye have to do.

[f] Becauſe they before had had good ſucceſſe they would that their brethren ſhould be encouraged by hearing the ſame tidings.

15 And they turned thitherward, and came to the houſe of the young man the Levite, *even* unto the houſe of Micah, and † ſaluted him.

† Heb. *asked him of peace.*

16 And the ſix hundred men appointed with their weapons of warre, which *were* of the children of Dan, ſtood by the entring of the gate.

17 And the five men that went to ſpie out the land, went up, *and* came in thither, *and* [g] took the graven image, and the ephod, and the teraphim, and the molten image: and the prieſt ſtood in the entring of the gate, with the ſix hundred men that were appointed with weapons of warre.

[g] So ſuperſtition blinded them, that they thought Gods power was in theſe idols, and that they ſhould have good ſucceſſe by them, though by violence and robberie they did take them away.

18 And theſe went into Micahs houſe, and fetched the carved image, the ephod, and the teraphim, and the molten image: then ſaid the prieſt unto them, What do ye?

19 And they ſaid unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a prieſt: *is it* better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?

20 And the prieſts heart was glad, and he took the ephod, and the teraphim, and the graven image, & went in the midſt of the [h] people.

[h] With the ſix hundred men.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage [i] before them.

[i] Suſpecting them that did purſue them.

22 ¶ *And* when they were a good way from the houſe of Micah, the men that *were* in the houſes neare to Micahs houſe, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and ſaid unto Micah, What aileth thee, † that thou comeſt with ſuch a company?

† Heb. *that thou art gathered together?*

24 And he ſaid, Ye have taken away my [k] gods which I made, and the prieſt, and ye are gone away: and what have I more? and what *is* this *that* ye ſay unto me, What aileth thee?

[k] This declareth what opinion the idolaters have of their idols.

25 And the children of Dan ſaid unto him, Let not thy voice be heard among us, leſt † angry fellows run upon thee, and thou loſe thy life, with the lives of thy houſhold.

† Heb. *bitter of ſoul.*

26 And the children of Dan went their way: and when Micah ſaw that they *were* too ſtrong for him, he turned and went back unto his houſe.

27 And they took *the* [l] *things* which Micah had made, and the prieſt which he had, and came unto Laiſh, unto a people *that were* at quiet, & ſecure: and they ſmote them with the edge of the ſword, & burnt the city with fire.

[l] Meaning, the idols as verſe 18.

28 And *there was* no deliverer, becauſe [m] it *was* farre from Zidon, and they had no buſineſſe with any man; and it *was* in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein.

[m] That is, Laiſh, which after was called Ceſarea Philippi.

29 And they called the name of the * city Dan, after the name of Dan their father, who was born unto Iſrael: howbeit the name of the city *was* Laiſh at the firſt.

* Joſh. 19, 47.

30 ¶ And the children of Dan ſet up the [n] graven image: and Jonathan the ſonne of Gerſhom, the ſonne of Manaſſeh, he and his ſonnes, were prieſts to the tribe of Dan, untill the day of the [o] captivity of the land.

[n] Thus in ſtead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.

[o] That is, till the ark was taken, 1 Sam. 5, 1.

31 And they ſet them up Micahs graven image, which he made, all the time that the houſe of God was in Shiloh.

CHAP. XIX.

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertaineth him at Gibeah. 22 The Gibeathites abuſe his concubine to death. 29 He divideth her into twelve pieces, to ſend them to the twelve tribes.

AND it came to paſſe in thoſe dayes, * when *there was* no king in Iſrael, that there was a certain Levite ſojourning on the ſide of mount Ephraim, who took to him † a concubine out of Beth-lehem-judah.

* Chap. 17, 6. and 18, 1. and 21, 25.

† Heb. *a woman a concubine*, or *a wife a concubine.*

2 And his concubine played the whore againſt him, and went away from him unto her fathers houſe to Beth-lehem-judah, and was there † foure whole moneths.

3 And her husband aroſe, and went after her to ſpeak † friendly unto her, *and* to bring her again, having his ſervant with him, and a couple of aſſes: and ſhe brought him into her fathers houſe, and when the father of the damſel ſaw him, he rejoyced to meet him.

‡ Or, *a yeare and foure moneths.*

† Heb. *dayes foure moneths.*

† Heb. *to her heart.*

4 And his father in law, the damſels father, retained him, and he abode with him three dayes: ſo they did eat and drink, and lodged there.

5 And it came to paſſe on the fourth day, when they aroſe early in the morning, that he roſe up to depart: and the damſels father ſaid unto his ſonne in law, † Comfort thine heart with a morſel of bread, and afterward go your way.

† Heb. *ſtrengthen.*

6 And they ſat down and did eat and drink both of them together: for the damſels [a] father had ſaid unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

[a] That is, his concubines father.

7 And when the man roſe up to depart, his father in law urged him: therefore he lodged there again.

8 And he roſe early in the morning on the fifth day to depart: and the damſels father ſaid, [b] Comfort thine heart, I pray thee. And they tarried † untill after noon, and they did eat both of them.

[b] Meaning, that he ſhould refreſh himſelf with meat, as verſe 5.

† Heb. *till the day declined.*

9 And when the man roſe up to depart, he and his concubine, and his ſervant; his father in law, the damſels father ſaid unto him, Behold now the day † draweth towards evening, I pray you, tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayeſt go † [c] home.

† Heb. *is weak.*

† Heb. it is *the pitching* time *of the day.*

† Heb. *to thy tent.*

[c] To wit, to the town, or citie, where he dwelt.

10 But the man would not tarry that night, but he roſe up and departed, and came † over againſt Jebus, (which *is* Jeruſalem) and *there were* with him two aſſes ſadled, his concubine alſo *was* with him.

† Heb. *to over againſt.*

11 *And* when they *were* by Jebus, the day was farre ſpent, and the ſervant ſaid unto his maſter, Come, I pray thee, and let us turn in unto this city of the Jebuſites, and lodge in it.

12 And his maſter ſaid unto him, We will not turn aſide hither into the city of a [d] ſtranger, that *is* not of the children of Iſrael, we will paſſe over to Gibeah.

[d] Though in theſe dayes there were moſt horrible corruptions, yet very neceſſitie could not compell them to have to doe with them that profeſſed not the true God.

13 And he ſaid unto his ſervant, Come, and let us draw neare to one of theſe places to lodge all night, in Gibeah, or in Ramah.

14 And they paſſed on and went their way, and the ſunne went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aſide thither, to go in *and* to lodge in Gibeah: and when he went in, he ſat him down in a ſtreet of the city: for *there was* no man that took them into his houſe to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* alſo of mount Ephraim; and he ſojourned in Gibeah, but the men of the place *were* [e] Benjamites.

[e] That is, of the tribe of Benjamin.

17 And when he had lift up his eyes, he ſaw a way-faring man in the ſtreet of the city: and the old man ſaid, Whither goeſt thou? and whence comeſt thou?

18 And he ſaid unto him, We *are* paſſing from Beth-lehem-judah, toward the ſide of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the [f] houſe of the LORD, and there *is* no man that † receiveth me to houſe.

[f] To Shiloh, or Mizpeh, where the ark was.

† Heb. *gathereth.*

19 Yet there is both ſtraw and provender for our aſſes, and there is bread and wine alſo for me and for thy handmaid, and for the young man *which is* with thy ſervants: *there is* no want of any thing.

20 And the old man ſaid, Peace *be* with thee; howſoever, *let* all thy wants *lie* upon me; onely lodge not in the ſtreet.

21 So he brought him into his houſe, and gave provender unto the aſſes: and they waſhed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain ſonnes of Belial, beſet the houſe round about,

and[g] beat at the doore, and ſpake to the maſter of the houſe, the old man, ſaying, Bring forth the man that came into thine houſe, that we may know him,

g To the intent they might break it.

23 And * the man, the maſter of the houſe went out unto them, and ſaid unto them, Nay, my brethren, *nay*, I pray you, do not *ſo* wickedly; ſeeing that this man is come into mine houſe, do not this folly.

* Gen. 19, 6.

24 Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now, and [h] humble ye them, and do with them what ſeemeth good unto you: but unto this man do not † ſo vile a thing.

h That is, abuſe them, as Gen. 19, 8.

† Heb. *the matter of this folly.*

25 But the men would not hearken to him ſo the man took his concubine, & brought her forth unto them; and they knew her, and abuſed her all the night untill the morning: and when the day began to ſpring, they let her go.

26 Then came the woman in the dawning of the day, and [i] fell down at the doore of the mans houſe, where her lord *was*, till it was light.

i She fell down dead, as verſ. 27.

27 And her lord roſe up in the morning, and opened the doores of the houſe, and went out to go his way: and behold, the woman his concubine was fallen down at the doore of the houſe, and her hands *were* upon the threſhold.

28 And he ſaid unto her, Up, and let us be going: but none anſwered. Then the man took her *up* upon an aſſe, and the man roſe up, and gat him unto his [k] place.

k Meaning, home unto mount Ephraim.

29 ¶ And when he was come into his houſe, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and ſent her into all the coaſts of Iſrael.

30 And it was ſo, that all that ſaw it, ſaid, There was no ſuch deed [l] done nor ſeen, from the day that the children of Iſrael came up out of the land of Egypt, unto this day: conſider of it, take advice, and ſpeak *your mindes*.

l For this was like the ſin of Sodom, for the which God rained down fire and brimſtone from heaven.

Chap. XX.

1 The Levite in a generall aſſembly declareth his wrong. 1 The decree of the aſſembly. 12 The Benjamites being cited, make head againſt the Iſraelites. 18 The Iſraelites in two battels loſe fourty thouſand. 26 They deſtroy by a ſtratagem all the Benjamites, except ſix hundred.

THen all the children of Iſrael went out, and the congregation was gathered together, as [a] one man, from Dan even to Beer-ſheba, with the land of Gilead, unto the [b] LORD in Mizpeh.

a That is, all with one conſent.

b To aske counſel.

2 And the chief of all the people, *even* of all the tribes of Iſrael, preſented themſelves in the aſſembly of the people of God, foure hundred thouſand footmen that [c] drew ſword.

c Meaning, men able to handle their weapons.

3 (Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh) Then [d] ſaid the children of Iſrael, Tell us, how was this wickedneſſe?

d To the Levite.

4 And † the Levite the husband of the woman that was ſlain, anſwered and ſaid, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

† Heb. *the man the Levite.*

5 And the men of Gibeah roſe againſt me, and beſet the houſe round about upon me by night, and thought to have ſlain me: *and* my concubine have they ‡ forced, that ſhe is dead.

† Heb. *humbled.*

6 And I took my concubine, and cut her in pieces, and ſent [e] her throughout all the countrey of the inheritance of Iſrael: for they have committed lewdneſſe and folly in Iſrael.

e That is, her pieces, to every tribe a piece, chap. 19, 29.

7 Behold, ye *are* all children of Iſrael, give here your advice and counſel.

8 ¶ And all the people aroſe as one man ſaying, We will not any *of us* go to his tent, neither will we any *of us* turn into his [f] houſe.

f Before we have revenged this wickednes.

9 But now, this *ſhall be* the thing which we will do to Gibeah, *we will go up* by lot againſt it:

10 And we will take ten men of an hundred throughout all the tribes of Iſrael, and an hundred of a thouſand, and a thouſand out of ten thouſand, to fetch [g] victuall for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael.

g Theſe onely ſhould have the charge to provide for victuall for the reſt.

11 So all the men of Iſrael were gathered againſt the city, † knit together as one man.

† Heb. *fellows.*

12 ¶ And the tribes of Iſrael ſent men through all the [h] tribe of Benjamin, ſaying, What wickedneſſe *is* this that is done among you?

h That is, every family of the tribe.

13 Now therefore deliver us the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Iſrael. But the [i] children of Benjamin would not hearken to the voice of their brethren the children of Iſrael:

14 But the children of Benjamin gathered themſelves together out of the cities, unto Gibeah, to go out to battel againſt the children of Iſrael.

i Becauſe they would not ſuffer the wicked to be puniſhed, they declared themſelves to maintaine them in their evil, and therefore were all juſtly puniſhed.

15 And the children of Benjamin were numbred at that time out of the cities, twenty and ſix thouſand men that drew ſword, beſide the inhabitants of Gibeah, which were numbred ſeven hundred choſen men.

16 Among all this people *there were* ſeven hundred choſen men * left-handed, every one could ſling ſtones at an hair-*breadth*, and not miſſe.

* Chap. 3, 15.

17 And the men of Iſrael, beſide Benjamin, were numbred foure hundred thouſand men that drew ſword; all theſe *were* men of warre.

18 And the children of Iſrael aroſe, and went up to the [k] houſe of God, and asked counſel of God, and ſaid, Which of us ſhall go up firſt to the battel againſt the children of Benjamin? And the LORD ſaid, Judah *ſhall go up* firſt.

k That is, to the ark, which was in Shiloh: ſome think in Mizpeh, as verſe 1.

19 And the children of Iſrael roſe up in the morning, and encamped againſt Gibeah.

20 And the men of Iſrael went out to battel againſt Benjamin, and the men of Iſrael put themſelves in aray to fight againſt them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and deſtroyed down to the ground of the Iſraelites that day, [l] twenty and two thouſand men.

l This God permitted becauſe the Iſraelites partly truſted too much in their ſtrength, and partly God would by this meanes puniſh their ſins.

22 And the people the men of Iſrael en-

couraged themſelves, and ſet their battel again in aray in the place where they put themſelves in aray the firſt day.

23 (And the children of Iſrael went up and wept before the LORD untill even, and asked counſel of the LORD, ſaying, Shall I go up again to battel againſt the children of Benjamin my brother? And the LORD ſaid, Go up againſt him.)

24 And the children of Iſrael came neare againſt the children of Benjamin the ſecond day.

25 And Benjamin went forth againſt them out of Gibeah the ſecond day, and deſtroyed down to the ground of the children of Iſrael again, eighteen thouſand men; all theſe drew the ſword.

26 ¶ Then all the children of Iſrael, and all the people went up, and came unto the houſe of God, and wept, and ſat there before the LORD, and faſted that day untill even, and offered burnt-offerings, and peace-offerings before the LORD.

27 And the children of Iſrael enquired of the LORD, (for [m] the ark of the covenant of God *was* there in thoſe dayes,

28 And Phinehas the ſonne of Eleazar the ſonne of Aaron, [n] ſtood before it in thoſe dayes) ſaying, Shall I yet again go out to battel againſt the children of Benjamin my brother, or ſhall I ceaſe? And the LORD ſaid, Go up; for to morrow I will deliver them into thine hand.

29 And Iſrael ſet liers in wait round about Gibeah.

30 And the children of Iſrael went up againſt the children of Benjamin on the third day, and put themſelves in aray againſt Gibeah, as at other times.

31 And the children of Benjamin went out againſt the people, *and* were [o] drawn away from the citie, and they began † to ſmite of the people, *and* kill as at other times, in the high-wayes, of which one goeth up to ‡ the houſe of God, and the other to Gibeah in the field, about thirty men of Iſrael.

32 And the children of Benjamin ſaid, They *are* ſmitten down before us as at the firſt: but the children of Iſrael ſaid, Let us flee, & draw them from the citie, unto the [p] high wayes.

33 And all the men of Iſrael roſe up out of their place, and put themſelves in aray at Baal-tamar: and the liers in wait of Iſrael came forth out of their places, *even* out of the medows of Gibeah.

34 And there came againſt Gibeah ten thouſand choſen men out of all Iſrael, and the battel was ſore: but they [q] knew not that evil *was* neare them.

35 And the LORD ſmote Benjamin before Iſrael: and the children of Iſrael deſtroyed of the Benjamites that day, twenty and five thouſand and an hundred men; all theſe drew the ſword.

36 So the children of Benjamin ſaw that they were ſmitten: for the men of Iſrael [r] gave place to the Benjamites, becauſe they truſted unto the liers in wait which they had ſet beſide Gibeah.

37 And the liers in wait haſted, and ruſhed upon Gibeah, and the liers in wait ‡ drew *themſelves* along, and ſmote all the citie with the edge of the ſword.

38 Now there was an appointed ‡ ſigne between the men of Iſrael † and the liers in wait, that they ſhould make a great † flame with ſmoke to riſe up out of the city.

39 And when the men of Iſrael retired in the battel, Benjamin began † to ſmite and [ſ] kill of the men of Iſrael about thirty perſons; for they ſaid, Surely they are ſmitten down before us, as *in* the firſt battel.

40 But when the flame began to ariſe up out of the citie, with a pillar of ſmoke, the Benjamites looked behinde them, and behold, † the flame of the city aſcended up to heaven.

41 And when the men of Iſrael [t] turned again, the men of Benjamin were amazed: for they ſaw that evil † was come upon them.

42 Therefore they turned *their backs* before the men of Iſrael, unto the way of the wilderneſſe, but the battel overtook them: and them which *came* out of the cities, they deſtroyed in [u] the midſt of them.

43 *Thus* they encloſed the Benjamites round about, *and* chaſed them, *and* trode them down ‡ with eaſe † over againſt Gibeah toward the ſunne-riſing.

44 And there fell of Benjamin eighteen thouſand men; all theſe *were* men of valour.

45 And they turned and fled toward the wilderneſſe unto the rock of Rimmon: and they [x] gleaned of them in the high-wayes five thouſand men, and purſued hard after them unto Gidom, and ſlew two thouſand men of them.

46 So that all which fell that day of Benjamin, were twenty and [y] five thouſand men that drew the ſword; all theſe *were* men of valour.

47 * But ſix hundred men turned and fled to the wilderneſſe unto the rock Rimmon, and abode in the rock Rimmon foure moneths.

48 And the men of Iſrael turned again upon the children of Benjamin, and ſmote them with the edge of the ſword, as well the men of every city, as the beaſt, and all that † came to hand: alſo they ſet on fire, all the [z] cities that † they came to.

CHAP. XXI.

1 The people bewail the deſolation of Benjamin. 8 By the deſtruction of Jabeſh-gilead, they provide them foure hundred wives. 16 They adviſe them to ſurpriſe the virgins that danced at Shiloh.

NOw the men of Iſrael had [a] ſworn in Mizpeh, ſaying, There ſhall not any of us give his daughter unto Benjamin to wife.

2 And the people came to the houſe of God, and abode there till even, before God, and lift up their voices, and wept ſore:

3 And ſaid, O LORD God of Iſrael, why is this come to paſſe in Iſrael, that there ſhould be to day one tribe lacking in Iſrael?

[m] To wit, in Shiloh.

[n] Or, ſerved in the prieſts office at thoſe dayes, for the Iews write, that he lived three hundred years.

[o] By the policie of the children of Iſrael.

† Heb. *to ſmite of the people wounded as at, &c.*

‡ Or, *Beth-el.*

[p] Meaning croſſe-wayes or paths to divers places.

[q] They knew not that Gods judgement was at hand to deſtroy them.

[r] Retired to draw them after.

‡ Or, *made a long* ſound with the trumpets.

‡ Or, *time.*

† Heb. *with.*

† Heb. *elevation.*

† Heb. *to ſmite the wounded.*

[ſ] For they were waxen hardy by the two former victories.

† Heb. *the whole conſumption.*

[t] And withſtood their enemies.

† Heb. *touched them.*

[u] For they were compaſſed in on every ſide.

‡ Or, from *Menuchah, &c.*

† Heb. *unto over againſt.*

[x] They ſlew them by one and one, as they were ſcattered abroad.

[y] Beſides eleven hundred that had been ſlain in the former battels.

* Chap. 12, 13.

† Heb. *was found.*

[z] If they belonged to the Benjamites.

† Heb. *were found*

[a] This oath came of raſhnes, and not of judgement: for after they brake it, in ſhewing ſecretly the means to marry with certain of their daughters.

4 And it came to paſſe on the morrow, that the people roſe early, and built there an [b] altar, and offered burnt-offerings, and peace-offerings.

[b] According to their cuſtome, when they would conſult with the Lord.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, ſaying, He ſhall ſurely be put to death.

6 And the children of Iſrael [c] repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day:

[c] Or, repented that they had deſtroyed their brethren, as appeareth verſe 15.

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the LORD, that we will not give them of our daughters to wives?

8 And they ſaid, What one *is there* of the tribes of Iſrael, that [d] came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabeſh-gilead to the aſſembly.

[d] Condemning them to be fautors of vice, which would not put their hand to puniſh it.

9 For the people were numbred, and behold *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.

11 And this *is* the thing that ye ſhall do, * Ye ſhall utterly deſtroy every male, and every woman that † hath lien by man.

* Num. 31, 17.
† Heb. *knoweth the lying* with *man.*

12 And they found among the inhabitants of Jabeſh-gilead, foure hundred † young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

† Heb. *young women virgins.*

13 And the whole congregation [e] ſent *ſome* † to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to ‡ call peaceably unto them.

[e] To wit, about four moneths after the diſcomfiture, Chap. 20, 47.
† Heb. *and ſpake and called.*
‡ Or, *proclaim.*

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: and yet ſo they [f] ſufficed them not.

[f] For there lacked two hundred.

15 And the people repented them for Benjamin, becauſe that the LORD had made a breach in the tribes of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an [g] inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

[g] Benjamin muſt be reſerved to have the twelfth portion in the inheritance of Jacob.

18 Howbeit, we may not give them wives of our daughters: For the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the LORD in Shiloh † yearly *in a place* which is on the [h] north-ſide of Beth-el ‡ on the eaſt-ſide ‡ of the high-way that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

† Heb. *from yeare to yeare.*
[h] He deſcribeth the place where the maids uſed yearly to dance, as the manner then was, and to ſing pſalms and ſongs of Gods works among them.
‡ Or, *towards the ſun-riſing.*
‡ Or, *on.*

20 Therefore they commanded the children of Benjamin, ſaying, Go and lie in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

22 And it ſhall be, when [i] their fathers or their brethren come unto us to complain, that we will ſay unto them, ‡ Be favourable unto them, for our ſakes: becauſe we reſerved not to each man his wife in the warre: for ye did not give unto them at this time, *that* you ſhould be guilty.

[i] Though they thought hereby to perſwade men that they kept their oath, yet before God it was broken.
‡ Or, *gratifie us in them.*

23 And the children of Benjamin did ſo, and took *them* wives according to their [k] number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

[k] Meaning, two hundred.

24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 * In thoſe dayes *there was* no king in Iſrael: every man did that which was right in his own eyes.

* Chap. 17, 6. and 18, 1. and 19, 1.

THE BOOK OF
RUTH.

THE ARGUMENT.

THis book is intituled after the name of Ruth: which is the principall perſon ſpoken of in this treatiſe. Wherein alſo figuratively is ſet forth the ſtate of the church which is ſubject to manifold afflictions, and yet at length God giveth good and joyfull iſſue: teaching us to abide with patience till God deliver us out of trouble. Herein alſo is deſcribed how Jeſus Chriſt, who according to the fleſh ought to come of David, proceeded of Ruth, of whom the Lord Jeſus did vouchſafe to come, notwithſtanding ſhee was a Moabiteſſe of mean condition, and a ſtranger from the people of God: declaring unto us thereby that the Gentiles ſhould be ſanctified by him, and joyned with his people, and that there ſhould be but one ſheepfold, and one Spheepherd. And it ſeemeth that this hiſtory appertaineth to the time of the Judges.

CHAP.

CHAP. I.

1 Elimelech driven by famine into Moab dieth there. 4 Mahlon and Chilion, having married wives of Moab, die alſo. 6 Naomi returning homeward, 8 Diſſwadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great conſtancie accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

NOw it came to paſſe in the dayes when the judges † ruled, that there was a famine in the [a] land: and a certain man of Bethlehem-judah [b] went to ſojourn in the countrey of Moab, he and his wife, and his two ſonnes.

† Heb. *judged.*

[a] In the land of Canaan.

[b] In the tribe of Judah, which was alſo called Beth-lehem Ephrathah, becauſe there was another citie ſo called in the tribe of Zebulun.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſonnes Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the countrey of Moab, and † continued there.

† Heb. *were.*

3 And Elimelech Naomi's husband died, and ſhe was left, and her two ſonnes:

4 And they took them wives of the women of [c] Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten yeares.

[c] By this wonderfull providence of God, Ruth became one of Gods houſhold, of whom Chriſt came.

5 And Mahlon and Chilion died alſo both of them; and the woman was left of her two ſonnes, and her husband.

6 ¶ Then ſhe aroſe with her daughters in law, that ſhe might return from the countrey of Moab: for ſhe had heard in the countrey of Moab, how that the LORD had [d] viſited his people, in giving them bread.

[d] By ſending them plentie again.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, Go, return each to her mothers houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that you may finde [e] reſt, each *of you* in the houſe of her husband. Then ſhe kiſſed them: and they lift up their voice and wept.

[e] Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeal of God, which rather hath reſpect to the eaſe of the body, then to the comfort of the ſoul.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any ma* ſonnes in my wombe, that they may be your husbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an husband: if I ſhould ſay, I have hope, ‡ *if* I ſhould have a husband alſo to night, and ſhould alſo bear ſonnes:

‡ Or, *if I were with an husband.*

13 Would ye † tarrie for them till they were grown? would ye ſtay for them from having husbands? nay, my daughters: for † it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

† Heb. *hope.*

† Heb. *I have much bitterneſſe.*

14 And they lift up their voice, and wept again: and Orpah [f] kiſſed her mother in law, but Ruth clave unto her.

[f] When ſhe took leave and departed.

15 And ſhe ſaid, Behold, thy ſiſter in law is gone back unto her people, and unto her gods: return after thy ſiſter in law;

16 And Ruth ſaid, ‡ Intreat me not to leave thee, *or* to return from following after thee: for whether thou goeſt, [g] I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

‡ Or, *be not againſt me.*

[g] No perſwaſions can prevail to turn them back from God, whom he had choſen to be his.

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe † was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

† Heb. *ſtrengthened her.*

19 So they two went untill they came to Beth-lehem: And it came to paſſe when they were come to Beth-lehem, that all the citie [h] was moved about them, and they ſaid, *Is* this Naomi?

[h] Whereby appeareth that ſhe was of a great family, and of good reputation.

20 And ſhe ſaid unto them, Call me not " Naomi, call me " Mara: for the Almighty hath dealt very bitterly with me.

" That is, *pleaſant.*

" That is, *bitter.*

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, & the Almighty hath afflicted me?

22 So Naomi returned and Ruth the Moabiteſſe her daughter in law with her, which returned out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley-harveſt.

[i] Which was in the moneth Niſan, that conteineth part of March, and part of April.

CHAP. II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 ſheweth her great favour. 18 That which ſhe got, ſhe carrieth to Naomi.

ANd Naomi had a kinſman of her husbands, a mighty man of [a] wealth, of the family of Elimelech; and his name *was* Boaz.

[a] Here goodneſſe and greatnes was in one man.

2 And Ruth the Moabiteſſe ſaid unto Naomi, [b] Let me now go to the field, and glean eares of corn after *him*, in whoſe ſight I ſhall finde grace. And ſhe ſaid unto her, Go, my daughter.

[b] This her humility declareth her great affection toward her mother in law, foraſmuch as ſhe ſpareth no painfull diligence to get both their livings.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her † hap was to light on a part of the field *belonging* unto " Boaz, who *was* of the kindred of Elimelech.

† Heb. *hap. hapned.*

" Called Mat. 1, 5. Booz.

4 ¶ And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The LORD *be* with you: and they anſwered him, The LORD bleſſe thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers, anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the countrey of Moab:

7 And ſhe ſaid, I pray you let me glean, and gather after the reapers amongſt the ſheaves: ſo ſhe came, and hath continued even from the morning untill now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another

field, neither go from hence, but abide here faſt by my maidens.

9 [c] *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art a thirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

c That is, take heed in what field they doe reap.

10 Then ſhe fell on her face, and bowed her ſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a [d] ſtranger?

d Even of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother in law ſince the death of thine husband: and *how* thou haſt left thy father and thy mother, and the land of thy nativitie, and art come unto a people which thou kneweſt not heretofore.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe [e] wings thou art come to truſt.

e Signifying, that ſhe ſhall never want any thing, if ſhe put her truſt in God, and live under his protection.

13 Then ſhe ſaid ‡ Let me finde favour in thy ſight, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken † friendly unto thine hand-maid, though I be not like unto one of thine hand-maidens.

‡ Or, *I finde favour.*

† Heb. *to the heart.*

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vineger. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat and was ſufficed, and [f] left.

f Which ſhe brought home to her mother in law.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and, † reproach her not.

† Heb. *ſhame her not.*

16 And let fall alſo, *ſome* of the handfuls of purpoſe for her, and leave them that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field untill even, and beat out that ſhe had gleaned: and it was about an ephah of barley.

18 ¶ And [g] ſhe took *it* up, and went into the citie: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

g To wit, of her bag, as is in the Chalde text.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, *is* Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed *be* he of the LORD, who hath not left off his kindneſſe to the living and to the [h] dead. And Naomi ſaid unto her, The man *is* neare of kin unto us, ‡ one of our next kinſmen.

h To my husband and children, when they were alive, and now to us.

‡ Or, *one that hath right to redeem.*

21 And Ruth the Moabiteſſe ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, untill they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‡ meet thee not in any other field.

‡ Or, *fall upon thee.*

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother in law.

CHAP. III.

1 By Naomi her inſtruction, 5 Ruth lieth at Boaz his feet. 8 Boaz acknowledgeth the right of a kinſman. 14 He ſendeth her away with ſix meaſures of barley.

THen Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek [a] reſt for thee, that it may be well with thee?

a Meaning, that ſhe would provide her of an husband, with whom ſhe might live quietly.

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? behold, he winnoweth barley to night in the threſhing-floore.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floore: *but* make not thy ſelf known unto the [b] man, untill he ſhall have done eating and drinking.

b Boaz, nor yet any other.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and ‡ uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

‡ Or, *lift up the clothes that are on his feet.*

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 ¶ And ſhe went down unto the floore, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was [c] merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

c That is, had refreſhed himſelf among his ſervants.

8 ¶ And it came to paſſe at midnight, that the man was afraid, and ‡ turned himſelf: and behold, a woman lay at his feet.

‡ Or, *took hold on.*

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine hand-maid: ſpread therefore thy ſkirt over thine hand-maid, for thou *art* ‡ a neare kinſman.

‡ Or, *one that hath right to redeem.*

10 And he ſaid, Bleſſed *be* thou of the LORD my daughter: *for* thou haſt ſhewed [d] more kindneſſe in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poore or rich.

d Thou ſheweſt thy ſelf from time to time more vertuous.

11 And now my daughter, fear not, I will do to thee all that thou requireſt: for all the † city of my people doth know, that thou *art* a vertuous woman.

† Heb. *gate.*

12 And now it is true, that I *am thy* neare kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will [e] perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down untill the morning.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25.5.

14 ¶ And ſhe lay at his feet untill the morning: and ſhe roſe up before one could know

another. And he ſaid, Let it not be known that a woman came into the floore.

15 Alſo he ſaid, Bring the ‡ vail that thou haſt upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother in law, ſhe ſaid, [f] Who *art* thou my daughter? and ſhe told her all that the man had done to her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not emptie unto thy mother in law.

18 Then ſaid ſhe, Sit ſtill, my daughter, untill thou know how the matter will fall: for the man will not be in reſt, untill he have finiſhed the thing this day.

CHAP. IIII.

1 Boaz calleth into judgement the next kinſman. 6 He refuſeth the redemption according to the manner in Iſrael. 9 Boaz buyeth the inheritance. 10 He marrieth Ruth. 13 She beareth Obed the grandfather of David. 18 The generation of Pharez.

THen went Boaz up to the [a] gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, [b] Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, and ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi that is come again out of the countrey of Moab ſelleth a parcel of land, which *was* our brother Elimelechs.

4 And † I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* [c] none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſſe, the wife of the dead, to raiſe up the name of the dead upon his [d] inheritance.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for my ſelf, leſt I marre mine own inheritance: redeem thou my right to thy ſelf, for I cannot redeem *it*.

7 * Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* [e] a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and unto all the people, Ye *are* witneſſes this day; that I have bought all that *was* Elimelechs, and all that *was* Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſſe, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his [f] place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, and the elders ſaid, *We are* witneſſes: The LORD make the woman that is come into thine houſe like Rachel and like Leah, which two did build the houſe of Iſrael: and ‡ do thou worthily in [g] Ephratah, and † be famous in Beth-lehem.

12 And let thy houſe be like the houſe of Pharez, (* whom Tamar bare unto Judah) of the ſeed which the LORD ſhall give thee of this young woman.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the LORD gave her conception, and ſhe bare a ſonne.

14 And the women ſaid unto Naomi, Bleſſed *be* the LORD which hath not † left thee this day without a ‡ kinſman, that his [h] name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and † a nouriſher of † thine old age: for thy daughter in law which loveth thee, which is better to thee than [i] ſeven ſonnes, hath born him.

16 And Naomi took the childe, and laid it in her boſome, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, there is a ſonne born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David.

18 ¶ Now theſe are the generations of [k] Pharez: * Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat † Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

---

‡ Or, *ſheet*, or *apron*.

[f] Perceiving by her coming home, that hee had not taken her to his wife, ſhe was aſtonied.

[a] Which was the place of judgement.

[b] The Hebrews here uſe two words which have no proper ſignification, but ſerve to note a certain perſon: as we ſay, ho, ſirrah, or ho, ſuch one.

† Heb. *I ſaid I will reveal in thine ears*.

[c] For thou art the next of the kin.

[d] That his inheritance might bear his name that is dead.

* Deut. 25,7,9.

[e] That he had reſigned his right, Deut. 25,9.

[f] Or, of the citie where he remained.

‡ Or, *get thee riches*, or *power*.

[g] Ephrathah and Beth-lehem are both one.

† Heb. *proclaim* thy *name*.

* Gen. 38,29. 1 Chron. 2,4. Matth. 1,3.

† Heb. *cauſed to ceaſe unto thee*.

‡ Or, *redeemer*.

[h] He ſhall leave a continuall poſterity.

† Heb. *to nouriſh*.

† Heb. *thy gray hairs*.

[i] Meaning, many ſons.

[k] This genealogie is brought in, to prove that David by ſucceſſion came of the houſe of Judah.

* 1 Chron. 2,4. Matth. 1,3.

‡ Or, *Salmah*.

THE FIRST BOOK OF SAMUEL,
otherwiſe called,
The firſt book of the KINGS.

THE ARGUMENT.

According as God hath ordained, Deut. 17, 14. that when the Iſraelites ſhould be in the land of Canaan, he would appoint them a king: ſo here in this firſt book of Samuel is declared the ſtate of this people under their firſt king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king, to the intent they might be as other nations, and in a greater aſſurance as they thought: not becauſe they might the better thereby ſerve God, as being under the ſafegard of him, which did repreſent Jeſus Chriſt the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learn, that the perſon of a king is not ſufficient to defend them, except God by his power preſerve and keep them. And therefore he puniſheth the ingratitude of his people, and ſendeth them continuall warres both at home and abroad. And becauſe Saul, whom of nothing, God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather diſobeyed the word of God and was not zealous of his glory, he was by the voyce of God put down from his eſtate, and David the true figure of Meſsia placed in his ſtead, whoſe patience, modeſtie, conſtancie, perſecution by open enemies, fained friends, and diſſembling flatterers, are left to the church and to every member of the ſame, as a patern and example to behold their ſtate and vocation.

CHAP. I.

1 Elkanah a Levite, having two wives, worſhippeth yearly at Shiloh. 4 He cheriſheth Hannah, though barren, and provoked by Peninnah. 9 Hannah in grief, prayeth for a childe. 12 Eli firſt rebuking her, afterwards bleſſeth her. 19 Hannah having born Samuel, ſtayeth at home till he be weaned. 24 She preſenteth him according to her vow, to the LORD.

NOw there was a certain man of [a] Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the ſonne of Jeroham, the ſonne of Elihu, the ſonne of Tohu, the ſonne of Zuph, an Ephrathite:

[a] There were two Ramaths, ſo that in this city in mount Ephraim were Zophim: that is, the learned men and prophets.

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city * † yearly to worſhip and to ſacrifice unto the LORD of hoſts in [b] Shiloh; and the two ſonnes of Eli, Hophni and Phinehas, the prieſts of the LORD, *were* there.

* Deut. 16, 6.
† Heb. *from yeare to yeare.*
[b] For the ark was there at that time.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her ſonnes and her daughters, portions.

5 But unto Hannah he gave [c] ‡ a worthy portion: for he loved Hannah, but the LORD had ſhut up her wombe;

[c] Some reade, a portion with an heavie cheer.
‡ Or, *a double portion.*

6 And her adverſarie alſo † provoked her ſore, for to make her fret, becauſe the LORD had ſhut up her wombe.

† Heb. *angred her.*

7 And *as* he did ſo yeare by yeare, ‡ † when ſhe went up to the houſe of the LORD, ſo ſhe provoked her; therefore ſhe wept, and did not eat.

‡ Or, *from the time that ſhe, &c.*
† Heb *from her going up.*

8 Then ſaid Elkanah her husband to her, Hannah, why weepeſt thou? and why eateſt thou not? and why is thy heart grieved? *am* not I better to thee than [d] ten ſonnes?

[d] Let this ſuffice thee that I love thee no leſſe, than if thou hadſt many children.

9 ¶ So Hannah roſe up after they had eaten in Shiloh, and after they had drank: (now Eli the prieſt ſat upon a ſeat by a poſt of the [e] temple of the LORD)

[e] That is, of the houſe where the ark was.

10 And ſhe *was* † in bitterneſſe of ſoul, and prayed unto the LORD, and wept ſore.

† Heb. *bitter of ſoul.*

11 And ſhe vowed a vow, and ſaid, O LORD of hoſts, if thou wilt indeed look on the affliction of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man childe, then I will give him unto the LORD all the dayes of his life, and * there ſhall no raſour come upon his head.

† Heb. *ſeed of men.*
* Num. 6, 5. Judg. 13, 5.

12 And it came to paſſe as ſhe † continued praying before the LORD, that Eli marked her mouth.

† Heb. *multiplied to pray.*

13 Now Hannah, ſhe ſpake in her heart, onely her lips moved, but her voice was not heard: therefore Eli thought ſhe had been drunken.

14 And Eli ſaid unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah anſwered and ſaid, No, my lord, I *am* a woman † of a ſorrowfull ſpirit: I have drunk neither wine nor ſtrong drink, but have poured out my ſoul before the LORD.

† Heb. *hard of ſpirit.*

16 Count not thine hand-maid for a daughter of Belial: for out of the abundance of my ‡ complaint and grief have I ſpoken hitherto.

‡ Or, *Meditation.*

17 Then Eli anſwered and ſaid, Go in peace: and the God of Iſrael grant thee thy petition that thou haſt asked of him.

18 And ſhe ſaid, Let thine handmaid finde [f] grace in thy ſight. So the woman went her way, and did eat, and her countenance was no more *ſad*.

[f] That is, pray unto the Lord for me.

19 ¶ And they roſe up in the morning early, and worſhipped before the LORD, and returned, and came to their houſe to Ramah: and Elkanah knew Hannah his wife, and the LORD [g] remembred her.

[g] According to her petition.

20 Wherefore it came to paſſe, † when the time was come about, after Hannah had conceived, that ſhe bare a ſonne, and called his name “ Samuel, *ſaying*, Becauſe I have asked him of the LORD.

† Heb. *revolution of dayes*.

“ That is, *asked of God*.

21 And the man [h] Elkanah, and all his houſe, went up to offer unto the LORD the yearly ſacrifice, and his vow.

[h] This Elkanah was a Levite, 1 Chron. 6, 27. and as ſome write, Once a yeare they accuſtomed to appeare before the Lord with their families.

22 But Hannah went not up; for ſhe ſaid unto her husband, *I will not go up* untill the childe be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband ſaid unto her, Do what ſeemeth thee good, tarry untill thou have weaned him, onely the LORD eſtabliſh [i] his word: ſo the woman abode, and gave her ſonne ſuck untill ſhe weaned him.

[i] Becauſe her prayer took effect, therefore it was called the Lords promiſes.

24 ¶ And when ſhe had weaned him, ſhe took him up with her, with three bullocks, and one ephah of floure, and a bottle of wine, and brought him unto the houſe of the LORD in Shiloh: and the childe *was* young.

25 And they ſlew a bullok, and brought the childe to Eli.

26 And ſhe ſaid, Oh my lord, *as* [k] thy ſoul liveth, my lord, I *am* the woman that ſtood by thee here, praying unto the LORD.

[k] That is, moſt certainly.

27 For this childe I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore alſo I have ‡ lent him to the LORD as long as he liveth, ‡ he ſhall be lent to the LORD. And he [l] worſhipped the LORD there.

‡ Or, *returned him, whom I have obtained by petition to the LORD.*

‡ Or, *he whom I have obtained by petition ſhall be returned.*

[l] Meaning, Eli gave thanks to God for her.

CHAP. II.

1 Hannahs ſong in thankfulneſſe. 12 The ſinne of Eli's ſonnes. 18 Samuels miniſterie. 20 By Eli's bleſſing, Hannah is more fruitfull. 22 Eli reproveth his ſonnes. 27 A propheſie againſt Eli's houſe.

AND Hannah [a] prayed, and ſaid, My heart rejoyceth in the LORD, mine [b] horn is exalted in the LORD: my mouth is [c] inlarged over mine enemies: becauſe I rejoyce in thy ſalvation.

[a] After that ſhe had obtained a ſon by prayer, ſhe gave thanks.

[b] I have recovered ſtrength and glory by the benifit of the Lord.

[c] I can anſwer them, that reprove my barrenneſſe.

2 *There is* none holy as the LORD: for *there is* none beſide thee: neither *is there* any rock like our God.

3 [d] Talk no more ſo exceeding proudly, let *not* † arrogancie come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

[d] In that ye condemn my barrenneſſe, ye ſhew your pride againſt God.

† Heb. *hard*.

4 The bows of the mighty men *are* broken, and they that ſtumbled, are girt with ſtrength.

5 *They that were* full, have hired out themſelves for [e] bread, and *they that were* hungry, ceaſed: ſo that the barren hath born ſeven, and ſhe that hath many children, is waxed feeble.

[e] They ſell their labours for neceſſarie food.

6 * The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

* Deut. 32, 39. Tob. 13. 2. Wiſd. 16, 13.

7 The LORD maketh poore, and maketh rich: he bringeth low, and lifteth up.

8 He * raiſeth up the poore out of the duſt, *and* lifteth up the begger from the dunghill, to ſet *them* among [f] princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the [g] LORDS, and he hath ſet the world upon them.

* Pſal. 113, 7.

[f] He preferreth to honour, and putteth down according to his own will, though mans judgement be contrary.

[g] Therefore he may diſpoſe all things according to his will.

9 He will keep the feet of his ſaints, and the wicked ſhall be ſilent in darkneſſe; for by ſtrength ſhall no man prevail.

10 The adverſaaies of the LORD ſhall be broken to pieces: * out of heaven ſhall he thunder upon them: the LORD ſhall judge the ends of the earth, and he ſhall give ſtrength unto his [h] king, and exalt the horn of his anointed.

* Chap. 7, 10.

[h] She grounded her prayer on Jeſus Chriſt which was to come.

11 And Elkanah went to Ramah to his houſe; and the childe did miniſter unto the LORD before [i] the prieſt.

[i] In all that Eli commanded him.

12 ¶ Now the ſonnes of Eli *were* ſonnes of Belial, they [k] knew not the LORD.

[k] That is, they neglected his ordinance.

13 And the prieſts cuſtome with the people *was*, *that* when any man offered ſacrifice, the prieſts ſervant came, while the fleſh was in ſeething, with a fleſh-hook of three teeth in his hand,

14 And he ſtrook *it* into the pan, or kettle, or caldron. or pot; all that the [l] fleſh-hook brought up, the prieſt took for himſelf: ſo they did in Shiloh, unto all the Iſraelites that came thither.

[l] Tranſgreſſing the order appointed in the law, Levit. 7, 31. for their bellies ſake.

15 Alſo before they burnt the [m] fat, the prieſts ſervant came, and ſaid to the man that ſacrificed, Give fleſh to roſt for the prieſt; for he will not have ſodden fleſh of thee, but raw.

[m] Which was commanded firſt to have been offered God.

16 And if any man ſaid unto him, Let them not fail to burn the fat † preſently, and *then* take *as much* as thy ſoul [n] deſireth: then he would anſwer him, *Nay*, but thou ſhalt give it *me* now; and if not, I will take it by force.

† Heb. *as on the day*.

[n] Not paſſing for their own profit, ſo that God might be ſerved aright.

17 Wherefore the ſinne of the young men was very great before the LORD: for men [o] abhorred the offering of the LORD.

[o] Seeing the horrible abuſe thereof.

18 ¶ But Samuel miniſtred before the LORD, *being* a childe, * girded with a linnen ephod.

* Exod. 28, 4.

19 Moreover his mother made him a little coat, and brought *it* to him from yeare to yeare, when ſhe came up with her husband, to offer the yearly ſacrifice.

20 ¶ And Eli bleſſed Elkanah, and his wife, and ſaid, The LORD give thee ſeed of this woman, for the ‡ loan which is lent to the LORD. And they went unto their own home.

‡ Or, *petition which he asked, &c.*

21 And the LORD viſited Hannah, ſo that ſhe conceived and bare three ſonnes, and two daughters: and the childe Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all

that his ſonnes did unto all Iſrael, and how [p] they lay with the women that † aſſembled at the doore of the tabernacle of the congregation.

23 And he ſaid unto them, Why do ye ſuch things? for ‡ I heare of your evil dealings, by all this people.

24 Nay my ſonnes: for it *is* no good report that I heare; ye [q] make the LORDS people ‡ to tranſgreſſe.

25 If one man ſinne againſt another, the judge ſhall judge him: but if a man ſinne againſt the LORD, who ſhall intreat for him? Notwithſtanding they hearkened not unto the voice of their father, [r] becauſe the LORD would ſlay them.

26 (And the childe Samuel grew on, and was in favour both with the LORD, and alſo with men)

27 ¶ And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the LORD, Did I plainly appear unto the houſe of thy [ſ] father, when they were in Egypt in Pharaohs houſe?

28 And did I chooſe him out of all the tribes of Iſrael to be my prieſt, to offer upon mine altar, to burn incenſe, to wear an ephod before me? and * did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?

29 Wherefore [t] kick ye at my ſacrifice, and at mine offering which I have commanded *in my* habitation, and honoureſt thy ſonnes above me, to make your ſelves fat with the chiefeſt of all the offerings of Iſrael my people?

30 Wherefore the LORD God of Iſrael ſaith, I ſaid indeed, *that* thy houſe, and the houſe of thy father ſhould walk before me for ever: but now the LORD ſaith, [u] Be it farre from me; for them that honour me, I will honour, and they that deſpiſe me, ſhall be lightly eſteemed.

31 Behold, the dayes come that I will cut off thine [x] arm, and the arm of thy fathers houſe, that there ſhal not be an old man in thine houſe.

32 And [y] thou ſhalt ſee ‡ an enemy *in my* habitation, in all the wealth which *God* ſhall give Iſrael: and there ſhall not be an old man in thine houſe for ever.

33 And the man of thine, *whom* I ſhall not cut off from mine altar, *ſhall be* to conſume thine eyes, and to grieve thine heart: and all the increaſe of thine houſe ſhall die † in the flower of their age.

34 And this *ſhall be* a ſigne unto thee, that ſhall come upon thy two ſonnes, on Hophni and Phinehas: in one day they ſhall die both of them.

35 And I will raiſe me up a [z] faithfull prieſt, *that* ſhall do according to *that* which *is* in mine heart, and in my minde: and I will build him a ſure houſe, and he ſhall walk before mine Anointed for ever.

36 And it ſhall come to paſſe *that* every one that is left in thine houſe, ſhall come *and* [a] crouch to him for a piece of ſilver, and a morſel of bread, and ſhall ſay, † Put me (I pray thee) into ‡ one of the prieſts offices, that I may eat a piece of bread.

CHAP. III.

1 How the word of the Lord was first revealed to Samuel. 11 God telleth Samuel the deſtruction of Eli's houſe. 15 Samuel, though loath, telleth Eli the viſion. 19 Samuel groweth in credit.

AND the childe Samuel miniſtred unto the LORD [a] before Eli: and the word of the LORD was precious in thoſe dayes: *there was* no open [b] viſion.

2 And it came to paſſe at that time, when Eli *was* laid down in his [c] place, and his eyes began to wax dimme, *that* he could not ſee;

3 And ere the [d] lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to ſleep*:

4 That the LORD [e] called, Samuel, and he anſwered, Here *am* I.

5 And he ran unto Eli, and ſaid, Here *am* I, for thou calledſt me. And he ſaid, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel aroſe and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And he anſwered, I called not, my ſonne; lie down again.

7 ‡ Now Samuel did not yet [f] know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he aroſe, and went to Eli, and ſaid, Here *am* I, for thou didſt call me. And Eli [g] perceived that the LORD had called the childe.

9 Therefore Eli ſaid unto Samuel, Go, lie down, and it ſhall be, if he call thee, that thou ſhalt ſay, Speak LORD, for thy ſervant heareth. So Samuel went and lay down in his place.

10 And the LORD came, and ſtood and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speak, for thy ſervant heareth.

11 ¶ And the LORD ſaid to Samuel, Behold, I will do a thing in Iſrael, at which both the ears of * every one that heareth it, ſhall [h] tingle.

12 In that day, I will perform againſt Eli, all things which I have ſpoken concerning his houſe: † when I begin, I will alſo make an end.

13 ‡ * For I have told him, that I will judge his houſe for ever, for the iniquity which he knoweth: becauſe his ſonnes made themſelves ‡ vile, and he † reſtrained them not.

14 And therefore I have ſworn unto the houſe of Eli, that the iniquitie of Eli's houſe ſhall not be purged with ſacrifice nor offering for [i] ever.

15 ¶ And Samuel lay untill the morning, and opened the doores of the houſe of the LORD: and Samuel feared to ſhew Eli the viſion.

16 Then Eli called Samuel, and ſaid, Samuel my ſonne. And he anſwered, Here *am* I.

17 And he ſaid, What *is* the thing that the LORD hath ſaid unto thee? I pray thee hide it not from me: [k] God do ſo to thee, and † more alſo, if thou hide *any* ‡ thing from me, of all the things that he ſaid unto thee.

---

[p] Which was (as the Hebrews write) after their travell, when they came to be purified, reade Exod. 38,8. Levit. 12,6.

† Heb. *aſſembled by troups.*

‡ Or, *I heare evil words of you.*

[q] Becauſe they contemn their dutie to God, verſe 17.

‡ Or, *to cry out.*

[r] So that to obey good admonitions, is Gods mercie, and to diſobey them is his juſt judgement for ſinne.

[ſ] To wit, Aaron.

* Levit. 10, 14.

[t] Why have you contemned my ſacrifices, and as it were trode them under foot?

[u] Gods promiſes are onely effectuall to ſuch as he giveth conſtancie unto, to fear and obey him.

[x] Thy power and authoritie.

[y] Thy poſterity ſhall ſee the glory of the chief prieſt tranſlated to another, whom they ſhall envie, 1 King. 2, 27.

‡ Or, *the affliction of the tabernacle for all the wealth which God would have given Iſrael.*

† Heb. *men.*

[z] Meaning, Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.

[a] That is, ſhall be inferiour unto him.

† Heb. *joyn.*

‡ Or, *ſomewhat about the prieſthood.*

[a] The Chalde text readeth, whiles Eli lived.

[b] Becauſe there were very few prophets to declare it.

[c] In the court next to the tabernacle.

[d] That is, the lamps, which burnt in the night.

[e] Joſephus writeth that Samuel was twelve yeares old, when the Lord appeared to him.

‡ Or, *thus did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*

[f] By viſion.

[g] Such was the corruption of thoſe times, that the chief prieſt was become dull and negligent to underſtand the Lords appearing.

* 2 Kings 21, 12.

[h] God declareth what ſudden fear ſhall come upon men, when they ſhall hear that the ark is taken, and alſo ſee Eli's houſe deſtroyed.

† Heb. *beginning and ending.*

‡ Or, *and I will tell him, &c.*

* Chap. 2, 29, 30, 31, &c.

‡ Or, *accurſed.*

† Heb. *frowned not upon them.*

[i] Meaning, that his poſteritie ſhould never enjoy the chief prieſts office.

[k] God puniſh thee after this and that ſort, except thou tell me truth, Ruth 1, 17.

† Heb. *ſo adde.*

‡ Or, *word.*

18 And Samuel told him † every whit, and hid nothing from him. And he ſaid, It *is* the LORD: let him do what ſeemeth him good.

† Heb. *all the things*, or *words*.

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words [l] fall to the ground.

20 And all Iſrael from Dan even to Beer-ſheba knew that Samuel *was* ‡ eſtabliſhed *to be* a prophet of the LORD.

[l] The Lord accompliſhed whatſoever he had ſaid.

‡ Or, *faithfull*.

21 And the LORD appeared again in Shiloh: for the LORD revealed himſelf to Samuel in Shiloh, by the word of the LORD.

CHAP. IIII.

1 The Iſraelites are overcome by the Philiſtines at Eben-ezer. 3 They fetch the ark, to the terrour of the Philiſtines. 10 They are ſmitten again, the ark taken, Hophni and Phinehas are ſlain. 12 Eli at the news, falling backward, breaketh his neck. 19 Phinehas wife diſcouraged in her travail with I-chabod, dieth.

AND the word of ‡ Samuel ‡ † came to all Iſrael. Now Iſrael went out againſt the Philiſtines to battel, and pitched beſide Eben-ezer: and the Philiſtines pitched in Aphek.

2 And the Philiſtines put themſelves in aray againſt Iſrael: and *when* † they joyned battel Iſrael was ſmitten before the Philiſtines: and they ſlew of † the army in the field about foure thouſand men.

‡ From the departure of the Iſraelites out of Egypt unto the time of Samuel are about 397. years.

‡ Or, *came to paſſe*.

† Heb. *was*.

† Heb. *the battel was ſpread*.

† Heb. *the aray*.

3 ¶ And when the people were come into the camp, the elders of Iſrael ſaid, [a] Wherefore hath the LORD ſmitten us to day before the Philiſtines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that when *it* cometh among us, *it* may ſave us out of the hand of our enemies.

[a] For it may ſeem that this war was undertaken by Samuels commandement.

† Heb. *take unto us*.

4 So the people ſent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hoſts, which [b] dwelleth *between* the cherubims: and the two ſonnes of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

[b] For he uſed to appear to the Iſraelites between the cherubims over the Ark of the covenant, Exod. 25, verſe 17.

5 And when the ark of the covenant of the LORD came into the camp, all Iſrael ſhouted with a great ſhout, ſo that the earth rang again.

6 And when the Philiſtines heard the noiſe of the ſhout, they ſaid, What *meaneth* the noiſe of this great ſhout in the camp of the Hebrews? And they underſtood that the ark of the LORD was come into the camp.

7 And the Philiſtines were afraid, for they ſaid, God is come into the camp. And they ſaid [c] Wo unto us; for there hath not been ſuch a thing † heretofore.

[c] Before we fought againſt men, and now God is come to fight againſt us.

† Heb. *yeſterday*, or *the third day*.

8 Wo unto us: who ſhall deliver us out of the hand of theſe mighty Gods? theſe *are* the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

[d] For in the red Sea in the wilderneſſe, the Egyptians were deſtroyed, which was the laſt of all his plagues.

9 Be ſtrong, and quit your ſelves like men, O ye Philiſtines, that ye be not ſervants unto the Hebrews, * as they have been to you: † quit your ſelves like men, and fight.

* Judg. 13, 1.

† Heb. *be men*.

10 ¶ And the Philiſtines fought, and Iſrael was ſmitten, and they fled every man into his tent: and there was a very great ſlaughter, for there fell of Iſrael [e] thirty thouſand footmen.

[e] David alluding to this place, Pſal. 78, 63. ſaith, they were conſumed with fire: meaning, they were ſuddenly deſtroyed.

11 And the ark of God was taken; and the two ſonnes of Eli, Hophni and Phinehas, † were ſlain.

† Heb. *died*.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the ſame day with his [f] clothes rent, and with earth upon his head.

[f] In token of ſorrow and mourning.

13 And when he came, lo, Eli ſat upon a ſeat by the way-ſide, watching: for his heart trembled for the [g] ark of God. And when the man came into the city and told it, all the city cried out.

[g] Leſt it ſhould be taken of the enemies.

14 And when Eli heard the noiſe of the crying, he ſaid, What *meaneth* the noiſe of this tumult? And the man came in haſtily, and told Eli,

15 Now Eli *was* ninety and eight yeares old; and * his eyes † were dimme, that he could not ſee.

* Chap. 3, 2.

† Heb. *ſtood*.

16 And the man ſaid unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he ſaid, What † is there done, my ſonne?

† Heb. *is the thing*.

17 And the meſſenger anſwered and ſaid, Iſrael is fled before the Philiſtines, and there hath been alſo a great ſlaughter among the people, and thy two ſonnes alſo, Hophni and Phinehas, are [h] dead, & the ark of God is taken.

[h] According as God had aforeſaid.

18 And it came to paſſe when he made mention of the ark of God, that he fell from off the ſeat backward by the ſide of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Iſrael fourty yeares.

19 ¶ And his daughter in law Phinehas wife was with childe *neare* ‡ to be delivered: and when ſhe heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, ſhe [i] bowed her ſelf and travailed; for her pains † came upon her.

‡ Or, *to cry out*.

[i] And ſetled her body toward her travell.

† Heb. *were turned*.

20 And about the time of her death, the women that ſtood by her, ſaid unto her, Fear not, for thou haſt born a ſonne. But ſhe anſwered not, † neither did ſhe regard *it*.

† Heb. *ſet not her heart*.

21 And ſhe named the childe " I-chabod, ſaying, The [k] glory is departed from Iſrael: (becauſe the ark of God was taken; and becauſe of her father in law and her husband)

" That is, *where is the glory?* or there is *no glory*.

[k] She uttered her great ſorrow by repeating her words.

22 And ſhe ſaid, The glory is departed from Iſrael: for the ark of God is taken.

CHAP. V.

1 The Philiſtines having brought the ark into Aſhdod, ſet it in the houſe of Dagon. 3 Dagon is ſmitten down and cut in pieces, and they of Aſhdod ſmitten with emerods. 8 So God dealeth with them of Gath, when it was brought thither, 10 and ſo with them of Ekron, when it was brought thither.

AND the Philiſtines took the ark of God, & brought it from Eben-ezer unto [a] Aſhdod.

2 When the Philiſtines took the ark of God, they brought it into the houſe of [b] Dagon, and ſet it by Dagon.

3 ¶ And when they of Aſhdod aroſe early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and ſet him in his place again.

[a] Which was one of the five principall cities of the Philiſtines.

[b] Which was their chief idol, and as ſome write, from the navel downward was like a fiſh, and upward like a man.

4 And when they aroſe early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threſhold, onely † *the ſtump* of Dagon was left to him.

‡ Or, *the fiſhy part.*

5 Therefore neither the prieſts of Dagon, nor any that come into Dagons houſe, [c] tread on the threſhold of Dagon in Aſhdod, unto this day.

[c] Thus in ſtead of acknowledging of the true God by this miracle, they fall to a further ſuperſtition.

6 But the hand of the LORD was heavy upon them of Aſhdod, and he deſtroyed them and ſmote them with * emerods, *even* Aſhdod and the coaſts thereof.

* Pſal. 78, 66.

7 And when the men of Aſhdod ſaw that *it was* ſo, they ſaid, The ark of the God of Iſrael ſhall not abide with us: for his hand is ſore upon us and upon Dagon our god.

8 They ſent therefore, and gathered all the lords of the Philiſtines unto them, and ſaid, [d] What ſhall we do with the ark of the God of Iſrael? And they anſwered, Let the ark of the God of Iſrael be carried about unto Gath. And they carried the ark of the God of Iſrael about *thither*.

[d] Though they had felt Gods power and were afraid thereof, yet they would further trie him, which thing God turned to their deſtruction and his glory.

9 And it was *ſo*, that after they had carried it about, the hand of the LORD was againſt the city with a very great deſtruction: and he ſmote the men of the city both ſmall and great, and they had emerods in their ſecret parts.

10 Therefore they ſent the ark of God to Ekron; and it came to paſſe as the ark of God came to Ekron, that the Ekronites cried out, ſaying, They have brought about the ark of the God of Iſrael to us, to ſlay us and our people.

11 So they ſent and gathered together all the lords of the Philiſtines, and ſaid, [e] Send away the ark of the God of Iſrael, and let it go again to his own place, that it ſlay us not, and our people: for there was a deadly deſtruction throughout all the city; the hand of God was very heavy there.

[e] The wicked when they feel the hand of God, grudge and reject him, where the godly humble themſelves, and cry for mercy.

12 And the men that died not, were ſmitten with the emerods: and the crie of the city went up to heaven.

CHAP. VI.

1 After ſeven moneths the Philiſtines take counſel how to ſend back the ark. 10 They bring it on a new cart with an offering unto Beth-ſhemeſh. 19 The people are ſmitten for looking into the ark. 21 They ſend to them of Kirjath-jearim to fetch it.

AND the ark of the LORD was in the countrey of the Philiſtines [a] ſeven moneths.

[a] They thought by continuance of time the plague would have ceaſed, and ſo would have kept the ark ſtill.

2 And the Philiſtines called for the prieſts and the diviners, ſaying, What ſhall we do to the ark of the LORD? tell us wherewith we ſhall ſend it to his place.

3 And they ſaid, If ye ſend away the ark of the God of Iſrael, ſend it not empty; but in any wiſe return him a [b] treſpaſſe-offering: then ye ſhall be healed, and it ſhall be known to you, why his hand is not removed from you.

[b] The idolaters confeſſe there is a true God, who puniſheth ſin juſtly.

4 Then ſaid they, What *ſhall be* the treſpaſſe-offering which we ſhall return to him? They anſwered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philiſtines: for one plague *was* on † you all, and on your lords.

† Heb. *them.*

5 Wherefore ye ſhall make images of your emerods, and images of your mice that marre the land, and ye ſhall give glory unto the God of Iſrael: peradventure he will lighten his hand from off you, and from off your [c] gods, and from off your land.

[c] This is Gods judgement upon the idolaters, that knowing the true God, they worſhip him not aright.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‡ wonderfully among them, * did they not let † the people go, and they departed?

‡ Or, *reprochfully.*
* Exod. 12, 31.
† Heb. *them.*

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart, and put the [d] jewels of gold which ye return him for a treſpaſſe-offering, in a coffer by the ſide thereof, and ſend it away, that it may go.

[d] Meaning, the golden emerods and the golden mice.

9 And ſee, if it goeth up by the way of his own coaſt to Beth-ſhemeſh, *then* ‡ [e] he hath done us this great evil: but if not, then we ſhall know that it *is* not his hand that ſmote us; it *was* a [f] chance *that* happened to us.

‡ Or, *it.*
[e] The God of Iſrael.

[f] The wicked attribute almoſt all things to fortune and chance, whereas indeed there is nothing done without Gods providence and decree.

10 ¶ And the men did ſo: and took two milch-kine, and tied them to the cart, and ſhut up their calves at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the ſtraight way to the way of Beth-ſhemeſh, *and* went along the high-way, lowing as they went, and turned not aſide to the right hand or to the left; and the lords of the Philiſtines went [g] after them unto the border of Beth-ſhemeſh.

[g] For the triall of the matter.

13 And they of Beth-ſhemeſh *were* reaping their wheat harveſt in the valley: and they lifted up their eyes, and ſaw the ark, and rejoyced to ſee *it*.

14 And the cart came into the field of Joſhua a Beth-ſhemite, and ſtood there, where *there was* a great ſtone: and [h] they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

[h] To wit, the men of Beth-ſhemeſh, which were Iſraelites.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put them on the great ſtone: and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the LORD.

16 And when the five lords of the Philiſtines had ſeen *it*, they returned to Ekron the ſame day.

17 And theſe *are* the golden emerods which the Philiſtines returned for a treſpaſſe-offering unto the LORD; for [i] Aſhdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

[i] Theſe were the five principall cities of the Philiſtines, which were not all conquered unto the time of David.

18 And the golden mice, *according to* the number of all the cities of the Philiſtines, *be-*

longing to the five lords, both of fenced cities, and of countrey villages, even unto the ‡ great *ſtone of* Abel, whereon they ſet down the ark of the LORD: *which ſtone remaineth* unto this day, in the field of Joſhua the Beth-ſhemite.

‡ Or, *great ſtone.*

19 ¶ And he ſmote the men of Beth-ſhemeſh, becauſe they had [k] looked into the ark of the LORD, even he ſmote of the people fifty thouſand and threeſcore and ten men: and the people lamented, becauſe the LORD had ſmitten *many* of the people with a great ſlaughter.

[k] For it was not lawfull to any, either to touch or to ſee it, ſave only to Aaron, and his ſonnes, Num. 4, 15, 20.

20 And the men of Beth-ſhemeſh ſaid, Who is able to ſtand before this holy LORD God? and to whom ſhall he go up from us?

21 ¶ And they ſent meſſengers to the inhabitants of Kirjath-jearim, ſaying, The Philiſtines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1 They of Kirjath-jearim bring the ark into the houſe of Abinadab, and ſanctifie Eleazar his ſonne to keep it. 2 After twenty yeares, 3 the Iſraelites by Samuels means, ſolemnly repent at Mizpeh. 9 While Samuel prayeth and ſacrificeth, the Lord diſcomfiteth the Philiſtines by thunder, at Eben-ezer. 13 The Philiſtines are ſubdued. 15 Samuel peaceably and religiouſly judgeth Iſrael.

AND the men of [a] Kirjath-jearim came, and fetcht up the ark of the LORD, and brought it into the houſe of Abinadab in the hill, and ſanctified Eleazar his ſonne, to keep the ark of the LORD.

[a] A city in the tribe of Judah called alſo Kiriath-baal, Joſh. 15, 60.

2 And it came to paſſe while the ark abode in Kirjath-jearim, that the time was long: for it was twenty yeares: and all the houſe of Iſrael [b] lamented after the LORD.

[b] Lamented for their ſinnes and followed the Lord.

3 ¶ And Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye do return unto the LORD with all your hearts, *then* * put away the ſtrange gods, and * Aſhtaroth from among you, and prepare your hearts unto the LORD, and ſerve him onely: and he will deliver you out of the hand of the Philiſtines.

* Joſh. 24, 14, 23.
* Judg. 2, 13.
* Deut. 6, 13. Matth. 4, 10. Luke 4, 8.

4 Then the children of Iſrael did put away * Baalim, and Aſhtaroth, and ſerved the LORD onely.

* Judg. 2, 11.

5 And Samuel ſaid, Gather all Iſrael to [c] Mizpeh, & I will pray for you unto the LORD.

[c] For Shiloh was now deſolate becauſe the Philiſtines had taken thence the ark.

6 And they gathered together to Mizpeh, and [d] drew water, and poured *it* out before the LORD, and faſted on that day, and ſaid there, We have ſinned againſt the LORD. And Samuel judged the children of Iſrael in Mizpeh.

[d] The Chalde text hath, That they drew water out of their heart: that is, Wept abundantly for their ſinnes.

7 And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh, the lords of the Philiſtines went up againſt Iſrael, and when the children of Iſrael heard *it*, they were afraid of the Philiſtines.

8 And the children of Iſrael ſaid to Samuel, † [e] Ceaſe not to cry unto the LORD our God for us, that he will ſave us out of the hand of the Philiſtines.

† Heb. *be not ſilent from us from crying.*
[e] Signifying that in the prayers of the godly, there ought to be a vehement zeal.

9 ¶ And Samuel took a ſucking lambe, and offered it for a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Iſrael, and the LORD ‡ heard him.

‡ Or, *anſwered.*

10 And as Samuel was offering up the burnt-offering, the Philiſtines drew neare to battel againſt Iſrael: but the LORD [f] thundred with a great thunder on that day upon the Philiſtines, and diſcomfited them, and they were ſmitten before Iſrael.

[f] According to the propheſie of Hannah, Samuels mother, chap. 2, 10.

11 And the men of Iſrael went out of Mizpeh, and purſued the Philiſtines, and ſmote them, untill *they came* under Beth-car.

12 Then Samuel took a ſtone, and ſet *it* between Mizpeh and [g] Shen, and called the name of it " Eben-ezer ſaying, Hitherto hath the LORD helped us.

[g] Which was a great rock over againſt Mizpeh.
" That is, *the ſtone of help.*

13 ¶ So the Philiſtines were ſubdued, and they came no more into the coaſt of Iſrael: and the hand of the LORD was againſt the Philiſtines, all the dayes of Samuel.

14 And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael, from Ekron even unto Gath, and the coaſts thereof did Iſrael deliver out of the hands of the Philiſtines: and there was peace between Iſrael and the [h] Amorites.

[h] Meaning, the Philiſtines.

15 And Samuel judged Iſrael all the dayes of his life.

16 And he went from yeare to yeare † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Iſrael in all thoſe places.

† Heb. *and he circuited.*

17 And his return *was* to Ramah; for there *was* his houſe: and there he judged Iſrael, and there he built an [i] altar unto the LORD.

[i] Which was not contrary to the law: for as yet a certain place was not appointed.

CHAP. VIII.

1 By occaſion of the ill government of Samuels ſonnes, the Iſraelites ask a king. 6 Samuel praying in grief, is comforted by God. 10 He telleth the manner of a king. 19 God willeth Samuel to yeeld unto the importunity of the people.

AND it came to paſſe when Samuel was old, that he made his [a] ſonnes judges over Iſrael.

[a] Becauſe he was not able to bear the charge.

2 Now the name of his firſt-born was [b] Joel, and the name of his ſecond, Abiah: *they were* judges in Beer-ſheba.

[b] Who was alſo called Vaſhni, 1 Chron. 6, 28.

3 And his ſonnes walked not in his wayes, but turned aſide after lucre, and * took bribes, and perverted judgement.

* Deut. 16, 19.

4 Then all the elders of Iſrael gathered themſelves together, and came to Samuel unto [c] Ramah;

[c] For there his houſe was, chap 7, 17.

5 And ſaid unto him, Behold, thou art old and thy ſonnes walk not in thy wayes: now * make us a king to judge us like all the nations.

* Hoſea 13, 10. Acts 13, 12.

6 ¶ But the thing † [d] diſpleaſed Samuel, when they ſaid, Give us a king to judge us: and Samuel prayed unto the LORD.

† Heb. *was evil in the eyes of Samuel.*
[d] Becauſe they were not content with the order that God had appointed, but would be governed as were the Gentiles.

7 And the LORD ſaid unto Samuel, Hearken unto the voice of the people in all that they ſay unto thee: for they have not rejected thee, but they have rejected me that I ſhould not reigne over them.

8 According to all the works which they have done ſince the day that I brought them up out of Egypt even unto this day, wherewith they have forſaken me, and ſerved other gods: ſo do they alſo unto thee.

9 Now therefore ‡ hearken unto their voice: ‡ howbeit, yet [e] proteſt ſolemnly unto them, & ſhew

‡ Or, *obey.*
‡ Or, *notwithſtanding when thou haſt ſolemnly proteſted againſt them, then thou ſhalt ſhew, &c.*
[e] To prove if they will forſake their wicked purpoſe.

ſhew them the manner of the king that ſhall reigne over them.

10 ¶ And Samuel told all the words of the Lord unto the people,that asked of him a king.

11 And he ſaid, This will be the [f] manner of the king that ſhall reigne over you: He will take your ſons, and appoint *them* for himſelf, for his chariots, and to be his horſemen, and *ſome* ſhall run before his chariots.

[f] Not that kings have this authority by their office, but that ſuch as reigne in Gods wrath ſhould uſurp this over their brethren, contrary to the law, Deut. 17, 20.

12 And he will appoint him captains over thouſands, and captains over fifties; and *will ſet them* to eare his ground, and to reap his harveſt,and to make his inſtruments of warre, and inſtruments of his chariots.

13 And he will take your daughters to be confectionaries,and to be cooks,and to be bakers,

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the beſt *of them*, and give *them* to his ſervants.

15 And he will take the tenth of your ſeed, and of your vineyards, and give to his † officers, and to his ſervants.

† Heb. *eunuchs.*

16 And he will take your men-ſervants,and your maid-ſervants,and your goodlieſt young men,and your aſſes,and put them to his work.

17 He will take the tenth of your ſheep, and ye ſhall be his ſervants.

18 And ye ſhall cry out in that day,becauſe of your king which ye ſhall have choſen you; and the Lord will [g] not heare you in that day.

[g] Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your afflictions, whereinto ye caſt your ſelves willingly.

19 ¶ Nevertheleſſe, the people refuſed to obey the voice of Samuel; and they ſaid,Nay, but we will have a king over us:

20 That we alſo may be like all the nations, and that our king may judge us,and go out before us, and fight our battels.

21 And Samuel heard all the words of the people, and he rehearſed them in the eares of the Lord.

22 And the Lord ſaid to Samuel,Hearken unto their voice, and make them a king. And Samuel ſaid unto the men of Iſrael, Go ye every man unto his city.

Chap. IX.

1 Saul deſpairing to finde his fathers aſſes, 6 by the counſel of his ſervant, 11 and direction of young maidens, 15 according to Gods revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feaſt. 25 Samuel after ſecret communication, bringeth Saul on his way.

Now there was a man of Benjamin,whoſe name *was* * Kiſh, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorath, the ſonne of Aphiah, ‡ a Benjamite,a mightie man of ‡ [a] power.

* Chap. 14, 51. 1 Chron. 8, 33.

‡ Or, *the ſonne of a man of Jemini.*

‡ Or, *ſubſtance.*

[a] That is,both valiant and rich.

2 And he had a ſonne, whoſe name *was* Saul, [b] a choice young man,and a goodly: and *there was* not among the children of Iſrael a goodlier perſon than he: from his ſhoulders and upward, *he was* higher than any of the people.

[b] So that it might ſeem that God approved their requeſt in appointing out ſuch a perſon.

3 And the aſſes of Kiſh, Sauls father, were loſt;and Kiſh ſaid to Saul his ſonne,Take now one of the ſervants with thee, and ariſe, go [c] ſeek the aſſes

[c] All theſe circumſtances were means to ſerve unto Gods providence, whereby Saul (though not approved of God) was made king.

4 And he paſſed through mount Ephraim, and paſſed through the land of Shaliſha, but they found *them* not:then they paſſed through the land of Shalim, and *there they were* not: and he paſſed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [d] Zuph, Saul ſaid to his ſervant that *was* with him, Come, and let us return; leſt my father leave *caring* for the aſſes, and take thought for us.

[d] Where was Ramath Zophim the city of Samuel.

6 And he ſaid unto him, behold now, *there is* in this city a man of God, and he *is* an honourable man; all that he ſaith, cometh ſurely to paſſe: now let us go thither; peradventure he can ſhew us our way that we ſhould go.

7 Then ſaid Saul to his ſervant, But behold, *if* we go, what ſhall we bring the man? for the bread † is ſpent in our veſſels,and *there is* not a preſent to bring to the man of God: what † have we?

† Heb. *is gone out of, &c.*

† Heb. *is with us*

8 And the ſervant anſwered Saul again,and ſaid, Behold, † I have here at hand the [e] fourth part of a ſhekel of ſilver:*that* will I give to the man of God, to tell us our way.

† Heb. *there is found in my hand.*

[e] Which is about five pence, reade Gen. 23, 15.

9 (Beforetime in Iſrael, when a man went to enquire of God, thus he ſpake, Come, and let us go to the [f] ſeer: for he that is now *Called* a Prophet, was beforetime called a Seer)

[f] So called, becauſe he foreſaw things to come.

10 Then ſaid Saul to his ſervant, † Well ſaid, come, let us go: ſo they went unto the city where the man of God *was.*

† Heb. *thy word is good.*

11 ¶ *And* as they went up † the hill to the citie, they found young maidens going out to draw water, and ſaid unto them, Is the ſeer here?

† Heb. *in the aſcent of the city.*

12 And they anſwered them,and ſaid,He is; behold, *he is* before you: make haſte now, for he came to day to the city;for *there is* [g] a ſacrifice of the people to day in the high place.

[g] That is, a feaſt after the offering, which ſhould be kept in an high place of the city appointed for that uſe.

13 Aſſoon as ye be come into the city, ye ſhall ſtraightway finde him, before he go up to the high place to eat:for the people will not eat untill he come,becauſe he doth [h] bleſſe the ſacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about † this time ye ſhall finde him.

[h] That is, give thanks,and diſtribute the meat according to their cuſtome.

† Heb. *to day.*

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out againſt them, for to go up to the high place.

15 ¶ * Now the Lord had † told Samuel in his eare a day before Saul came, ſaying,

* Chap. 15, 1. Acts 13, 21.

† Heb. *revealed the eare of Samuel.*

16 To morrow about this time I will ſend thee a man out of the land of Benjamin, and thou ſhalt anoint him to be captain over my people Iſrael, that he may [i] ſave my people out of the hand of the Philiſtines; for I have looked upon my people, becauſe their cry is come unto me.

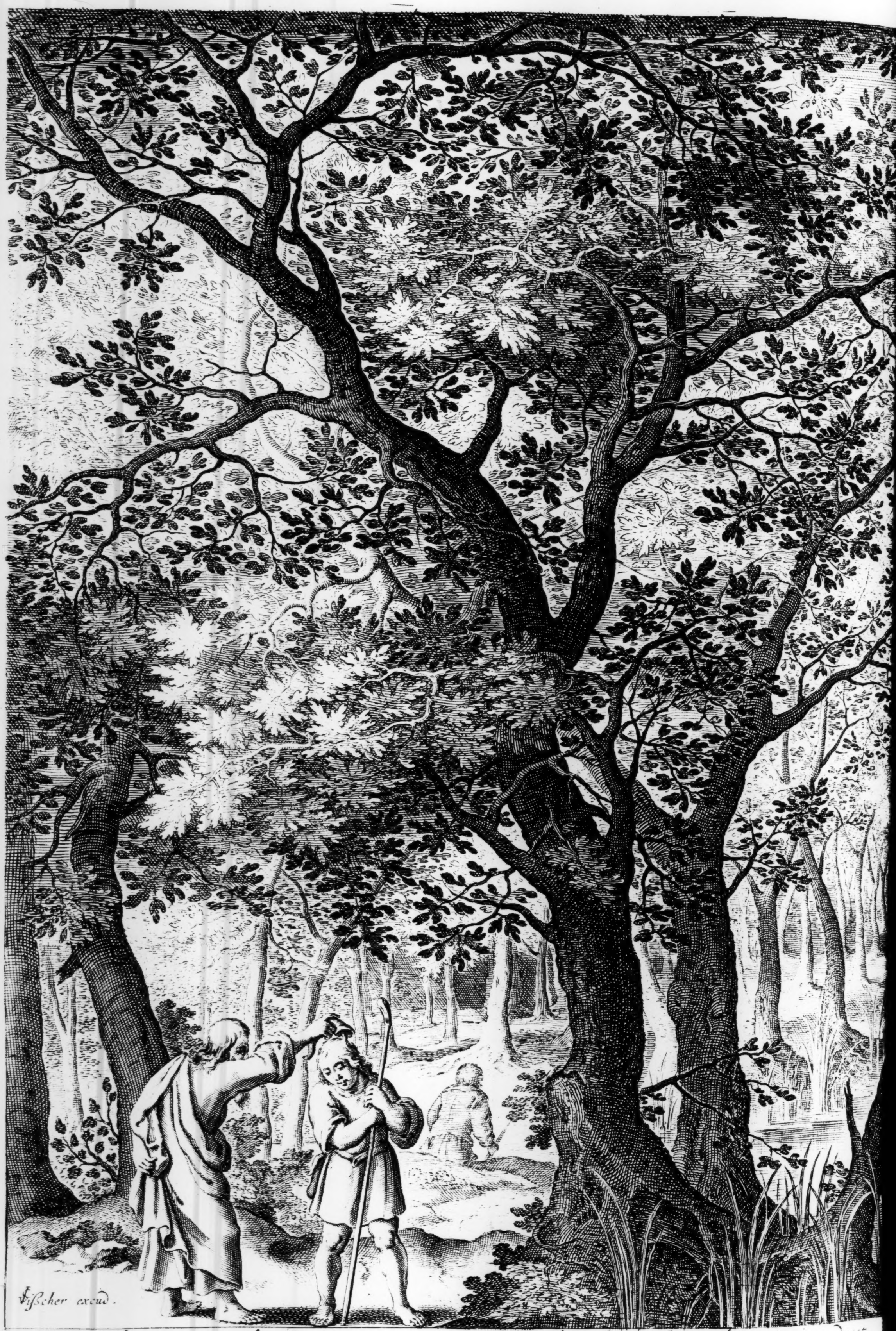
[i] Notwithſtanding their wickedneſſe, yet God was ever mindfull of his inheritance.

17 And when Samuel ſaw Saul, the Lord ſaid unto him, Behold the man whom I ſpake to thee of: this ſame ſhall † reigne over my people.

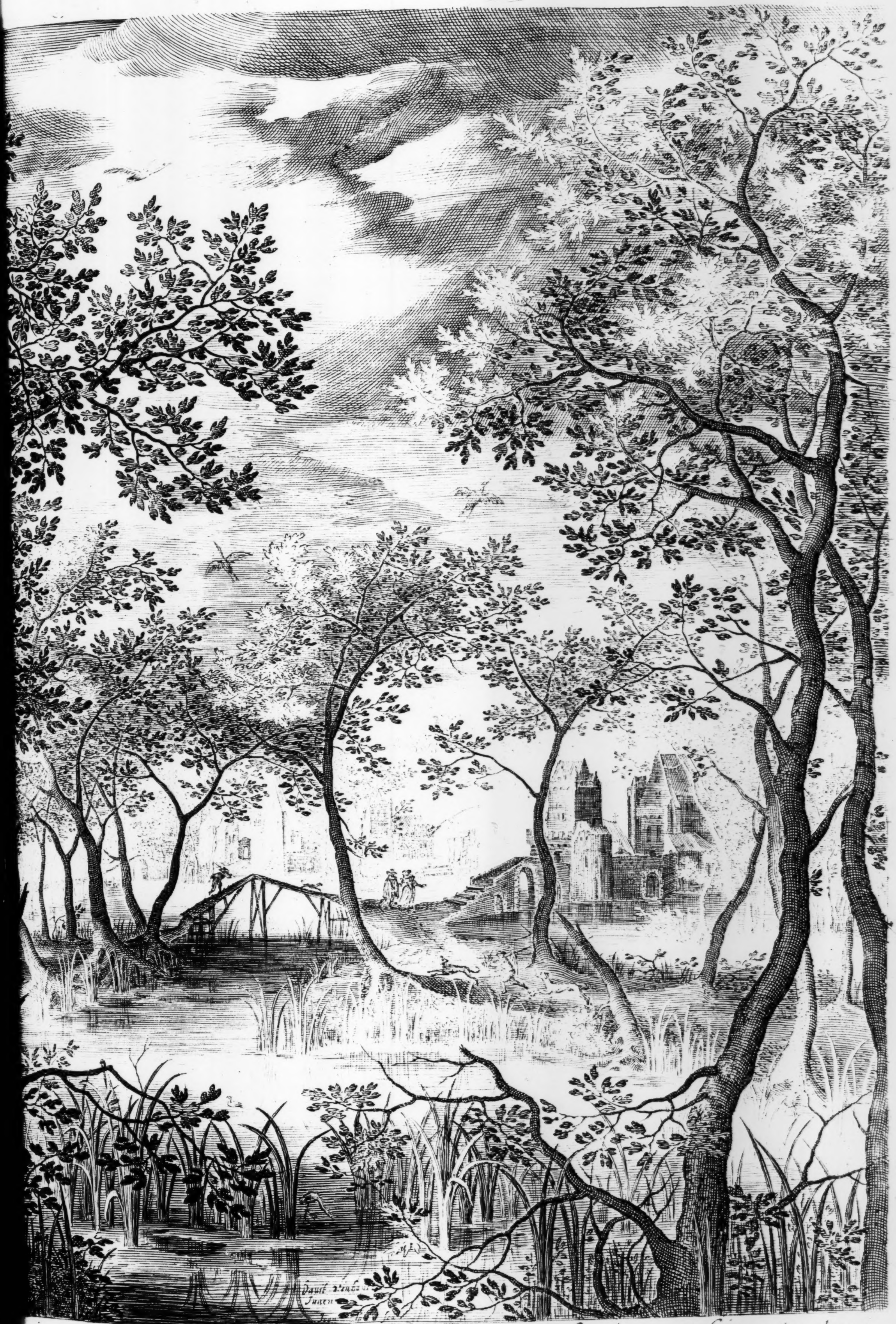
† Heb. *reſtrain in.*

18 Then Saul drew neare to Samuel in the gate, and ſaid, Tell me, I pray thee, where the ſeers houſe *is.*

19 And


I Viſscher excud.

Primus Hebræorum Saulus Rex ungitur, impar Viribus, hunc Samuel regia jura doce


Dauit Vinckb.
Inuen

viro eveniunt quæ dixerat ante Propheta, Omnia, sic regni ſanctio certa fuit. 1 Samuel. 10.

19 And Samuel anſwered Saul, and ſaid, I *am* the ſeer: go up before me unto the high place, for ye ſhall eat with me to day: and to morrow I will let thee go, and will tell thee all that *is* in thine [k] heart.

20 And as for thine aſſes that were loſt † three dayes ago, ſet not thy minde on them, for they are found: and [l] on whom *is* all the deſire of Iſrael? *is it* not on thee, and on all thy fathers houſe?

21 And Saul anſwered and ſaid, *Am* not I a Benjamite of the ſmalleſt of the tribes of Iſrael? and my familie the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou † ſo to me?

22 And Samuel took Saul, and his ſervant, and brought them into the [m] parlour, & made them ſit in the chiefeſt place among them that were bidden, which *were* about thirty perſons:

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the [n] ſhoulder, and that which was upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is ‡ left, ſet *it* before thee, *and* eat; for unto this time *hath it* been kept for thee, *ſince* I ſaid, I have [o] invited the people: ſo Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: & it came to paſſe about the ſpring of the day, that Samuel called Saul to the [p] top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, & they went out both of them, he and Samuel abroad.

27 *And* as they were going down to the end of the citie, Samuel ſaid to Saul, Bid the ſervant paſſe on before us, (and he paſſed on) but ſtand thou ſtill † a while, that I may ſhew thee the [q] word of God.

[k] Meaning, all that thou deſireſt to know.

† Heb. *to day three dayes.*

[l] Whom doth Iſrael deſire to be their king, but thee?

† Heb. *according to this word.*

[m] Where the feaſt was.

[n] That is, that ſhoulder with the breaſt, which the prieſt had for his family in all peace-offerings. Levit. 10, 14.

‡ Or, *reſerved.*

[o] That both by the aſſembling of the people, and by the meat prepared for thee, thou mighteſt underſtand, that I knew of thy coming.

[p] To ſpeak with him ſecretly, for the houſes were flat above.

† Heb. *to day.*

[q] Gods commandement as concerning thee.

CHAP. X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three ſignes. 9 Sauls heart is changed, and he propheſieth. 14 He concealeth the matter of the kingdome from his uncle. 17 Saul is choſen at Mizpeh by lot. 26 The different affections of his ſubjects.

THen Samuel took a [a] vial of oyl, and poured *it* upon his head, and kiſſed him, & ſaid, *Is it* not becauſe the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to day, then thou ſhalt finde two men by *Rachels ſepulchre in the border of Benjamin, at Zelzah: and they will ſay unto thee, The [b] aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left † the care of the aſſes, and ſorroweth for you, ſaying, What ſhall I do for my ſonne?

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will † ſalute thee, and give thee two *loaves* of bread, which thou ſhalt receive of their hands.

5 After that, thou ſhalt come to the [c] hill of God, where *is* the gariſon of the Philiſtines: and it ſhall come to paſſe when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſie.

6 And the ſpirit of the LORD will come upon thee, and thou ſhalt propheſie with them, and ſhalt be turned into another man.

7 And † let it be when theſe ſignes are come unto thee, † *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: * ſeven dayes ſhalt thou tarry, untill I come to thee, and ſhew thee what thou ſhalt do.

9 ¶ And it was ſo, that when he had turned his † back to go from Samuel, God † gave him [d] another heart: and all thoſe ſignes came to paſſe that day.

10 And when they came thither to the hill, behold, a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

11 And it came to paſſe when all that knew him before time, ſaw, that behold, he propheſied among the prophets, then the people ſaid † one to another, What *is* this *that* is come unto the ſonne of Kiſh? * *Is* Saul alſo among the prophets?

12 And one † of the ſame place anſwered and ſaid, But who *is* [e] their father? therefore it became a proverb, *Is* Saul alſo among the [f] prophets?

13 And when he had made an end of propheſying, he came to the high place.

14 ¶ And Sauls uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdome, whereof Samuel ſpake, he told him not.

17 ¶ And Samuel [g] called the people together unto the LORD to Mizpeh;

18 And ſaid unto the children of Iſrael, Thus ſaith the LORD God of Iſrael, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdomes, *and* of them that oppreſſed you.

19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now therefore

[a] In the law, this anointing ſignified the gifts of the holy Ghoſt, which were neceſſary for them that ſhould rule.

* Gen. 35, 20.

[b] Samuel confirmeth him by theſe ſignes, that God hath appointed him king.

† Heb. *the buſineſſe.*

† Heb. *ask thee of peace.*

[c] Which was an high place in the city of Kirjath-jearim, where the ark was, chap. 7, 1.

† Heb. *and it ſhall come to paſſe that when theſe ſignes, &c.*

† Heb. *do for thee as thine hand ſhall finde.*

* Chap. 13, 8.

† Heb. *ſhoulder.*

† Heb. *turned.*

[d] He gave him ſuch vertues as were meet for a king.

† Heb. *a man to his neighbour.*

* Chap. 19, 24.

† Heb. *from thence.*

[e] Meaning, that propheſie cometh not by ſucceſſion, but is given to whom it pleaſeth God.

[f] Noting thereby him that from low degree cometh ſuddenly to honour.

[g] Both to declare unto them their fault in asking a king, and alſo to ſhew Gods ſentence therein.

fore preſent your ſelves before the LORD by your tribes, and by your thouſands.

20 And when Samuel had cauſed all the tribes of Iſrael to come neare, the tribe of Benjamin was [h] taken.

21 When he had cauſed the tribe of Benjamin to come neare by their families, the family of Matri was taken, and Saul the ſonne of Kiſh was taken: and when they ſought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man ſhould yet come thither: and the LORD anſwered, Behold, he hath [i] hid himſelf among the ſtuff.

23 And they ran and fetched him thence: and when he ſtood among the people, he was higher than any of the people, from the ſhoulders and upward.

24 And Samuel ſaid to all the people, See ye him whom the LORD had choſen, that *there is* none like him among all the people? And all the people ſhouted, and ſaid, † God ſave the king.

25 Then Samuel told the people the [k] manner of the kingdome, and wrote *it* in a book, and laid *it* up before the LORD: and Samuel ſent all the people away, every man to his houſe.

26 ¶ And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched.

27 But the children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents: but ‡ he held his [l] peace.

CHAP. XI.

1 Nahaſh offereth them of Jabeſh-gilead a reprochfull condition. 4 They ſent meſſengers, and are delivered by Saul. 12 Saul thereby is confirmed, and his kingdome renewed.

THen Nahaſh the Ammonite [a] came up, and encamped againſt Jabeſh-gilead: and all the men of Jabeſh ſaid unto Nahaſh, Make a covenant with us, and we will ſerve thee.

2 And Nahaſh the Ammonite anſwered them, On this *condition* will I make *a covenant* with you, that I may thruſt out all your [b] right eyes, and lay it for a reproach upon all Iſrael.

3 And the elders of Jabeſh ſaid unto him, † Give us ſeven dayes reſpite, that we may ſend meſſengers unto all the coaſts of Iſrael: and then if *there be* no man to ſave us, we will come out to thee.

4 ¶ Then came the meſſengers to Gibeah of Saul, and told the tidings in the eares of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul ſaid, What *aileth* the people that they weep? and they told him the tidings of the men of Jabeſh.

6 And the [c] ſpirit of God came upon Saul, when he heard thoſe tidings, and his anger was kindled greatly.

7 And he took a yoke of oxen, and hewed them in pieces, and ſent *them* throughout all the coaſts of Iſrael by the hands of meſſengers, ſaying, Whoſoever cometh not forth after Saul and after [d] Samuel, ſo ſhall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out † with one conſent.

8 And when he numbred them in Bezek, the children of Iſrael were three hundred thouſand, and the men of Judah thirty thouſand.

9 And [e] they ſaid unto the meſſengers that came, Thus ſhall ye ſay unto the men of Jabeſh-gilead, To morrow by *that time* the ſunne be hot, ye ſhall have ‡ help. And the meſſengers came and ſhewed *it* to the men of Jabeſh, and they were glad.

10 Therefore the men of Jabeſh ſaid, To morrow we will come out unto [f] you, and ye ſhall do with us all that ſeemeth good unto you.

11 And it was *ſo* on the morrow, that Saul put the people in three companies, and they came into the midſt of the hoſt in the morning watch, and ſlew the Ammonites, untill the heat of the day: and it came to paſſe, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people ſaid unto Samuel, [g] Who *is* he that ſaid, Shall Saul reigne over us? bring the men, that we may put them to death.

13 And Saul ſaid, There ſhall [h] not a man be put to death this day: for to day the LORD hath wrought ſalvation in Iſrael.

14 Then ſaid Samuel to the people, Come, and let us go to Gilgal, and renew the kingdome there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they [i] ſacrificed ſacrifices of peace-offerings before the LORD: and there Saul and all the men of Iſrael rejoyced greatly.

CHAP. XII.

1 Samuel teſtifieth his integrity. 6 He reproveth the people of ingratitude. 16 He terrifieth them with thunder in harveſt-time. 20 He comforteth them in Gods mercy.

ANd Samuel ſaid unto all Iſrael, Behold, I have [a] hearkened unto your voice in all that ye ſaid unto me, and have made a king over you.

2 And now behold, the king walketh [b] before you: and I am old, and gray-headed, and behold, my ſonnes *are* with you: and I have walked before you from my childhood unto this day.

3 Behold, * here I *am*, witneſſe againſt me before the LORD, and before his anointed: whoſe [c] ox have I taken? or whoſe aſſe have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received *any* † bribe ‡ to blinde mine eyes therewith? and I will reſtore it you.

4 And they ſaid, Thou haſt not defrauded us, nor oppreſſed us, neither haſt thou taken ought of any mans hand.

5 And he ſaid unto them, The LORD *is* witneſſe againſt you, and his [d] anointed *is* witneſſe this day, that ye have not found ought in

my

[h] That is, by caſting of lot.

[i] As though he were unworthy and unwilling.

† Heb. *let the king live.*

[k] As it is written in Deut. 17, 15. &c.

‡ Or, *he was as though he had been deaf.*

[l] Both to avoid ſedition, and alſo to win them by patience.

[a] After that Saul was choſen king: for fear of whom they asked a king, as chap. 12, 12.

[b] This declareth that the more neer that tyrants are to their deſtruction, the more cruell they are.

† Heb. *forbear us.*

[c] God gave him the ſpirit of ſtrength and courage to go againſt this tyrant.

[d] He addeth Samuel, becauſe Saul was not yet approved of all.

† Heb. *as one man.*

[e] Meaning, Saul and Samuel.

‡ Or, *deliverance.*

[f] That is, to the Ammonites, diſſembling that they had hope of aid.

[g] By this victory the Lord won the hearts of the people to Saul.

[h] By ſhewing mercy, he thought to overcome their malice.

[i] In ſigne of thankſgiving for the victory.

[a] I have granted your petition.

[b] To govern you in peace and war.

* Ecclus 46, 19.

[c] God would that this confeſſion ſhould be a pattern for all them that have any charge or office.

† Heb. *ranſome.*

‡ Or, *that I ſhould hide mine eyes at him.*

[d] Your king, who is anointed by the commandment of the Lord.

my hand. And they anſwered, *He is* witneſſe.

6 ¶ And Samuel ſaid unto the people, *It is* the LORD that ‡ advanced Moſes and Aaron, and that brought your fathers up out of the land of Egypt.

‡ Or, *made.*

7 Now therefore ſtand ſtill, that I may reaſon with you before the LORD, of all the † righteous acts of the LORD, which he did † to you and to your fathers.

† Heb. *righteouſneſſes*, or *benefits.*
† Heb. *with.*

8 * When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD * ſent Moſes and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

* Gen. 46. 5, 6.
* Exod. 4, 16.

9 And when they forgat the LORD their God, * he ſold them into the hand of Siſera, [e] captain of the hoſt of Hazor, and into the hand of the Philiſtines, and into the hand of the king of Moab, and they fought againſt them.

* Judg. 4, 2.
[e] Captain of Jabins hoſt, king of Hazor.

10 And they cried unto the LORD, and ſaid, We have ſinned, becauſe we have forſaken the LORD, and have ſerved Baalim and Aſhtaroth: but now deliver us out of the hand of our enemies, and we will ſerve thee.

11 And the LORD ſent Jerubbaal, and [f] Bedan, and * Jephthah, and Samuel, and delivered you out of the hand of your enemies on every ſide, and ye dwelled ſafe.

[f] That is, Samſon, Judg. 13, 25.
* Judg. 11, 1.

12 And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you, ye ſaid unto me, [g] Nay, but a king ſhall reigne over us; when the LORD your God *was* your king.

[g] Leaving God, to ſeek the help of man, chap. 8, 5.

13 Now therefore, behold the king whom ye have choſen, *and* whom ye have deſired: & behold, the LORD hath ſet a king over you.

14 If ye will fear the LORD, and ſerve him, and obey his voice, and not rebell againſt the † commandment of the LORD, then ſhall both ye, and alſo the [h] king that reigneth over you, † continue following the LORD your God.

† Heb. *mouth.*
[h] Ye ſhall be preſerved as they that follow the Lords will.
† Heb. *be after*

15 But if ye will not obey the voice of the LORD, but rebell againſt the commandment of the LORD, then ſhall the hand of the LORD be againſt you, as *it was* againſt your [i] fathers.

g'Meaning, the governours.

16 ¶ Now therefore ſtand and ſee this great thing which the LORD will do before your eyes.

17 *Is it* not wheat-harveſt to day? I will call unto the LORD, and he ſhall ſend thunder and rain: that ye may perceive and ſee that your wickedneſſe *is* [k] great, which ye have done in the ſight of the LORD, in asking you a king.

[k] In that ye have forſaken him, who hath all power in his hand, for a mortall man.

18 So Samuel called unto the LORD, and the LORD ſent thunder and rain that day: & all the people greatly feared the LORD and Samuel.

19 And all the people ſaid unto Samuel, Pray for thy ſervants unto the LORD thy God, that we die not: for we have [l] added unto all our ſinnes, *this* evil, to ask us a king.

[l] Not onely at other times, but now chiefly.

20 ¶ And Samuel ſaid unto the people, Fear not: (ye have done all this wickedneſſe, [m] yet turn not aſide from following the LORD, but ſerve the LORD with all your heart:

[m] He ſheweth that there is no ſinne ſo great, but it ſhall be forgiven, if the ſinner turn again to God.

21 And turn ye not aſide, for then *ſhould ye go* after vain things, which cannot profit nor deliver, for they *are* vain)

22 For the LORD will not forſake his people, for his great names ſake: becauſe it hath pleaſed the LORD to make you [n] his people.

[n] Of his free mercy, and not of your merits, and therefore he will not forſake you.

23 Moreover, as for me, God forbid that I ſhould ſinne againſt the LORD † in ceaſing to pray for you: but I will teach you the good and the right way.

† Heb. *from ceaſing.*

24 Onely fear the LORD, and ſerve him in truth with [o] all your heart: for conſider ‡ how great things he hath done for you.

[o] Unfainedly, and without hypocriſie.
‡ Or, *what a great thing, &c.*

25 But if ye ſhall ſtill do wickedly, ye ſhall be conſumed, both ye and your king.

CHAP. XIII.

1 Sauls ſelected band. 3 He calleth the Hebrews to Gilgal againſt the Philiſtines, whoſe gariſon Jonathan had ſmitten. 5 The Philiſtines great hoſt. 6 The diſtreſſe of the Iſraelites. 8 Saul weary of ſtaying for Samuel, ſacrificeth. 11 Samuel reproveth him. 17 The three ſpoiling bands of the Philiſtines. 19 The policie of the Philiſtines, to ſuffer no ſmith in Iſrael.

SAul † reigned [a] one yeare, and when he had reigned [b] two yeares over Iſrael.

† Heb. *the ſonne of one yeare in his reigning.*
[a] Whiles theſe things were done.
[b] Before he took upon him the ſtate of a king.

2 Saul choſe him three thouſand men of Iſrael; *whereof* two thouſand were with Saul in Michmaſh and in mount Beth-el, and a thouſand were with Jonathan in Gibeah of Benjamin: and the reſt of the people he ſent every man to his tent.

3 And Jonathan ſmote the gariſon of the Philiſtines that *was* in * [c] Geba, and the Philiſtines heard *of it*: and Saul blew the [d] trumpet throughout all the land, ſaying, Let the Hebrews heare.

‡ Or, *the hill.*
[c] Or Kirjath-jearim, where the ark was, chap. 10, 5.
[d] That every one ſhould prepare themſelves to war.

4 And all Iſrael heard ſay, that Saul had ſmitten a gariſon of the Philiſtines, and that Iſrael alſo † was had in abomination with the Philiſtines: and the people were called together after Saul to Gilgal.

† Heb. *did ſtink.*

5 ¶ And the Philiſtines gathered themſelves together, to fight with Iſrael, thirty thouſand chariots, and ſix thouſand horſemen, and people as the ſand which *is* on the ſea-ſhore in multitude: and they came up, and pitched in Michmaſh, eaſt-ward from [e] Beth-aven.

[e] Which was alſo called Beth-el, in the tribe of Benjamin.

6 When the men of Iſrael ſaw that they were in a ſtrait, (for the people were diſtreſſed) then the people did hide themſelves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *ſome of* the Hebrews went over Jordan to the land of [f] Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people † followed him trembling.

[f] Where the two tribes and the half remained.
† Heb. *trembled after him.*

8 ¶ * And he tarried ſeven dayes, according to the ſet time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were [g] ſcattered from him.

* Chap. 10, 8.
[g] Thinking that the abſence of the prophet was a ſigne, that they ſhould loſe the victory.

9 And Saul ſaid, Bring hither a Burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to paſſe, that aſſoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might † ſalute him.

† Heb. *bleſſe him.*

11 ¶ And Samuel ſaid, What haſt thou

done? And Saul ſaid, Becauſe I ſaw that the people were [h] ſcattered from me, and that thou cameſt not within the dayes appointed, and that the Philiſtines gathered themſelves together to Michmaſh:

[h] Though theſe cauſes ſeem ſufficient in mans judgement: yet becauſe they had not the word of God, they turned to his deſtruction.

12 Therefore ſaid I, The Philiſtines will come down now upon me to Gilgal, and I have not † made ſupplication unto the LORD: I forced my ſelf therefore, and offered a burnt-offering.

† Heb. *intreated the face.*

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt [i] not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have eſtabliſhed thy kingdome upon Iſrael for ever.

[i] Who willed thee to obey him, and reſt upon the words ſpoken by his prophet.

14 But now thy kingdome ſhall not continue: the LORD hath ſought him a man after [k] his own heart, and the LORD hath commanded him *to be* captain over his people, becauſe thou haſt not kept *that* which the LORD commanded thee.

[k] That is, David.

15 And Samuel aroſe, and gat him up from Gilgal, unto [l] Gibeah of Benjamin: and Saul numbred the people that were † preſent with him, about ſix hundred men.

[l] And went to his citie Ramah.
† Heb. *found.*

16 And Saul and Jonathan his ſonne, and the people that were preſent with them, abode in Gibeah of Benjamin: but the Philiſtines encamped in Michmaſh.

17 ¶ And the ſpoilers came out of the camp of the Philiſtines, in three companies: one company turned unto the way that leadeth to Ophrah, unto the land of Shual:

18 And another company turned the way to Beth-horon: and [m] another company turned to the way of the border, that looketh to the valley of Zeboim toward the wilderneſſe.

[m] So that to mans judgement theſe three armies would have overrunne the whole countrey.

19 ¶ Now there was no ſmith found throughout all the land of Iſrael: (for the Philiſtines ſaid, Leſt the Hebrews make them ſwords or ſpears)

20 But all the Iſraelites went down to the Philiſtines, to ſharpen every man his ſhare and his coulter, and his ax, and his mattock.

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes, and † to ſharpen the goads.

† Heb. *a file with mouthes.*
† Heb. *to ſet.*

22 So it came to paſſe in the day of battel, that there was neither [n] ſword nor ſpear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his ſonne was there found.

[n] To declare that the victory onely came of God, and not by their force.

23 And the ‡ gariſon of the Philiſtines went out to the paſſage of Michmaſh.

‡ Or, *ſtanding camp.*

CHAP. XIIII.

1 *Jonathan, unwitting to his father, the prieſt, or the people, goeth and miraculouſly ſmiteth the Philiſtines gariſon.* 15 *A divine terrour maketh them beat themſelves.* 17 *Saul not ſtaying the prieſts anſwer, ſetteth on them.* 21 *The captivated Hebrews, and the hidden Iſraelites, joyn againſt them.* 24 *Sauls unadviſed adjuration, hindereth the victory.* 32 *He reſtraineth the people from eating bloud.* 35 *He buildeth an altar.* 36 *Jonathan taken by lot, is ſaved by the people.* 47 *Sauls ſtrength and family.*

NOw it ‡ came to paſſe upon a day, that Jonathan the ſonne of Saul ſaid unto the young man that bare his armour, [a] Come, and let us go over to the Philiſtines gariſon, that *is* on the other ſide: but he told not his father.

‡ Or, *there was a day.*

[a] By this example God would declare to Iſrael that the victory did not conſiſt in multitude, or armour, but onely came of his grace.

2 And Saul tarried in the uttermoſt part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him *were* about ſix hundred men;

3 And Ahiah the ſonne of Ahitub, * I-chabods brother, the ſonne of Phinehas, the ſonne of Eli, the LORDS prieſt in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

* Chap. 4, 21.

4 ¶ And between the paſſages, by which Jonathan ſought to go over unto the Philiſtines gariſon, *there was* a ſharp rock on the one ſide, and a ſharp rock on the other ſide: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The † forefront of the one *was* ſituate north-ward over againſt Michmaſh, and the other ſouth-ward over againſt Gibeah.

† Heb. *tooth.*

6 And Jonathan ſaid to the young man that bare his armour, Come, and let us go over unto the gariſon of theſe [b] uncircumciſed; it may be that the LORD will work for us: for *there is* no reſtraint to the LORD, * to ſave by many or by few.

[b] To wit, the Philiſtines.
* 2 Chron. 14, 11.

7 And his armour bearer ſaid unto him, Do all that *is* in thine heart: turn thee, behold, [c] I *am* with thee according to thy heart.

[c] I will follow thee whitherſoever thou goeſt.

8 Then ſaid Jonathan, Behold we will paſſe over unto *theſe* men, and we will diſcover our ſelves unto them.

9 [d] If they ſay thus unto us, † Tarry untill we come to you; then we will ſtand ſtill in our place, and will not go up unto them.

[d] This he ſpake by the ſpirit of propheſie, foraſmuch as hereby God gave him aſſurance of the victory.
† Heb. *be ſtill.*

10 But if they ſay thus, Come up unto us; then we will go up: for * the LORD hath delivered them into our hand; and this *ſhall be* a ſigne unto us.

* 1 Mac. 4, 30.

11 And both of them diſcovered themſelves unto the gariſon of the Philiſtines: and the Philiſtines ſaid, Behold, the Hebrews come forth out of the [e] holes, where they had hid themſelves.

[e] Thus they ſpake contemptuouſly, and by deriſion.

12 And the men of the gariſon anſwered Jonathan and his armour-bearer, and ſaid, Come up to us, and we will ſhew you a thing. And Jonathan ſaid unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Iſrael.

13 And Jonathan climbed up upon his [f] hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer ſlew after him.

[f] That is, he crept up, or went up with all haſte.

14 And that [g] firſt ſlaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were ‡ an half-acre of land, *which* a yoke *of oxen might plow.*

[g] The ſecond was when they ſlew one another, and the third, when the Iſraelites chaſed them.
‡ Or, *half a furrow of an acre of land.*

15 And there was trembling in the hoſt, in the field, and among all the people: the gariſon, and the ſpoilers, they alſo trembled, and the [h] earth quaked: ſo it was † a very great trembling.

[h] In that the inſenſible creatures tremble for feare of Gods judgement, it declareth how terrible his vengeance ſhall be againſt his enemies.
† Heb. *a trembling of God.*

16 And the watchmen of Saul in Gibeah

of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another*.

17 Then ſaid Saul unto the people that *were* with him, Number now, and ſee who is gone from us. And when they had numbred, behold, Jonathan & his armour-bearer *were* not *there*.

18 And Saul ſaid unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Iſrael)

19 ¶ And it came to paſſe while Saul talked unto the prieſt, that the ‡ noiſe that *was* in the hoſt of the Philiſtines went on, and increaſed: and Saul ſaid unto the prieſt, [i] Withdraw thine hand.

20 And Saul and all the people that *were* with him, † aſſembled themſelves, and they came to the battel: and behold, * every mans ſword was againſt his fellow, *and there was* a very great diſcomfiture.

21 Moreover, the Hebrews *that* were with the Philiſtines before that time, which went up with them into the camp *from the countrey* round about, even they alſo *turned* to be with the [k] Iſraelites, that *were* with Saul and Jonathan.

22 Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim, *when* they heard that the Philiſtines fled, even they alſo followed hard after them in the battel.

23 So the LORD ſaved Iſrael that day: and the battel paſſed over unto Beth-aven.

24 ¶ And the men of Iſrael were diſtreſſed that day: for Saul had adjured the people, ſaying, [l] Curſed *be* the man that eateth *any* food untill evening, that I may be avenged on mine enemies: ſo none of the people taſted any food.

25 And all *they of* the land came to a wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth: for the people [m] feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-combe, and put his hand to his mouth; and his eyes were [n] enlightened.

28 Then anſwered one of the people, and ſaid, Thy father ſtraitly charged the people with an oath, ſaying, Curſed *be* the man that eateth *any* food this day. And the people were ‡ faint.

29 Then ſaid Jonathan, My father hath [o] troubled the land: ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey:

30 How much more, if haply the people had eaten freely to day of the ſpoil of their enemies which they found? for had there not been now a much greater ſlaughter among the Philiſtines?

31 And they ſmote the Philiſtines that day from Michmaſh to Aijalon: and the people were very faint.

32 And the people flew upon the ſpoil, and took ſheep, and oxen, and calves, and ſlew *them* on the ground: and the people did eat *them* * with the bloud.

33 ¶ Then they told Saul, ſaying, Behold, the people ſinne againſt the LORD, in that they eat with the bloud. And he ſaid, Ye have ‡ tranſgreſſed: [p] roll a great ſtone unto me this day.

34 And Saul ſaid, Diſperſe your ſelves among the people, and ſay unto them, Bring me hither every man his ox, and every man his ſheep, and ſlay *them* here, and eat; and ſinne not againſt the LORD in eating with the bloud. And all the people brought every man his ox † with him that night, and ſlew *them* there.

35 And Saul built an altar unto the LORD † the ſame was the firſt altar that he built unto the LORD.

36 ¶ And Saul ſaid, Let us go down after the Philiſtines by night, and ſpoil them untill the morning light, and let us not leave a man of them. And they ſaid, Do whatſoever ſeemeth good unto thee. Then ſaid the prieſt, Let us [q] draw neare hither unto God.

37 And Saul asked counſel of God, Shall I go down after the Philiſtines? wilt thou deliver them into the hand of Iſrael? But he anſwered him not that day.

38 And Saul ſaid, Draw ye neare hither all the * † chief of the people: and know and ſee wherein this ſinne hath been this day.

39 For *as* the LORD liveth which ſaveth Iſrael, though it be in Jonathan my ſonne, he ſhall ſurely die. But *there was* not a man among all the people that anſwered him.

40 Then ſaid he unto all Iſrael, Be ye on one ſide, and I and Jonathan my ſonne will be on the other ſide. And the people ſaid unto Saul, Do what ſeemeth good unto thee.

41 Therefore Saul ſaid unto the LORD God of Iſrael, ‡ [r] Give a perfect *lot*. And Saul & Jonathan were taken: but the people † eſcaped.

42 And Saul ſaid, Caſt *lots* between me and Jonathan my ſonne. And Jonathan was taken.

43 Then Saul ſaid to Jonathan, Tell me what thou haſt done. And Jonathan told him, and ſaid, I did but taſte a little honey with the end of the rod that *was* in mine hand, *and* lo, I muſt die.

44 And Saul anſwered, God do ſo, and more alſo: for thou ſhalt ſurely die, Jonathan.

45 And the people ſaid unto Saul, Shall Jonathan die, who hath wrought this great ſalvation in Iſrael? God forbid: *as* the LORD liveth, there ſhall [ſ] not one hair of his head fall to the ground: for he hath wrought with God this day. So the people reſcued Jonathan, that he died not.

46 Then Saul went up from following the Philiſtines: and the Philiſtines went to their own place.

47 ¶ So Saul took the kingdome over Iſrael,

---

‡ Or, *tumult*.

[i] Let the ephod alone: for I have no leiſure now to ask counſel of God, Numb. 27, 21.

† Heb. *were cried together*.

* Judges 7, 22. 2 Chron. 20, 23.

[k] Though before for feare of the Philiſtines they declared themſelves as enemies to their brethren.

[l] Such was his hypocriſie and arrogancie, that he thought to attribute to his policy that which God had given by the hand of Jonathan.

[m] That is, the puniſhment, if they brake their oath.

[n] Which were dim before for wearineſſe and hunger.

‡ Or, *weary*.

[o] By making this cruel law.

* Lev. 7, 26. and 19, 26. Deut. 12, 16.

‡ Or, *dealt treacherouſly*.

[p] That the bloud of the beaſts that ſhall be ſlain, may be preſſed out upon it.

† Heb. *in his hand*.

† Heb. *that altar he began to build unto the LORD*.

[q] To ask counſel of him.

* Judges 20, 2.

† Heb. *corners*.

‡ Or, *shew the innocent*.

[r] Cauſe the lot to fall on him that hath broken the oath: but he doth not conſider his preſumption in commanding the ſame oath.

† Heb. *went forth*

[ſ] The people thought it their dutie to reſcue him, who of ignorance had but broken a raſh law, and by whom they had received ſo great a benefit.

and fought againſt all his enemies on every ſide againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them.*

48 And he ‡ gathered an hoſt, and ſmote the [t] Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

‡ Or, *wrought mightily.*

[t] As the Lord had commanded, Deut. 25, 17.

49 Now the ſonnes of Saul were Jonathan, and [u] Iſhui, and Melchi-ſhua: and the names of his two daughters *were theſe;* the name of the firſt-born Merab, and the name of the younger [x] Michal:

[u] Called alſo Abinadab, chap. 31, 2.

[x] Which was the wife of David, chap. 18, 27.

50 And the name of Sauls wife *was* Ahinoam, the daughter of Ahimaaz; and the name of the captain of his hoſt *was* [y] Abner the ſonne of Ner, Sauls uncle.

[y] Whom Joab the captaine of David ſlew, 2 Sam. 3, 27.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſonne of Abiel.

52 And there was ſore warre againſt the Philiſtines all the dayes of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he [z] took him unto him.

[z] As Samuel had forewarned, chap. 8, 11.

CHAP. XV.

1 Samuel ſendeth Saul to deſtroy Amalek. 6 Saul favoureth the Kenites. 8 He ſpareth Agag and the beſt of the ſpoil. 10 Samuel denounceth unto Saul commending and excuſing himſelf, Gods rejection of him for his diſobedience. 24 Sauls humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

SAmuel alſo ſaid unto Saul, *The LORD ſent me to anoint thee to be king over his people, over Iſrael: now therefore [a] hearken thou unto the voice of the words of the LORD.

* Chap. 9, 16.

[a] Becauſe he hath preferred thee to this honour, thou art bound to obey him.

2 Thus ſaith the LORD of hoſts I remember *that* which Amalek did to Iſrael, * how he laid *wait* for him in the way when he came up from Egypt.

* Exod. 17, 8. Num. 24, 20.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but [b] ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſſe.

[b] That this might be an exeample of Gods vengeance againſt them that deal cruelly with his people.

4 And Saul gathered the people together, and numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a citie of Amalek, and ‡ laid wait in the valley.

‡ Or, *fought.*

6 ¶ And Saul ſaid unto the [c] Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed [d] kindneſſe to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

[c] Which were the poſteritie of Jethro Moſes father in law.

[d] For Jethro came to viſite them, and gave them good counſel, Exod, 18, 19.

7 And Saul ſmote the Amalekites from Havilah, *untill* thou comeſt to Shur, that *is* over aginſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and ‡ of the fatlings, and the lambes, and all that was good, and would not utterly deſtroy them: but every thing that was vile and refuſe, that they deſtroyed utterly.

‡ Or, *of the ſecond ſort.*

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

11 It [e] repenteth me that I have ſet up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

[e] God in his eternall counſell never changeth nor repenteth, as verſ. 29, though he ſeemeth to us to repent, when any thing goeth contrarie to his temporall election.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the [f] commandment of the LORD.

[f] This is the nature of hypocrites to be impudent againſt the truth, to condemne others, and juſtifie themſelves.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine eares, and the lowing of the oxen which I heare?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen, to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid to me this night. And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* [g] little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

[g] Meaning, of baſe condition, as chap. 9, 21.

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites; and fight againſt them untill † they be conſumed.

† Heb. *they conſume them.*

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt flie upon the ſpoil, and didſt evil in the ſight of the LORD?

20 And Saul ſaid unto Samuel, Yea, I have [h] obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

[h] He ſtandeth moſt impudently in his own defence both againſt God and his own conſcience.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, * to obey *is* better than ſacrifice: *and* to hearken, than the fat of rammes.

* Eccles 5, 1. Hoſ. 6, 6. Matth. 9, 13. and 12, 6.

23 For [i] rebellion *is as* the ſinne of † witchcraft, and ſtubbornneſſe *is as* iniquitie and idolatry: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king.

[i] God hateth nothing more than the diſobedience of his commandement, though the intent ſeem never ſo good to man.

† Heb. *divination.*

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my [k] ſinne; and turn again with me, that I may worſhip the LORD.

[k] This was not true repentance, but diſſimulation, fearing the loſſe of his kingdome.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the

word of the LORD, and the LORD hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The LORD hath rent the kingdome of Iſrael from thee this day, and hath given it to a [l] neighbour of thine, *that is* better than thou.

29 And alſo the ‡ [m] ſtrength of Iſrael will not lie, nor repent: for he *is* not a man that he ſhould repent.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the LORD thy God.

31 So Samuel turned again after Saul, and Saul worſhipped the LORD.

32 ¶ Then ſaid Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag ſaid, Surely the bitterneſſe of death is [n] paſt.

33 And Samuel ſaid, * As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to [o] Ramah, and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to [p] ſee Saul untill the day of his death: nevertheleſſe, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Iſrael.

CHAP. XVI.

1 Samuel ſent by God under pretence of a ſacrifice, cometh to Beth-lehem. 6 His humane judgement is reproved. 11 He anointeth David. 19 Saul ſendeth for David to quiet his evil ſpirit.

AND the LORD ſaid unto Samuel, How long wilt thou mourn for Saul, [a] ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oyl, and go, I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſonnes.

2 And Samuel ſaid, How can I go? if Saul heare *it*, he will kill me. And the LORD ſaid, Take an heifer † with thee, and ſay, I am come to [b] ſacrifice to the LORD.

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD ſpake, and came to Beth-lehem: and the elders of the town [c] trembled at his † coming, and ſaid, Comeſt thou peaceably?

5 And he ſaid, Peaceably: I am come to ſacrifice unto the LORD: ſanctifie your ſelves, and come with me to the ſacrifice: and he ſanctified Jeſſe and his ſonnes, and called them to the ſacrifice.

6 ¶ And it came to paſſe when they were come, that he looked on Eliab, and ſaid, Surely the LORDS [d] anointed *is* before him.

7 But the LORD ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him: for *the LORD ſeeth* not as man ſeeth; for man looketh on the † outward appearance, but the LORD looketh on the * heart.

8 Then Jeſſe called Abinadab, and made him paſſe before Samuel: and he ſaid, Neither hath the LORD choſen this.

9 Then Jeſſe made Shammah to paſſe by: & he ſaid, Neither hath the LORD choſen this.

10 Again, Jeſſe made ſeven of his ſonnes to paſſe before Samuel: and Samuel ſaid unto Jeſſe, The LORD hath not choſen theſe.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep, And Samuel ſaid unto Jeſſe, * Send and fetch him: for we will not ſit † down till he come hither.

12 And he ſent, and brought him in: now he *was* ruddie, *and* withall † of a beautifull countenance, and goodly to look to: And the LORD ſaid, Ariſe, anoint him: for this *is* he.

13 Then Samuel took the horn of oyl, and anointed him in the midſt of his brethren: and the ſpirit of the LORD came upon David, from that day forward: ſo Samuel roſe up and went to Ramah.

14 ¶ But the ſpirit of the LORD departed from Saul, and an evil [e] ſpirit from the LORD ‡ troubled him.

15 And Sauls ſervants ſaid unto him, Behold now, an evil ſpirit from God troubleth thee.

16 Let our lord now command thy ſervants *which are* before thee, to ſeek out a man *who is* a cunning player on an harp: and it ſhall come to paſſe when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a [f] ſonne of Jeſſe the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of warre, and prudent in ‡ matters, and a comely perſon, and the LORD *is* with him.

19 ¶ Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſonne, which *is* with the ſheep.

20 And Jeſſe took an aſſe *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſonne unto Saul.

21 And David came to Saul, and ſtood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſſe, when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was [g] refreſhed, and was well, and the evil ſpirit departed from him.

CHAP.

---

[l] That is, to David.

‡ Or, *eternity*, or *victory*.

[m] Meaning, God who maintaineth and preferreth his.

[n] He ſuſpected nothing leſſe than death, or as ſome write, he paſſed not for death.

* Exod. 17, 11. Num. 14, 45.

[o] Where his houſe was.

[p] Though Saul came where Samuel was, Chap. 19, 22.

[p] As verſ. 11.

[a] Signifying, that we ought not to ſhew our ſelves more pitifull than God, nor to lament them whom he caſteth out.

† Heb. *in thine hand*.

[b] That is, to make a peace-offering, which might be done though the ark was not there.

[c] Fearing, leaſt ſome grievous crime had been committed, becauſe the prophet was not wont to come thither.

† Heb. *meeting*.

[d] Thinking, that Eliab had been appointed of God to be made King.

† Heb. *eyes*.

* 1 Chron. 2, 9. Pſal. 7. 9. Jer. 11, 20. and 17, 10. and 20, 12.

* 2 Sam. 7, 8. Pſal. 78, 70.

† Heb. *round*.

† Heb. *fair of eyes*.

[e] The wicked ſpirits are at Gods commandement to execute his will againſt the wicked.

‡ Or, *terrified*.

[f] Though David was now anointed king by the prophet, yet God would exerciſe him in ſundry ſorts before he had the uſe of his kingdome.

‡ Or, *ſpeech*.

[g] God would that Saul ſhould receive this benefit as at Davids hand, that his condemnation might be the more evident, for his cruel hatred toward him.

CHAP. XVII.

1 *The armies of the Iſraelites and Philiſtines being ready to battel,* 4 *Goliath cometh proudly forth to challenge a combat.* 12. *David ſent by his father to viſit his brethren, taketh the callenge.* 28 *Eliab chideth him.* 30 *He is brought to Saul.* 32 *He ſheweth the reaſon of his confidence.* 38 *Without armour, armed by faith, he ſlayeth the giant.* 55 *Saul taketh notice of David.*

NOw the Philiſtines gathered together their armies to battel, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‡ Ephes-dammim.

‡ Or, *the coaſt of Dammim.*

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and † ſet the battel in aray againſt the Philiſtines.

† Heb. *ranged the battel.*

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion [a] out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

[a] Between the two camps.

5 And *he had* an helmet of braſſe upon his head, and he *was* † armed with a coat of mail: and the weight of the coat *was* five thouſand [b] ſhekels of braſſe.

† Heb. *clothed.*

[b] That is, 156 lib. 4 ounces after half an ounce the ſhekel, and 600 ſhekels weight amounteth to 18 lib. 3. quarters.

6 And *he had* graves of braſſe upon his legs, and a ‡ target of braſſe between his ſhoulders.

‡ Or, *gorget.*

7 And the ſtaff of his ſpear *was* like a weavers beam, and his ſpears head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield, went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battel in aray? *am* not I a Philiſtine, and you ſervants to Saul? chooſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail, againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defie the armies of Iſrael this day; give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmaied, and greatly afraid.

12 ¶ Now David *was* * the ſonne of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe, and he had eight ſonnes: and the man went among men for an old man in the dayes of Saul.

* Chap. 16, 1.

13 And the three eldeſt ſonnes of Jeſſe went, *and* followed Saul to the battel: and the names of his three ſonnes that went to the battel, *were* Eliab the firſt-born, and next unto him, Abinadab, and the third, Shammah.

14 And David was the youngeſt: and the three eldeſt followed Saul.

15 But David [c] went, and returned from Saul, to feed his fathers ſheep at Beth-lehem.

[c] To ſerve Saul, as chap. 16, 19.

16 And the Philiſtine drew neare, morning and evening, and preſented himſelf fourty dayes.

17 And Jeſſe ſaid unto David his ſonne, [d] Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

[d] Though Jeſſe meant one thing, yet Gods providence directed David to another end.

18 And carry theſe ten † cheeſes unto the † captain of *their* thouſand, and look how thy brethren fare, and take their [e] pledge.

† Heb. *cheeſes of milk.*

† Heb. *captain of a thouſand.*

[e] If they have laid any thing to gage for their neceſſitie, redeem it out.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the ‡ trench, as the hoſt was going forth to the ‡ fight, and ſhouted for the battel.

‡ Or, *place of the carriage.*

‡ Or, *battel-ray.* or *place of fight.*

21 For Iſrael and the Philiſtines had put the battel in aray, army againſt army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the armie, and came and † ſaluted his brethren.

† Heb. *the veſſels from upon him.*

† Heb. *asked his brethren of peace.*

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliath by name) out of the armies of the Philiſtines, and ſpake according to the [f] ſame words: and David heard *them*.

[f] As are above rehearſed, verſ. 8. and 9.

24 And all the men of Iſrael, when they ſaw the man, fled † from him, and were ſore afraid.

† Heb. *from his face.*

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defie Iſrael is he come up: and it ſhall be that the man who killeth him, the king will enrich him with great riches, and * will give him his daughter, and make his fathers houſe [g] free in Iſrael.

* Joſh. 15, 16.

[g] From taxes and payments.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the [h] reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defie the armies of the living God?

[h] This diſhonour that he doeth to Iſrael.

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſſe? I know thy pride, and the naughtineſſe of thine heart; for thou art come down, that thou mighteſt ſee the battel.

29 And David ſaid, What have I now done? *Is there* not a [i] cauſe?

[i] For his fathers ſending was a juſt occaſion, and alſo he felt himſelf inwardly moved by Gods Spirit.

30 ¶ And he turned from him towards another, and ſpake after the ſame † manner: and the people anſwered him again after the former manner.

† Heb. *word.*

31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he † ſent for him.

† Heb. *took him.*

32 ¶ And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art [k] not able to go againſt this Philiſtine, to fight with

[k] Here Satan proveth Davids faith, by the infidelitie of Saul.

him:

and fought againſt all his enemies on every ſide againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the kings of Zobah, and againſt the Philiſtines: and whitherſoever he turned himſelf, he vexed *them*.

48 And he ‡ gathered an hoſt, and ſmote the [t] Amalekites, and delivered Iſrael out of the hands of them that ſpoiled them.

‡ Or, *wrought mightily.*

[t] As the Lord had commanded, Deut. 25, 17.

49 Now the ſonnes of Saul were Jonathan, and [u] Iſhui, and Melchi-ſhua: and the names of his two daughters *were theſe*; the name of the firſt-born Merab, and the name of the younger [x] Michal:

[u] Called alſo Abinadab, chap. 31, 2.

[x] Which was the wife of David, chap. 18, 27.

50 And the name of Sauls wife *was* Ahinoam, the daughter of Ahimaaz; and the name of the captain of his hoſt *was* [y] Abner the ſonne of Ner, Sauls uncle.

[y] Whom Joab the captaine of David ſlew, 2 Sam. 3, 27.

51 And Kiſh *was* the father of Saul; and Ner the father of Abner *was* the ſonne of Abiel.

52 And there was ſore warre againſt the Philiſtines all the dayes of Saul: and when Saul ſaw any ſtrong man, or any valiant man, he [z] took him unto him.

[z] As Samuel had forewarned, chap. 8, 11.

CHAP. XV.

1 Samuel ſendeth Saul to deſtroy Amalek. 6 Saul favoureth the Kenites. 8 He ſpareth Agag and the beſt of the ſpoil. 10 Samuel denounceth unto Saul commending and excuſing himſelf, Gods rejection of him for his diſobedience. 24 Sauls humiliation. 32 Samuel killeth Agag. 34 Samuel and Saul part.

Samuel alſo ſaid unto Saul, * The LORD ſent me to anoint thee to be king over his people, over Iſrael: now therefore [a] hearken thou unto the voice of the words of the LORD.

* Chap. 9, 16.

[a] Becauſe he hath preferred thee to this honour, thou art bound to obey him.

2 Thus ſaith the LORD of hoſts I remember *that* which Amalek did to Iſrael, * how he laid *wait* for him in the way when he came up from Egypt.

* Exod. 17, 8. Num. 24, 20.

3 Now go, and ſmite Amalek, and utterly deſtroy all that they have, and ſpare them not; but [b] ſlay both man and woman, infant and ſuckling, ox and ſheep, camel and aſſe.

[b] That this might be an exeample of Gods vengeance againſt them that deal cruelly with his people.

4 And Saul gathered the people together, and numbred them in Telaim, two hundred thouſand footmen, and ten thouſand men of Judah.

5 And Saul came to a citie of Amalek, and ‡ laid wait in the valley.

‡ Or, *fought.*

6 ¶ And Saul ſaid unto the [c] Kenites, Go, depart, get you down from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed [d] kindneſſe to all the children of Iſrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

[c] Which were the poſteritie of Jethro Moſes father in law.

[d] For Jethro came to viſite them, and gave them good counſel, Exod, 18, 19.

7 And Saul ſmote the Amalekites from Havilah, *untill* thou comeſt to Shur, that *is* over aginſt Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the beſt of the ſheep, and of the oxen, and ‡ of the fatlings, and the lambes, and all that was good, and would not utterly deſtroy them: but every thing that was vile and refuſe, that they deſtroyed utterly.

‡ Or, *of the ſecond ſort.*

10 ¶ Then came the word of the LORD unto Samuel, ſaying,

11 It [e] repenteth me that I have ſet up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

[e] God in his eternall counſell never changeth nor repenteth, as verſ. 29, though he ſeemeth to us to repent, when any thing goeth contrarie to his temporall dection.

12 And when Samuel roſe early to meet Saul in the morning, it was told Samuel, ſaying, Saul came to Carmel, and behold, he ſet him up a place, and is gone about, and paſſed on, and gone down to Gilgal.

13 And Samuel came to Saul; and Saul ſaid unto him, Bleſſed *be* thou of the LORD: I have performed the [f] commandment of the LORD.

[f] This is the nature of hypocrites to be impudent againſt the truth, to condemne others, and juſtifie themſelves.

14 And Samuel ſaid, What *meaneth* then this bleating of the ſheep in mine eares, and the lowing of the oxen which I heare?

15 And Saul ſaid, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheep and of the oxen, to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid to me this night. And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* [g] little in thine own ſight, *waſt* thou not *made* the head of the tribes of Iſrael, and the LORD anointed thee king over Iſrael?

[g] Meaning, of baſe condition, as chap. 9, 21.

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners the Amalekites; and fight againſt them untill † they be conſumed.

† Heb. *they conſume them.*

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt flie upon the ſpoil, and didſt evil in the ſight of the LORD?

20 And Saul ſaid unto Samuel, Yea, I have [h] obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

[h] He ſtandeth moſt impudently in his own defence both againſt God and his own conſcience.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, * to obey *is* better than ſacrifice: *and* to hearken, than the fat of rammes.

* Eccles 5, 1. Hoſ. 6, 6. Matth. 9, 13. and 12, 6.

23 For [i] rebellion *is as* the ſinne of † witchcraft, and ſtubbornneſſe *is as* iniquitie and idolatry: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king.

[i] God hateth nothing more than the diſobedience of his commandement, though the intent ſeem never ſo good to man.

† Heb. *divination.*

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my [k] ſinne; and turn again with me, that I may worſhip the LORD.

[k] This was not true repentance, but diſſimulation, fearing the loſſe of his kingdome.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the

word of the LORD, and the LORD hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the ſkirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The LORD hath rent the kingdome of Iſrael from thee this day, and hath given it to a [l] neighbour of thine, *that is* better than thou.

29 And alſo the ‡ [m] ſtrength of Iſrael will not lie, nor repent: for he *is* not a man that he ſhould repent.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the LORD thy God.

31 So Samuel turned again after Saul, and Saul worſhipped the LORD.

32 ¶ Then ſaid Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag ſaid, Surely the bitterneſſe of death is [n] paſt.

33 And Samuel ſaid, * As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to [o] Ramah, and Saul went up to his houſe to Gibeah of Saul.

35 And Samuel came no more to [p] ſee Saul untill the day of his death: nevertheleſſe, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Iſrael.

CHAP. XVI.

1 Samuel ſent by God under pretence of a ſacrifice, cometh to Beth-lehem. 6 His humane judgement is reproved. 11 He anointeth David. 19 Saul ſendeth for David to quiet his evil ſpirit.

AND the LORD ſaid unto Samuel, How long wilt thou mourn for Saul, [a] ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oyl, and go, I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſonnes.

2 And Samuel ſaid, How can I go? if Saul heare *it*, he will kill me. And the LORD ſaid, Take an heifer † with thee, and ſay, I am come to [b] ſacrifice to the LORD.

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD ſpake, and came to Beth-lehem: and the elders of the town [c] trembled at his † coming, and ſaid, Comeſt thou peaceably?

5 And he ſaid, Peaceably: I am come to ſacrifice unto the LORD: ſanctifie your ſelves, and come with me to the ſacrifice: and he ſanctified Jeſſe and his ſonnes, and called them to the ſacrifice.

6 ¶ And it came to paſſe when they were come, that he looked on Eliab, and ſaid, Surely the LORDS [d] anointed *is* before him.

7 But the LORD ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him: for *the LORD ſeeth* not as man ſeeth; for man looketh on the † outward appearance, but the LORD looketh on the * heart.

8 Then Jeſſe called Abinadab, and made him paſſe before Samuel: and he ſaid, Neither hath the LORD choſen this.

9 Then Jeſſe made Shammah to paſſe by: & he ſaid, Neither hath the LORD choſen this.

10 Again, Jeſſe made ſeven of his ſonnes to paſſe before Samuel: and Samuel ſaid unto Jeſſe, The LORD hath not choſen theſe.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep, And Samuel ſaid unto Jeſſe, * Send and fetch him: for we will not ſit † down till he come hither.

12 And he ſent, and brought him in: now he *was* ruddie, *and* withall † of a beautifull countenance, and goodly to look to: And the LORD ſaid, Ariſe, anoint him: for this *is* he.

13 Then Samuel took the horn of oyl, and anointed him in the midſt of his brethren: and the ſpirit of the LORD came upon David, from that day forward: ſo Samuel roſe up and went to Ramah.

14 ¶ But the ſpirit of the LORD departed from Saul, and an evil [e] ſpirit from the LORD ‡ troubled him.

15 And Sauls ſervants ſaid unto him, Behold now, an evil ſpirit from God troubleth thee.

16 Let our lord now command thy ſervants *which are* before thee, to ſeek out a man *who is* a cunning player on an harp: and it ſhall come to paſſe when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a [f] ſonne of Jeſſe the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of warre, and prudent in ‡ matters, and a comely perſon, and the LORD *is* with him.

19 ¶ Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſonne, which *is* with the ſheep.

20 And Jeſſe took an aſſe *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſonne unto Saul.

21 And David came to Saul, and ſtood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſſe, when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was [g] refreſhed, and was well, and the evil ſpirit departed from him.

CHAP.

---

[l] That is, to David.

‡ Or, *eternity*, or *victory*.

[m] Meaning, God who maintaineth and preferreth his.

[n] He ſuſpected nothing leſſe than death, or as ſome write, he paſſed not for death.

* Exod. 17, 11. Num. 14, 45.

[o] Where his houſe was.

[p] Though Saul came where Samuel was, Chap. 19, 22.

[p] As verſ. 11.

[a] Signifying, that we ought not to ſhew our ſelves more pitifull than God, nor to lament them whom he caſteth out.

† Heb. *in thine hand*.

[b] That is, to make a peace-offering, which might be done though the ark was not there.

[c] Fearing, leaſt ſome grievous crime had been committed, becauſe the prophet was not wont to come thither.

† Heb. *meeting*.

[d] Thinking, that Eliab had been appointed of God to be made King.

† Heb. *eyes*.

* 1 Chron. 2, 9. Pſal. 7. 9. Jer. 11, 20. and 17, 10. and 20, 12.

*2 Sam. 7, 8. Pſal. 78, 70.

† Heb. *round*.

† Heb. *fair of eyes*.

[e] The wicked ſpirits are at Gods commandement to execute his will againſt the wicked.

‡ Or, *terrified*.

[f] Though David was now anointed king by the prophet, yet God would exerciſe him in ſundry ſorts before he had the uſe of his kingdome.

‡ Or, *ſpeech*.

[g] God would that Saul ſhould receive this benefit as at Davids hand, that his condemnation might be the more evident, for his cruel hatred toward him.

CHAP. XVII.

1 The armies of the Iſraelites and Philiſtines being ready to battel, 4 Goliath cometh proudly forth to challenge a combat. 12. David ſent by his father to viſit his brethren, taketh the callenge. 28 Eliab chideth him. 30 He is brought to Saul. 32 He ſheweth the reaſon of his confidence. 38 Without armour, armed by faith, he ſlayeth the giant. 55 Saul taketh notice of David.

NOw the Philiſtines gathered together their armies to battel, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‡ Ephes-dammim.

‡ Or, *the coaſt of Dammim.*

2 And Saul and the men of Iſrael were gathered together, and pitched by the valley of Elah, and † ſet the battel in aray againſt the Philiſtines.

† Heb. *ranged the battel.*

3 And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide: and *there was* a valley between them.

4 ¶ And there went out a champion [a] out of the camp of the Philiſtines, named Goliath, of Gath, whoſe height *was* ſix cubits and a ſpan.

[a] Between the two camps.

5 And *he had* an helmet of braſſe upon his head, and he *was* † armed with a coat of mail: and the weight of the coat *was* five thouſand [b] ſhekels of braſſe.

† Heb. *clothed.*

[b] That is, 156 lib. 4 ounces after half an ounce the ſhekel, and 600 ſhekels weight amounteth to 18 lib. 3. quarters.

6 And *he had* graves of braſſe upon his legs, and a ‡ target of braſſe between his ſhoulders.

‡ Or, *gorget.*

7 And the ſtaff of his ſpear *was* like a weavers beam, and his ſpears head *weighed* ſix hundred ſhekels of iron: and one bearing a ſhield, went before him.

8 And he ſtood and cried unto the armies of Iſrael, and ſaid unto them, Why are ye come out to ſet *your* battel in aray? *am* not I a Philiſtine, and you ſervants to Saul? chooſe you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your ſervants: but if I prevail, againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.

10 And the Philiſtine ſaid, I defie the armies of Iſrael this day; give me a man, that we may fight together.

11 When Saul and all Iſrael heard thoſe words of the Philiſtine, they were diſmaied, and greatly afraid.

12 ¶ Now David *was* * the ſonne of that Ephrathite of Beth-lehem-judah, whoſe name *was* Jeſſe, and he had eight ſonnes: and the man went among men for an old man in the dayes of Saul.

* Chap. 16, 1.

13 And the three eldeſt ſonnes of Jeſſe went, *and* followed Saul to the battel: and the names of his three ſonnes that went to the battel, *were* Eliab the firſt-born, and next unto him, Abinadab, and the third, Shammah.

14 And David was the youngeſt: and the three eldeſt followed Saul.

15 But David [c] went, and returned from Saul, to feed his fathers ſheep at Beth-lehem.

[c] To ſerve Saul, as chap. 16, 19.

16 And the Philiſtine drew neare, morning and evening, and preſented himſelf fourty dayes.

17 And Jeſſe ſaid unto David his ſonne, [d] Take now for thy brethren an ephah of this parched *corn*, and theſe ten loaves, and run to the camp to thy brethren.

[d] Though Jeſſe meant one thing, yet Gods providence directed David to another end.

18 And carry theſe ten † cheeſes unto the † captain of *their* thouſand, and look how thy brethren fare, and take their [e] pledge.

† Heb. *cheeſes of milk.*

† Heb. *captain of a thouſand.*

[e] If they have laid any thing to gage for their neceſſitie, redeem it out.

19 Now Saul, and they, and all the men of Iſrael *were* in the valley of Elah, fighting with the Philiſtines.

20 ¶ And David roſe up early in the morning, and left the ſheep with a keeper, and took, and went, as Jeſſe had commanded him; and he came to the ‡ trench, as the hoſt was going forth to the ‡ fight, and ſhouted for the battel.

‡ Or, *place of the carriage.*

‡ Or, *battel-ray.* or *place of fight.*

21 For Iſrael and the Philiſtines had put the battel in aray, army againſt army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the armie, and came and † ſaluted his brethren.

† Heb. *the veſſels from upon him.*

† Heb. *asked his brethren of peace.*

23 And as he talked with them, behold, there came up the champion (the Philiſtine of Gath, Goliath by name) out of the armies of the Philiſtines, and ſpake according to the [f] ſame words: and David heard *them.*

[f] As are above rehearſed, verſ. 8. and 9.

24 And all the men of Iſrael, when they ſaw the man, fled † from him, and were ſore afraid.

† Heb. *from his face.*

25 And the men of Iſrael ſaid, Have ye ſeen this man that is come up? ſurely to defie Iſrael is he come up: and it ſhall be that the man who killeth him, the king will enrich him with great riches, and * will give him his daughter, and make his fathers houſe [g] free in Iſrael.

* Joſh. 15, 16.

[g] From taxes and payments.

26 And David ſpake to the men that ſtood by him, ſaying, What ſhall be done to the man that killeth this Philiſtine, and taketh away the [h] reproach from Iſrael? for who *is* this uncircumciſed Philiſtine, that he ſhould defie the armies of the living God?

[h] This diſhonour that he doeth to Iſrael.

27 And the people anſwered him after this manner, ſaying, So ſhall it be done to the man that killeth him.

28 ¶ And Eliab his eldeſt brother heard when he ſpake unto the men, and Eliabs anger was kindled againſt David, and he ſaid, Why cameſt thou down hither? and with whom haſt thou left thoſe few ſheep in the wilderneſſe? I know thy pride, and the naughtineſſe of thine heart; for thou art come down, that thou mighteſt ſee the battel.

29 And David ſaid, What have I now done? *Is there* not a [i] cauſe?

[i] For his fathers ſending was a juſt occaſion, and alſo he felt himſelf inwardly moved by Gods Spirit.

30 ¶ And he turned from him towards another, and ſpake after the ſame † manner: and the people anſwered him again after the former manner.

† Heb. *word.*

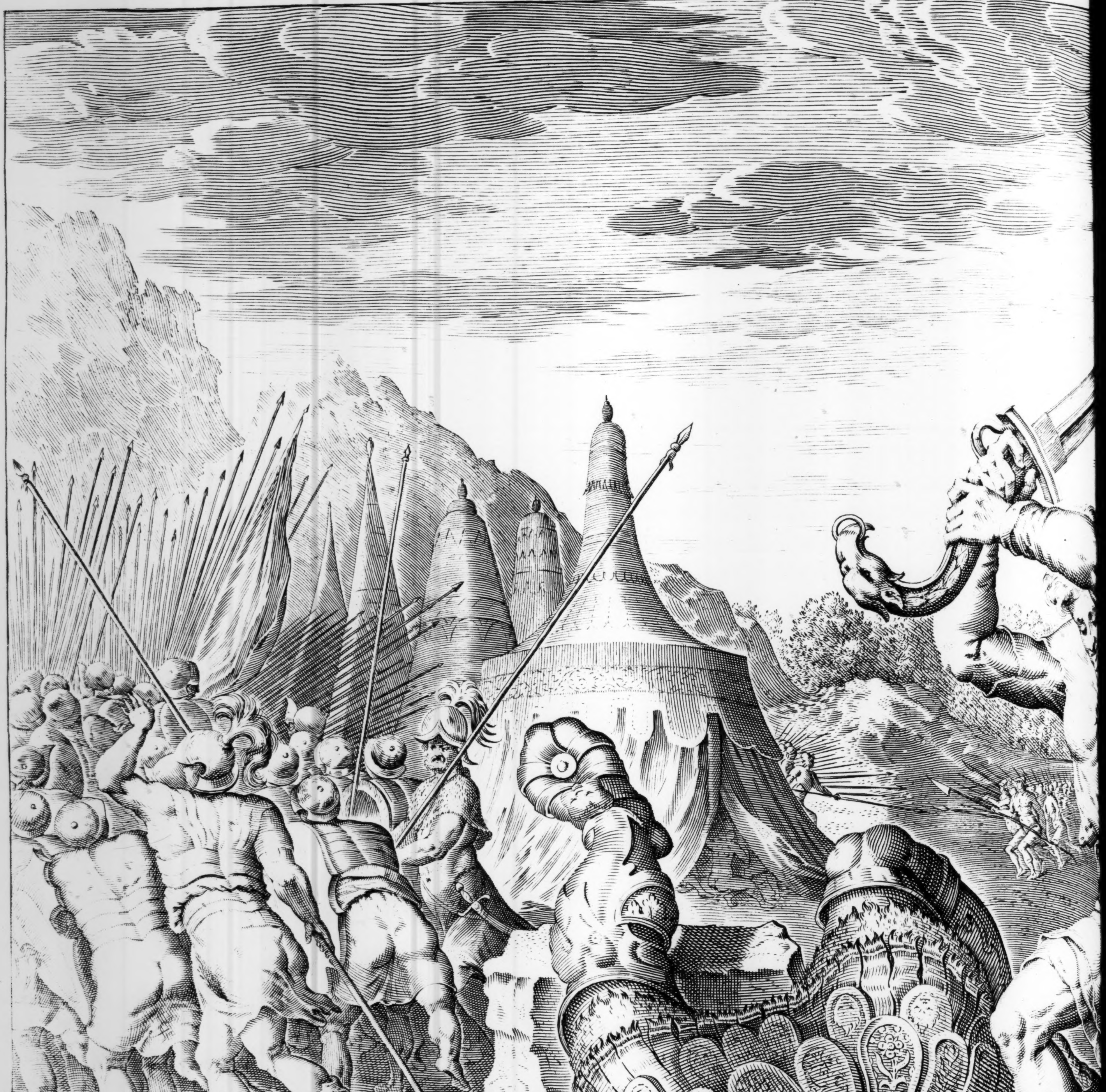
31 And when the words were heard which David ſpake, they rehearſed *them* before Saul: and he ‡ ſent for him.

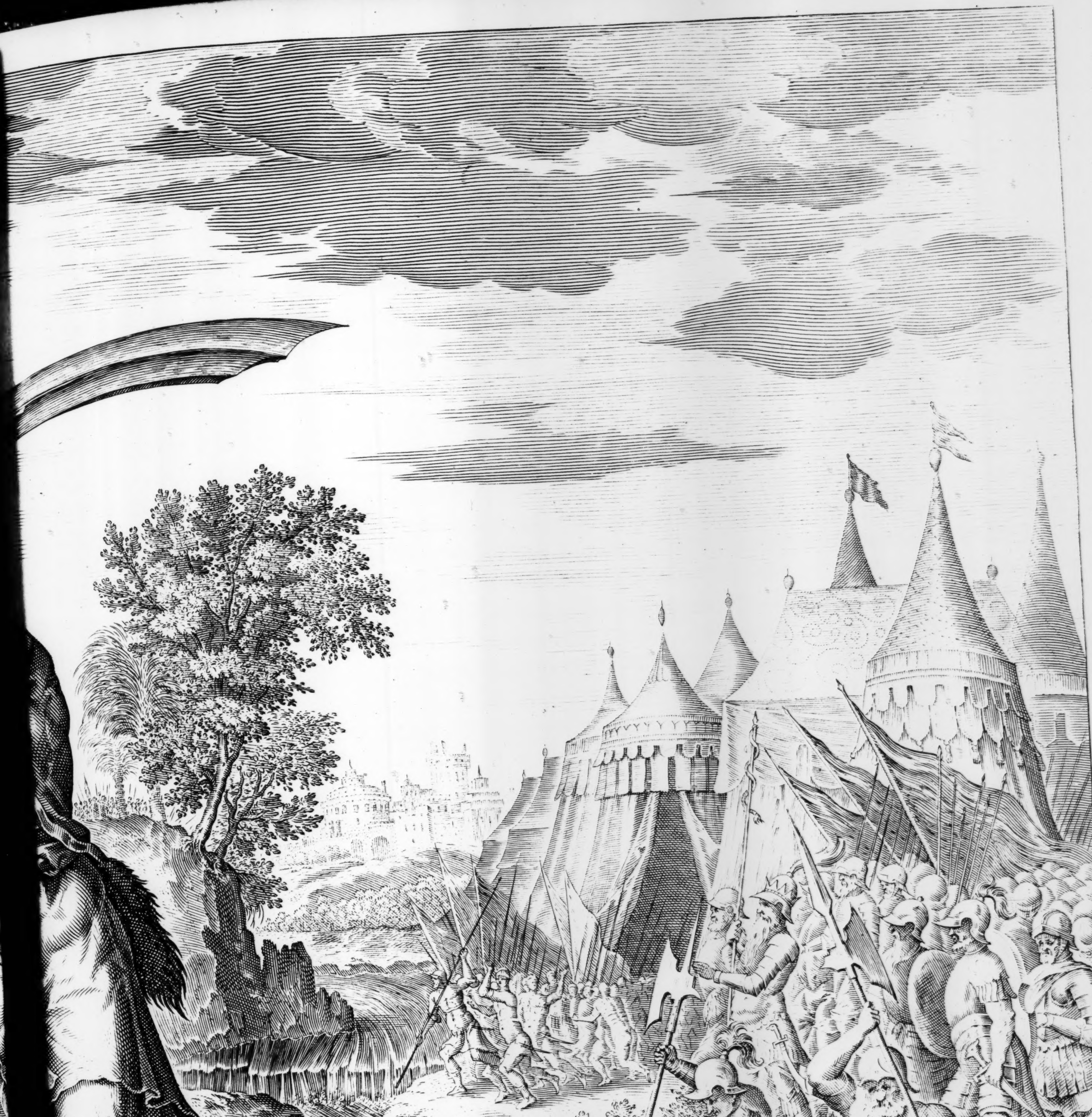
† Heb. *took him.*

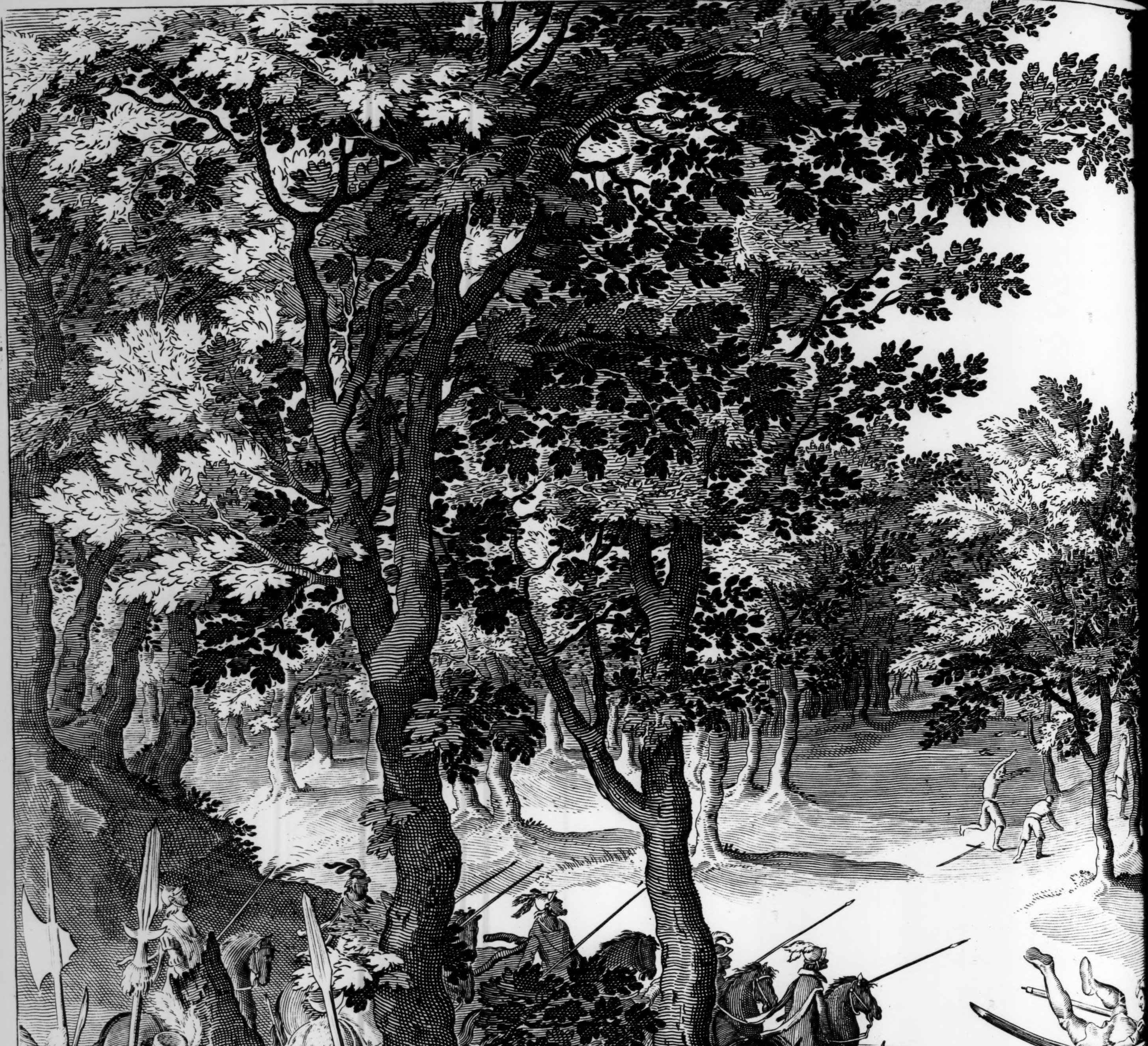
32 ¶ And David ſaid to Saul, Let no mans heart fail becauſe of him; thy ſervant will go and fight with this Philiſtine.

33 And Saul ſaid to David, Thou art [k] not able to go againſt this Philiſtine, to fight with him:

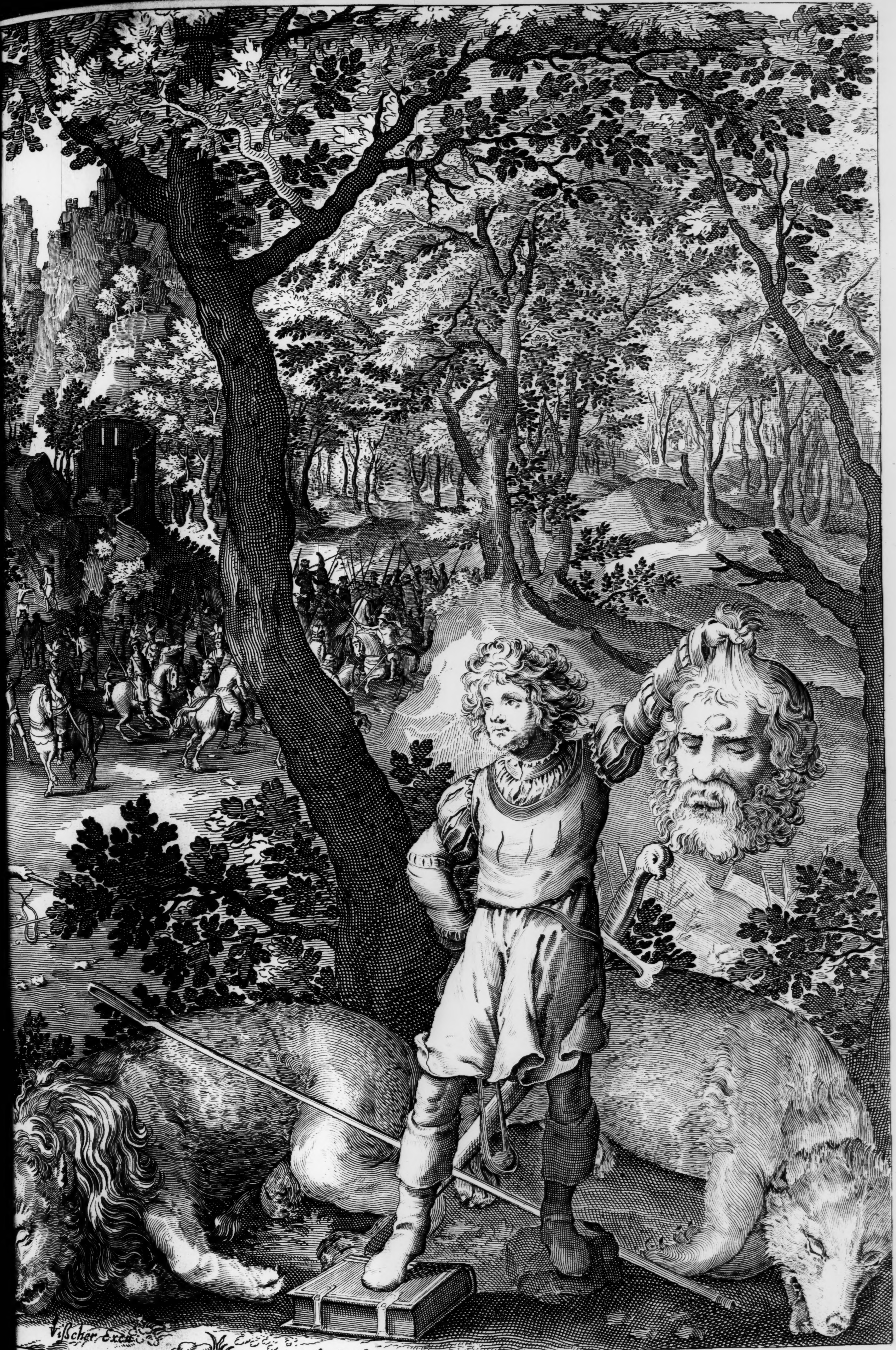
[k] Here Satan proveth Davids faith, by the infidelitie of Saul.


Marten Heemſkerck inventor.
Viſſcher Excu.





TRIUMPHUS ET VICTORIA DAVIDIS DE LEONE, VRSO ET


Visscher excu

TE GOLIATHO, TYPUS CHRISTI, SALVATORIS NOSTRI. 1. Samuel 17.

him: for thou *art but* a youth, and he a man of warre from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his father ſheep, and there came [l] a lion, and a bear, and took a ‡ lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

[l] David by the experience that he hath had in time paſt of Gods help, nothing doubteth to overcome this danger, ſeeing he was zealous for Gods honour.
‡ Or, *kid.*

36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, [m] Go, and the LORD be with thee.

[m] For by theſe examples, he ſaw that the power of God was with him.

38 ¶ And Saul † armed David with his armour, and he put an helmet of braſſe upon his head, alſo he armed him with a coat of mail.

† Heb. *clothed, &c. with his clothes.*

39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it:* and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them.* And David put them off him.

40 And he took his [n] ſtaff in his hand, and choſe him five ſmooth ſtones out of the ‡ brook and put them in a ſhepherds † bag which he had, even in a ſcrip, and his ſling *was* in his hand, and he drew neare to the Philiſtine.

[n] To the intent that by theſe weak means, God might onely be known to be the author of this victory.
‡ Or, *valley.*
† Heb. *veſſel.*

41 And the Philiſtine came on and drew neare unto David, and the man that bare the ſhield *went* before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine [o] curſed David by his gods.

[o] He ſware by his gods that he would deſtroy him.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the aire, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the LORD of hoſts, the God of the armies of Iſrael, whom thou haſt defied.

46 This [p] day will the LORD † deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the aire, and to the wilde beaſts of the earth; that all the earth may know that there is a God in Iſrael.

[p] David being aſſured both of his cauſe and of his calling, propheſieth of the deſtruction of the Philiſtines.
† Heb. *shut thee up.*

47 And all this aſſembly ſhall know that the LORD ſaveth not with ſword and ſpear: for the battel *is* the LORDS, and he will give you into our hands.

48 And it came to paſſe when the Philiſtine aroſe, and came and drew nigh to meet David, that David [q] haſted, and ran toward the army to meet the Philiſtine.

[q] Being moved with a fervent zeal to be revenged upon this blaſphemer of Gods name.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang it, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth.

50 So * David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; but *there was* no ſword in the hand of David.

* Ecclus 47, 4. 1 Mac. 4, 30.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, untill thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe [r] ſonne *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

[r] That is, of what family and tribe is he? or elſe he had forgotten David, albeit he had received ſo great a benefit by him.

56 And the king ſaid, Enquire thou whoſe ſonne the ſtripling *is.*

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſonne *art* thou, *thou* young man? And David anſwered, *I am* the ſonne of thy ſervant Jeſſe the Bethlehemite.

CHAP. XVIII.

1 Jonathan loveth David. 5 Saul envieth his praiſe, 10 ſeeketh to kill him in his fury, 12 feareth him for his good ſucceſſe, 17 offereth him his daughters for a ſnare. 22 David perſwaded to be the kings ſonne in law, giveth two hundred fore-skinnes of the Philiſtines for Michals dowry. 28 Sauls hatred, and Davids glory increaſeth.

AND it came to paſſe when he had made an end of ſpeaking unto Saul, that the [a] ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

[a] His affection was fully bent toward him.

2 And Saul took him that day, and would let him go no more home to his fathers houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtript himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* ‡ behaved himſelf [b] wiſely: and Saul ſet him over the men of warre, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants.

‡ Or, *proſpered.*
[b] That is, he proſpered in all his doings.

6 And it came to paſſe as they came when David was returned from the ſlaughter of the ‡ [c] Philiſtine, that the women came out of all cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with † inſtruments of muſick.

‡ Or, *Philiſtines.*
[c] To wit, Goliath.
† Heb. *three-ſtringed inſtruments.*

7 And the women anſwered *one another* as they played, and ſaid, * Saul hath ſlain his thouſands, and David his ten thouſands.

* Chap. 21, 11. and 29, 5. Ecclus 47, 6.

8 And Saul was very wroth, and the ſaying † diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdome?

† Heb. *was evil in his eyes.*

9 And Saul [d] eyed David from that day and forward.

[d] Becauſe he bare him envie and hatred.

10 ¶ And it came to paſſe on the morrow, that the evil ſpirit from God came upon Saul, and he [e] propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Sauls hand.

[e] That is, ſpake as a man beſide himſelf: for ſo the people abuſed this word, when they could not underſtand.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; & he [f] went out and came in before the people.

[f] Meaning, he was captain over the people.

14 And David ‡ behaved himſelf wiſely in all his wayes; and the LORD *was* with him.

‡ Or, *proſpered.*

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: onely be thou † valiant for me, and [g] fight the LORDS battels: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

† Heb. *a ſonne of valour.*
[g] Fight againſt them that was againſt Gods People.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Iſrael, that I ſhould be ſonne in law to the king?

19 But it came to paſſe at the time when Merab Sauls daughter ſhould have been given to David, that [h] ſhe was given unto Adriel the Meholathite to wife.

[h] By whom he had five ſonnes, which David put to death at the requeſt of the Gibeonites, 2 Sam. 21, 8.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing † pleaſed him.

† Heb. *was right in his eyes.*

21 And Saul ſaid, I will give him her, that ſhe may be a [i] ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſonne in law, in *the one of* the twain.

[i] So his hypocriſie appeareth: for under pretence of favour he ſought his deſtruction.

22 ¶ And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the kings ſonne in law.

23 And Sauls ſervants ſpake thoſe words in the eares of David: and David ſaid, [k] Seemeth it to you a light thing to be a kings ſonne in law, ſeeing that I *am* a poore man, and lightly eſteemed?

[k] Meaning, that he was not able to endow his wife with riches.

24 And the ſervants of Saul told him, ſaying, † On this manner ſpake David.

† Heb. *according to theſe words.*

25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowrie; but an hundred foreskins of the Philiſtines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well to be the [l] kings ſonne in law: and the dayes were not † expired.

[l] Becauſe he thought himſelf able to compaſſe the kings requeſt.
† Heb. *fulfilled.*

27 Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their foreskins, and [m] they gave them in full tale to the king, that he might be the kings ſonne in law: and Saul gave him Michal his daughter to wife.

[m] Meaning David and his ſouldiers.

28 ¶ And Saul ſaw and knew that the LORD *was* with David, and *that* Michal Sauls daughter loved him.

29 And Saul was yet the more [n] afraid of David; and Saul became Davids enemie continually.

[n] To be deprived of his kingdome.

30 Then the princes of the Philiſtines went forth: and it came to paſſe after they went forth, *that* David behaved himſelf [o] more wiſely than all the ſervants of Saul, ſo that his name was much † ſet by.

[o] That is, David had better ſucceſſe againſt the Philiſtines than Sauls men.
† Heb. *precious.*

CHAP. XIX.

1 Jonathan diſcloſeth his fathers purpoſe to kill David. 4 He perſwadeth his father to reconcilation. 8 By reaſon of Davids good ſucceſſe in a new warre, Sauls malitious rage breaketh out againſt him. 12 Michal deceiveth her father with an image in Davids bed. 18 David cometh to Samuel in Naioth. 20 Sauls meſſengers ſent to take David, 22 and Saul himſelf, propheſie.

AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould [a] kill David.

[a] Before Saul ſought Davids life ſecretly, but now his hypocriſie burſteth forth to open cruelty.

2 But Jonathan Sauls ſonne delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thy ſelf untill the morning, and abide in a ſecret place, and hide thy ſelf.

3 And I will go out and ſtand beſide my father in the field where thou [b] *art*, and I will commune with my father of thee; and what I ſee, that I will tell thee.

[b] That I may give thee warning what to do.

4 ¶ And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſinne againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good.

5 For he did put his * life in his hand, and ſlew the Philiſtine, and the LORD wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoyce: wherefore then wilt thou ſinne againſt innocent bloud, to ſlay David without a cauſe?

* Judges 9, 17. and 12, 3. Chap. 28, 21. Pſal. 119, 109.

6 And Saul hearkened unto the voice of Jonathan, and Saul [c] ſware, *As* the LORD liveth, he ſhall not be ſlain.

[c] Whatſoever he pretended outwardly, yet his heart was full of malice.

7 And Jonathan called David, and Jonathan

him: for thou *art but* a youth, and he a man of warre from his youth.

34 And David ſaid unto Saul, Thy ſervant kept his father ſheep, and there came [l] a lion, and a bear, and took a ‡ lamb out of the flock:

35 And I went out after him, and ſmote him, and delivered *it* out of his mouth: and when he aroſe againſt me, I caught *him* by his beard, and ſmote him, and ſlew him.

[l] David by the experience that he hath had in time paſt of Gods help, nothing doubteth to overcome this danger, ſeeing he was zealous for Gods honour.

‡ Or, *kid.*

36 Thy ſervant ſlew both the lion and the bear: and this uncircumciſed Philiſtine ſhall be as one of them, ſeeing he hath defied the armies of the living God.

37 David ſaid moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philiſtine. And Saul ſaid unto David, [m] Go, and the LORD be with thee.

38 ¶ And Saul † armed David with his armour, and he put an helmet of braſſe upon his head, alſo he armed him with a coat of mail.

[m] For by theſe examples, he ſaw that the power of God was with him.

† Heb. *clothed. &c. with his clothes.*

39 And David girded his ſword upon his armour, and he aſſayed to go, for he had not proved *it:* and David ſaid unto Saul, I cannot go with theſe: for I have not proved *them.* And David put them off him.

40 And he took his [n] ſtaff in his hand, and choſe him five ſmooth ſtones out of the ‡ brook and put them in a ſhepherds † bag which he had, even in a ſcrip, and his ſling *was* in his hand, and he drew neare to the Philiſtine.

[n] To the intent that by theſe weak means, God might onely be known to be the author of this victory.

‡ Or, *valley.*

† Heb. *veſſel.*

41 And the Philiſtine came on and drew neare unto David, and the man that bare the ſhield *went* before him.

42 And when the Philiſtine looked about and ſaw David, he diſdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philiſtine ſaid unto David, *Am* I a dog, that thou comeſt to me with ſtaves? and the Philiſtine [o] curſed David by his gods.

[o] He ſware by his gods that he would deſtroy him.

44 And the Philiſtine ſaid to David, Come to me, and I will give thy fleſh unto the fowls of the aire, and to the beaſts of the field.

45 Then ſaid David to the Philiſtine, Thou comeſt to me with a ſword, and with a ſpear, and with a ſhield; but I come to thee in the name of the LORD of hoſts, the God of the armies of Iſrael, whom thou haſt defied.

46 This [p] day will the LORD † deliver thee into mine hand, and I will ſmite thee, and take thine head from thee, and I will give the carcaſes of the hoſt of the Philiſtines this day unto the fowls of the aire, and to the wilde beaſts of the earth; that all the earth may know that there is a God in Iſrael.

[p] David being aſſured both of his cauſe and of his calling, propheſieth of the deſtruction of the Philiſtines.

† Heb. *ſhut thee up.*

47 And all this aſſembly ſhall know that the LORD ſaveth not with ſword and ſpear: for the battel *is* the LORDS, and he will give you into our hands.

48 And it came to paſſe when the Philiſtine aroſe, and came and drew nigh to meet David, that David [q] haſted, and ran toward the army to meet the Philiſtine.

[q] Being moved with a fervent zeal to be revenged upon this blaſphemer of Gods name.

49 And David put his hand in his bag, and took thence a ſtone, and ſlang it, and ſmote the Philiſtine in his forehead, that the ſtone ſunk into his forehead; and he fell upon his face to the earth.

50 So * David prevailed over the Philiſtine with a ſling and with a ſtone, and ſmote the Philiſtine and ſlew him; but *there was* no ſword in the hand of David.

* Ecclus 47,4. 1 Mac.4,30.

51 Therefore David ran and ſtood upon the Philiſtine, and took his ſword, and drew it out of the ſheath thereof, and ſlew him, and cut off his head therewith. And when the Philiſtines ſaw their champion was dead, they fled.

52 And the men of Iſrael and of Judah aroſe, and ſhouted, and purſued the Philiſtines, untill thou come to the valley, and to the gates of Ekron: and the wounded of the Philiſtines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Iſrael returned from chaſing after the Philiſtines, and they ſpoiled their tents.

54 And David took the head of the Philiſtine, and brought it to Jeruſalem; but he put his armour in his tent.

55 ¶ And when Saul ſaw David go forth againſt the Philiſtine, he ſaid unto Abner the captain of the hoſt, Abner, whoſe [r] ſonne *is* this youth? And Abner ſaid, *As* thy ſoul liveth, O king, I cannot tell.

[r] That is, of what family and tribe is he? or elſe he had forgotten David, albeit he had received ſo great a benefit by him.

56 And the king ſaid, Enquire thou whoſe ſonne the ſtripling *is.*

57 And as David returned from the ſlaughter of the Philiſtine, Abner took him and brought him before Saul, with the head of the Philiſtine in his hand.

58 And Saul ſaid to him, Whoſe ſonne *art* thou, *thou* young man? And David anſwered, *I am* the ſonne of thy ſervant Jeſſe the Bethlehemite.

CHAP. XVIII.

1 Jonathan loveth David 5 Saul envieth his praiſe, 10 ſeeketh to kill him in his fury, 12 feareth him for his good ſucceſſe, 17 offereth him his daughters for a ſnare. 22 David perſwaded to be the kings ſonne in law, giveth two hundred fore-skinnes of the Philiſtines for Michals dowry. 28 Sauls hatred, and Davids glory increaſeth.

AND it came to paſſe when he had made an end of ſpeaking unto Saul, that the [a] ſoul of Jonathan was knit with the ſoul of David, and Jonathan loved him as his own ſoul.

[a] His affection was fully bent toward him.

2 And Saul took him that day, and would let him go no more home to his fathers houſe.

3 Then Jonathan and David made a covenant, becauſe he loved him as his own ſoul.

4 And Jonathan ſtript himſelf of the robe that *was* upon him, and gave it to David, and his garments, even to his ſword, and to his bow, and to his girdle.

5 ¶ And David went out whitherſoever Saul ſent him, *and* ‡ behaved himſelf [b] wiſely: and Saul ſet him over the men of warre, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſervants.

‡ Or, *proſpered.*

[b] That is, he proſpered in all his doings.

6 And it came to paſſe as they came when David was returned from the ſlaughter of the ‡ [c] Philiſtine, that the women came out of all cities of Iſrael, ſinging and dancing, to meet king Saul, with tabrets, with joy, and with † inſtruments of muſick.

7 And the women anſwered *one another* as they played, and ſaid, * Saul hath ſlain his thouſands, and David his ten thouſands.

8 And Saul was very wroth, and the ſaying † diſpleaſed him; and he ſaid, They have aſcribed unto David ten thouſands, and to me they have aſcribed *but* thouſands: and *what* can he have more but the kingdome?

9 And Saul [d] eyed David from that day and forward.

10 ¶ And it came to paſſe on the morrow, that the evil ſpirit from God came upon Saul, and he [e] propheſied in the midſt of the houſe: and David played with his hand, as at other times: and *there was* a javelin in Sauls hand.

11 And Saul caſt the javelin; for he ſaid, I will ſmite David even to the wall *with it*: and David avoided out of his preſence twice.

12 ¶ And Saul was afraid of David, becauſe the Lord was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thouſand; & he [f] went out and came in before the people.

14 And David ‡ behaved himſelf wiſely in all his wayes; and the Lord *was* with him.

15 Wherefore when Saul ſaw that he behaved himſelf very wiſely, he was afraid of him.

16 But all Iſrael and Judah loved David, becauſe he went out and came in before them.

17 ¶ And Saul ſaid to David, Behold, my elder daughter Merab, her will I give thee to wife: onely be thou † valiant for me, and [g] fight the Lords battels: for Saul ſaid, Let not mine hand be upon him, but let the hand of the Philiſtines be upon him.

18 And David ſaid unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Iſrael, that I ſhould be ſonne in law to the king?

19 But it came to paſſe at the time when Merab Sauls daughter ſhould have been given to David, that [h] ſhe was given unto Adriel the Meholathite to wife.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing † pleaſed him.

21 And Saul ſaid, I will give him her, that ſhe may be a [i] ſnare to him, and that the hand of the Philiſtines may be againſt him. Wherefore Saul ſaid to David, Thou ſhalt this day be my ſonne in law, in *the one of* the twain.

22 ¶ And Saul commanded his ſervants, *ſaying*, Commune with David ſecretly, and ſay, Behold, the king hath delight in thee, and all his ſervants love thee: now therefore be the kings ſonne in law.

23 And Sauls ſervants ſpake thoſe words in the eares of David: and David ſaid, [k] Seemeth it to you a light thing to be a kings ſonne in law, ſeeing that I *am* a poore man, and lightly eſteemed?

24 And the ſervants of Saul told him, ſaying, † On this manner ſpake David.

25 And Saul ſaid, Thus ſhall ye ſay to David, The king deſireth not any dowrie; but an hundred foreskins of the Philiſtines, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philiſtines.

26 And when his ſervants told David theſe words, it pleaſed David well to be the [l] kings ſonne in law: and the dayes were not † expired.

27 Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines two hundred men; and David brought their foreskins, and [m] they gave them in full tale to the king, that he might be the kings ſonne in law: and Saul gave him Michal his daughter to wife.

28 ¶ And Saul ſaw and knew that the Lord *was* with David, and *that* Michal Sauls daughter loved him.

29 And Saul was yet the more [n] afraid of David; and Saul became Davids enemie continually.

30 Then the princes of the Philiſtines went forth: and it came to paſſe after they went forth, *that* David behaved himſelf [o] more wiſely than all the ſervants of Saul, ſo that his name was much † ſet by.

Chap. XIX.

1 Jonathan diſcloſeth his fathers purpoſe to kill David. 4 He perſwadeth his father to reconcilation. 8 By reaſon of Davids good ſucceſſe in a new warre, Sauls malitious rage breaketh out againſt him. 12 Michal deceiveth her father with an image in Davids bed. 18 David cometh to Samuel in Naioth. 20 Sauls meſſengers ſent to take David, 22 and Saul himſelf, propheſie.

AND Saul ſpake to Jonathan his ſon, and to all his ſervants, that they ſhould [a] kill David.

2 But Jonathan Sauls ſonne delighted much in David: and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee: now therefore, I pray thee, take heed to thy ſelf untill the morning, and abide in a ſecret place, and hide thy ſelf.

3 And I will go out and ſtand beſide my father in the field where thou [b] *art*, and I will commune with my father of thee; and what I ſee, that I will tell thee.

4 ¶ And Jonathan ſpake good of David unto Saul his father, and ſaid unto him, Let not the king ſinne againſt his ſervant, againſt David: becauſe he hath not ſinned againſt thee, and becauſe his works *have been* to thee-ward very good.

5 For he did put his * life in his hand, and ſlew the Philiſtine, and the Lord wrought a great ſalvation for all Iſrael: thou ſaweſt *it*, and didſt rejoyce: wherefore then wilt thou ſinne againſt innocent bloud, to ſlay David without a cauſe?

6 And Saul hearkened unto the voice of Jonathan, and Saul [c] ſware, *As* the Lord liveth, he ſhall not be ſlain.

7 And Jonathan called David, and Jonathan

---

‡ Or, *Philiſtines.*

[c] To wit, Goliath.

† Heb. *three-ſtringed inſtruments.*

* Chap. 21, 11. and 29, 5. Ecclus 47, 6.

† Heb. *was evil in his eyes.*

[d] Becauſe he bare him envie and hatred.

[e] That is, ſpake as a man beſide himſelf: for ſo the people abuſed this word, when they could not underſtand.

[f] Meaning, he was captain over the people.

‡ Or, *proſpered.*

† Heb. *a ſonne of valour.*

[g] Fight againſt them that was againſt Gods People.

[h] By whom he had five ſonnes, which David put to death at the requeſt of the Gibeonites, 2 Sam. 21, 8.

† Heb. *was right in his eyes.*

[i] So his hypocriſie appeareth: for under pretence of favour he ſought his deſtruction.

[k] Meaning, that he was not able to endow his wife with riches.

† Heb. *according to theſe words.*

[l] Becauſe he thought himſelf able to compaſſe the kings requeſt.

† Heb. *fulfilled.*

[m] Meaning David and his ſouldiers.

[n] To be deprived of his kingdome.

[o] That is, David had better ſucceſſe againſt the Philiſtines than Sauls men.

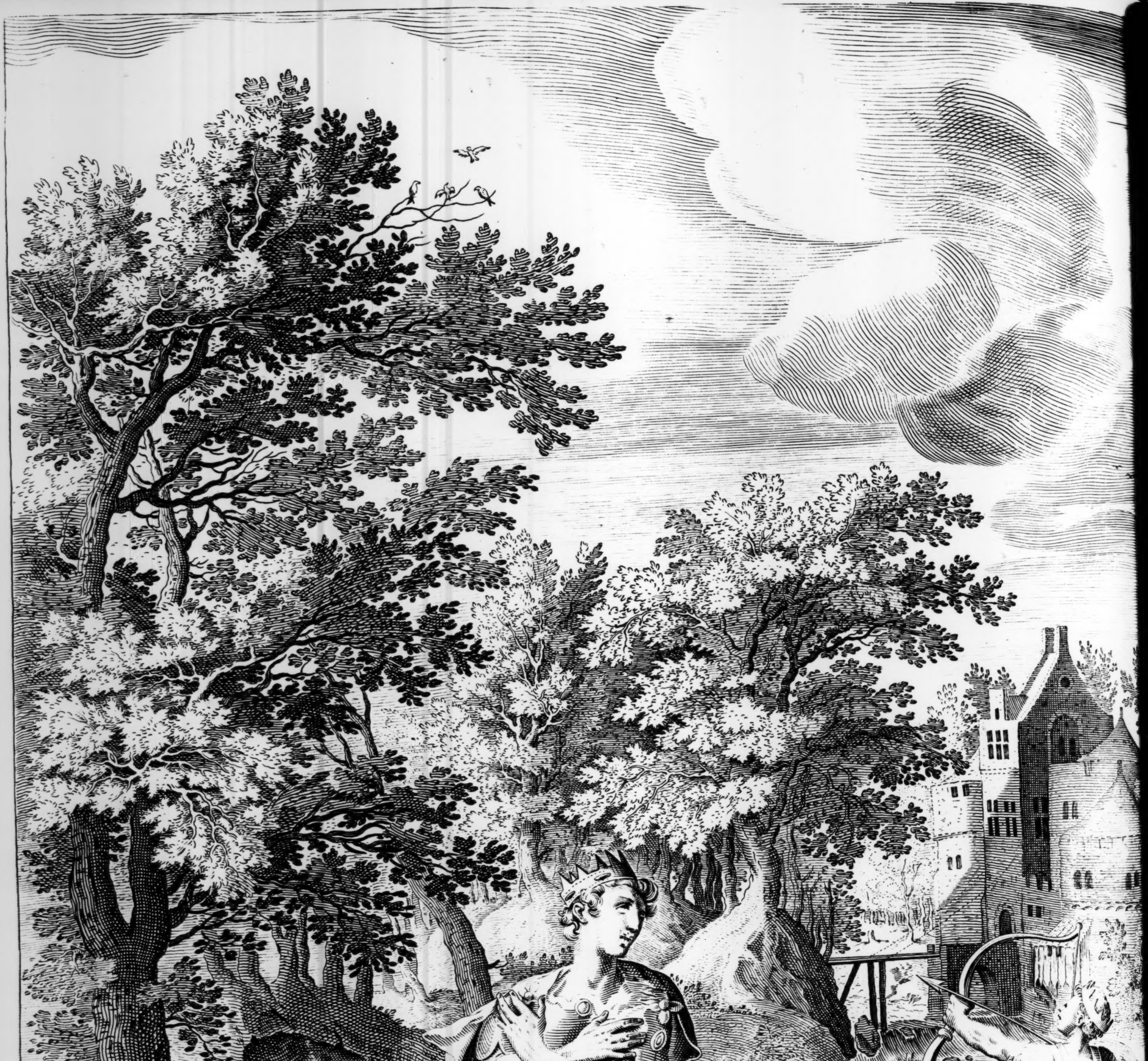
† Heb. *precious.*

[a] Before Saul ſought Davids life ſecretly, but now his hypocriſie burſteth forth to open cruelty.

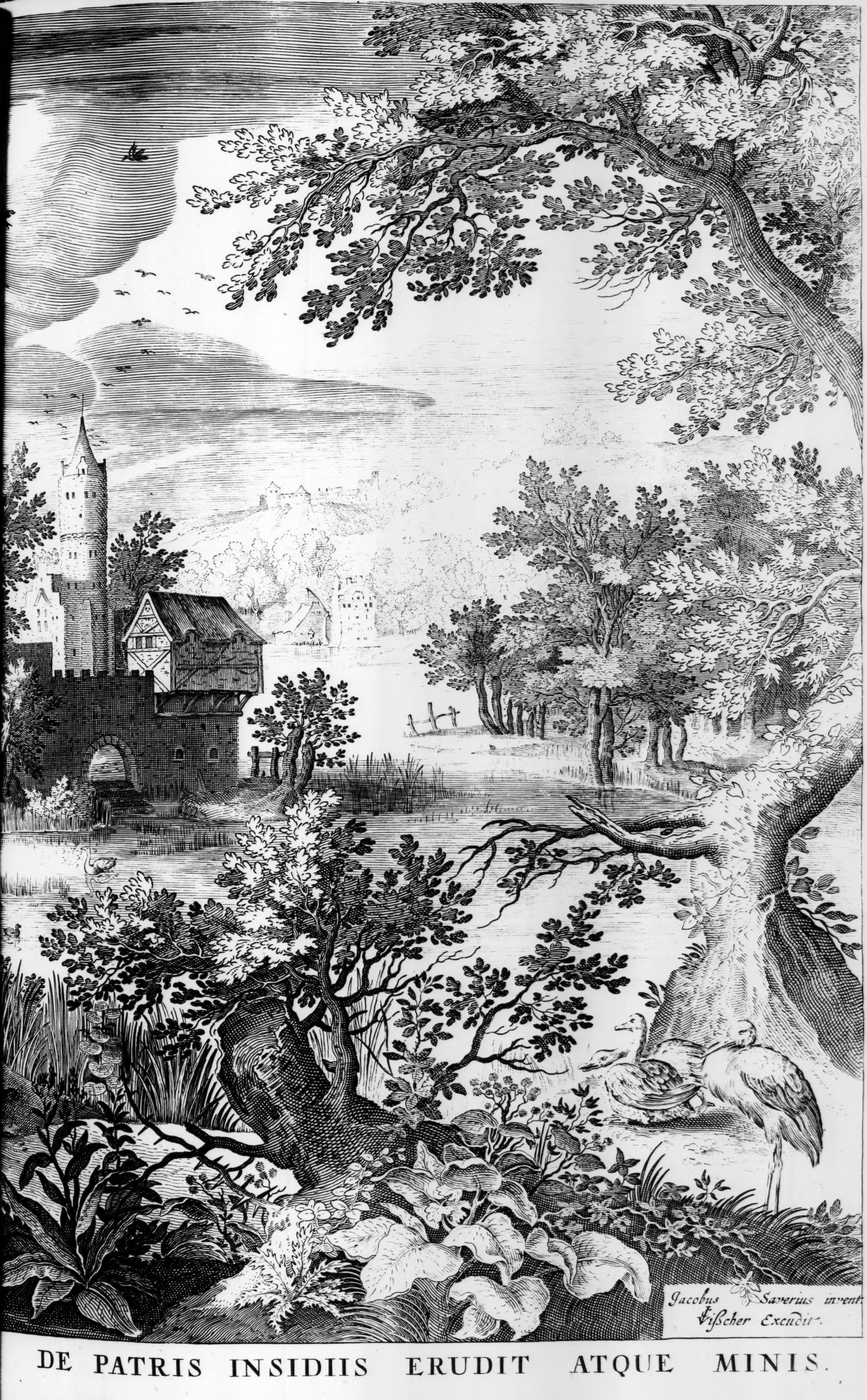
[b] That I may give thee warning what to do.

* Judges 9, 17. and 12, 3. Chap. 28, 21. Pſal. 119, 109.

[c] Whatſoever he pretended outwardly, yet his heart was full of malice.



FRATERNO IONATHAN COMPLEXVS AMORE DAV


Jacobus Saverius invent.
Vißcher Excudit.

DE PATRIS INSIDIIS ERUDIT ATQUE MINIS.

than ſhewed him all thoſe things: and Jonathan brought David to Saul, and he was in his preſence, as † in times paſt.

† Heb. *yeſterday third day.*

8 And there was warre again: and David went out, and fought with the Philiſtines, and ſlew them with a great ſlaughter; and they fled from † him.

† Heb. *his face.*

9 And the evil ſpirit from the LORD was upon Saul, as he ſat in his houſe with his javelin in his hand: and David [d] played with *his* hand.

[d] He played on his harp to mitigate the rage of the evil ſpirit, as chap. 16, 23.

10 And Saul ſought to ſmite David even to the wall with the javelin; but he ſlipt away out of Sauls preſence, and he ſmote the javelin into the wall: and David fled, and eſcaped that night.

11 Saul alſo ſent meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: and Michal Davids wife told him, ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain.

12 ¶ So Michal [e] let David down through a window: and he went and fled, and eſcaped.

[e] Thus God moved both the ſon and daughter of this tyrant to favour David againſt their father.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolſter, and covered *it* with a cloth.

14 And when Saul ſent meſſengers to take David, ſhe ſaid, He *is* ſick.

15 And Saul ſent the meſſengers *again* to ſee David, ſaying, Bring him up to me in the [f] bed, that I may ſlay him.

[f] Behold, how the tyrants to accompliſh their rage, neither regard oath nor friendſhip, God nor man.

16 And when the meſſengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolſter.

17 And Saul ſaid unto Michal, Why haſt thou deceived me ſo, and ſent away mine enemie, that he is eſcaped? And Michal anſwered Saul, He ſaid unto me, Let me go; why ſhould I kill thee?

18 ¶ So David fled, and eſcaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

[g] Naioth was a ſchool where the word of God was ſtudied, near to Ramah.

19 And it was told Saul, ſaying, Behold, David *is* at Naioth in Ramah.

20 And Saul ſent Meſſengers to take David: and when they ſaw the company of the prophets propheſying, and Samuel ſtanding [h] *as* appointed over them, the ſpirit of God was upon the meſſengers of Saul, and they alſo [i] propheſied.

[h] Being their chief inſtructer.

[i] Changed their mindes and prayſed God.

21 And when it was told Saul, he ſent other meſſengers, and they propheſied likewiſe: and Saul ſent meſſengers again the third time, and they propheſied alſo.

22 Then went he alſo to Ramah, and came to a great well that *is* in Sechu: and he asked and ſaid, Where *are* Samuel and David? And *one* ſaid, Behold, *they be* at Naioth in Ramah.

23 And he [k] went thither to Naioth in Ramah: and the ſpirit of God was upon him alſo, and he went on and propheſied, untill he came to Naioth in Ramah:

[k] With a mind to perſecute them.

24 And he ſtript off his [l] clothes alſo, and propheſied before Samuel in like manner, and † [m] lay down naked all that day, and all that night: wherefore they ſay, * *Is* Saul alſo among the prophets?

[l] His kingly apparell.

† Heb. *fell.*

[m] He humbled himſelf as others did.

* Chap. 10, 11.

CHAP. XX.

1 David conſulteth with Jonathan for his ſafetie. 11 Jonathan and David renew their covenant by oath. 18 Jonathans token to David. 24 Saul miſſing David, ſeeketh to kill Ionathan. 35 Ionathan lovingly taketh his leave of David.

AND David [a] fled from Naioth in Ramah, and came and ſaid before Jonathan, What have I done? what *is* mine iniquitie? and what *is* my ſinne before thy father, that he ſeeketh my life?

[a] For Saul was ſtayed, and propheſied a day and a night, by Gods providence that David might have time to eſcape.

2 And he ſaid unto him, God forbid; thou ſhalt not die: behold, my father will do nothing either great or ſmall, but that he will † ſhew it me: and why ſhould my father hide this thing from me? it *is* not *ſo*.

† Heb. *uncover mine eare.*

3 And David ſware moreover, and ſaid, Thy father certainly knoweth that I have found grace in thine eyes; and he ſaith, Let not Jonathan know this, leſt he be grieved: but truly *as* the LORD liveth, and *as* thy ſoul liveth, *there is* but a [b] ſtep between me and death.

[b] I am in great danger of death.

4 Then ſaid Jonathan unto David, ‡ Whatſoever thy ſoul † deſireth, I will even do *it* for thee.

‡ Or, *Say what is thy minde, and I will do, &c.*

† Heb. *ſpeaketh* or *thinketh.*

5 And David ſaid unto Jonathan, Behold, to morrow *is* the [c] new moon, and I ſhould not fail to ſit with the king at meat: but let me go, that I may hide my ſelf in the fields unto the third day at even.

[c] At what time there ſhould be a ſolemn ſacrifice, Num. 28, 11. to the which they added peace-offerings and feaſts.

6 If thy father at all miſſe me, then ſay, David earneſtly asked *leave* of me, that he might run to Beth-lehem his city: for *thre is* a [d] yearly ‡ ſacrifice there for all the family.

[d] Reade chap. 1, 21.

‡ Or, *feaſt.*

7 If he ſay thus, *It is* well, thy ſervant ſhall have peace: but if he be very wroth, *then* be ſure that evil is determined by him.

8 Therefore thou ſhalt deal kindly with thy ſervant; for * thou haſt brought thy ſervant into a covenant of the LORD with thee: notwithſtanding, if there be in me iniquity, ſlay me thy ſelf; for why ſhouldeſt thou bring me to thy father?

* Chap. 18, 3. and 23, 18.

9 And Jonathan ſaid, Farre be it from thee: for if I knew certainly, that evil were [e] determined by my father to come upon thee, then would not I tell it thee?

[e] That he were fully determined.

10 Then ſaid David to Jonathan, [f] Who ſhall tell me? or what *if* thy father anſwer thee roughly?

[f] If thy father do favour me.

11 ¶ And Jonathan ſaid unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan ſaid unto David, O LORD God of Iſrael, when I have † ſounded my father about to morrow any time, *or* the third day, and behold, *if there be* good toward David, and I then ſend not unto thee, and † ſhew it thee;

† Heb. *ſearched.*

† Heb. *uncover thine eare.*

13 The LORD [g] do ſo and much more to Jonathan: but if it pleaſe my father to do thee evil, then I will ſhew it thee, and ſend thee away, that thou mayeſt go in peace: and the LORD be with thee, as he hath been with my father.

[g] The Lord puniſh me moſt grievouſly.

14 And thou ſhalt not onely while yet [h] I live, ſhew me the kindneſſe of the LORD, that I die not:

[h] I know that if thou waſt now preferred to the kingdome, thou wouldeſt not deſtroy me, but I pray thee ſhew thy ſelf friendly to my poſterity.

15 But *alſo* thou ſhalt not cut off thy kindneſſe from my houſe for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan † made *a covenant* with the houſe of David, *ſaying*, Let the LORD even require *it* at the hand of Davids enemies.

† Heb. *cut.*

17 And Jonathan cauſed David to ſwear again, ‡ becauſe he loved him: for he loved him as he loved his own ſoul.

‡ Or, *by his love towards him.*

18 Then Jonathan ſaid to David, To morrow *is* the new moon: and thou ſhalt be miſſed, becauſe thy ſeat will be † empty.

† Heb. *miſſed.*

19 And *when* thou haſt ſtayed three dayes, *then* thou ſhalt go down ‡ † quickly, and come to the place where thou didſt hide thy ſelf, † when the buſineſſe was *in hand*, and ſhalt remain by the ſtone ‡ Ezel.

‡ Or, *diligently.*
† Heb. *greatly.*
† Heb. *in the day of the buſineſſe.*
‡ Or, *that ſheweth the way.*

20 And I will ſhoot three arrows on the ſide *thereof*, as though I ſhot at a mark.

21 And behold, I will ſend a lad, *ſaying*, Go finde out the arrows. If I expreſly ſay unto the lad, Behold, the arrows *are* on this ſide of thee, take them: then come thou, for *there is* peace to thee, and † no hurt; *as* the LORD liveth.

† Heb. *not any thing.*

22 But if I ſay thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the [i] LORD hath ſent thee away.

[i] The Lord is the author of thy departure.

23 And as touching the matter which thou and I have ſpoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himſelf in the field: and when the new moon was come, the king ſat him down to eat meat.

25 And the king ſat upon his ſeat, as at other times, *even* upon a ſeat by the wall: and Jonathan aroſe, and Abner ſat by Sauls ſide, and Davids place was empty.

26 Nevertheleſſe, Saul ſpake not any thing that day: for he thought, Some thing hath befallen him, he is [k] not clean; ſurely he is not clean.

[k] Or he might have ſome buſines to let him.

27 And it came to paſſe on the morrow, *which was* the ſecond *day* of the moneth, that Davids place was emptie: and Saul ſaid unto Jonathan his ſonne, Wherefore cometh not the ſonne of [l] Jeſſe to meat, neither yeſterday nor to day?

[l] Thus he ſpeaketh contemptuouſly of David.

28 And Jonathan anſwered Saul, David earneſtly asked *leave* of me, *to go* to Bethlehem.

29 And he ſaid, Let me go, I pray thee, for our family hath a [m] ſacrifice in the city, and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my [n] brethren: Therefore he cometh not unto the kings table.

[m] That is, a peace-offering.

[n] Meaning, all his kinsfolk.

30 Then Sauls anger was kindled againſt Jonathan, and he ſaid unto him, ‡ † Thou [o] ſonne of the perverſe rebellious *woman*, do not I know that thou haſt choſen the ſonne of Jeſſe to thine own confuſion, and unto the confuſion of thy mothers nakedneſſe?

‡ Or, *thou perverſe rebel.*
† Heb. *ſonne of perverſe rebellion.*
[o] Thou art ever contrary unto me, as thy mother is.

31 For as long as the ſonne of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdome: wherefore now ſend and fetch him unto me, for he † ſhall ſurely die.

† Heb. *is the ſonne of death.*

32 And Jonathan anſwered Saul his father, and ſaid unto him, [p] Wherefore ſhall he be ſlain? what hath he done?

[q] For it were too great tyranny to put one to death, and not to ſhew the cauſe why.

33 And Saul caſt a javelin at him to ſmite him, whereby Jonathan knew that it was determined of his father to ſlay David.

34 So Jonathan aroſe from the table in fierce anger, and did eat no meat the ſecond day of the moneth: for he was grieved for David, becauſe his father had done him ſhame.

35 ¶ And it came to paſſe in the morning, that Jonathan went out into the field [q] at the time appointed with David, and a little lad with him.

[q] For this was the third day, as it was agreed upon, verſe 5.

36 And he ſaid unto his lad, Run, finde out now the arrows which I ſhoot. *And* as the lad ran, he ſhot an arrow † beyond him.

† Heb. *to paſſe over him.*

37 And when the lad was come to the place of the arrow which Jonathan had ſhot, Jonathan cried after the lad, and ſaid, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, [r] Make ſpeed, haſte, ſtay not. And Jonathans lad gathered up the arrows, and came to his maſter.

[r] By theſe words he admoniſhed David what he ought to do.

39 But the lad knew not any thing: onely Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto † his lad, and ſaid unto him, Go, carrie *them* to the city.

† Heb. *inſtruments.*
† Heb. *that* was *his.*

41 ¶ *And* aſſoon as the lad was gone, David aroſe out of *a place* toward the [ſ] ſouth, and fell on his face to the ground, and bowed himſelf three times: and they kiſſed one another, and wept one with another, untill David exceeded.

[ſ] It ſeemeth that he had ſhot on the north-ſide of the ſtone, leſt the boy ſhould have eſpied David.

42 And Jonathan ſaid to David, go in peace, ‡ foraſmuch as we have [t] ſworn both of us in the name of the LORD, ſaying, The LORD be between me and thee, and between my ſeed and thy ſeed for ever. And he aroſe and departed: and Jonathan went into the city.

‡ Or, the LORD be witneſſe of that *which, &c.*
[t] Which oath he called in the eight verſe, The covenant of the Lord.

CHAP. XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was preſent. 8 David taketh Goliaths ſword. 10 David at Gath feigneth himſelf mad.

THen came David to [a] Nob, to Ahimelech the prieſt: and Ahimelech was afraid at the meeting of David, and ſaid unto him, Why *art* thou alone, and no man with thee?

[a] Where the ark then was, to ask counſel of the Lord.

2 And David ſaid unto Ahimelech the prieſt, The [b] king hath commanded me a buſineſſe, & hath ſaid unto me, Let no man know any thing of the buſineſſe where about I ſend thee, and what I have commanded thee: and I have appointed *my* ſervants to ſuch and ſuch a place.

[b] Theſe infirmities that we ſee in the ſaints of God, teach us, that none hath his juſtice in himſelf, but receiveth it of Gods mercy.

3 Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is ‡ preſent.

† Heb. *found.*

4 And the prieſt anſwered David, and ſaid, *There is* no common bread under mine hand, but there is * hallowed bread; if the young men have kept themſelves at leaſt from [c] women.

5 And David anſwered the prieſt, and ſaid unto him, Of a truth, women *have been* kept from us about theſe three dayes, ſince I came out, and the [d] veſſels of the young men are holy, and *the bread* is in a manner common, ‡ yea, though it were [e] ſanctified this day in the veſſel.

6 So the prieſt gave him hallowed *bread;* for there was no bread there, but the ſhew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the ſervants of Saul *was* there that day, [f] detained before the LORD; and his name *was* Doeg an Edomite, the chiefeſt of the herd-men that *belonged* to Saul.

8 ¶ And David ſaid unto Ahimelech, And is there not here under thine hand ſpear or ſword? for I have neither brought my ſword, nor my weapons with me, becauſe the kings buſineſſe required haſte.

9 And the prieſt ſaid, The ſword of Goliath the Philiſtine, whom thou ſleweſt in * the valley of Elah, behold, it *is here* wrapt in a cloth behinde the [g] ephod: if thou wilt take that, take *it*: for *there is* no other ſave that, here. And David ſaid, *There is* none like that, give it me.

10 ¶ And David aroſe, and [h] fled that day for fear of Saul, and went to Achiſh the king of Gath.

11 And the ſervants of Achiſh ſaid unto him, *Is* not this David the king of the land? did they not ſing one to another of him in dances, ſaying, * Saul hath ſlain his thouſands, and David his ten thouſands?

12 And David laid up theſe words in his heart, and was ſore afraid of Achiſh the king of Gath.

13 And he changed his behaviour before them, and feigned himſelf mad in their hands, and [i] ſcrabled on the doores of the gate, and let his ſpittle fall down upon his beard.

14 Then ſaid Achiſh unto his ſervants, Lo, you ſee the man ‡ is mad: wherefore *then* have ye brought him to me?

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my preſence? ſhall this *fellow* [k] come into my houſe?

CHAP. XXII.

1 Companies reſort unto David at Adullam. 3 At Mizpeh he commendeth his parents unto the king of Moab. 5 Admoniſhed by Gad, he cometh to Hareth. 6 Saul going to purſue him, complaineth of his ſervants unfaithfulneſſe. 9 Doeg accuſeth Ahimelech. 11 Saul commandeth to kill the prieſts. 87 The footmen refuſing, Doeg executeth it. 20 Abiathar eſcaping, bringeth David the news.

DAvid therefore departed thence, and eſcaped to the cave [a] Adullam: and when his brethren, and all his fathers houſe heard it, they went down thither to him.

2 And every one *that was* in diſtreſſe, and every one that † *was* in debt, and every one *that was* † diſcontented, gathered themſelves unto him, and he became a captain over them: and there were with him about foure hundred men.

3 ¶ And David went thence to Mizpeh of [b] Moab: and he ſaid unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

4 And he brought [c] them before the king of Moab: and they dwelt with him all the while that David was in the [d] hold.

5 And the prophet Gad ſaid unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forreſt of Hareth.

6 ¶ When Saul heard that David was [e] diſcovered, and the men that *were* with him, (now Saul abode in Gibeah under a ‡ tree in Ramah, having his ſpear in his hand, and all his ſervants *were* ſtanding about him)

7 Then Saul ſaid unto his ſervants that ſtood about him, Heare now, ye [f] Benjamites, Will the ſonne of Jeſſe give every one of you fields, and vineyards, *and* make you all captains of thouſands, and captains of hundreds:

8 That all of you have conſpired againſt me, and *there is* none that † ſheweth me that my ſonne hath made a league with the ſonne of Jeſſe, and *there is* none of you that is ſory for me, or ſheweth unto me that my [g] ſonne hath ſtirred up my ſervant againſt me, to lie in wait, as at this day?

9 ¶ Then anſwered Doeg the Edomite, (which was ſet over the ſervants of Saul) and ſaid, I ſaw the ſonne of Jeſſe coming to Nob, to Ahimelech the ſonne of Ahitub.

10 And he enquired of the LORD for him: and gave him victuals, and gave him the ſword of Goliath the Philiſtine.

11 Then the king ſent to call Ahimelech the prieſt the ſonne of Ahitub, and all his fathers houſe, the [h] prieſts that *were* in Nob: and they came all of them to the king.

12 And Saul ſaid, Heare now, thou ſonne of Ahitub: and he anſwered, † Here I *am*, my lord.

13 And Saul ſaid unto him, Why have ye conſpired againſt me, thou and the ſonne of Jeſſe, in that thou haſt given him bread, and a ſword, and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait, as at this day?

14 Then Ahimelech anſwered the king and ſaid, And who *is ſo* faithfull among all thy ſervants, as David, which is the kings ſonne in law, and goeth at thy bidding, and is honourable in thine houſe?

15 Did I then [i] begin to enquire of God for him? be it farre from me: let not the king impute any thing unto his ſervant, *nor* to all the houſe of my father: for thy ſervant knew nothing of all this † leſſe or more.

* Exod. 25, 30. Levit. 24, 5. Matt. 12, 4.

[c] If they have not companied with their wives.

[d] That is, their bodies.

‡ Or, *eſpecially when this day there is* other *ſanctified in the veſſel.*

[e] Shall be more carefull to keep his veſſel holy, when he ſhall have eaten of this holy food.

[f] Tarrying to worſhip before the ark.

* Chap. 17, 2.

[g] Behinde that place where the high prieſts garments lay.

[h] That is, out of Sauls dominion.

* Chap. 18, 7. and 29, 5. Ecclus 47, 6.

[i] By making marks and toyes.

‡ Or, *playeth the mad-man.*

[k] Is he meet to be in a kings houſe?

[a] Which was in the tribe of Judah and neer to Beth-lehem.

† Heb. *had a creditour.*

† Heb. *bitter of ſoul.*

[b] For there was another ſo called in Judah.

[c] For he feared the rage of Saul againſt his houſe.

[d] That is, in Mizpeh, which was a ſtrong hold.

[e] That is a great bruit went on him.

‡ Or, *grove in a high place.*

[f] Ye that are of my tribe and linage.

† Heb. *uncovereth mine ear.*

[g] Hereby he would perſwade them that this conſpiracy was moſt horrible, where the ſon conſpired againſt the father, and the ſervant againſt his maſter.

[h] Which were the remnant of the houſe of Eli, whoſe houſe God threatned to puniſh.

† Heb. *behold me.*

[i] Have I not at other times alſo, when he had great affairs, conſulted with the Lord for him?

† Heb. *little or great.*

16 And the king ſaid, Thou ſhalt ſurely die, Ahimelech, thou, and all thy fathers houſe.

17 ¶ And the king ſaid unto the ‡ † footmen that ſtood about him, Turn and ſlay the prieſts of the LORD; becauſe their hand alſo *is* with David, and becauſe they knew when he fled, and did not ſhew it to me. But the ſervants of the king would [k] not put forth their hand to fall upon the prieſts of the LORD.

‡ Or, *guard.*
† Heb. *runners.*

[k] For they knew that they ought not to obey the wicked commandement of the king in ſlaying the innocent.

18 And the king ſaid to Doeg, Turn thou and fall upon the prieſts. And Doeg the Edomite turned, and he fell upon the prieſts, and ſlew on that day fourescore and five perſons that did wear a linnen ephod.

19 And Nob, the city of the prieſts, ſmote he with the edge of the ſword, both men and women, children and ſucklings, and oxen and aſſes, and ſheep, with the edge of the ſword.

20 ¶ And one of the ſonnes of Ahimelech, the ſonne of Ahitub, named Abiathar, [l] eſcaped and fled after David.

[l] This was Gods providence, who according to his promiſe preſerveth ſome of the houſe of Eli, chap. 2, 33.

21 And Abiathar ſhewed David, that Saul had ſlain the LORDS prieſts.

22 And David ſaid unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would ſurely tell Saul: I have occaſioned *the death* of all the perſons of thy fathers houſe.

23 Abide thou with me, fear not: for he that ſeeketh my life, ſeeketh thy life: but with me thou *ſhalt be* in ſafeguard.

CHAP. XXIII.

1 David enquiring of the Lord by Abiathar, reſcueth Keilah. 7 God ſhewing him the coming of Saul, and the treachery of the Keilites, he eſcapeth from Keilah. 14 In Ziph Jonathan cometh and comforteth him. 19 The Ziphites diſcover him to Saul. 25 At Maon he is reſcued from Saul by the invaſion of the Philiſtines. 29 He dwelleth at En-gedi.

THen they told David, ſaying, Behold, the Philiſtines fight againſt [a] Keilah, and they rob the threſhing-floores.

[a] Which was a city in the tribe of Judah, Joſh. 15, 44.

2 Therefore David enquired of the LORD, ſaying, Shall I go and ſmite theſe Philiſtines? And the LORD ſaid unto David, Go, and ſmite the Philiſtines, and ſave Keilah.

3 And Davids men ſaid unto him, Behold, we be afraid here in [b] Judah: how much more then if we come to Keilah againſt the armies of the Philiſtines?

[b] That is, in the mids of Judah, much more when we come to the borders againſt our enemies.

4 Then David enquired of the LORD yet again: and the LORD anſwered him and ſaid, Ariſe, go down to Keilah; for I will deliver the Philiſtines into thine hand.

5 So David and his men went to Keilah, and fought with the Philiſtines, and brought away their cattel, and ſmote them with a great ſlaughter: ſo David ſaved the inhabitants of Keilah.

6 And it came to paſſe when Abiathar the ſonne of Ahimelech * fled to David to Keilah, *that* he came down *with* an [c] ephod in his hand.

* Chap. 22, 20.

[c] By Gods providence the ephod was preſerved and kept with David the true king.

7 ¶ And it was told Saul that David was come to Keilah: and Saul ſaid, God hath delivered him into mine hand: for he is ſhut in, by entring into a town that hath gates and barres.

8 And Saul called all the people together to warre, to go down to Keilah, to beſiege David and his men.

9 ¶ And David knew that Saul ſecretly practiſed miſchief againſt him; and he ſaid to Abiathar the prieſt, Bring hither the [d] ephod.

[d] To conſult with the Lord by Urim and Thummim.

10 Then ſaid David, O LORD God of Iſrael, thy ſervant hath certainly heard that Saul ſeeketh to come to Keilah, to deſtroy the city for my ſake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy ſervant hath heard? O LORD God of Iſrael, I beſeech thee tell thy ſervant. And the LORD ſaid, He will come down.

12 Then ſaid David, Will the men of Keilah † deliver me and my men into the hand of Saul? And the LORD ſaid, They will deliver thee up.

† Heb. *ſhut up.*

13 ¶ Then David and his men, *which were* about ſix hundred, aroſe and departed out of Keilah, & went whitherſoever they could go: and it was told Saul that David was eſcaped from Keilah, and he forbare to go forth.

14 And David abode in the wilderneſſe in ſtrong holds, and remained in a mountain in the wilderneſſe of Ziph: and Saul ſought him every day, but God [e] delivered him not into his hand.

[e] No power nor policie can prevail againſt Gods children, but when he appointeth the time.

15 And David ſaw, that Saul was come out to ſeek his life: and David *was* in the wilderneſſe of Ziph in a wood.

16 And Jonathan Sauls ſonne aroſe, and went to David into the wood, and ſtrengthened his hand in God.

17 And he ſaid unto him, Fear not: for the hand of Saul my father ſhall not finde thee, and thou ſhalt be [f] king over Iſrael, and I ſhall be next unto thee; and that alſo Saul my father knoweth.

[f] Jonathan aſſureth David, that God will accompliſh his promiſe, and that his father ſtriveth againſt his own conſcience.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his houſe.

19 ¶ Then came up the Ziphites to Saul to Gibeah, ſaying, Doth not David hide himſelf with us in ſtrong holds in the wood, in the hill of Hachilah, which *is* † on the ſouth of ‡ Jeſhimon?

† Heb. *on the right hand.*
‡ Or, *the wilderneſſe.*

20 Now therefore, O king, come down according to all the deſire of thy ſoul to come down, and our part *ſhall be* to deliver him into the kings hand.

21 And Saul ſaid, [g] Bleſſed *be* ye of the LORD; for ye have compaſſion on me.

[g] The Lord recompenſe this friendſhip.

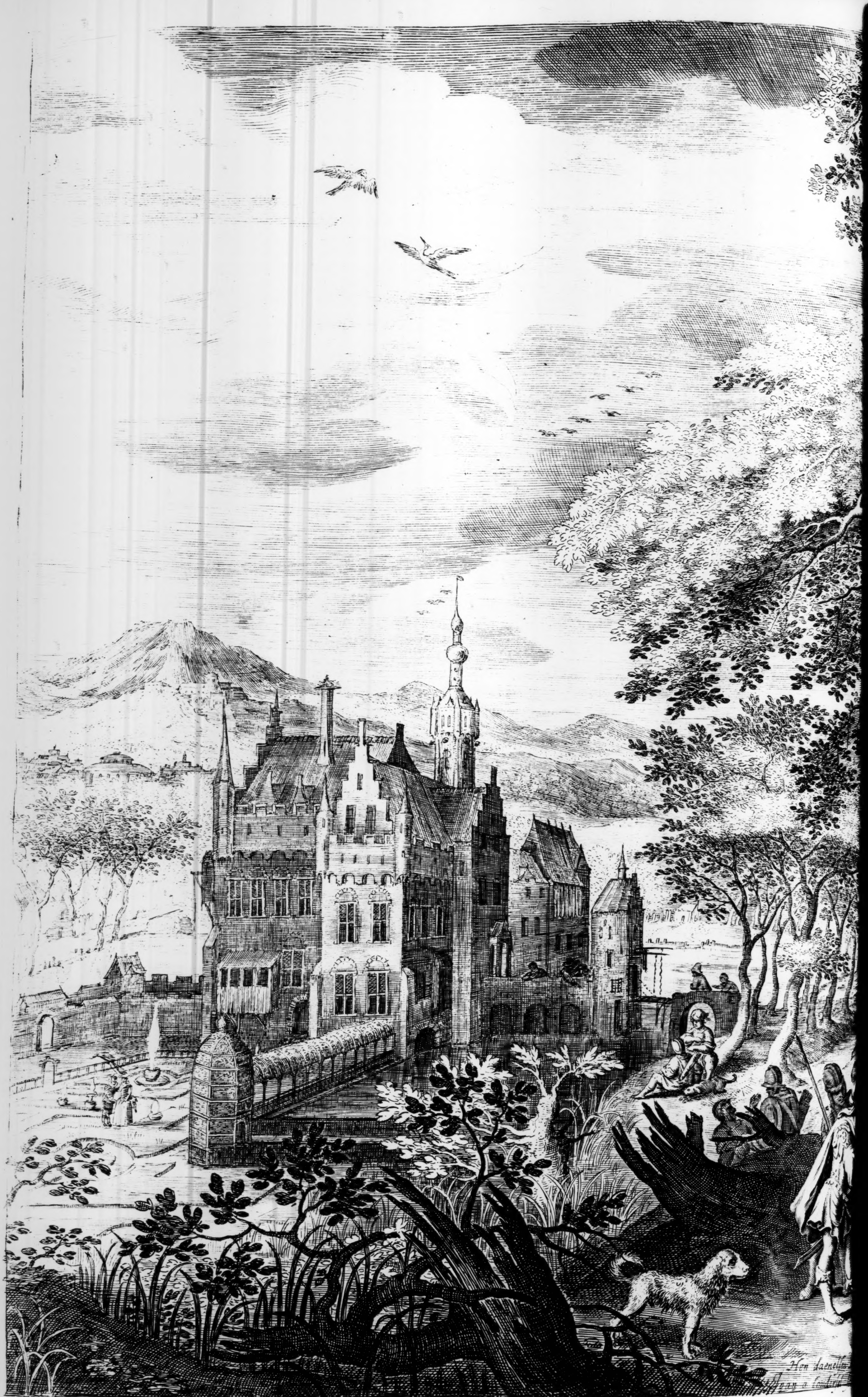
22 Go, I pray you, prepare yet, and know and ſee his place where his † haunt is, *and* who hath ſeen him there: for it is told me *that* he dealeth very ſubtilly.

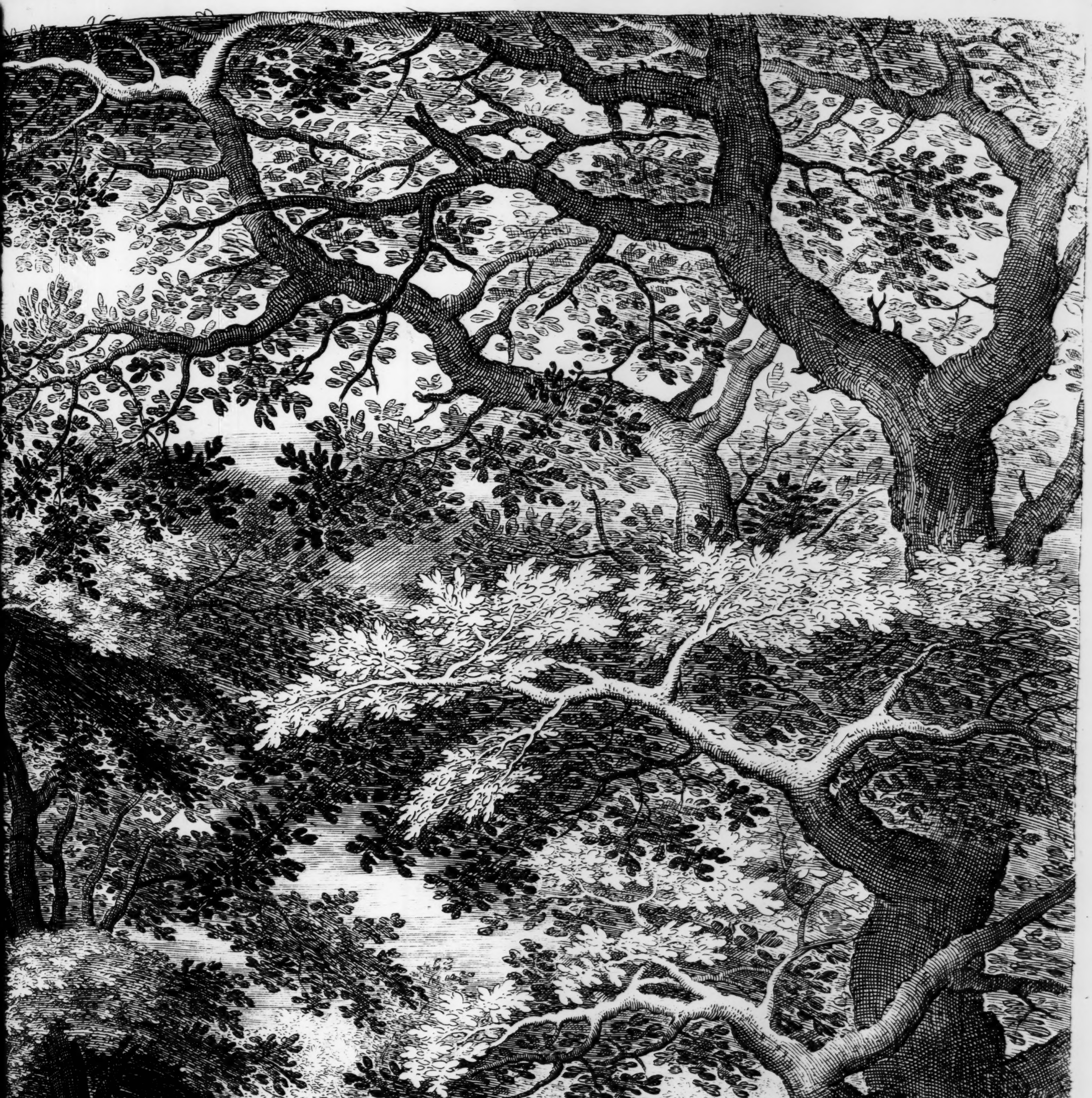
† Heb. *foot ſhall be.*

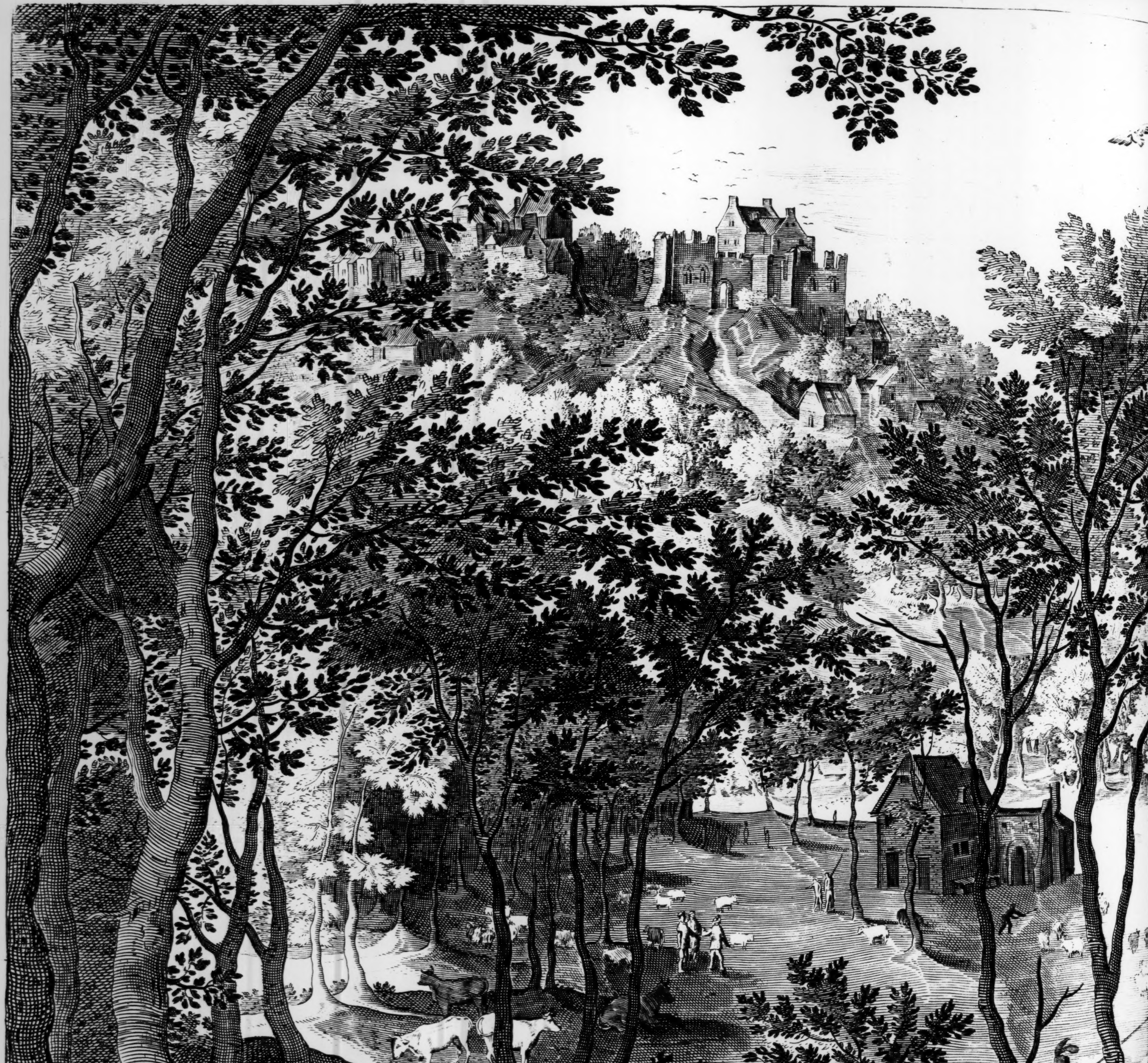
23 See therefore and take knowledge of all the lurking-places where he hideth himſelf, & come ye again to me with the certaintie, and I will go with you: and it ſhall come to paſſe, if he be in the [h] land, that I will ſearch him out throughout all the thouſands of Judah.

[h] In your countrey of Ziph, which is in Judah.

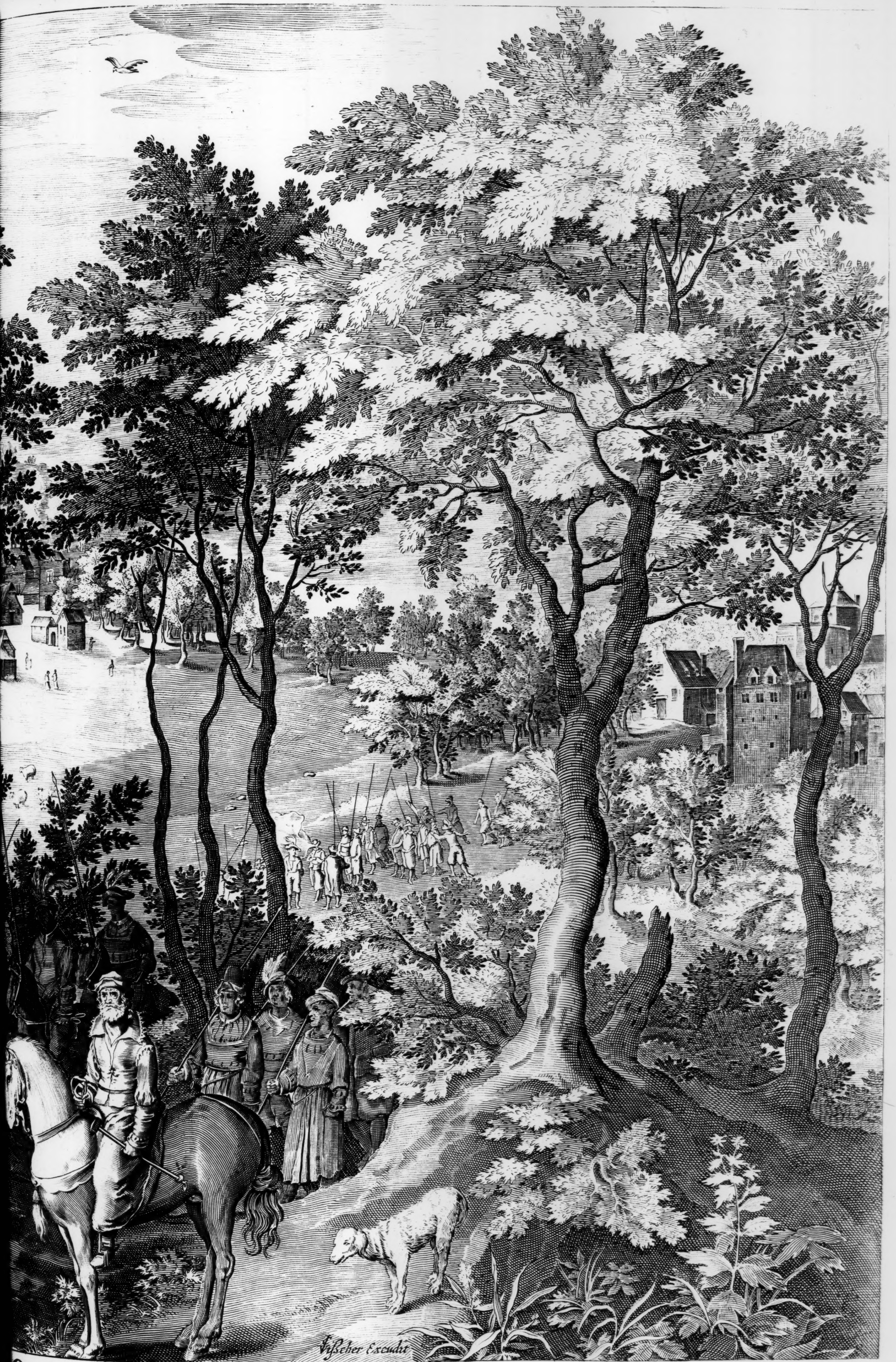
24 And they aroſe, and went to Ziph before Saul:


Hen daenell
Joan a londer




Nicolaes de Bruyn inventor

ABIGAIL MONTES SCANDENS, FERT MUNERA S


Viſscher Excudit

QUEIS QUEAT ISAICUM CONSILIARE SIBI. 1. Samuel 25.4.

Saul: but David and his men *were* in the wilderneſſe of Maon, in the plain on the ſouth of Jeſhimon.

25 Saul alſo and his men went to ſeek *him;* and they told David: wherefore he came down into a rock, and abode in the wilderneſſe of [i] Maon: and when Saul heard *that*, he purſued after David in the wilderneſſe of Maon.

26 And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain: and David made haſte to get away for fear of Saul; for Saul and his men compaſſed David and his men round about to take them.

27 ¶ But there came a [k] meſſenger unto Saul, ſaying, Haſte thee, and come; for the Philiſtines have † invaded the land.

28 Wherefore Saul returned from purſuing after David, and went againſt the Philiſtines: therefore they called that place [l] Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in ſtrong [m] holds at En-gedi.

CHAP. XXIIII.

1 David in a cave at En-gedi, having cut off Sauls skirt, ſpareth his life. 8 He ſheweth thereby his innocency. 16 Saul acknowledging his fault, taketh an oath of David, and departeth.

AND it came to paſſe when Saul was returned from † following the Philiſtines, that it was told him, ſaying, Behold, David *is* in the wilderneſſe of [a] En-gedi.

2 Then Saul took three thouſand choſen men out of all Iſrael, and went to ſeek David & his men upon the rocks of the wilde goats.

3 And he came to the ſheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the ſides of the cave.

4 And the men of David ſaid unto him, Behold the [b] day of which the LORD ſaid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayeſt do to him as it ſhall ſeem good unto thee. Then David aroſe, and cut off the skirt of † Sauls robe privily.

5 And it came to paſſe afterward, that Davids heart [c] ſmote him, becauſe he had cut off Sauls skirt.

6 And he ſaid unto his men, the LORD forbid, that I ſhould do this thing unto my maſter the LORDS anointed, to ſtretch forth mine hand againſt him, ſeeing he *is* the anointed of the LORD.

7 So David † ſtayed his ſervants with theſe words, and ſuffered them not to riſe againſt Saul: but Saul roſe up out of the cave, and went on *his* way.

8 David alſo aroſe afterward, and went out of the cave, and cried after Saul, ſaying, My lord the king. And when Saul looked behinde him, David ſtooped with his face to the earth, and bowed himſelf.

9 ¶ And David ſaid to Saul, Wherefore heareſt thou mens words, ſaying, Behold, David ſeeketh thy hurt?

10 Behold, this day thine eyes have ſeen, how that the LORD had delivered thee to day into mine hand in the cave: and *ſome* bade *me* kill thee, but *mine eye* ſpared thee, and I ſaid, I will not put forth mine hand againſt my lord; for he *is* the LORDS anointed.

11 Moreover, my father, ſee, yea ſee the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not; know thou and ſee, that *there is* neither evil nor tranſgreſſion in mine hand, and I have not ſinned againſt thee; yet thou hunteſt my ſoul, to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand ſhall not be upon thee.

13 As ſaith the proverb of the ancients, Wickedneſſe proceedeth from the wicked: but mine hand ſhall not be upon thee.

14 After whom is the king of Iſrael come out? after whom doſt thou purſue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and ſee, and plead my cauſe, and † deliver me out of thine hand.

16 ¶ And it came to paſſe when David had made an end of ſpeaking theſe words unto Saul, that Saul ſaid, [e] *Is* this thy voice, my ſonne David? And Saul lift up his voice and wept.

17 And he ſaid to David, Thou *art* more righteous than I: for thou haſt rewarded me good, whereas I have rewarded thee evil.

18 And thou haſt ſhewed this day how that thou haſt dealt well with me: foraſmuch as when the LORD had † delivered me into thine hand, thou killedſt me not.

19 For if a man finde his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou haſt done unto me this day.

20 And now behold, I [f] know well that thou ſhalt ſurely be king, and that the kingdome of Iſrael ſhall be eſtabliſhed in thine hand.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my ſeed after me, and that thou wilt not deſtroy my name out of my fathers houſe.

22 And David ſware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

1 Samuel dieth. 2 David in Paran ſendeth to Nabal. 10 Provoked by Nabals churliſhneſſe, he mindeth to deſtroy him. 14 Abigail underſtanding thereof, 18 taketh a preſent, 23 and by her wiſdome. 32 pacifieth David. 36 Nabal hearing thereof, dieth. 39 David taketh Abigail and Ahinoam to be his wives. 44 Michal is given to Phalti.

AND * Samuel died, and all the Iſraelites were gathered together and lamented him, and buried him in his [a] houſe at Ramah. And David aroſe and went down to the wilderneſſe of Paran.

2 And *there was* a man in [b] Maon, whoſe ‡ poſſeſſions *were* in Carmel, and the man *was* very great, and he had three thouſand ſheep, and a thouſand goats: and he was ſhearing his ſheep in Carmel.

[i] Which was alſo in the tribe of Judah, Joſh. 15, 55.

[k] Thus the Lord can pull back the bridle of the tyrants, and deliver his out of the lions mouth.

† Heb. *ſpread themſelves upon, &c.*

[l] That is, the rock of diviſions, becauſe there they divided themſelves one from another.

[m] That is, in ſtrong places, which were defended by nature.

† Heb. *after.*

[a] A city of Judah, Joſh. 15, 62.

[b] Here we ſee how ready we are to haſten Gods promiſe, if the occaſion ſerve never ſo little.

† Heb. *the robe which* was *Sauls.*

[c] For ſeeing it was his own private cauſe, he repented that he had touched his enemy.

† Heb. *cut off.*

[d] Contrary to the falſe report of them that ſaid, David was Sauls enemy, he proveth himſelf to be his friend.

† Heb. *judge.*

[e] Though he was a moſt cruel enemy to David, yet by his great gentleneſſe his conſcience compelled him to yeeld.

† Heb. *shut up.*

[f] Though this tyrant ſaw and confeſſed the favour of God toward David, yet he ceaſeth not to perſecute him againſt his own conſcience.

* Chap. 28, 3. Ecclus 46, 13, 20.

[a] That is, among his own kinred.

[b] Maon and Carmel were cities in the tribe of Judah, Carmel the mountain was in Galile.

‡ Or, *buſineſſe.*

3 Now the name of the man *was* Nabal and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautifull countenance: but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſſe, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name:

† Heb. *ask him in my name, of peace.*

6 And thus ſhall ye ſay to him that liveth *in* [c] *proſperitie*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

c Some read, ſo maieſt thou live in proſperity the next year, both thou, &c.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds *which* were with us, we † hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

† Heb. *shamed.*

8 Ask thy young men, and they will ſhew thee: wherefore let the young men finde favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever [d] cometh to thine hand, unto thy ſervants, and to thy ſonne David.

d Whatſoever thou haſt ready for us.

9 And when Davids young men came, they ſpake to Nabal according to all thoſe words, in the name of David, and † ceaſed.

† Heb. *reſted.*

10 ¶ And Nabal anſwered Davids ſervants and ſaid, Who *is* David? and who *is* the ſonne of [e] Jeſſe? there be many ſervants now a dayes that break away every man from his maſter.

e Thus the covetous wretches, in ſtead of relieving the neceſſitie of Gods children, uſe to revile their perſons and condemn their cauſe.

11 Shall I then take my bread and my water, and my † fleſh that I have killed for my ſhearers, and give it unto men, whom I know not whence they *be*?

† Heb. *ſlaughter.*

12 So Davids young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about foure hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſſe to ſalute our maſter; and he † railed on them.

† Heb. *flew upon them.*

15 But the men *were* very [f] good unto us, and we were not † hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

f When we kept our ſheep in the wilderneſſe of Paran.

† Heb. *shamed.*

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſonne of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loaves, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred ‡ cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

‡ Or, *lumps.*

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told [g] not her husband Nabal.

g Becauſe ſhe knew his crooked nature, that he would rather have periſhed, than conſented to her enterpriſe.

20 And it was ſo, *as* ſhe rode on the aſſe, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſſe, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, If I leave of all that *pertain* to him by the morning light, any that [h] piſſeth againſt the wall)

h Meaning, by this proverb, that he would deſtroy both ſmall and great.

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſſe, and fell before David on her face, and bowed her ſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquitie *be*, and let thine handmaid, I pray thee, ſpeak in thine † audience, and heare the words of thine handmaid.

† Heb. *eares.*

25 Let not my lord, I pray thee, † regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and follie *is* with him: but I thine handmaid ſaw not the young men of my lord, when thou didſt ſend.

† Heb. *lay to heart.*

26 Now therefore, my lord, *as* the Lord liveth, and *as* thy ſoul liveth, ſeeing the Lord hath withholden thee from coming to *ſhed* bloud, and from † avenging thy ſelf with [i] thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

† Heb. *ſaving thy ſelf.*

i That is, that thou ſhouldeſt not be revenged of thine enemy.

27 And now this ‡ bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that † follow my lord.

‡ Or, *preſent.*

† Heb. *walk at the feet of, &c.*

28 I pray thee, forgive the treſpaſſe of thine handmaid: for the Lord will certainly make my lord a [k] ſure houſe: becauſe my lord fighteth the battels of the Lord, and evil hath not been found in thee *all* thy dayes.

k Confirm his kingdome to his poſteritie.

29 Yet a [l] man is riſen to purſue thee, and to ſeek thy ſoul, but the ſoul of my lord ſhall be bound in the [m] bundle of life with the Lord thy God; & the ſouls of thine enemies, them ſhall he ſling out, † *as out* of the middle of a ſling.

l To wit, Saul.

m God ſhall preſerve thee long in his ſervice and deſtroy thine enemies.

† Heb. *in the midſt of the bought of a ſling.*

30 And it ſhall come to paſſe when the Lord ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be † [n] no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed bloud cauſeleſſe, or that my lord hath avenged himſelf: but when the Lord ſhall have dealt well with my lord, then remember thine handmaid.

† Heb. *no ſtaggering or ſtumbling.*

n That he hath not avenged himſelf which things would have tormented his conſcience.

32 ¶ And David ſaid to Abigail; Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to ſhed bloud, and from [o] avenging my ſelf with mine own hand.

34 For in very deed, as the LORD God of Iſrael liveth, [p] which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

35 So David received of her hand that which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkened to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king; and Nabals heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him [q] nothing, leſſe or more, untill the morning light.

37 But it came to paſſe in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* [r] a ſtone.

38 And it came to paſſe about ten dayes *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſſe of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to [ſ] wife.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed her ſelf on her face to the earth, and ſaid, Behold, *let* thine hand-maid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſſe, with five damſels of hers that went † after her; and ſhe went after the meſſengers of David, and became his wife.

43 David alſo took Ahinoam * of Jezreel, and they were alſo both of them his wives.

44 ¶ But Saul had given * Michal his daughter, Davids wife, to Phalti the ſonne of Laiſh, which *was* of [t] Gallim.

CHAP. XXVI.

1 *Saul by the diſcovery of the Ziphites, cometh to Hachilah againſt David.* 4 *David coming into the trench, ſtayeth Abiſhai from killing Saul, but taketh his ſpear and cruſe.* 13 *David reproveth Abner,* 18 *and exhorteth Saul.* 21 *Saul acknowledgeth his ſinne.*

AND the Ziphites came unto Saul to Gibeah, ſaying, * Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſſe of Ziph, having three thouſand [a] choſen men of Iſrael with him, to ſeek David in the wilderneſſe of Ziph.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſſe, and he ſaw that Saul came after him into the wilderneſſe.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and * Abner the ſonne of Ner, the captain of his hoſt: and Saul lay in the ‡ trench, and the people pitched round about him.

6 Then anſwered David and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah brother to [c] Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with *the* ſpear, even to the earth at once, and I will not *ſmite* him the [d] ſecond time.

9 And David ſaid to Abiſhai, Deſtroy him not: for [e] who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſſe?

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORDS anointed: but I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Sauls bolſter, and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep, becauſe a deep ſleep *from* the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill afarre off, (a great ſpace *being* between them)

14 And David cried to the people, and to Abner the ſonne of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a [f] valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

16 This thing *is* not good that thou haſt done: *as* the LORD liveth, ye *are* † worthy to die, becauſe ye have not kept your maſter the LORDS anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter.

[o] Reade verſe 26.

[p] He attributeth it to the Lords mercie, and not to himſelf that he was ſtayed.

[q] For he had no reaſon either to conſider, or to give thanks for this great benefit of deliverance.

[r] For feare of the great danger.

[ſ] For he had experience of her great godlineſſe, wiſedome, and humilitie.

† Heb. *at her feet.*

* Joſh. 15, 56.

* 2 Sam. 3, 14, 15.

[t] Which was a place bordering on the countrey of the Moabites.

* Chap. 23, 19.

[a] That is, of the moſt skilfull and valiant ſouldiers.

* Chap. 14, 50. and 17, 55.

‡ Or, *midſt of his carriages.*

[b] Who was a ſtranger, and not an Iſraelite.

[c] Who afterward was Davids chief captain.

† Heb. *ſhut up.*

[d] Meaning, he would make him ſure at one ſtroak.

[e] To wit, in his own private cauſe: for Jehu ſlew two kings at Gods appointment, 2 Kings 9, 24.

[f] Eſteemed moſt valiant, and meet to ſave the king?

† Heb. *the ſonnes of death.*

17 And Saul knew Davids voice, and ſaid, *Is* this thy voice, my [g] ſonne David? And David ſaid, *It is* my voice, my lord, O king,

[g] Hereby it appeareth, that the hypocrite perſecuted David againſt his own conſcience, and contrary to his promiſe.

18 And he ſaid, Wherefore doth my lord thus purſue after his ſervant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king heare the words of his ſervant: If the LORD have ſtirred thee up againſt me, let him † [h] accept an offering: but if *they be* the children of men, curſed *be* they before the LORD; for they have driven me out this day from † abiding in the inheritance of the LORD, ſaying, Go ſerve other [i] gods.

† Heb. *ſmell.*

[h] Let his anger toward us be pacified by a ſacrifice.

† Heb. *cleaving.*

[i] As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

20 Now therefore, let not my bloud fall to the earth before the face of the LORD: for the king of Iſrael is come out to ſeek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then ſaid Saul, I have ſinned: return, my ſonne David, for I will no more do thee harm, becauſe my ſoul was [k] precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

[k] Becauſe thou ſavedſt my life this day.

22 And David anſwered and ſaid, Behold the kings ſpear, and let one of the young men come over and fetch it.

23 The LORD render to every man his [l] righteouſneſſe, and his faithfulneſſe: for the LORD delivered thee into *my* hand to day, but I would not ſtretch forth mine hand againſt the LORDS anointed.

[l] Thus he proteſteth his innocencie toward Saul, not defending his juſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 14, 3. and 13, 3.

24 And behold, as thy life was much ſet by this day in mine eyes; ſo let my life be much ſet by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul ſaid to David, Bleſſed *be* thou, my ſonne David: thou ſhalt both do great *things*, and alſo ſhalt ſtill prevail. So David went on his way, and Saul returned to his [m] place.

[m] To Gibeah of Benjamin.

CHAP. XXVII.

1 Saul hearing David to be in Gath, ſeeketh no more for him. 5 David beggeth Ziklag of Achiſh. 8 He invading other countreys, perſwadeth Achiſh he fought againſt Judah.

AND David ſaid in his heart, I ſhall now † periſh [a] one day by the hand of Saul, *there is* nothing better for me, than that I ſhould ſpeedily eſcape into the land of the Philiſtines; and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael: ſo ſhall I eſcape out his hand.

† Heb. *be conſumed.*

[a] David diſtruſteth Gods protection, and therefore fleeth unto the idolaters, who were enemies to Gods people.

2 And David aroſe, and he paſſed over with the ſix hundred men that *were* with him, unto Achiſh the ſonne of Maoch king of Gath.

3 And David [b] dwelt with Achiſh at Gath, he and his men, every man with his houſhold, *even* David with his two wives, Ahinoam the Jezreeliteſſe, and Abigail the Carmeliteſſe Nabals wife.

[b] Thus God by his providence changeth the enemies hearts, and maketh them to favour his, in their neceſſitie.

4 And it was told Saul that David was fled to Gath: and he ſought no more again for him.

5 ¶ And David ſaid unto Achiſh, If I have now found grace in thine eyes, [c] let them give me a place in ſome town in the countrey, that I may dwell there: for why ſhould thy ſervant dwell in the royall city with thee?

[c] Let thine officers appoint me a place.

6 Then Achiſh gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And † the time that David dwelt in the countrey of the Philiſtines, was † a full yeare and foure moneths.

† Heb. *the number of dayes.*

† Heb. *a yeare of dayes.*

8 ¶ And David and his men went up and invaded the [d] Geſhurites, and the ‡ Gezrites, and the Amalekites: for thoſe *nations were* of old the inhabitants of the land, as thou goeſt to Shur, even unto the land of Egypt.

[d] Theſe were the wicked Canaanites, whom God had appointed to be deſtroyed.

‡ Or, *Gerzites.*

9 And David ſmote the land, and left neither man nor woman alive, and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh.

10 And Achiſh ſaid, ‡ Whither have ye made a rode to day? And David ſaid, Againſt the ſouth of Judah, and againſt the ſouth of the [e] Jerahmeelites, and againſt the ſouth of the Kenites.

‡ Or, *did you not make a rode, &c.*

[e] Which were a familie of the tribe of Judah, 1 Chron. 2, 9.

11 And David ſaved neither man nor woman alive, to bring *tidings* to Gath, ſaying, Leſt they ſhould tell on us, ſaying, So did David, and ſo *will be* his manner, all the while he dwelleth in the countrey of the Philiſtines.

12 And Achiſh beleeved David, ſaying, He hath made his people Iſrael † utterly to abhorre him; therefore he ſhall be my ſervant for ever.

† Heb. *to ſtink.*

CHAP. XXVIII.

1 Achiſh putteth confidence in David. 3 Saul having deſtroyed the witches, 4 and now in his fear forſaken of God, 7 ſeeketh to a witch. 9 The witch encouraged by Saul, raiſeth up Samuel. 15 Saul hearing his ruine, fainteth. 21 The woman with his ſervants refreſh him with meat.

AND it came to paſſe in thoſe dayes, that the Philiſtines gathered their armies together for warfare, to fight with Iſrael: and Achiſh ſaid unto David, Know thou aſſuredly, that thou ſhalt go out with me to battel, thou and thy men.

2 And David ſaid to Achiſh, [a] Surely, thou ſhalt know what thy ſervant can do. And Achiſh ſaid to David, Therefore will I make thee keeper of mine head for ever.

[a] Albeit it was a great grief to David to fight againſt the people of God, yet ſuch was his infirmitie, he durſt not denie him.

3 ¶ Now * Samuel was dead, and all Iſrael had lamented him, and buried him in Ramah, even in his own city: and Saul had [b] put away thoſe that had familiar ſpirits, and the wizards, out of the land.

* Chap. 25, 1.

[b] According to the commandement of God, Exod. 22, 18. and Deut. 18, 10, 11.

4 ¶ And the Philiſtines gathered themſelves together, and came and pitched in Shunem: and Saul gathered all Iſrael together, and they pitched in Gilboa.

5 And when Saul ſaw the hoſt of the Philiſtines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD anſwered him not, neither by dreams, nor by [c] Urim, nor by prophets.

[c] Meaning, the high Prieſt, Exod. 28, 30.

7 ¶ Then ſaid Saul unto his ſervants, Seek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her. And his

ſervants ſaid to him, Behold, *there is* a woman that hath a familiar ſpirit at En-dor.

8 And Saul [d] diſguiſed himſelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he ſaid, I pray thee divine unto me by the familiar ſpirit, and bring me *him* up whom I ſhall name unto thee.

[d] He ſeeketh not to God is his miſerie, but is led by Satan to unlawfull means, which in his conſcience he condemneth.

9 And the woman ſaid unto him, Behold, thou knoweſt what Saul hath done, how he hath cut off thoſe that have familiar ſpirits, and the wizards, out of the land: wherefore then layeſt thou a ſnare for my life, to cauſe me to die?

10 And Saul ſware to her by the LORD, ſaying, *As* the LORD liveth, there ſhall no puniſhment happen to thee for this thing.

11 Then ſaid the woman, Whom ſhall I bring up unto thee? And he ſaid, Bring me up [e] Samuel.

[e] Speaketh according to his groſſe ignorance, not conſidering the ſtate of the ſaints after this life, and how Satan hath no power over them.

12 And when the woman ſaw Samuel, ſhe cried with a loud voice: and the woman ſpake to Saul, ſaying, Why haſt thou deceived me? for thou *art* Saul.

13 And the king ſaid unto her, Be not afraid: for what ſaweſt thou? And the woman ſaid unto Saul, I ſaw gods aſcending out of the earth:

14 And he ſaid unto her, † What form *is* he of? And ſhe ſaid, An old man cometh up, and he *is* covered with a mantle. And Saul perceived that it *was* [f] Samuel, and he ſtouped with his face to the ground, and bowed himſelf.

† Heb. *What is his form.*

[f] To his imagination, albeit it was Satan, who to blinde his eyes took upon him the form of Samuel, as he can do of an angel of light.

15 ¶ And Samuel ſaid to Saul, Why haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make warre againſt me, and God is departed from me, and anſwereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayeſt make known unto me what I ſhall do.

† Heb. *by the hand of prophets.*

16 Then ſaid Samuel, Wherefore then doſt thou ask of me, ſeeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‡ [g] to him, * as he ſpake by † me: for the LORD hath rent the kingdome out of thine hand, and given it to thy neighbour, *even* to David:

‡ Or, *for himſelf.*
[g] That is, to David.
* Chap. 15,28.
† Heb. *mine hand*

18 Becauſe thou obeyedſt not the voice of the LORD, nor executedſt his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will alſo deliver Iſrael with thee, into the hand of the Philiſtines: and to morrow *ſhalt* thou and thy ſonnes be with [h] me: the LORD alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines.

[h] Ye ſhall be dead, Chap. 31,6.

20 Then Saul † fell ſtraightway all along on the earth, and was [i] ſore afraid, becauſe of the words of Samuel, and there was no ſtrength in him: for he had eaten no bread all the day, nor all the night.

† Heb. *made haſte and fell with the fulneſſe of his ſtature.*
[i] The wicked when they heare Gods judgements, tremble and deſpair, but cannot ſeek for mercie by repentance.

21 ¶ And the woman came unto Saul, and ſaw that he was ſore troubled, and ſaid unto him, Behold, thine hand-maid hath obeyed thy voice, and I have [k] put my life in my hand, and have hearkened unto thy words which thou ſpakeſt unto me.

[k] I have ventured my life.

22 Now therefore, I pray thee, hearken thou alſo unto the voice of thine hand-maid, and let me ſet a morſel of bread before thee; and eat, that thou mayeſt have ſtrength, when thou goeſt on thy way?

23 But he refuſed, and ſaid, I will not eat: but his ſervants, together with the woman, compelled him, and he hearkened unto their voice: ſo he aroſe from the earth, and ſat upon the bed.

24 And the woman had a fat calf in the houſe, and ſhe haſted, and killed it, and took floure, and kneaded *it*, and did bake [l] unleavened bread thereof.

[l] Becauſe it required haſte.

25 And ſhe brought *it* before Saul, and before his ſervants, and they did eat: then they roſe up, and went away that night.

CHAP. XXIX.

1 David marching with the Philiſtines. 3 Is diſſalowed by their princes. 6 Achiſh diſmiſſeth him, with commendations of his fidelity.

NOw the Philiſtines gathered together all their armies to Aphek: and the Iſraelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philiſtines paſſed on by [a] hundreds, and by thouſands: but David and his men paſſed on in the rere-ward with Achiſh.

[a] According to their bands or enſignes.

3 Then ſaid the princes of the Philiſtines, What *do* theſe Hebrews *here?* And Achiſh ſaid unto the princes of the Philiſtines, *Is* not this David the ſervant of Saul the king of Iſrael, which hath been with me theſe [b] dayes or theſe yeares, and I have found no fault in him ſince he fell *unto me*, unto this day?

[b] Meaning, a long time, that is, foure moneths and certain dayes, Chap. 27,7.

4 And the princes of the Philiſtines were wroth with him, and the princes of the Philiſtines ſaid unto him, * Make this fellow return, that he may go again to his place which thou haſt appointed him, and let him not go down with us to battel, leſt in the battel he be an adverſary to us: for wherewith ſhould he reconcile himſelf unto his maſter? *ſhould* it not *be* with the [c] heads of theſe men?

* 1 Chron. 12,19.

[c] Would not Saul receive him to favour, if he could betray us.

5 *Is* not this David, of whom they ſang one to another in dances, ſaying, * Saul ſlew his thouſands, and David his ten thouſands?

* Chap. 18,7. and 21,11.

6 ¶ Then Achiſh called David, and ſaid unto him, Surely, *as* the LORD liveth, thou haſt been upright, and thy [d] going out and thy coming in with me in the hoſt, is good in my ſight: for I have not found evil in thee, ſince the day of thy coming unto me unto this day: nevertheleſſe, † the lords favour thee not.

[d] That is, waſt converſant with me.

† Heb. *thou art not good in the eyes of the lords.*

7 Wherefore now return, and go in peace, that thou † diſpleaſe not the lords of the Philiſtines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant, ſo long as I have been † with thee unto this day, that I may not go fight againſt the [e] enemies of my lord the king?

† Heb. *before thee.*
[e] This diſſimulation cannot be excuſed: for it grieved him to go againſt the people of God.

9 And Achiſh anſwered and ſaid to David, I know that thou *art* good in my ſight, as an angel of God: notwithſtanding, the princes of the Philiſtines have ſaid, He ſhall not go up with us to the battel.

10 Wherefore now riſe up early in the morning, with thy [f] maſters ſervants that are come with thee: and aſſoon as ye be up early in the morning, and have light, depart.

11 So David and his men roſe up early to depart in the morning, to return into the land of the Philiſtines; and the Philiſtines went up to Jezreel.

CHAP. XXX.

1 The Amalekites ſpoil Ziklag. 7 David asking counſel, is encouraged by God to purſue them. 11 By the means of a revived Egyptian, he is brought to the enemies, and recovereth all the ſpoil. 22 Davids law to divide the ſpoil equally between them that fight, and them that keep the ſtuff, 26 He ſendeth preſents to his friends.

AND it came to paſſe when David and his men were come to Ziklag on the [a] third day, that the Amalekites had invaded the ſouth and Ziklag, and [b] ſmitten Ziklag, and burnt it with fire:

2 And had taken the women captives that *were* therein; they ſlew not any, either great or ſmall, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, it was burnt with fire, and their [c] wives, and their ſonnes, and their daughters were taken captives.

4 Then David and the people that *were* with him, lift up their voice and wept, untill they had no more power to weep.

5 And Davids two wives were taken captives, Ahinoam the Jezreeliteſſe, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly diſtreſſed; for the people [d] ſpake of ſtoning him: becauſe the ſoul of all the people was † grieved, every man for his ſonnes, and for his daughters: but David encouraged himſelf in the LORD his God.

7 And David ſaid to Abiathar the prieſt Ahimelechs ſonne, I pray thee bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, ſaying, Shall I purſue after this troup? ſhall I overtake them? And he anſwered him, Purſue; for thou ſhalt ſurely overtake *them*, and without fail [e] recover *all*.

9 So David went, he and the ſix hundred men that *were* with him, and came to the brook Beſor, where thoſe that were left behinde, ſtayed.

10 But David purſued, he and foure hundred men: (for two hundred abode behinde, which were ſo faint, that they could not go over the brook Beſor)

11 ¶ And they found an Egyptian in the field, and brought him to David and gave him [f] bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake of figs, and two cluſters *of raiſins*: and when he had eaten, his ſpirit came again to him: for he had eaten no bread nor drunk any water, three dayes and three nights.

13 And David ſaid unto him, To whom *belongeſt* thou? and whence *art* thou? And he ſaid, I *am* a young man of Egypt, ſervant to an Amalekite, and my maſter left me, becauſe three dayes agone I fell ſick.

14 We made an invaſion *upon* the ſouth of the Cherethites, and upon the *coaſt* which *belongeth* to Judah, and upon the ſouth of Caleb, and we burnt Ziklag with fire.

15 And David ſaid to him, Canſt thou bring me down to this company? and he ſaid, [g] Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my maſter, and I will bring thee down to this company.

16 ¶ And when he had brought him down, behold, *they were* ſpread abroad upon all the earth, [h] eating and drinking, and dancing, becauſe of all the great ſpoil that they had taken out of the land of the Philiſtines, and out of the land of Judah.

17 And David ſmote them from the twilight, even unto the [i] evening † of the next day: and there eſcaped not a man of them, ſave foure hundred young men which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away: and David reſcued his two wives.

19 And there was nothing lacking to them, neither ſmall nor great, neither ſonnes nor daughters, neither ſpoil, nor any thing that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds, *which* they drave before thoſe *other* cattel, and ſaid, This *is* Davids [k] ſpoil.

21 ¶ And David came to the two hundred men, which were ſo faint that they could not follow David, whom they had made alſo to abide at the brook Beſor: and they went forth to meet David, and to meet the people that *were* with him; and when David came neare to the people, he ‡ ſaluted them.

22 Then anſwered all the wicked men, and *men* of Belial, of † thoſe that went with David, and ſaid, Becauſe they went not with us, we will not give them *ought* of the ſpoil that we have recovered, ſave to every man his [l] wife and his children, that they may lead *them* away, and depart.

23 Then ſaid David, Ye ſhall not do ſo, my brethren, with that which the LORD hath given us, who hath perſerved us, and delivered the companie that came againſt us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battel, ſo *ſhall* his part *be* that tarrieth by the ſtuff: they ſhall part alike.

25 [m] And it was *ſo* from that day † forward, that he made it a ſtatute and an ordinance for Iſrael, unto this day.

26 ¶ And

[f] With them that fled unto thee from Saul.

[a] After that he departed from Achiſh.

[b] That is, deſtroyed the city.

[c] For theſe only remained in the city, when the men were gone to warre.

[d] Thus wee ſee that in troubles and adverſitie we doe not conſider Gods providence, but like raging beaſts forget both our own dutie, and contemn Gods appointment over us.

† Heb. *bitter*.

[e] Though God ſeem to leave us for a time, yet if we truſt in him, we ſhall be ſure to finde comfort.

[f] God by his providence both provided for the neceſſitie of this poor ſtranger, and made him a guid to David to accompliſh his enterpriſe.

[g] For oathes were in all ages had in moſt reverence, even among the Heathen.

[h] The wicked in their pomp and pleaſures conſider not the judgement of God which is then at hand to ſmite them.

[i] Some read, and unto the morrow of the two *evenings*: that is three dayes.

† Heb. *their morrow*.

[k] Which the Amalekites had taken of others, and David from them, beſides the goods of Ziklag.

‡ Or, *asked them how they did*.

† Heb. *men*.

[l] Under theſe are comprehended the cattel and goods which appertained to every man.

[m] Some refer theſe words to David, that he alledged an old cuſtome and law, as if it were written, It is both now and hath been ever.

† Heb. *and forward*.

26 ¶ And when David came to Ziklag, he ſent of the ſpoil unto the elders of Judah, *even* to his friends, (ſaying, Behold a † preſent for you, of the ſpoil of the enemies of the LORD)

† Heb. *bleſſing*.

27 To *them* which *were* in Beth-el, and to *them* which *were* in ſouth-Ramoth, and to *them* which *were* in Jattir,

21 And to *them* which *were* in Aroer, and to *them* which *were* in Siphmoth, and to *them* which *were* in Eſhtemoa.

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-aſhan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to [n] all the places where David himſelf and his men were wont to haunt.

[n] Shewing himſelf mindfull of their benefits toward him.

CHAP. XXXI.

1 Saul having loſt his army, and his ſonnes ſlain, he and his armour-bearer kill themſelves. 7 The Philiſtines poſſeſſe the forſaken towns of the Iſraelites. 8 They triumph over the dead carcaſes. 11 They of Jabesh-gilead, recovering the bodies by night, burn them at Jabesh, and mournfully bury their bones.

NOw * the Philiſtines fought againſt Iſrael: and the men of Iſrael fled from before the Philiſtines, and fell down ‡ ſlain in mount Gilboa.

* 1 Chron. 10. 1.

‡ Or, *wounded*.

2 And the Philiſtines followed hard upon Saul, and upon his ſonnes; and the Philiſtines ſlew Jonathan, and Abinadab, and Malchi-ſhua, Sauls ſonnes.

3 And the battel went ſore againſt Saul, and the † archers † hit him, and he was ſore wounded of the archers.

† Heb. *ſhooters, men with bows*.
† Heb. *found him*.

4 Then ſaid Saul unto his armour-bearer, [a] Draw thy ſword and thruſt me through therewith; leſt theſe uncircumciſed come and thruſt me through, and ‡ abuſe me. But his armour-bearer would not; for he was ſore afraid: therefore Saul took a ſword, and fell upon it.

[a] So we ſee that his cruel life hath a deſperate end as is commonly ſeen in them that perſecute the children of God.

‡ Or, *mock me*.

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſonnes, and his armour-bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that *were* on the [b] other ſide of the valley, and *they* that *were* on the other ſide [c] Jordan, ſaw that the men of Iſrael fled, and that Saul and his ſonnes were dead, they forſook the cities, and fled; and the Philiſtines came and dwelt in them.

[b] Neer to Gilboa.

[c] The tribes of Reuben and Gad and half the tribe of Mannaſſeh.

8 And it came to paſſe on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his three ſonnes fallen in mount Gilboa.

9 And they cut off his head, and ſtripped off his armour, and ſent into the land of the Philiſtines round about, to [d] publiſh *it in* the houſe of their idols, and among the people.

[d] In token of victory and triumph.

10 And they put his armour in the houſe of Aſhtaroth: and they faſtened his bodie to the wall of Beth-ſhan.

11 ¶ And when the inhabitants of [e] Jabeſh-gilead heard ‡ of that which the Philiſtines had done to Saul:

[e] Whom he had delivered from their enemies. chap. 11, 11.

‡ Or, *concerning him*.

12 All the valiant men aroſe, and went all night, and took the bodie of Saul, and the bodies of his ſons from the wall of Beth-ſhan, and came to Jabeſh, and * burnt them there.

* Jer. 34, 5.

13 And they took their bones, and * buried *them* under a tree at Jabeſh, and [f] faſted ſeven dayes.

* 2 Sam. 2, 4.

[f] According to the cuſtome of the mourners.

THE SECOND BOOK OF SAMUEL,

otherwiſe called,

The ſecond book of the KINGS.

THE ARGUMENT.

THis book and the former, beareth the title of Samuel, becauſe they contain the conception, nativitie, and the whole courſe of his life, and alſo the lives and acts of two kings, to wit, of Saul and David, whom he anointed and conſecrated kings by the ordinance of God. And as the firſt book containeth thoſe things, which God brought to paſſe among this people under the government of Samuel and Saul: ſo this ſecond book declareth the noble acts of David, after the death of Saul, when he began to reigne, unto the end of his kingdome: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers, which he ſuſtained both within his houſe and without: what horrible and dangerous inſurrections, uprores, and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his own children and people: and how by Gods aſſiſtance he overcame all difficulties, and enjoyed his kingdome in reſt and peace. In the perſon of David the ſcripture ſetteth forth Chriſt Jeſus the chief king, who came of David according to the fleſh, and was perſecuted on every ſide with outward and inward enemies, aſwell in his own perſon, as in his members, but at length he overcometh all his enemies, and giveth his church victory againſt all power, both ſpirituall, and temporall: and ſo reigneth with them, king for evermore.

C H A P. I.

1 The Amalekite, who brought tidings of the overthrow, and accuſed himſelf of Sauls death, is ſlain. 17 David lamenteth Saul and Jonathan with a ſong.

NOw it came to paſſe after the death of Saul, when David was returned from *the ſlaughter of the Amalekites, and David had abode two dayes in Ziklag:

* 1 Sam. 30, 17.

2 It came even to paſſe on the third day, that behold, a man came out of the camp from Saul, with his [a] clothes rent, and earth upon his head: and *ſo* it was, when he came to David, that he fell to the earth, and did obeiſance.

[a] Seeming to lament the overthrow of the people of Iſrael.

3 And David ſaid unto him, From whence comeſt thou? And he ſaid unto him, Out of the camp, of Iſrael am I eſcaped.

4 And David ſaid unto him, † How went the matter? I pray thee, tell me. And he anſwered, That the people are fled from the battel, and many of the people alſo are fallen and dead, *and Saul and Jonathan his ſonne are dead alſo.

† Heb. *what was, &c.*

5 And David ſaid unto the young man that told him, How knoweſt thou that Saul and Jonathan his ſonne be dead?

6 And the young man that told him, ſaid, As I happened by [b] chance upon mount Gilboa, behold, Saul leaned upon his ſpear: and lo: the chariots and horſemen followed hard after him.

[b] As I fled in the chaſe.

7 And when he looked behinde him, he ſaw me, and called unto me: and I anſwered, † Here *am* I.

† Heb. *behold me.*

8 And he ſaid unto me, Who *art* thou? And I anſwered him, I *am* an [c] Amalekite.

[c] He was an Amalekite born, but renounced his countrey, and joyned with the Iſraelites.

9 He ſaid unto me again, Stand, I pray thee, upon me, and ſlay me, for ‡ anguiſh is come upon me [d] becauſe my life *is* yet whole in me.

‡ Or, *my coat of mail* (or *my embroidered coat*) *hindreth me, that my, &c.*

[d] I am ſorry becauſe I am yet alive.

10 So I ſtood upon him, and ſlew him, becauſe I was ſure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and * rent them, and likewiſe all the men that *were* with him.

* Chap. 3, 31. and 13, 31.

12 And they mourned and wept, and faſted untill even, for Saul and for Jonathan his ſonne, and for the people of the LORD, and for the houſe of Iſrael; becauſe they were fallen by the ſword.

13 ¶ [e] And David ſaid unto the young man that told him, Whence *art* thou? And he anſwered, I *am* the ſonne of a ſtranger, an Amalekite.

[e] After the lamentation, he examined him again.

14 And David ſaid unto him, *How waſt thou not afraid to ſtretch forth thine hand, to deſtroy the LORDS anointed?

15 And David called one of the young men, and ſaid, Go neare, *and* fall upon him. And he ſmote him that he died.

16 And David ſaid unto him, [f] Thy bloud *be* upon thy head: for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the LORDS anointed.

[f] Thou art juſtly puniſhed for thy fault.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his ſonne.

18 (Alſo he bade them teach the children of Judah *the uſe of* the [g] bow: behold *it is* written * in the book ‡ of Jaſher)

[g] That they might be able to match their enemies the Philiſtines in that art.

* Joſh. 10, 3.

‡ Or, *of the upright.*

19 The [h] beautie of Iſrael is ſlain upon thy high places, how are the mightie fallen!

[h] Meaning, Saul.

20 * Tell *it* not in Gath, publiſh *it* not in the ſtreets of Askelon: leſt the daughters of the Philiſtines rejoyce, leſt the daughters of the uncircumciſed triumph.

* Micah. 1, 10.

21 Ye mountains of Gilboa, *let there be* [i] no dew, neither *let there be* rain upon you, nor fields of offerings: for there the ſhield of the mightie is vilely caſt away, the ſhield of Saul, *as though he had* not *been* anointed with oyl.

[i] Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

22 From the bloud of the ſlain, from the fat of the mightie, the bow of Jonathan turned not back, and the ſword of Saul returned not emptie.

23 Saul and Jonathan *were* lovely and ‡ pleaſant in their lives, and in their death they were not [k] divided: they were ſwifter than eagles, they were ſtronger than lions.

‡ Or, *ſweet.*

[k] They died both together in Gilboa.

24 Ye daughters of Iſrael, weep over Saul, who clothed you in [l] ſcarlet, with *other* delights, who put on ornaments of gold upon your apparel.

[l] As rich garments and coſtly jewels.

25 How are the mighty fallen in the midſt of the battel! O Jonathan, *thou waſt* ſlain in thine high places.

26 I am diſtreſſed for thee, my brother Jonathan: very pleaſant haſt thou been unto me: thy love to me was wonderfull, paſſing the love of [m] women.

[m] Either toward their husbands, or their children.

27 How are the mighty fallen, and the weapons of warre periſhed!

C H A P. II.

1 David by Gods direction, with his company, goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Iabesh-gilead, for their kindneſſe to Saul. 8 Abner maketh Ish-bosheth king of Iſrael. 12 A mortall skirmish between twelve of Abners, and twelve of Joabs men. 18 Aſahel is ſlain. 25 At Abners motion Joab ſoundeth a retreat. 32 Aſahels buriall.

ANd it came to paſſe after this, that David [a] enquired of the LORD, ſaying, Shall I go up into any of the cities of Judah? And the LORD ſaid unto him, Go up, And David ſaid, Whither ſhall I go up? And he ſaid, Unto [b] Hebron.

[a] By the means of the prieſt, as 1 Sam. 23, 2. and 2 Sam. 5, 19.

[b] Which citie was alſo called Kiriatharba, Joſh. 14, 15.

2 So David went up thither, and his two wives alſo, Ahinoam the Jezreeliteſſe, and Abigail Nabals wife the Carmelite.

3 And his men that *were* [c] with him, did David bring up, every man with his houſhold: and they dwelt in the cities of Hebron.

[c] In the time of his perſecution.

4 * And the men of Judah came, and there they anointed David king over the houſe of Judah: and they told David, ſaying, That * the men of Jabeſh-gilead *were they* that buried Saul.

* 1 Mach. 2, 57.

* 1 Sam. 31, 13.

5 ¶ And David ſent meſſengers unto the men of Jabeſh-gilead, and ſaid unto them, Bleſſed *be* ye of the LORD, that ye have ſhewed this kindneſſe unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD ſhew kindneſſe and [d] truth unto you: and I alſo will requite you this kindneſſe, becauſe ye have done this thing.

d According to his promiſe, which is to recompenſe them that are mercifull.

7 Therefore now let your hand be ſtrengthened, and † be ye valiant: for your maſter Saul is dead, and alſo the houſe of Judah have [e] anointed me king over them.

† Heb. *be ye the ſonnes of valour.*

e So that you ſhall not want a captain and a defender.

8 ¶ But Abner the ſonne of Ner a captain of † Sauls hoſt, took Iſh-boſheth the ſonne of Saul, and brought him over to Mahanaim.

† Heb. *the hoſt which was Sauls.*

9 And he made him king over Gilead, and over the Aſhurites, and over Jezreel, and over Ephraim, and over Benjamin, and over [f] all Iſrael.

f Over the eleven tribes.

10 Iſh-boſheth Sauls ſonne *was* fourtie yeares old when he began to reigne over Iſrael, and reigned two yeares: but the houſe of Judah followed David.

11 (And the † time that David was king in Hebron over the houſe of Judah, was ſeven yeares, and [g] ſix moneths.)

† Heb. *number of dayes.*

g After this time was expired, he reigned over all the countrey 33 yeares, Chap. 5, 5.

12 ¶ And Abner the ſonne of Ner, and the ſervants of Iſh-boſheth the ſonne of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the ſonne of Zeruiah, and the ſervants of David went out, and met † together by the pool of Gibeon: and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool.

† Heb. *them together.*

14 And Abner ſaid to Joab, Let the young men now ariſe, and [h] play before us. And Joab ſaid, Let them ariſe.

h Let us ſee how they can handle their weapons.

15 Then there aroſe and went over by number twelve of Benjamin, which *pertained* to Iſh-boſheth the ſonne of Saul, and twelve of the ſervants of David.

16 And they caught every one his [i] fellow by the head, and *thruſt* his ſword in his fellows ſide; ſo they fell down together: wherefore that place was called “ Helkath-hazzurim, which *is* in Gibeon.

i Meaning, his adverſarie.

“ That is, *the field of ſtrong men.*

17 And there was a very ſore battel that day: and [k] Abner was beaten, and the men of Iſrael, before the ſervants of David.

k After that theſe foure and twentie were ſlain.

18 ¶ And there were three ſonnes of Zeruiah there, Joab, and Abiſhai, and Aſahel: and Aſahel *was as* light † of foot † as a wilde roe.

† Heb. *of his feet.*
† Heb. *as one of the roes that is in the field.*

19 And Aſahel purſued after Abner, and in going he turned not to the right hand nor to the left, † from following Abner.

† Heb. *from after Abner.*

20 Then Abner looked behinde him, and ſaid, *Art* thou Aſahel? And he anſwered, I *am*.

21 And Abner ſaid to him, Turn thee aſide to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his ‡ armour. But Aſahel would not turn aſide from following of him.

‡ Or, *ſpoil.*

22 And Abner ſaid again to Aſahel, Turn thee aſide from following me: [l] wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?

l Why doeſt thou provoke me to kill thee?

23 Howbeit he refuſed to turn aſide: wherefore Abner with the hinder end of the ſpear ſmote him under the [m] fifth *rib*, that the ſpear came out behinde him, and he fell down there, and died in the ſame place: and it came to paſſe, that as many as came to the place where Aſahel fell down and died, ſtood ſtill.

m Some reade, In thoſe parts, where the lively parts lie, as the heart, the lungs, the liver, the milt and the gall.

24 Joab alſo and Abiſhai purſued after Abner: and the ſunne went down when they were come to the hill of Ammah, that *lieth* before Gath by the way of the wilderneſſe of Gibeon.

25 ¶ And the children of Benjamin gathered themſelves together after Abner, and became one troup, and ſtood on the top of an hill.

26 Then Abner called to Joab, and ſaid, Shall the ſword devour for ever? [n] knoweſt thou not that it will be bitterneſſe in the latter end? how long ſhall it be then ere thou bid the people return from following their brethren?

n Shall we not make an end of murdering?

27 And Joab ſaid, *As* God liveth, unleſſe thou hadſt [o] ſpoken, ſurely then † in the morning the people had ‡ gone up every one from following his brother.

o If thou hadſt not provoked them to battel, as verſe 14.
† Heb. *from the morning.*
‡ Or, *gone away.*

28 So Joab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and paſſed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids ſervants nineteen men, and Aſahel.

31 But the ſervants of David had ſmitten of Benjamin and of Abners men, *ſo that* [p] three hundred and threeſcore men died.

p Thus God would confirm David in his kingdome, by the deſtruction of his adverſaries.

32 ¶ And they took up Aſahel, and buried him in the ſepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, and they came to Hebron at break of day.

CHAP. III.

1 During the warre David ſtill waxeth ſtronger. 2 Six ſonnes were born to him in Hebron. 6 Abner diſpleaſed with Iſh-boſheth, 12 revolteth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner having communed with the Iſraelites, is feaſted by David, and diſmiſſed. 22 Joab returning from battel, is diſpleaſed with the king, and killeth Abner. 28 David curſeth Joab, 31 and mourneth for Abner.

NOw there was [a] long warre between the houſe of Saul, and the houſe of David: but David waxed ſtronger and ſtronger, and the houſe of Saul waxed weaker and weaker.

a That is, without intermiſſion induring two yeares, which was the whole reigne of Iſh-boſheth.

2 ¶ And unto David were ſonnes born in Hebron: and his firſt-born was Amnon, of Ahinoam the Jezreeliteſſe.

3 And his ſecond, [b] Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſonne of Maacah, the daughter of Talmai king of Geſhur:

b Who is called alſo Daniel, 1 Chron. 3, 1.

4 And the fourth, Adonijah the ſonne of Haggith: and the fifth, Sheppatiah the ſonne of Abital:

5 And the ſixth, Ithream, by Eglah Davids wife: theſe were born to David in [c] Hebron.

6 And it came to paſſe while there was warre between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name *was* * Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* [d] I a dogs head, which againſt Judah do ſhew kindneſſe this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman?

9 [e] So do God to Abner, and more alſo, except as the LORD hath ſworn to David, even ſo I do to him:

10 To tranſlate the kingdome from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe is the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 ¶ And he ſaid, Well, I will make a league with thee: but one thing I require of thee, † that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.

14 And David ſent meſſengers to Iſh-boſheth Sauls ſonne, ſaying, Deliver me my wife Michal, which I eſpouſed to me * for an hundred foreskinnes of the Philiſtines.

15 And Iſh-boſheth ſent, and took her from *her* husband, *even* from * Phaltiel the ſonne of Laiſh.

16 And her husband went with her † along weeping behinde her to Bahurim: then ſaid Abner unto him, Go, return, And he returned.

17 ¶ And Abner had [f] communication with the elders of Iſrael, ſaying, Ye ſought for David † in times paſt to be king over you.

18 Now then do *it*, for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

19 And Abner alſo ſpake in the eares of [g] Benjamin: and Abner went alſo to ſpeak in the eares of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reigne over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab [h] come from *purſuing* a troup, and brought in a great ſpoil with them: (but Abner *was* not with David in Hebron, for he had ſent him away; and he was gone in peace)

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſonne of Ner came to the king, and he hath ſent him away, & he is gone in peace.

24 Then Joab came to the king, and ſaid, [i] What haſt thou done? behold, Abner came unto thee, why *is it* that thou haſt ſent him away, and he is quite gone?

25 Thou knoweſt Abner the ſonne of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doeſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew it not.

27 And when Abner was returned to Hebron, Joab * took him aſide in the gate to ſpeak with him ‡ quietly: and ſmote him there under the fifth *rib*, that he died, for the bloud of * Aſahel his brother.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdome *are* [k] guiltleſſe before the LORD for ever, from the † bloud of Abner the ſonne of Ner:

29 Let it reſt on the head of Joab, and on all his fathers houſe, and let there not † fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff or that falleth on the ſword, or that lacketh bread.

30 So Joab and [l] Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mourn before Abner. And king David himſelf followed the † biere.

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of [m] Abner; and all the people wept.

33 And the king lamented over Abner, and ſaid, Died Abner as a [n] fool dieth?

34 Thy hands were not bound, nor thy feet put into fetters: as a man falleth before † wicked men, ſo felleſt thou. And all the people wept again over him.

35 And when all the people came to cauſe David to [o] eat meat while it was yet day, David ſware, ſaying: So do God to me, and more alſo, if I taſte bread or ought elſe, till the ſunne be down.

36 And all the people took notice *of it*, and it † [p] pleaſed them: as whatſoever the king did, pleaſed all the people.

37 For

[c] Within ſeven years and ſix moneths.

* Chap. 21, 10.

[d] Doeſt thou eſteem me no more than a dog, for all my ſervice done to thy fathers houſe?

[e] Wee ſee how the wicked cannot abide to be admoniſhed of their faults, but ſeek their diſpleaſure which go about to bring them from their wickedneſſe.

† Heb. *ſaying*.

* 1 Sam. 18. 25, 27.

* 1 Sam. 25, 44. Phalti.

† Heb. *going and weeping*.

[f] Rather for malice that he bare toward Iſh-boſheth than for love he bare to David.

† Heb. *both yeſterday and the third day*.

[g] Who callenged the kingdome becauſe of their father Saul.

[h] From warre againſt the Philiſtines.

[i] Here appeareth the malicious mind of Joab, who would have had the king to ſlay Abner for his private grudge.

* 1 Kings 2, 5.

‡ Or, *peaceably*.

* Chap. 2, 23.

[k] The Lord knoweth that I did not conſent to his death.

† Heb. *blouds*.

† Heb. *be cut off*.

[l] Abiſhai is ſaid to ſlay him with Joab, becauſe he conſented to the murther.

* Chap. 2, 23.

† Heb. *bed*.

[m] Meaning before the corps.

[n] He declareth that Abner died not as a wretch or vile perſon, but as a valiant man might do, being traiterouſly deceived by the wicked.

† Heb. *children of iniquitie*.

[o] According to their cuſtome, which was to banquet at burials.

† Heb. *was good in their eyes*.

[q] It is expedient ſome time not only to conceive inward ſorrow, but alſo that it may appear to others, to the intent that they may be ſatiſfied.

37 For all the people, and all Iſrael underſtood that day, that it was not of the king to ſlay Abner the ſonne of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day † weak, though anointed king and theſe men the ſonnes of Zeruiah *be* too hard for me: the LORD ſhall reward the doer of evil according to his wickedneſſe.

† Heb. *tender.*

CHAP. IIII.

1 The Iſraelites being troubled at the death of Abner, 2 Baanah and Rechab ſlay Iſh-boſheth, and bring his head to Hebron. 9 David cauſeth them to be ſlain, and Iſh-boſheths head to be buried.

AND when Sauls [a] ſonne heard that Abner was dead in Hebron, his hands were [b] feeble, and all the Iſraelites were troubled.

[a] That is, Iſh-boſheth.
[b] Meaning, that he was diſcouraged.

2 And Sauls ſonne had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the † other Rechab, the ſonnes of Rimmon a Beerothite, of the children of Benjamin: (for [c] Beeroth alſo was reckoned to Benjamin;

3 And the Beerothites [d] fled to Gittaim, and were ſojourners there untill this day)

† Heb. *ſecond.*
[c] The citie Beeroth was in the tribe of Benjamin, Joſh. 18,25.
[d] After the death of Saul, for fear of the Philiſtines.

4 And Jonathan, Sauls ſonne, had a ſonne that was lame of his feet, *and* was five yeares old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up, and fled: and it came to paſſe as ſhe made haſte to flee, that he fell, and became lame; and his name *was* Mephiboſheth.

5 And the ſonnes of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the houſe of Iſhboſheth, who lay on a bed at noon.

6 And they came thither into the midſt of the houſe, *as though* they would have fetched [e] wheat; and they [f] ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped.

7 For when they came into the houſe, he lay on his bed in his bed-chamber, and they ſmote him and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

[e] They diſguiſed themſelves as merchants, which came to buy wheat.
[f] There is nothing ſo vile and dangerous, which the wicked will not enterpriſe in hope of lucre and favour.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſonne of Saul, thine enemie, which ſought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah his brother, the ſonnes of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſitie,

10 When * one told me, ſaying, Behold, Saul is dead, († thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, ‡ who *thought* that I would have given him a reward for his tidings:

11 [g] How much more, when wicked men have ſlain a righteous perſon, in his own houſe, upon his bed? ſhall I not therefore now require his bloud of your hand, and take you away from the earth?

* Chap. 1, 4, 15.
† Heb. *he was in his own eyes as a bringer, &c.*
‡ Or, *which was the reward I gave him for his tidings.*
[g] For as much as neither the example of him that ſlew Saul, nor duty to their maſter, nor the innocency of the perſon, nor reverence of the place, nor time did move them, they deſerved moſt grievous puniſhment.

12 And David commanded his young men, and they ſlew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Iſh-boſheth, and buried *it* in the * ſepulchre of Abner, in Hebron.

* Chap. 3, 32.

CHAP. V.

1 The tribes come to Hebron to anoint David over Iſrael. 4 Davids age. 6 He taking Zion from the Jebuſites, dwelleth in it. 11 Hiram ſendeth to David. 13 Eleven ſons are born to him in Jeruſalem. 17 David directed by God, ſmiteth the Philiſtines at Baal-perazim, 22 and again, at the mulberrie-trees.

THen * came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy [a] bone and thy fleſh.

* 1 Chron. 11, 1.
[a] We are of thy kindred, and moſt neer joyned unto thee.

2 Alſo in time paſt when Saul was king over us, thou waſt he that leddeſt out and broughteſt in Iſrael: and the LORD ſaid to thee, * Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

* Pſal. 78, 71.

3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them in Hebron [b] before the LORD: and they anointed David king over Iſrael.

[b] That is, taking the Lord to witneſſe: for the ark was as yet in Abinadabs houſe.

4 ¶ David *was* thirtie yeares old when he began to reigne, *and* he reigned fourty yeares.

5 In Hebron he reigned over Judah * ſeven yeares, and ſix moneths: and in Jeruſalem he reigned thirtie and three yeares over all Iſrael and Judah.

* Chap. 2, 11.

6 ¶ And the king and his men went to Jeruſalem, unto the Jebuſites, the inhabitants of the land: which ſpake unto David, ſaying, Except thou take away the [c] blinde and the lame, thou ſhalt not come in hither: ‡ thinking, David cannot come in hither.

7 Nevertheleſſe, David took the ſtrong hold of Zion: the ſame *is* the citie of David.

8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame, and the blinde, *that are* hated of Davids ſoul, * *he ſhall be chief and captain:* ‡ wherefore they ſaid, The blinde and the [d] lame ſhall not come into the houſe.

9 So David dwelt in the fort, and called it The city of David; and David built round about, from [e] Millo and inward.

10 And David † went on, and grew great, and the LORD God of hoſts *was* with him.

11 ¶ And * Hiram king of Tyre, ſent meſſengers to David, and cedar-trees, and carpenters, and † maſons: and they built David an houſe.

[c] The children of God called idols, Blinde and lame guids: therefore the Jebuſits meant that they ſhould prove that their gods were neither blinde nor lame.
‡ Or, *ſaying, David ſhall not, &c.*
* 1 Chron. 11, 6.
‡ Or, *becauſe they had ſaid, Even the blinde and the lame, he ſhall not come into the houſe.*
[d] The idols ſhould enter no more into that place.
[e] He built from the town-houſe round about to his own houſe, 1 Chron. 11, 8.
† Heb. *went going and growing.*
* 1 Chron. 14, 1.
† Heb. *hewers of the ſtone of the wall.*

12 And David perceived that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdome for his people Iſraels ſake.

13 ¶ And * David took *him* mo concubines and wives out of Jeruſalem, after he was come from Hebron: and there were yet ſonnes and daughters born to David.

* 1 Chron. 3, 9.

14 And * theſe *be* the names of thoſe that were born unto him in Jeruſalem, Shammua,

* 1 Chron. 3, 5.

mua, and Shobab, and Nathan, and Solomon,

15 Ibhar alſo, and Eliſhua, and Nepheg, and Japhia,

16 And Eliſhama, and Eliada, and Eliphalet.

17 ¶ * But when the Philiſtines heard that they had anointed David king over Iſrael, all the Philiſtines came up to ſeek David; and David heard *of it*, and went down to the hold.

* 1 Chron. 11,16. and 14, 8.

18 The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.

19 And David [f] enquired of the LORD, ſaying, Shall I go up to the Philiſtines? wilt thou deliver them into mine hand? And the LORD ſaid unto David, Go up: for I will doubtleſſe deliver the Philiſtines into thine hand.

[f] By Abiathar the prieſt.

20 And David came to * Baal-perazim, and David ſmote them there, and ſaid, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, “ Baal-perazim.

* Iſa. 28, 21.

“ That is, *the plain of breaches.*

21 And there they left their images, and David and his men * ‡ burnt them.

* 1 Chron. 14,12.
‡ Or, *took them away.*

22 ¶ And the Philiſtines came up yet again, and ſpread themſelves in the valley of [g] Rephaim.

[g] Meaning, the valley of gyants which David called Baal-perazim, becauſe of his victory.

23 And when David enquired of the LORD, he ſaid, Thou ſhalt not go up: *but* fetch a compaſſe behinde them, and come upon them over againſt the mulberry-trees.

24 And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtirre thy ſelf: for then ſhall the LORD go out before thee, to ſmite the hoſt of the Philiſtines.

25 And David did ſo, as the LORD had commanded him; and ſmote the Philiſtines from Geba, untill thou come to [h] Gazer.

[h] Which was in the tribe of Benjamin, but the Philiſtines did poſſeſſe it.

CHAP. VI.

1 *David fetcheth she ark from Kirjath-jearim on a new cart.* 6 *Uzzah is ſmitten at Perez-uzzah.* 11 *God bleſſeth Obed-edom for the ark.* 12 *David bringing the ark into Zion with ſacrifices, danceth before it, for which Michal deſpiſeth him.* 17 *He placeth it in a tabernacle with great joy and feaſting.* 20 *Michal reproving David for his religious joy, is childleſſe to her death.*

AGain, David gathered together all the choſen men of Iſrael, thirty thouſand.

2 And * David aroſe, and went with all the people that *were* with him, from [a] Baale of Judah, to bring up from thence the ark of God, ‡ whoſe name is called by the name of the LORD of hoſts, that dwelleth *between* the Cherubims.

* 1 Chron. 13. 5, 6.
[a] This was a city in Judah, called alſo Kirjath-jearim, Joſh. 15, 9.
‡ Or, *at which the name* even *the name of the LORD of hoſts was called upon.*

3 And they † ſet the ark of God upon a new cart, and brought it out of the houſe of Abinadab that *was* in ‡ [b] Gibeah: and Uzzah & Ahio the ſonnes of Abinadab, drave the new cart.

† Heb. *made to ride.*
‡ Or, *the hill.*
[b] Which was an high place of the city of Baale.

4 And they brought it out of * the houſe of Abinadab which *was* at Gibeah, † accompanying the ark of God; and Ahio went before the ark.

* 1 Sam. 7, 1.
† Heb. *with.*

5 And David, and all the houſe of Iſrael [c] played before the LORD on all manner of *inſtruments made of* firre-wood, even on harps, and on pſalteries, and on timbrels, and on cornets, and on cymbals.

[c] Praiſed God and ſang Pſalmes.

6 ¶ And * when they came to Nachons threſhing-floore, Uzzah put forth his *hand* to the ark of God, and took hold of it, for the oxen ‡ ſhook *it.*

* 1 Chron. 13, 9.
‡ Or, *ſtumbled.*

7 And the anger of the LORD was kindled againſt Uzzah, and God [d] ſmote him there for *his* ‡ errour, and there he died by the ark of God.

[d] Here we ſee what danger it is to follow good intentions, or to do any thing in Gods ſervice without his expreſſe word.
‡ Or, *raſhneſſe.*

8 And David was diſpleaſed, becauſe the LORD had † made a breach upon Uzzah: and he called the name of the place, “ Perez-uzzah to this day.

† Heb. *broken.*
“ That is, *the breach of Uzzah.*

9 And David was afraid of the LORD that day, and ſaid, How ſhall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aſide into the houſe of Obed-edom the [e] Gittite.

[e] Who was a Levite, and had dwelt in Gittaim, 1 Chron. 15, 21.

11 And the ark of the LORD continued in the houſe of Obed-edom the Gittite, three moneths: and the LORD bleſſed Obed-edom, and all his houſhold.

12 ¶ And it was told king David, ſaying, The LORD hath bleſſed the houſe of Obed-edom, and all that *pertained* unto him, becauſe of the ark of God. * So David went & [f] brought up the ark of God from the houſe of Obed-edom, into the city of David, with gladneſſe.

* 1 Chron. 15, 25.
[f] Meaning, he cauſed the Levites to bear it, according to the law.

13 And it was ſo, that when they that bare the ark of the LORD, had gone ſix paces, he ſacrificed oxen and fatlings.

14 And David danced before the LORD with all *his* might, and David *was* girded with a linnen [g] ephod.

[g] With a garment like to the prieſts garment.

15 So David and all the houſe of Iſrael brought up the ark of the LORD with ſhouting, and with the ſound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and ſaw king David leaping and dancing before the LORD; and ſhe [h] deſpiſed him in her heart.

[h] The wordlings are not able to comprehend the motions that move the children of God, to praiſe God by all manner of means.

17 ¶ And they brought in the ark of the LORD, and ſet it in his place, in the midſt of the tabernacle that David had † pitched for it: and David offered burnt-offerings, and peace-offerings before the LORD.

† Heb. *ſtretched.*

18 And aſſoon as David had made an end of offering burnt-offerings, and peace-offerings, * he bleſſed the people in the name of the LORD of hoſts.

* 1 Chron. 16, 2.

19 And he dealt among all the people, *even* among the whole multitude of Iſrael, as well to the women as men, to every one a cake of bread, and a good piece *of fleſh*, and a flagon *of wine*: ſo all the people departed every one to his houſe.

20 ¶ Then David returned to [i] bleſſe his houſhould: and Michal the daughter of Saul came out to meet David, and ſaid, How glorious was the king of Iſrael to day, who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ‡ ſhameleſly uncovereth himſelf!

[i] That is, to pray for his houſe, as he had done for the people.
‡ Or, *openly.*

21 And David ſaid unto Michal, *It was* before the LORD, which choſe me [k] before thy father, and before all his houſe, to appoint me ruler over the people of the LORD, over Iſrael: therefore will I play before the LORD.

[k] It was for no worldly affection, but onely for that zeal that I bare to Gods glory.

21 And I will yet be more vile than thus, and will be baſe in mine own ſight: and ‡ of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour.

‡ Or, *of the handmaids* of my ſervants.

23 Therefore Michal the daughter of Saul had [l] no childe untill the day of her death.

[l] Which was a puniſhment, becauſe ſhe mocked the ſervant of God.

CHAP. VII.

1 Nathan approving the purpoſe of David to build God an houſe, 4 after by the word of God forbiddeth him. 12 He promiſeth him benefits and bleſſing in his ſeed. 18 Davids prayer and thanksgiving.

AND it came to paſſe, * when the king ſat in his houſe, and the LORD had given him reſt round about from all his enemies;

* 1 Chron. 17, 1.

2 That the king ſaid unto Nathan the prophet, See now, I dwell in an houſe of cedar, but the ark of God dwelleth within [a] curtains.

[a] Within the tabernacle covered with skins, Exod. 26, 7.

3 And Nathan ſaid to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.

4 ¶ And it came to paſſe that night, that the word of the LORD came unto Nathan, ſaying,

5 Go and tell † my ſervant David, Thus ſaith the LORD, [b] Shalt thou build me an houſe for me to dwell in?

† Heb. *to my ſervant to David.*

[b] Meaning, he ſhould not: yet Nathan ſpeaking according to mans judgement, and not by the ſpirit of propheſie, permitted him.

6 Whereas I have not dwelt in *any* houſe, ſince the time that I brought up the children of Iſrael out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Iſrael, ſpake I a word with ‡ any of the [c] tribes of Iſrael, whom I commanded to feed my people Iſrael, ſaying, Why build ye not me an houſe of cedar?

‡ In the 1 Chron. 17, 6. *any of the judges.*

[c] As concerning the building of an houſe: meaning that without Gods expreſſe word nothing ought to be attempted.

8 Now therefore, ſo ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, * I took thee from the ſheep-cote, † from following the ſheep, to be ruler over my people, over Iſrael.

* 1 Sam. 16, 11. Pſal. 78, 70.

† Heb. *from after.*

9 And I was with thee whitherſoever thou wenteſt, and have cut off all thine enemies † out of thy ſight, and have made thee a great name, like unto the name of the [d] great men that *are* in the earth.

† Heb. *from thy face.*

[d] I have made thee famous through all the world.

10 (Moreover, I will appoint a place for my people Iſrael, and will plant them, that they may dwell in a place of their own, and move [e] no more: neither ſhall the children of wickedneſſe afflict them any more, as before time,

[e] He promiſeth them quietneſſe, if they will walk in his fear and obedience.

11 And as ſince the time that I commanded Judges *to be* over my people Iſrael, and have cauſed thee to reſt from all thine enemies) Alſo the LORD telleth thee, that he will make thee an houſe.

12 ¶ And * when thy dayes be fulfilled, and thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his kingdome.

* 1 Kings 8, 20.

13 * He ſhall build an houſe for my name, and I will ſtabliſh the throne of his kingdome for ever.

* 1 Kings 5. and 6, 12. 1 Chron. 12, 10.

14 * I will be his father, and he ſhall be my ſonne: * if he commit iniquitie, I will chaſten him with the [f] rod of men, and with the ſtripes of the children of men:

* Heb. 1, 5.

* Pſal. 89. 30, 31, 32.

[f] That is, gently as fathers uſe to chaſtiſe their children.

15 But my mercy ſhall not depart away from him, as I took it from Saul, whom I put away before thee.

16 And thine houſe, and thy kingdome ſhall be eſtabliſhed for ever before thee: thy throne ſhall be [g] eſtabliſhed for ever.

[g] This was begun in Solomon, as a figure, but accompliſhed in Chriſt.

17 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

18 ¶ Then went king David in, and ſat before the LORD, and he ſaid, Who *am* I, O Lord GOD? and what *is* my houſe, that thou haſt brought me hitherto?

19 And this was yet a ſmall thing in thy ſight, O Lord GOD; but thou haſt ſpoken alſo of thy ſervants houſe for a great while to come, and *is* this the † manner of [h] man, O Lord GOD?

† Heb. *law.*

[h] Cometh not this rather of thy free mercie, than of any worthineſſe that can be in man?

20 And what can David ſay more unto thee? for thou, Lord GOD, knoweſt thy ſervant.

21 For thy words ſake, and according to thine own heart haſt thou done all theſe great things, to make thy ſervant know *them*.

22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there* any God beſide thee, according to all that we have heard with our eares.

23 And * what one nation in the earth *is* like thy people, *even* like Iſrael, whom God went to redeem for a people to himſelf, and to make him a name, and to do for [i] you great things, and terrible, for thy [k] land, before thy people which thou redeemedſt to thee from Egypt, *from* the [l] nations and their gods?

* Deut. 4, 7.

[i] O Iſrael.

[k] And inheritance, which is Iſrael.

[l] From the Egyptians, and their idols.

24 For thou haſt [m] confirmed to thy ſelf thy people Iſrael *to be* a people unto thee for ever: and thou, LORD, art become their God.

[m] He ſheweth that Gods free election is the onely cauſe why the Iſraelites were choſen to be his people.

25 And now, O LORD God, the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh *it* for ever, and do as thou haſt ſaid.

26 And let thy name be magnified for ever, ſaying, the LORD of hoſts *is* the God over Iſrael: and let the [n] houſe of thy ſervant David be eſtabliſhed before thee.

[n] This prayer is moſt effectuall, when we chiefly ſeek Gods glory, and the accompliſhment of his promiſe.

27 For thou, O LORD of hoſts, God of Iſrael, haſt † revealed to thy ſervant, ſaying, I will build thee an houſe: therefore hath thy ſervant found in his heart to pray this prayer unto thee.

† Heb. *opened the eare.*

28 And now, O Lord GOD, thou *art* that God, and * thy words be true, and thou haſt promiſed this goodneſſe unto thy ſervant.

* John 17, 17.

29 Therefore now † let it pleaſe thee to bleſſe the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord GOD, haſt [o] ſpoken *it*, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever.

† Heb. *be thou pleaſed and bleſſe.*

[o] Therefore I firmly beleeve it ſhall come to paſſe.

Chap. VIII.

1 David ſubdueth the Philiſtines and the Moabites. 3 He ſmiteth Hadadezer, and the Syrians. 9 Toi ſendeth Joram with preſents to bleſſe him. 11 The preſents and the ſpoil David dedicateth to God. 14 He putteth gariſons in Edom. 16 Davids officers.

ANd * after this it came to paſſe, that David ſmote the Philiſtines, and ſubdued them: and David took ‡ Metheg-ammah out of the [a] hand of the Philiſtines.

* 1 Chron. 18, 1. &c.

‡ Or, *the bridle of Ammah.*

a So that they payed no more tribute.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with [b] two lines meaſured he, to put to death, and with one full line to keep alive: and ſo the Moabites became Davids ſervants, *and* brought gifts.

b He ſlew two parts, as it pleaſed him, and reſerved the third.

3 ¶ David ſmote alſo Hadadezer the ſonne of Rehob, king of * Zobah, as he went to recover his border at the river Euphrates.

* Pſal. 60, 2.

4 And David took † from him a thouſand ‡ *chariots*, and ſeven hundred horſemen, and twentie thouſand footmen: and David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

‡ Or, *of his.*

‡ As 1 Chron. 18, 4.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twentie thouſand men.

6 Then David put gariſons in [c] Syria of Damaſcus: and the Syrians became ſervants to David, *and* [d] brought gifts: and the LORD preſerved David whitherſoever he went.

c In that part of Syria, where Damaſcus was.

d They payed yearly tribute.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to [e] Jeruſalem.

e For the uſe of the temple.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſſe.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſonne unto king David, to † ſalute him, and to [f] bleſſe him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer † had warres with Toi) and *Joram* † brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſſe;

† Heb. *ask him of peace.*

f For ſeeing David victorious, he was glad to intreat of peace.

† Heb. *was a man of warres with.*

† Heb. *in his hand were.*

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicate of all nations which he ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſonne of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from † ſmiting of the Syrians in the valley of ſalt, *being* eighteen thouſand *men*.

‡ Heb. *his ſmiting.*

14 ¶ And he put gariſons in Edom; throughout all Edom put he gariſons, and all they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed [g] judgement and juſtice unto all his people.

g He gave judgement in controverſies, and was mercifull toward the people.

16 And Joab the ſonne of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſonne of Ahilud *was* ‡ recorder;

‡ Or, *remembrancer*, or *writer of chronicles.*

17 And Zadok the ſonne of Ahitub, and Ahimelech the ſonne of Abiathar, *were* the prieſts; and Seraiah *was* the † ſcribe;

‡ Or, *ſecretarie.*

18 * And Benaiah the ſonne of Jehoiada *was over* both the [h] Cherethites, and the Pelethites; and Davids ſonnes were ‡ chief rulers.

* 1 Chron. 18, 17.

h The Cherethites and Pelethites were as the kings guard, and had charge of his perſon.

‡ Or, *princes.*

Chap. IX.

1 David by Ziba ſendeth for Mephiboſheth. 7 For Jonathans ſake he entertaineth him at his table, and reſtoreth him all that was Sauls. 9 He maketh Ziba his farmer.

ANd David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſſe for [a] Jonathans ſake?

a Becauſe of mine oath and promiſe made to Jonathan, 1 Sam. 20, 15.

2 And there was of the houſe of Saul, a ſervant whoſe name was Ziba: and when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he*.

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the [b] kindneſſe of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſonne, *which is* * lame on *his* feet.

b Such mercy as ſhall be acceptable to God.

* Chap. 4, 4.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſonne of Ammiel, in Lo-debar.

5 ¶ Then king David ſent, and fet him out of the houſe of Machir, the ſonne of [c] Ammiel, from Lo-debar.

c Who was alſo called Eliam the father of Bathſheba Davids wife.

6 Now when Mephiboſheth the ſonne of Jonathan the ſonne of Saul, was come unto David, he fell on his face, and did reverence: and David ſaid, Mephiboſheth! And he anſwered, Behold thy ſervant.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſſe, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a [d] dead dog as I *am*?

d Meaning a deſpiſed perſon.

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ſonne all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy [e] ſonnes, and thy ſervants, ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſonne may have food to eat: but Mephiboſheth thy maſters ſonne ſhall eat bread alway at my table. Now Ziba had fifteen ſonnes, and twentie ſervants.

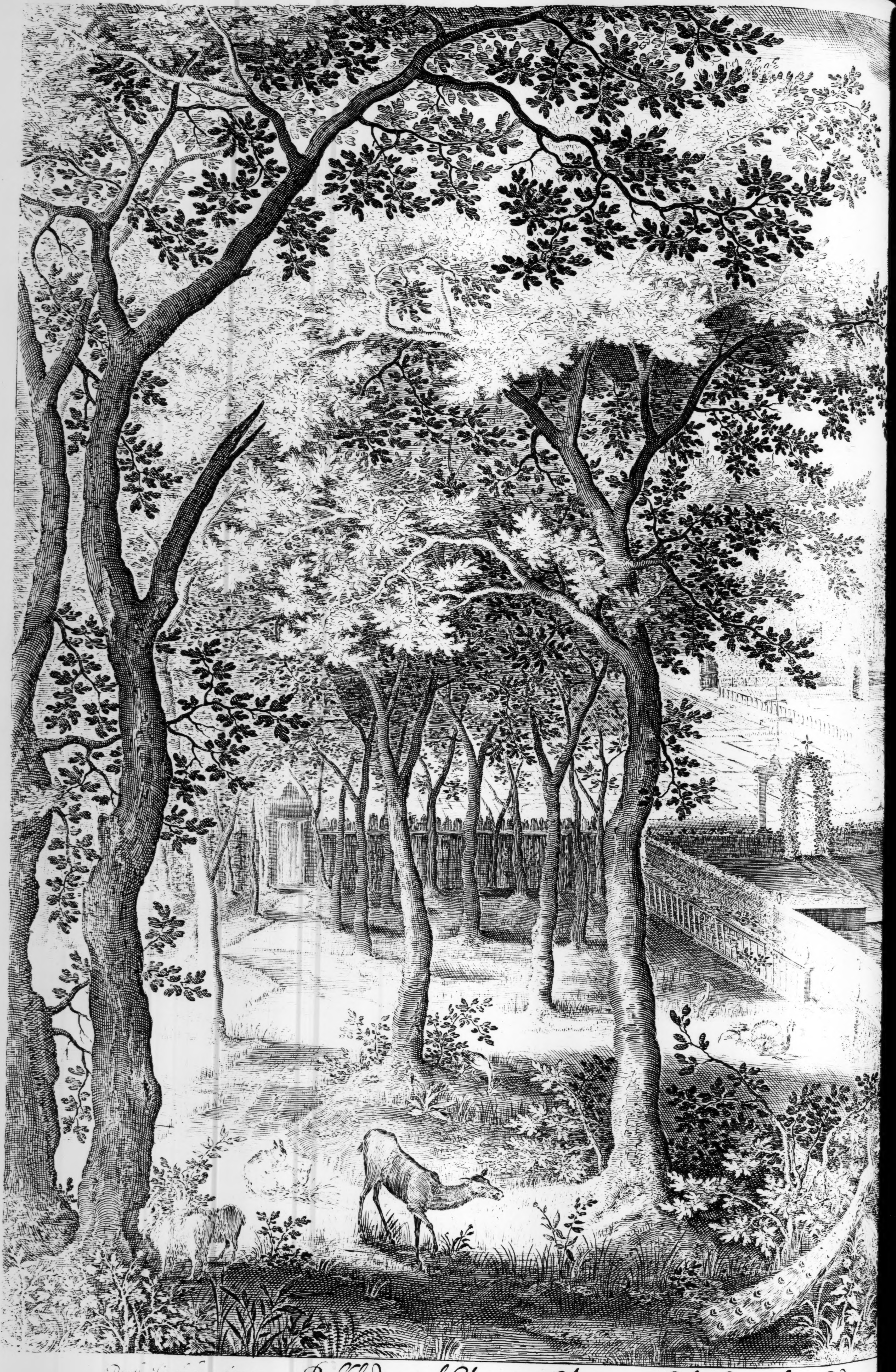
e Be ye provident overſeers and governours of his lands, that they may be profitable.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for [f] Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſonnes.

f That Mephiboſheth may have all things at commandement as becometh a kings ſon.

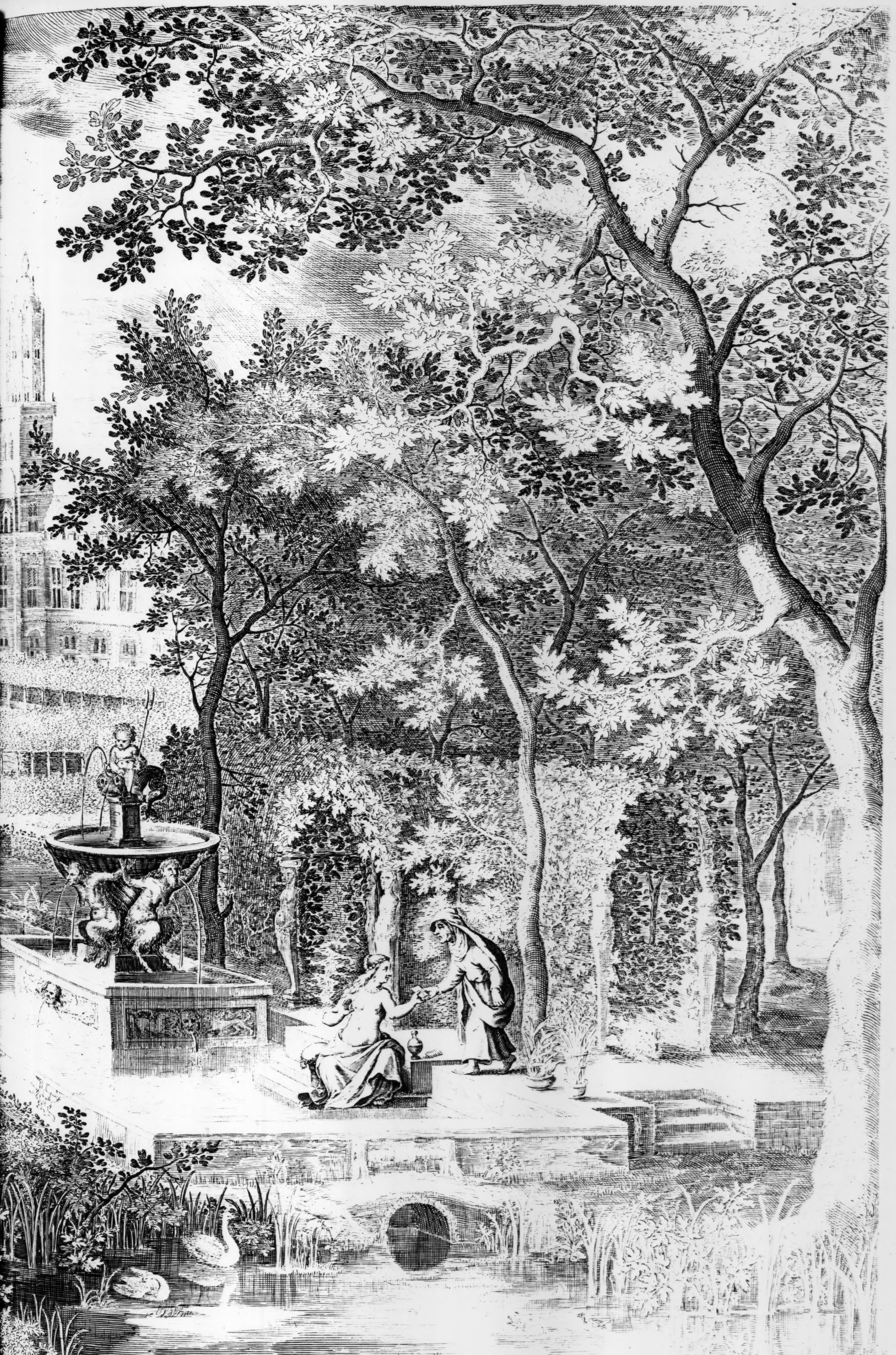
12 And Mephiboſheth had a young ſonne, whoſe name *was* Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.



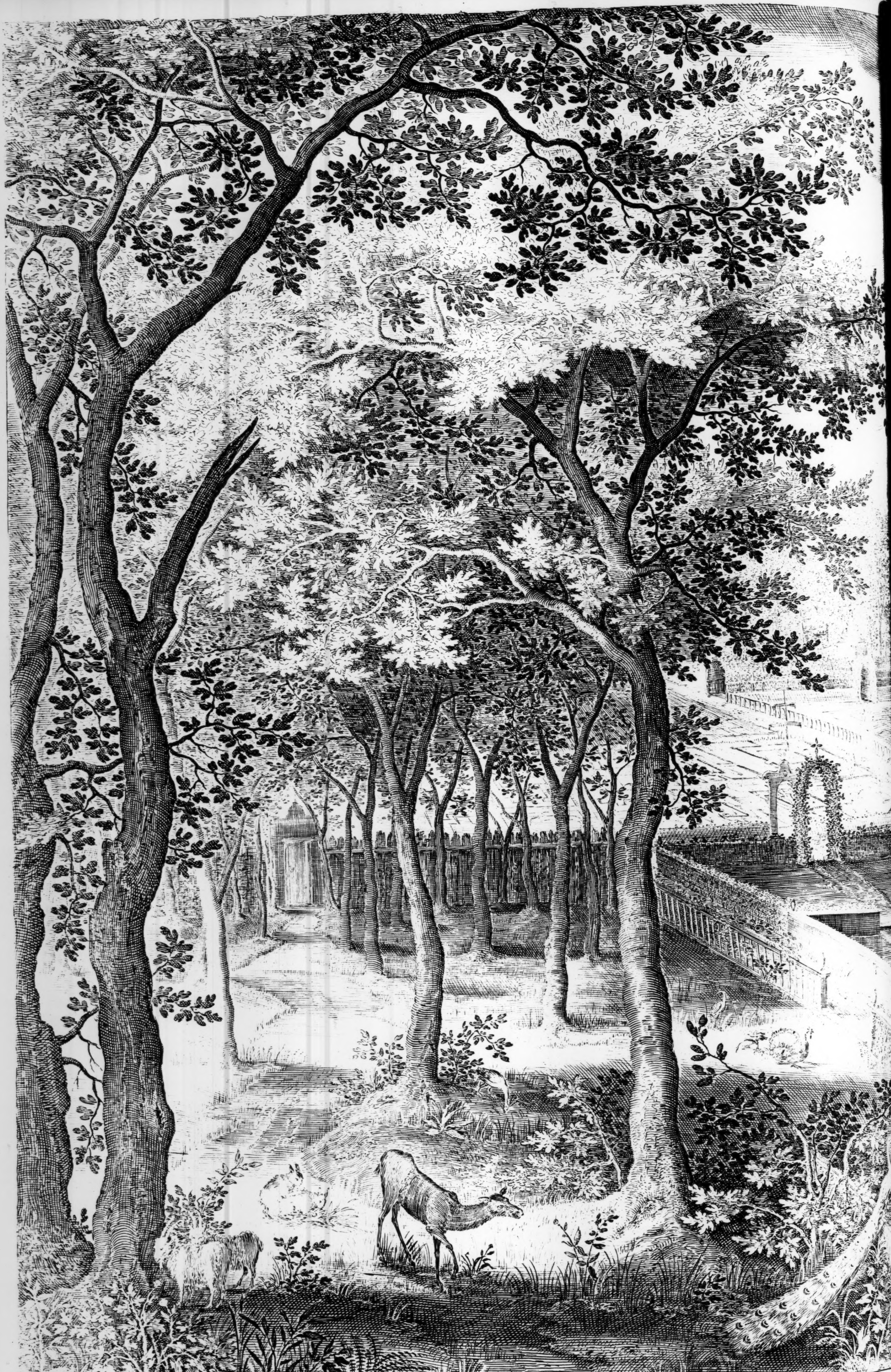
Dauid Vinckboons Inuentor

Bathſeba dum vir abeſt, latices ingreſſa liquentes Membra lavat Schytica candidiora



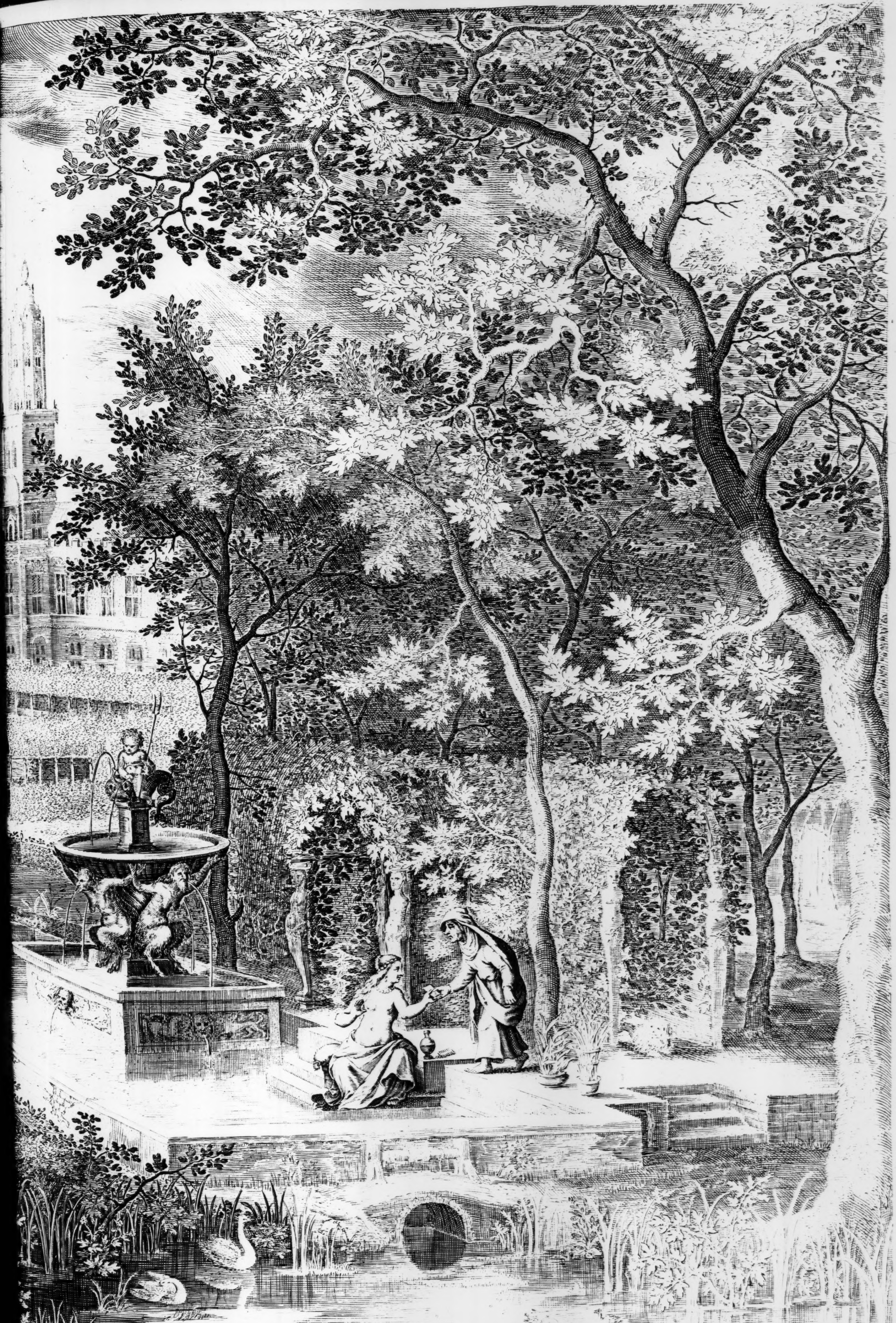
hanc, viſamque cupit, potiturque cupita, Fœdat adulterio facta priora David. 2. Samu: 11. 1.

[illegible]
Visscher excud.



Dauid Vinckboons Inuentor

Bathſeba dum vir abeſt, latices ingreſſa liquentes Membra lavat Schytica candidiora nive



hanc, viſamque cupit, potiturque cupita, Fœdat adulterio facta priora David. 2. Samu. 11. 1.

[illegible] excud

CHAP. X

1 Davids meſſengers ſent to comfort Hanun the ſonne of Nahash, are villanouſly intreated. 6 The Ammonites ſtrengthened by the Syrians, are overcome by Joab and Abishai. 15 Shoback making a new ſupply of the Syrians at Helam, is ſlain by David.

AND it came to paſſe after this, that the * king of the children of Ammon died, and Hanun his ſonne reigned in his ſtead.

* 1 Chron. 19,1.

2 Then ſaid David, I will ſhew kindneſſe unto Hanun the ſonne of Nahaſh, as his father ſhewed[a] kindneſſe unto me. And David ſent to comfort him by the hand of his ſervants, for his father: and Davids ſervants came into the land of the children of Ammon.

[a] The children of God are not unmindfull of a benefit received.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, † Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David rather ſent his ſervants unto thee, to[b] ſearch the city, and to ſpie it out, and to overthrow it?

† Heb. *in thine eyes doth David.*

[b] Their arrogant malice would not ſuffer them to ſee the ſimplicity of Davids heart: therefore their counſel turned to the deſtruction of their countrey.

4 Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away.

5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed; and the king ſaid, Tarrie at Jericho untill your beards be grown, *and* then return.

6 ¶ And when the children of Ammon ſaw that they[c] ſtank before David, the children of Ammon ſent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twentie thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelve thouſand men.

[c] That they had deſerved Davids diſpleaſure for the injury done to his ambaſſadours.

7 And when David heard of *it*, he ſent Joab, and all the hoſt of the mightie men.

8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate: and the Syrians of[d] Zoba and of Rehob, and Iſh-tob, and Maacah *were* by themſelves in the field.

[d] Theſe were divers parts of the countrey of Syria, whereby appeareth that the Syrians ſerved, where they might have entertainment, as now the Sweitzers doe.

9 When Joab ſaw that the front of the battel was againſt him before and behinde, he choſe of all the choice men of Iſrael, and put *them* in aray againſt the Syrians.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in aray againſt the children of Ammon.

11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for[e] our people, and for the cities of our God: and the Lord do that which ſeemeth him good.

[e] Here is declared wherefore war ought to be undertaken: for the defence of true religion and Gods people.

13 And Joab drew nigh, and the people that *were* with him, unto the battel againſt the Syrians: and they fled before him.

14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entred into the city: ſo Joab returned from the children of Ammon, and came to Jeruſalem.

15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.

16 And Hadarezer ſent, & brought out the Syrians that *were* beyond the river, and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered[f] all Iſrael together, and paſſed over Jordan, & came to Helam: & the Syrians ſet themſelves in aray againſt David, and fought with him.

[f] Meaning, the greateſt part.

18 And the Syrians fled before Iſrael, and David ſlew *the men of*[g] ſeven hundred chariots of the Syrians, and fourtie thouſand horſemen, and ſmote Shobach the captain of their hoſt, who died there.

[g] Which were the chiefeſt and moſt principall: for in all he deſtroyed 7000, as 1 Chro. 19, 18, or the ſouldiers which were in 700 chariots.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them: ſo the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1 While Joab beſieged Rabbah, David committeth adultery with Bath-sheba. 6 Uriah ſent for by David to cover the adultery, would not go home neither ſober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab ſendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

AND it came to paſſe, that † after the yeare was[a] expired, at the time when kings go forth *to battel*, that * David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah: but David tarried ſtill at Jeruſalem.

† Heb. *at the return of the yeare.*

[a] The yeare following about the ſpring time.

* 1 Chron. 20, 1.

2 ¶ And it came to paſſe in an evening-tide, that David aroſe from off his[b] bed, & walked upon the roof of the kings houſe: and from the roof he ſaw a woman waſhing her ſelf, & the woman *was* very beautifull to look upon.

[b] Whereupon he uſed to reſt at afternoon, as was read of Iſh-boſheth, Chap. 4,7.

3 And David ſent and enquired after the woman: and one ſaid, *Is* not this Bath-ſheba the daughter of Eliam, the wife of Uriah the[c] Hittite?

[c] Who was not an Iſraelite born, but converted to the true religion.

4 And David ſent meſſengers, & took her; and ſhe came in unto him, and he lay with her, (‡ for ſhe was * purified from her uncleanneſſe) and ſhe returned unto her houſe.

‡ Or, *and when she had purified herſelf &c. she returned.*

* Lev. 15, 19. and 18, 19.

5 And the woman conceived, and ſent and[d] told David, and ſaid, I am with childe.

[d] Fearing leſt ſhe ſhould be ſtoned according to the law.

6 ¶ And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded of him † how Joab did, and how the people did, and how the war proſpered.

† Heb. *of the peace of, &c.*

8 And David ſaid to Uriah,[e] Go down to thy houſe, and waſh thy feet. And Uriah departed out of the kings houſe, and there † followed him a meſſe *of meat* from the king.

[e] David thought that if Uriah lay with his wife, his fault might be cloked.

† Heb. *went out after him.*

9 But Uriah ſlept at the doore of the kings houſe, with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying,

Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journey? why *then* didſt thou not go down unto thine houſe?

11 And Uriah ſaid unto David, The [f] ark, and Iſrael, and Judah abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open fields: ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

f Hereby God would touch Davids conſcience, that ſeeing the fidelitie and religion of his ſervant, he would declare himſelf ſo forgetfull of God and injurious to his ſervant.

12 And David ſaid to Uriah, Tarrie here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem, that day and the morrow.

13 And when David had called him, he did eat and [g] drink before him, and made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

g He made him drink more liberally than he was wont to do, thinking hereby he would have lien by his wife.

14 ¶ And it came to paſſe in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

15 And he wrote in the letter, ſaying, [h] Set ye Uriah in the forefront of the † hotteſt battel, and retire ye † from him, that he may be ſmitten, and die.

h Except God continually uphold us with his mighty ſpirit, the moſt perfect fall headlong into all vice and abomination.
† Heb. *ſtrong.*
† Heb. *from after him.*

16 And it came to paſſe when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were.*

17 And the men of the city went out, and fought with Joab: and there fell ſome of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 ¶ Then Joab ſent, and told David all the things concerning the warre:

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the warre unto the king,

20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approched ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

21 Who ſmote Abimelech the ſonne of [i] Jerub-beſheth? did not a woman caſt a piece of a milſtone upon him from the wall, that he died in Thebez? why went ye nigh the wall? Then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

i Meaning, Gideon. Judg. 9, 52, 53.

22 ¶ So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entring of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and *ſome* of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

25 Then David ſaid unto the meſſenger, [k] Thus ſhalt thou ſay unto Joab, Let not this thing † diſpleaſe thee: for the ſword devoureth † one as well as another: make thy battel more ſtrong againſt the citie, and overthrow it; and encourage thou him.

k He diſſembled with the meſſenger to the intent that neither his cruel commandement, nor Joabs wicked obedience might be eſpied.
† Heb. *be evil in thine eyes.*
† Heb. *ſo and ſuch.*

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, ſhe mourned for her husband.

27 And when the mourning was paſt, David ſent, and fet her to his houſe, and ſhe became his wife, and bare him a ſonne: but the thing that David had done, † diſpleaſed the LORD.

† Heb. *was evil in the eyes of.*

CHAP. XII.

1 Nathans parable of the ew-lambe, cauſeth David to be his own judge. 7 David, reproved by Nathan, confeſſeth his ſinne, and is pardoned. 15 David mourneth and prayeth for the childe, while it lived. 24 Solomon is born, and named Iedidiah. 26 David taketh Rabbah, and tortureth the people thereof.

AND the LORD [a] ſent Nathan unto David: and he came unto him, and ſaid unto him, There were two men in one citie; the one rich, and the other poore.

a Becauſe David lay now drowned in ſin, the loving mercie of GOD, which ſuffereth not his to periſh, waketh his conſcience by this ſimilitude, and bringeth him to repentance.

2 The rich *man* had exceeding many flocks and herds:

2 But the poore *man* had nothing ſave one little ew-lambe, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup, and lay in his boſome, and was unto him as a daughter.

† Heb. *morſel.*

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own heard, to dreſſe for the wayfaring man that was come unto him, but took the poore mans lambe, and dreſſed it for the man that was come to him.

5 And Davids anger was greatly kindled againſt the man, and he ſaid to Nathan, *As* the LORD liveth, the man that hath done this thing, ‡ ſhall ſurely die.

‡ Or, *is worthy to die.*

6 And he ſhall reſtore the lambe * fourefold, becauſe he did this thing, and becauſe he had no pitie.

* Exod. 22, 1.

7 ¶ And Nathan ſaid to David, Thou *art* the man: thus ſaith the LORD God of Iſrael, I * anointed thee king over Iſrael, and I delivered thee out of the hand of Saul:

* 1 Sam. 16, 13.

8 And I gave thee thy [b] maſters houſe, and thy maſters [c] wives into thy boſome, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee [d] ſuch and ſuch things.

b For David ſucceeded Saul in his kingdome.
c The Jewes underſtand this of Eglah and Michal, or of Rizpah and Michal.
d That is, greater things than theſe: for Gods love and benefits increaſe toward his, if by their ingratitude they ſtay him not.

9 Wherefore haſt thou deſpiſed the commandment of the LORD, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the [e] children of Ammon.

e Thou haſt moſt cruelly given him into the hands of Gods enemies.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the LORD, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will * take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this [f] ſunne.

* Deut. 28, 30. Chap. 16, 22.

f Meaning, openly, as at noon dayes.

12 For thou didſt *it* ſecretly: but I will do this

thing before all Iſrael, and before the ſunne.

13 And David ſaid unto Nathan, I have ſinned againſt the LORD. And Nathan ſaid unto David, * The LORD alſo hath [g] put away thy ſinne, thou ſhalt not die.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to [h] blaſpheme, the childe alſo that is born unto thee, ſhall ſurely die.

15 ¶ And Nathan departed unto his houſe: and the LORD ſtrook the childe that Uriahs wife bare unto David, and it was very ſick.

16 David therefore beſought God for the childe, and David † faſted, and [i] went in, and lay all night upon the earth.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he [k] eat bread with them.

18 And it came to paſſe on the ſeventh day, that the childe died: and the ſervants of David feared to tell him that the childe was dead: for they ſaid, Behold, while the childe was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then † vex himſelf, if we tell him that the childe is dead?

19 But when David ſaw that his ſervants whiſpered, David perceived that the childe was dead: therefore David ſaid unto his ſervants, Is the childe dead? And they ſaid, He is dead.

20 Then David [l] aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

21 Then ſaid his [m] ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the childe *while it was* alive, but when the childe was dead, thou didſt riſe and eat bread.

22 And he ſaid, While the childe was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the childe may live?

23 But now he is dead, wherefore ſhould I faſt? [n] can I bring him back again? I ſhall go to him, but he ſhall not return to me.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and * ſhe bare a ſonne, and [o] he called his name Solomon; and the LORD loved him.

25 And he ſent by the hand of Nathan the [p] prophet, and [q] he called his name “ Jedidiah, becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royall citie.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the citie of [r] waters.

28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and † it be called after my name.

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 * And he took their kings crown from off his head, (the weight whereof *was* a [ſ] talent of gold, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the citie † in great abundance.

31 And he brought forth the people that *were* therein, and put *them* under [t] ſaws, and under harrows of iron, and under axes of iron, and made them paſſe through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

CHAP. XIII.

1 Amnon loving Tamar, by Jonadabs counſel feigning himſelf ſick ravisheth her. 15 He hateth her, and shamefully turneth her away. 19 Abſalom entertaineeh her, and concealeth his purpoſe. 24 At a sheep-shearing, among all the kings ſonnes, he killeth Amnon. 30 David grieving at the news, is comforted by Jonadab. 37 Abſalom fleeth to Talmai at Geshur.

AND it came to paſſe after this, that Abſalom the ſonne of David had a fair ſiſter, whoſe name *was* [a] Tamar, and Amnon the ſonne of David loved her.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a [b] virgin: and † Amnon thought it hard for him to do any thing to her.

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſonne of Shimeah, Davids brother: and Jonadab *was* a very ſubtill man.

4 And he ſaid unto him, Why *art* thou, *being* the kings ſonne, † lean † from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſaloms ſiſter.

5 And Jonadab ſaid unto him, [c] Lay thee down on thy bed, and make thy ſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſſe the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of [d] cakes in my ſight, that I may eat at her hand.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnons houſe, and dreſſe him meat.

8 So Tamar went to her brother Amnons houſe, (and he was laid down) and ſhe took † floure, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

9 And ſhe took a pan, and [e] poured *them* out before him, but he refuſed to eat: and Amnon ſaid, Have out all men from [f] me: and they went out every man from him.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe

---

* Ecclus 47, 11.

[g] For the Lord ſeeketh but that the ſinner would turn to him.

[h] In ſaying, that the Lord hath appointed a wicked man to reigne over his people.

† Heb. *faſted a faſt.*

[i] To wit, to his privie chamber.

[k] Thinking by his inſtant prayer, that God would have reſtored his childe, but God had otherwiſe determined.

† Heb. *do hurt.*

[l] Shewing, that our lamentations ought not to be exceſſive, but moderate, and that we muſt praiſe God in all his doings.

[m] As they which conſider not that God granteth many things to the ſobs and tears of the faithfull.

[n] By this conſideration he appeaſed his ſorrow.

* Matth. 1, 6.

[o] To wit, the Lord, 1 Chron. 22, 9.

[p] To call him Solomon.

[q] Meaning, David.

“ That is, *beloved of the Lord.*

[r] That is, the chief citie, and where all the conduits are, is as good as taken.

† Heb. *my name be called upon it.*

* 1 Chron. 20, 2.

[ſ] That is, threeſcore pound after the weight of the common talent.

† Heb. *very great.*

[t] Signifying, that as they were malicious enemies of God, ſo he put them to cruel death.

[a] Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

[b] And therefore kept in her fathers houſe, as virgins were accuſtomed.

† Heb. *it was marvellous or hidden in the eyes of Amnon.*

† Heb. *thin.*

† Heb. *morning by morning.*

[c] Here we ſee that there is no enterpriſe ſo wicked, that can lack counſel to further it.

[d] Meaning, ſome delicate and daintie meat.

‡ Or, *paſte.*

[e] That is, ſhe ſerved them on a diſh.

[f] For the wicked are aſhamed to do that before men, which they are not afraid to commit in the ſight of God.

had made, and brought *them* into the chamber to Amnon her brother.

11 And when ſhe had brought *them* unto him to eat, he took hold of her, and ſaid unto her, Come lie with me, my ſiſter.

12 And ſhe anſwered him, Nay, my brother, do not † force me: for * † no ſuch thing ought to be done in Iſrael; do not thou this folly.

† Heb. *humble me.*
* Lev. 18, 9.
† Heb. *it ought not ſo to be done.*

13 And I, whither ſhall I cauſe my ſhame to go? and as for thee, thou ſhalt be as one of the [g] fools in Iſrael: now therefore, I pray thee ſpeak unto the king; for he will not withhold me from thee.

[g] As a lewd and wicked perſon.

14 Howbeit, he would not hearken unto her voice: but being ſtronger than ſhe, forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly, ſo that the hatred wherewith he hated her, *was* greater than the love wherewith he had loved her: and Amnon ſaid unto her, Ariſe, be gone.

† Heb. *with great hatred greatly.*

16 And ſhe ſaid unto him, *There is* no cauſe; this evil in ſending me away, *is* greater than the other that thou didſt unto me: but he would not hearken unto her.

17 Then he called his ſervant that miniſtred unto him, and ſaid, Put now this *woman* out from me, and bolt the doore after her.

18 And *ſhe had* a garment of [h] divers colours upon her: for with ſuch robes were the kings daughters that were virgins, apparelled. Then his ſervant brought her out, and bolted the doore after her.

[h] For that which was of divers colours, or pieces, in thoſe dayes was had in great eſtimation, Gen. 37, 3. Judg. 5, 30.

19 ¶ And Tamar put aſhes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Abſalom her brother ſaid unto her, Hath Amnon thy brother been with thee? but hold now thy [i] peace, my ſiſter: he *is* thy brother, † regard not this thing, So Tamar remained † deſolate in her brother Abſaloms houſe.

[i] For though he conceived ſudden vengeance in his heart, yet he diſſembled it till occaſion ſerved, and comforted his ſiſter.
† Heb. *ſet not thine heart.*
† Heb. *and deſolate.*

21 ¶ But when king David heard of all theſe things, he was very wroth.

22 And Abſalom ſpake unto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And it came to paſſe after two full yeares, that Abſalom had ſheep-ſhearers in Baal-hazor, which *is* beſide Ephraim: and [k] Abſalom invited all the kings ſonnes.

[k] To wit, to a banket, thinking therby to fulfill his wicked purpoſe.

24 And Abſalom came to the king, and ſaid, Behold now, thy ſervant hath ſheep-ſhearers, let the king, I beſeech thee, and his ſervants, go with thy ſervant.

25 And the king ſaid to Abſalom, Nay, my ſonne, let us not all now go, leſt we be chargeable unto thee. And he preſſed him: howbeit he would not go, but bleſſed him.

26 Then ſaid Abſalom, If not, I pray thee, let my brother [l] Amnon go with us. And the king ſaid unto him, Why ſhould he go with thee?

[l] Pretending to the king, that Amnon was moſt dear unto him.

27 But Abſalom preſſed him, that he let Amnon and all the kings ſonnes go with him.

28 ¶ Now Abſalom had commanded his ſervants, ſaying, Mark ye now when Amnons heart is merry with wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: ‡ [m] have not I commanded you? be couragious, and be † valiant.

‡ Or, *will you not, ſince I have commanded you?*
[m] Such is the pride of the wicked maſters, that in all their wicked commandments they think to be obeyed.
† Heb. *ſonnes of valour.*

29 And the ſervants of Abſalom did unto Amnon, as Abſalom had commanded: then all the kings ſonnes aroſe, and every man † gat him up upon his mule, and fled.

† Heb. *rode.*

30 ¶ And it came to paſſe while they were in the way, that tidings came to David, ſaying, Abſalom hath ſlain all the kings ſonnes, and there is not one of them left.

31 Then the king aroſe, and tare his [n] garments, and lay on the earth; and all his ſervants ſtood by with their clothes rent.

[n] Lamenting, as he that felt the wrath of God upon his houſe, Chap. 12, 10.

32 And Jonadab the ſonne of Shimeah Davids brother, anſwered and ſaid; Let not my lord ſuppoſe that they have ſlain all the young men the kings ſonnes; for Amnon onely is dead: for by the † appointment of Abſalom this hath been ‡ determined, from the day that he forced his ſiſter Tamar.

† Heb. *mouth.*
‡ Or, *ſetled.*

33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings ſonnes are dead: for Amnon onely is dead.

34 But Abſalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-ſide behinde him.

35 And Jonadab ſaid unto the king, Behold, the kings ſonnes come: † as thy ſervant ſaid, [o] ſo it is.

† Heb. *according to the word of thy ſervant.*
[o] That onely Amnon is dead.

36 And it came to paſſe aſſoon as he had made an end of ſpeaking, that behold, the kings ſonnes came, and lift up their voice and wept: and the king alſo and all his ſervants wept † very ſore.

† Heb. *with a great weeping greatly.*

37 ¶ But Abſalom fled, and went to [p] Talmai the ſonne of ‡ Ammihud king of Geſhur: and *David* mourned for his ſonne every day.

[p] For Maachah his mother was the daughter of this Talmai, chap. 3, 3.
‡ Or, *Ammihur.*

38 So Abſalom fled, and went to Geſhur, and was there three yeares.

39 And *the ſoul of* king David ‡ longed to go forth unto Abſalom: for he was comforted concerning Amnon, ſeeing he was dead.

‡ Or, *was conſumed.*

CHAP. XIIII.

1 Joab, ſuborning a widow of Tekoah, by a parable to incline the kings heart to fetch home Abſalom, bringeth him to Jeruſalem. 25 Abſaloms beautie, hair, and children. 28 After two yeares, Abſalom by Joab is brought into the kings preſence.

NOw Joab the ſonne of Zeruiah perceived that the kings [a] heart *was* toward Abſalom.

[a] That the king favoured him.

2 And Joab ſent to Tekoah, and fetcht thence a wiſe woman, and ſaid unto her, I pray thee, feigne thy ſelf to be a mourner, and put on now mourning apparel, and [b] anoint not thy ſelf with oyl, but be as a woman that had a long time mourned for the dead:

[b] In token of mourning: for they uſed anointing to ſeem cheerfull.

3 And come to the king, and ſpeak on this

manner unto him: ſo Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah ſpake to the king, ſhe fell on her face to the ground, and did obeiſance, and ſaid, † Help, O king.

5 And the king ſaid unto her, What aileth thee? And ſhe anſwered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy hand-maid had [c] two ſonnes, and they two ſtrove together in the field, and *there was* † none to part them, but the one ſmote the other, and ſlew him.

7 And behold, the whole family is riſen againſt thine hand-maid, and they ſaid, Deliver him that ſmote his brother, that we may kill him, for the [d] life of his brother whom he ſlew, and we will deſtroy the heir alſo; and ſo they ſhall quench my coal which is left, and ſhall not leave to my husband *neither* name nor remainder † upon the earth.

8 And the king ſaid unto the woman, Go to thine houſe, and I will give charge concerning thee.

9 And the woman of Tekoah ſaid unto the king, My lord, O king, the [e] iniquity *be* on me, and on my fathers houſe: and the king and his throne *be* guiltleſſe.

10 And the king ſaid, Whoſoever ſaith *ought* unto thee, bring him to me, and he ſhall not touch thee any more.

11 Then ſaid ſhe, I pray thee, let the king [f] remember the Lord thy God, † that thou wouldeſt not ſuffer the revengers of bloud to deſtroy any more, leſt they deſtroy my ſonne. And he ſaid, *As* the Lord liveth, there ſhall not one hair of thy ſonne fall to the earth.

12 Then the woman ſaid, Let thine hand-maid, I pray thee, ſpeak one word unto my lord the king. And he ſaid, Say on.

13 And the woman ſaid, Wherefore then haſt thou [g] thought ſuch a thing againſt the people of God? for the king doth ſpeak this thing, as one which is faultie, in that the king doth not fetch home again his baniſhed.

14 For we muſt needs die, and are as water ſpilt on the ground, which cannot be gathered up again: ‡ neither doth God reſpect any perſon, yet doth he deviſe [h] means, that his baniſhed be not expelled from him.

15 Now therefore that I am come to ſpeak of this thing unto my lord the king, *it is* becauſe the people have made me [i] afraid: and thy hand-maid ſaid, I will now ſpeak unto the king; it may be that the king will perform the requeſt of his hand-maid.

16 For the king will heare, to deliver his hand-maid out of the hand of the man *that would* deſtroy me and my ſonne together out of the inheritance of God:

17 Then thine hand-maid ſaid, The word of my lord the king ſhall now be † comfortable: for as an [k] angel of God, ſo *is* my lord the king † to diſcern good and bad: therefore the Lord thy God will be with thee.

18 Then the king anſwered and ſaid unto the woman, Hide not from me, I pray thee, the thing that I ſhall ask thee. And the woman ſaid, Let my lord the king now ſpeak.

19 And the king ſaid, *Is not* the [l] hand of Joab with thee in all this? And the woman anſwered and ſaid, *As* thy ſoul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath ſpoken: for thy ſervant Joab he bade me, and he put all theſe words in the mouth of thine hand-maid:

20 To [m] fetch about this form of ſpeech hath thy ſervant Joab done this thing: and my lord *is* wiſe, according to the wiſdome of an angel of God, to know all things that *are* in the earth.

21 ¶ And the king ſaid unto Joab, Behold now, I have [n] done this thing: go therefore, bring the young man Abſalom again.

22 And Joab fell to the ground on his face, and bowed himſelf, and † thanked the king: and Joab ſaid, To day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of ‡ his ſervant.

23 So Joab aroſe and went to Geſhur, and brought Abſalom to Jeruſalem.

24 And the king ſaid, Let him [o] turn to his own houſe, and let him not ſee my face. So Abſalom returned to his own houſe, and ſaw not the kings face.

25 ¶ † But in all Iſrael there was none to be ſo much praiſed as Abſalom, for his beauty, from the ſole of his foot even to the crown of his head, there was no blemiſh in him.

26 And when he polled his head, (for it was at every yeares end that he polled *it*: becauſe *the hair* was heavy on him, therefore he polled it) he weiged the hair of his head at [p] two hundred ſhekels after the kings weight.

27 And unto Abſalom there were born three ſonnes and one daughter, whoſe name *was* Tamar: ſhe was a woman of a fair countenance.

28 ¶ So Abſalom dwelt two full yeares in Jeruſalem, and ſaw not the kings face.

29 Therefore Abſalom ſent for Joab, to have ſent him to the king, but he would not come to him: and when he ſent again the ſecond time, he would not come.

30 Therefore he ſaid unto his ſervants, See Joabs field is † neare mine, and he hath barley there; go and [q] ſet it on fire: and Abſaloms ſervants ſet the field on fire.

31 Then Joab aroſe and came to Abſalom unto *his* houſe, and ſaid unto him, Wherefore have thy ſervants ſet my field on fire?

32 And Abſalom anſwered Joab, Behold, I ſent unto thee, ſaying, Come hither, that I may ſend thee to the king, to ſay, Wherefore am I come from Geſhur? it had been good for me *to have been* there ſtill: now therefore let me ſee the kings face; and [r] if there be any iniquitie in me, let him kill me.

33 So Joab came to the king, and told him: and when he had called for Abſalom, he came to the king, and bowed himſelf on his face to the

† Heb. *ſave.*

[c] Under this parable ſhe deſcribed the death of Amnon by Abſalom.

† Heb. *no deliverer between them.*

[d] Becauſe he hath ſlain his brother, he ought to be ſlain, according to the law, Gen. 9,6. Exod. 21,12.

† Heb. *upon the face of the earth.*

[e] As touching the breach of that law which puniſheth the bloud, let me bear the blame.

[f] Swear that they ſhall not revenge the bloud, which are many in number.

† Heb. *that the revenger of bloud do not multiply to deſtroy.*

[g] Why doſt thou give contrary ſentence in thy ſonne Abſalom?

‡ Or, *becauſe God hath not taken away* his *life, he hath alſo deviſed means, &c.*

[h] God hath provided wayes (as ſanctuaries) to ſave them ofttimes, whom man judgeth worthy death.

[i] For I thought they would kill this mine heir.

† Heb. *for reſt:*

[k] Is of great wiſdome to diſcern right from wrong.

† Heb, *to heare.*

[l] Haſt not thou done this by the counſel of Joab?

[m] By ſpeaking rather in a parable than plainly.

[n] I have granted thy requeſt.

† Heb. *bleſſed.*

‡ Or, *thy.*

[o] Covering hereby his affection, and ſheweth ſom part of juſtice to pleaſe the people.

† Heb. *and as Abſalom there was not a beautifull man in all Iſrael to praiſe greatly.*

[p] Which weighed ſix pound and 4. ounces, after half an ounce the ſhekel.

† Heb. *neare my place.*

[q] The wicked are impatient in their affections, and ſpare no unlawfull means to compaſſe them.

[r] If I have offended by revenging my ſiſters diſhonour: thus the wicked juſtifie themſelves in their evil.

the ground before the king, and the king kiſſed Abſalom.

CHAP. XV.

1 Abſalom by fair ſpeeches and courteſies, ſtealeth the heart of Iſrael. 7 Under pretence of a vow, he obtaineth leave to go to Hebron. 10 He maketh there a great conſpiracy. 13 David upon the news fleeth from Jeruſalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are ſent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He curſeth Ahithophels counſel. 32 Huſhai is ſent back with inſtructions.

AND it came to paſſe after this, that Abſalom prepared him chariots, and horſes, and [a] fifty men to run before him.

2 And Abſalom roſe up early, and ſtood beſide the way of the gate: and it was ſo, that when any man that had a controverſie † came to the king for judgement, then Abſalom called unto him, and ſaid, Of what city *art* thou? And he ſaid, Thy ſervant *is* of one of the [b] tribes of Iſrael.

3 And Abſalom ſaid unto him, See, thy matters *are* good and right, but *there is* ‡ no man *deputed* of the king to heare thee.

4 Abſalom ſaid moreover, [c] Oh that I were made judge in the land, that every man which hath any ſuit or cauſe, might come unto me, and I would do him juſtice.

5 And it was ſo, that when any man came nigh to him to do him obeiſance, he put forth his hand, and took him and kiſſed him.

6 And on this manner did Abſalom to all Iſrael that came to the king for judgement: ſo Abſalom [d] ſtole the hearts of the men of Iſrael.

7 ¶ And it came to paſſe after [e] fourty yeares, that Abſalom ſaid unto the king, I pray thee let me go and pay my vow which I have vowed unto the LORD in Hebron.

8 For thy ſervant vowed a vow while I abode at Geſhur in Syria, ſaying, If the LORD ſhall bring me again indeed to [f] Jeruſalem, then I will ſerve the LORD.

9 And the king ſaid unto him, Go in peace. So he aroſe and went to Hebron.

10 ¶ But Abſalom ſent ſpies throughout all the tribes of Iſrael, ſaying, Aſſoon as ye heare the ſound of the trumpet, then ye ſhall ſay, Abſalom reigneth in Hebron.

11 And with Abſalom went two hundred men out of Jeruſalem, *that were* [g] called, and they went in their ſimplicitie, and they knew not any thing.

12 And Abſalom ſent for Ahitophel the Gilonite, Davids counſellour, from his citie, *even* from Giloh, while he offered ſacrifices: and the conſpiracie was ſtrong; for the people increaſed continually with Abſalom.

13 ¶ And there came a meſſenger to David, ſaying, The hearts of the men of Iſrael are after Abſalom.

14 And David ſaid unto all his ſervants that *were* with him at Jeruſalem, Ariſe, and let us flee; for we ſhall not *elſe* eſcape from [h] Abſalom: make ſpeed to depart, leſt he overtake us ſuddenly, and † bring evil upon us, and ſmite the citie with the edge of the ſword.

15 And the kings ſervants ſaid unto the king, Behold, thy ſervants *are readie to do* whatſoever my lord the king ſhall † appoint.

16 And the king went forth, and all his houſhold † after him: and the king left ten women, *which were* concubines, to keep the houſe.

17 And the king went forth, and all the people after him, and tarried in a place that was [i] farre off.

18 And all his ſervants paſſed on beſide him; and all the [k] Cherethites, and all the Pelethites, and all the Gittites, ſix hundred men which came after him from Gath, paſſed on before the king.

19 ¶ Then ſaid the king to [l] Ittai the Gittite, Wherefore goeſt thou alſo with us? return to thy place, and abide with the king: for thou *art* a ſtranger, and alſo an exile.

20 Whereas thou cameſt *but* yeſterday, ſhould I this day † make thee go up and down with us? ſeeing I go whither I may, return thou, and take back thy [m] brethren: mercy, and [n] truth *be* with thee.

21 And Ittai anſwered the king, and ſaid, *As* the LORD liveth, and *as* my lord the king liveth, ſurely in what place my lord the king ſhall be, whether in death, or life, even there alſo will thy ſervant be.

22 And David ſaid to Ittai, Go, and paſſe over. And Ittai the Gittite paſſed over, and all his men, and all the little ones that *were* with him.

23 And all the countrey wept with a loud voice, and [o] all the people paſſed over: the king alſo himſelf paſſed over the brook “ Kidron: and all the people paſſed over, toward the way of the wilderneſſe.

24 ¶ And lo, Zadok alſo, and all the Levites *were* with him, [p] bearing the ark of the covenant of God, and they ſet down the ark of God; and Abiathar went [q] up, untill all the people had done paſſing out of the citie.

25 And the king ſaid unto Zadok, Carrie back the ark of God into the citie: if I ſhall finde favour in the eyes of the LORD, he will bring me again, and ſhew me *both* it, and his habitation.

26 But if he thus ſay, I have no delight in thee: behold, *here am* I, let him do to me as ſeemeth good unto him.

27 The king ſaid alſo unto Zadok the prieſt, *art not* thou a * ſeer? return into the citie in peace, & your two ſonnes with you, Ahimaaz thy ſonne, & Jonathan the ſonne of Abiathar.

28 See, I will tarrie in the plain of the wilderneſſe, untill there come word from you to certifie me.

29 Zadok therefore and Abiathar carried the ark of God again to Jeruſalem; and they tarried there.

30 ¶ And David went up by the aſcent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went bare-foot: and all the people that *was* with him, [ſ] covered every man his head, and they went up, weeping as they went up.

31 ¶ And

[a] Which were as a guard to ſet forth his eſtate.

† Heb. *to come.*

[b] That is, noting of what city or place he was.

‡ Or, *none will heare you from the* king downward.

[c] Thus by ſlander, flattery, and fair promiſes the wicked ſeek preferment.

[d] By intiſing them from his father to himſelf.

[e] Counting from the time that the Iſraelites had asked a king of Samuel.

[f] By offering a peace-offering, which was lawfull to do in any place.

[g] And bid to his feaſts in Hebron.

[h] Whoſe heart he ſaw that Satan had ſo poſſeſſed, that he would leave no miſchief unattempted.

† Heb. *thruſt.*

† Heb. *chooſe.*

† Heb. *at his feet.*

[i] To wit, from Jeruſalem.

[k] Theſe were as the kings guard, or as ſome write, His counſellours.

[l] Who as ſome write, was the kings ſon of Gath.

† Heb. *make thee wander in going.*

[m] Meaning, them of his family.

[n] God require thee thy friendſhip and fidelity.

[o] To wit, the ſix hundred men.

“ Called. John. 18. 1. *Cedron.*

[p] Which was the charge of the Kohathites Num. 4, 4.

[q] To ſtand by the ark.

[r] The faithfull in all their afflictions ſhew themſelves obedient to Gods will.

* 1 Sam. 9, 9.

† Heb. *going up, and weeping.*

[ſ] With aſhes, and duſt in ſigne of ſorrow.

31 ¶ And *one* told David, ſaying, Ahitophel *is* among the conſpiratours with Abſalom, And David ſaid, O LORD, I pray thee, turn the [t] counſel of Ahitophel into fooliſhneſſe.

[t] The counſel of the crafty worldlings doth more harm, than the open force of the enemy.

32 ¶ And it came to paſſe that *when* David was come to the top *of the mount*, where he worſhipped God, behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David ſaid, If thou paſſeſt on with me, then thou ſhalt be a burden unto me.

34 But if thou return to the citie, and ſay unto Abſalom, I will be thy [u] ſervant, O king; *as I have been* thy fathers ſervant hitherto, ſo *will* I now alſo *be* thy ſervant: then mayeſt thou for me defeat the counſel of Ahitophel.

[u] Though Huſhai diſſembled here at the kings requeſt, yet may we not uſe this example to excuſe our diſſimulation.

35 And *haſt thou* not there with thee Zadok and Abiathar the prieſts? therefore it ſhall be, that what thing ſoever thou ſhalt heare out of the kings houſe, thou ſhalt tell *it* to Zadok and Abiathar the prieſts.

36 Behold, *they have* there with them their two ſonnes, Ahimaaz Zadoks *ſonne*; and Jonathan Abiathars *ſonne*, and by them ye ſhall ſend unto me every thing that ye can heare.

37 So Huſhai Davids friend came into the citie, and Abſalom came into Jeruſalem.

CHAP. XVI.

1 Ziba by preſents and falſe ſuggeſtions, obtaineth his maſters inheritance. 5 At Bahurim Shimei curſeth David. 9 David with patience abſtaineth and reſtraineth others from revenge. 15 Hushai inſinuateth himſelf into Abſaloms counſel. 20 Ahitophels counſel.

AND when David was a little paſt the [a] top *of the hill*, behold, Ziba the ſervant of Mephiboſheth met him with a couple of aſſes ſadled, & upon them two hundred *loaves* of bread, and an hundred bunches of raiſins, and an hundred of ſummer-fruits, and a bottle of wine.

[a] Which was the hill of Olives, Chap. 15, 30.

2 And the king ſaid unto Ziba, What meaneſt thou by theſe? And Ziba ſaid, The [b] aſſes *be* for the kings houſhold to ride on, and the bread and ſummer-fruit for the young men to eat, and the wine, that ſuch as be faint in the wilderneſſe may drink.

[b] Commonly there are no viler traitors than they, which under pretence of friendſhip accuſe

3 And the king ſaid, And where *is* thy maſters ſonne; And Ziba ſaid unto the king, Behold, he abideth at Jeruſalem: for he ſaid, To day ſhall the houſe of Iſrael reſtore me the kingdome of my father.

4 Then ſaid the king to Ziba, Behold, thine *are* all that *pertained* unto Mephiboſheth. And Ziba ſaid, † I humbly beſeech thee *that* I may finde grace in thy ſight, my lord, O king.

† Heb. *I do obeiſance.*

5 ¶ And when king David came to [c] Bahurim, behold, thence came out a man of the family of the houſe of Saul, whoſe name *was* Shimei the ſonne of Gera: ‡ he came forth and curſed ſtill as he came.

[c] Which was a city in the tribe of Benjamin.

‡ Or, *he ſtill came forth and curſed.*

6 And he caſt ſtones at David, and at all the ſervants of king David: and all the people, and all the mightie men *were* on his [d] right hand, and on his left.

[d] That is, round about him.

7 And thus ſaid Shimei when he curſed, Come out, come out thou † bloudy man, and thou man of Belial:

† Heb. *man of bloud.*

8 The LORD hath returned upon thee all the [e] bloud of the houſe of Saul, in whoſe ſtead thou haſt reigned, and the LORD hath delivered the kingdome into the hand of Abſalom thy ſonne: and † behold, thou *art taken* in thy miſchief, becauſe thou *art* a bloudie man.

[e] Reproching him as though by his means Iſh-boſheth and Abner were ſlain.

† Heb. *behold thee in thy evil.*

9 ¶ Then ſaid Abiſhai the ſonne of Zeruiah unto the king, Why ſhould this * dead dog curſe my lord the king? let me go over I pray thee, and take off his head.

* 1 Sam. 24, 14. Chap. 9, 8.

10 And the king ſaid, What have I to do with you, ye ſonnes of Zeruiah? ſo let him curſe, becauſe the LORD hath [f] ſaid unto him, Curſe David. Who ſhall then ſay, Wherefore haſt thou done ſo?

[f] David felt that this was the judgement of God for his ſin, and therefore humbled himſelf to his rod.

11 And David ſaid to Abiſhai, and to all his ſervants, Behold, my ſonne, which came forth of my bowels, ſeeketh my life: how much more now *may* this Benjamite *do it?* let him alone, and let him curſe: for the LORD hath bidden him.

12 It may be that the LORD wil look on mine ‡ † affliction, and that the LORD will [g] requite me good for his curſing this day.

‡ Or, *tears.*
† Heb. *eye.*

[g] Meaning, that the Lord will ſend comfort to his when they are oppreſſed.

13 And as David and his men went by the way, Shimei went along on the hills ſide over againſt him, and curſed as he went, and threw ſtones at him, and † caſt duſt.

† Heb. *duſted* him *with duſt.*

14 And the king, and all the people that *were* with him, came wearie, and refreſhed themſelves [h] there.

[h] To wit, at Bahurim.

15 ¶ And Abſalom and all the people the men of Iſrael, came to Jeruſalem, and Ahitophel with him.

16 And it came to paſſe when Huſhai the Archite, Davids friend, was come unto Abſalom, that Huſhai ſaid unto Abſalom, † God ſave the king, God ſave the king.

† Heb. *Let the king live.*

17 And Abſalom ſaid to Huſhai, *Is* this thy kindneſſe to thy [i] friend? why wenteſt thou not with thy friend?

[i] Meaning, David.

18 And Huſhai ſaid unto Abſalom, Nay, but whom the LORD and this people and all the men of Iſrael chooſe, his will I be, and with him will I abide.

19 And again, whom ſhould I ſerve? *ſhould I* not *ſerve* in the preſence of his ſonne? as I have ſerved in thy fathers preſence, ſo will I be in thy preſence.

20 ¶ Then ſaid Abſalom to Ahitophel, Give counſel among you what we ſhall do.

21 And [k] Ahitophel ſaid unto Abſalom, Go in unto thy fathers concubines, which he hath left to keep the houſe, and all Iſrael ſhall heare that thou art abhorred of thy father, then ſhall the hands of all that *are* with thee be ſtrong.

[k] Suſpecting the change of the kingdome, and ſo his own overthrow, he giveth ſuch counſel as might moſt hinder his fathers reconciliation: and alſo declare to the people that Abſalom was in higheſt authority.

22 So they ſpread Abſalom a tent upon the top of the houſe, and Abſolom went in unto his fathers concubines, in the ſight of all Iſrael.

23 And the counſel of Ahitophel which he counſelled in thoſe dayes, was as if a man had enquired at the † oracle of God: ſo *was* all the [l] counſel of Ahitophel, both with David and with Abſalom.

† Heb. *word.*

[l] It was ſo eſteemed for the ſucceſſe thereof.

Chap. XVII.

1 Ahitophels counſel is overthrown by Hushai's, according to Gods appointment. 15 Secret intelligence is ſent unto David. 23 Ahithophel hangeth himſelf. 15 Amaſa is made captain. 27 David at Mahanaim is furniſhed with proviſion.

Moreover, Ahitophel ſaid unto Abſalom, Let me now [a] chooſe out twelve thouſand men, and I will ariſe and purſue after David this night.

[a] The wicked are ſo greedy to execute their malice, that they leave none occaſion that may further the ſame.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him ſhall flee, and I will ſmite the king onely.

3 And I will bring back all the people unto thee: [b] the man whom thou ſeekeſt, *is* as if all returned: *ſo* all the people ſhall be in peace.

[b] Meaning David.

4 And the ſaying † pleaſed Abſalom well, and all the elders of Iſrael.

† Heb. *was right in the eyes of, &c.*

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us heare likewiſe † what he ſaith.

† Heb. *what is in his mouth.*

6 And when Huſhai was come to Abſalom, Abſalom ſpake unto him, ſaying, Ahitophel hath ſpoken after this manner: ſhall we do after his † ſaying? if not, ſpeak thou.

† Heb. *word.*

7 And Huſhai ſaid unto Abſalom, The counſel that Ahitophel hath † given, *is* not [c] good at this time.

† Heb. *counſelled.*

[c] Huſhai ſheweth himſelf faithfull to David, in that he reproveth this wicked counſel and purpoſe.

8 For (ſaid Huſhai) thou knoweſt thy father and his men, that they *be* mighty men, and they *be* † chafed in their mindes, as a bear robbed of her whelps in the field, and thy father *is* a man of warre, and will not lodge with the people.

† Heb. *bitter of ſoul.*

9 Behold, he is hid now in ſome pit, or in ſome *other* place: and it will come to paſſe, when ſome of them be † overthrown at the firſt, that whoſoever heareth it, will ſay, There is a ſlaughter among the people that follow Abſalom.

† Heb. *fallen.*

10 And he alſo *that is* valiant, whoſe heart *is* as the heart of a lion, ſhall utterly melt: for all Iſrael knoweth that thy father *is* a mightie man, and *they* which *be* with him *are* valiant men.

11 Therefore I counſel, that all Iſrael be generally gathered unto thee, from Dan even to Beerſheba, as the ſand that *is* by the ſea for multitude, and † that thou go to battel in thine own perſon.

† Heb. *that thy face, or preſence go, &c.*

12 So ſhall we come upon him in ſome place where he ſhall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there ſhall not be left ſo much as one.

13 Moreover, if he be gotten into a citie, then ſhall all Iſrael bring ropes to that citie, and we will draw it into the river, untill there be not one ſmall ſtone found there.

14 And Abſalom and all the men of Iſrael ſaid, The counſel of Huſhai the Archite *is* better than the counſel of Ahitophel: for the Lord had † appointed to defeat the [d] good counſel of Ahithophel, to the intent that the Lord might [e] bring evil upon Abſalom.

† Heb. *commanded.*

[d] That counſel which ſeemed good at the firſt to Abſalom, verſ 4.

[e] For by the counſel of Huſhai he went to the battel where he was deſtroyed.

15 ¶ Then ſaid Huſhai unto Zadok and to Abiathar the prieſts, Thus and thus did Ahitophel counſel Abſalom and the elders of Iſrael: and thus have I conſelled.

16 Now therefore ſend quickly, and tell David, ſaying, Lodge not this night in the plains of the wilderneſſe, but ſpeedily paſſe [f] over; leſt the king be ſwallowed up, and all the people that *are* with him.

[f] That is, over Jordan.

17 Now Jonathan and Ahimaaz ſtayed by En-rogel, (for they might not be ſeen to come into the city) and a wench went and told [g] them: and they went and told king David.

[g] Meaning, the meſſage from their fathers.

18 Neverthleſſe, a lad ſaw them, and told Abſalom: but they went both of them away quickly, and came to a mans houſe in Bahurim, which had a well in his court, whither they went down.

19 And the [h] woman took and ſpread a covering over the wells mouth, and ſpread ground corn thereon; and the thing was not known.

[h] Thus God ſendeth ſuccour to his, in their greateſt dangers.

20 And when Abſaloms ſervants came to the woman to the houſe, they ſaid, Where *is* Ahimaaz and Jonathan? And the woman ſaid unto them, They be gone over the [i] brook of water. And when they had ſought and could not finde *them*, they returned to Jeruſalem.

[i] The Chalde text readeth, Now they have paſſed the Jordan.

21 And it came to paſſe after they were departed, that they came up out of the well, and went and told king David, and ſaid unto David, Ariſe, & paſſe quickly over the water: for [k] thus hath Ahithophel counſelled againſt you.

[k] To wit, to purſue thee with all haſte.

22 Then David aroſe, and all the people that *were* with him, and they paſſed over Jordan: by the [l] morning light there lacked not one of them that was not gone over Jordan.

[l] They travelled all night, and by morning had all their company paſſed over.

23 ¶ And when Ahithophel ſaw that his counſel was not † followed, he ſadled *his* aſſe, and aroſe, and gat him home to his houſe, to his citie, and † put his houſhold in order, and [m] hanged himſelf, and died, and was buried in the ſepulchre of his father.

† Heb. *done.*

† Heb. *gave charge concerning his houſe.*

[m] Gods juſt vengeange, even in this life, is powred on them which are enemies, traitours, or perſecutors of his church.

24 Then David came to Mahanaim: and Abſalom paſſed over Jordan, he and all the men of Iſrael with him.

25 ¶ And Abſalom made Amaſa captain of the hoſt in ſtead of Joab: which Amaſa *was* a mans ſonne, whoſe name *was* Ithra an Iſraelite, that went in to Abigail the daughter of [n] Nahaſh, ſiſter to Zeruiah, Joabs mother.

[n] Who was alſo called Iſhai, Davids father.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And it came to paſſe when David was come to Mahanaim, that Shobi the ſonne of Nahaſh of Rabbah of the children of Ammon, and Machir the ſonne of Ammiel of Lodebar, and Barzillai the Gileadite of Rogelim,

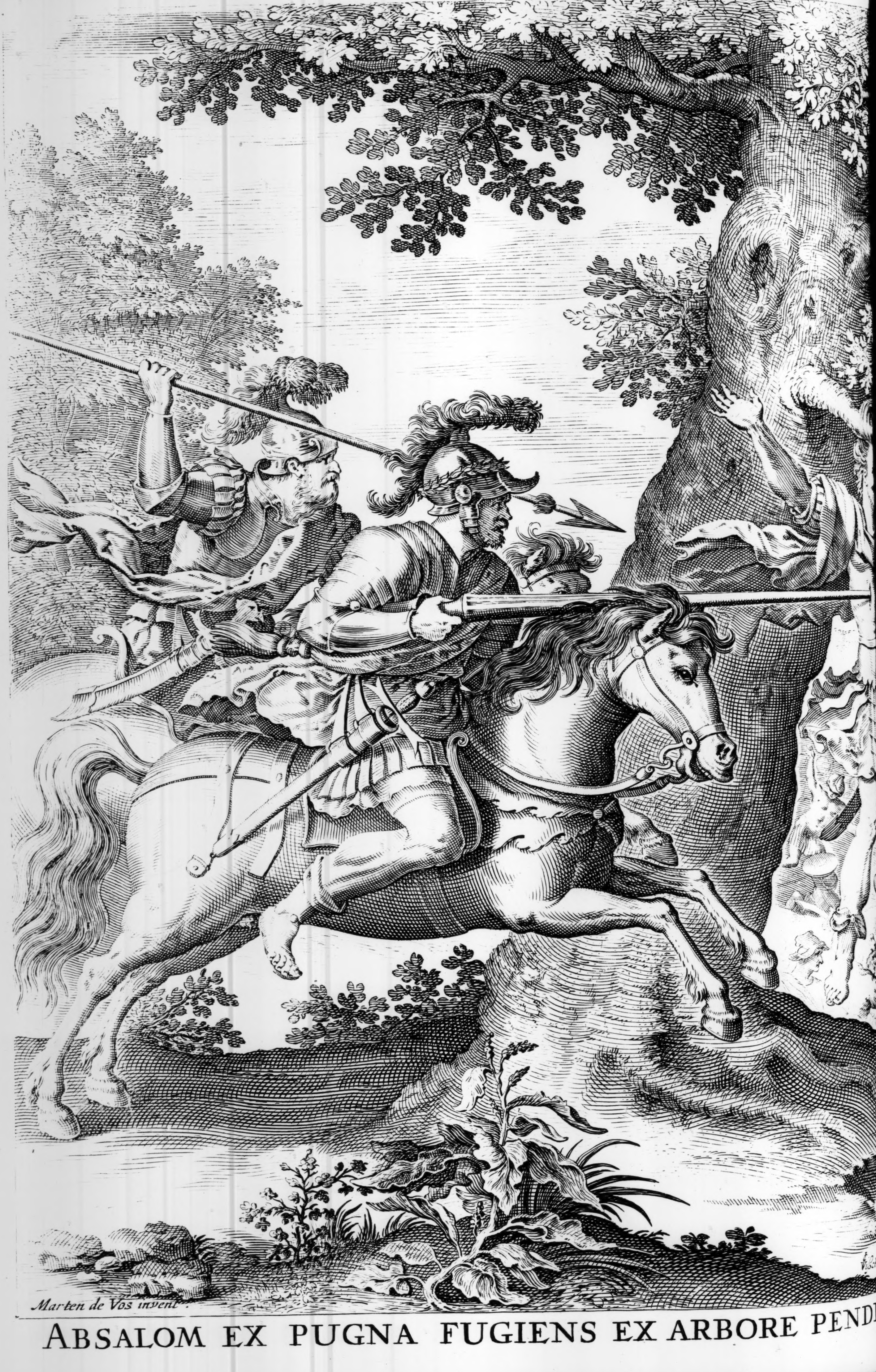
28 [o] Brought beds, and ‡ baſins, and earthen veſſels, and wheat, and barley, and floure, and parched *corn*, and beans, and lentiles, and parched *pulſe*,

[o] God ſheweth himſelf moſt liberall to his, when they ſeem to be utterly deſtitute.

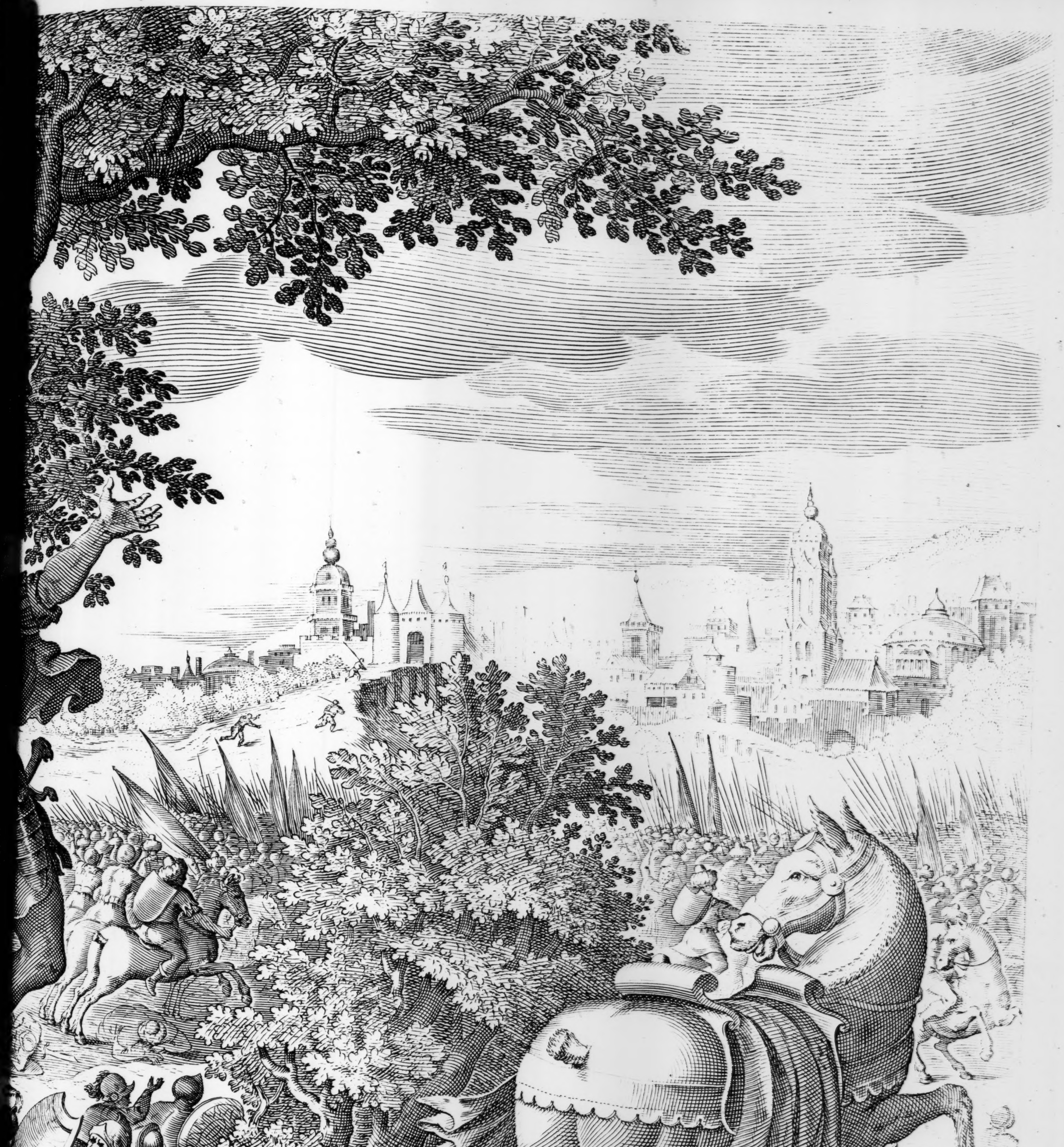
‡ Or, *cups.*

29 And honey, and butter, and ſheep, and cheeſe of kine for David, and for the people that *were* with him, to eat: for they ſaid, The

A. Th. Geuls


Marten de Vos invent.
Viſscher

ABSALOM EX PUGNA FUGIENS EX ARBORE PENDE



ILLIUS IOAB ET FERIT HASTA LATUS. 2. Samuel. 18

people *is* hungry, and weary, and thirſty in the wilderneſſe.

C HAP. XVIII.

1 David viewing the armies in their march, giveth them charge of Abſalom. 6 The Iſraelites are ſore ſmitten in the wood of Ephraim. 9 Abſalom hanging in an oak, is ſlain by Ioab, and caſt into a pit. 18 Abſaloms place. 19 Ahimaaz and Cusbi bring tidings to David. 33 David mourneth for Abſalom.

AND David [a] numbred the people that *were* with him, and ſet captains of thouſands, and captains of hundreds over them.

2 And David ſent forth a third part of the people under the hand of Joab, and a third part under the hand of Abiſhai the ſonne of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king ſaid unto the people, I will ſurely go forth with you my ſelf alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now [b] *thou art* † worth ten thouſand of us: therefore now *it is* better that thou † ſuccour us out of the citie.

4 And the king ſaid unto them, What ſeemeth you beſt, I will do. And the king ſtood by the gate-ſide, and all the people came out by hundreds, and by thouſands.

5 And the king commanded Joab, and Abiſhai, and Ittai, ſaying, *Deal* gently for my ſake with the young man, *even* with Abſalom. And all the people heard when the king gave all the captains charge concerning Abſalom.

6 ¶ So the people went out into the field againſt Iſrael: and the battel was in the [c] wood of Ephraim;

7 Where the people of Iſrael were ſlain before the ſervants of David, and there was there a great ſlaughter that day of twenty thouſand *men.*

8 For the battel was there ſcattered over the face of all the countrey: and the wood † devoured more people that day, than the ſword devoured.

9 ¶ And Abſalom met the ſervants of David; and Abſalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up ‡ between the heaven and the earth, and the mule that *was* under him went away.

10 And a certain man ſaw *it*, and told Joab, & ſaid, Behold, I ſaw Abſalom hanged in an oak.

11 And Joab ſaid unto the man that told him, And behold, thou ſaweſt *him*, and why didſt thou not ſmite him there to the ground, and I would have given thee ten *ſhekels* of ſilver, and a girdle?

12 And the man ſaid unto Joab, Though I ſhould † receive a thouſand *ſhekels* of ſilver in mine hand, *yet* would I not put forth mine hand againſt the kings ſonne: for in our hearing the king charged thee, and Abiſhai, and Ittai, ſaying, † Beware that none *touch* the young man Abſalom.

13 Otherwiſe, I ſhould have wrought falſehood againſt mine own life: for there is no matter hid from the king, and thou thy ſelf wouldſt have ſet thy ſelf againſt *me.*

14 Then ſaid Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thruſt them through the heart of Abſalom, while he *was* yet alive in the † midſt of the oak.

15 And ten young men that bare Joabs armour, compaſſed about and ſmote Abſalom, and ſlew him.

16 And Joab [d] blew the trumpet, and the people returned from purſuing after Iſrael: for Joab held back the people.

17 And they took Abſalom, and caſt him into a great [e] pit in the wood, and laid a very great heap of ſtones upon him: and all Iſrael fled every one to his tent.

18 ¶ Now Abſalom in his life-time had taken and reared up for himſelf a pillar, which *is* in * the kings dale: for he ſaid, I have [f] no ſonne to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Abſaloms place.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged him of his enemies.

20 And Joab ſaid unto him, [g] Thou ſhalt not † bear tidings this day, but thou ſhalt bear tidings another day: but this day thou ſhalt bear no tidings, becauſe the kings ſonne is dead.

21 Then ſaid Joab to Cuſhi, Go tell the king what thou haſt ſeen. And Cuſhi bowed himſelf unto Joab, and ran.

22 Then ſaid Ahimaaz the ſonne of Zadok yet again to Joab, But † howſoever, let me, I pray thee, alſo run after Cuſhi. And Joab ſaid, Wherefore wilt thou run, my ſonne, ſeeing, that thou haſt no tidings ‡ ready?

23 But howſoever (*ſaid he*) let me run. And he ſaid unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cuſhi.

24 And David ſat between the two gates: and the watchman went up to the roof over the [h] gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

25 And the watchman cried, and told the king. And the king ſaid, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew neare.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſaid, Behold, *another* man running alone. And the king ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Me thinketh the running of the foremoſt, is like the running of Ahimaaz the ſonne of Zadok. And the king ſaid, He *is* a [i] good man, and cometh with good tidings.

28 And Ahimaaz called, and ſaid unto the king, ‡ † All is well. And he fell down to the earth upon his face before the king, and ſaid,

---

[a] For certain of the Reubenites, Gadites, and of half the tribe, could not bear the inſolencie of the ſon againſt the father, and therefore joyned with David.

† Heb. *ſet their heart on us.*

[b] Signifying, that a good governour ought to be ſo dear unto his people, that they will rather looſe their lives, than that ought ſhould come unto him.

† Heb. *as ten thouſand of us.*

† Heb. *be to ſuccour.*

[c] So called, becauſe the Ephraimites (as ſome ſay) fed their cattel beyond Jordan in this wood.

† Heb. *multiplied to devoure.*

‡ This is a terrible example of Gods vengeance againſt them that are rebels, or diſobedient to their parents.

† Heb. *weigh upon mine hand.*

† Heb. *beware whoſoever* ye be, *of*, &c.

† Heb. *before thee.*

† Heb. *heart.*

[d] For he had pity of the people, which was ſeduced by Abſaloms flattery.

[e] Thus God turned his vain-glory to ſhame.

* Gen. 14, 17.

[f] It ſeemeth that God had puniſhed him in taking away his children, Chap. 14, 27.

† Heb. *judged him from the hand,* &c.

[g] For Joab bare a good affection to Ahimaaz, and doubted how David would take the report of Abſaloms death.

† Heb. *be a man of tidings.*

† Heb. *be what may.*

‡ Or, *convenient.*

[h] He ſate in the gate of the citie of Mahanaim.

† Heb. *I ſee the running.*

[i] He had had experience of his fidelity, Chap. 17, 21.

‡ Or, *peace be to thee.*

† Heb. *peace.*

Bleſſed *be* the LORD thy God, which hath † delivered up the men that lift up their hand againſt my lord the king.

† Heb. *ſhut up.*

29 And the king ſaid, † Is the young man Abſalom ſafe? And Ahimaaz anſwered, When Joab ſent the [k] kings ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what *it was*.

† Heb. is there *peace.*

[k] To wit, Cuſhi, who was an Ethiopian.

30 And the king ſaid *unto him*, Turn aſide, *and* ſtand here. And he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſaid, † Tidings my lord the king: for the LORD hath avenged thee this day of all them that roſe up againſt thee.

† Heb. *tidings is brought.*

32 And the king ſaid unto Cuſhi, Is the young man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to do *thee* hurt, be as that young man *is*.

33 ¶ And the king was [l] much moved, and went up to the chamber over the gate, and wept: and as he went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom: would God I had died for thee, O Abſalom, my ſonne, my ſonne.

[l] Becauſe he conſidered both the judgement of God againſt his ſin, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

1 Joab cauſeth the king to ceaſe his mourning. 9 The Iſraelites are earneſt to bring the king back. 11 David ſendeth to the prieſts to incite them of Judah. 18 Shimei is pardoned. 24 Mephiboſheth excuſed. 32 Barzillai diſmiſſed, Chimham his ſonne is taken into the kings family. 41 The Iſraelites expoſtulate with Judah for bringing home the king without them.

AND it was told Joab, Behold, the king weepeth and mourneth for Abſalom.

2 And the † victory that day was turned into mourning unto all the people: for the people heard ſay that day, how the king was grieved for his ſonne.

† Heb. *ſalvation* or *deliverance.*

3 And the people gat them by ſtealth that day into the city, as people being aſhamed ſteal away when they flee in battel.

4 But the king [a] covered his face, and the king cried with a loud voice, O my ſonne Abſalom, O Abſalom, my ſonne, my ſonne.

[a] As they doe that mourn.

5 And Joab came into the [b] houſe to the king, and ſaid, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſonnes, and of thy daughters, and the lives of thy wives, and the lives of thy concubines:

[b] At Mahanaim.

6 † In that thou loveſt thine enemies, and hateſt thy friends; for thou haſt declared this day, † that thou regardeſt neither princes, nor ſervants: for this day I perceive, that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well.

† Heb. *by loving, &c.*

† Heb. *that princes or ſervants* are *not to thee.*

7 Now therefore ariſe, go forth, and ſpeak † comfortably unto thy ſervants: for I ſwear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worſe unto thee than all the evil that befell thee from thy youth untill now.

† Heb. *to the heart of thy ſervants.*

8 Then the king roſe, and ſat in the [c] gate: and they told unto all the people, ſaying, Behold, the king doth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

[c] Where the moſt reſort of the people haunted.

9 ¶ And all the people were at [d] ſtrife throughout all the tribes of Iſrael, ſaying, The king ſaved us out of the hand of our enemies, and he delivered us out of the hand of the Philiſtines and now he is fled out of the land for Abſalom.

[d] Every one blamed another, and ſtrove who ſhould firſt bring him home.

10 And Abſalom whom we anointed over us, is dead in battel: now therefore why † ſpeak ye not a word of bringing the king back?

† Heb. are *ye ſilent.*

11 ¶ And king David ſent to Zadok and to Abiathar the [e] prieſt, ſaying, Speak unto the elders of Judah, ſaying, Why are ye the laſt to bring the king back to his houſe? (ſeeing the ſpeech of all Iſrael is come to the king, even to his houſe)

[e] That they ſhould reprove the negligence of the elders, ſeeing the people were ſo forward.

12 Ye *are* my brethren, ye *are* my bones and my fleſh: wherefore then are ye the laſt to bring back the king?

13 And ſay ye to Amaſa, *Art* thou not of my bone, and of my fleſh? God do ſo to me and more alſo, if thou be not captain of the hoſt before me continually in the [f] room of Joab.

[f] By this policy, David thought that by winning of the captain, he ſhould have the hearts of all the people.

14 And he bowed the heart of all the men of Judah, even as *the heart of* one man, ſo that they ſent *this word* unto the king, Return thou and all thy ſervants.

15 So the king returned, and came to Jordan: and Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [g] * Shimei the ſonne of Gera, a Benjamite, which *was* of Bahurim, haſted and came down with the men of Judah, to meet king David.

[g] Who had before reviled him, Chap. 16, 13.
* 1 Kings 2, 8.

17 And *there were* a thouſand men of Benjamin with him, and * Ziba the ſervant of the houſe of Saul, and his fifteen ſonnes and his twenty ſervants with him, and they went over Jordan before the king.

* Chap. 16, 1.

18 And there went over a ferry-boat to carrie over the kings houſhold, and to do † what he thought good: and Shimei the ſonne of Gera fell down before the king as he was come over Jordan;

† Heb. *the good in his eyes.*

19 And ſaid unto the king, Let not my lord impute iniquitie unto me, neither do thou remember * that which thy ſervant did [h] perverſely the day that my lord the king went out of Jeruſalem, that the king ſhoud take it to his heart.

* Chap. 16, 5.
[h] For in his adverſity he was his moſt cruel enemy, and now in his proſperitie ſeeketh by flattery to creep into favour.

20 For thy ſervant doth know that I have ſinned: therefore behold, I am come the firſt this day of all the houſe of [i] Joſeph, to go down to meet my lord the king.

[i] By Joſeph he meaneth Ephraim, Manaſſeh, and Benjamin (whereof he was) becauſe theſe three were under one ſtandard, Num. 2, 18.

21 But Abiſhai the ſonne of Zeruiah anſwered and ſaid, Shall not Shimei be put to death for this, becauſe he curſed the LORDS anointed?

22 And David ſaid, What have I to do with you, ye ſonnes of Zeruiah, that ye ſhould this day be adverſaries unto me? ſhall there any man be put to death this day in Iſrael? for do not I know, that I *am* this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not [k] die: and the king ſware unto him.

24 ¶ And Mephiboſheth the ſonne of Saul came down to meet the king, and had neither dreſſed his feet, nor trimmed his beard, nor waſhed his clothes, from the day the king departed, untill the day he came again in peace.

25 And it came to paſſe when he was [l] come to Jeruſalem to meet the king, that the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

26 And he anſwered, My lord O king, my ſervant deceived me; for thy ſervant ſaid, I will ſadle me an aſſe, that I may ride thereon, and go to the king, becauſe thy ſervant *is* lame.

27 And * he hath ſlandered thy ſervant unto my lord the king: but my lord the king *is* as an [m] angel of God: do therefore what *is* good in thine eyes.

28 For all *of* my fathers houſe, were [n] but † dead men before my lord the king: yet didſt thou ſet thy ſervant among them that did eat at thine own table: what right therefore have I yet to cry any more unto the king?

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba divide the [o] land.

30 And Mephiboſheth ſaid unto the king, Yea, let him take all, foraſmuch as my lord the king is come again in peace unto his own houſe.

31 ¶ And Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* fourescore yeares old, and * he had provided the king of ſuſtenance while he lay at Mahanaim: for he *was* a very great man.

33 And the king ſaid unto Barzillai, Come thou over with me, and I will feed thee with me in Jeruſalem.

34 And Barzillai ſaid unto the king, † How long have I to live, that I ſhould go up with the king unto Jeruſalem?

35 I *am* this day foureſcore years old: *and* can I diſcern between good and evil? can thy ſervant taſte what I eat or what I drink? can I heare any more the voice of ſinging-men and ſinging-women? wherefore then ſhould thy ſervant be yet a [p] burden unto my lord the king?

36 Thy ſervant will go a little way over Jordan with the king: and why ſhould the king recompenſe it me with ſuch a reward?

37 Let thy ſervant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father, and of my mother: but behold thy [q] ſervant Chimham, let him go over with my lord the king, and do to him what ſhall ſeem good unto thee.

38 And the king anſwered, Chimham ſhall go over with me, and I will do to him that which ſhall ſeem good unto thee: and whatſoever thou ſhalt † require of me, *that* will I do for thee.

[k] By my hands, or during my life, as read 1 King. 2. 8, 9.

[l] When Mephiboſheth being at Jeruſalem had met the king.

* Chap. 16, 3.

[m] Able for his wiſdome to judge in all matters.

[n] Worthy to die for Sauls cruelty toward thee.

† Heb. *men of death.*

[o] David did evil in taking his lands from him before he knew the cauſe, but much worſe, that knowing the truth, he did not reſtore them.

* Chap. 17, 27.

† Heb. *how many dayes are the years of my life?*

[q] He thought it not meet to receive benefits of him, to whom he was not able to doe ſervice again.

q My ſonne.

† Heb. *chooſe.*

39 And all the people went over Jordan: and when the king was come over, the king kiſſed Barzillai, and bleſſed him; and he returned unto his own place.

40 Then the king went on to [r] Gilgal, and Chimham went on with him: and all the people of Judah conducted the king, and alſo half the people of [ſ] Iſrael.

41 ¶ And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Judah ſtolen thee away, and have brought the king and his houſhold, and all Davids men with him over [t] Jordan?

42 And all the men of Judah anſwered the men of Iſrael, Becauſe the king *is* neare of kinne to us: wherefore then be ye angry for this matter? have we eaten at all of the kings *coſt*? or hath he given us any gift?

43 And the men of Iſrael anſwered the men of Judah, and ſaid, We have ten parts in the king, and we have alſo more *right* in David than ye: why then did ye † deſpiſe us, that our adviſe ſhould not be firſt had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Iſrael.

Chap. XX.

1 By occaſion of the quarrel, Sheba maketh a party in Iſrael. 3 Davids ten concubines are ſhut up in perpetuall priſon. 4 Amaſa made captain over Judah, is ſlain by Joab. 14 Joab purſueth Sheba unto Abel. 16 A wiſe woman ſaveth the citie by Sheba's head. 23 Davids officers.

AND there hapned to be [a] there a man of Belial, whoſe name *was* Sheba the ſonne of Bichri, a Benjamite, and he blew a trumpet, and ſaid, We have no part in [b] David, neither have we inheritance in the ſonne of [c] Jeſſe: every man to his tents, O Iſrael.

2 So every man of Iſrael went up from after David, *and* followed Sheba the ſonne of Bichri: but the men of Judah clave unto their king, from [d] Jordan even to Jeruſalem.

3 ¶ And David came to his houſe at Jeruſalem, & the king took the ten women *his* * concubines, whom he had left to keep the houſe, and put them in † ward, & fed them, but went not in unto them: ſo they were † ſhut up unto the day of their death, † living in widowhood.

4 ¶ Then ſaid the king to [e] Amaſa, † Aſſemble me the men of Judah within three dayes, and be thou here preſent.

5 So Amaſa went to aſſemble *the men of* Judah: but he tarried longer than the ſet time which he had appointed him.

6 And David ſaid to Abiſhai, Now ſhall Sheba the ſonne of Bichri do us more harm than did Abſalom: take thou thy [f] lords ſervants, and purſue after him, leſt he get him fenced cities, and † eſcape us.

7 And there went out after him Joabs men, and the * Cherethites, and the Pelethites, and all the mighty men: & they went out of Jeruſalem, to purſue after Sheba the ſonne of Bichri.

8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them: and

[r] Where the tribe of Judah tarried to receive him.

[ſ] Which had taken part with the king.

[t] Toward Jeruſalem.

† Heb. *ſet us at light.*

[a] Where the ten tribes contended againſt Judah.

[b] As they of Judah ſay.

[c] He thought by ſpeaking contemptuouſly of the king, to ſtirre the people rather to ſedition, or els by cauſing Iſrael to depart, thought that they of Judah would have leſſe eſteemed him.

[d] From Gilgal, which was neer Jordan.

* Chap. 16, 22.

† Heb. *a houſe of ward.*

† Heb. *bound.*

† Heb. *in widowhood of life.*

[e] Who was his chief captain in Joabs room. Chap. 19, 13.

† Heb. *cal.*

[f] Either them which had been under Joab, or Davids men.

† Heb. *deliver himſelf from our eyes.*

* Chap. 8, 18.

Joabs [g] garment that he had put on, was girded unto him: and upon it a girdle *with* a ſword faſtened upon his loyns in the ſheath thereof, and as he went forth it fell out.

g Which was his coat that he uſed to wear in the warres.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? And Joab took Amaſa by the beard with the right hand to kiſſe him.

10 But Amaſa took no heed to the ſword that *was* in Joabs hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and † ſtrook him not again, and he died: ſo Joab and Abiſhai his brother purſued after Sheba the ſonne of Bichri.

† Heb. *doubled not his* ſtroke.

11 And one of Joabs men [h] ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

h He ſtood by Amaſa at Joabs appointment.

12 And Amaſa wallowed in bloud in the midſt of the high-way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him, ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſonne of Bichri.

14 ¶ And he went through all the tribes of Iſrael unto Abel, and to [i] Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

i Unto the citie Abel, which was neare to Beth-maachah.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank againſt the citie, and ‡ it ſtood in the trench: and all the people that *were* with Joab, † battered the wall, to [k] throw it down.

‡ Or, *it ſtood againſt the outmoſt wall.*
† Heb. *marred to throw down.*
k That is, he went about to overthrow it.

16 ¶ Then cried a wiſe woman out of the city, Heare, heare; ſay, I pray you, unto Joab, Come neare hither, that I may ſpeak with thee.

17 And when he was come neare unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he*. Then ſhe ſaid unto him, Heare the words of thine handmaid. And he anſwered, I do heare.

18 Then ſhe ſpake, ſaying, ‡ They were [l] wont to ſpeak in old time, ſaying, They ſhall ſurely ask *counſel* at Abel: and ſo they ended *the matter*.

‡ Or, *they plainly ſpake in the beginning, ſaying, Surely they will ask of Abel, and ſo make an end.*
l She ſheweth that the old cuſtome was not to deſtroy a city before peace was offered, Deut. 20. 10, 11.

19 [m] I *am one of them that are* peaceable *and* faithfull in Iſrael thou ſeekeſt to deſtroy a citie, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?

m She ſpeaketh in the name of the citie.

20 And Joab anſwered and ſaid, Farre be it, farre be it from me, that I ſhould ſwallow up or deſtroy.

21 The [n] matter *is* not ſo: but a man of mount Ephraim (Sheba the ſonne of Bichri † by name) hath lift up his hand againſt the king, *even* againſt David: deliver him onely, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

n Hearing his fault told him, he gave place to reaſon, and required onely him that was authour of the treaſon.
† Heb. *by his name.*

22 Then the woman went unto all the people in her wiſdome, and they cut off the head of Sheba the ſonne of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they ‡ retired from the citie, every man to his tent: and Joab returned to Jeruſalem unto the king.

† Heb. *were ſcattered.*

23 ¶ Now * Joab *was* over all the hoſt of Iſrael: and Benaiah the ſonne of Jehoiada *was* over the Cherethites, and over the Pelethites:

* Chap. 8, 16.

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſonne of Ahilud *was* ‡ recorder:

‡ Or, *remembrancer.*

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 And Ira alſo the Jairite was ‡ [o] a chief ruler about David.

‡ Or, *a prince.*
o Either in dignitie, or familiaritie.

CHAP. XXI.

1 The three yeares famine for the Gibeonites, ceaſe, by hanging ſeven of Sauls ſonnes. 10 Rizpahs kindneſſe unto the dead. 12 David burieth the bones of Saul and Jonathan in his fathers ſepulchre. 15 Foure battels againſt the Philiſtines, wherein foure valiants of David ſlay foure giants.

THen there was a famine in the dayes of David, three yeares, yeare after yeare; and David † enquired of the LORD. And the LORD anſwered *It is* for Saul, and for *his* bloudy houſe, becauſe he ſlew the [a] Gibeonites.

† Heb. *ſought the face, &c.*
a Thinking to gratifie the people becauſe theſe were not of the ſeed of Abraham.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites were not of the children of Iſrael, but * of the remnant of the Amorites, and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah.

* Joſhua 9, 3. 16, 17.

3 Wherefore David ſaid unto the Gibeonites, [b] What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſſe the inheritance of the LORD?

b Wherewith may your wrath be appeaſed, that you may pray to God to remove this plague from his people?

4 And the Gibeonites ſaid unto him, ‡ We will have no ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou kill [c] any man in Iſrael. And he ſaid, What you ſhall ſay, *that* will I do for you.

‡ Or, It is *not ſilver nor gold that we have to do with Saul or his houſe, neither* pertains it *to us to kill, &c.*
c Save onely of Sauls ſtock.

5 And they anſwered the king, The man that conſumed us, and that ‡ deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,

‡ Or, *cut us off.*

6 Let ſeven men of [d] his ſonnes be delivered unto us, and we will hang them up unto the [e] LORD in Gibeah of Saul, ‡ *whom* the LORD did chooſe. And the king ſaid, I will give *them*.

d Of Sauls kinſmen.
e To pacifie the Lord.
‡ Or, *choſen of the LORD.*

7 But the king ſpared Mephiboſheth the ſonne of Jonathan the ſonne of Saul, becauſe of * the LORDS oath that *was* between them, between David, and Jonathan the ſonne of Saul.

* 1 Sam. 18, 3. and 20. 8, 42.

8 But the king took the two ſonnes of Rizpah the daughter of Aia, whom ſhe bare unto Saul; Armoni, and Mephiboſheth, and the five ſonnes of ‡ [f] Michal the daughter of Saul, whom ſhe † brought up for Adriel the ſonne of Barzillai the Meholathite.

‡ Or, *Michals ſiſter.*
f Here Michal is named for Merab Adriels wife, as appeareth, 1 Sam. 18, 19. for Michal was the wife of Phaltiel, 1 Sam. 25, 44. and never had child. 2 Sam. 6, 23.
† Heb. *bare to Adriel.*

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* ſeven

together, and were put to death in the dayes of harveſt, in the [g] firſt *dayes*, in the beginning of barley-harveſt.

10 ¶ And * Rizpah the daughter of Aiah took [h] ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt, untill [i] water dropped upon them out of heaven, and ſuffered neither the birds of the aire to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſonne, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the * Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſonne; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſonne, buried they in the countrey of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God [k] was intreated for the land.

15 ¶ Moreover, the Philiſtines had yet warre again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſonnes of ‡ [l] the giant, (the weight of whoſe † ſpear *weighed* three [m] hundred *ſhekels* of braſſe in weight) he being girded with a new *ſword*, thought to have ſlain David.

17 But Abiſhai the ſonne of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the † [n] light of Iſrael,

18 * And it came to paſſe after this, that there was again a battel with the Philiſtines [o] at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſonnes of ‡ the giant.

19 And there was again a battel in Gob with the Philiſtines, where Elhanan the ſonne of Jaare-oregim a Beth-lehemite, ſlew *the brother* of [p] Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam.

20 And there was yet a battel in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, foure and twenty in number; and he alſo was born to ‡ the giant.

21 And when he ‡ defied Iſrael, Jonathan the ſonne of * Shimeah the brother of David ſlew him.

22 Theſe foure were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII.

A Pſalme of thankſgiving for Gods powerfull deliverance, and manifold bleſſings.

AND David ſpake unto the LORD the words of this [a] ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.

2 And he ſaid, * The LORD *is* my [b] rock and my fortreſſe, and my deliverer,

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation; my high tower, and my refuge, my ſaviour: thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the ‡ [c] waves of death compaſſed me: the floods of † ungodly men made me afraid.

6 Then ‡ ſorrows of hell compaſſed me about: the ſnares of death prevented me.

7 In my diſtreſſe I called upon the LORD, and cried to my God, and he did heare my voice out of his temple, and my cry *did enter* into his eares.

8 Then the earth ſhook aud trembled: the foundations of heaven moved and ſhook becauſe he was wroth.

9 The went up a [d] ſmoke † out of his noſtrils, and [e] fire out of his mouth devoured: coals were kindled by it.

10 He [f] bowed the heavens alſo and came down: and darkneſſe *was* under his feet.

11 And he rode upon a [g] cherub, and did flie: and he was ſeen upon the wings of the winde.

12 And he made darkneſſe pavilions round about him, † dark waters, *and* thick clouds of the skies.

13 Through the brightneſſe before him were [h] coals of fire kindled.

14 The LORD thundred from heaven, and the moſt high uttered his voice.

15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them.

16 And the [i] chanels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.

17 He ſent from above, he took me: he drew me out of ‡ many waters.

18 He delivered me from my ſtrong enemie, *and* from them that hated me: for they were too ſtrong for me.

19 They [k] prevented me in the day of my calamitie: but the LORD was my ſtay.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my [l] righteouſneſſe: according to the cleanneſſe of my hands hath he recompenſed me.

22 For I have kept the wayes of the LORD, and have not [m] wickedly departed from my God.

23 For all his judgements *were* before me: and as for his ſtatutes, I did not depart from them.

---

[g] Which was in the moneth of Abib, or Niſan, which containeth part of March, and part of April.

* Chap. 3, 7.

[h] To make her a tent, wherein ſhe prayed God to turn away his wrath.

[i] Becauſe drought was the cauſe of this famine. God by ſending of rain ſhewed that he was pacified.

* 1 Sam. 31, 10.

[k] For where the magiſtrate ſuffereth faults unpuniſhed, there the plague of God lieth upon the land.

‡ Or, *Rapha.*

[l] That is, of the race of giants.

† Heb. *the ſtaff*, or *the head.*

[m] Which amount to nine pound three quarters.

† Heb. *candle*, or *lamp.*

[n] For the glory and wealth of the countrey ſtandeth in the preſervation of the godly magiſtrate.

* 1 Chron. 20, 4.

[o] Called Gezer, and Saph is called Sippai, 1 Chron. 20, 4.

‡ Or, *Rapha.*

[p] That is, Lahmi the brother of Goliath, whom David ſlew. 1 Chron. 20, 5.

‡ Or, *Rapha.*

‡ Or, *reproached.*

* 1 Sam. 16, 9.

[a] In token of the wonderfull benefits that he received of God.

* Pſal. 18, 2, &c.

[b] By the diverſity of theſe comfortable names, he ſheweth how his faith was ſtrenghtened in all tentations.

‡ Or, *pangs.*

[c] As David (who was the figure of Chriſt) was by Gods power delivered from all dangers: ſo Chriſt and his church ſhall overcome moſt grievous dangers, tyranny and death.

† Heb. *Belial.*

‡ Or, *cords.*

[d] That is, clouds and vapours.

† Heb. *by.*

[e] Lightning and thundring.

[f] So it ſeemeth when the ayre is dark.

[g] To flie in a moment through the world.

† Heb. *binding of waters.*

[h] By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

[i] He alludeth to the miracle of the red ſea.

‡ Or, *great.*

[k] I was ſo beſet, that all means ſeemed to fail.

[l] Toward Saul and mine enemies.

[m] I attempted nothing without his commandement.

24 I was alſo upright † before him,and have kept my ſelf from mine iniquitie.

25 Therefore the LORD hath recompenſed me according to my righteouſneſſe: according to my cleanneſſe † in his eye-ſight.

26 With the mercifull thou wilt ſhew thy ſelf mercifull, *and* with the upright man thou wilt ſhew thy ſelf upright.

27 With the pure thou wilt ſhew thy ſelf pure: and with the [n] froward thou wilt ‡ ſhew thy ſelf unſavourie.

28 And the afflicted people thou wilt ſave: but thine eyes *are* upon the haughtie *that* thou mayeſt bring *them* down.

29 For thou *art* my ‡ lamp, O LORD: and the LORD will lighten my darkneſſe.

30 For by thee I have ‡ run through a troup: by my God have I leaped over a wall.

31 As for God, his way *is* [o] perfect, the word of the LORD *is* ‡ tried: he *is* a buckler to all them that truſt in him.

32 For who *is* God, ſave the LORD? and who *is* a rock, ſave our God?

33 God *is* my ſtrength *and* power: and he † maketh my way perfect.

34 He † maketh my feet like [p] hindes *feet*: and ſetteth me upon my high places.

35 He teacheth my hands † to warre: ſo that a bow of ſteel is broken by mine arms.

36 Thou haſt alſo given me the ſhield of thy ſalvation: and thy gentleneſſe hath † made me great.

37 Thou haſt enlarged my ſteps under me: ſo that my † feet did not ſlip.

38 I have purſued mine enemies, and deſtroyed them: and turned not again untill I had conſumed them.

39 And I have conſumed them,and wounded them, that they could not ariſe: yea, they are fallen under my feet.

40 For thou haſt [q] girded me with ſtrength to battel: them that roſe up againſt me, haſt thou † ſubdued under me.

41 Thou haſt alſo given me the necks of mine enemies, that I might deſtroy them that hate me.

42 They looked,but *there was* none to ſave: *even* unto the [r] LORD, but he anſwered them not.

43 Then did I beat them as ſmall as the duſt of the earth, I did ſtamp them as the mire of the ſtreet, *and* did ſpread them abroad.

44 Thou alſo haſt delivered me from the ſtrivings of my [ſ] people, thou haſt kept me *to be* head of the heathen: a people *which* I knew not, ſhall ſerve me.

45 † [t] Strangers ſhall ‡ † ſubmit themſelves unto me: aſſoon as they heare, they ſhall be obedient unto me.

46 Strangers ſhall fade away,and they ſhall be afraid out of their cloſe places.

47 The LORD liveth, and [u] bleſſed *be* my rock, and exalted be the God of the rock of my ſalvation.

48 It *is* God that † avengeth me, and that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou alſo haſt lifted me up on high above them that roſe up againſt me: thou haſt delivered me from the violent man.

50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I wil ſing praiſes unto thy name.

51 *He is* the tower of Salvation for his king: and ſheweth mercy to his anointed, unto David, and * to his ſeed for evermore.

CHAP. XXIII.

1 David in his laſt words profeſſeth his faith in Gods promiſes, to be beyond ſenſe or experience. 6 The different ſtate of the wicked. 8 A catalogue of Davids mightie men.

NOw theſe *be* the [a] laſt words of David: David the ſonne of Jeſſe ſaid, and the man who was raiſed up on high, the anointed of the God of Jacob, and the ſweet pſalmiſt of Iſrael ſaid,

2 The ſpirit of the LORD ſpake by me,and his word *was* in my [b] tongue.

3 The God of Iſrael ſaid,the Rock of Iſrael ſpake to me, ‡ He that ruleth over men *muſt be* juſt, ruling in the fear of God:

4 And *he ſhall be* as the light of the morning, *when* the ſunne riſeth, *even* a morning without clouds: *as* the tender [c] graſſe *ſpringing* out of the earth by clear ſhining after rain.

5 Although my houſe *be* not ſo with God; yet he hath made with me an everlaſting covenant, ordered in all things and ſure: for *this is* all my ſalvation, and all *my* deſire, although he make it not to [d] grow.

6 ¶ But *the ſonnes* of Belial *ſhall be* all of them as thorns thruſt away, becauſe they cannot be taken with hands.

7 But the man *that* ſhall touch them, muſt be † fenced with iron, and the ſtaff of a ſpear, and they ſhall be utterly burnt with fire in the *ſame* place.

8 ¶ Theſe *be* the names of the mighty men whom David had; ‡ The Tachmonite that ſat in the ſeat, [e] chief among the captains, (the ſame *was* Adino the Eznite) ‡ *he lift up his ſpear* againſt eight hundred, † whom he ſlew at one time.

9 And after him *was* * Eleazar the ſonne of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philiſtines *that* were there gathered together to battel, and the men of Iſrael were [f] gone away.

10 He aroſe, and ſmote the Philiſtines untill his hand was weary, and his hand [g] clave unto the ſword: and the LORD wrought a great victorie that day, and the people returned after him onely to ſpoil.

11 And after him *was* * Shammah the ſonne of Agee the Hararite: and the Philiſtines were gathered together ‡ into a troup, where was a piece of ground full of lentiles: and the people fled from the Philiſtines.

12 But he ſtood in the midſt of the ground and defended it, and ſlew the Philiſtines: and the LORD wrought a great [h] victorie.

13 And ‡ three of the thirtie chief went down and came to David in the harveſt-time

---

† Heb. *to him.*

† Heb. *before his eyes.*

[n] Their wickedneſſe is cauſe, that thou ſeemeſt to forget thy wonted mercie.

‡ Or, *wreſtle.* Pſal. 18,27.

‡ Or, *candle.*

‡ Or, *broken a troup.*

[o] The manner that God uſeth to ſuccour his, never faileth.

‡ Or, *refined.*

† Heb. *riddeth,* or *looſeth.*

† Heb. *equalleth.*

[p] He uſeth extraordinarie means to make me win moſt ſtrong holds.

† Heb. *for the warre.*

† Heb. *multiplied me.*

† Heb. *ankles.*

[q] He acknowledgeth that God was the author of his victories who gave him ſtrength.

† Heb. *cauſed to bowe.*

[r] The wicked in their neceſſitie are compelled to flee to God, but it is too late.

[ſ] Meaning, of the Jews, who conſpired againſt me.

† Heb. *ſonnes of the ſtranger.*

[t] Not willingly obeying me, but diſſemblingly.

‡ Or, *yeeld feigned obedience.*

† Heb. *lie.*

[u] Let him ſhew his power, that he is the governour of all the world.

† Heb. *giveth avengement for me.*

* Rom. 15,9.

* Chap. 7,12.

[a] Which he ſpake after that he had made the pſalmes.

[b] Meaning, he ſpake nothing but by the motion of Gods ſpirit.

‡ Or, *be thou ruler, &c.*

[c] Which groweth quickly, and fadeth ſoon.

[d] But that my kingdome may continue for ever, according to his promiſe.

† Heb. *filled.*

‡ Or, *Joſheb-baſſebet the Tachmonite head of the three.*

[e] As one of the kings counſel.

‡ See 1 Chron. 11,11.

† Heb. *ſlain.*

* 1 Chron. 11,12.

[f] Meaning, fled from the battel.

[g] By a cramp which came of wearineſſe and ſtraining.

* 1 Chron. 11,37.

‡ Or, *for foraging.*

[h] Who hath neither reſpect to many nor few, when he will ſhew power.

‡ Or, *the three captains over the thirty.*

unto the cave of Adullam: & the troup of the Philiſtines pitched in the valley of Rephaim.

14 And David *was* then in an hold, and the gariſon of the Philiſtines *was* then in Beth-lehem.

15 And David [i] longed, and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate.

[i] Being overcome with wearineſſe and thirſt.

16 And the three mighty men brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: neverthelesſe he would not drink thereof, but [k] poured it out unto the LORD.

[k] Brideling his affection, and alſo deſiring God not to be offended for that raſh enterpriſe.

17 And he ſaid, Be it farre from me, O LORD, that I ſhould do this: *is not this* the bloud of the men that went in jeopardy of their lives? therefore he would not drink it. Theſe things did theſe three mightie men.

18 And * Abiſhai the brother of Joab, the ſonne of Zeruiah, was chief among three; and he lift up his ſpear againſt three hundred; † *and* ſlew *them*, and had the name among three.

* 1 Chron. 11, 20.

† Heb. *ſlain.*

19 Was he not moſt honourable of three? therefore he was their captain: howbeit, he attained not unto the *firſt* three.

20 And Benaiah the ſonne of Jehoiada, the ſonne of a valiant man, of Kabzeel, † who had done many acts, he ſlew two † lion-like men of Moab: he went down alſo and ſlew a lion in the midſt of a pit in time of ſnow.

† Heb. *great of acts.*

† Heb. *lion of God.*

21 And he ſlew an Egyptian, † a goodly man: and the Egyptian had [l] a ſpear in his hand; but he went down to him with a ſtaff, and plucked the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

† Heb. *a man of countenance*, or *ſight*: called 1 Chron. 11, 23. *a man of* great *ſtature.*

[l] Which was as big, as a weavers beam, 1 Chron. 11, 23.

22 Theſe things did Benaiah the ſonne of Jehoiada, and had the name among three mighty men.

23 He was ‡ more honourable than the [m] thirtie, but he attained not to the *firſt* three: and David ſet him over his ‡ † guard.

‡ Or, *honourable among the thirtie.*

[m] He was more valiant than the 30 that follow, and not ſo valiant as the ſix before.

‡ Or, *counſel.*

† Heb. *at his command.*

24 * Aſahel the brother of Joab *was* one of the thirtie: Elhanan the ſonne of Dodo of Bethlehem,

* Chap. 2, 18.

25 Shammah the Harodite, Elika the Harodite,

26 Helez the * Paltite, Ira the ſonne of Ikkeſh the Tekoite,

27 Abiezer the Anethothite, [n] Mebunnai the Huſhathite,

[n] Divers of theſe had two names, as appeareth, 1 Chron. 11, and alſo many more are there mentioned.

28 Zalmon the Ahohite, Maharai the Netophathite,

29 Heleb the ſonne of Baanah, a Netophathite, Ittai the ſonne of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, Hiddai of the ‡ brooks of Gaaſh,

‡ Or, *valleys.*

31 Abi-albon the Arbathite, Azmaveth the Barhumite,

32 Eliahba the Shaalbonite: of the ſonnes of Jaſhen, Jonathan,

33 Shammah the Hararite, Ahiam the ſonne of Sharar the Hararite,

34 Eliphelet the ſonne of Ahasbay, the ſonne of the Maachathite, Eliam the ſonne of Ahitophel the Gilonite,

35 Hezrai the Carmelite, Paarai the Arbite,

36 Igal the ſonne of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the ſonne of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: [o] thirty & ſeven in all.

[o] Theſe came to David and helped to reſtore him to his kingdome.

CHAP. XXIIII.

1 David tempted by Satan, forceth Joab to number the people. 5 The captains in nine moneths and twenty dayes, bring the muſter of thirteen hundred thouſand fighting men. 10 David having three plagues propounded by Gad, repenteth, and chooſeth the three dayes peſtilence. 15 After the death of threeſcore and ten thouſand. David by repentance preventeth the deſtruction of Jeruſalem. 18 David by Gads direction purchaſeth Araunahs threshing-floore; where having ſacrificed, the plague ſtayeth.

AND [a] again the anger of the LORD was kindled againſt Iſrael, and ‡ [b] he moved David againſt them, to ſay, Go number Iſrael and Judah.

[a] Before they were plagued with famine, Chap. 21, 1.

‡ *Satan.* See 1 Chron 21, 1.

[b] The Lord permitted Satan, as 1 Chron. 21, 1.

‡ Or, *compaſſe.*

2 For the king ſaid to Joab the captain of the hoſt, which *was* with him, ‡ Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba, and number ye the people, that I may know the [c] number of the people.

[c] Becauſe he did this to try his power, and ſo to truſt therein, it offended God, elſe it was lawfull to number the people, Exod. 30, 12. Numb. 1, 2.

3 And Joab ſaid unto the king, Now the LORD thy God adde unto the people (how many ſoever they be) an hundred-fold, & that the eyes of my lord the king may ſee it: but why doth my lord the king delight in this thing?

4 Notwithſtanding, the kings word prevailed againſt Joab, and againſt the captains of the hoſt: and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael.

5 ¶ And they paſſed over Jordan, and pitched in Aroer, on the right ſide of the city that *lieth* in the midſt of the ‡ river of Gad, and toward Jazer.

‡ Or, *valley.*

6 Then they came to Gilead, and to the ‡ land of Tahtim-hodſhi; and they came to Dan-jaan, and about to Zidon,

‡ Or, *nether land newly inhabited.*

7 And came to the ſtrong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the ſouth of Judah, *even* to Beer-ſheba.

8 So when they had gone through all the land, they came to Jeruſalem at the end of nine moneths and twenty dayes.

9 And Joab gave up the ſumme of the number of the people unto the king, and there were in Iſrael [d] eight hundred thouſand valiant men that drew the ſword; and the men of Judah were [e] five hundred thouſand men.

[d] According to Joabs count: for in all there were eleven hundred thouſand. 1 Chron. 21, 5.

[e] Concluding under them the Benjamites: for elſe they had but foure hundred and ſeventie thouſand, 1 Chron. 21, 5.

10 ¶ And Davids heart ſmote him, after that he had numbred the people: and David ſaid unto the LORD, I have ſinned greatly in that I have done: and now I beſeech thee, O LORD take away the iniquitie of thy ſervant; for I have done very fooliſhly.

11 For when David was up in the morning, the word of the LORD came unto the prophet Gad, Davids [f] ſeer, ſaying,

[f] Whom God had appointed for David, and his time.

12 Go and ſay unto David, Thus ſaith the Lord, I offer thee three things: chooſe thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him and ſaid unto him, Shal [g] ſeven yeares of famine come unto thee in thy land? or wilt thou flee three moneths before thine enemies, while they purſue thee? or that there be three dayes peſtilence in thy land? now adviſe and ſee what anſwer I ſhall return to him that ſent me.

14 And David ſaid unto Gad, I am in a great ſtrait: let us fall now into the hand of the Lord, (for his mercies are ‡ great) and let me not fall unto the hand of man.

15 So the Lord ſent a peſtilence upon Iſrael, from the morning even to the time appointed: and there died of the people from [h] Dan even to Beer-ſheba, ſeventie thouſand men.

16 And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it, * the Lord repented him of the evil, and ſaid to the angel that deſtroyed the people, It is enough: [i] ſtay now thine hand. And the angel of the Lord was by the threſhing-place of Araunah the Jebuſite.

17 And David ſpake unto the Lord when he ſaw the angel that ſmote the people, and ſaid, Lo, I have ſinned, and I have done wickedly: but theſe ſheep, [k] what have they done? let thine hand, I pray thee, be againſt me, and againſt my fathers houſe.

18 ¶ And Gad came that day to David, and ſaid unto him, Go up, rear an altar unto the Lord, in the threſhing-floore of Araunah the Jebuſite.

19 And David, according to the ſaying of Gad, went up as the Lord commanded.

20 And Araunah looked, and ſaw the king and his ſervants coming on toward him: and Araunah went out and bowed himſelf before the king on his face upon the ground.

21 And [l] Araunah ſaid, Wherefore is my lord the king come to his ſervant? And David ſaid, To buy the threſhing-floore of thee to build an altar unto the Lord, that the plague may be ſtayed from the people.

22 And Araunah ſaid unto David, Let my lord the king take and offer up what ſeemeth good unto him: behold, *here be* oxen for burnt-ſacrifice, and threſhing-inſtruments, and *other* inſtruments of the oxen for wood.

23 All theſe things did Araunah, [m] *as* a king, give unto the king: and Araunah ſaid unto the king, The Lord thy God accept thee.

24 And the king ſaid unto Araunah, Nay; but I will ſurely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God, of that which doth coſt me nothing. So David bought the threſhing-floore and the oxen, for [n] fifty ſhekels of ſilver.

25 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings: ſo the Lord was intreated for the land, and the plague was ſtayed from Iſrael.

[g] For 3 years of famine were paſt for the Gibeonites matter: this was the fourth year, to the which ſhould have been added other three years more, 1 Chron. 21, 12.

‡ Or, *many*.

[h] From the one ſide of the countrey to the other.

* 1 Sam. 15, 11.

[i] The Lord ſpared this place, becauſe he had choſen it to build his temple there.

[k] David ſaw the juſt cauſe why God plagued the people, and therefore he offereth himſelf to Gods correction, as the onely cauſe of this evil.

[l] Called alſo Ornan, 1 Chron. 21, 20.

[m] That is, abundantly: for as ſome, he was king of Jeruſalem before David wan the tower.

[n] Some write, that every tribe gave 50, which make 600, or that afterward he bought as much as came to 500 ſhekels, 1 Chron. 21, 25.

THE FIRST BOOK
OF THE
KINGS,
Commonly called,
The third book of the KINGS.

THE ARGUMENT.

Becauſe the children of God ſhould look for no continuall reſt and quietneſſe in this world, the holy Ghoſt ſetteth before their eyes in this book the varietie and change of things, which came to the people of Iſrael from the death of David, Solomon, and the reſt of the kings, unto the death of Ahab, declaring how that flouriſhing kingdoms, except they be preſerved by Gods protection, (who then favoureth them when his word is truely ſet forth, vertue eſteemed, vice puniſhed, and concord maintained) fall to decay and come to nought: as appeareth by the dividing of the kingdom under Rehoboam, and Ieroboam, which before were but all one people, and now by the juſt puniſhment of God were made two, whereof Iudah and Benjamin clave to Rehoboam, and this was called the kingdom of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdom of Iſrael. The king of Iudah had his throne in Ieruſalem, and the king of Iſrael in Samaria, after it was built by Omri Ahabs father. And becauſe our Saviour Chriſt according to the fleſh ſhould come of the ſtock of David, the genealogie of the kings of Iudah is here deſcribed, from Solomon to Ioram the ſon of Iehoſhaphat, who reigned over Iudah in Ieruſalem, as Ahab did over Iſrael in Samaria.

CHAP. I.

1 Abiſhag cheriſheth David in his extreme age. 5 Adonijah, Davids darling, uſurpeth the kingdome. 11 By the counſel of Nathan, 15 Bath-ſheba moveth the king, 22 and Nathan ſecondeth her. 28 David reneweth his oath to Bath-ſheba. 32 Solomon by Davids appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing theſe news, Adonijahs gueſts flee. 50 Adonijah fleeing to the horns of the altar, upon his good behaviour is diſmiſſed by Solomon.

NOw king David was [a] old, *and* † ſtricken in yeares; and they covered him with clothes,but he gat [b] no heat.

2 Wherefore his ſervants ſaid unto him, † Let there be ſought for my lord the king † a young virgin, and let her ſtand before the king, and let her † cheriſh him, and let her lie in thy boſome, that my lord the king may get heat.

3 So they ſought for a fair damſel throughout all the coaſts of Iſrael, and found Abiſhag a [c] Shunammite, and brought her to the king.

4 And the damſel *was* very fair, and cheriſhed the king, and miniſtred to him: but the king knew her not.

5 ¶ Then Adonijah the ſonne of Haggith exalted himſelf,ſaying,I will † be king: and he prepared him chariots and horſemen, and [d] fifty men to run before him.

6 And his father had not diſpleaſed him † at any time, in ſaying, Why haſt thou done ſo? and he alſo *was* a very goodly man? and *his mother* bare him after Abſalom.

7 And † he conferred with Joab the ſonne of Zeruiah, and with Abiathar the prieſt: and they † following Adonijah [e] helped *him*.

8 But Zadok the prieſt, and Benaiah the ſonne of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mightie men which *belonged* to David, were not with Adonijah.

9 And Adonijah ſlew ſheep and oxen and fat cattel, by the ſtone of Zoheleth, which *is* by ‡ En-rogel, and called all his brethren the kings ſonnes, and all the men of Judah the kings ſervants.

10 But Nathan the prophet, and Benaiah, and the [f] mighty men, and Solomon his brother he called not.

11 Wherefore Nathan ſpake unto Bath-ſheba the mother of Solomon, ſaying, Haſt thou not heard that Adonijah the ſonne of * Haggith doth reigne, and David our lord knoweth *it* not?

12 Now therefore come,let me,I pray thee, give thee counſel, that thou mayeſt ſave thine own life, and the [g] life of thy ſonne Solomon.

13 Go, and get thee in unto king David, and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine hand-maid, ſaying, Aſſuredly Solomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne? why doth Adonijah reigne?

14 Behold, while thou yet talkeſt there with the king, I will alſo come in after thee, and † confirm thy [h] words.

15 ¶ And Bath-ſheba went in unto the king,into the chamber:and the king was very old; and Abiſhag the Shunammite miniſtred unto the king.

16 And Bath-ſheba bowed, and did obeiſance unto the king: and the king ſaid, † What wouldſt thou?

17 And ſhe ſaid unto him, My lord, thou ſwareſt by the LORD thy God unto thine hand-maid, *ſaying*, Aſſuredly Solomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord the king, thou knoweſt [i] *it* not.

19 And he hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the ſonnes of the king,and Abiathar the prieſt, and Joab the captain of the hoſt: but Solomon thy ſervant hath he not called.

20 And thou, my lord, O king, the eyes of all Iſrael *are* upon thee, that thou ſhouldeſt tell them who ſhall ſit on the throne of my lord the king after him.

21 Otherwiſe it ſhall come to paſſe, when my lord the king ſhall ſleep with his fathers, that I and my ſonne Solomon ſhall be [k] counted † offenders.

22 ¶ And lo, while ſhe yet talked with the king, Nathan the prophet alſo came in.

23 And they told the king, ſaying,Behold, Nathan the prophet. And when he was come in before the king, he bowed himſelf before the king with his face to the [l] ground.

24 And Nathan ſaid, My lord, O king,haſt thou ſaid, Adonijah ſhall reigne after me, and he ſhall ſit upon my throne?

25 For he is gone down this day, and hath ſlain oxen, and fat cattel, and ſheep in abundance, and hath called all the kings ſonnes, and the captains of the hoſt,and Abiathar the prieſt, and behold, they eat and drink before him, and ſay, † God ſave king Adonijah.

26 But me, *even* me thy ſervant,and Zadok the prieſt, and Benaiah the ſonne of Jehoiada, and thy ſervant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou haſt not ſhewed it unto thy [m] ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba: and ſhe came † into the kings preſence, and ſtood before the king.

29 And the king ſware, and ſaid, *As* the LORD liveth, that hath redeemed my ſoul out of all diſtreſſe,

30 Even as I [n] ſware unto thee by the LORD God of Iſrael,ſaying, Aſſuredly Solomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne in my ſtead; even ſo will I certainly do this day.

31 Then Bath-ſheba bowed with *her* face to the earth, and did reverence to the king, and ſaid,

[a] He was about 70 years old, 2 Sam. 5, 4.

† Heb. *entred into dayes.*

[b] For his naturall heat was worn away with travels.

† Heb. *let them ſeek.*

† Heb. *a damſel, a virgin.*

† Heb. *be a cheriſher unto him.*

[c] Which citie was in the tribe of Iſſachar, as Joſh. 19, 18.

† Heb. *reigne.*

[d] Read 2 Sam. 15, 1.

† Heb. *from his dayes.*

† Heb. *his words were with Joab.*

† Heb. *helped after Adonijah.*

[e] They took his part and followed him.

‡ Or, *the well Rogel.*

[f] As the Cherethites and Pelethites.

* 2 Sam. 3, 4.

[g] For Adonijah will deſtroy thee and thy ſon, if he reigne.

† Heb. *fill up.*

[h] By declaring ſuch things as may further the ſame.

† Heb. *what to thee?*

[i] The king being worn with age could not attend to the affairs of the realm, and alſo Adonijah had many flatterers which kept it from the king.

[k] And ſo put to death as wicked tranſgreſſors.

† Heb. *ſinners.*

[l] Acknowledging him to be the true and worthy king appointed of God, as the figure of Chriſt.

† Heb. *Let king Adonijah live.*

[m] Meaning, that he ought in ſuch affairs, enterpriſe nothing except he had conſulted with the Lord.

† Heb. *before the king.*

[n] Moved by the Spirit of God to doe, becauſe he foreſaw that Solomon ſhoud be the figure of Chriſt.

ſaid, Let my lord king David live for ever.

32 ¶ And king David ſaid, Call me Zadok the prieſt, and Nathan the prophet, and Benaiah the ſonne of Jehoiada. And they came before the king.

33 The king alſo ſaid unto them, Take with you the [o] ſervants of your lord, and cauſe Solomon my ſonne to ride upon † mine own mule, and bring him down to Gihon.

o Meaning, the kings ſervants, and ſuch as were of his guard.

† Heb. *which* belongeth *to me*.

34 And let Zadok the prieſt, and Nathan the prophet, anoint him there king over Iſrael: and blow ye with the trumpet, and ſay, God ſave king Solomon.

35 Then ye ſhall come up after him, that he may come and ſit upon my throne; for he ſhall be king in my ſtead: and I have appointed him to be ruler over Iſrael, and over Judah.

36 And Benaiah the ſonne of Jehoiada anſwered the king, and ſaid, Amen: the LORD God of my lord the king ſay ſo *too*.

37 As the LORD hath been with my lord the king, even ſo be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſonne of Jehoiada, and the Cherethites, and the Pelethites, went down, and cauſed Solomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the prieſt took an horn of [p] oyl out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people ſaid, God ſave king Solomon.

p Wherewith they accuſtomed to anoint the prieſts and the holy inſtruments, Exod. 30, 23.

40 And all the people came up after him, and the people piped with ‡ pipes, and rejoyced with great joy, ſo that the earth rent with the ſound of them.

‡ Or, *flutes*.

41 ¶ And Adonijah and all the gueſts that *were* with him, heard *it* as they had made an end of eating: and when Joab heard the ſound of the trumpet, he ſaid, Wherefore *is* this noiſe of the city, being in an uprore?

42 And while he yet ſpake, behold, Jonathan the ſonne of Abiathar the prieſt came, and Adonijah ſaid unto him, Come in, for thou *art* a valiant man, and bringeſt [q] good tidings.

q He praiſed Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and ſo did bear down his pride.

43 And Jonathan anſwered and ſaid to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſonne of Jehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule.

45 And Zadok the prieſt, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoycing, ſo that the city rang again: this *is* the noiſe that ye have heard.

46 And alſo Solomon ſitteth on the throne of the kingdome.

47 And moreover, the kings ſervants came to [r] bleſſe our lord king David, ſaying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himſelf upon the [ſ] bed.

r To ſalute him, and to pray, and praiſe God for him.

ſ He gave God thanks for the good ſucceſſe.

48 And alſo thus ſaid the king, Bleſſed *be* the LORD God of Iſrael, which hath given *one* to ſit on my throne this day, mine eyes even ſeeing *it*.

49 And all the gueſts that *were* with Adonijah, were afraid, and roſe up, and went every man his way.

50 ¶ And Adonijah feared becauſe of Solomon, and aroſe, and went, and caught hold on the horns of the [t] altar.

t Which David his father had built in the floor of Araunah, as 2 Sam. 24, 25.

51 And it was told Solomon, ſaying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, ſaying, Let king Solomon ſwear unto me to day, that he will not ſlay his ſervant with the ſword.

52 And Solomon ſaid, If he will ſhew himſelf a worthy man, there ſhall not an hair of him fall to the earth: but if wickedneſſe ſhall be found in him, he ſhall die.

53 So king Solomon ſent, and they brought him down from the altar; and he came and bowed himſelf to king Solomon: and Solomon ſaid unto him, Go to thine houſe.

CHAP. II.

1 David having given a charge to Solomon, 3 of religiouſneſſe, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon ſucceedeth. 13 Adonijah, moving Bath-sheba to ſue unto Solomon for Abiſhag, is put to death. 16 Abiathar having his life given him, is deprived of the prieſthood. 28 Joab fleeing to the horns of the altar, is there ſlain. 35 Benaiah is put in Joabs room, and Zadok in Abiathars. 36 Shimei confined to Jeruſalem, by occaſion of going thence to Gath, is put to death.

NOw the dayes of David drew nigh, that he ſhould die: and he charged Solomon his ſonne, ſaying,

2 I go the [a] way of all the earth: be thou ſtrong therefore, and ſhew thy ſelf a man.

a I am ready to die, as all men muſt.

3 And keep the [b] charge of the LORD thy God, to walk in his wayes, to keep his ſtatutes *and* his commandments and his judgements and his teſtimonies, as it is written in the law of Moſes, that thou mayeſt * ‡ proſper in all that thou doeſt, and whitherſoever thou turneſt thy ſelf:

b He ſheweth how hard a thing it is to govern, and that none can doe it well except he obey God.

* Deut. 29, 9. Joſh. 1, 7.

‡ Or, *do wiſely*.

4 That the LORD may continue his word which he ſpake concerning me, ſaying, If thy children take heed to their way, to walk before me in [c] truth, with all their heart and with all their ſoul, * there ſhall not † fail thee (ſaid he) a man on the throne of Iſrael.

c And without hypocriſie.

* 2 Sam. 7, 12.

† Heb. *be cut off from thee from the throne*.

5 Moreover, thou knoweſt alſo what Joab the ſonne of Zeruiah did to me, *and* what he did to the two captains of the hoſts of Iſrael, unto * Abner the ſonne of Ner, and unto * Amaſa the ſonne of Jether, whom he ſlew, and † ſhed the [d] bloud of warre in peace, and put the [e] bloud of warre upon his girdle that *was* about his loyns, and in his ſhoes that *were* on his feet.

* 2 Sam. 3, 27.

* 2 Sam, 20, 10.

† Heb. *put*.

d He ſhed his bloud in time of peace, as if there had been war.

e He put that bloudy ſword into his ſheath.

6 Do therefore according to thy wiſdome, and let not his hoar head go down to the grave in peace.

7 But ſhew kindneſſe unto the ſonnes of * Barzillai the Gileadite, and let them be of

* 2 Sam. 19, 31.

thoſe that eat at thy table: for [f] ſo they came to me when I fled becauſe of Abſalom thy brother.

8 And behold, *thou haſt* with thee * Shimei the ſonne of Gera, a Benjamite of Bahurim, which curſed me with a † grievous curſe, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I ſware to him by the LORD, ſaying, * I will not put thee to death with the ſword.

9 Now therefore hold him not guiltleſſe: for thou *art* a wiſe man, and knoweſt what thou oughteſt to do unto him; but his hoar head bring thou down to the grave with [g] bloud.

10 So * David ſlept with his fathers, and was buried in the city of David.

11 And the dayes that David * reigned over Iſrael, *were* fourty yeares: ſeven yeares reigned he in Hebron, and thirty and three yeares reigned he in Jeruſalem.

12 ¶ * Then ſat Solomon upon the throne of David his father, and his kingdome was eſtabliſhed greatly.

13 ¶ And Adonijah the ſonne of Haggith came to Bath-ſheba the mother of Solomon, and ſhe ſaid, [h] Comeſt thou peaceably? And he ſaid, Peaceably.

14 He ſaid moreover, I have ſomewhat to ſay unto thee. And ſhe ſaid, Say on.

15 And he ſaid, Thou knoweſt that the kingdome was mine, & that all Iſrael ſet their [i] faces on me, that I ſhould reigne: howbeit the kingdome is turned about, and is become my brothers: for it was his from the LORD.

16 And now I ask one petition of thee, † deny me not. And ſhe ſaid unto him, Say on.

17 And he ſaid, Speak, I pray thee, unto Solomon the king (for he will not ſay thee nay) that he give me Abiſhag the Shunammite to wife.

18 And Bath-ſheba ſaid, Well, I will ſpeak for thee unto the king.

19 ¶ Bath-ſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah: and the king roſe up to meet her, and [k] bowed himſelf unto her, and ſat down on his throne, and cauſed a ſeat to be ſet for the kings mother; and ſhe ſat on his right hand.

20 Then ſhe ſaid, I deſire one ſmall petition of thee, *I pray thee* ſay me not nay. And the king ſaid unto her, Ask on, my mother, for I will not ſay thee nay.

21 And ſhe ſaid, Let Abiſhag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon anſwered and ſaid unto his mother, And why doſt thou ask Abiſhag the Shunammite for Adonijah? ask for him the [l] kingdome alſo; (for he *is* mine elder brother) even for him, and for Abiathar the prieſt, and for Joab the ſonne of Zeruiah.

23 Then king Solomon ſware by the LORD, ſaying, God do ſo to me, and more alſo, if Adonijah have not ſpoken this word againſt his own life.

24 Now therefore, *as* the LORD liveth, which hath eſtabliſhed me, and ſet me on the throne of David my father, and who hath made me an houſe, as he * promiſed, Adonijah ſhall be put to death this day.

25 And king Solomon ſent by the hand of Benaiah the ſonne of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the prieſt ſaid the king, Get thee to Anathoth, unto thine own fields, for thou *art* † worthy of death: but I will not at this time put thee to death, becauſe thou [m] bareſt the ark of the Lord GOD before David my father, and becauſe thou haſt been afflicted in all wherein my father was afflicted.

27 So Solomon thruſt out Abiathar from being prieſt unto the LORD; that he might * fulfill the word of the LORD, which he ſpake concerning the houſe of Eli in Shiloh.

28 ¶ Then tidings came to Joab, (for Joab had [n] turned after Adonijah, though he turned not after Abſalom) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the [o] altar: then Solomon ſent Benaiah the ſonne of Jehoiada, ſaying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and ſaid unto him, Thus ſaith the king, Come forth. And he ſaid, Nay, but I will die here. And Benaiah brought the king word again, ſaying, Thus ſaid Joab, and thus he anſwered me.

31 And the king ſaid unto him, Do as he hath ſaid, and [p] fall upon him, and bury him; that thou mayeſt take away the innocent bloud which Joab ſhed, from me, and from the houſe of my father.

32 And the LORD ſhall return his bloud upon his own head, who fell upon two men more righteous and better than he, and ſlew them with the ſword, my father David not knowing *thereof, to wit,* * Abner the ſonne of Ner, captain of the hoſt of Iſrael, and * Amaſa the ſonne of Jether, captain of the hoſt of Judah.

33 Their bloud ſhall therefore return upon the head of Joab, and upon the [q] head of his ſeed for ever: but upon David, and upon his ſeed, and upon his houſe, and upon his throne ſhall there be peace for ever from the LORD.

34 So Benaiah the ſonne of Jehoiada went up, and fell upon him, and ſlew him; and he was buried in his own houſe in the wilderneſſe.

35 ¶ And the king put Benaiah the ſonne of Jehoiada in his room over the hoſt; [r] and Zadok the prieſt did the king put in the room of Abiathar.

36 ¶ And the king ſent, and called for Shimei, and ſaid unto him, Build thee an houſe in Jeruſalem, and dwell there, and go not forth thence any whither.

37 For it ſhall be, that on the day thou goeſt out, and paſſeſt over the brook Kidron, thou ſhalt know for certain, that thou ſhalt ſurely

[f] That is, they dealt mercifully with me.

* 2 Sam. 16, 5.

† Heb. *ſtrong.*

* 2 Sam. 19, 23.

[g] Let him be puniſhed with death: look verſ. 46.

* Acts 2, 29. and 13, 36.

* 2 Sam. 5, 4. 2 Chron. 29. 26, 27.

* 2 Chron. 29, 23.

[h] For ſhe feared leſt he would work treaſon againſt the king.

[i] In ſigne of their favour and conſent.

† Heb. *turn not away my face.*

[k] In token of reverence, and that others by his example might have her in greater honour.

[l] Meaning, that if he ſhould have granted Abiſhag which was ſo dear to his father, he would afterward have aſpired to the kingdome.

* 2 Sam. 7. 12, 13.

† Heb. *a man of death.*

[m] When he fled before Abſalom, 2 Sam. 15, 24.

* 1 Sam. 2. 31, 35.

[n] He took Adonijahs part when he would have uſurped the kingdome, Chap. 1, 7.

[o] Thinking to be ſaved by the holineſſe of the place.

[p] For it was lawfull to take the wilfull murtherer from the altar, Exod. 21, 14.

* 2 Sam. 3, 27.

* 2 Sam. 20, 10.

[q] Joab ſhall be juſtly puniſhed for the bloud that he hath cruelly ſhed.

[r] And ſo took the office of the high prieſt from the houſe of Eli, and reſtored it to the houſe of Phineas.

die: thy bloud ſhall be upon thine own head.

38 And Shimei ſaid unto the king, The ſaying *is* good: as my lord the king hath ſaid, ſo will thy ſervant do. And Shimei dwelt in Jeruſalem many dayes.

39 And it came to paſſe at the end of three yeares, that two of the [f] ſervants of Shimei ran away unto Achiſh ſonne of Maachah king of Gath: and they told Shimei, ſaying, Behold, thy ſervants *be* in Gath.

40 And Shimei aroſe and ſadled his aſſe, and went to Gath to Achiſh to ſeek his ſervants: and [t] Shimei went and brought his ſervants from Gath.

41 And it was told Solomon that Shimei had gone from Jeruſalem to Gath, and was come again.

42 And the king ſent and called for Shimei, and ſaid unto him, Did I not make thee to ſwear by the LORD, and proteſted unto thee, ſaying, Know for a certain, that on the day thou goeſt out, and walkeſt abroad any whither, that thou ſhalt ſurely die? and thou ſaidſt unto me, The word *that* I have heard, *is* good.

43 Why then haſt thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king ſaid moreover to Shimei, [u] Thou knoweſt all the wickedneſſe which thine heart is privy to, that thou didſt to David my father therefore the LORD ſhall return thy wickedneſſe upon thine own head;

45 And king Solomon *ſhall be* bleſſed, and the throne of David ſhall be eſtabliſhed before the LORD for ever.

46 So the king commanded Benaiah the ſonne of Jehoiada, which went out and fell upon him, that he died, and the * kingdome was [x] eſtabliſhed in the hand of Solomon.

CHAP. III.

1 Solomon marrieth Pharaohs daughter. 2 High places being in uſe, Solomon ſacrificeth at Gibeon. 5 Solomon at Gibeon, in the choice which God gave him, preferring wiſdome, obtaineth wiſdome, riches, and honour. 16 Solomons judgement between the two harlots, maketh him renowned.

AND * Solomon made affinity with Pharaoh king of Egypt, and took Pharaohs daughter and brought her into the [a] city of David, untill he had made an end of building his own houſe, and the houſe of the LORD, and the wall of Jeruſalem round about.

2 Onely the people ſacrificed in [b] high places, becauſe there was no houſe built unto the name of the LORD, untill thoſe dayes.

3 And Solomon loved the LORD, walking in the ſtatutes of David his [c] father: onely he ſacrificed and burnt incenſe in high places.

4 And the king went to [d] Gibeon to ſacrifice there; for that *was* the great high place: a thouſand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God ſaid, Ask what I ſhall give thee.

6 And Solomon ſaid, Thou haſt ſhewed unto thy ſervant David my father great ‡ mercy according as he walked before thee in truth and in righteouſneſſe, and in uprightneſſe of heart with thee, and thou haſt [e] kept for him this great kindneſſe, that thou haſt given him a ſonne to ſit on his throne, as *it is* this day.

7 And now, O LORD my God, thou haſt made thy ſervant king in ſtead of David my father: and I *am* but a little childe: I know not how to [f] go out or come in.

8 And thy ſervant *is* in the midſt of thy people which thou haſt choſen, a great people, that cannot be numbred nor counted for multitude.

9 * Give therefore thy ſervant an † underſtanding heart, to judge thy people, that I may diſcern between good and bad: for who is able to judge this thy ſo [g] great a people?

10 And the ſpeech pleaſed the LORD, that Solomon had asked this thing.

11 And God ſaid unto him, Becauſe thou haſt asked this thing, and haſt not asked for thy ſelf † long life: neither haſt asked riches for thy ſelf, nor haſt asked the life of thine [h] enemies, but haſt asked for thy ſelf underſtanding † to diſcern judgement;

12 Behold, I have done according to thy words: lo, I have given thee a wiſe and an underſtanding heart, ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee.

13 And I have alſo * given thee that which thou haſt not asked, both riches, and honour: ſo that there ‡ ſhall not be any among the kings like unto thee, all thy dayes.

14 And if thou wilt walk in my wayes, to keep my ſtatutes and my commandments, * as thy father David did walk, then I will lengthen thy dayes.

15 And Solomon awoke, and behold, *it was* a [i] dream: and he came to Jeruſalem, and ſtood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feaſt to all his ſervants.

16 ¶ Then came there two women *that were* harlots, unto the king, and [k] ſtood before him.

17 And the one woman ſaid, O my lord, I and this woman dwell in one houſe, and I was delivered of a childe, with her in the houſe.

18 And it came to paſſe the third day after that I was delivered, that this woman was delivered alſo: and we *were* together; *there was* no ſtranger with us in the houſe, ſave we two in the houſe.

19 And this womans childe died in the night; becauſe ſhe overlaid it.

20 And ſhe aroſe at midnight, and [l] took my ſonne from beſide me while thine handmaid ſlept, and laid it in her boſome, and laid her dead childe in my boſome.

21 And when I roſe in the morning to give my childe ſuck, behold, it was dead: but when I had conſidered it in the morning, behold,

[f] Thus God appointeth the wayes and means to bring his juſt judgements upon the wicked.

[t] His covetous mind moved him rather to venture his life, than to loſe his worldly profit, which he had by his ſervants.

[u] For though thou wouldeſt denie, yet thine own conſcience would accuſe thee, for reviling and doing wrong to my father, 2 Sam. 16, 5.

* 2 Chron. 1, 1.

[x] Becauſe all his enemies were deſtroyed.

* Chap. 7, 8.

[a] Which was Beth lehem.

[b] Where altars were appointed before the temple was build to offer unto the Lord.

[c] For his father had commanded him to obey the Lord and walk in his wayes, Chap. 2, 3.

[d] For there the tabernacle was, 2 Chron. 1, 3.

‡ Or, *bounty*.

[e] Thou haſt performed thy promiſe.

[f] That is, to behave my ſelf in executing this charge of ruling.

* 2 Chron. 1, 10.

† Heb. *hearing*.

[g] Which are ſo many in number.

† Heb. *many dayes*.

[h] That is, that thine enemies ſhould die.

† Heb. *to heare*.

* Matth. 6, 33. Wiſd. 7, 11.

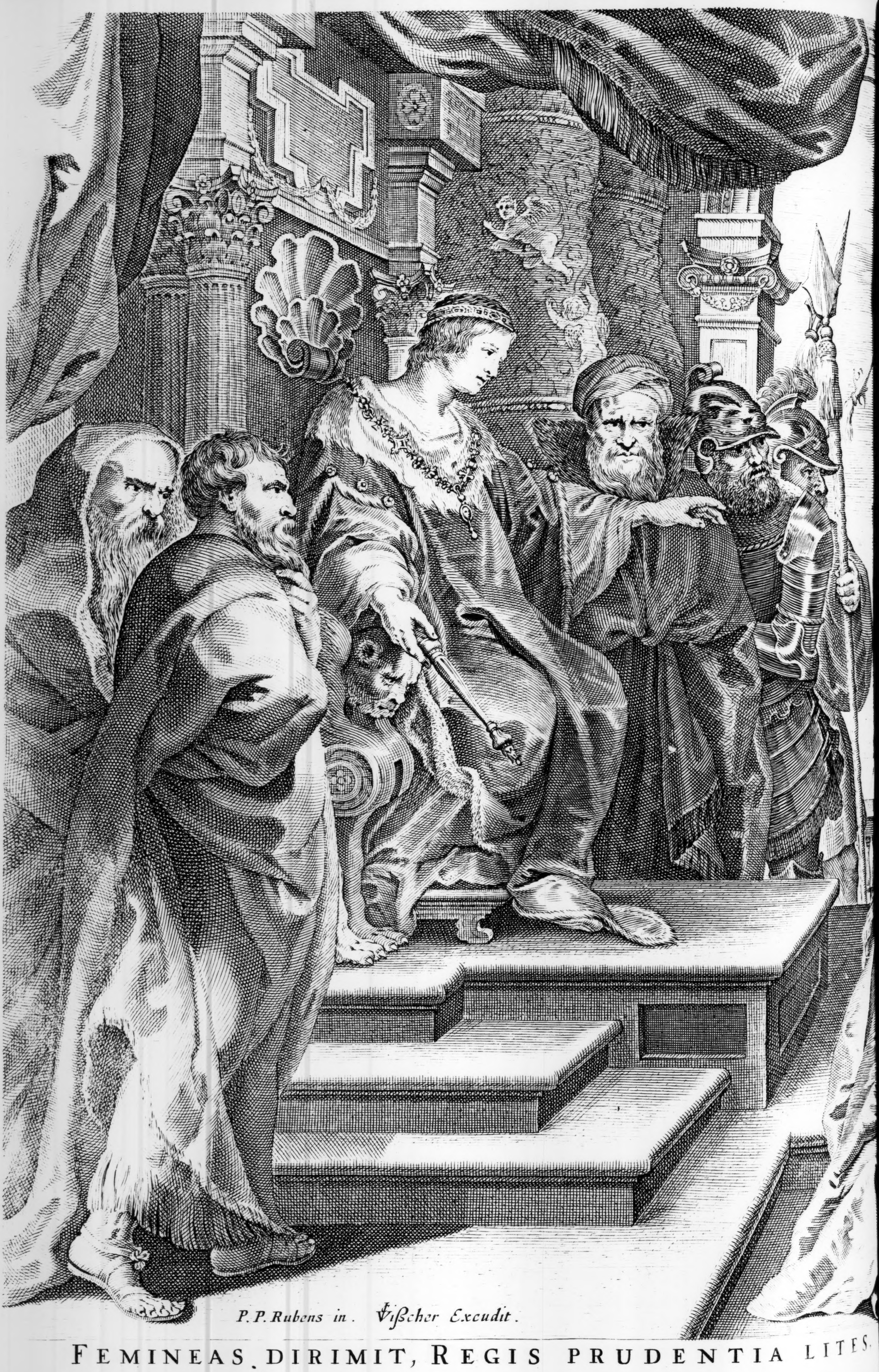
‡ Or, *hath not been*.

* Chap. 15, 5.

[i] He knew that God had appeared unto him in a dream.

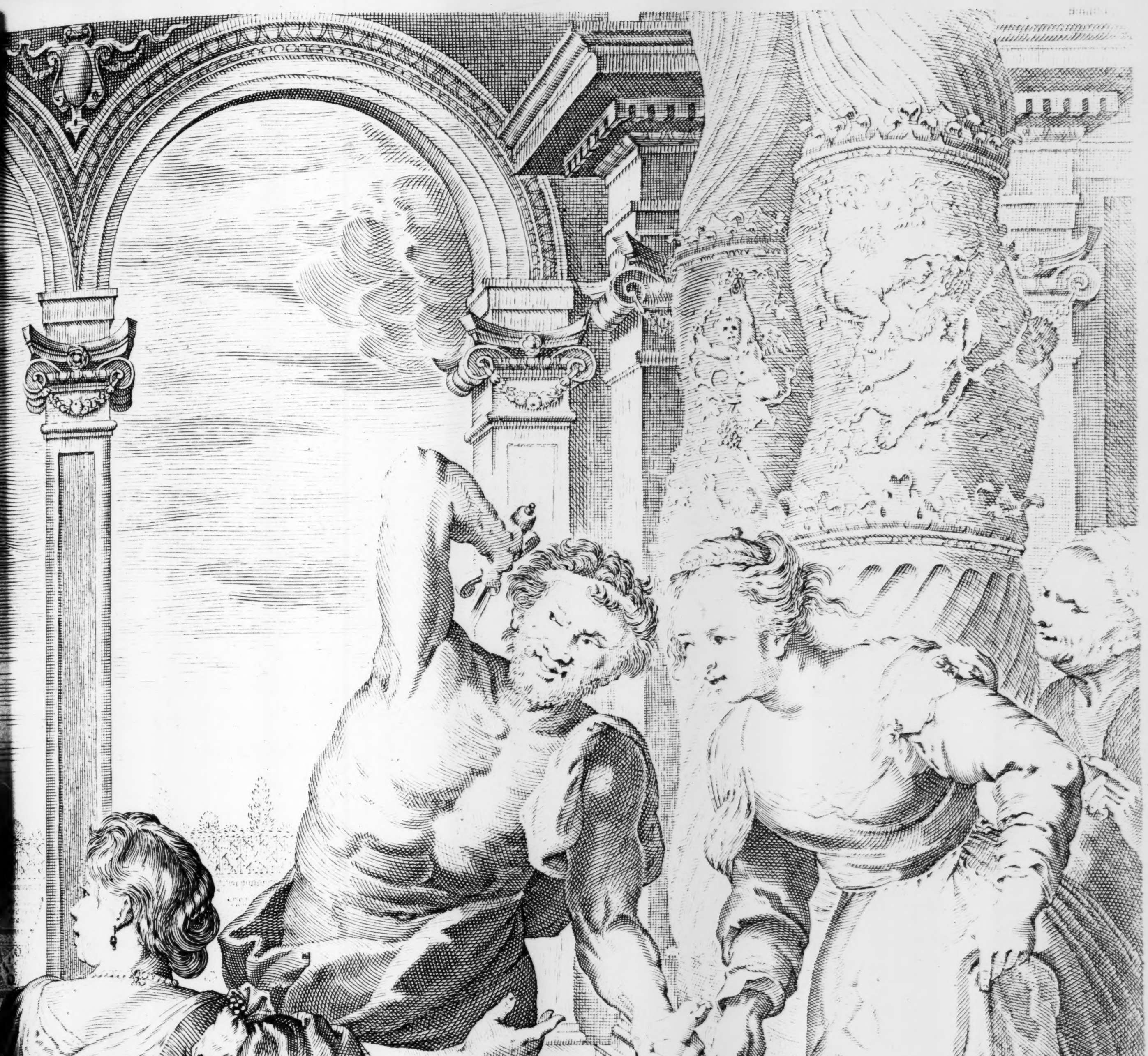
[k] By this example it appeareth, that God kept promiſe with Solomon in granting him wiſdome.

[l] She ſtole the quick childe away; becauſe ſhe might both avoid the ſhame and puniſhment.

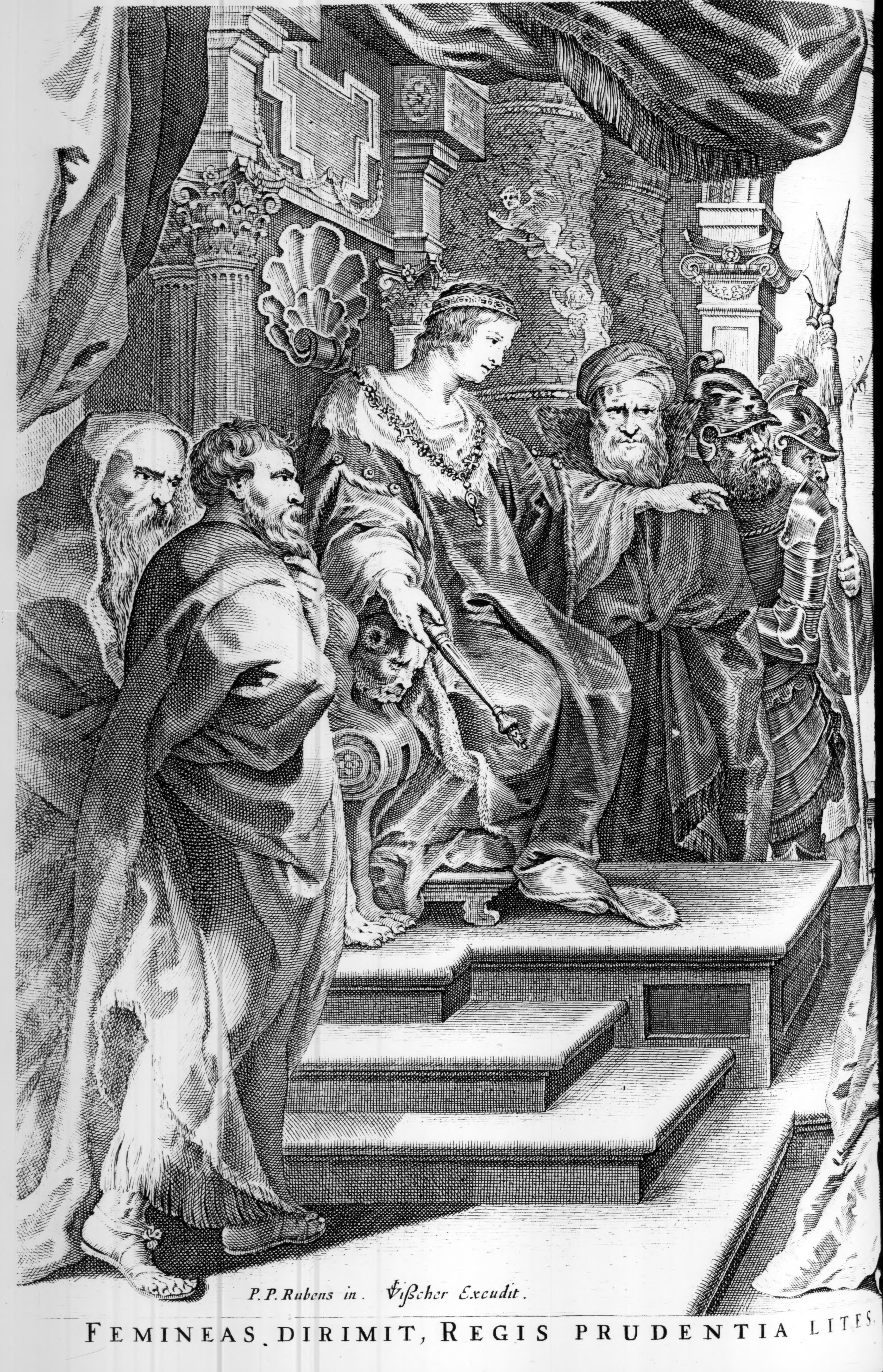


P. P. Rubens in. Vißcher Excudit.

FEMINEAS DIRIMIT, REGIS PRUDENTIA LITES.

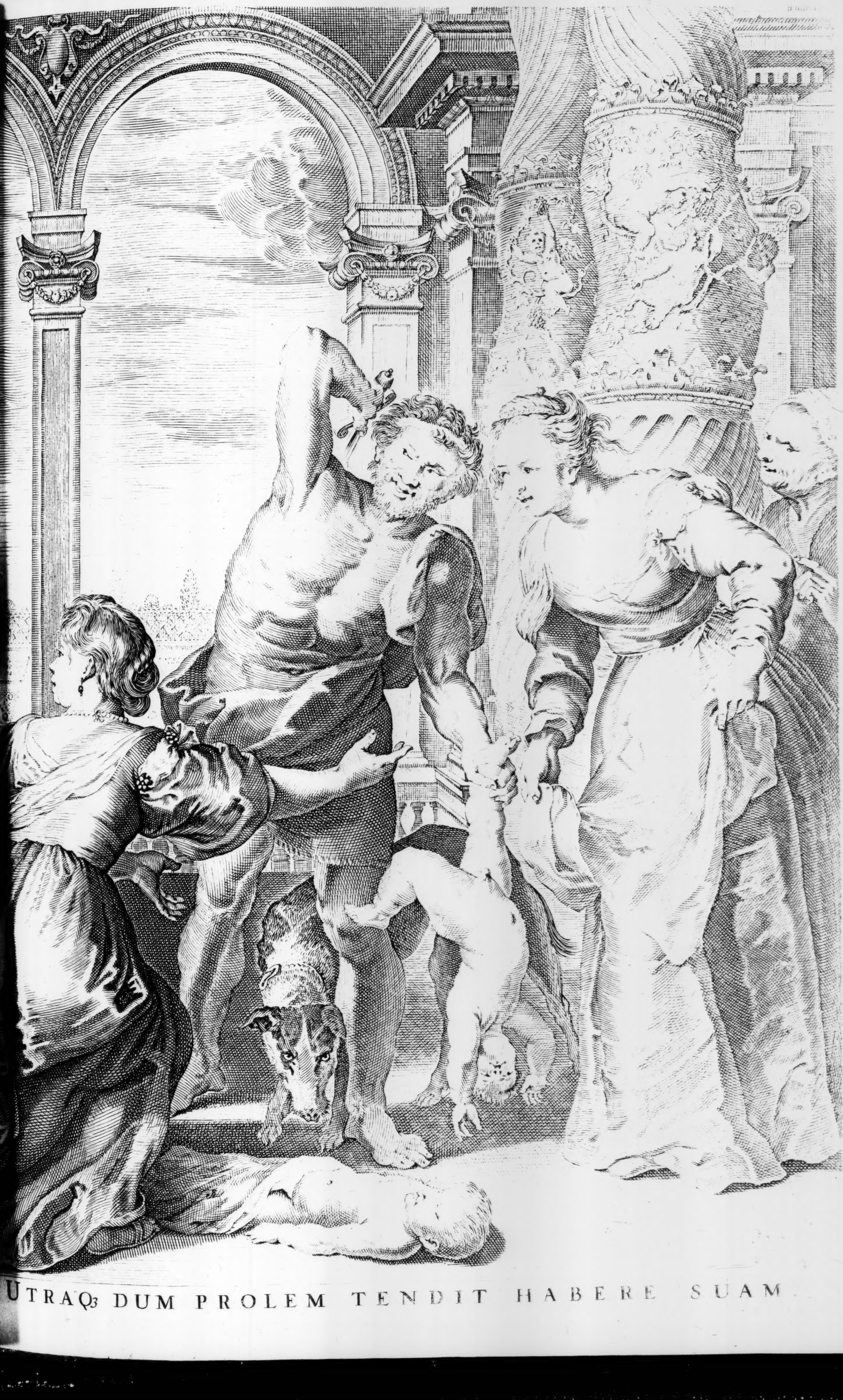


UTRAQꝫ DUM PROLEM TENDIT HABERE SUAM



P. P. Rubens in. Visscher Excudit.

FEMINEAS DIRIMIT, REGIS PRUDENTIA LITES.



UTRAQꝫ DUM PROLEM TENDIT HABERE SUAM

hold, it was not my ſonne, which I did bear.

22 And the other woman ſaid, Nay; but the living *is* my ſonne, and the dead *is* thy ſonne: and this ſaid, No; but the dead *is* thy ſonne, and the living *is* my ſonne. Thus they ſpake before the king.

23 Then ſaid the king, The one ſaith, This *is* my ſonne that liveth, and thy ſonne *is* the dead: and the other ſaith, Nay; but thy ſonne *is* the dead, and my ſonne *is* the living.

24 And the [m] king ſaid, Bring me a ſword; and they brought a ſword before the king.

[m] Except God give Judges underſtanding, the impudencie of the treſpaſſer ſhall overthrow the juſt cauſe of the innocent.

25 And the king ſaid, Divide the living childe in two, and give half to the one, and half to the other.

26 Then ſpake the woman whoſe the living childe *was*, unto the king, (for her bowels † yerned upon her ſonne) and ſhe ſaid, [n] O my lord, give her the living childe, and in no wiſe ſlay it: but the other ſaid, Let it be neither mine nor thine, *but* divide *it*.

† Heb. *were hot.*

[n] Her motherly affection herein appeareth, that ſhe had rather endure the rigor of the law, then ſee her childe cruelly ſlain.

27 Then the king anſwered and ſaid, Give her the living childe, and in no wiſe ſlay it: ſhe *is* the mother thereof.

28 And all Iſrael heard of the judgement which the king had judged, and they feared the king: for they ſaw that the wiſdome of God *was* † in him, to do judgement.

† Heb. *in the midſt of him.*

Chap. IIII.

1 *Solomons Princes.* 7 *His twelve officers for proviſion.* 20, 24 *The peace and largeneſſe of his kingdome.* 22 *His daily proviſion.* 36 *His ſtables.* 29 *His wiſdome.*

So king Solomon was king over all Iſrael.

2 And theſe *were* the [a] princes which he had, [b] Azariah the ſonne of Zadok, ‡ the prieſt:

[a] That is, his chief officers.

[b] He was the ſon of Ahimaaz, and Zadoks nephew.

‡ Or, *the chief officers.*

3 Elihoreph and Ahiah, the ſonnes of Shiſha, ‡ ſcribes: Jehoſhaphat the ſonne of Ahilud, the ‡ recorder:

‡ Or, *ſecretarie.*

‡ Or, *remembrancer.*

4 And Benaiah the ſon of Jehoiada *was* over the hoſt: and Zadok and [c] Abiathar *were* the prieſts:

[c] Not Abiathar whom Solomon had put from his office, Chap. 2, 27. but another of that name.

5 And Azariah the ſonne of Nathan *was* over the officers: and Zabud the ſonne of Nathan *was* principall officer, *and* the kings friend:

6 And Ahiſhar *was* over the houſhold: and * Adoniram the ſonne of Abda *was* over the ‡ tribute.

* Chap. 5, 14.

‡ Or, *levie.*

7 ¶ And Solomon had twelve officers over all Iſrael, which provided victuals for the king and his houſhold: each man his moneth in a yeare made proviſion.

8 And theſe *are* their names: ‡ the ſonne of Hur, in mount Ephraim.

‡ Or, *Ben-hur.*

9 ‡ The ſonne of Dekar, in Makaz, and in Shaalbim, and Beth-ſhemeſh, and Elon-beth-hanan.

‡ Or, *Ben-dekar.*

10 ‡ The ſonne of Heſed, in Aruboth, to him *pertained* Sochoh, and all the land of Hepher.

‡ Or, *Ben-heſed.*

11 ‡ The ſonne of Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

‡ Or, *Ben-abinadab.*

12 Baana the ſonne of Ahilud, to him *pertained* Taanach and Megiddo, and all Beth-ſhean, which *is* by Zartanah beneath Jezreel, from Beth-ſhean to Abel-mehola, even unto *the place that is* beyond Jokneam.

13 ‡ The ſonne of Geber, in Ramoth-gilead, to him *pertained* the towns of [d] Jair the ſonne of Manaſſeh, which *are* in Gilead: to him *alſo pertained* the region of Argob, which *is* in Baſhan, threeſcore great cities with walls, and braſen barres.

‡ Or, *Ben geber.*

[d] Which towns bare Jairs name becauſe he took them of the Canaanites, Numb. 32, 41.

14 Ahinadab the ſonne of Iddo *had* ‡ Mahanaim.

‡ Or, *to Mahanaim.*

15 Ahimaaz *was* in Naphtali; he alſo took Baſmath the daughter of Solomon to wife.

16 Baanah the ſonne of Huſhai *was* in Aſher and in Aloth.

17 Jehoſhaphat the ſonne of Paruah, in [e] Iſſachar.

[e] Solomon obſerved not the diviſion that Joſhua made, but divided it as might beſt ſerve for his purpoſe.

18 Shimei the ſonne of Elah, in Benjamin.

19 Geber the ſonne of Uri *was* in the countrey of Gilead, *in* the countrey of Sihon king of the Amorites, and of Og king of Baſhan; and he was the onely officer which *was* in the land.

20 ¶ Judah and Iſrael *were* many, as the ſand which *is* by the ſea in multitude, [f] eating and drinking, and making merrie.

[f] They lived in all peace and ſecuritie.

21 And * Solomon reigned over all kingdomes, from the [g] river unto the land of the Philiſtines, and unto the border of Egypt: they brought preſents, and ſerved Solomon all the dayes of his life.

* Ecclus 47, 13.

[g] Which is Euphrates.

22 ¶ And Solomons † proviſion for one day, was thirty † meaſures of fine floure, and threeſcore meaſures of meal,

† Heb. *bread.*

† Heb. *cors.*

23 Ten fat oxen, and twentie oxen out of the paſtures, and an hundred ſheep, beſide harts and roe-bucks, and fallow-deere, and fatted fowl.

24 For he had dominion over all *the region* on this ſide the river, from Tiphſah even to Azzah over all the [h] kings on this ſide the river: and he had peace on all ſides round about him.

[h] For they were all tributaries unto him.

25 And Judah and Iſrael dwelt † ſafely, every man under his vine, and under his fig-tree, from [i] Dan even to Beer-ſheba, all the dayes of Solomon.

† Heb. *confidently.*

[i] Throughout all Iſrael.

26 ¶ And * Solomon had fourty thouſand ſtalls of horſes for his chariots, and twelve thouſand horſemen.

* 2 Chron. 9, 25.

27 And thoſe officers provided victuall for king Solomon, and for all that came unto king Solomons table, every man in his moneth: they lacked nothing.

28 Barley alſo and ſtraw for the horſes and ‡ dromedaries brought they unto the place where *the officers* were, every man according to his charge.

‡ Or, *mules*, or *ſwift beaſts.*

29 ¶ And * God gave Solomon wiſdome and underſtanding, exceeding much, and [k] largeneſſe of heart, even as the ſand that *is* on the ſea ſhore.

* Ecclus 47, 14, 15, 16.

[k] Meaning, great underſtanding, and able to comprehend all things.

30 And Solomons wiſdome excelled the wiſdome of all the children of the [l] eaſt-countrey, and all the wiſedome of Egypt.

[l] To wit, the Philoſophers and Aſtronomers, which were judged moſt wiſe.

31 For he was wiſer than all men; than Ethan the Ezrahite, and Heman, and Chalcol,

and Darda, the ſonnes of Mahol: and his fame was in all nations round about.

32 And he ſpake three thouſand [m] proverbs: and his ſongs were a thouſand and five.

33 And he ſpake of trees, from the cedar-tree that *is* in Lebanon, even unto the [n] hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of fowl, and of creeping things, and of fiſhes.

[m] Which for the moſt part are thought to have periſhed in the captivitie of Babylon.

[n] From the higheſt to the loweſt.

34 And there came of all people to heare the wiſdome of Solomon, from all kings of the earth, which had heard of his wiſdome.

CHAP. V.

1 Hiram ſending to congratulate Solomon is certified of his purpoſe to build the temple, and deſired to furniſh him with timber thereto. 7 Hiram bleſſing God for Solomon, and requeſting food for his family, furniſheth him with trees. 13 The number of Solomons workmen and labourers.

AND Hiram king of Tyre ſent his ſervants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And * Solomon ſent to Hiram, ſaying.

* 1 Chron. 2, 3.

3 Thou knoweſt how that David my father could not build an houſe unto the name of the LORD his God, for the warres which were about him on every ſide, untill the LORD put them under the ſoles of his feet.

4 But now the LORD my God hath given me [a] reſt on every ſide, *ſo that there is* neither adverſarie, nor evil occurrent.

5 And behold, I † purpoſe to build an houſe unto the name of the LORD my God, * as the LORD ſpake unto David my father, ſaying, thy ſonne, whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name.

[a] He declareth that he was bound to ſetforth Gods glory, foraſmuch as the Lord had ſent him reſt and peace.

† Heb. *ſay*.

* 2 Sam. 7, 13. 1 Chron. 22, 10.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my ſervants ſhall be with thy ſervants: and unto thee will I give [b] hire for thy ſervants, according to all that thou ſhalt † appoint: for thou knoweſt that *there is* not among us any that can skill to hew timber, like unto the Sidonians.

[b] This was his equitie, that he would not receive a benefit without ſome recompence.

† Heb. *ſay*.

7 ¶ And it came to paſſe, when [c] Hiram heard the words of Solomon, that he rejoyced greatly, and ſaid, Bleſſed *be* the LORD this day, which hath given unto David a wiſe ſonne over this great people.

[c] In Hiram is prefigurate the vocation of the Gentiles, who ſhould help to build the ſpirituall temple.

8 And Hiram ſent to Solomon, ſaying, I have † conſidered the things which thou ſenteſt to me for: *and* I will do all thy deſire concerning timber of cedar, and concerning timber of firre.

† Heb. *heard*.

9 My ſervants ſhall bring *them* down from Lebanon unto rhe ſea: and I will convey them by ſea in flotes, unto the place that thou ſhalt † appoint me, and will cauſe them to be diſcharged there, and thou ſhalt receive *them*: and thou ſhalt accompliſh my deſire, in giving food for my [d] houſhold.

† Heb. *ſend*.

[d] While my ſervants are occupied about thy buſineſſe.

10 So Hiram gave Solomon cedar-trees, and firre-trees, *according to* all his deſire.

11 And Solomon gave Hiram twenty thouſand † meaſures of wheat for food to his houſhold, and twenty meaſures of pure oyl: thus gave Solomon to Hiram yeare by yeare.

† Heb. *cors*.

12 And the LORD gave Solomon wiſdome, * as he promiſed him: and there was peace between Hiram and Solomon, and they two made a [e] league together.

* Chap. 3, 12.

[e] As touching the furniture of wood and victuals.

13 ¶ And king Solomon raiſed a † levie out of all Iſrael; and the levie was thirty thouſand men.

† Heb. *tribute* of men.

14 And he ſent them to Lebanon, ten thouſand a moneth by courſes: a moneth they were in Lebanon, *and* two moneths at home: and * Adoniram *was* over the levie.

* Chap. 4, 6.

15 And Solomon had threeſcore and ten thouſand that bare burdens, and foureſcore thouſand hewers in the mountains:

16 Beſides the chief of Solomons officers which *were* over the work, three thouſand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great ſtones, coſtly ſtones, *and* hewed ſtones, to lay the foundation of the houſe.

18 And Solomons builders, and Hirams builders did hew them, and the ‡ [f] ſtone-ſquarers: ſo they prepared timber and ſtones to build the houſe.

‡ Or, *Giblites*, as Ezek. 27, 9.

[f] The Hebrew word is, Giblim which ſome ſay were excellent maſons.

CHAP. VI.

1 The building of Solomons temple. 5 The chambers thereof. 11 Gods promiſe unto it. 15 The cieling and adorning of it. 23 The cherubims. 31 The doores. 36 The court. 37 The time of building it.

AND * it came to paſſe in the foure hundred and foureſcore yeare after the children of Iſrael were come out of the land of Egypt, in the fourth yeare of Solomons reigne over Iſrael, in the moneth [a] Zif, which *is* the ſecond moneth, that he † began to build the [b] houſe of the LORD.

* 2 Chron. 3, 1.

[a] Which moneth containeth part of April and part of May.

† Heb. *built*.

[b] Whereby is meant the temple and the oracle.

2 And the [c] houſe which king Solomon built for the LORD, the length thereof *was* threeſcore cubits, and the breadth thereof twentie *cubits*, and the height thereof thirtie cubits.

[c] Or, the court where the people prayed, which was before the place where the altar of burnt offrings ſtood.

3 And the porch before the temple of the houſe, twentie cubits *was* the length thereof, according to the breadth of the houſe; and ten cubits *was* the breadth thereof, before the houſe.

4 And for the houſe he made ‡ windows of narrow lights.

‡ Or, *windows broad* within and *narrow* without or *ſhewed* and *cloſed*.

5 ¶ And ‡ againſt the wall of the houſe he built † chambers round about, *againſt* the walls of the houſe round about, *both* of the temple, and of the [d] oracle: and he made † chambers round about.

‡ Or, *upon*, or *joyning to*.

† Heb. *floores*.

[d] Whence God ſpake betweene the cherubims, called alſo the moſt holy place.

† Heb. *ribs*.

6 The nethermoſt chamber *was* five cubits broad, and the middle *was* ſix cubits broad, and the third *was* ſeven cubits broad: for without *in the wall* of the houſe he made † narrowed [e] reſts round about, that *the beams* ſhould not be faſtened in the walls of the houſe.

† Heb. *narrowings*, or *rebatements*.

[e] Which were certain ſtones coming out of the wall as ſtaies for the beams to reſt upon.

7 And the houſe when it was in building, was built of ſtone, made ready before it was brought thither: ſo that there was neither hammer, nor ax, *nor* any tool of iron heard in the houſe, while it was in building.

8 The doore for the middle chamber *was* in the right † ſide of the houſe: and they went

† Heb. *ſhoulder*.

up with winding ſtairs into the middle *chamber*, and out of the middle into the third.

9 So he built the [f] houſe and finiſhed it; and covered the houſe ‡ with beams and boards of cedar.

10 And *then* he built chambers againſt all the houſe, five cubits high: and they reſted on the houſe with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, ſaying,

12 *Concerning* this houſe which thou art in building, if thou wilt walk in my ſtatutes, and execute my judgements, and keep all my commandements to walk in them: then will I perform my word with thee, * which I ſpake unto David thy father.

13 And I will [g] dwell among the children of Iſrael, and will not forſake my people Iſrael.

14 So Solomon built the houſe, & finiſhed it.

15 And he built the walls of the houſe within with boards of cedar, ‡ both the floore of the houſe, and the [h] walls of the cieling: *and* he covered *them* on the inſide with wood, and covered the floore of the houſe with planks of firre.

16 And he built twenty cubits on the ſides of the houſe, both the floore, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the moſt holy *place*.

17 And the houſe, that *is*, the temple before it, was fourtie [i] cubits *long*.

18 And the cedar of the houſe within *was* carved with ‡ knops, and † open flowers: all *was* cedar, there was no ſtone ſeen.

19 And the oracle he prepared in the [k] houſe within, to ſet there the ark of the covenant of the LORD.

20 And the oracle in the forepart *was* twentie cubits in length, and twentie cubits in breadth, and twentie cubits in the height thereof: and he overlaid it with † pure gold, and *ſo* covered the altar *which was* of cedar.

21 So Solomon overlaid the houſe within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole houſe he overlaid with gold, untill he had finiſhed all the houſe: alſo the whole [l] altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims of ‡ † olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermoſt part of the one wing unto the uttermoſt part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one meaſure, & one ciſe.

26 The height of the one cherub *was* ten cubits, and ſo *was it* of the other cherub.

27 And he ſet the cherubims within the inner houſe; and * † they ſtretched forth the wings of the cherubims, ſo that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall: and their wings touched one another in the midſt of the houſe.

28 And he [m] overlaid the cherubims with gold.

29 And he carved all the walls of the houſe round about with carved figures of cherubims, and palm-trees, and † open flowers, within and without.

30 And the floore of the houſe he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle he made doores of olive-tree: the lintel *and* ſide-poſts *were* ‡ a fifth part *of the wall*.

32 The ‡ two doores alſo *were* of olive-tree; and he carved upon them carvings of the cherubims, and palm-trees, and † open flowers, and overlaid *them* with gold, and ſpread [n] gold upon the cherubims, and upon the palm-trees.

33 So alſo made he for the doore of the temple, poſts of olive-tree ‡ a fourth part *of thee wall*.

34 And the two doores *were* of firre-tree: the two leaves of the one doore *were* folding, and the two leaves of the other doore *were* folding.

35 And he carved *therein* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 ¶ And he built the [o] inner court with three rows of hewed ſtone, and a row of cedar-beams.

37 ¶ In the fourth yeare was the foundation of the houſe of the LORD laid, in the moneth Zif.

38 And in the eleventh yeare, in the moneth [p] Bul, (which *is* the eighth moneth) was the houſe finiſhed ‡ throughout all the parts thereof, and according to all the faſhion of it: So was he ſeven yeares in building it.

CHAP. VII.

1 The building of Solomons houſe, 2 of the houſe of Lebanon, 6 of the porch of pillars, 7 of the porch of judgement, 8 of the houſe for Pharaohs daughter. 13 Hirams work of the two pillars, 23 of the molten ſea, 27 of the ten baſes, 38 of the ten lavers, 40 and all the veſſels.

BUt Solomon was building his own houſe * thirteen yeares, and he [a] finiſhed all his houſe.

2 ¶ He built alſo the houſe of the [b] forreſt of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fiftie cubits, and the height thereof thirtie cubits, upon foure rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the † beams, that *lay* on fourty five pillars, fifteen in a row.

4 And *there were* windows in three rows, and † light *was* [c] againſt light *in* three ranks.

5 And all the ‡ doores and poſts *were* ſquare, with the windows: and light *was* againſt light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof

[f] In Exodus it is called the tabernacle: and the temple is there called the Sanctuary, and the oracle the moſt holy place.

‡ Or, *the vault-beams and the cielings with cedar.*

* 2 Sam. 7, 13. 1 Chron. 2, 10.

[g] According as he promiſed unto Moſes, Exod. 25, 22.

‡ Or, *from the floore of the houſe unto the walls, &c.* and ſo ver ſ 16.

[h] Meaning, unto the roof, which was alſo cieled.

[i] For when he ſpake of the houſe in the firſt verſe, he meant both the oracle and the temple.

‡ Or, *gourds.*

† Heb. *openings of flowers.*

[k] That is, in the moſt inward place of the houſe.

† Heb. *ſhut up.*

[l] Meaning, the altar of incenſe, Exod. 30, 1.

‡ Or, *oylie.*

† Heb. *trees of oyl*

* Exod. 25, 20.

† Heb. *the cherubims ſtretched forth their wings.*

[m] For the other which Moſes made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great ſins.

† Heb. *openings of flowers.*

‡ Or, *five ſquare.*

‡ Or, *leaves of the doores.*

† Heb. *openings of flowers.*

[n] So that the faſhion of the carved work might ſtil appear.

‡ Or, *foure ſquare.*

[o] Where the prieſts were, and was thus called in reſpect of the great court, which is called, Acts 3, 11, the porch of Solomon, where the people uſed to pray.

[p] Which containeth part of October, and part of November.

‡ Or, *with all the appurtenances thereof, and with all the ordinances thereof.*

* Chap. 9, 10.

[a] After he had built the temple.

[b] For the beauty of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this houſe he uſed in ſummer for pleaſure and recreation.

† Heb. *ribs.*

† Heb. *ſight againſt ſight.*

[c] There were as many, and like proportion on the one ſide as on the other, and at every end, even three in a row one above another.

‡ Or, *ſpaces and pillars* were *ſquare in proſpect.*

thereof thirtie cubits: and the porch *was* ‡ before them: and the *other* pillars and the thick beam *were* ‡ before [d] them.

7 ¶ Then he made a porch [e] for the throne where he might judge, even the porch of judgement: and *it was* covered with cedar † from one ſide of the floore to the other.

8 ¶ And his houſe where he dwelt, *had* another court within the porch, *which* was of the like work: Solomon made alſo an houſe for Pharaohs daughter, (*whom he had taken *to wife*) like unto this porch.

9 All theſe *were* of coſtly ſtones, according to the meaſures of hewed ſtones, ſawed with ſaws, within and without, even from the foundation unto the [f] coping, and *ſo* on the outſide toward the great court.

10 And the foundation *was* of coſtly ſtones, *even* great ſtones; ſtones of ten cubits, and ſtones of eight cubits.

11 And [g] above *were* coſtly ſtones (after the meaſures of hewed ſtones) and cedars.

12 And the [h] great court round about, *was* with three rows of hewed ſtones, and a row of cedar-beams, both for the inner court of the houſe of the LORD, and for the porch of the houſe.

13 ¶ And king Solomon ſent and fet Hiram out of Tyre.

14 He *was* † a widows ſonne of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in braſſe, and [i] he was filled with wiſdome and underſtanding, and cunning to work all works in braſſe; and he came to king Solomon, and wrought all his work.

15 For he † caſt two pillars of braſſe, of eighteen cubits high apiece: and a line of twelve cubits did compaſſe either of them about.

16 And he made two chapiters of molten braſſe, to ſet upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work; and wreathes of chain-work, for the chapiters which *were* upon the top of the pillars; ſeven for the one chapiter, and ſeven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and ſo did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were* of [k] lilie-work in the porch, foure cubits.

20 And the chapiters upon the two pillars *had pomegranates* alſo above, over againſt the belly which *was* by the net-work: and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 * And he ſet up the pillars in the [l] porch of the temple: and he ſet up the right pillar, and called the name thereof [m] Jachin: and he ſet up the left pillar, and called the name thereof [n] Boaz.

22 And upon the top of the pillars *was* lilie-work: ſo was the work of the pillars finiſhed.

23 ¶ And he made a molten [o] ſea, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirtie cubits did compaſſe it round about.

24 And under the brim of it round about *there were* knops compaſſing it, ten in a cubit, * compaſſing the ſea round about: the knops *were* caſt in two rows, when it was caſt.

25 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thouſand [p] baths.

27 ¶ And he made ten baſes of braſſe, foure cubits *was* the length of one baſe, and foure cubits the breadth thereof, and three cubits the height of it.

28 And the work of the baſes *was* on this *manner*: They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges, *there was* a baſe above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every baſe had foure braſen wheels, and plates of braſſe: and the foure corners thereof had underſetters: under the laver *were* underſetters molten, at the ſide of every addition.

31 And [q] the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the baſe, a cubit and an half: and alſo upon the mouth of it *were* gravings with their borders, foure-ſquare, not round.

32 And under the borders *were* foure wheels: and the axle-trees of the wheels *were* † joyned to the baſe, and the height of a wheel *was* a cubit and half a cubit.

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their ſpokes *were* all molten.

34 And *there were* foure underſetters to the foure corners of one baſe: and the underſetters *were* of the very baſe it ſelf.

35 And in the top of the baſe *was there* a [r] round compaſſe of half a cubit high: and on the top of the baſe, the ledges thereof and the borders thereof *were* of the ſame.

36 For on the plates of the ledges thereof and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the † proportion of every one, and additions round about.

37 After this manner he made the ten baſes:

‡ Or, *according to them.*

‡ Or, *according to them*

[e] Before the pillars of the houſe.

[d] For his houſe, which was at Jeruſalem.

† Heb. *from floore to floore.*

* Chap. 3, 1.

[f] Which were reſts and ſtayes for the beames to lie upon.

[g] From the foundation upward.

[h] As the lords houſe was built ſo was this: only the great court of Solomons houſe was uncovered.

† Heb. *the ſonne of a widow woman.*

[i] Thus when God will have his glory ſet forth, he raiſeth up men, and giveth them excellent gifts for the accompliſhment of the ſame, Exod. 31. 2, 3.

† Heb. *faſhioned*

[k] As was ſeene commonly, wrought in coſtly porches.

* 2 Chron. 3, 27.

[l] Which was in the inner court betweene the temple and the oracle.

[m] That it, he will ſtabliſh, to wit, his promiſe toward this houſe.

[n] That is, in ſtrength: meaning, the power thereof ſhall continue.

[o] So called, for the hugeneſſe of the veſſel.

† Heb. *from his brim to his brim.*

* 1 Chron. 4, 4.

[p] Bath and ephah ſeem to be both one meaſure, Ezek. 45, 11. every bath contained about ten pottels.

[q] The mouth of the great baſe or frame entred into the chapiter or pillar that bare up the caldron.

† Heb. *in the baſe.*

[r] Which was called the pillar, chapiter, or ſmal baſe, wherein the caldron ſtood.

† Heb. *nakedneſſe.*

ſes: all of them had one caſting, one meaſure, *and* one ciſe.

38 ¶ Then made he [ſ] ten lavers of braſſe: one laver contained fourty baths: *and every* laver was foure cubits: *and* upon every one of the ten baſes, one laver.

39 And he put five baſes on the right † ſide of the houſe, and five on the left ſide of the houſe: and he ſet the ſea on the right ſide of the [t] houſe eaſt-ward, over againſt the ſouth.

40 ¶ And Hiram made the lavers, and the ſhovels, and the baſons: ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars:

42 And foure hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars:

43 And the ten baſes, and ten lavers on the baſes:

44 And one ſea, and twelve oxen under the ſea:

45 And the pots, and the ſhovels, and the baſons: and all theſe veſſels which [u] Hiram made to king Solomon, for the houſe of the LORD, *were* of † bright braſſe.

46 In the plain of Jordan did the king caſt them † in the clay-ground, between Succoth and Zarthan.

47 And Solomon left all the veſſels *unweighed*, † becauſe they were exceeding many: neither was the weight of the braſſe † found out.

48 And Salomon made all the veſſels that *pertained* unto the houſe of the LORD: the altar of [x] gold, and the table of gold, whereupon the ſhew-bread *was*.

49 And the candleſticks of pure gold, five on the right *ſide*, add five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold,

50 And the bowls, and the [y] ſnuffers, and the baſons, and the ſpoons, and the † cenſers of pure gold: and the hinges of gold, *both* for the doores of the inner houſe, the moſt holy *place*, *and* for the doores of the houſe, *to wit*, of the temple.

51 So was ended all the work that king Solomon made for the houſe of the LORD: and Solomon brought in the † things, * which David his father had dedicated; *even* the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the LORD.

CHAP. VIII.

1 The feaſt of the dedication of the temple. 14, 55 Solomons bleſſing. 22 Solomons prayer. 62 His ſacrifice of peace-offerings.

THen * Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the ‡ chief of the fathers of the children of Iſrael, unto king Solomon, in Jeruſalem, that they might [a] bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

2 And all the men of Iſrael aſſembled themſelves unto king Solomon, at the feaſt in the moneth [b] Ethanim, which *is* the ſeventh moneth.

3 And all the elders of Iſrael came, and the prieſts took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy veſſels that *were* in the tabernacle, even thoſe did the prieſts and the Levites bring up.

5 And king Solomon, and all the congregation of Iſrael, that were aſſembled unto him, were with him before the ark, ſacrificing ſheep, and oxen, that could not be told nor numbred for multitude.

6 And the [c] prieſts brought in the ark of the covenant of the LORD unto his place, into the oracle of the houſe to the moſt holy *place*, *even* under the wings of the cherubims.

7 For the cherubims [d] ſpread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the ſtaves thereof above.

8 And they drew out the ſtaves, that the † ends of the ſtaves were ſeen out in the ‡ holy *place* before the oracle, and they were not ſeen without: and there they are unto this day:

9 *There was* nothing in the ark * [e] ſave the two tables of ſtone, which Moſes put there at Horeb, ‡ when the LORD made *a covenant* with the children of Iſrael, when they came out of the land of Egypt.

10 And it came to paſſe when the prieſts were come out of the holy place, that the cloud * filled the houſe of the LORD,

11 So that the prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the LORD had filled the houſe of the LORD.

12 ¶ Then ſpake Solomon, The LORD * ſaid that he would dwell in the thick darkneſſe.

13 I have ſurely built thee an houſe to dwell in, a ſettled place for thee to abide in for [f] ever.

14 And the king turned his face about, and bleſſed all the congregation of Iſrael: (and all the congregation of Iſrael ſtood)

15 And he said, Bleſſed *be* the LORD God of Iſrael, which ſpake with his mouth unto David my father, and hath with his hand fulfilled *it*, ſaying,

16 Since the day that I brought forth my people Iſrael out of Egypt, I choſe no city out of all the tribes of Iſrael to build an houſe that my name might be therein; but I choſe * David to be over my people Iſrael.

17 And it was in the heart of David my father, to build an houſe for the name of the LORD God of Iſrael.

18 And the LORD ſaid unto David my father, Whereas it was in thine heart to build an

[ſ] To keep waters for the uſe of the ſacrifices.

† Heb. *ſhoulder.*

[t] To wit, of the temple or ſanctuarie.

† Heb. *upon the face.*

[u] By this name alſo, Hiram the king of Tyrus was called.

† Heb. *made bright*, or *ſcoured.*

† Heb. *in the thickneſſe of the ground.*

† Heb. *for the exceeding multitude.*

† Heb. *ſearched.*

[x] This was done according to the form that the Lord preſcribed unto Moſes in Exodus.

[y] Some take this for ſome inſtrument of muſick.

† Heb. *aſh-pans.*

† Heb. *holy things of David.*

* 2 Chron. 5, 1.

* 2 Chron. 5, 2.

‡ Heb. *princes.*

[a] For David brought it from Obed-edom, and placed it in the tabernacle which he had made for it, 2 Sam. 6, 17.

[b] Containing part of ſeptember, and part of October in the which moneth they held three ſolemn feaſts, Num. 29, 1.

[c] That is the Kohathites, Numb. 4, 5.

[d] They drew them only out ſo farre as they might be ſeen, for they might not pul them altogether out, Exod. 25, 15.

† Heb. *heads.*

‡ Or, *ark*: as 2 Chron. 5, 9.

* Deut. 10, 5.

[e] For it is like that the enemies, when they had the ark in their hands, took away the rod of Aaron and the pot with Manna.

‡ Or, *where.*

* Exod. 40, 34.

* 2 Chron. 6, 1.

[f] He ſpake according to the tenour of Gods promiſe, which was conditionally, that they ſhould ſerve him aright.

* 2 Sam. 7, 8.

an houſe unto my name, thou didſt well that it was in thine heart:

19 Neverthelesſe, thou ſhalt not build the houſe, but thy ſonne that ſhall come forth out of thy loyns, he ſhall build the houſe unto my name.

20 And the LORD hath performed his word that he ſpake, and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the LORD promiſed, and have built an houſe for the name of the LORD God of Iſrael.

21 And I have ſet there a place for the ark, wherein *is* the [g] covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

[g] The two tables wherein the articles of the covenant were written.

* 2 Chron. 6, 12.

22 ¶ And Solomon ſtood before * the altar of the LORD, in the preſence of all the congregation of Iſrael; and ſpread forth his hands toward heaven:

* 2 Mac. 2, 8.

23 And he ſaid, * LORD God of Iſrael, *there is* no God like thee, in heaven above, or on earth beneath, who keepeſt covenant and mercy with thy ſervants, that walk before thee with [h] all their heart:

[h] Unfainedly and without all hypocriſie.

24 Who haſt kept with thy ſervant David my father that thou promiſedſt him: thou ſpakeſt alſo with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him, ſaying, * † There ſhall not fail thee a man in my ſight to ſit on the throne of Iſrael; † ſo that thy children take heed to their way, that they walk before me as thou haſt walked before me:

* Chap. 2, 4. 2 Sam. 7, 12.

† Heb. *there ſhall not be cut off unto thee a man from my ſight.*

† Heb. *onely if.*

26 And now, O God of Iſrael, let thy word (I pray thee) be verified, which thou ſpakeſt unto thy ſervant David my father.

27 But will God [i] indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much leſſe this houſe that I have builded?

[i] He is raviſhed with the admiration of Gods mercies, who being incomprehenſible and Lord over all, will become familiar with men.

28 Yet have thou reſpect unto the prayer of thy ſervant and to his ſupplication, O LORD my God, to hearken unto the cry and to the prayer, which thy ſervant prayeth before thee to day:

29 That thine eyes may be open toward this houſe night and day, *even* toward the place of which thou haſt ſaid, * My name ſhall be there: that thou mayeſt hearken unto the prayer which thy ſervant ſhall make ‡ towards this place.

* Deut. 12, 11.

‡ Or, *in this place.*

30 And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray ‡ toward this place: and heare thou in heaven thy dwelling-place, and when thou heareſt, forgive.

‡ Or, *in this place.*

31 ¶ If any man treſpaſſe againſt his neighbour, † and an oath be [k] laid upon him to cauſe him to ſwear, and the oath come before thine altar in this houſe:

† Heb. *and he require an oath of him.*

[k] To wit, the judge, or neighbour.

32 Then heare thou in heaven, and do, and judge thy ſervants, condemning the wicked, to bring his way upon his head, and juſtifying the righteous, to give him according to his righteouſneſſe.

[l] That is, make it known.

33 ¶ When thy people Iſrael be ſmitten down before the enemy, becauſe they have ſinned againſt thee, and ſhall turn again to thee, and [m] confeſſe thy name, and pray, and make ſupplication unto thee ‡ in this houſe;

[m] Acknowledge thy juſt judgement, and praiſe thee.

‡ Or, *towards.*

34 ¶ Then heare thou in heaven, and forgive the ſinne of thy people Iſrael, and bring them again unto the land, which thou gaveſt unto their fathers.

35 ¶ When heaven is [n] ſhut up, and there is no rain, becauſe they have ſinned againſt thee, if they pray towards this place, and confeſſe thy name, and turn from their ſinne, when thou afflicteſt them:

[n] So that there be a drought to deſtroy the fruits of the land.

36 Then heare thou in heaven, and forgive the ſinne of thy ſervants, and of thy people Iſrael, that thou teach them the good way wherein they ſhould walk, and give rain upon thy land which thou haſt given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be peſtilence, blaſting, mildew, locuſt, *or* if there be caterpiller; if their enemy beſiege them in the land of their ‡ cities, whatſoever plague, whatſoever ſickneſſe *there be*;

‡ Or, *juriſdiction.*

38 What prayer and ſupplication ſoever be *made* by any man, *or* by all thy people Iſrael, which ſhall know every man the plague of his own [o] heart, and ſpread forth his hands towards this houſe:

[o] For ſuch are moſt meet to receive Gods mercies.

39 Then heare thou in heaven thy dwelling place, and forgive, and do, & give to every man according to his wayes, whoſe heart thou knoweſt; (for thou, *even* thou onely knoweſt the hearts of all the children of men)

40 That they may fear thee all the dayes that they live, in the land which thou gaveſt unto our fathers.

41 Moreover, concerning a [p] ſtranger that is not of thy people Iſrael, but cometh out of a farre countrey, for thy names ſake;

[p] He meaneth ſuch as ſhould be turned from their idolatry, to ſerve the true God.

42 (For they ſhall heare of thy great name, and of thy ſtrong hand, and of thy ſtretched out arm) when he ſhall come and pray towards this houſe:

43 Heare thou in heaven thy dwelling-place: and do according to all that the ſtranger calleth to thee for: that all people of the earth may know thy [q] name, to fear thee, as *do* thy people Iſrael, and that they may know that † this houſe which I have builded, is called by thy name.

[q] That this is the true religion wherwith thou wilt be worſhipped.

† Heb. *thy name is called upon this houſe.*

44 ¶ If thy people go out to battel againſt their enemie, whitherſoever thou ſhalt ſend them, and ſhall pray unto the LORD † toward the citie which thou haſt choſen, and toward the houſe that I have built for thy name:

† Heb. *the way of the citie.*

45 Then heare thou in heaven their prayer and their ſupplication, and maintain their ‡ cauſe.

‡ Or, *right.*

46 If they ſinne againſt thee, * (for *there is* no man that ſinneth not) and thou be angry with

* 2 Chron. 6, 36. Eccles 7, 20. 1 John 1, 8, 10.

with them, and deliver them to the enemy, ſo that they carry them away captives, unto the land of the enemy, farre or neare;

47 *Yet* if they ſhall † bethink themſelves, in the land whither they were carried captives, and repent, and make ſupplication unto thee in the [r] land of them that carried them captives, ſaying, We have ſinned, and have done perverſely, we have committed wickedneſſe;

† Heb. *bring back to their heart.*

[r] Though the temple was the chief place of prayer, yet he ſecluded not them, that being let with neceſſity, call upon him in other places.

48 And *ſo* return unto thee with all their heart and with all their ſoul, in the land of their enemies, which led them away captive, and pray unto thee toward their [ſ] land which thou gaveſt unto their fathers, the citie which thou haſt choſen, and the houſe which I have built for thy name:

[ſ] As Daniel did, Dan. 6. 10.

49 Then heare thou their prayer and their ſupplication in heaven thy dwelling-place, and maintain their ‡ cauſe,

‡ Or, *right.*

50 And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee, and give them compaſſion before them who carried them captive, that they may have [t] compaſſion on them:

[t] He underſtood by faith, that God of enemies would make friends unto them that did convert unto him.

51 For they *be* thy people and thine inheritance, which thou broughteſt forth out of Egypt, from the midſt of the furnace of iron:

52 That thine eyes may be open unto the ſupplication of thy ſervant, and unto the ſupplication of thy people Iſrael to hearken unto them in all that they call for unto thee.

53 For thou didſt ſeparate them from among all the people of the earth, *to be* thine inheritance, * as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord GOD.

* Exod. 19, 5.

54 And it was ſo, that when Solomon had made an end of praying all this [u] prayer and ſupplication unto the LORD, he aroſe from before the altar of the LORD, from kneeling on his knees, with his hands ſpread up to heaven.

[u] Solomon is a figure of Chriſt, who continually is the Mediatour between God and his church.

55 And he ſtood, and bleſſed all the congregation of Iſrael, with a loud voice, ſaying,

56 Bleſſed *be* the LORD, that hath given reſt unto his people Iſrael, according to all that he promiſed: there hath not † failed one word of all his good promiſe, which he promiſed by the hand of Moſes his ſervant.

† Heb. *fallen.*

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forſake us:

58 That he may [x] incline our hearts unto him, to walk in all his wayes, and to keep his commandments, and his ſtatutes, and his judgements, which he commanded our fathers.

[x] He concludeth that man of himſelf is enemy unto God, and that all obedience to his law proceedeth of his meer mercy.

59 And let theſe my words wherewith I have made ſupplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cauſe of his ſervant, and the cauſe of his people Iſrael † at all times, as the matter ſhall require:

† Heb. *the thing of a day in his day.*

60 That all the people of the earth may know that the LORD is God, *and that there is* none elſe.

61 Let your heart therefore be perfect with the LORD our God, to walk in his ſtatutes, and to keep his commandments, as at this day,

62 ¶ And * the king, and all Iſrael with him, offered ſacrifice before the LORD.

* 2 Chron. 7, 4.

63 And Solomon offered a ſacrifice of peace-offerings, which he offered unto the LORD, two and twenty thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the children of Iſrael [y] dedicated the houſe of the LORD.

[y] Before the oracle where the ark was.

64 * The ſame day did the king hallow the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: becauſe the braſen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

* 2 Chron. 7, 7.

65 And at that time Solomon held a feaſt, and all Iſrael with him, a great congregation, from the entring in of [z] Hamath, unto the river of Egypt, before the LORD our God, [a] ſeven dayes and ſeven dayes, *even* fourteen dayes.

[z] That is, from north to ſouth: meaning, all the countrey.

[a] Seven dayes for the dedication, and ſeven for the feaſt.

66 On the eighth day he ſent the people away: and they ‡ bleſſed the king, and went unto their tents joyfull and glad of heart, for all the goodneſſe that the LORD had done for David his ſervant, and for Iſrael his people.

‡ Or, *thanked.*

CHAP. IX.

1 Gods covenant in a viſion with Solomon. 10 The mutuall preſents of Solomon and Hiram. 15 In Solomons works the Gentiles were his bond-men; the Iſraelites honourable ſervants. 24 Pharaohs daughter removeth to her houſe. 25 Solomons yearly ſolemn ſacrifices. 26 His navy fetcheth gold from Ophir.

AND * it came to paſſe when Solomon had finiſhed the building of the houſe of the LORD, and the kings houſe, and all Solomons deſire which he was pleaſed to do.

* 2 Chron. 7, 11.

2 That the LORD appeared to Solomon the ſecond time, * as he had appeared unto him at Gibeon.

* Chap. 3, 5.

3 And the LORD ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me: I have hallowed this houſe which thou haſt built, * to put my name there for ever, and mine eyes and mine heart ſhall be there perpetually.

* Chap. 8, 29.

4 And [a] if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightneſſe, to do according to all that I have commanded thee, *and* wilt keep my ſtatutes and my judgements:

[a] If thou walk in my fear, and withdraw thy ſelf from the common manner of men which follow their ſenſualitie.

5 Then I will eſtabliſh the throne of thy kingdome upon Iſrael for ever, * as I promiſed to David thy father, ſaying, There ſhall not fail thee a man upon the throne of Iſrael.

* 2 Sam. 7, 12. 1 Chron. 22, 10.

6 *But* if you ſhall [b] at all turn from following me, you or your children, and will not keep my commandments *and* my ſtatutes, which

[b] God declareth that diſobedience againſt him, is the cauſe of his diſpleaſure, and ſo of all miſery.

I have ſet before you, but go and ſerve other gods, and worſhip them:

7 Then will I cut off Iſrael out of the land which I have given them; and this houſe which I have hallowed * for my name, will I caſt out of my ſight, and Iſrael ſhall be a [c] proverb, and a by-word among all people:

* Jer. 7, 14.

[c] The world ſhall make of you a mocking-ſtock, for the vile contempt and abuſing of Gods moſt liberall benefits.

8 And at this houſe *which* is high, every one that paſſeth by it ſhall be aſtoniſhed, and ſhall hiſſe; and they ſhall ſay, * Why hath the LORD done thus unto this land, and to this houſe?

* Deut. 29, 24. Jer. 22, 8.

9 And they ſhall anſwer, Becauſe they forſook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them: therefore hath the LORD brought upon them all this evil.

10 ¶ And * it came to paſſe at the end of twenty yeares, when Solomon had built the two houſes, the houſe of the LORD, and the kings houſe,

* 2 Chron. 8, 1.

11 (*Now* Hiram the king of Tyre had furniſhed Solomon with cedar-trees, and firre-trees, and with gold, according to all his deſire) that then Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to ſee the cities which Solomon had given him, and they † pleaſed him not.

† Heb. *were not right in his eyes.*

13 And he ſaid, What cities *are* theſe which thou haſt given me, my brother? And he called them the land of ‡ Cabul unto this day.

‡ That is, *diſpleaſing*, or *dirty*.

14 And Hiram ſent to the king [d] ſixſcore [e] talents of gold.

[d] For his tribute toward the building.

[e] The common talent was about threeſcore pound weight.

15 ¶ And this *is* the reaſon of the levie which king Solomon raiſed, for to build the houſe of the LORD, and his own houſe, and [f] Millo, and the wall of Jeruſalem, and Hazor, and Megiddo, and Gezer.

[f] Millo was as the town-houſe or place of aſſembly, which was open above.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and ſlain the Canaanites that dwelt in the citie, and given it for a preſent unto his daughter, Solomons wife.

17 And Solomon built Gezer, and Beth-horon the nether,

18 And Baalath, and Tadmor in the wilderneſſe, in the land.

19 And all the cities of [g] ſtore that Solomon had, and cities for his chariots, and cities for his horſemen, and † that which Solomon deſired to build in Jeruſalem, and in Lebanon, and in all the land of his dominion.

[g] Cities for his munitions of warre.

† Heb. *the deſire of Solomon which he deſired.*

20 *And* all the people that were [h] left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites, which were not of the children of Iſrael,

[h] Theſe were as bondmen and payed what was required, whether labour or money.

21 Their children that were left after them, in the land, whom the children of Iſrael alſo were not able utterly to deſtroy, upon thoſe did Solomon levy a tribute of bond-ſervice unto this day.

22 But of the children of Iſrael did Solomon * make no bond-men: but they *were* men of warre, and his ſervants, and his princes, and his captains, and rulers of his chariots, and his horſemen.

* Levit 25.

23 Theſe *were* the chief of the officers that *were* over Solomons work [i] five hundred and fiftie, which bare rule over the people that wrought in the work.

[i] The overſeers of Solomons works, were divided into three parts: the firſt contained 3300, the ſecond 300, and the third 250, which were Iſraelites: ſo here are contained the two laſt parts, which make 550. look more, 2 Chron. 8, 10.

24 ¶ But * Pharaohs daughter came up out of the city of David, unto her houſe which *Solomon* had built for her: then did he build Millo.

* 2 Chron. 8, 11.

25 ¶ And three times in a yeare did Solomon offer burnt-offerings, & peace-offerings upon the altar which he built unto the LORD, and he burnt incenſe † upon the altar that *was* before the LORD: ſo he finiſhed the houſe.

† Heb. *upon it.*

26 ¶ And king Solomon made a navie of ſhips in Ezion-geber, which *is* beſide Eloth on the † ſhore of the Red ſea, in the land of Edom.

† Heb. *lip.*

27 And Hiram ſent in the navie his ſervants, ſhipmen that had knowledge of the ſea, with the ſervants of Solomon.

28 And they came to Ophir, and fet from thence gold, [k] foure hundred and twenty talents, and brought *it* to king Solomon.

[k] In the 2 Chron. 8, 18, is made mention of thirty more which ſeem to have been employed for their charges.

CHAP. X.

1 The queen of Sheba admireth the wiſdome of Solomon. 14 Solomons gold. 16 His targets. 18 The throne of ivorie. 21 His veſſels. 24 His preſents. 26 His chariots and horſes. 28 His tribute.

AND when the * queen of [a] Sheba heard of the fame of Solomon, concerning the name of the LORD, ſhe came to prove him with hard queſtions.

* 2 Chron. 9, 1. Matth. 22, 42. Luke 11, 31.

[a] Joſephus ſaith, that ſhe was queen of Ethiopia, and that Sheba was the name of the chief city of Mero, which is an Iſland of Nilus.

2 And ſhe came to Jeruſalem with a very great train, with camels that bare ſpices, and very much gold, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

3 And Solomon told her all her † queſtions: there was not any thing hid from the king, which he told her not.

† Heb. *words.*

4 And when the queen of Sheba had ſeen all Solomons wiſdome, and the houſe that he had built,

5 And the [b] meat of his table, and the ſitting of his ſervants, and the † attendance of his miniſters, and their apparrel, and his ‡ cupbearers, and his aſcent by which he went up unto the houſe of the LORD: there was no more ſpirit in her.

[b] That is, the whole order, and trade of his houſe.

† Heb. *ſtanding.*

‡ Or, *butlers.*

6 And ſhe ſaid to the king, It was a true † report that I heard in mine own land, of thy ‡ acts, and of thy wiſdome.

† Heb. *word.*

‡ Or, *ſaying.*

7 Howbeit, I beleeved not the words, untill I came and mine eyes had ſeen *it*: and behold, the half was not told me: † thy wiſdome and proſperity exceedeth the fame which I heard.

† Heb. *thou haſt added wiſdome and goodneſſe to the ſame.*

8 Happy *are* thy men, happy *are* theſe thy ſervants, which ſtand continually before thee, *and* that heare thy [c] wiſdome.

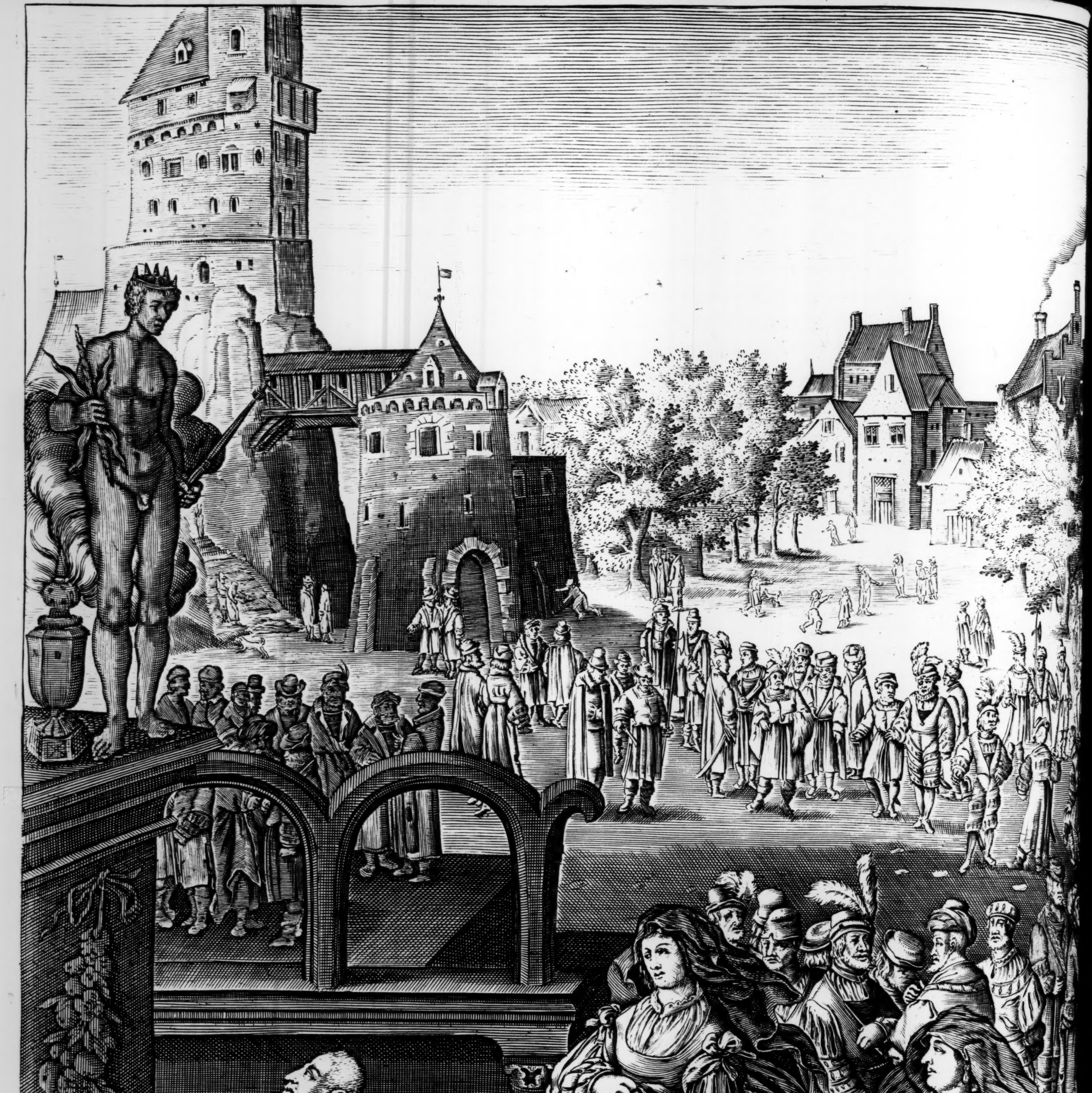
[c] But much more happy are they which hear the wiſdome of God revealed in his word.

9 Bleſſed be the LORD thy God which [d] delighted in thee, to ſet thee on the throne of Iſrael; becauſe the LORD loved Iſrael for ever; therefore made he [e] thee king, to do judgement and juſtice.

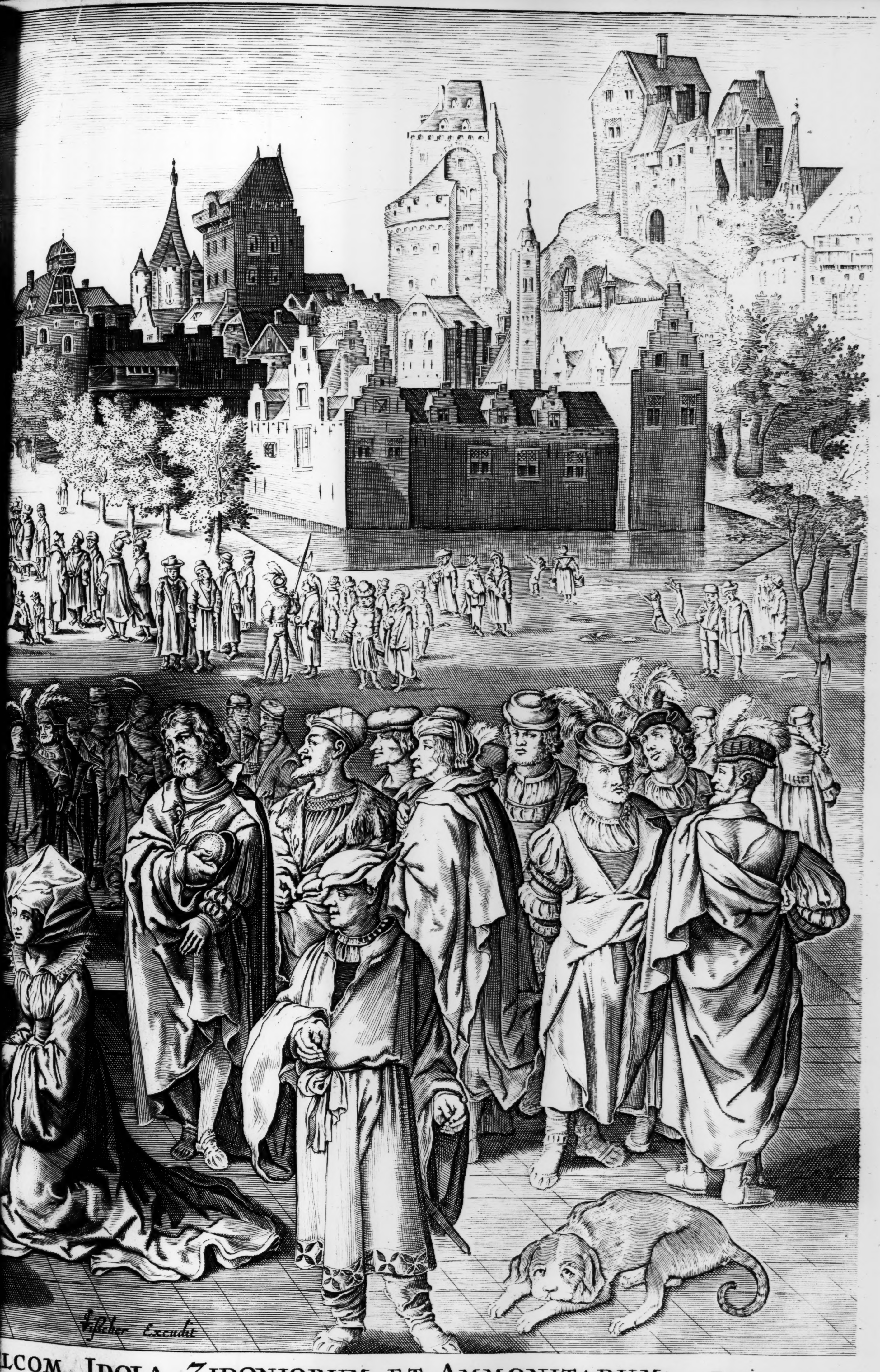
[d] It is a chief ſigne of Gods favour, when godly and wiſe rulers ſit in the throne of juſtice.

[e] This is the cauſe why kings are appointed.

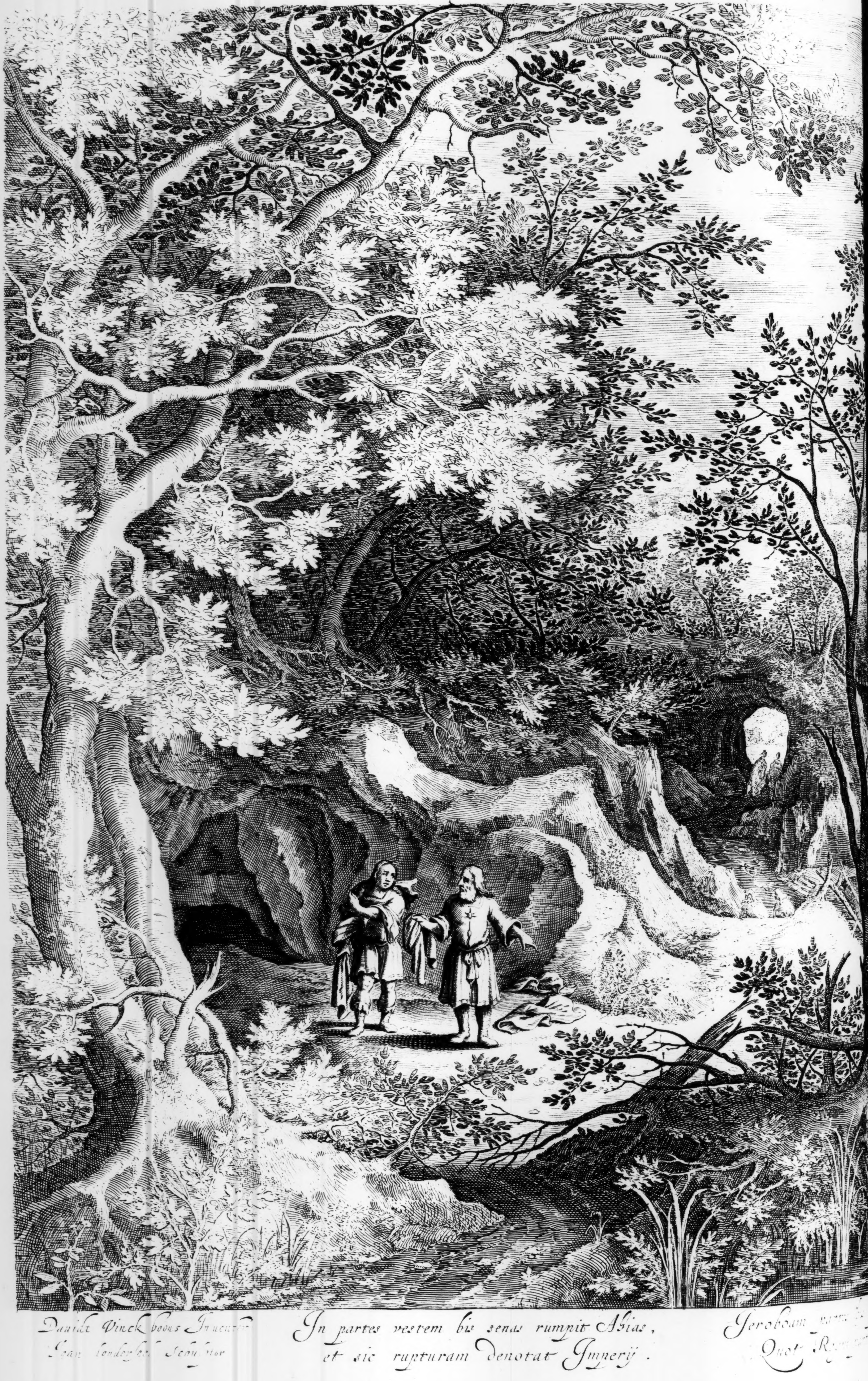
10 And


Nicolaes de Bruyn invent.

Salomon ab uxoribus persuasus, sequebatur Astaroth


Viſscher Excudit

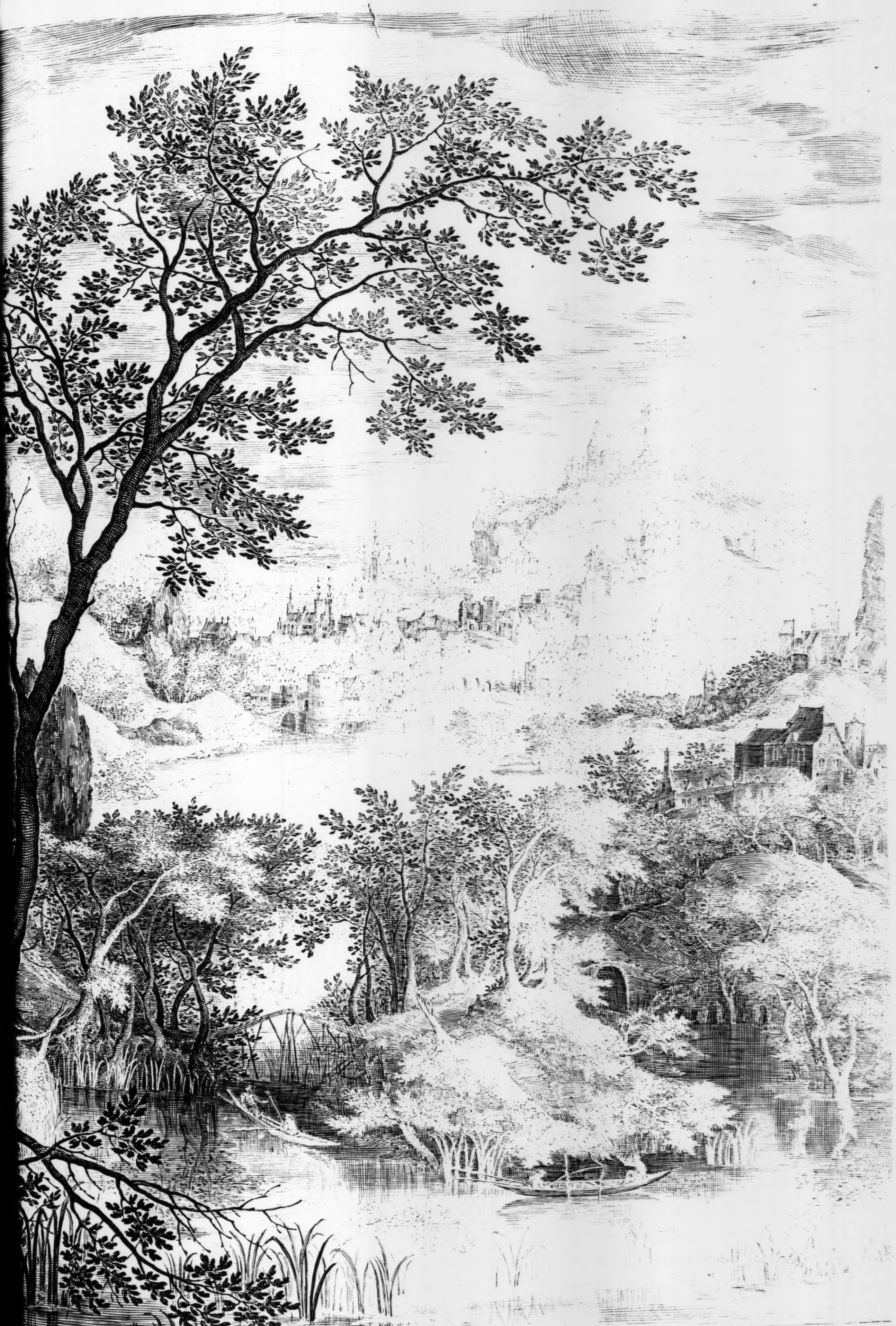
LCOM, IDOLA ZIDONIORUM ET AMMONITARUM. 1. Regi. 11. 15.



Daniel Vinck boons Inuentor
Ioan londerseel Sculptor

In partes vestem bis senas rumpit Abias,
et sic rupturam denotat Imperij.

Jeroboam
Quot



radit; et inde,
abiturus, habet.

Abia ſcheurt ſijn kleet in ſtucken twee en tien,
En laet Jeroboam ſoo 's Rijcks verdeeling ſien.

[illegible]

10 And ſhe gave the king an hundred and twenty talents of gold,& of ſpices very great ſtore, and precious ſtones: there came no more ſuch abundance of ſpices, as theſe, which the queen of Sheba gave to king Solomon.

11 And the navie alſo of Hiram that brought gold from Ophir, brought in from Ophir great plentie of almug-trees, and precious ſtones.

12 And the king made of the almug-trees, ‡ † pillars for the houſe of the LORD, and for the kings houſe, harps alſo and pſalteries for ſingers: there came no ſuch * almug-trees, nor were ſeen unto this day.

‡ Or, rails.
† Heb. a prop.
* 2 Chron. 9, 10.

13 And king Solomon gave unto the queen of Sheba, all her deſire whatſoever ſhe asked, beſides that which Solomon gave her † of his royall bountie: ſo ſhe turned and went to her own countrey, ſhe and her ſervants.

† Heb. *according to the hand of king Solomon.*

14 ¶ Now the weight of gold that came to Solomon in one yeare, was ſix hundred threeſcore and ſix talents of gold,

15 Beſides *that he had* of the merchantmen, and of the traffick of the ſpice-merchants, and of all the kings of Arabia, and of the ‡ governours of the [f] countrey.

‡ Or, *captains.*
f To wit, of Arabia, which for the great abundance of all things, was called happie.

16 ¶ And king Solomon made two hundred targets of beaten gold: ſix hundred *ſhekels* of gold went to one target.

17 And *he made* three hundred ſhields of beaten gold, three pound of gold went to one ſhield; and the king put them in the * houſe of the forreſt of Lebanon.

* Chap. 7, 2.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the beſt gold.

19 The throne had ſix ſteps, and the top of the throne *was* round † behinde: and *there were* † [g] ſtayes on either ſide on the place of the ſeat, and two lions ſtood beſide the ſtayes.

† Heb. *on the hinder part thereof.*
† Heb. *hands.*
g As the chaire bows, or places to lean upon.

20 And twelve lions ſtood there on the one ſide and on the other upon the ſix ſteps: there was not † the like made in any kingdome.

† Heb. *ſo.*

21 ¶ And all king Solomons drinking-veſſels *were* of gold, and all the veſſels of the houſe of the forreſt of Lebanon *were* of pure gold, ‡ none *were* of ſilver, it was nothing accounted of in the dayes of Solomon.

‡ Or, there was *no ſilver* in them.

22 For the king had at ſea a navie of Tharſhiſh, with the navie of Hiram: once in three yeares came the navie of [h] Tarſhiſh, bringing gold and ſilver, ‡ ivorie, and apes, and peacocks.

h By Tharſhiſh is meant Cilicia, which was abundant in varietie of precious things.
‡ Or, *elephants teeth.*

23 So king Solomon exceeded all the kings of the earth, for riches and for wiſdome.

24 ¶ And all the earth † ſought to Solomon, to heare his wiſdome, which God had put in his heart.

† Heb. *ſought the face of.*

25 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, horſes, and mules, a rate yeare by yeare.

26 ¶ * And Solomon gathered together chariots, and horſemen: and he had a thouſand and foure hundred chariots, and twelve thouſand horſemen, whom he beſtowed in the cities for chariots, and with the king at Jeruſalem.

* 2 Chron. 1, 14.

27 And the king † made ſilver *to be* in Jeruſalem as ſtones, and cedars made he *to be* as the ſycomore-trees, that *are* in the vale, for abundance.

† Heb. *gave.*

28 ¶ * † And Solomon had horſes brought out of Egypt, and linnen yarn: the kings merchants received the linnen yarn at a price.

* 2 Chron. 1, 16. and 9, 28.
† Heb. *and the going forth of the horſes which* was *Solomons.*

29 And a chariot came up and went out of Egypt for ſix hundred *ſhekels* of ſilver, and an horſe for an hundred and fifty: and ſo for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out † by their means.

† Heb. *by their hand.*

CHAP. XI.

1 Solomons wives and concubines, 4 In his old age they drew him to idolatry, 9 God threatneth him, 14 Solomons adverſaries were Hadad, who was entertained in Egypt, 23 Rezon, who reigned in Damaſcus, 26 and Jeroboam, to whom Abijah propheſied, 41 Solomons acts, reigne, and death: Rehoboam ſucceedeth him.

BUt king Solomon loved * many [a] ſtrange women, (‡ together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians *and* Hittites:

* Deut. 17, 17. Ecclus 47, 19.
a Which were idolaters.
‡ Or, *beſides.*

2 Of the nations concerning which the LORD ſaid unto the children of Iſrael, * Ye ſhall not go in to them, neither ſhall they come in unto you, *for* ſurely they will turn away your heart after their gods: Solomon clave unto theſe in love.

* Exod. 34, 16.

3 And he had ſeven hundred wives, princeſſes, and three hundred [b] concubines: and his wives turned away his heart.

b To whom appertained no dowry.

4 For it came to paſſe when Solomon was old, that his wives turned away his heart after other gods: and his heart was [c] not perfect with the LORD his God, as *was* the heart of David his father.

c He ſerved not God with a pure heart.

5 For Solomon went after * Aſhtoreth the goddeſſe of the Zidonians, and after [d] Milcom the abomination of the Ammonites.

* Judg. 2, 13.
d Who was alſo called Molech verſ. 7. reade 2 Kings 23, 10.

6 And Solomon did evil in the ſight of the LORD, and † went not fully after the LORD, as *did* David his father.

† Heb. *fulfilled not after.*

7 Then did Solomon build an high place for Chemoſh, the [e] abomination of Moab, in the hill that *is* before Jeruſalem; and for Molech, the abomination of the children of Ammon.

e Thus the ſcripture termeth whatſoever man doth reverence and ſerve as God.

8 And likewiſe did he for all his ſtrange wives, which burnt incenſe, and ſacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, becauſe his heart was turned from the LORD God of Iſrael * which had appeared unto him twice,

* Chap. 3, 5. and 9, 2.

10 And * had commanded him concerning this thing, that he ſhould not go after other gods: but he kept not that which the LORD commanded.

* Chap. 6, 12.

11 Wherefore the LORD ſaid unto Solomon, [f] Foraſmuch as this † is done of thee, and thou haſt not kept my covenant and my ſtatutes which I have commanded thee, * I will ſurely rend the kingdome from thee, and will give it to thy ſervant.

f That thou haſt forſaken me, and worſhipped idols.
† Heb. *is with thee.*
* Chap. 12, 15.

12 Nothwithſtanding in thy dayes I will

not do it, for David thy fathers ſake: *but* I will rend it out of the hand of thy ſonne.

13 Howbeit, I will not rend away all the kingdome: *but* will give [g] one tribe to thy ſonne, for David my ſervants ſake, and for Jeruſalems ſake which I have choſen.

14 ¶ And the LORD ſtirred up an adverſarie unto Solomon, Hadad the Edomite; he *was* of the kings [h] ſeed in Edom.

15 * For it came to paſſe when David was in Edom, and Joab the captain of the hoſt was gone up to bury the ſlain, after he had ſmitten every male in Edom:

16 (For ſix moneths did Joab remain there with all Iſrael, untill he had cut off every [i] male in Edom)

17 That Hadad [k] fled, he and certain Edomites of his fathers ſervants with him, to go into Egypt; Hadad being yet a little childe.

18 And they aroſe out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an houſe, and appointed him victuals, and gave him land.

19 And Hadad found [l] great favour in the ſight of Pharaoh, ſo that he gave him to wife the ſiſter of his own wife, the ſiſter of Tahpenes the queen.

20 And the ſiſter of Tahpenes bare him Genubath his ſonne, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſhold among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt that David ſlept with his fathers, and that Joab the captain of the hoſt was dead, Hadad ſaid to Pharaoh, † Let me depart, that I may go to mine own countrey.

22 Then Pharaoh ſaid unto him, But what haſt thou lacked with me, that, behold, thou ſeekeſt to go to thine own countrey? And he anſwered, † Nothing: howbeit let me go in any wiſe.

23 ¶ And God ſtirred him up *another* adverſary, Rezon, the ſonne of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, * when David ſlew them *of Zobah:* and they went to Damaſcus and dwelt therein, and [n] reigned in Damaſcus.

25 And he was an adverſarie to Iſrael all the dayes of Solomon, beſide the miſchief that Hadad *did:* and he abhorred Iſrael, and reigned over Syria.

26 ¶ And * Jeroboam the ſonne of Nebat, an Ephrathite of Zereda, Solomons ſervant, (whoſe mothers name *was* Zeruah, a widow woman) even he lift up *his* hand againſt the king.

27 And this *was* the cauſe that he lift up *his* hand againſt the king: Solomon built Millo, *and* † repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon ſeeing the young man that he † was induſtrious, he made him, [o] ruler over all the † charge of the houſe of Joſeph.

29 And it came to paſſe at that time when Jeroboam went out of Jeruſalem, that the prophet Ahijah the Shilonite found him in the way, and he had clad himſelf with a new garment; and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and [p] rent it in twelve pieces.

31 And he ſaid to Jeroboam, Take thee ten pieces: for thus ſaith the LORD, the God of Iſrael, Behold, I will rend the kingdome out of the hand of Solomon, and will give ten tribes to thee:

32 (But he ſhall have one tribe for my ſervant Davids ſake, and for Jeruſalems ſake, the city, which I have choſen out of all the tribes of Iſrael)

33 Becauſe that they have forſaken me, and have worſhipped Aſhtoreth the goddeſſe of the Zidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my wayes, to do that which is right in mine eyes, and *to keep* my ſtatutes and my judgements, as *did* David his father.

34 Howbeit, I will not take the whole kingdome out of his hand: but I will make him prince all the dayes of his life, for David my ſervants ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes:

35 But * I will take the kingdome out of his ſonnes hand, and will give it unto thee, *even* ten tribes.

36 And unto his ſonne will I give one tribe, that David my ſervant may have a † [q] light alway before me in Jeruſalem, the city which I have choſen me to put my name there.

37 And I will take thee, and thou ſhalt reigne according to all that thy ſoul deſireth, and ſhalt be king over Iſrael.

38 And it ſhall be, if thou wilt hearken unto all that I command thee, and wilt walk in my wayes, and do that is right in my ſight, to keep my ſtatutes and my commandments, as David my ſervant did; that I will be with thee, and build thee a ſure houſe, as I built for David, and will give Iſrael unto thee.

39 And I will for this [r] afflict the ſeed of David, but [ſ] not for ever.

40 Solomon ſought therefore to kill Jeroboam: and Jeroboam aroſe, and fled into Egypt, unto Shiſhak king of Egypt, and was in Egypt untill the death of Solomon.

41 ¶ And the reſt of the ‡ acts of Solomon, and all that he did, and his wiſdome, are they not written in the [t] book of the acts of Solomon?

42 And the † time that Solomon reigned in Jeruſalem, over all Iſrael, *was* * fourty yeares.

43 And Solomon ſlept with his fathers, and was buried in the city of David his father: and * Rehoboam his ſonne reigned in his ſtead.

CHAP.

[g] Becauſe the tribes of Judah and Benjamin had their poſſeſſions mixed. they are here taken as one tribe.

[h] Of the king of Edoms ſtock.

* 2 Sam. 8, 14.

[i] Of the Edomites.

[k] Thus God reſerved this idolater to be a ſcourge to puniſh his peoples ſinnes.

[l] God brought him to honour, that his power might be more able to compaſſe his enterpriſes againſt Solomons houſe.

† Heb. *ſend me away.*

† Heb. *Not.*

[m] When David had diſcomfited Hadadezer and his armie.

* 2 Sam. 8, 3, and 10, 18.

[n] Being made king by the men whom he had gathered unto him.

* 2 Chron. 13, 6.

† Heb. *cloſed.*

† Heb. *did work.*

[o] He was overſeer of Solomons works for the tribes of Ephraim and Manaſſeh.

† Heb. *burden.*

[p] By theſe viſible ſignes the prophets would more deeply print their meſſage into their hearts, to whom they were ſent.

* Chap. 12, 15.

† Heb. *lamp*, or *candle.*

[q] He hath reſpect unto the Meſſiah, which ſhould be the bright ſtar that ſhould ſhine through all the world.

[r] For this idolatry that Solomon hath committed.

[ſ] For the whole ſpirituall kingdom was reſtored in Meſſiah.

‡ Or, *words*, or *things.*

[t] Which book, as is thought, was loſt in their captivity.

† Heb. *dayes.*

* 2 Chron. 9, 30.

* Matth. 1, 7. called *Roboam.*

CHAP. XII.

1 The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him. 6 Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam raiſing an armie, is forbidden by Shemaiah. 25 Jeroboam ſtrengtheneth himſelf by cities, 26 and by the idolatrie of the two calves.

* 1 Chron. 10, 1.

AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem to make him king.

* Chap. 11, 40.

2 And it came to paſſe when Jotoboam the ſonne of Nebat, who was yet in * Egypt, heard of *it*, (for he was fled from the preſence of king Solomon, & Jeroboam dwelt in Egypt)

3 That they ſent, and called him: and Jeroboam, and all the congregation of Iſrael came, and ſpake unto Rehoboam, ſaying,

* Chap. 4, 7.

4 Thy father made our * yoke grievous: now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, [a] lighter, and we will ſerve thee.

[a] Oppreſſe us not with ſo great charges which we are not able to ſuſtain.

5 And he ſaid unto them, Depart yet for three dayes, then come again to me. And the people departed.

6 ¶ And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he yet lived, and ſaid, How do you adviſe, that I may anſwer this people?

7 And they ſpake unto him, ſaying, If thou wilt be a [b] ſervant unto this people this day, and wilt ſerve them, and anſwer them, and ſpeak good words to them, then they will be thy ſervants for ever.

[b] They ſhewed him that there was no way to win the peoples hearts, but to grant them their juſt petition.

8 But he forſook the counſel of the old men, which they had given him, and conſulted with the young men that were grown up with him, *and* which ſtood before him:

9 And he ſaid unto them, What [c] counſel give ye, that we may anſwer this people, who have ſpoken to me, ſaying, Make the yoke which thy father did put upon us, lighter?

[c] There is nothing harder for them that are in authority, than to bridle their affections, and follow good counſel.

10 And the young men that were grown up with him, ſpake unto him, ſaying, Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus ſhalt thou ſay unto them, My little *finger* ſhall be [d] thicker than my fathers loyns.

[d] I am much more able to keep you in ſubjection than my father was.

11 And now whereas my father did lade you with a heavy yoke, I will adde to your yoke: my father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, ſaying, Come to me again the third day.

[e] The people declare their obedience in this, that they would attempt nothing before the king had given them juſt occaſion.

13 And the king anſwered the people † roughly, and forſook the old mens counſel that they gave him;

† Heb. *hardly*.

14 And ſpake to them after the counſel of the young men, ſaying, My father made your yoke heavy, and I will adde to your yoke; my father *alſo* chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions.

15 Wherefore the king hearkened not unto the people; for the cauſe was from the LORD, that he might perform his ſaying, which the LORD * ſpake by Ahijah the Shilonite unto Jeroboam the ſonne of Nebat.

* Chap. 11, 31.

16 ¶ So when all Iſrael ſaw that the king hearkened not unto them, the people anſwered the king, ſaying, What portion have we in [f] David? neither *have we* inheritance in the ſonne of Jeſſe: to your tents, O Iſrael: now ſee to thine own houſe, David. So Iſrael departed unto their tents.

[f] Though their cauſe were good, yet it is moſt hard for the people to bridle their affections, as theſe vile words declare.

17 But as for the children of Iſrael which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Adoram, who *was* over the tribute, and all Iſrael ſtoned him with ſtones, that he died: therefore king Rehoboam † made ſpeed to get him up to his chariot, to flee to Jeruſalem.

† Heb. *ſtrengthened himſelf*.

19 So Iſrael ‡ rebelled [g] againſt the houſe of David unto this day.

‡ Or, *fell away*.

[g] By the juſt judgement of God, for Solomons ſinnes.

20 And it came to paſſe when all Iſrael heard that Jeroboam was come again, that they ſent and called *him* unto the congregation, and made him king over all Iſrael: there was none that followed the houſe of David, but the tribe of Judah * onely.

* Chap. 11, 13.

21 ¶ And when Rehoboam was come to Jeruſalem, he [h] aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourescore thouſand choſen men, which were warriours, to fight againſt the houſe of Iſrael, to bring the kingdome again to Rehoboam the ſonne of Solomon.

[h] For as yet he perceived not that the Lord had ſo appointed it.

22 But * the word of God came unto Shemaiah the [i] man of God, ſaying,

* 2 Chron. 11, 2.

[i] That is, the prophet.

23 Speak unto Rehoboam the ſonne of Solomon king of Judah, and unto all the houſe of Judah, and Benjamin, and to the remnant of the people, ſaying,

24 Thus ſaith the [k] LORD, Ye ſhall not go up; nor fight againſt your brethren the children of Iſrael: return every man to his houſe, for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

[k] Who of his juſt judgement will puniſh the treſpaſſer, and of his mercy ſpare the innocent people.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam ſaid in his heart, Now ſhall the kingdome return to the houſe of David:

27 If this people go up, to do ſacrifice in the houſe of the LORD at [l] Jeruſalem, then ſhall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they ſhall kill me, and go again to Rehoboam king of Judah.

[l] He feared leſt his people ſhould have by this means been entiſed to rebel againſt him.

28 Whereupon the king took counſel, and made two calves of gold, and ſaid unto them, [m] It is too much for you to go up to Jeruſalem: * behold thy gods, O Iſrael, which brought thee up out of the land of Egypt.

[m] So crafty are the carnall perſwaſions of princes, when they will make a religion to ſerve to their appetite.

* Exod. 32, 8.

29 And he ſet the one in Beth-el, and the other put he in Dan.

30 And this thing became a ſinne: for the people went *to worſhip* before the one, *even* unto Dan.

31 And he made an [n] houſe of high places, and made prieſts of the loweſt of the people, which were not of the ſonnes of Levi.

[n] That is, a temple, where altars were built for idolatrie.

32 And Jeroboam ordained a feaſt in the eighth moneth, on the [o] fifteenth day of the moneth, like unto the feaſt that *is* in Judah, and he † offered upon the altar, (ſo did he in Beth-el) ‡ ſacrificing unto the calves that he had made: and he placed in Beth-el the prieſts of the high places which he had made.

[o] Becauſe he would the more binde the peoples devotion to his idolatry, he made a new holy day, beſides thoſe that the Lord had appointed in the law.

‡ Or, *went up to the altar, &c.*

‡ Or, *to ſacrifice.*

33 So he ‡ offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth moneth, *even* in the moneth which he had deviſed of his own heart: and ordained a feaſt unto the children of Iſrael, and he offered upon the altar, † and burnt incenſe.

‡ Or, *went up to the altar, &c.*

† Heb. *to burn incenſe.*

Chap. XIII.

1 *Jeroboams hand that offered violence to him that propheſied againſt his altar at Beth-el, withereth.* 6 *and at the prayer of the prophet is reſtored.* 17 *The prophet refuſing the kings entertainment, departeth from Beth-el.* 11 *An old prophet ſeducing him, bringeth him back. He is reproved by God,* 23 *ſlain by a lion,* 26 *buried by the old prophet,* 31 *who confirmeth his propheſie.* 33 *Jeroboams obſtinacie.*

AND behold, there came a [a] man of God out of Judah, by the word of the LORD unto [b] Beth-el: and Jeroboam ſtood by the altar ‡ to burn incenſe.

[a] That is, a prophet.

[b] Not that, that was called Luz in Benjamin, but an other of that name.

‡ Or, *to offer.*

2 And he cried againſt the altar in the word of the LORD, and ſaid, O altar, altar, thus ſaith the LORD, Behold, a childe ſhall be born unto the houſe of David, * Joſiah by name, and upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee.

* 2 Kings 23, 16.

3 And he gave a ſigne the ſame day, ſaying, This *is* the [c] ſigne which the LORD hath ſpoken: Behold, the altar ſhall be rent, and the aſhes that *are* upon it ſhall be poured out.

[c] By this ſigne ye ſhall know that the Lord hath ſent me.

4 And it came to paſſe when king Jeroboam heard the ſaying of the man of God, which had cried againſt the altar in Beth-el, that he put forth his hand from the altar, ſaying, [d] Lay hold on him. And his hand which he put forth againſt him, dried up, ſo that he could not pull it in again to him.

[d] The wicked rage againſt the prophets of God, when they declare to htem Gods judgement.

5 The altar alſo was rent, and the aſhes poured out from the altar, according to the ſigne which the man of God had given by the word of the LORD.

6 And the king anſwered and ſaid unto the man of God, [e] Intreat now the face of the LORD thy God, and pray for me, that my hand may be reſtored me again. And the man of God beſought † the LORD, and the kings hand was reſtored again, and became as *it was* before.

[e] Though the wicked humble themſelves for a time, when they feel Gods judgements, yet after they return to their old malice, and declare that they are but vile hypocrites.

† Heb. *the face of the LORD.*

7 And the king ſaid unto the man of God, Come home with me, and refreſh thy ſelf, and I will give thee a reward.

8 And the man of God ſaid unto the king, If thou wilt give me half thine houſe, I will not go in with thee, neither will I eat bread, nor drink water in this place:

9 For ſo was it charged me by the word of the LORD, ſaying, [f] Eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt.

[f] Seeing he had the expreſſe word of God, he ought not to have declined therefrom, neither for the perſwaſion of man nor angel.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his ſonnes came and told him all the works that the man of God had done that day in Beth-el: the words which he had ſpoken unto the king, them they told alſo to their father.

12 And their father ſaid unto them, What way went he? for his ſonnes had ſeen what way the man of God went, which came from Judah.

13 And he ſaid unto his ſonnes, Saddle me the aſſe. So they ſaddled him the aſſe, and he rode thereon,

14 And went after the man of God, and found him ſitting under an oak; and he ſaid unto him, *Art* thou the man of God that cameſt from Judah? And he ſaid, I *am*.

15 Then he ſaid unto him, [g] Come home with me, and eat bread.

[g] This he did of a ſimple minde, thinking it his duty to declare friendſhip to a prophet.

16 And he ſaid, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For † it was ſaid to me by the word of the LORD, Thou ſhalt eat no bread, nor drink water there, not turn again to go by the way that thou cameſt.

† Heb. *a word* was.

18 He ſaid unto him, I *am* a prophet alſo as thou *art*, and an [h] angel ſpake unto me by the word of the LORD, ſaying, Bring him back with thee into thine houſe, that he may eat bread, and drink water: *but* he lied unto him.

[h] His fault is here double: firſt, in that that he ſuffereth not the prophet to obey Gods expreſſe commandement: and next, that he faineth to have a revelation to the contrary.

19 So he went back with him, and did eat bread in his houſe, and drank water.

20 ¶ And it came to paſſe as they ſat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, ſaying, Thus ſaith the LORD, [i] Foraſmuch as thou haſt diſobeyed the mouth of the LORD, and haſt not kept the commandment which the LORD thy God commanded thee,

[i] God would reprove his folly by him, who was the occaſion to bring him into errour.

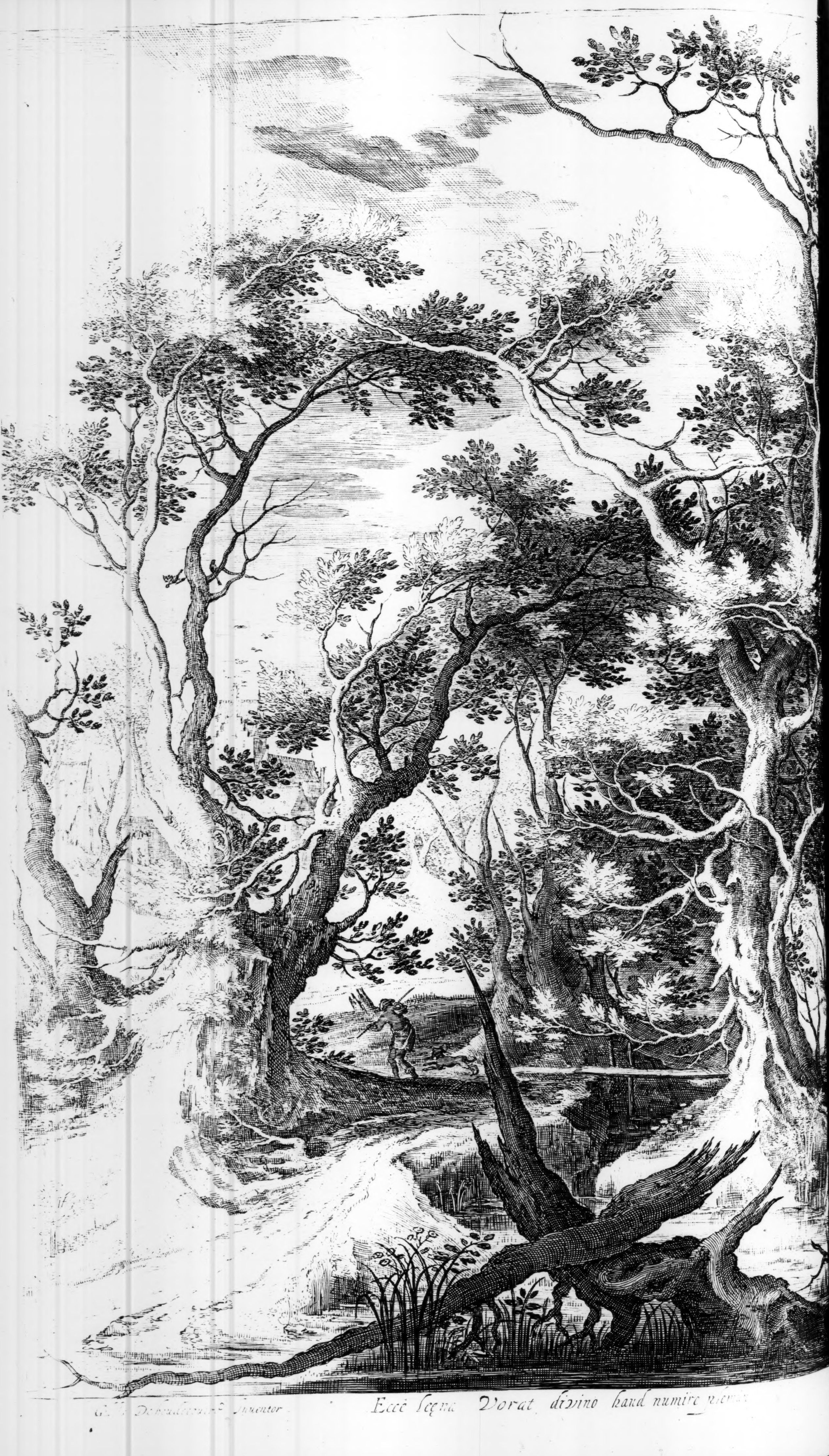
22 But cameſt back, and haſt eaten bread, and drunk water in the place of the which *the* LORD did ſay to thee, Eat no bread, and drink no water; thy carcaſe ſhall not come unto the ſepulchre of thy fathers.

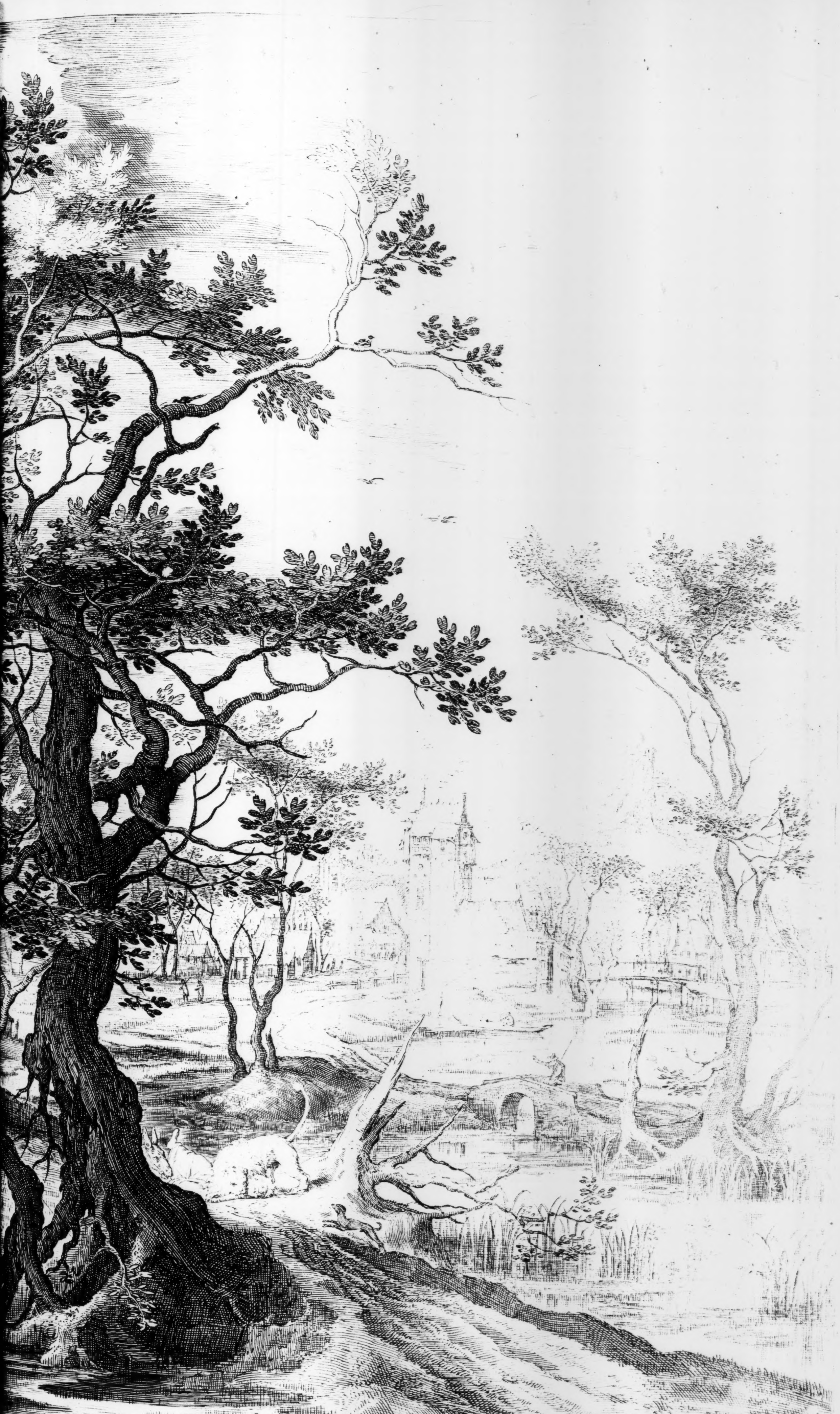
23 ¶ And it came to paſſe after he had eaten bread, and after he had drunk, that he ſaddled for him the aſſe, *to wit,* for the prophet whom he had brought back.

24 And when he was gone, [k] a lion met him by the way, and ſlew him: and his carcaſe was caſt in the way, and the aſſe ſtood by it, the lion alſo ſtood by the carcaſe.

[k] By this fearful example God ſetteth forth how dangerous a thing it is for men to behave themſelves coldly, or deceitfully in their charge, whereunto God hath called them.

25 And behold, men paſſed by, and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe: and they came and told *it* in the city where the old prophet dwelt.


Gil. D'hondecoeter Inventor
Ecce ſcena Vorat divino haud numine plen



Vatem, ſpernentem Juſſit Vorcula ſec,   Viſſcher excudit

26 And when the prophet that brought him back from the way, heard *thereof*, he ſaid, It *is* the man of God, who was diſobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, & ſlain him, according to the word of the LORD, which he ſpake unto him.

27 And he ſpake to his ſonnes, ſaying, Saddle me the aſſe. And they ſaddled *him*.

28 And he went and found his carcaſe caſt in the way, and the aſſe and the lion ſtanding by the carcaſe: the lion had [l] not eaten the carcaſe, nor † torn the aſſe.

29 And the prophet took up the carcaſe of the man of God, and laid it upon the aſſe, and brought it back: and the old prophet came to the citie, to mourn, and to bury him.

30 And he laid his carcaſe in his own [m] grave, and they mourned over him, *ſaying*, Alas my brother.

31 And it came to paſſe after he had buried him, that he ſpake to his ſonnes, ſaying, When I am dead, then bury me in the ſepulchre wherein the man of God *is* buried, lay my bones beſide his bones.

32 For the ſaying which he cried by the word of the LORD againſt the altar in Bethel, and againſt all the houſes of the high places which *are* in the cities of Samaria, ſhall ſurely come to paſſe.

33 ¶ After this thing Jeroboam [n] returned not from his evil way, but † made again of the loweſt of the people, prieſts of the high places: whoſoever would, he † conſecrated him, and he became *one* of the prieſts of the high places.

34 And this thing became ſinne unto the houſe of Jeroboam, even to cut *it* off, and to deſtroy *it* from off the face of the earth.

CHAP. XIIII.

1 *Abijah being ſick, Jeroboam ſendeth his wife diſguiſed with preſents to the prophet Abijah at Shiloh.* 5 *Abijah forewarned by God, denounceth* Gods *judgement.* 17 *Abijah dieth, and is buried.* 19 *Nadab ſucceedeth Jeroboam.* 21 *Rehoboams wicked reigne.* 25 *Shiſhak ſpoileth Jeruſalem.* 29 *Abijam ſucceedeth* Rehoboam.

AT that time Abijah the ſonne of Jeroboam fell ſick.

2 And Jeroboam ſaid to his wife, Ariſe, I pray thee, and [a] diſguiſe thy ſelf, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that * I ſhould *be* king over this people.

3 And take † with thee [b] ten loaves, & ‡ craknels, and a ‡ cruſe of honey, and go to him: he ſhall tell thee what ſhall become of the childe.

4 And Jeroboams wife did ſo, and aroſe, and went to Shiloh, and came to the houſe of Ahijah: but Ahijah could not ſee, for his eyes † were ſet by reaſon of his age.

5 ¶ And the LORD ſaid unto Ahijah, Behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſonne, for he *is* ſick: thus and thus ſhalt thou ſay unto her: for it ſhall be when ſhe cometh in, that ſhe ſhall feigne her ſelf to be [c] another woman.

6 And it was ſo, when Ahijah heard the ſound of her feet, as ſhe came in at the doore, that he ſaid, Come in, thou [d] wife of Jeroboam, why feigneſt thou thy ſelf to be another? for I *am* ſent to thee with † heavy *tidings*.

7 Go, tell Jeroboam, thus ſaith the LORD God of Iſrael, Foraſmuch as I exalted [e] thee from among the people, and made thee prince over my people Iſrael.

8 And rent the kingdome away from the houſe of David, and gave it thee; and *yet* thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do that onely which was right in mine eyes.

9 But haſt done evil above all that were before thee: for thou haſt gone and made thee other gods, and [f] molten images, to provoke me to anger, & haſt caſt me behinde thy back,

10 Therefore behold, * I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam * him that [g] piſſeth againſt the wall, *and* him that is [h] ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the citie, ſhall the dogs eat: and him that dieth in the field, ſhall the fowls of the aire eat: [i] for the LORD hath ſpoken *it*.

12 Ariſe thou therefore, get thee to thine own houſe: *and* when thy feet enter into the city, the childe ſhall die.

13 And all Iſrael ſhall mourn for him, and bury him: for he onely of Jeroboam ſhall come to the grave, becauſe in him there is found [k] ſome good thing toward the LORD God of Iſrael, in the houſe of Jeroboam.

14 Moreover, the LORD ſhall raiſe him up a king over Iſrael, who ſhall cut off the houſe of Jeroboam that day: but what? [l] even now.

15 For the LORD ſhall ſmite Iſrael, as a reed is ſhaken in the water, and he ſhall root up Iſrael out of this good land, which he gave to their fathers, and ſhall ſcatter them beyond the [m] river, becauſe they have made their groves, provoking the LORD to anger.

16 And he ſhall give Iſrael up, becauſe of the ſinnes of Jeroboam, who did ſinne, and who [n] made Iſrael to ſinne.

17 ¶ And Jeroboams wife aroſe, and departed, and came to Tirzah: *and* when ſhe came to the threſhold of the doore, the childe died.

18 And they buried him, and all Iſrael mourned for him, according to the word of the LORD, which he ſpake by the hand of his ſervant Ahijah the prophet.

19 And the reſt of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

20 And the dayes which Jeroboam reigned, *were* two and twenty yeares: and he † [o] ſlept with his fathers, and Nadab his ſonne reigned in his ſtead.

† Heb. *broken.*

[l] To declare that this was only the judgement of God: for if the lion had done it for hunger, he would alſo have devoured the body.

† Heb. *broken.*

[m] Which he had prepared for himſelf.

[n] So the wicked profit not by Gods threatnings, but go backward, and become worſe and worſe, 2 Tim. 3, 13.

† Heb. *returned and made.*

† Heb. *filled his hand.*

[a] His own conſcience bare him witneſſe, that the prophet of God would not ſatisfie his affections, which was a wicked man.

* Chap. 11, 31.

† Heb. *in thine hand.*

[b] According to the cuſtom, when they went to aſk counſel of prophets, 1 Sam. 9, 7.

‡ Or, *cakes.*

‡ Or, *bottle.*

† Heb. *ſtood for hoarineſſe.*

[c] Than the wife of Jeroboam.

[d] For God often times diſcloſeth unto his the craft and ſubtilitie of the wicked.

† Heb. *hard.*

[e] Which waſt but a ſervant.

[f] To wit, two calves.

* Chap. 15, 29.

* Chap. 21, 21. 2 Kings 9, 8.

[g] Every male even to the dogs, 1 Sam. 25, 22.

[h] As well him that is in the ſtrong hold, as him that is abroad.

[i] They ſhall lack the honour of buriall in token of Gods malediction.

[k] In the mids of the wicked, God hath ſome, on whom he doeth beſtow his mercies.

[l] The Lord will begin to deſtroy it out of hand.

[m] Meaning, Euphrates.

[n] The people ſhall not be excuſed, when they do evil at the commandements of their governours.

† Heb. *lay down.*

[o] The Lord ſmote him that he died, 2 Chron. 13, 20.

* 2 Chron. 12, 13.

[p] And died before Jeroboam about four years.

21 ¶ And Rehoboam the ſonne of Solomon reigned in Judah: * Rehoboam *was* fourtie and one yeares old when he began to reigne, and he reigned [p] ſeventeen years in Jeruſalem, the citie which the LORD did chooſe out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah an Ammoniteſſe.

22 And Judah did evil in the ſight of the LORD, and they provoked him to jealouſie with their ſinnes which they had committed, above all that their fathers had done.

‡ Or, *ſtanding images*, or *ſtatues*.

23 For they alſo built them high places, and ‡ images, and groves on every high hill, and under every green tree.

[q] Where idolatrie reigneth, all horrible vices are committed, till at length Gods juſt judgement deſtroy them utterly.

24 And there were alſo [q] ſodomites in the land, *and* they did according to all the abominations of the nations which the LORD caſt out before the children of Iſrael.

25 ¶ And it came to paſſe in the fifth yeare of king Rehoboam, *that* Shiſhak king of Egypt came up againſt Jeruſalem:

* Chap. 10, 16.

26 And he took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, he even took away all; and he took away all the ſhields of gold * which Solomon had made.

† Heb. *runners*.

27 And king Rehoboam made in their ſtead braſen ſhields, and committed *them* unto the hands of the chief of the † guard, which kept rhe doore of the kings houſe.

28 And it was ſo, when the king went into the houſe of the LORD, that the guard bare them, and brought them back into the guard-chamber.

[r] Which books were called the books of Shamajah and Iddo the prophets. 2 Chron. 12, 15.

[ſ] That is, all the dayes of Rehoboams life.

29 ¶ Now the reſt of the acts of Rehoboam, and all that he did, *are* they not written in the [r] book of the chronicles of the kings of Judah?

30 And there was warre between Rehoboam and Jeroboam all *their* [ſ] dayes.

[t] Whoſe idolatry Rehoboam her ſon followed.

31 And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an [t] Ammoniteſſe. And Abijam his ſonne reigned in his ſtead.

CHAP. XV.

1 Abijams wicked reigne. 7 Aſa ſucceedeth him. 9 Aſa's good reigne. 16 The warre between Baasha and him, cauſeth him to make a league with Benhadad. 23 Jehoſhaphat ſucceedeth Aſa. 25 Nadabs wicked reigne. 27 Baasha conſpiring againſt him, executeth Abijahs propheſie. 31 Nadabs acts and death. 33 Baasha's wicked reigne.

* 2 Chron. 13, 1.

NOw in the eighteenth yeare of king * Jeroboam the ſonne of Nebat, reigned Abijam over Judah.

[a] Some think that this was Abſalom, Solomons brother.

2 Three yeares reigned he in Jeruſalem: and his mothers name *was* Maachah, the daughter of [a] Abiſhalom.

3 And he walked in all the ſinnes of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

‡ Or, *candle*.

[b] Meaning, a ſon to reigne over Judah.

4 Nevertheleſſe; for Davids ſake did the LORD his God give him a ‡ [b] lamp in Jeruſalem, to ſet up his ſonne after him, and to eſtabliſh Jeruſalem:

* 2 Chron. 11, 4. and 12, 9.

5 Becauſe David did that which was right in the eyes of the LORD, and turned not aſide from any thing that he commanded him all the dayes of his life, * ſave onely in the matter of Uriah the Hittite.

6 And there was warre between Rehoboam and Jeroboam all the dayes of his life.

* 2 Chron. 13, 3.

7 Now the reſt of the acts of Abijam, and all that he did, *are* they not written in the * book of the chronicles of the kings of Judah? And there was warre between Abijam and Jeroboam.

* 2 Chron. 14, 1.

8 And Abijam ſlept with his fathers, and they buried him in the city of David: and * Aſa his ſonne reigned in his ſtead.

9 ¶ And in the twentieth yeare of Jeroboam king of Iſrael, reigned Aſa over Judah.

[c] That is, his grandmother, as David is ofttimes called father of them, whoſe grandfather he was.

10 And fourty and one yeares reigned he in Jeruſalem: and his [c] mothers name *was* Maachah, the daughter of Abiſhalom.

11 And Aſa did that which was right in the eyes of the LORD, as *did* David his father.

12 And he took away the ſodomites out of the land, and removed all the idols that his fathers had made.

* 2 Chron. 15, 16.

[d] Neither kindred nor authoritie ought to be regarded, when they blaſpheme God and become idolaters, but muſt be puniſhed.

† Heb. *cut off*.

13 And alſo * Maachah his mother, even her he [d] removed from *being* queen, becauſe ſhe had made an idol in a grove; and Aſa † deſtroyed her idol, and burnt *it* by the brook Kidron.

[e] For in that, that he ſuffered them to worſhip God in other places, than he had appointed, it came of ignorance, and not of malice.

14 But the high places were not removed: neverthelesse, Aſa his heart was [e] perfect with the LORD all his dayes.

† Heb. *holy*.

15 And he brought in the † things which his father had dedicated, and the things which himſelf had dedicated, into the houſe of the LORD, ſilver and gold, and veſſels.

16 ¶ And there was warre between Aſa and Baaſha king of Iſrael all their dayes.

* 2 Chron. 16, 1.

[f] Of the ſame purpoſe that Jeroboam did, becauſe the people ſhould not go up to Jeruſalem, leſt they ſhould follow Aſa.

17 And * Baaſha king of Iſrael went up againſt Judah, and built [f] Ramah, that he might not ſuffer any to go out or come in to Aſa king of Judah.

* 2 Chron. 16, 2.

18 Then Aſa took all the ſilver and the gold that were left in the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and delivered them into the hands of his ſervants: and king Aſa ſent them to * Benhadad the ſonne of Tabrimon, the ſonne of Hezion king of Syria, that dwelt at Damaſcus, ſaying,

† Heb. *go up*.

[g] And vex me no longer.

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have ſent unto thee a preſent of ſilver and gold; come and break thy league with Baaſha king of Iſrael, that he may † [g] depart from me.

20 So Benhadad hearkened unto king Aſa, and ſent the captains of the hoſts, which he had, againſt the cities of Iſrael, and ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to paſſe, when Baaſha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

† Heb. *free*.

22 Then king Aſa made a proclamation throughout all Judah, (none *was* † exempted)

and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded, and king Aſa built with them Geba of Benjamin, and Mizpah.

23 The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheleſſe, in the time of his old age he was diſeaſed in his [h] feet.

24 And Aſa ſlept with his fathers, and was buried with his fathers in the city of David [i] his father: and * Jehoſhaphat his ſonne reigned in his ſtead.

25 ¶ And Nadab the ſonne of Jeroboam † began to reigne over Iſrael, in the ſecond yeare of Aſa king of Judah, and reigned over Iſrael two yeares.

26 And he did evil in the ſight of the LORD, and walked in the way of his father, and in his ſinne wherewith he made Iſrael to ſinne.

27 ¶ And Baaſha the ſonne of Ahijah, of the houſe of Iſſachar, conſpired againſt him; and Baaſha ſmote him at Gibbethon, which *belongeth* to the Philiſtines, (for Nadab, and all Iſrael laid ſiege to Gibbethon)

28 Even in the third yeare of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.

29 And it came to paſſe when he reigned, that he [k] ſmote all the houſe of Jeroboam, he left not to Jeroboam any that breathed, untill he had deſtroyed him, * according unto the ſaying of the LORD, which he ſpake by his ſervant Ahijah the Shilonite:

30 Becauſe of the ſinnes of Jeroboam which he ſinned, and which he made Iſrael ſinne, by his [l] provocation wherewith he provoked the LORD God of Iſrael to anger.

31 ¶ Now the reſt of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

32 And there was warre between Aſa and Baaſha king of Iſrael all their dayes.

33 In the third yeare of Aſa king of Judah, began Baaſha the ſonne of Ahijah to reigne over all Iſrael in [m] Tirzah, twenty and foure yeares.

34 And he did evil in the ſight of the LORD, and walked in the way of Jeroboam, and in his ſinne wherewith he made Iſrael to ſinne.

CHAP. XVI.

1, 7 Jehu's propheſie againſt Baasha. 5 Elah ſucceedeth him. 8 Zimri conſpiring againſt Elah, ſucceedeth him. 11 Zimri executeth Jehu's propheſie. 15 Omri made king by the ſouldiers, forceth Zimri deſperately to burn himſelf. 21 The kingdome being divided, Omri prevaileth againſt Tibni. 23 Omri buildeth Samaria. 25 His wicked reigne. 27 Ahab ſucceedeth him. 29 Ahabs moſt wicked reigne. 34 Joshua's curſe upon Hiel the builder of Jericho.

THen the word of the LORD came to Jehu the ſonne of Hanani, againſt Baaſha, ſaying,

2 [a] Foraſmuch as I exalted thee out of the duſt, and made thee prince over my people Iſrael, and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſinne, to provoke me to anger with their ſinnes.

3 Behold, I will take away the poſteritie of Baaſha, and the poſteritie of his houſe: and will make thy [b] houſe like * the houſe of Jeroboam the ſonne of Nebat.

4 * Him that dieth of Baaſha in the city, ſhall the dogs eat: and him that dieth of his in the fields, ſhall the fowls of the aire eat.

5 Now the reſt of the acts of Baaſha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

6 So Baaſha ſlept with his fathers, and was buried in Tirzah, and Elah his ſonne reigned in his ſtead.

7 And [c] alſo by the hand of the prophet Jehu the ſonne of Hanani, came the word of the LORD againſt Baaſha, and againſt his houſe, even for all the evil that he did in the ſight of the LORD, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam, and becauſe he killed [d] him.

8 ¶ In the twentie and ſixth yeare of Aſa king of Judah, began Elah the ſonne of Baaſha to reigne over Iſrael in Tirzah, two yeares.

9 And his ſervant Zimri (captain of half *his* chariots) conſpired againſt him as he was in Tirzah [e] drinking himſelf drunk in the houſe of Arza † ſteward of *his* houſe in Tirzah.

10 And Zimri went in and ſmote him, and killed him, in the twenty and ſeventh yeare of Aſa king of Judah, and reigned in his ſtead.

11 ¶ And it came to paſſe when he began to reigne, aſſoon as he ſat on his throne, that he ſlew all the houſe of Baaſha: he left him not one that piſſeth againſt a wall, ‡ neither of his kinsfolks, nor of his friends.

12 Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the LORD, which he ſpake againſt Baaſha † by Jehu the [f] prophet;

13 For all the ſinnes of Baaſha, and the ſinnes of Elah his ſonne, by which they ſinned, and by which they made Iſrael to ſinne, in provoking the LORD God of Iſrael to anger with their vanities.

14 Now the reſt of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

15 ¶ In the twentie and ſeventh yeare of Aſa king of Judah, did Zimri reigne ſeven dayes in Tirzah: and the people *were* encamped againſt [g] Gibbethon, which *belonged* to the Philiſtines.

16 And the people that were encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king: wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp.

17 And Omri went up from Gibbethon, and all Iſrael with him, and they beſieged [h] Tirzah.

18 And it came to paſſe when Zimri ſaw that the citie was taken, that he went into the palace of the kings houſe, and burnt the kings houſe over him with fire, and died;

19 For his ſinnes which he ſinned in doing

---

[h] He had the gout, and put his truſt rather in phyſicians than in the Lord, 2 Chron. 16, 12.

[i] His great grandfather.

* Matth. 1, 8. called *Joſaphat*.

† Heb. *reigned*.

[k] So God ſtirred up one tyrant to puniſh the wickedneſſe of another.

* Chap. 14, 10.

[l] By cauſing the people to commit idolatry with his calves, and ſo provoking God to anger.

[m] Which was the place where the king of Iſrael remained.

[a] Thus ſpake Jehu to Baaſha in the name of the Lord.

[b] Meaning, the houſe of Baaſha.

* Chap. 15, 29.

* Chap. 14, 11.

[c] That is, the prophet did his meſſage.

[d] Meaning, Nadab Jeroboams ſonne.

[e] The Chalde text hath thus, Drinking till he was drunken, in the temple of Arza the idol, by his houſe in Tirza.

† Heb. *which* was *over*.

‡ Or, *both his kinſ-men and his friends*.

† Heb. *by the hand of*.

[f] Both Hanani his father, and he were prophets.

[g] The ſiege had continued from the time of Nadab, Jeroboams ſon.

[h] Where Zimri kept himſelf in hold.

evil in the ſight of the Lord, in walking in the way of Jeroboam, and in his ſinne which he did, to make Iſrael ſinne.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: [i] half of the people followed Tibni the ſonne of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſonne of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirtie and one yeare of Aſa king of Judah, began Omri to reigne over Iſrael twelve yeares: ſix yeares reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built on the hill, and called the name of the citie which he built, after the name of Shemer, owner of the hill † Samaria.

25 ¶ But Omri wrought evil in the eyes of the Lord, and did [k] worſe than all that *were* before him.

26 For he walked in all the way of Jeroboam the ſonne of Nebat, and in his ſinne wherewith he made Iſrael to ſinne, to provoke the Lord God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in [l] Samaria, and Ahab his ſonne reigned in his ſtead.

29 ¶ And in the thirty and eight yeare of Aſa king of Judah, began Ahab the ſonne of Omri to reigne over Iſrael; and Ahab the ſonne of Omri reigned over Iſrael in Samaria, twenty and two yeares.

30 And Ahab the ſonne of Omri did evil in the ſight of the Lord, above all that *were* before him.

31 And it came to paſſe, † as if it had been a light thing for him to walk in the ſinnes of Jeroboam the ſonne of Nebat: that he took to [m] wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the Lord God of Iſrael to anger, than all the kings of Iſrael that were before him.

34 ¶ In his dayes did Hiel the Beth-elite build [n] Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſonne* Segub, according to the word of the Lord, which he ſpake by Joſhua the ſonne of Nun.

[i] That is, the people which were not at the ſiege of Gibbethon: for there they had choſen Omri.

† Heb. *Shemeron*.

[k] For ſuch is the nature of idolatrie, that the ſuperſtition thereof doeth daily increaſe, and the elder it is, the more abominable it is before God and his church.

He was the firſt king that was buried in Samaria, after that the kings houſe was burnt in Tirzah.

† Heb. *was it a light thing, &c.*

[m] By whoſe means he fell to all wicked and ſtrange idolatry, and cruel perſecution.

[n] Read. Joſh. 6, 26.

Chap. XVII.

1 Elijah having propheſied againſt Ahab, is ſent to Cherith, where the ravens feed him. 8 He is ſent to the widow of Zarephath. 17 He raiſeth the widows ſonne. 24 The woman beleeveth him.

And † Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, * *As* the Lord God of Iſrael liveth, before whom I [b] ſtand, there ſhall not be dew nor rain theſe yeares, but [b] according to my word.

2 And the word of the Lord came unto him, ſaying,

3 Get thee hence, and turn thee eaſtward, and hide thy ſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the [c] ravens to feed thee there.

5 So he went, and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſſe † after a while, that the brook dried up, becauſe there had been no rain in the land.

8 ¶ And the [d] word of the Lord came unto him, ſaying,

9 Ariſe, get thee to * Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

10 So he aroſe, and went to Zarephath: and when he came to the gate of the citie, behold, the widow woman *was* there [e] gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the Lord thy God liveth, I have not a cake, but an handfull of meal in a barrel, and a little oyl in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſſe it for me and my ſonne, that we may eat it, and [f] die.

13 And Elijah ſaid unto her, Fear not; go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſonne.

14 For thus ſaith the Lord God of Iſrael, The [g] barrel of meal ſhall not waſte, neither ſhall the cruſe of oyl fail, untill the day *that* the Lord † ſendeth rain upon the earth.

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat ‡ [h] *many* dayes.

16 *And* the barrel of meal waſted not, neither did the cruſe of oyl fail, according to the word of the Lord, which he ſpake † by Elijah.

17 ¶ And it came to paſſe after theſe things, *that* the ſonne of the woman, the miſtreſſe of the

† Heb. *Elijahu*. Luke 4, 25, he is called *Elias*.

* Ecclus 48, 3. James 5, 17.

[a] That is, whom I ſerve.

[b] But as I ſhall declare it by Gods revelation.

[c] To ſtrengthen his faith againſt perſecution, God promiſeh to feed him miraculouſly.

† Heb. *at the end of dayes*.

[d] As the troubles of the ſaints of God are many, ſo his mercie is ever at hand to deliver them.

* Luke 4, 26, called *Sarepta*.

[e] All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould look upon nothing worldly, but only truſt on Gods providence.

[f] For there is no hope of any more ſuſtenance.

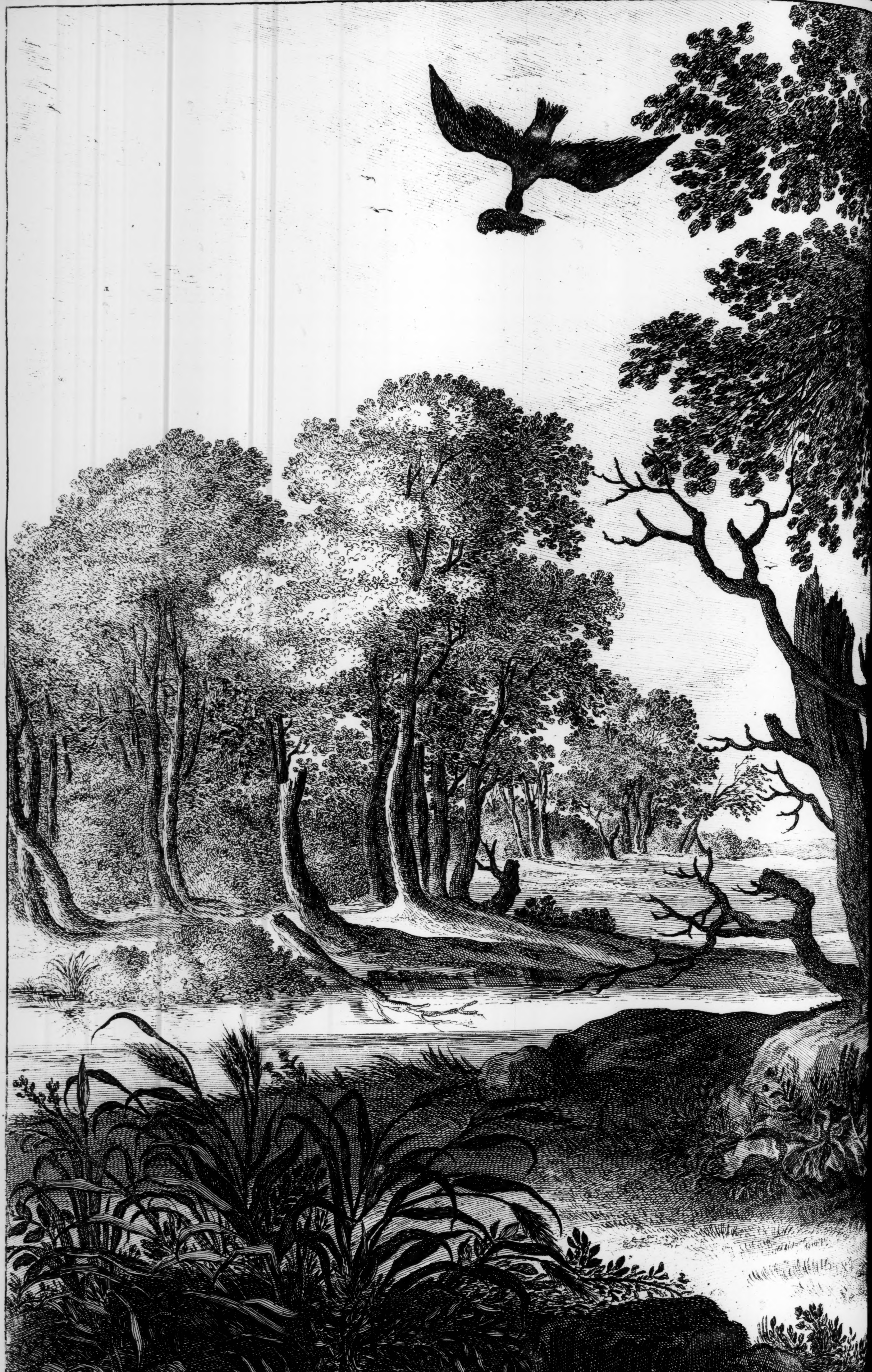
[g] God receiveth no benefit for the uſe of his, but he promiſeth a moſt ample recompenſe for the ſame.

† Heb. *giveth*.

‡ Or, *a full yeare*.

[h] That is, till he had rain and food on the earth.

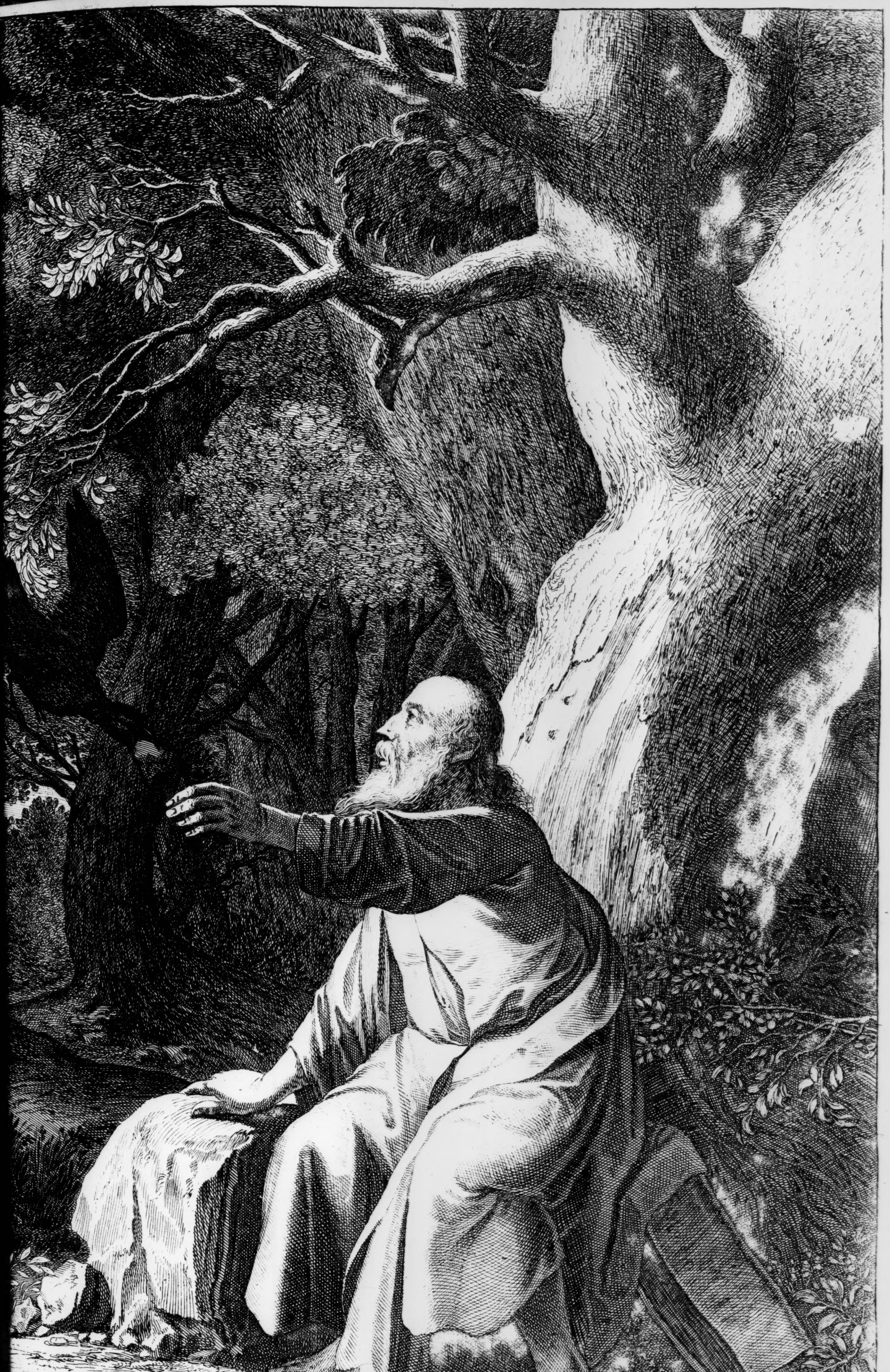
† Heb. *by the hand of*.



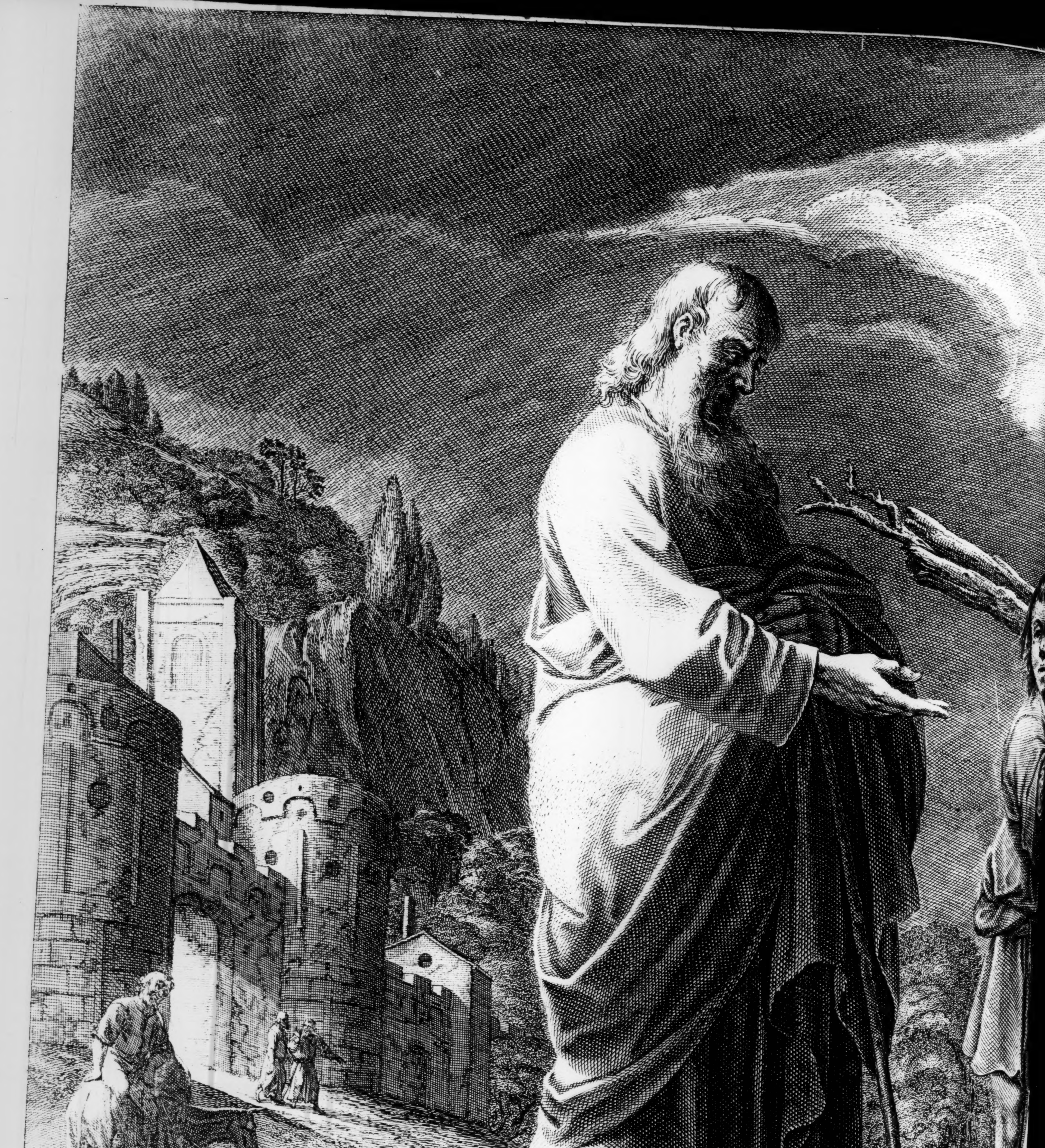
Pieter Potter
pinxit

Elias fugiens rabiem Achabi conſidet ad rivum Crith,
ubi per Corvum illi Dominus proſpicit de victu.

REGUM


JViſscher Excudit

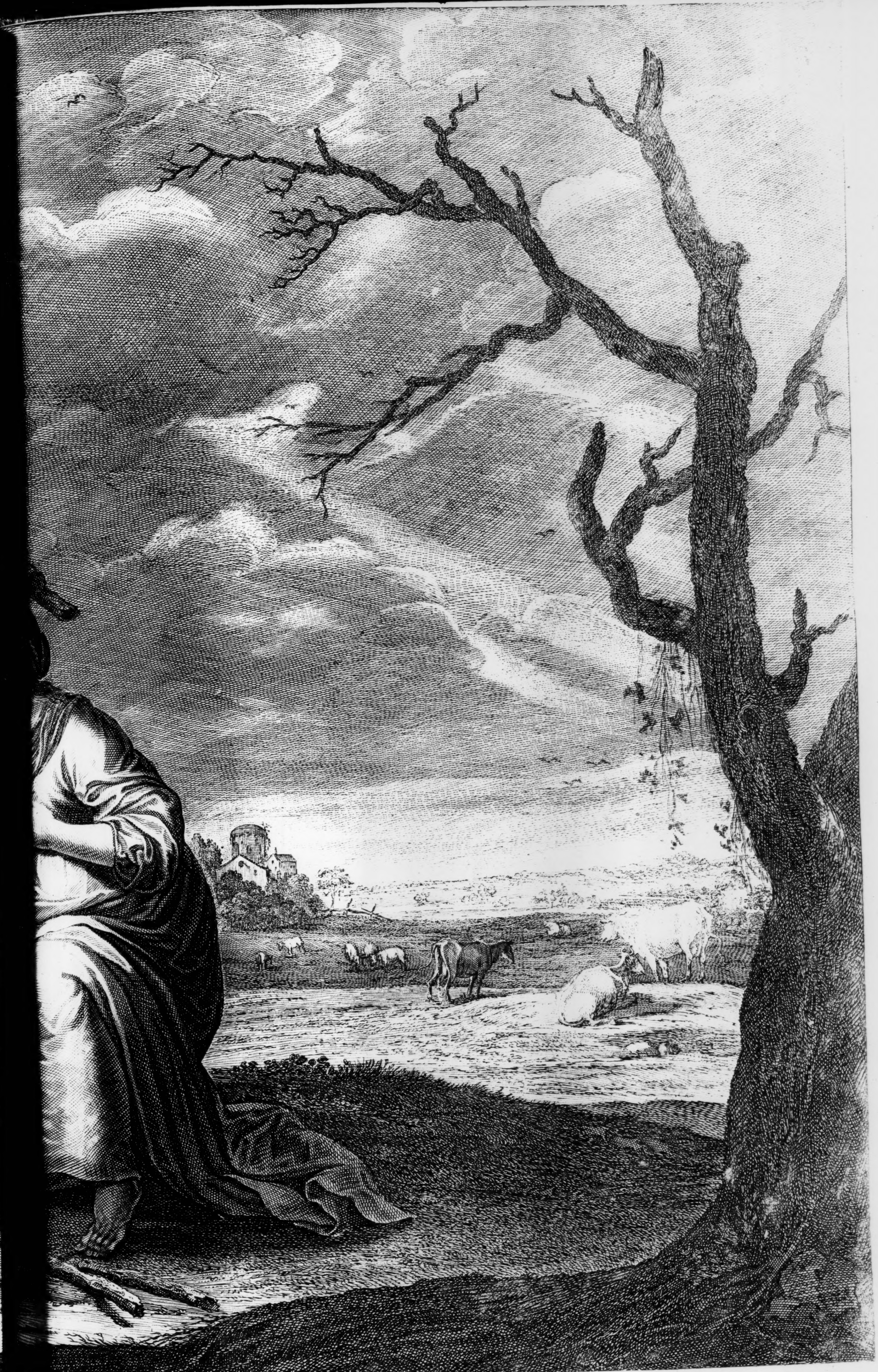
UM ERS. 6.


CJViſscher excudit

Pieter Potter
pinxit.

Quumque perveniſſet ad portam Civitatis,
Ecce mulier vidua colligebat ligna.

REGUM



M P. 17. VERS. 10.

the houſe, fell ſick, and his ſickneſſe was ſo ſore, that there was no [i] breath left in him.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſinne to remembrance, and to ſlay my ſonne?

19 And he ſaid unto her, Give me thy ſonne. And he took him out of her boſome, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt [k] thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſonne?

21 And he † ſtretched himſelf upon the childe three times, and cried unto the LORD, and ſaid, O LORD my God, I pray thee, let this childes ſoul come † into him again.

22 And the LORD heard the voice of Elijah, and the ſoul of the childe came into him again, and he revived.

23 And Elijah took the childe, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See, thy ſonne liveth.

24 ¶ And the woman ſaid to Elijah, Now by this [l] I know that thou *art* a man of God, and that the word of the LORD in thy mouth, *is* truth.

CHAP. XVIII.

1 In the extremity of famine Elijah ſent to Ahab, meeteth good Obadiah. 9 Obadiah bringeth Ahab to Elijah. 17 Elijah reproving Ahab, by fire from heaven convinceth Baals prophets. 41 Elijah by prayer obtaining rain, followeth Ahab to Jezreel.

And it came to paſſe *after* many dayes, that the word of the LORD came to Elijah in the [a] third yeare, ſaying, Go ſhew thy ſelf unto Ahab; and I will ſend rain upon the earth.

2 And Elijah went to ſhew himſelf unto Ahab: and *there was* a ſore famine in Samaria.

3 And Ahab called ‡ Obadiah which *was* † the governour of *his* houſe: (now Obadiah [b] feared the LORD greatly:

4 For it was ſo, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fiftie in a cave, and fed them with bread and water)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may finde graſſe to ſave the horſes and mules alive, † that we leeſe not all the beaſts.

6 So they divided the land between them to paſſe throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 ¶ And as Obadiah was in the way, behold, Elijah [c] met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

8 And he anſwered him, I *am*: go tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdome, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdome and nation, that they found thee not.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*.

12 And it ſhall come to paſſe, *as ſoon* as I am gone from thee, that the ſpirit of the LORD ſhall carrie thee whither I know not; and ſo when I come and tell Ahab, and he cannot finde thee, he ſhall ſlay me: but I thy ſervant [d] fear the LORD from my youth.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, [e] I will ſurely ſhew my ſelf unto him to day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſſe when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael, but [f] thou and thy fathers houſe, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

19 Now therefore ſend, *and* gather to me all Iſrael, unto mount Carmel, and the prophets of Baal foure hundred and fiftie, and the prophets of the groves foure hundred, which eat at Jezebels table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long [g] halt ye between two ‡ opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

22 Then ſaid Elijah unto the people, I, *even* I onely remain a prophet of the LORD; but Baals prophets *are* foure hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dreſſe the other bullock, and lay *it* on wood, and put no fire *under*:

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that anſwereth by [h] fire, let him be God. And all the people anſwered and ſaid, † It is well ſpoken.

25 And Elijah ſaid unto the prophets of Baal, Chooſe you one bullock for you ſelves, and dreſſe *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was

[i] God would try whether ſhe had learned by his mercifull providence, to make him her onely ſtay and comfort.

[k] He was afraid leſt Gods name ſhould have been blaſphemed, and his miniſters contemned, except he ſhould have continued his mercies, as he had begun them, ſpecially while he remained there.

† Heb. *meaſured.*

† Heb. *into his inward parts.*

[l] So hard a thing it is to depend on God, except we be confirmed by miracles.

[a] After that he departed from the river Cherith.

† Heb. *Obadiahu.*

† Heb. *over his houſe.*

[b] God had begun to work his feare in his heart, but had not yet brought him to that knowledge, which is alſo requiſite of the godly: that is, to profeſſe his name openly.

† Heb. *Izebe.*

† Heb. *that we cut not off* our ſelves *from the beaſts.*

[c] God pitieth oft times the wicked for the godlies ſake, and cauſeth Elijah to meet with Obadiah, that the benefit might be known to be granted for Gods childrens ſake.

[d] I am none of the wicked perſecutors that thou ſhouldeſt procure unto me ſuch diſpleaſure, but ſerve God, and favour his children.

[e] By my preſence I will declare that thou haſt told him the trueth.

[f] The true miniſters of God ought not only, not to ſuffer the trueth to be unjuſtly ſlandered, but to reprove boldly the wicked ſlanderers, without reſpect of perſons.

[g] Be conſtant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye ſerve God wholly, or in part, Zeph. 1. 5.

‡ Or, *thoughts.*

[h] By ſending down fire from heaven, to burn the ſacrifice.

† Heb. *the word is good.*

given them, and they dreſſed *it*, and called on the name of Baal from morning even untill noon, ſaying, O Baal † heare us. But *there was* no voice, nor any that † anſwered. And they ‡ [i] leapt upon the altar which was made.

27 And it came to paſſe at noon, that Elijah mocked them, and ſaid, Cry † aloud: for he *is* a [k] god, either ‡ he is talking, or he † is purſuing, or he is in a journey, *or* peradventure he ſleepeth, and muſt be [l] awaked.

28 And they cried aloud, and cut themſelves after their manner with knives and lancers, till † the bloud guſhed out upon them.

29 And it came to paſſe, when mid-day was paſt, and they propheſied untill the *time* of the † offering of the *evening* ſacrifice; that *there was* neither voice, nor any to anſwer, nor any † that regarded.

30 And Elijah ſaid unto all the people, Come neare unto me, And all the people came neare unto him: and he repaired the altar of the LORD that was broken down.

31 And Elijah took twelve ſtones, according to the number of the tribes of the ſonnes of Jacob, unto whom the word of the LORD came, ſaying, * Iſrael ſhall be thy name.

32 And with the ſtones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two ‡ meaſures of ſeed.

33 And he put the wood in order, and cut the bullock in pieces, & laid *him* on the wood, and ſaid, Fill foure barrels with water, & poure *it* on the burnt-ſacrifice, and on the wood.

34 And he ſaid, Do it the ſecond time: and they did it the ſecond time. And he ſaid, Do it the third time: and they did it the third time.

35 And the water † ran round about the altar, and he [m] filled the trench alſo with water.

36 And it came to paſſe at the time of the offering of the *evening* ſacrifice, that Elijah the prophet came neare and ſaid, LORD God of Abraham, Iſaac, and of Iſrael, let it be known this day, that thou *art* God in Iſrael, and *that* I *am* thy ſervant, and *that* I have done all theſe things at thy word.

37 Heare me, O LORD, heare me, that this people may know that thou *art* the LORD God, and *that* thou haſt turned their heart back [n] again.

38 Then the fire of the LORD fell, and conſumed the burnt-ſacrifice, and the wood, and the ſtones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people ſaw it, they fell on their faces: and they ſaid, The LORD, he *is* the God, the LORD, he *is* the God.

40 And Elijah ſaid unto them, ‡ Take the prophets of Baal, let not [o] one of them eſcape: and they took them, and Elijah brought them down to the brook Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eat and drink, for *there is* ‡ a ſound of abundance of rain.

‡ Or, *anſwer.*
‡ Or, *heard.*
‡ Or, *leaped up and down at the altar.*
[i] As men raviſhed with ſome ſtrange ſpirit.
† Heb. *with a great voice.*
[k] You eſteem him as a god.
‡ Or, *he meditateth.*
† Heb. *hath a purſuit.*
[l] He mocketh their beaſtly madneſſe, which think, that by any inſtance or ſuit, the dead and vile idols can help their worſhippers in their neceſſities.
† Heb. *poured out bloud upon them.*
† Heb. *aſcending.*
† Heb. *attention.*
* Gen. 32, 28. 2 Kings 17, 34.
‡ Heb. *Sats, which ſome think contain about three pottels, and a third part a piece.*
† Heb. *went.*
[m] Hereby he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent, they ſhould have none occaſion to doubt that he is the onely God.
[n] Though God ſuffer his to runne in blindneſſe and errour for a time, yet at the length he calleth them home to him by ſome notorious ſigne and work.
‡ Or, *apprehend.*
[o] He commanded them, that as they were truely perſwaded to confeſſe the onely God: ſo they would ſerve him with all their power, and deſtroy the idolaters, his enemies.
‡ Or, *a ſound of a noiſe of rain.*

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again [p] ſeven times.

44 And it came to paſſe at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, ‡ Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

45 And it came to paſſe in the mean while, that the heaven was black with clouds and winde, and there was a great rain: and Ahab rode and went to Jezreel.

46 And the hand of the LORD was on Elijah; and he girded up his loyns, and ran [q] before Ahab, † to the entrance of Jezreel.

CHAP. XIX.

1 Elijah threatned by Iezebel, fleeth to Beer-sheba. 4 In the wilderneſſe being weary of his life, is comforted by an angel. 9 At Horeb God appeareth unto him, ſending him to anoint Hazael, Iehu, and Elisha. 19 Elisha taking leave of his friends, followeth Elijah.

ANd Ahab told Jezebel all that Elijah had done, and withall, how he had ſlain all the [a] prophets with the ſword.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the [b] gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to morrow about this time.

3 And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a dayes journey into the wilderneſſe, and came and ſat down under a juniper-tree: and he requeſted † for himſelf that he might die, and ſaid, *It is* enough, now O LORD [c] take away my life: for I *am* not better than my fathers.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his † head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the ſecond time, & touched him, & ſaid, Ariſe *and* eat, [d] becauſe the journey *is* too great for thee.

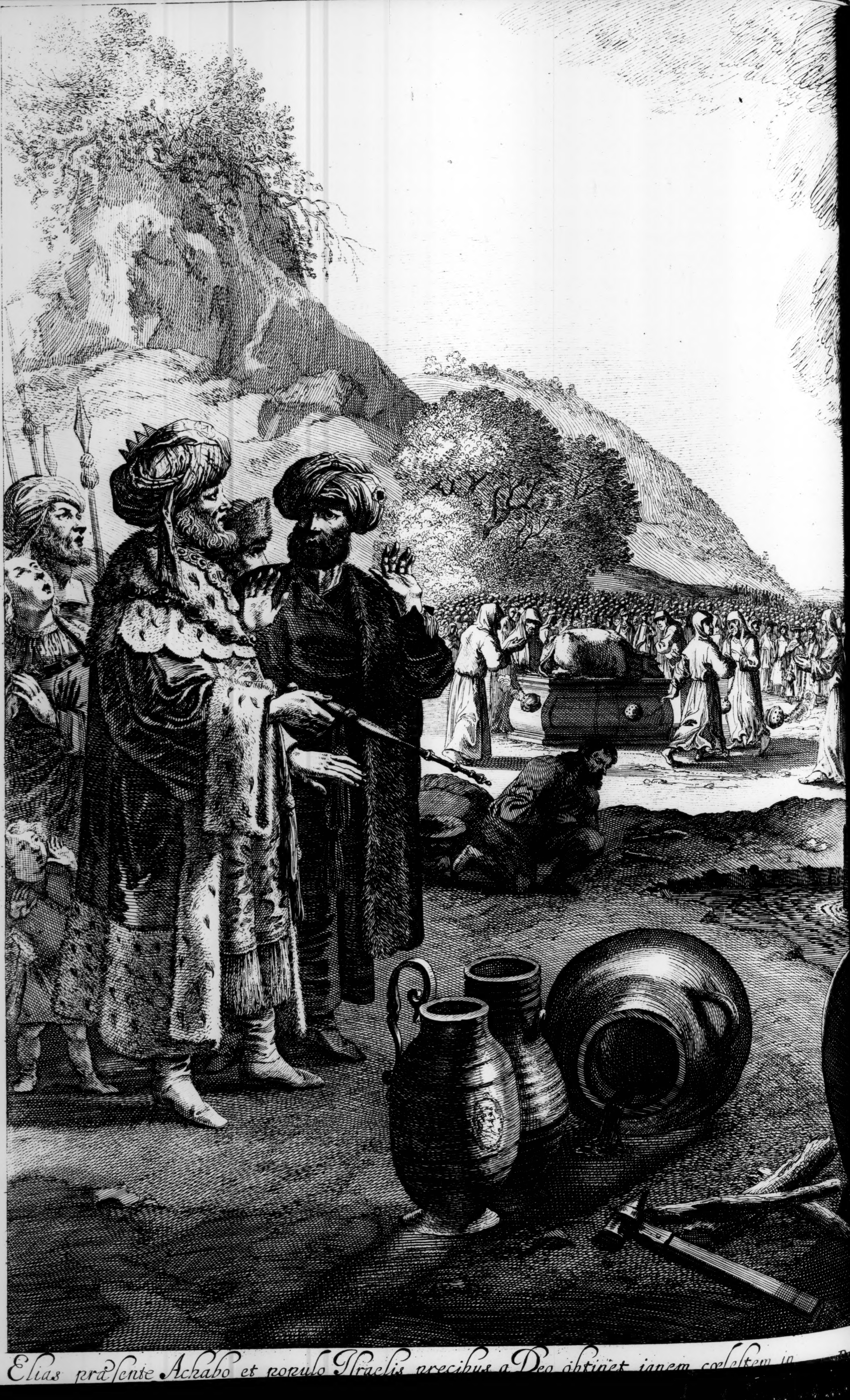
8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat fourty dayes and fourtie nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he ſaid unto him, What doeſt thou here, Elijah?

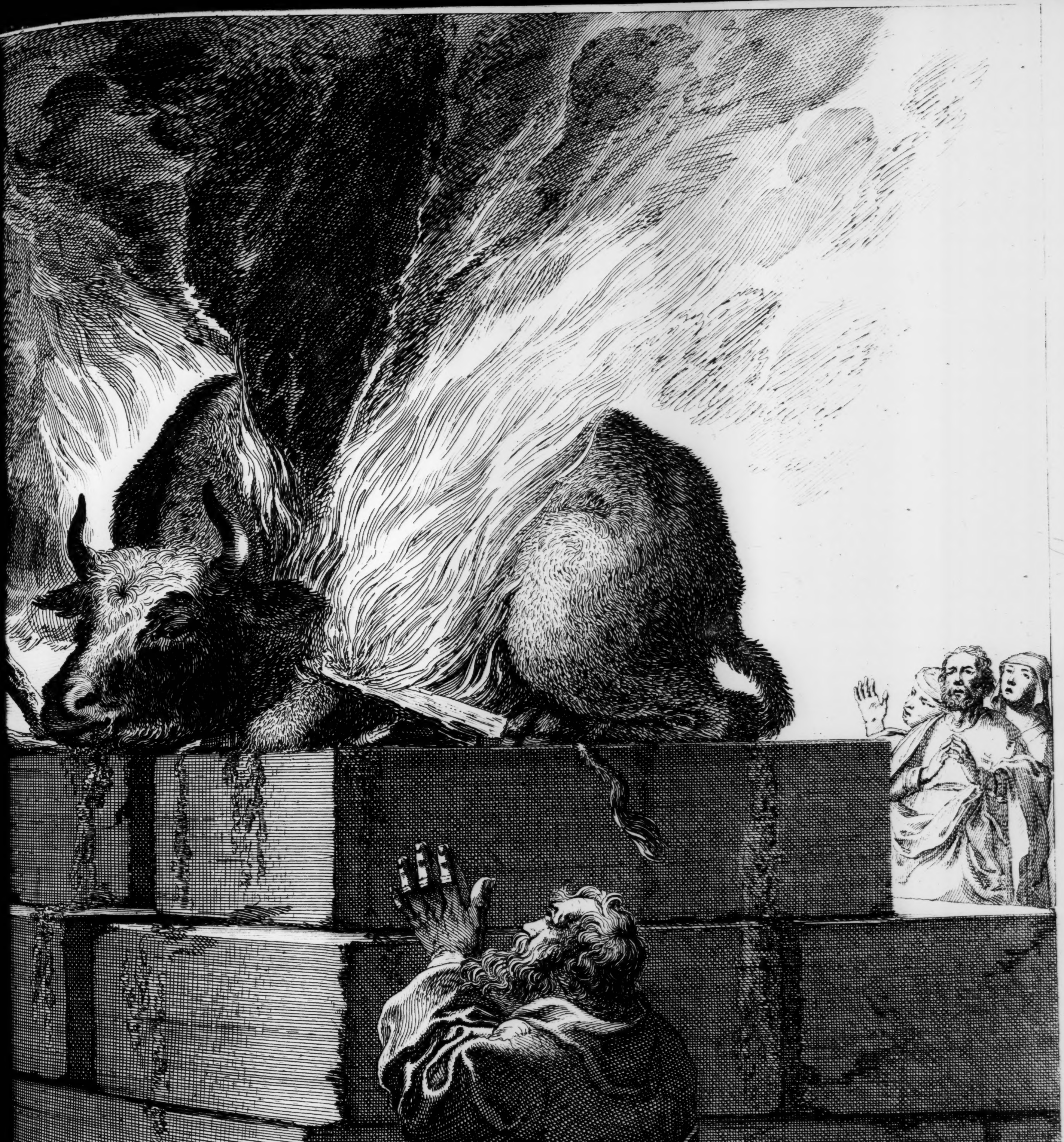
10 And he ſaid, I have been very [e] jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and * I, *even* I onely am left, and they ſeek my life, to take it away.

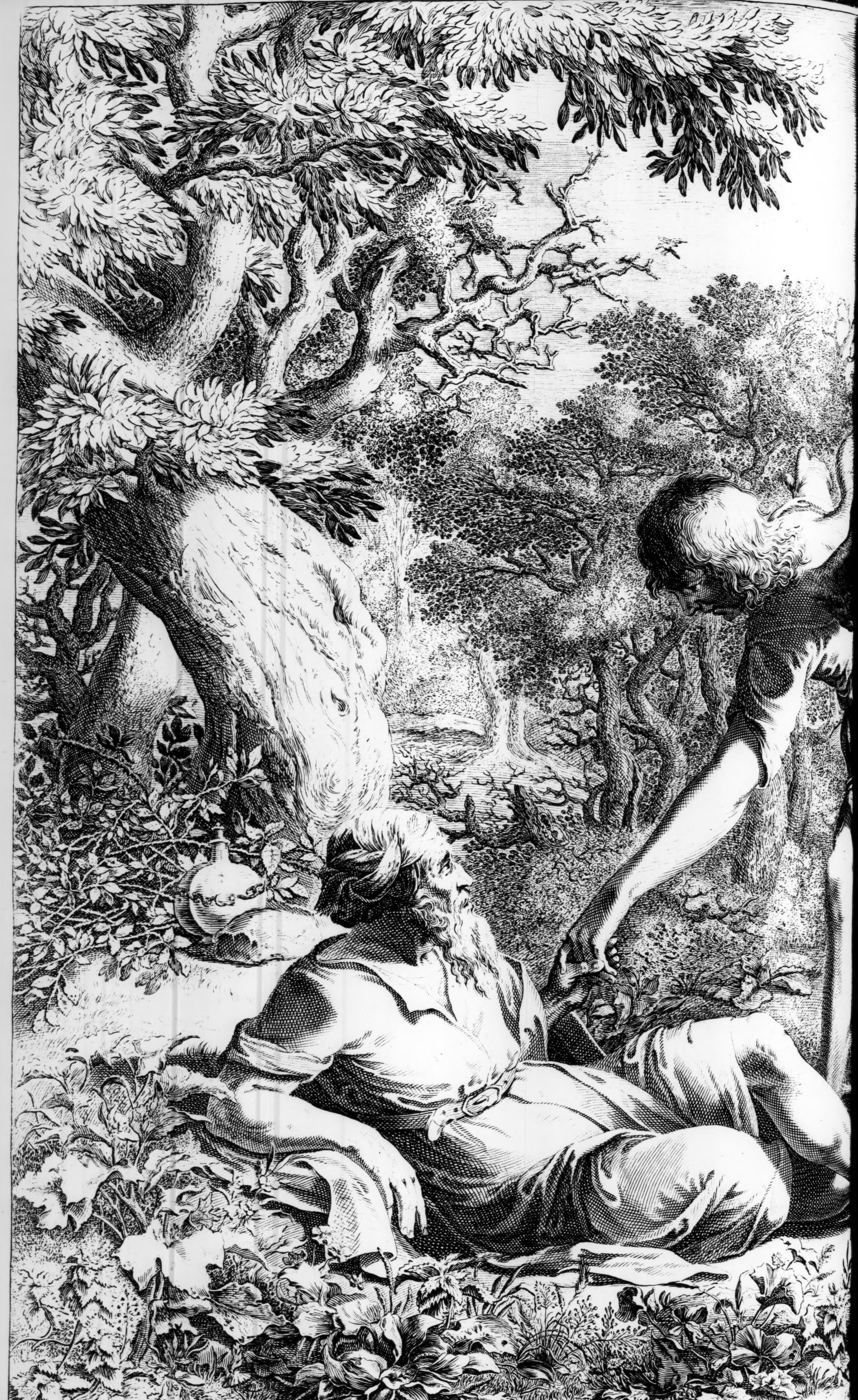
11 And

[p] As Gods Spirit moved him to pray, ſo was he ſtrengthened by the ſame, that he did not faint, but continued ſtill till he had obtained.
† Heb. *tie, or binde.*
[q] He was ſo ſtrengthened with Gods ſpirit, that he ran faſter than the chariot was able to run.
† Heb. *till thou come to Jezreel.*
[a] To wit, of Baal.
[b] Though the wicked rage againſt Gods children, yet he holdeth them back that they cannot execute their malice.
† Heb. *for this life.*
[c] So hard a thing it is to bridle our impatience in affliction, that the ſaints could not overcome the ſame.
† Heb. *bolſter.*
[d] He declareth, that except God had nouriſhed him miraculouſly, it had not been poſſible for him to have gone this journey.
[e] He complaineth, that the more zealous that he ſhewed himſelf to maintain Gods glory, the more cruelly was he perſecuted.
* Rom. 11, 3.



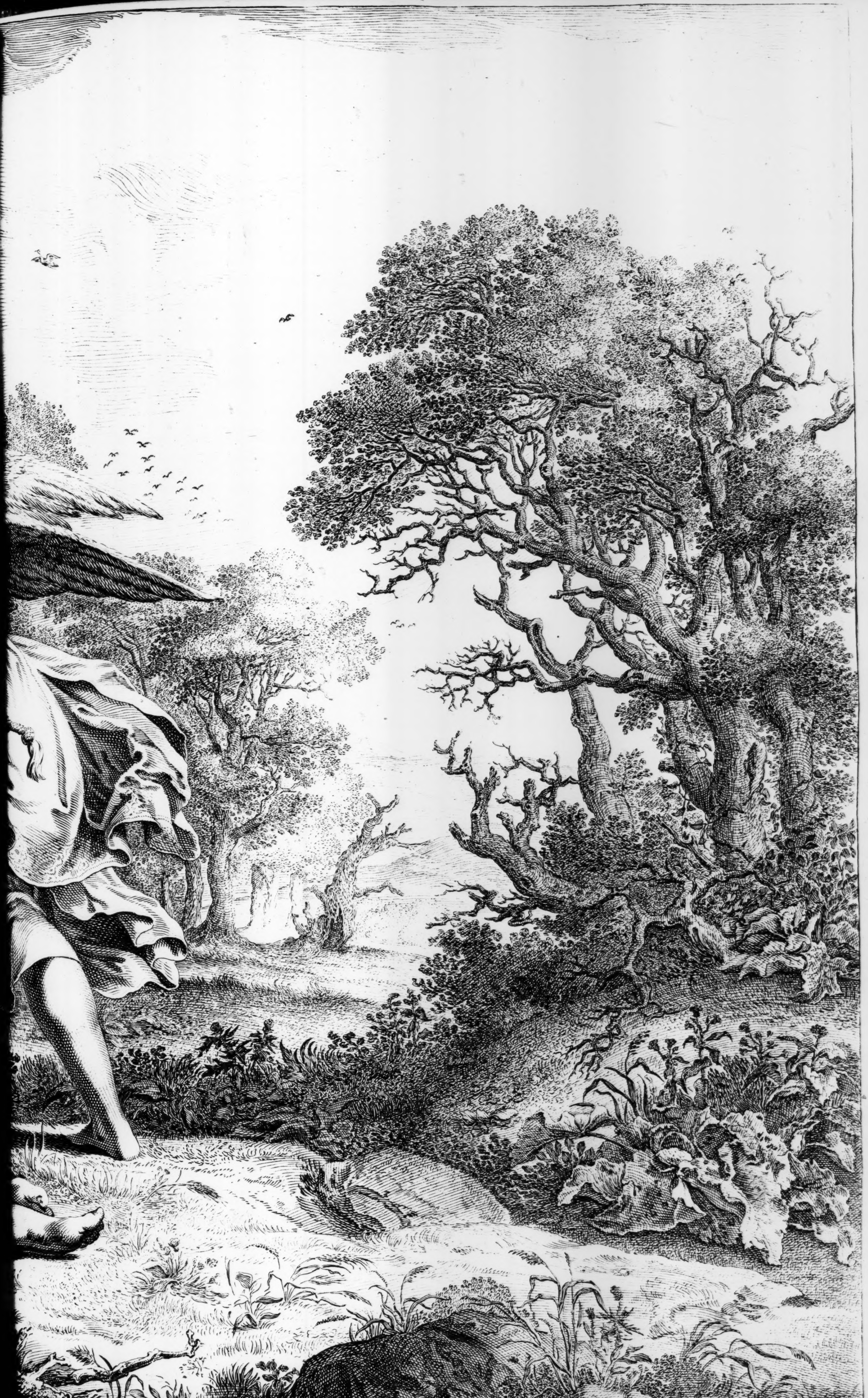
Elias præſente Achabo et populo Iſraelis precibus a Deo obtinet ignem cœleſtem in





1. Re

Reverſusq; eſt Angelus Domini secundo, et tetigit eum:


Visscher excud

7.

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by, and a great and ſtrong winde rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the [f] winde: and after the winde an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was ſo, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entring in of the cave: and behold, *there came* a voice unto him, and ſaid, What doeſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the [g] children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I *even* I onely am left, and they ſeek my life, to take it away.

15 And the LORD ſaid unto him, Go, return on thy way to the wilderneſſe of Damaſcus: and when thou comeſt, anoint Hazael to be king over Syria.

16 And * Jehu the ſonne of Nimſhi ſhalt thou anoint to be king over Iſrael: and * Eliſha the ſonne of Shaphat of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room.

17 And it ſhall come to paſſe, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay; and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 * Yet ‡ I have left *me* ſeven thouſand in Iſrael, all the [h] knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

19 ¶ So he departed thence and found Eliſha the ſonne of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, [i] kiſſe my father and my mother, and *then* I will follow thee. And he ſaid unto him, † Go back again; for what have I done to thee?

21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boyled their fleſh with the [k] inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe, and went after Elijah, and miniſtred unto him.

CHAP. XX.

1 Ben-hadad not content with Ahabs homage, beſiegeth Samaria. 13 By the direction of a prophet, the Syrians are ſlain. 22 As the prophet forewarned Ahab, the Syrians truſting in the valleys, come againſt him in Aphek. 28 By the word of the prophet, and Gods judgement, the Syrians are ſmitten again. 31 The Syrians ſubmitting themſelves, Ahab ſendeth Ben-hadad away with a covenant. 35 The prophet under the parable of a priſoner, making Ahab to judge himſelf, denounceth Gods judgement againſt him.

AND Ben-hadad the king of Syria gathered all his hoſts together, and *there were* thirty and two [a] kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the citie, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold is mine, thy wives alſo and thy children, *even* the goodlieſt, are mine.

4 And the king of Iſrael anſwered and ſaid, My lord O king, according to thy ſaying, [b] I *am* thine, and all that I have.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children.

6 [c] Yet I will ſend my ſervants unto thee to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is † pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and † I denied him not.

8 And all the elders and all the people ſaid unto him, Hearken [d] not *unto him*, nor conſent.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, & brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the [e] duſt of Samaria ſhall ſuffice for handfulls for all the people that † follow me.

11 And the king of Iſrael anſwered, and ſaid, Tell *him*, Let not him that girdeth on *his harneſſe*, [f] boaſt himſelf, as he that putteth it off.

12 And it came to paſſe, when *Ben-hadad* heard this † meſſage (as he *was* drinking, he and the kings in the ‡ pavilions) that he ſaid unto his ſervants, ‡ Set *your ſelves in aray*: and they ſet *themſelves in aray* againſt the city.

13 ¶ And behold, there † came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day, and [g] thou ſhalt know that I *am* the LORD.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the ‡ young men of the princes of the provinces. Then he ſaid, Who ſhall † order the battel? And he anſwered, Thou.

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon: but Ben-hadad *was* drinking himſelf drunk in the pavilions,

[f] For the nature of man is not able to come near unto God, if he ſhould appear in his ſtrength and full majeſty, and therefore of his mercy he ſubmitteth himſelf to our capacity.

[g] We ought not to depend on the multitude in maintaining Gods glory, but becauſe our dutie ſo requireth, we ought to doe it.

* 2 Kings 9, 1, 3. Ecclus 48, 8.

* Luke 4, 27, called *Eliſeus*.

* Rom. 11, 4.

‡ Or, *I will leave*.

[h] He declareth that wicked diſſemblers and idolaters are not his.

[i] Though this naturall affection is not to be condemned, yet it ought not to move us when God calleth us to ſerve him.

† Heb. *go return*.

[k] He would not ſtay till wood was brought, ſo great was his deſire to follow his vocation.

[a] That is, governours, and rulers of provinces.

[b] I am content to obey, and pay tribute.

[c] He would not accept his anſwer, except he did out of hand deliver whatſoever he ſhould ask, for he ſought an occaſion, how to make warre againſt him.

† Heb. *deſireable*.

† Heb. *I kept not back from him*.

[d] They thought it their duties rather to venture their lives, than to grant to that thing which was not lawfull, onely to ſatisfie the luſt of a tyrant.

[e] Much leſſe ſhall there be found any prey, that is worth any thing, when they ſhall be ſo many.

† Heb. are *at my feet*.

[f] Boaſt not before the victory be gotten.

† Heb. *word*.

‡ Or, *tents*.

‡ Or, *place* the engines: *and they placed* engines.

† Heb. *approched*.

[g] Before God went about with ſignes and miracles to pull Ahab from his impietie, and now again with wonderfull victories.

‡ Or, *ſervants*.

† Heb. *binde*, or *tie*.

lions, he and the kings, the thirty and two kings that helped him.

17 And the [h] young men of the princes of the provinces, went out firſt, and Ben-hadad ſent out, and they told him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them alive; or whether they be come out for warre, take them alive.

19 So theſe young men of the princes of the provinces, came out of the citie, and the armie which followed them.

20 And they ſlew every one his man: and the Syrians fled, and Iſrael purſued them: and Ben-hadad the king of Syria eſcaped on an horſe, with the [i] horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and chariots, and ſlew the Syrians with a great ſlaughter.

22 And the prophet came to the king of Iſrael, and ſaid unto him, Go ſtrengthen thy ſelf, and mark and ſee what thou doeſt: for at the return of the yeare, the king of Syria will come up againſt thee.

23 And the ſervants of the king of Syria ſaid unto him, [k] Their gods *are* gods of the hills, therefore they were ſtronger than we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army † that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger than they. And he hearkened unto their voice, and did ſo.

26 And it came to paſſe at the return of the yeare, that Ben-hadad numbred the Syrians, and went up to Aphek, † to fight againſt Iſrael.

27 And the children of Iſrael were [l] numbred, and ‡ were all preſent, and went againſt them: and the children of Iſrael pitched before them, like two little flocks of kids; but the Syrians filled the countrey.

28 ¶ And there came a man of God, and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the LORD, Becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall [m] know that I *am* the LORD.

29 And they pitched one over againſt the other ſeven dayes; and *ſo* it was, that in the ſeventh day the battel was joyned: and the children of Iſrael ſlew of the Syrians an hundred thouſand footmen in one day.

30 But the reſt fled to Aphek, into the citie; and there a wall fell upon twenty and ſeven thouſand of the men that were left: and Ben-hadad fled, and came into the citie ‡ † into an inner chamber.

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael are mercifull kings: let us, I pray thee, put ſackcloth on our [n] loyns, and ropes upon our heads, and go out to the king of Iſrael: peradventure he will ſave thy life.

32 So they girded ſackcloth on their loyns, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, [o] Thy brother Ben-hadad. Then he ſaid, Go ye, bring him: then Ben-hadad came forth to him: and he cauſed him to come up into the chariot.

34 And *Ben-hadad* ſaid unto him, the cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in [p] Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.

35 ¶ And a certain man of the ſonnes of the prophets, ſaid unto his neighbour in the word of the LORD, [q] Smite me, I pray thee. And the man refuſed to ſmite him.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, aſſoon as thou art departed from me, a lion ſhall [r] ſlay thee. And aſſoon as he was departed from him, a lion found him, and ſlew him.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, † ſo that in ſmiting he wounded *him*.

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, [ſ] Thy ſervant went out into the midſt of the battel, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt † pay a talent of ſilver.

40 And as thy ſervant was buſie here and there, † he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgement *be*, thy ſelf haſt decided *it*.

41 And he haſted, and took the aſhes away from his face, and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the LORD, * Becauſe thou haſt let go out of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.

43 And the king of Iſrael went to his houſe, heavie and diſpleaſed, and came to Samaria.

CHAP. XXI.

Ahab being denied Naboths vineyard, is grieved. 5 Jezebel writing letters againſt Naboth, he is condemned of blaſphemie. 15 Ahab taketh poſſeſſion of the vineyard. 17 Elijah denounceth judgements againſt Ahab and Jezebel. 25 Wicked Ahab repenting, God deferreth the judgement.

AND it came to paſſe after theſe things, that Naboth the Jezreelite had a vineyard, which

[h] That is, young men trained in the ſervice of Princes.

[i] With them that were appointed for the preſervation of his perſon.

[k] Thus the wicked blaſpheme God in their furie, whom notwithſtanding he ſuffereth not unpuniſhed.

† Heb. *that was fallen.*

† Heb. *to the warre with Iſrael.*

[l] All they which were in the battel of the former yeare, verſe 15.

‡ Or, *were victualed.*

[m] Who am of like power in the valley, as I am on the hills: and can as well deſtroy a multitude with few, as with many.

‡ Or, *from chamber to chamber.*

† Heb. *into a chamber within a chamber.*

[n] In ſigne of ſubmiſſion, and that we have deſerved death, if he will puniſh us with rigour.

[o] He is alive.

[p] Thou ſhalt appoint in my chief city what thou wilt, and I will obey thee.

[q] By this external ſigne he would more lively touch the kings heart.

[r] Becauſe thou haſt tranſgreſſed the commandement of the Lord.

† Heb. *ſmiting and wounding.*

[ſ] By this parable he maketh Ahab condemn himſelf who made a covenant with Gods enemie, and let him eſcape, whom God had appointed to be ſlain.

† Heb. *weigh.*

† Heb. *he was not.*

* Chap. 2. 37.

which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, [a] Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* neare unto my houſe, and I will give thee for it a better vineyard than it: *or* if it † ſeem good to thee, I will give thee the worth of it in money.

3 And Naboth ſaid to Ahab, The LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe, heavie and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his [b] bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for money; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, [c] Doſt thou now govern the kingdome of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his citie dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, [d] Proclaim a faſt, and ſet Naboth † on high among the people:

10 And ſet two men, ſonnes of Belial, before him, to bear witneſſe againſt him, ſaying, Thou didſt blaſpheme God and the king: and then carry him out, and ſtone him that he may die.

11 And the [e] men of his citie, *even* the elders and the nobles who were the inhabitants in his citie, did as Jezebel had ſent unto them, *and* as it was written in the letters which ſhe had ſent unto them.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the citie, and ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſſe when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, [f] Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money: Naboth *it* not alive, but dead.

16 And it came to paſſe when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, he *is* in the vineyard of Naboth, whither he is gone down to poſſeſſe it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, [g] Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the [h] place where dogs licked the bloud of Naboth, ſhall dogs lick thy bloud, even thine.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thy ſelf to work evil in the ſight of the LORD.

21 Behold, * I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab * him that piſſeth againſt the wall, and * him that is ſhut up, and left in Iſrael,

22 And will make thine houſe like the houſe of * Jeroboam the ſonne of Nebat, and like the houſe of * Baaſha the ſonne of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſinne.

23 And * of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the ‡ wall of Jezreel.

24 Him that dieth of Ahab in the citie, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the aire eat.

25 ¶ But there was none like unto Ahab, which did [i] ſell himſelf to work wickedneſſe in the ſight of the LORD, whom Jezebel his wife ‡ ſtirred up.

26 And he did very abominably in following idols, according to all things as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 And it came to paſſe when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went [k] ſoftly.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his dayes: *but* in his [l] ſonnes dayes will I bring the evil upon his houſe,

CHAP. XXII.

1 Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain at Ramoth-gilead. 37 The dogs lick up his bloud, and Ahaziah ſucceedeth him. 41 Jehoſhaphats good reigne, 45 his acts. 50 Jeroboam ſucceedeth him. 51 Ahaziahs evil reigne.

AND they continued [a] three yeares without warre between Syria and Iſrael.

2 And it came to paſſe in the third yeare, that

[a] Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not ſo rigorous that he would take from another man his right without full recompence.

† Heb. *be good in thine eyes.*

[b] Thus the wicked conſider not what is juſt and lawfull, but fret inwardly, when they cannot have their inordinate appetites ſatisfied.

[c] As though ſhe ſaid, thou knoweſt not what it is to reigne, command and entreat not.

[d] For then they uſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.

† Heb. *in the top of the people.*

[e] Thus the worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocent bloud, obey rather the wicked commandments of princes, than the juſt laws of God.

[f] This example of monſtrous cruelty the holy Ghoſt leaveth to us, to the intent that we ſhould abhorre all tyranny, and ſpecially in them, whom nature and kind ſhould move to be pitifull and inclined to mercy.

[g] Doeſt thou think to have any advantage by murthering of an innocent?

[h] This was fulfilled in Joram his ſonne, as 2 King 9, 25, 26.

* Chap. 14, 10. 2 Kings 9, 8.

* 1 Sam. 25, 22.

* Chap. 14, 10.

* Chap. 15, 29.

* Chap. 16, 3.

* 2 Kings 9, 36.

‡ Or, *ditch.*

[i] By the wicked counſel of his wife, he became a vile idolater and cruell murtherer, as one that gave himſelf wholy to ſerve ſinne.

‡ Or, *incited,*

[k] In token of mourning, or as ſome read, barefooted.

[l] Meaning, in Jorams time, 2 Kings 9, 26.

[a] Ben-hadad, the King of Syria and Ahab made a peace, which endured three years.

that * Jehoſhaphat the king of Judah [b] came down to the king of Iſrael.

3 (And the king of Iſrael ſaid unto his ſervants, Know ye that [c] Ramoth in Gilead *is* ours, and we *be* † ſtill, *and* take it not out of the hand of the king of Syria?)

4 And he ſaid unto Jehoſhaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoſhaphat ſaid to the king of Iſrael, * [d] I *am* as thou *art*, my people as thy people, my horſes as thy horſes.

5 And Jehoſhaphat ſaid unto the king of Iſrael, [e] Enquire, I pray thee, at the word of the LORD to day.

6 Then the king of Iſrael gathered the [f] prophets together about foure hundred men, and ſaid unto him, Shall I go againſt Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for the LORD ſhall deliver it into the hand of the king.

7 And Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD [g] beſides, that we might enquire of him:

8 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man (Micaiah the ſonne of Imlah) by whom we may enquire of the LORD; but [h] I hate him, for he doth not propheſie good concerning me, but evil. And Jehoſhaphat ſaid, Let not the king ſay ſo.

9 Then the king of Iſrael called an ‡ [i] officer, and ſaid, Haſten *hither* Micaiah the ſonne of Imlah.

10 And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne, having put on their [k] robes, in a † void place in the entrance of the gate of Samaria, and all the prophets propheſied before them,

11 And Zedekiah the ſonne of Chenaanah made him [l] horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, untill thou haſt conſumed them.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with [m] one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah ſhall we go againſt Ramoth-gilead to battel, or ſhall we forbear? And he anſwered him, [n] Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but that which is true in the name of the LORD?

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd. And the LORD ſaid, [o] Theſe have no maſter, let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſie no good concerning me, but evil?

19 And he ſaid, Heare thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, & all the [p] hoſt of heaven ſtanding by him, on his right hand and on his left.

20 And the LORD ſaid, Who ſhall ‡ perſwade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

21 And there came forth a ſpirit, and [q] ſtood before the LORD, and ſaid, I will perſwade him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be [r] a lying ſpirit in the mouth of all his prophets, And he ſaid, Thou ſhalt perſwade him, and prevail alſo: go forth, and do ſo.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſonne of Chenaanah went neare, and ſmote Micaiah on the cheek, and ſaid, * [ſ] Which *way* went the ſpirit of the LORD from me to ſpeak unto thee?

25 And Micaiah ſaid, Behold, thou ſhalt ſee in that day, when thou ſhalt go ‡ † into an inner chamber to hide thy ſelf.

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governour of the city, and to Joaſh the kings ſonne:

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with [t] bread of affliction, and with water of affliction, untill I come in peace.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me. And he ſaid, [u] Hearken, O people, every one of you.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, ‡ I will diſguiſe my ſelf, and enter into the battel, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battel.

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave onely with the king of Iſrael.

32 And it came to paſſe, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat [x] cried out.

33 And it came to paſſe, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

43 And a certain man drew a bow † at a venture, and ſmote the king of Iſrael between the † joynts of the harneſſe: wherefore he ſaid unto the driver of his chariot, Turn thine hand,

* 2 Chron. 18, 1, &c.

[b] To ſee and viſit him.

[c] The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himſelf bound thereby to reſtore it.

† Heb. *ſilent from taking it*.

* 2 Kings 3, 7.

[d] I am ready to joyn and goe with thee, and all mine is at thy commandement.

[e] He ſeemed that he would not goe to the warre, except God approved it, yet when Micaiah counſelled the contrary, he would not obey.

[f] Meaning the falſe prophets, which were flatterers and ſerved for lucre, whom Jezebel had aſſembled and kept after the death of thoſe whom Elias ſlew.

[g] Jehoſhaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemn them.

[h] Whereby we ſee that the wicked cannot abide to heare the truth, but hate the prophets of God and moleſt them.

‡ Or, *eunuch*.

[i] Reade Gen. 37, 36.

[k] In their kingly apparel.

† Heb. *floore*.

[l] The true prophets of God were accuſtomed to uſe ſignes for the confirmation of their doctrin Iſa. 20, 2. Jer. 7, 2, wherein the falſe prophets did immitate them, thinking thereby to make their doctrin more commendable.

[m] This is the common argument of the wicked, who think that none ſhould ſpeak againſt a king, if the greater part approve it, be they never ſo ungodly.

[n] He ſpeaketh this in deriſion, becauſe the king attributed ſo much to the falſe prophets, meaning, that by experience he ſhould trie that they were but flatterers.

[o] It is better they return home, than to be puniſhed and ſcattered, becauſe they take warre in hand without Gods counſel and approbation.

[p] Meaning, his angels.

‡ Or, *deceive*.

[q] Here we ſee that though the devill be ever ready to bring us to deſtruction, yet he hath no further power than God giveth him.

[r] I will cauſe all his prophets to tell lies.

* 2 Chron. 18, 23.

[ſ] Thus the wicked would ſeem that none were in the favour of God, but they, and that God hath given his graces to none ſo much, as to them.

‡ Or, from *chamber to chamber*.

† Heb. *chamber in a chamber*.

[t] Let him be pined away with hunger, and be fed with a ſmall portion of bread and water.

[u] That when ye ſhall ſee theſe things come to paſſe, ye may give God the glory and know that I am his true prophet.

‡ Or, *when he was to diſguiſe himſelf and enter into the battel*.

[x] That is, to the Lord for help.

† Heb. *in his ſimplicity*.

† Heb. *joynts and the breaſt-plate*.

hand, and carrie me out of the hoſt, for I am † wounded.

35 And the battel † increaſed that day: and the [y] king was ſtayed up in his chariot againſt the Syrians, and died at even: and the bloud ran out of the wound, into the † midſt of the chariot.

36 And there went a proclamation throughout the [z] hoſt, about the going down of the ſunne, ſaying, Every man to his city, and every man to his own countrey.

37 ¶ So the king died, and † was brought to Samaria, and they buried the king in Samaria.

38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his bloud, and they waſhed his armour, according * unto the word of the Lord which he ſpake.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſonne reigned in his ſtead.

41 ¶ And * Jehoſhaphat the ſonne of Aſa began to reigne over Judah in the fourth year of Ahab king of Iſrael.

42 Jehoſhaphat *was* thirty and five yeares old when he began to reigne, and he reigned twenty and five yeares in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Aſa his father, he turned not aſide from it, doing that which was right in the eyes of the Lord: nevertheleſſe, [a] the high places were not taken away: *for* the people offered and burnt incenſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the ſodomites which remained in the dayes of his father Aſa, he took out of the land.

47 *There was* then no king in Edom; [b] a deputie *was* king.

48 Jehoſhaphat ‡ made ſhips of [c] Tharſhiſh to go to [d] Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

49 Then ſaid Ahaziah the ſonne of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips: but Jehoſhaphat would not.

50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the citie of David his father: and Jehoram his ſonne reigned in his ſtead.

51 ¶ Ahaziah the ſonne of Ahab began to reigne over Iſrael in Samaria the ſeventeenth yeare of Jehoſhaphat king of Judah, and reigned two yeares over Iſrael.

52 And he did evil in the ſight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the Lord God of Iſrael, according to all that his father had done.

† Heb. *made ſick.*

† Heb. *aſcended.*

[y] To wit, Ahab king of Iſrael.

† Heb. *boſome.*

[z] Of the Iſraelites.

† Heb. *came.*

* Chap. 21, 19.

* 2 Chron. 20, 31.

[a] Meaning, that he was led with an errour, thinking that they might ſtill ſacrifice to the Lord in thoſe places, as well as they did before the temple was built.

[b] In time time of this king, Idumea was ſubject to Judah, and was governed by whom they of Judah appointed.

‡ Or, had *ten ſhips.*

[c] By Tharſhiſh the ſcripture meaneth Cilicia, and all the Sea, called *Mediterraneum.*

[d] Joſephus writteth, that Ophir is in India, where the Egyptians and Arabians traffick for gold.

THE SECOND BOOK OF THE KINGS, Commonly called, The fourth book of the KINGS.

THE ARGUMENT.

THis ſecond book containeth the acts of the kings of Judah and Iſrael: to wit, of Iſrael from the death of Ahab unto the laſt king Hoſhea, who was impriſoned by the king of Aſſyria, and his city Samaria taken, and the ten tribes by the juſt plague of God for their idolatry and diſobedience to God led into captivitie. And alſo of Judah, from the reigne of Jehoram ſon of Iehoſhaphat unto Zedechiah, who for contemning the Lords commandment by his Prophets, and neglecting his ſundry admonitions by famine and other meanes, was taken by enemies, ſaw his ſonnes moſt cruelly ſlain before his face, and his own eyes put out, as the Lord had declared to him before by his prophet Ieremie: and alſo by the juſt vengeance of God for contempt of his word, Ieruſalem was deſtroyed, the temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of Gods favour towards thoſe rulers and people which obey his prophets, and imbrace his word: and contrariwiſe, of his plagues toward thoſe common-weals which neglect his miniſters, and do not obey his commandments.

CHAP. I.

1 Moab, rebelleth. 2 Ahaziah ſending to Baal-zebub, hath his judgement by Elijah. 5 Elijah twice bringeth fire from heaven upon them whom Ahaziah ſent to apprehend him. 13 He pitieth the third captain, and encouraged by an angel, telleth the king of his death. 17 Jehoram ſucceedeth Ahaziah.

THen Moab rebelled againſt Iſrael, * after the death of Ahab.

2 And [a] Ahaziah fell down through a latteſſe in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of [b] Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, [c] *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, † Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, [d] *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, † What manner of man *was* he which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an [e] hairie man, and girt with a girdle of leather about his loyns. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he ſat on the top of an [f] hill) and he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down [g] fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered and ſaid unto him, [h] O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them, [i] If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and † fell on his knees before Elijah, and [k] beſought him, and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be [l] precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, [m] Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond yeare of [n] Jehoram the ſonne of Jehoſhaphat king of Judah; becauſe he had no ſonne.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1 Elijah, taking his leave of Eliſha, with his mantle divideth Jordan, 9 and granting Eliſha his requeſt, is taken up by a fierie chariot into heaven. 12 Eliſha dividing Jordan with Elijahs mantle, is acknowledged his ſucceſſour. 16 The young prophets, hardly obtaining leave to ſeek Elijah, could not finde him. 19 Eliſha with ſalt healeth the unwholeſome waters. 23 Bears deſtroy the children that mocked Eliſha.

AND it came to paſſe when the LORD would take up Elijah into heaven by a whirlwinde, that Elijah went with Eliſha from [a] Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Beth-el. And Eliſha ſaid unto him, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the [b] ſonnes of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, knoweſt thou that the LORD will take away thy maſter from thy [c] head to day? And he ſaid, Yea, I [d] know *it*, hold you your peace.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſonnes of the prophets that *were* at [e] Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſonnes of the prophets went, and ſtood † to view afarre off: and they two ſtood by Jordan.

8 And

---

* Chap. 3,5.

[a] So that he was puniſhed for his idolatry after two ſorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell down at a grate which was upon his houſe to give light beneath.

[b] The Philiſtines which dwelt at Ekron, worſhipped this idol, which ſignifieth the god of flies, thinking that he could preſerve them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the bloud of the ſacrifices that were offered to that idol.

[c] He ſheweth that idolatres have not the true God, for els they would ſeek to none but to him alone.

† Heb. *the bed whither thou art gone up, thou ſhalt not come down from it.*

[d] Ignorance is the mother of errour and idolatry.

† Heb. *what was the manner of the man.*

[e] Some think that this is meant of his garments, which were rough and made of hair.

[f] To wit, Carmel.

[g] He declareth what power Gods word hath in the mouth of his ſervants, when they threaten Gods judgements againſt the wicked.

[h] He ſpake this in mockery, and therefore provoked Gods wrath ſo much the more.

[i] Meaning, that God would ſhew by effect, whether he was a true Prophet or not.

† Heb. *bowed.*

[k] Which humble my ſelf before God and his ſervant.

[l] That is, ſpare my life, and let me not die as the other two.

[m] Thus the Lord giveth boldneſſe to his, that they fear not the threatning of tyrants, which otherwiſe of themſelves are afraid to doe Gods meſſage.

[n] Jehoſhaphat going to battel againſt the Syrians, made his ſon Jehoram king in the 17 year of his reigne, and in the 18 year, which was the 2 year of his ſonne, Jehoram the ſonne of Ahab reigned in Iſrael: and in the 5 year of this Jehoram, Jehoſhaphat dyed, and the kingdome of Judah was confirmed to his ſon.

[a] Which was that place where the children of Iſrael were circumciſed after they came over Jordan, and had been fourtie yeares in the wilderneſſe, as Joſh. 5,9.

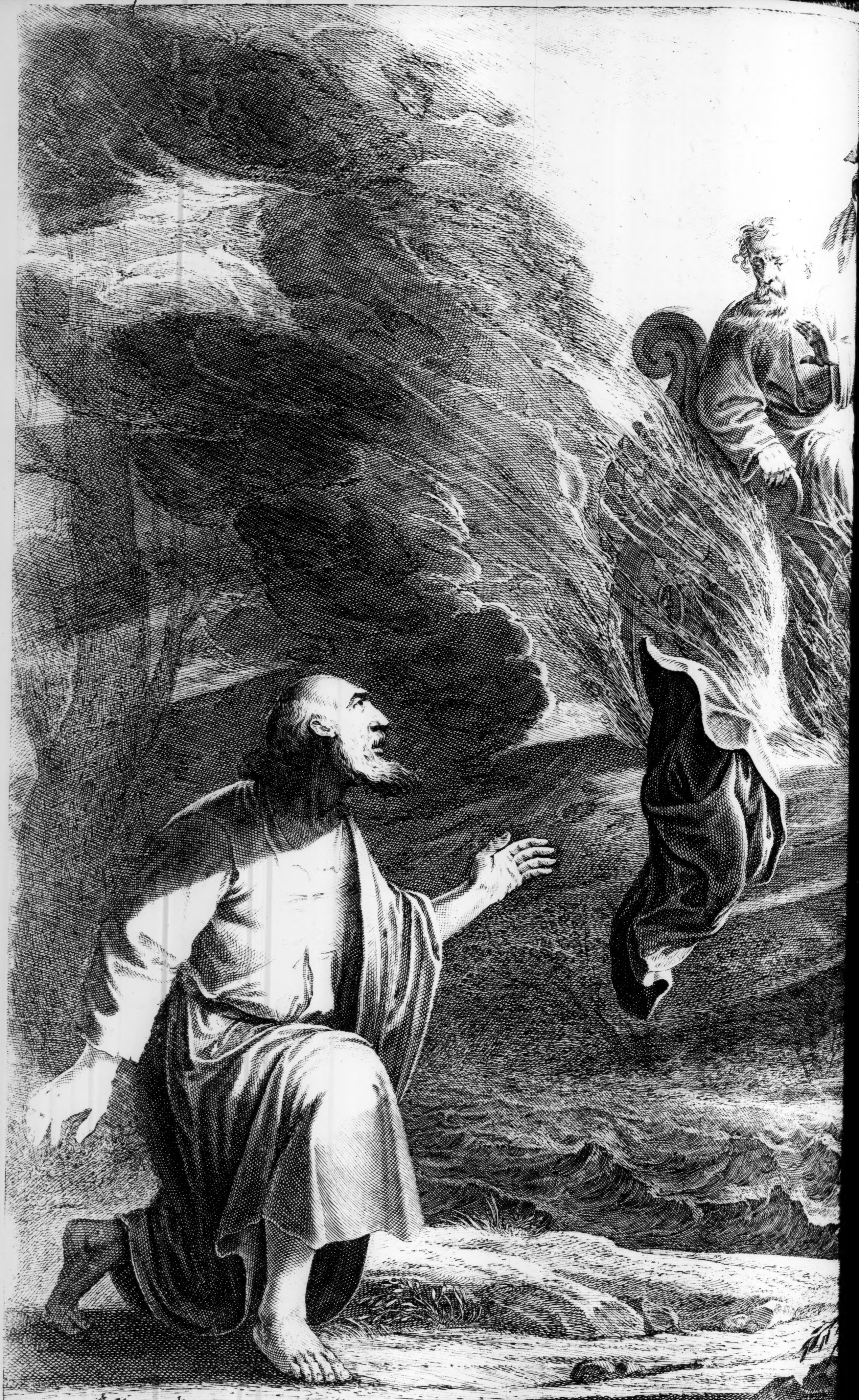
[b] So called, becauſe they are begotten, as it were, anew by the heavenly doctrine.

[c] That is, from being any more thine head: for to be as the head, is to be the maſter, as to be at the feet, is to be a ſcholler.

[d] For the Lord had revealed it unto him.

[e] Not onely at Beth-el, but at Jericho and other places were there prophets, which had ſchollers, whom they inſtructed, and brought up in the true fear of God.

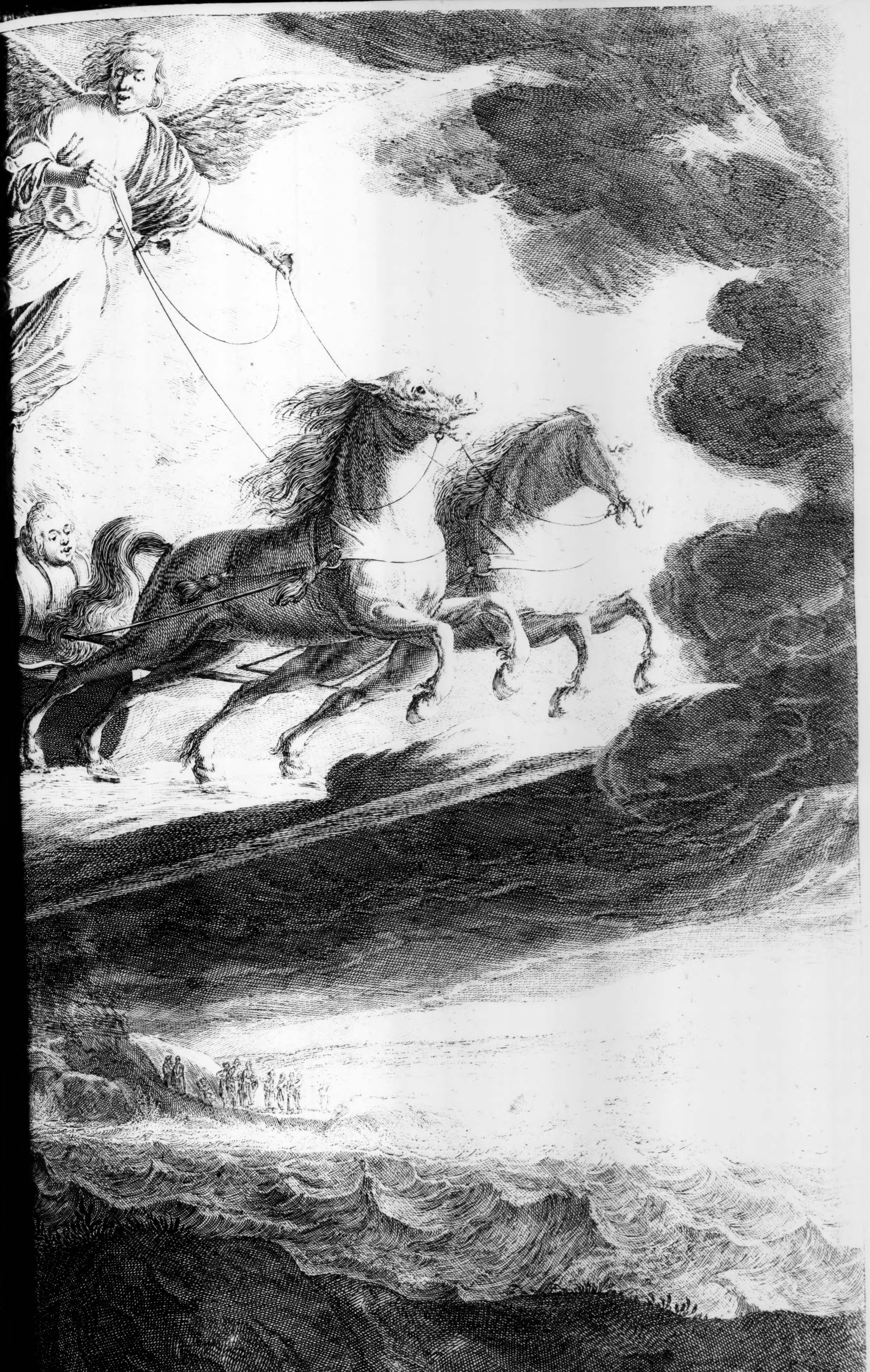
† Heb. *in ſight* or *over againſt.*


Viſscher excudit

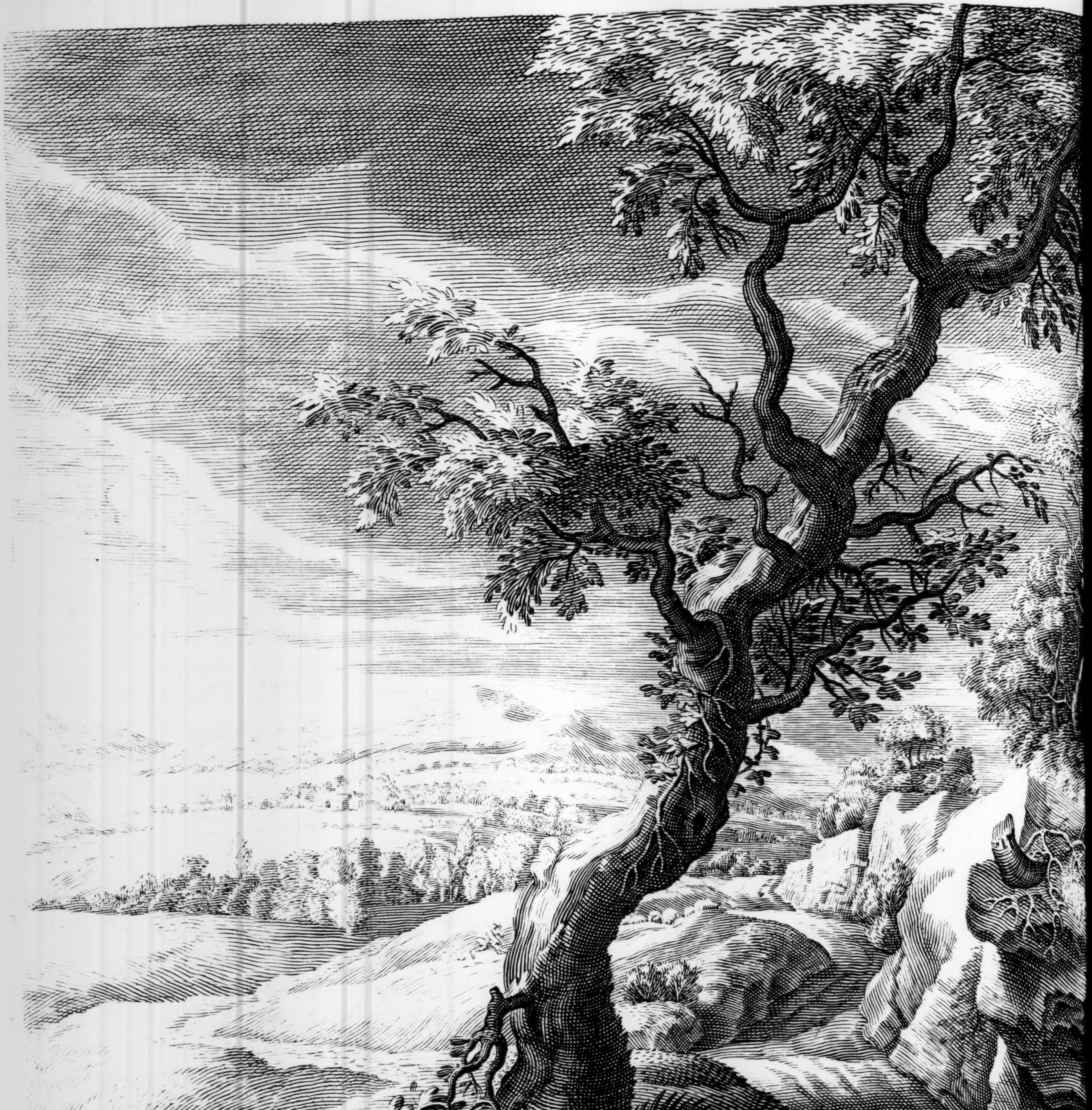
Petrus Potter
pinxit.

Vt ecce Currus igneus et equi ignei ſeparationum
Facerent inter utroſque, ſic aſcendit Elias turbine in Coelum.

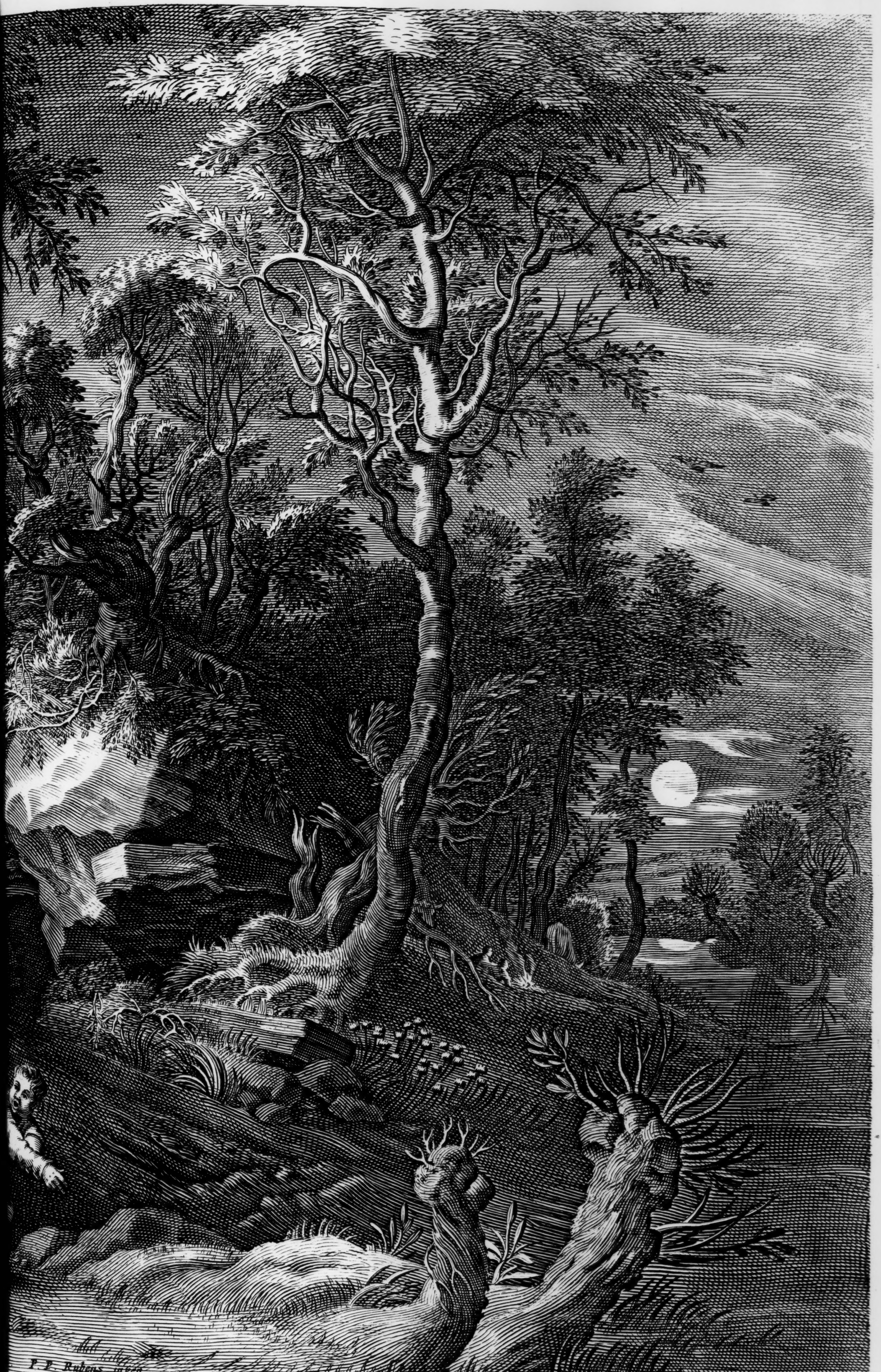
REGV



VERS. 11.



Bethelem ascendens Elisæus illuditur a pueris clamantibus, Ascende Calve,


P. P. Rubens inven.

LE IN NOMINE DN̄I MALEDIXIT, VENERUNTQ; URSI DUO ET DILACERARUNT EORUM 42

8 And Elijah took his mantle, and wrapt it together, and ſmote the [f] waters, and they were divided hither and thither, ſo that they two went over on drie ground.

[f] To wit, of Jordan.

9 ¶ And it came to paſſe when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a [g] double portion of thy ſpirit be upon me.

[g] Let thy ſpirit have double force in me, becauſe of theſe dangerous times: or let me have twiſe ſo much as the reſt of the prophets: or thy ſpirit being divided into three parts, let me have two.

10 And he ſaid, † Thou haſt asked a hard thing: *neverthelesse*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*.

† Heb. *thou haſt done hard in asking.*

11 And it came to paſſe as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both a ſunder, and * Elijah went up by a whirl-winde into [h] heaven.

* Ecclus 48, 9. 1 Mac. 2, 58.

[h] Thus God hath left a teſtimony in all ages (both before the law, in the law, and in the time of the Goſpel) of our reſurrection.

12 ¶ And Eliſha ſaw *it*, and he cried, * My father, my father, the chariot of Iſrael, and the horſemen thereof: and he ſaw him no more; and he took hold of his own clothes, and rent them in two pieces.

* Chap. 13, 14.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the † bank of Jordan;

† Heb. *lip.*

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the Lord God of Elijah? and when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over.

15 And when the ſonnes of the prophets which *were* * to view at Jericho, ſaw him, they ſaid, The ſpirit of [i] Elijah doth reſt on Eliſha: and they came to meet him, and bowed themſelves to the ground before him:

* Verſ. 7.

[i] The ſpirit of prophecie is given to him, as it was to Elijah.

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty † ſtrong men, let them go, we pray thee, and ſeek thy [k] maſter: leſt peradventure the ſpirit of the Lord hath taken him up, and caſt him upon † ſome mountain, or into ſome valley. And he ſaid, [l] Ye ſhall not ſend.

† Heb. *ſonnes of ſtrength.*

[k] Meaning, Elijah: for they thought his body had been caſt in ſome mountain.

† Heb. *one of the mountains.*

[l] Becauſe the fact was extraordinarie, they doubted where he was become, but Eliſha was aſſured that he was taken up to God.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fiftie men, and they ſought three dayes, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the citie ſaid unto Eliſha, Behold, I pray thee, the ſituation of this citie *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground † barren.

† Heb. *cauſing to miſcarry.*

20 And he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the [m] ſalt in there, and ſaid, Thus ſaith the Lord, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*.

[m] Thus God gave him power even contrary to nature, to make that water profitable for mans uſe, which before was hurtfull.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the citie, and mocked him, and ſaid unto him, Go up thou bald-head, go up thou bald-head.

24 And he turned back, and looked on them, and [n] curſed them in the name of the Lord: and there came forth two ſhe-bears out of the wood, and tare fourtie and two children of them.

[n] Perceiving their malicious heart againſt the Lord, and his word, he deſireth God to take vengeance of that injury done unto him.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

Chap. III.

1 Jehorams reigne. 4 Meſha rebelleth. 16 Jehoram, with Jehoſhaphat, and the king of Edom, being diſtreſſed for want of water, by Eliſha obtaineth water, and promiſe of victorie. 21 The Moabites deceived by the colour of the water, coming to ſpoil, are overcome. 26 The king of Moab, by ſacrificing the king of Edoms ſonne, raiſeth the ſiege.

NOw ehoram the ſonne of Ahab began to reigne over Iſrael in Samaria, the [a] eighteenth yeare of Jehoſhaphat king of Judah, and reigned twelve yeares.

[a] Reade the annotation in the firſt chapter and ſeventeenth verſ.

2 And he wrought evil in the ſight of the Lord, but not like his father, and like his mother; for he put away the † image of Baal that his father had made.

† Heb. *ſtatue.*

3 Neverthelesſe, he cleaved unto the [b] ſinnes of Jeroboam the ſonne of Nebat, which made Iſrael to ſinne; he departed not therefrom.

[b] He ſacrificed to the golden calves, that Jeroboam had made.

4 ¶ And [c] Meſha king of Moab was a ſheepmaſter, and rendred unto the king of Iſrael an hundred thouſand lambes, and an hundred thouſand rammes, with the wooll.

[c] This was done after that David had made the Moabites tributaries to his ſucceſſours.

5 But it came to paſſe when * Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

* Chap. 1, 1.

6 ¶ And king Jehoram went out of Samaria the ſame time, and numbred all Iſrael.

7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battel? And he ſaid, I will go up: [d] I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

[d] Reade 1 King. 22, 4.

8 And he ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſſe of Edom.

9 So the king of Iſrael went, and the king of Judah, and the [e] king of Edom: and they fetcht a compaſſe of ſeven dayes journey, and there was no water for the hoſt, and for the cattel † that followed them.

[e] Meaning, the viceroy: or lieutenant of the king of Judah reade 1 King 22, 47.

† Heb. *at their feet.*

10 And the king of Iſrael ſaid, Alas, that the Lord hath called theſe three kings together, to deliver them into the hand of Moab.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Iſraels ſervants anſwered and ſaid, Here *is* Eliſha the ſonne of Shaphat, which [f] poured water on the hands of Elijah.

[f] That is, who was his ſervant.

12 And Jehoſhaphat ſaid, the [g] word of the Lord is with him. So the king of Iſrael and Jehoſhaphat, and the king of Edom went down to him.

[g] He is able to inſtruct us what is Gods will in this point.

13 And Eliſha ſaid unto the king of Iſrael, [h] What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Iſrael ſaid unto him, [i] Nay: for the LORD hath called theſe three kings together, to deliver them into the hand of Moab.

14 And Eliſha ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, ſurely, were it not that I regard the preſence of Jehoſhaphat the king of Judah, [k] I would not look toward thee, nor ſee thee.

15 But now bring me a minſtrel. And it came to paſſe when the [l] minſtrel played, that the hand of the LORD came upon him.

16 And he ſaid, Thus ſaith the LORD, Make this valley full of ditches.

17 For thus ſaith the LORD, Ye ſhall not ſee winde, neither ſhall ye ſee rain; yet that valley ſhal be filled with water, that ye may drink, both ye, and your cattel, and your beaſts.

18 And this is but a [m] light thing in the ſight of the LORD, he will deliver the Moabites alſo into your hand.

19 And ye ſhall ſmite every fenced citie, and every choice citie, and ſhall fell every good tree, and ſtop all wells of water, and † [n] marre every good piece of land with ſtones.

20 And it came to paſſe in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the countrey was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight againſt them, they † gathered all that were able to † put on armour, and upward, and ſtood in the border.

22 And they roſe up early in the morning, and the ſunne ſhone upon the water, and the Moabites ſaw the water on the other ſide as red as bloud:

23 And they ſaid, [o] This *is* bloud: the kings are ſurely † ſlain, and they have ſmitten one another: now therefore Moab to the ſpoil.

24 And when they came to the camp of Iſrael, the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them: but ‡ they [p] went forward ſmiting the Moabites, even in *their* countrey.

25 And they beat down the cities, and on every good piece of land caſt every man his ſtone, and filled it, and they ſtopped all the wells of water, and felled all the good trees: † onely in [q] Kir-haraſeth left they the ſtones thereof: howbeit the ſlingers went about *it*, and ſmote it.

26 ¶ And when the king of Moab ſaw that the battel was too ſore for him, he took with him ſeven hundred men that drew ſwords, to break through even unto the king of Edom: but they could not.

27 Then he took his [r] eldeſt ſonne that ſhould have reigned in his ſtead, and offered him for a burnt-offering upon the wall: and there was great indignation againſt Iſrael: and they departed from him, and returned to *their own* land.

[h] He knew that this wicked king would have but uſed his counſel to ſerve his turn, and therefore he diſdained to anſwer him.

[i] The wicked eſteem not the ſervants of God, but when they are driven by very neceſſitie and fear of the preſent danger.

[k] God ſuffereth his word to be declared to the wicked, becauſe of the godly, that are among them.

[l] He ſang ſongs to Gods glory, and ſo ſtirred up the prophets heart to propheſie.

[m] He will not only miraculouſly give you waters but your enemies alſo into your hand.

† Heb. *grieve.*

[n] Though God beſtow his benefits for a time upon his enemies, yet he hath his ſeaſons, when he will take them away, to the intent they might ſee his vengeance which is prepared againſt them.

† Heb. *were cried together.*

† Heb. *gird him ſelf with a girdle.*

[o] The ſudden joy of the wicked is but a preparation to their deſtruction, which is at hand.

† Heb. *deſtroyed.*

‡ Or, *they ſmote in it even ſmiting.*

[p] Meaning they followed them into the towns.

† Heb. *untill he left the ſtones thereof in Kir-haraſeth.*

[q] Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

[r] Some referre it to the king of Edoms ſon, whom they ſay he had taken in that skirmiſh: but rather it ſeemed to be his own ſon, whom he offered to his gods to pacifie them, which barbarous crueltie moved the Iſraelites hearts of pitie to depart.

CHAP. IIII.

1 Eliſha multiplieth the widows oyl. 8 He giveth a ſonne to the good Shunammite. 18 He raiſeth again her dead ſonne. 38 At Gilgal he healeth the deadly pottage. 42 He ſatisfieth an hundred men with twentie loaves.

NOw there cried a [a] certain woman of the wives of the ſonnes of the prophets unto Eliſha, ſaying, Thy ſervant my husband is dead, and thou knoweſt that thy ſervant did [b] fear the LORD: and the creditour is come to take unto him my two ſonnes to be [c] bond-men.

2 And Eliſha ſaid unto her, What ſhall I do for thee? tell me, what haſt thou in the houſe? And ſhe ſaid, Thine hand-maid hath not any thing in the houſe, ſave a [d] pot of oyl.

3 Then he ſaid, Go borrow thee veſſels abroad of all thy neighbours, *even* emptie veſſels, ‡ borrow not few.

4 And when thou art come in, thou ſhalt ſhut the doore upon thee, and upon thy ſonnes, and ſhalt poure out into [e] all thoſe veſſels, and thou ſhalt ſet aſide that which is full.

5 So ſhe went from him, and ſhut the doore upon her, and upon her ſonnes, who brought *the veſſels* to her, and ſhe poured out.

6 And it came to paſſe when the veſſels were full, that ſhe ſaid unto her ſonne, Bring me yet a veſſel. And he ſaid unto her, *There is* not a veſſel more. And the oyl [f] ſtayed.

7 Then ſhe came and told the man of God: and he ſaid, Go, ſell the oyl, and pay thy ‡ debt, and live thou and thy children of the [g] reſt.

8 ¶ And † it fell on a day, that Eliſha paſſed to Shunem, where *was* a great woman; and ſhe † conſtrained him to eat bread. And ſo it was, that as oft as he paſſed by, he turned in thither to eat bread.

9 And ſhe ſaid unto her husband, Behold now, I perceive that this *is* an holy man of God, which paſſeth by us continually.

10 Let us make a little [h] chamber, I pray thee, on the wall, and let us ſet for him there a bed, and a table, and a ſtool, and a candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he ſaid to Gehazi his ſervant, Call this Shunammite. And when he had called her, ſhe ſtood before him.

13 And he ſaid unto him, Say now unto her, Behold, thou haſt been carefull for us with all this care; [i] what *is* to be done for thee? wouldeſt thou be ſpoken for to the king, or to the captain of the hoſt? And ſhe anſwered, I dwell among [k] mine own people.

14 And he ſaid, What then *is* to be done for her? And Gehazi anſwered, Verily ſhe hath [l] no childe, and her husband is old.

15 And he ſaid, Call her. And when he had called her, ſhe ſtood in the doore.

16 And he ſaid, * About this † ſeaſon, according

[a] Reade Chap. 2, 3.

[b] And therefore fell not into debt by unthriftineſſe, or prodigalitie, but by the hand of the Lord.

[c] Becauſe I am poore and not able to pay.

[d] Thus God ſuffereth his many times to be brought to extream neceſſitie, before he ſuccour them, that afterward they may the more praiſe his mercy.

‡ Or, *ſcant not.*

[e] The prophet declareth hereby unto her, that God never faileth to provide for his ſervants, their wives and children, if they truſt in him.

[f] To augment and increaſe in the veſſels.

‡ Or, *creditour.*

[g] God here did not only provide for his ſervant, that his debts ſhould be payed, and ſo kept his doctrine and profeſſion without ſlander, but alſo for his wife and children.

† Heb. *there was a day.*

† Heb. *laid hold on him.*

[h] Which ſhould be ſeparate from the reſt of the houſe, that he might more commodiouſly give himſelf to ſtudy and prayers.

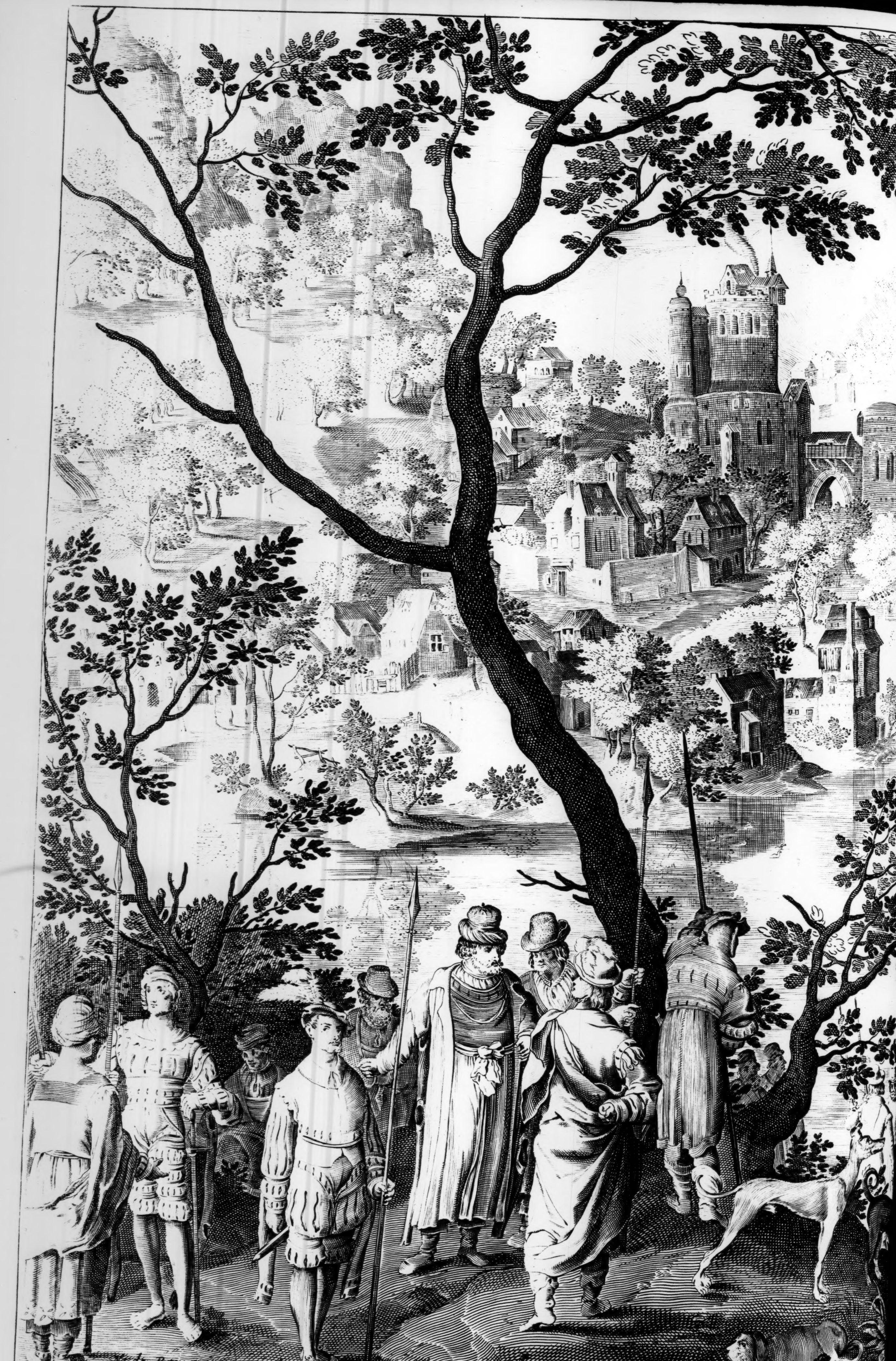
[i] Thus the ſervants of God are not unthankfull for the benefits they receive.

[k] I am content with that God hath ſent me, and can want nothing that one can do for another.

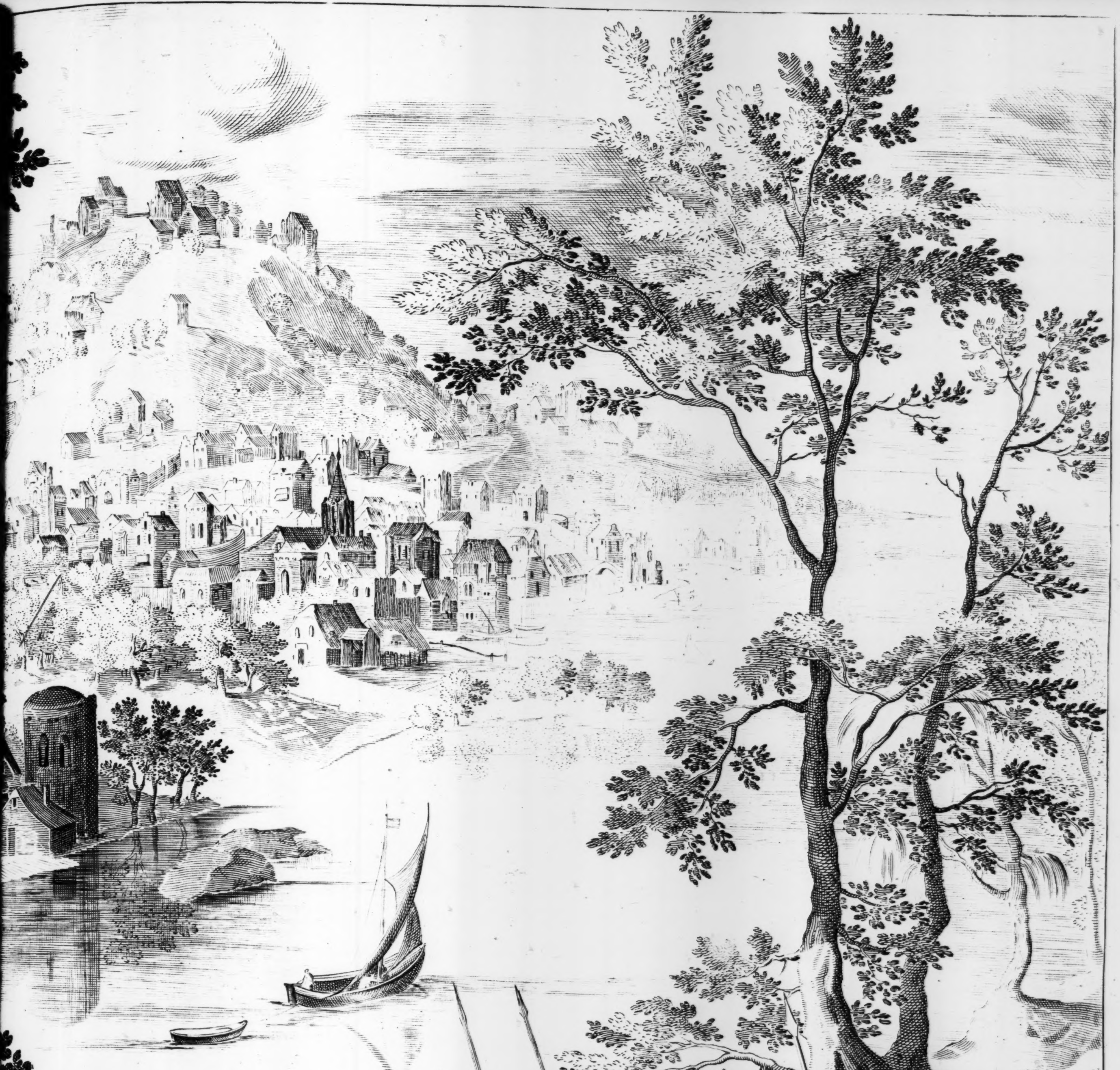
[l] Which then was a reproach, and therefore he would that his maſter ſhould pray to God for her, that ſhe might be fruitfull.

* Gen. 18, 10.

† Heb. *ſet time.*


N. de Bruyn inventor

NAHAMAN DESCENDENS IMMERSIT SE IN IARDENEM SEPTIES,



M VERBUM VIRI DEI: ET MUNDUS FACTUS EST. II. Regum. 5. 14.

cording to the time of life, thou ſhalt embrace a ſonne. And ſhe ſaid, Nay, my lord, *thou* man of God, do not lie unto thine hand-maid.

17 And the woman conceived, and bare a ſonne at that ſeaſon that Eliſha had ſaid unto her, according to the time of life.

18 ¶ And when the childe was grown, it fell on a day, that he went out to his father to the reapers.

19 And he ſaid unto his father, [m] My head, my head. And he ſaid to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he ſat on her knees till noon, and *then* died.

21 And ſhe went up, and laid him on the bed of the man of God, and ſhut *the doore* upon him, and went out.

22 And ſhe called unto her husband, and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may runne to the man of God, and come again.

23 And he ſaid, Wherefore wilt thou go to him to day? *it is* neither [n] new moon, nor ſabbath. And ſhe ſaid, *It ſhall be* † well.

24 Then ſhe ſadled an aſſe, and ſaid to her ſervant, Drive, and go forward; † ſlack not *thy* riding for me, except I bid thee.

25 So ſhe went, and came unto the man of God to mount Carmel: and it came to paſſe when the man of God ſaw her afarre off, that he ſaid to Gehazi his ſervant, Behold, *yonder is* that Shunammite:

26 Runne now, I pray thee, to meet her, and ſay unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the childe? and ſhe anſwered, *It is* well.

27 And when ſhe came to the man of God to the hill, ſhe caught † him by the [o] feet: but Gehazi came neare to thruſt her away. And the man of God ſaid, Let her alone, for her ſoul is † vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then ſhe ſaid, Did I deſire a ſonne of my lord? did I not ſay, Do not deceive me?

29 Then he ſaid to Gehazi, Gird up thy loyns, and take my ſtaff in thine hand, and go thy way: if thou meet any man, [p] ſalute him not: and if any ſalute thee, anſwer him not again: and lay my ſtaff upon the face of the childe.

30 And the mother of the childe ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And he aroſe, and followed her.

31 And Gehazi paſſed on before them, and laid the ſtaff upon the face of the childe, but *there was* neither voice, nor † hearing: wherefore he went again to meet him, and told him, ſaying, The childe *is* not awaked.

32 And when Eliſha was come into the houſe, behold, the childe was dead, *and* laid upon his bed.

33 He went in therefore, and ſhut the doore upon them twain, and prayed unto the LORD.

[m] His head aked ſore, and therefore he cryed thus.

[n] For, at ſuch times the people were wont to reſort to the prophets for doctrine and conſolation.

† Heb. *peace.*

† Heb. *reſtrain not for me to ride.*

† Heb. *by his feet.*

[o] In token of humilitie and joy that ſhe had met with him.

† Heb. *bitter.*

[p] Make ſuch ſpeed that nothing may let thee in the way, Luke 10, 4.

† Heb. *attention.*

34 And he went up, and [q] lay upon the childe, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he ſtretched himſelf upon the childe, and the fleſh of the childe waxed warm.

35 Then he returned, and walked in the houſe † to and fro, and went up, and ſtretched himſelf upon him: and the childe neeſed [r] ſeven times, and the childe opened his eyes.

36 And he called Gehazi, and ſaid, Call this Shunammite. So he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſonne.

37 Then ſhe went in, and fell at his feet, and bowed her ſelf to the ground, and took up her ſonne, and went out.

38 ¶ And Eliſha came again to Gilgal, and *there was* a dearth in the [ſ] land, and the ſonnes of the prophets *were* ſitting before him: and he ſaid unto his ſervant, Set on the great pot, and ſeethe pottage for the ſonnes of the prophets.

39 And one went out into the field to gather herbs, and found a wilde vine, and gathered thereof [t] wilde gourds his lap-full, and came and ſhred them into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to paſſe as they were eating of the pottage, that they cried out, and ſaid, O thou man of God, *there is* [u] death in the pot: and they could not eat *thereof*.

41 But he ſaid, Then bring meal: and he caſt *it* into the pot; and he ſaid, Poure out for the people, that they may eat: and there was no † harm in the pot.

42 ¶ And there came a man from Baal-ſhaliſha, and brought the man of God bread of the firſt-fruits, twenty loaves of barley, and full eares of corn ‡ in the husk thereof: and he ſaid, Give unto the people, that they may eat.

43 And his ſervitour ſaid, What, ſhould I ſet this before an hundred men? He ſaid again, Give the people, that they may eat: for thus ſaith the LORD, * they ſhall eat, and ſhall leave *thereof*.

44 So he ſet *it* before them, and they did eat, and [x] left *thereof*, according to the word of the LORD.

CHAP. V.

1 Naaman, by the report of a captive maid, is ſent to Samaria to be cured of his leproſie. 8 Eliſha ſending him to Jordan, cureth him. 15 He refuſing Naamans gifts, granteth him ſome of the earth. 20 Gehazi, abuſing his maſters name unto Naaman, is ſmitten with leproſie.

NOw Naaman captain of the hoſt of the king of Syria, was a great man † with his maſter, and ‡ † honourable, becauſe by him the LORD had given ‡ [a] deliverance unto Siria: he was alſo a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Iſrael a little maid, and ſhe † waited on Naamans wife.

[q] The like did Elijah to the widowes ſonne at Sarephta, 1 Kings 17, 21, and S. Paul, Act. 20, 10. ſignifying the care that ought to be in them that preach the word of God, and are diſtributers of the ſpirituall life.

† Heb. *once hither and once thither.*

[r] Meaning, oftentimes.

[ſ] That is, in the land of Iſrael.

[t] Which the Apothecaries call Coloquintida, and is moſt vehement and dangerous in purging.

[u] They feared that they were poyſoned, becauſe of the bitterneſſe.

† Heb. *evil thing.*

‡ Or, *in his ſcrip, or garment.*

* Joſh. 6, 11.

[x] It is not the quantity of bread that ſatisfieth, but the bleſſing that God giveth.

† Heb. *before.*

‡ Or, *gracious.*

† Heb. *lifted up, or accepted, in countenance.*

‡ Or, *victory.*

[a] Here appeareth that among the infidels God hath his, and alſo that the infidels have them in eſtimation, which do good to their countrey.

† Heb. *was before.*

3 And ſhe ſaid unto her miſtreſſe, Would God my lord *were* † with the [b] prophet that *is* in Samaria: for he would † recover him of his leproſie.

4 And [c] *one* went in, and told his lord, ſaying, Thus and thus ſaid the maid that *is* of the land of Iſrael.

5 And the king of Syria ſaid, Go to, go, and I will ſend a letter unto the king of Iſrael. And he departed, and [d] took † with him ten talents of ſilver, and ſix thouſand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Iſrael, ſaying, Now when this letter is come unto thee, behold, I have *therewith* ſent Naaman my ſervant to thee, that thou mayeſt recover him of his leproſie.

7 And it came ro paſſe when the king of Iſrael had read the letter, that he rent his clothes, and ſaid, *Am* I God, to kill and to make alive, that this man doth ſend unto me to recover a man of his leproſie? wherefore conſider I pray you, and ſee how he ſeeketh a quarrel againſt me.

8 ¶ And it was *ſo* when Eliſha the man of God had heard that the king of Iſrael had rent his clothes, that he ſent to the king, ſaying, [e] Wherefore haſt thou rent thy clothes? let him come now to me, and he ſhall know there is a prophet in Iſrael.

9 So Naaman came with his horſes, and with his chariot, and ſtood at the doore of the houſe of Eliſha.

10 And Eliſha ſent a meſſenger unto him, ſaying, Go and waſh in Jordan ſeven times, and thy fleſh ſhall come again uuto thee, and thou ſhalt be clean.

11 But Naaman was [f] wroth, and went away, and ſaid, Behold, † ‡ I thought, He will ſurely come out to me, and ſtand, and call on the name of the Lord his God, and † ſtrike his hand over the place, and recover the leper.

12 *Are* not ‡ Abana and Pharpar, rivers of Damaſcus, better than all the waters of Iſrael? may I not waſh in them and be clean? So he turned, and went away in a rage.

13 And his ſervants came neare, and ſpake unto him, and ſaid, My [g] father, *if* the prophet had bid thee *do* ſome great thing, wouldeſt thou not have done *it*? how much rather then, when he ſaith to thee, Waſh and be clean?

14 Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God: and his fleſh came again like unto the fleſh of a little childe, and * he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and ſtood before him: and he ſaid, Behold, now I know that *there is* no God in all the earth, but in Iſrael: now therefore, I pray thee, take a bleſſing of thy ſervant.

16 But he ſaid, *As* the Lord liveth, before whom I ſtand, I will receive none. And he urged him to take *it*, but [h] he refuſed.

17 And Naaman ſaid, Shall there not then, I pray thee, be given to thy ſervant two mules burden of earth? for thy ſervant will hence forth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord.

18 In this thing the Lord [i] pardon thy ſervant, *that* when my maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bowe my ſelf in the houſe of Rimmon: when I bowe down my ſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing.

19 And he ſaid unto him, [k] Go in peace. So he departed from him † a little way.

20 ¶ But Gehazi the ſervant of Eliſha the man of God ſaid, Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the Lord liveth, I will run after him, and take ſomewhat of him.

21 So Gehazi followed after Naaman: and when Naaman ſaw *him* running after him, he [l] lighted down from the chariot to meet him, and ſaid, † *Is* all well?

22 And he ſaid, All *is* well: my maſter hath ſent me, ſaying, Behold, even now there be come to me from mount Ephraim two young men of the ſonnes of the prophets: give them, I pray thee, a talent of ſilver, and two changes of garments.

23 And Naaman ſaid, Be content, take two talents; and he urged him, and bound two talents of ſilver in two bags, with two changes of garments, and laid *them* upon two of his ſervants, and they bare *them* before him.

24 And when he came to the ‡ tower, he took *them* from their hand, and beſtowed *them* in the houſe; and he let the men go, and [m] they departed.

25 But he went in, and ſtood before his maſter: and Eliſha ſaid unto him, Whence *comeſt thou*, Gehazi? And he ſaid, Thy ſervant went † no whither.

26 And he ſaid unto him, [n] Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive [o] money, and to receive garments, and oliveyards, and vineyards, and ſheep, and oxen, and men-ſervants, and maid-ſervants?

27 The leproſie therefore of Naaman ſhall cleave unto thee, and thy [p] ſeed for ever. And he went out from his preſence a leper *as white* as ſnow.

Chap. VI.

1 Eliſha giving leave to the young prophets to enlarge their dwellings, cauſeth iron to ſwim. 8 He diſcloſeth the king of Syria his counſel. 13 The army which was ſent to Dothan to apprehend Eliſha, is ſmitten with blindneſſe. 19 Being brought into Samaria, they are diſmiſſed in peace. 24 The famine in Samaria cauſeth women to eat their own children. 30 The king ſendeth to ſlay Eliſha.

AND the ſonnes of the prophets ſaid unto Eliſha, Behold now, the place where we dwell with thee is too ſtrait for us.

---

† Heb. *before.*

[b] Meaning Eliſha

† Heb. *gather in.*

[c] That is, Naaman told it to the king of Syria.

[d] To give this as a preſent to the prophet.

† Heb. *in his hand.*

[e] The prophet rebuketh the king, becauſe he did not conſider that God was true in his promiſe, and therefore would not leave his church deſtitute of a prophet, whoſe prayers he would heare, and to whom others ſhould have recourſe for comfort.

[f] Mans reaſon murmureth, when it conſidereth only the ſignes and outward things, and hath not regard to the word of God, which is therein contained.

† Heb. *I ſaid.*

‡ Or, *I ſaid with my ſelf, He will ſurely come out, &c.*

† Heb. *move up and down.*

‡ Or, *Amana.*

[g] This declareth that ſervants ought to reverence and love their maſters, as children their fathers, and likewiſe maſters toward their ſervants, muſt be affectioned as toward their children.

* Luke 4, 27.

[h] So the Lord commandeth that they that receive freely, ſhould give alſo freely.

[i] He feeleth his conſcience wounded in being preſent at idol ſervice, and therefore deſireth God to forgive him, leaſt others, by his example might fall to idolatrie: for as for his own part he confeſſeth, that he will never ſerve any but the true God.

[k] The prophet did not approve his act, but after the common manner of ſpeech he biddeth him farewell.

† Heb. *a little piece of ground.*

[l] Declaring thereby what honour and affection he bare to the prophet his maſter.

† Heb. *Is there peace.*

‡ Or, *ſecret place.*

[m] Naamans ſervants.

† Heb. *not hither or thither.*

[n] Was not I preſent with thee in ſpirit?

[o] That is, money to buy poſſeſſions with, meaning, that it is deteſtable in the ſervants of God to have covetous mindes.

[p] To be an example to all ſuch, as by whoſe covetouſneſſe Gods word might be ſlandred.

2 Let us go, we pray thee, unto Jordan, and take thence every man a [a] beam, and let us make us a place there where we may dwell. And he anſwered, Go ye.

3 And one ſaid, Be content, I pray thee, and go with thy ſervants. And he anſwered, I will go.

4 So he went with them: and when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † ax-head fell into the water: and he cried, and ſaid, Alas maſter, for it was borrowed.

6 And the man of God ſaid, Where fell it? and he ſhewed him the place: and he cut down a ſtick, and caſt *it* in thither, and the iron did [b] ſwim.

7 Therefore ſaid he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred againſt Iſrael, and took counſel with his ſervants, ſaying, In [c] ſuch and ſuch a place *ſhall be* my ‡ camp.

9 And the man of God ſent unto the king of Iſrael, ſaying, Beware that thou paſſe not ſuch a place; for thither the Syrians are come down.

10 And the king of Iſrael ſent to the place which the man of God told him, and warned him of, and [d] ſaved himſelf there, not once nor twice.

11 Therefore the heart of the king of Syria was ſore troubled for this thing, and he called his ſervants, and ſaid unto them, Will ye not ſhew me which of us *is* for the king of Iſrael?

12 And one of his ſervants ſaid, † None, my lord O king: but Eliſha the prophet, that *is* in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy [e] bed-chamber.

13 ¶ And he ſaid, Go, and ſpie where he *is* that I may ſend and fetch him. And it was told him, ſaying, Behold, he *is* in Dothan.

14 Therefore ſent he thither horſes, and chariots, and a † [f] great hoſt: and they came by night, and compaſſed the city about.

15 And when the † ſervant of the man of God was riſen early and gone forth, behold, an hoſt compaſſed the city, both with horſes and chariots: and his ſervant ſaid unto him, Alas my maſter, how ſhall we do?

16 And he anſwered, [g] Fear not: for * they that *be* with us, *are* mo than they that *be* with them.

17 And Eliſha prayed, and ſaid, LORD, I pray thee open his eyes that he may [h] ſee. And the LORD opened the eyes of the young man, and he ſaw: and behold, the mountain *was* full of horſes, and chariots of fire round about Eliſha.

18 And when [i] they came down to him, Eliſha prayed unto the LORD, and ſaid, Smite this people, I pray thee, with blindneſſe. And he ſmote them with blindneſſe, according to the word of Eliſha.

19 ¶ And Eliſha ſaid unto them, This *is* not the way, neither *is* this the city: † follow me, and I will bring you to the man whom ye ſeek: [k] but he led them to Samaria.

20 And it came to paſſe when they were come into Samaria, that Eliſha ſaid, LORD open the eyes of theſe men that they may ſee. And the LORD opened their eyes, and they ſaw, and behold, *they were* in the midſt of Samaria.

21 And the king of Iſrael ſaid unto Eliſha, when he ſaw them, [l] My father, ſhall I ſmite *them*? ſhall I ſmite *them*?

22 And he anſwered, Thou ſhalt not ſmite *them*: wouldeſt thou ſmite thoſe whom thou haſt taken captive with thy ſword, and with thy bow? ſet bread and water before them, that they may eat and drink, and go to their maſter.

23 And he prepared great proviſion for them, and when they had eaten and drunk, he ſent them away, and they went to their maſter: ſo the bands of Syria came [m] no more into the land of Iſrael.

24 ¶ And it came to paſſe after this, that Ben-hadad king of Syria gathered all his hoſt, and went up, and beſieged Samaria.

25 And there was a great famine in Samaria: and behold, they beſieged it, untill an aſſes head was *ſold* for foureſcore *pieces* of ſilver, and the fourth part of a [n] kab of doves dung for five *pieces* of ſilver.

26 And as the king of Iſrael was paſſing by unto the wall, there cried a woman unto him, ſaying, Help, my lord O king.

27 And he ſaid, ‡ If the LORD do not help thee, whence ſhall I help thee? out of the [o] barn-floore, or out of the wine-preſſe?

28 And the king ſaid unto her, What aileth thee? And ſhe anſwered, This woman ſaid unto me, Give thy ſonne, that we may eat him to day, and we will eat my ſonne to morrow.

29 So * we boiled my ſonne, and did eat him: and I ſaid unto her on the † next day, Give thy ſonne, that we may eat him: and ſhe hath hid her ſonne.

30 ¶ And it came to paſſe when the king heard the words of the woman, that he rent his clothes, and he paſſed by upon the wall, and the people looked, and behold, *he had* [p] ſackcloth within, upon his fleſh.

31 Then he ſaid, God do ſo and more alſo to me, if the head of Eliſha the ſonne of Shaphat, ſhall ſtand on him this day.

32 But Eliſha ſat in his houſe, (and the elders ſat with him) and the king ſent a man from before him: but ere the meſſenger came to him, he ſaid to the elders, See ye how this [q] ſonne of a murderer hath ſent to take away mine head? look when the meſſenger cometh, ſhut the doore, and hold him faſt at the doore: *is* not the ſound of his maſters feet behinde him?

33 And while he yet talked with them, behold, the meſſenger came down unto him: and he ſaid, Behold, this evil *is* of the LORD, [r] what ſhould I wait for the LORD any longer?

---

[a] Or, a piece of wood fit to build with.

† Heb. *iron.*

[b] God wrought this miraculouſly to confirm the authoritie of Eliſha, to whom he had given ſuch abundance of his ſpirit.

[c] Meaning, that he would lie in ambuſh, and take the Iſraelites at unawares.

‡ Or, *encamping.*

[d] The wicked conſpire nothing ſo craftily, but God can reveal it to his ſervants, and cauſe their counſel to be diſcloſed.

† Heb. *no.*

[e] There is nothing ſo ſecret that thou canſt go about, but he knoweth it, and diſcovereth it, unto his king.

† Heb. *heavy.*

[f] Though it had been nothing in mans judgement to have taken Eliſha, yet the wicked ever doubt and think, they are never able to prepare power enough, though it be but againſt one, or a few.

‡ Or, *miniſter.*

[g] For he was aſſured of Gods help, and that millions of angels camped about the godly to deliver them.

* 2 Chron. 32, 7.

[h] That he may behold how thou haſt prepared an army to reſcue us.

[i] Meaning, the Syrians his enemies, which came down, thinking themſelves ſure of him.

† Heb. *come ye after me.*

[k] Thus he did being led by the Spirit of God, and not becauſe he ſought his own revengement, but onely to ſet forth the glory of God.

[l] The wicked uſe reverent and grave words towards the ſervants of God, when they think to have any commodity by them, though in their heart they cannot abide them.

[m] For this gentle intreaty and the miracle wrought by the prophet, did more prevail for common quietnes, than if they had been overcome in battel: for they returned no more at that time to fight againſt Iſrael, or in that kings dayes.

[n] The Hebrewes write, that they burned it in the ſiege for lack of wood.

‡ Or, *let not the LORD ſave thee.*

[o] Meaning, any kinde of victuals, as corn and wine, &c.

* Deut. 28, 53.

† Heb. *other.*

[p] Thus hypocrites, when they feel Gods judgements, think to pleaſe him with outward ceremonies, whom in proſperity they will not know.

[q] Meaning, Jehoram Ahabs ſonne, who killed the prophets, and cauſed Naboth to be ſtoned.

[r] So the wicked fall into a rage and deſperation, if they finde not ſudden remedy againſt their afflictions.

Chap. VII.

1 Eliſha propheſieth incredible plenty in Samaria. 3 Foure lepers venturing on the hoſt of the Syrians, bring tidings of their flight. 12 The king finding by ſpies the news to be true, ſpoileth the tents of the Syrians. 17 The lord who would not beleeve the propheſie of plentie, having the charge of the gate, is troden to death in the preſſe.

THen Eliſha ſaid, Heare ye the word of the LORD, Thus ſaith the LORD, [a] To morrow about this time *ſhall* a meaſure of fine floure *be ſold* for a ſhekel, and two meaſures of barley for a ſhekel, in the gate of Samaria.

[a] The godly are ever aſſured of Gods help in their neceſſities, but the times and houres are onely revealed by Gods ſpirit.

2 Then † a lord on whoſe hand the king [b] leaned, anſwered the man of God and ſaid, behold, *if* the LORD would make [c] windows in heaven, might this thing be? And he ſaid, Behold, thou ſhalt ſee *it* with thine eyes, but ſhalt [d] not eat thereof.

† Heb, *a lord which* belonged *to the king leaning upon the hand.*

[b] To whom the king gave the charge and overſight of things, as verſe 17.

[c] He mocketh at the prophets word, ſaying, That if God rained down corn from heaven, yet this could not come to paſſe.

[d] Thy infidelitie ſhall be puniſhed herein when thou ſhalt ſee this miracle, and yet not be partaker thereof.

3 ¶ And there were foure leprous men at the [e] entring in of the gate: and they ſaid one to another, Why ſit we here untill we die?

[e] For it was commanded in the law, that they ſhould dwell apart, and not among their brethren, Levit. 13, 46.

4 If we ſay we will enter into the citie, then the famine *is* in the city, and we ſhall die there: and if we ſit ſtill here, we die alſo. Now therefore come, and let us fall unto the hoſt of the Syrians: if they ſave us alive, we ſhall live; and if they kill us, we ſhall but die.

5 And they roſe up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermoſt part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the hoſt of the Syrians to heare a [f] noiſe of chariots, and a noiſe of horſes, *even* the noiſe of a great hoſt: and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

[f] Thus God needeth no great preparation to deſtroy the wicked, though they be never ſo many: for he can ſcatter them with a ſmall noiſe, or ſhaking of a leaf.

7 Wherefore they aroſe and fled in the twilight, and left their tents, and their horſes, and their aſſes, even the camp as it *was*, and [g] fled for their life.

[g] The wicked need no greater enemie, than their own conſcience to purſue them.

8 And when theſe lepers came to the uttermoſt part of the camp, they went into one tent, and did eat and drink, and carried thence ſilver and gold, and raiment, and went and hid *it*; and came again, and entred into another tent, and carried thence alſo, and went and hid *it*.

9 Then they ſaid one to another, We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, † ſome miſchief will come upon us: now therefore come, that we may go and tell the kings houſhold.

† Heb. *we ſhall finde puniſhment.*

10 So they came, and called unto the porter of the citie: and they told them, ſaying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horſes tied, and aſſes tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the kings houſe within.

12 ¶ And the king aroſe in the night, and ſaid unto his ſervants, [h] I will now ſhew you what the Syrians have done to us: they know that we *be* hungry, therefore are they gone out of the camp, to hide themſelves in the field, ſaying, When they come out of the citie, we ſhall catch them alive, and get into the citie.

[h] He miſtruſted the prophets words, and therefore could beleeve nothing, as they which are more politick than godly, ever caſt more perils than needeth.

13 And one of his ſervants anſwered and ſaid, Let ſome take, I pray thee, five of the horſes that remain, which are left † in the city, (behold, they *are* as all the [i] multitude of Iſrael that are left in it: behold, *I ſay*, they *are* even as all the multitude of the Iſraelites that are conſumed) and let us ſend and ſee.

† Heb. *in it.*

[i] There are no more left but they, or the reſt are conſumed with the famine, as the reſt of the people.

14 They took therefore two chariot-horſes, and the king ſent after the hoſt of the Syrians, ſaying, Go and ſee.

15 And they went after them unto Jordan, and lo, all the way *was* full of garments and veſſels, which the Syrians had caſt away in their haſte: and the meſſengers returned and told the king.

16 And the people went out, and ſpoiled the tents of the Syrians. So a meaſure of fine floure was *ſold* for a ſhekel, and two meaſures of barley for a [k] ſhekel, according to the word of the LORD.

[k] Which he ſpake by the mouth of Eliſha verſe 1.

17 ¶ And the king appointed the lord on whoſe hand he leaned, to have the charge of the gate: and the people [l] trode upon him in the gate, and he died, as the man of God had ſaid, who ſpake when the king came down to him.

[l] As the people preſſed out of the gate to run to the Syrians tents, where they had heard was meat, and great ſpoil left.

18 And it came to paſſe as the man of God had ſpoken to the king, ſaying, Two meaſures of barley for a ſhekel, and a meaſure of fine floure for a ſhekel, ſhall be to morrow about this time in the gate of Samaria:

19 And that lord anſwered the man of God and ſaid, Now behold, if the LORD ſhould make windows in heaven, might ſuch a thing be? And he ſaid, Behold, thou ſhalt ſee it with thine eyes, but ſhalt not eat thereof.

20 And ſo it fell out unto him: for the people trode upon him in the gate, and he died.

Chap. VIII.

1 The Shunammite, having left her countrey ſeven yeares, to avoid the forewarned famine, for Eliſha's miracles ſake hath her land reſtored by the king. 7 Hazael being ſent with a preſent by Ben-hadad to Eliſha at Damaſcus, after he had heard the propheſie, killeth his maſter, and ſucceedeth him. 16 Jehorams wicked reigne in Judah. 20 Edom and Libnah revolt. 23 Ahaziah ſucceedeth Jehoram. 25 Ahaziahs wicked reigne. 28 He viſiteth Jehoram wounded at Jezreel.

THen ſpake Eliſha unto the woman, (* whoſe ſonne he had reſtored to life) ſaying, Ariſe, & go thou and thine houſhold, and ſojourn whereſoever thou [a] canſt ſojourn: for the LORD hath called for a famine, and it ſhall alſo come upon the land ſeven yeares.

* Chap. 4, 35.

[a] Where thou canſt finde a commodious place to dwell, where as is plenty.

2 And the woman aroſe and did after the ſaying of the man of God: and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines ſeven yeares.

3 And it came to paſſe at the ſeven yeares end, that the woman returned out of the land of the Philiſtines: and ſhe went forth to [b] cry unto the king for her houſe, and for her land.

[b] That is, to complain on them which had taken her poſſeſſions, whiles ſhe was abſent.

4 And the king talked with Gehazi the ſer-

vant of the man of God, ſaying, Tell me, I pray thee, all the great things that Eliſha hath done.

5 And it came to paſſe as he was telling the [c] king how he had reſtored a dead bodie to life, that behold, the woman whoſe ſonne he had reſtored to life, cried to the king for her houſe, and for her land. And Gehazi ſaid, My lord O king, this *is* the woman, and this *is* her ſonne, whom Eliſha reſtored to life.

6 And when the king asked the woman, ſhe told him. So the king appointed unto her a certain ‡ officer ſaying, Reſtore all that *was* hers, and all the [d] fruits of the field, ſince the day that ſhe left the land, even till now.

7 ¶ And Eliſha came to Damaſcus; and Benhadad the king of Syria was ſick, & it was told him, ſaying, The man of God is come hither.

8 And the king ſaid unto Hazael, Take a preſent in thine hand, and go meet the man of God, and enquire of the LORD by him, ſaying, Shall I recover of this diſeaſe?

9 So Hazael went to meet him, and took a preſent † with him, even of every [e] good thing of Damaſcus, fourty camels burden, and came and ſtood before him, and ſaid, Thy ſonne Benhadad king of Syria, hath ſent me to thee, ſaying, Shall I recover of this diſeaſe?

10 And Eliſha ſaid unto him, Go, ſay unto him, Thou mayeſt certainly [f] recover: howbeit, the LORD hath ſhewed me, that he ſhall ſurely die.

11 And he ſetled his countenance † ſtedfaſtly, untill he was aſhamed: and the man of God wept.

12 And Hazael ſaid, Why weepeth my lord? And he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael: their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with childe,

13 And Hazael ſaid, But what, *is* thy ſervant a [g] dog that he ſhould do this great thing? And Eliſha anſwered, The LORD hath ſhewed me that thou *ſhalt be* king over Syria.

14 So he departed from Eliſha, and came to his maſter, who ſaid to him, What ſaid Eliſha to thee? And he anſwered, He told me that thou ſhouldeſt ſurely recover.

15 And it came to paſſe on the morrow, that he took a thick cloth, and dipt *it* in water, and ſpred *it* on his [h] face, ſo that he died: and Hazael reigned in his ſtead.

16 ¶ And in the fifth yeare of Joram the ſonne of Ahab king of Iſrael, Jehoſhaphat *being* then king of Judah,* [i] Jehoram the ſonne of Jehoſhaphat king of Judah † began to [k] reigne.

17 Thirtie and two yeares old was he when he began to reigne, and he reigned eight yeares in Jeruſalem.

18 And he walked in the way of the kings of Iſrael, as did the houſe of Ahab: for the [l] daughter of Ahab was his wife; and he did evil in the ſight of the LORD.

[c] Gods wonderfull providence appeareth in this, that he cauſeth the king to be deſirous to heare of him, whom before he contemned, and alſo hereby prepared an entrance to the poore widows ſuit.

‡ Or, *eunuch.*

[d] The king cauſed that to be juſtly reſtored which was wrongfully holden from her.

† Heb. *in his hand.*

[e] Of all the chiefeſt and precious things of the countrey.

[f] Meaning, that he ſhould recover of this diſeaſe: but he knew that this meſſenger Hazael ſhould ſlay him to obtain the kingdome.

† Heb. *and ſet it.*

[g] That I ſhould be without all humanity and pity.

[h] Under pretenee to refreſh or eaſe him, he ſtifled him with this cloth.

* 2 Chron. 21, 4.

[i] Reade chap. 1, 17.

† Heb. *reigned.*

[k] He was confirmed in his kingdome after his fathers death.

[l] The holy Ghoſt ſheweth hereby what danger it is to joyn with infidels.

19 Yet the LORD would not deſtroy Judah, for David his ſervants ſake, * as he promiſed him to give him alway a ‡ light, and to his children.

20 ¶ In his dayes Edom [m] revolted from under the hand of Judah, and made a king over themſelves.

21 So Joram went over to Zair, and all the chariots with him, and he roſe by night and ſmote the Edomites which compaſſed him about: and the captains of the chariots, and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then [n] Libnah revolted at the ſame time.

23 And the reſt of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram ſlept with his fathers, and was buried with his fathers in the city of David: and * Ahaziah his ſonne reigned in his ſtead.

25 ¶ In the twelfth yeare of Joram the ſonne of Ahab king of Iſrael, did Ahaziah the ſonne of Jehoram king of Judah begin to reigne.

26 [o] Two and twenty yeares old *was* Ahaziah when he began to reigne, and he reigned one yeare in Jeruſalem; and his mothers name *was* Athaliah, the daughter of Omri king of Iſrael.

27 And he walked in the way of the houſe of Ahab, and did evil in the ſight of the LORD, as *did* the houſe of Ahab; for he *was* the ſonne in law of the houſe of Ahab.

28 ¶ And he went with Joram the ſonne of Ahab, to the warre againſt Hazael king of Syria in [p] Ramoth-gilead, and the Syrians wounded Joram.

29 And king Joram went back to be healed in [q] Jezreel, of the wounds † which the Syrians † had given him at Ramah, when he fought againſt Hazael king of Syria: and Ahaziah the ſonne of Jehoram king of Judah, went down to ſee Joram the ſonne of Ahab in Jezreel, becauſe he was ſick.

* 2 Sam. 7, 13.

‡ Or, *candle or lamp.*

[m] Which had been ſubject from Davids time untill this time of Jehoram.

[n] This was a citie in Judah given to the Levites, Joſh. 21, 13. and after turned from king Jehoram, becauſe of his idolatry.

* 2 Chron. 22, 1.

[o] Which is to be underſtood, that he was made king when his father reigned, but after his fathers death he was confirmed king, when he was fourty two yeares old, as 2 Chron. 22, 2.

[p] Which was a city in the tribe of Gad beyond Jordan.

[q] This is a city belonging to the tribe of Iſſachar.

† Heb. *wherewith the Syrians had wounded.*

† Heb. *wounded.*

CHAP. IX.

2 Eliſha ſendeth a young prophet with inſtructions to anoint Jehu at Ramoth-gilead. 4 The prophet having done his meſſage, fleeth. 11 Jehu being made king by the ſouldiers, killeth Joram in the field of Naboth. 27 Ahaziah is ſlain at Gur, and buried at Jeruſalem. 30 Proud Jezebel is thrown down out of a window, and eaten by dogs.

AND Eliſha the prophet called one of the children of the prophets, and ſaid unto him, [a] Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead.

2 And when thou comeſt thither, look out there Jehu the ſonne of Jehoſhaphat, the ſonne of Nimſhi, and go in, and make him ariſe up from among his brethren, and carrie him to an † inner-chamber.

3 Then * take the box of oyl, and poure *it* on his heard, and ſay, Thus ſaith the LORD, I have anointed thee king over Iſrael: then open the doore, and flee, and tarry not.

[a] Prepare thy ſelf to go diligently about thy buſineſſe: for in thoſe countreys they uſed long garments which they tucked up, when they went about earneſt buſineſſe.

† Heb. *chamber in a chamber.*

* 1 Kings 19, 16.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the hoſt *were* ſitting; and he ſaid, I have an errand to thee, O captain: and Jehu ſaid, Unto which of all us? And he ſaid, To thee, O captain.

6 And he aroſe, and went into the houſe, and he poured the oyl on his head, and ſaid unto him, Thus ſaith the LORD God of Iſrael, I have [b] anointed thee king over the people of the LORD, *even* over Iſrael.

7 And thou ſhalt ſmite the houſe of Ahab thy maſter, that I may avenge the bloud of my ſervants the prophets, and the bloud of all the ſervants of the LORD, * at the hand of Jezebel.

8 For the whole houſe of Ahab ſhall periſh, and * I will cut off from Ahab, him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael.

9 And I will make the houſe of Ahab, like the houſe of * Jeroboam the ſonne of Nebat, and like the houſe of Baaſha * the ſonne of Ahijah.

10 And the dogs ſhall eat Jezebel in the portion of Jezreel, and *there ſhall be* none to bury *her*. And he opened the doore, and fled.

11 ¶ Then Jehu came forth to the [c] ſervants of his lord, and *one* ſaid unto him, *Is* all well? wherefore came this [d] mad *fellow* to thee? And he ſaid unto them, Ye know the man and his communication.

12 And they ſaid, *It is* falſe, tell us now: and he ſaid, Thus and thus ſpake he to me, ſaying, Thus ſaith the LORD, I have anointed thee king over Iſrael.

13 Then they haſted, and took every man his garment, and put *it* under him on the top of the ſtairs, and blew with trumpets, ſaying, Jehu † is king.

14 So Jehu the ſonne of Jehoſhaphat, the ſonne of Nimſhi, conſpired againſt Joram: (now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria:

15 But * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians † had given him, when he fought with Hazael king of Syria) And Jehu ſaid, If it be your mindes, then † let none go forth *nor* eſcape out of the citie, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) and [e] Ahaziah king of Judah was come down to ſee Joram.

17 And there ſtood a watchman on the tower in Jezreel, and he ſpied the company of Jehu as he came, and ſaid, I ſee a companie. And Joram ſaid, Take an horſeman, and ſend to meet them, and let him ſay, *Is it* peace?

18 So there went one on horſeback to meet him, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu ſaid, What haſt thou to do with peace? turn thee behinde me. And the watchman told, ſaying, The meſſenger came to them, but he cometh not again.

19 Then he ſent out a ſecond on horſeback, which came to them, and ſaid, Thus ſaith the king, *Is it* peace? And Jehu anſwered, What haſt thou to do with peace? turn thee behinde me.

20 And the watchman told, ſaying, He came even unto them, and cometh not again: and the ‡ driving is like the driving of Jehu the ſonne of Nimſhi; for he driveth † [f] furiouſly.

21 And Joram ſaid, † Make ready. And his chariot was made ready. And Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot, and they went out againſt Jehu, and † met him in the portion of Naboth the Jezreelite.

22 And it came to paſſe when Joram ſaw Jehu, that he ſaid, *Is it* peace, Jehu? And he anſwered, [g] What peace, ſo long as the whoredomes of thy mother Jezebel, and her witchcrafts *are ſo* many?

23 And Joram turned his hands, and fled, and ſaid to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu † drew a bow with his full ſtrength, and ſmote Jehoram between his arms, and the arrow went out at his heart, and he † ſunk down in his chariot.

25 Then ſaid *Jehu* to Bidkar his captain, Take up, *and* caſt him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, the * LORD laid this burden upon him.

26 Surely, I have ſeen yeſterday the † bloud of Naboth, and the bloud of his [h] ſonnes, ſaid the LORD, and I will requite thee in this ‡ plat, ſaith the LORD. Now therefore take *and* caſt him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah ſaw *this*, he fled by the way of the garden-houſe: and Jehu followed after him and ſaid, Smite him alſo in the chariot *and they did ſo*, at the going up to Gur, which *is* by Ibleam: and he fled to [i] Megiddo, and died there.

28 And his ſervants carried him in a chariot to Jeruſalem, and buried him in his ſepulchre with his fathers in the city of David.

29 And in the [k] eleventh yeare of Joram the ſonne of Ahab, began Ahaziah to reigne over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and ſhe † painted her face, and tired her head, and [l] looked out at a window.

31 And as Jehu entred in at the gate, ſhe ſaid, *Had* [m] Zimri peace, who ſlew his maſter?

32 And he lift up his face to the window, and ſaid, Who *is* on my ſide, who? And there looked out to him two *or* three ‡ eunuchs.

33 And he ſaid, Throw her down. So they threw her down; and *ſome* of her bloud was [n] ſprinkled on the wall, and on the horſes: and he trode her under foot.

34 And when he was come in, he did eat and

[b] This anointing was for kings, prieſts, and prophets, which were all figures of Meſſiah, in whom theſe three offices were accompliſhed.

* 1 Kings 21, 15.

* 1 Kings 14, 10. and 21, 21.

* 1 Kings 14, 10. and 21, 22.

* 1 Kings 16, 3.

[c] That is, the reſt of the army, whom he called before his brethren. verſ. 2.

[d] In this eſtimation the world hath the miniſters of God: notwithſtanding foraſmuch as the world hath ever ſlandered the children of God (yea they called the ſonne of God a deceiver, and ſaid; He had a devil:) therefore they ought not to be diſcouraged.

† Heb. *reigneth.*

* Chap. 8, 29.

† Heb. *Jehoram.*

† Heb. *ſmote.*

† Heb. *let no eſcaper go, &c.*

[e] God had thus ordained as is reade, 2 Chron. 22, 7. that this wicked and idolatrous king, who was more ready to gratifie wicked Joram, than to obey the will of God, ſhould periſh with him, by whoſe means he thought to have been ſtronger.

‡ Or, *marching.*

† Heb. *in madneſſe.*

[f] As one that went earneſtly about his enterpriſe.

† Heb. *binde.*

† Heb. *found.*

[g] Meaning, that foraſmuch as God is their enemy becauſe of their ſins, that he will ever ſtir up ſome to revenge his cauſe.

† Heb. *filled his hand with a bow.*

† Heb. *bowed.*

* 1 Kings 21, 29.

† Heb. *blouds.*

[h] By this place it is evident, that Jezebel cauſed both Naboth and his ſons to be put to death, that Ahab might enjoy his vineyard more quietly: for elſe his children might have claimed poſſeſſion.

‡ Or, *portion.*

[i] After that he was wounded in Samaria, he fled to Megiddo, which was a city of Judah.

[k] That is, eleven whole yeares: for chap. 8, 25. before when he ſaid that he began to reigne the twelfth yeare of Joram he taketh part of the yeare for the whole.

† Heb. *put her eyes in painting.*

[l] Being of an hauty and cruel nature ſhe would ſtill retain her princely ſtate and dignitie.

[m] As though ſhe would ſay, Can any traitour, or any that riſeth againſt his ſuperiour, have good ſucceſſe? reade 1 Kings 16, 10.

‡ Or, *chamberlains.*

[n] This he did by the motion of the Spirit of God, that her bloud ſhould be ſhed, that had ſhed the bloud of innocents, to be a ſpectacle and example of Gods judgements to all tyrants.

and drink, and ſaid, Go ſee now this curſed *woman*, and bury her: for ſhe *is* [o] a kings daughter.

[o] To wit, of the king of Zidon, 1 Kings 16, 31.

35 And they went to bury her, but they found no more of her than the ſcull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told, him: and he ſaid, This *is* the word of the LORD, which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the portion of Jezreel ſhall dogs eat the fleſh of Jezebel:

† Heb. *by the hand of.*
* 1 Kings 21, 23.

37 And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel, *ſo* that they ſhall not ſay, This *is* [p] Jezebel.

[p] Thus Gods judgments appeare even in this world, againſt them that ſuppreſſe his word and perſecute his ſervants.

CHAP. X.

1 Jehu by his letters cauſeth ſeventy of Ahabs children to be beheaded. 8 He excuſeth the fact by the propheſie of Elijah. 12 At the ſhearing-houſe he ſlayeth two and fourty of Ahaziahs brethren. 15 He taketh Jehonadab into his company. 18 By ſubtilty he deſtroyeth all the worſhippers of Baal. 29 Jehu followeth Jeroboams ſinnes. 32 Hazael oppreſſeth Iſrael. 34 Jehoahaz ſucceedeth Jehu.

AND Ahab had ſeventy [a] ſonnes in Samaria: and Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel, to the elders, and to † them that brought up Ahabs *children*, ſaying,

[a] The ſcripture uſeth to call them ſonnes, which are either children, or nephews.
† Heb. *nouriſhers.*

2 Now aſſoon as this letter cometh to you, ſeeing your maſters ſonnes *are* with you, and *there are* with you chariots and horſes, a fenced city alſo, and armour:

3 Look even out the beſt and meeteſt of your maſters ſonnes, and [b] ſet *him* on his fathers throne, and fight for your maſters houſe.

[b] He wrote this, to prove them, whether they would take his part or no.

4 But they were exceedingly afraid, and ſaid, Behold, two kings ſtood not before him: how then ſhall we ſtand?

5 And he that *was* over the houſe, and he that *was* over the city, the elders alſo, and the bringers up *of the children*, ſent to Jehu, ſaying, We *are* thy ſervants, and will do all that thou ſhalt bid us, we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the ſecond time to them, ſaying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the [c] heads of the men your maſters-ſonnes, and come to me to Jezreel by the morrow this time: (now the kings ſonnes *being* ſeventy perſons, *were* with the great men of the city, which brought them up)

† Heb. *for me.*
[c] God as a juſt judge, puniſheth the wicked children of wicked parents, unto the third and fourth generation.

7 And it came to paſſe when the letter came to them, that they took the kings ſonnes, and ſlew ſeventy perſons, and put their heads in baskets, and ſent him *them* to Jezreel.

8 ¶ And there came a meſſenger, and told him, ſaying, They have brought the heads of the kings ſonnes. And he ſaid, Lay ye them in two heaps at the entring in of the gate, untill the morning.

9 And it came to paſſe in the morning, that he went out, and ſtood, and ſaid to all the people, [d] Ye *be* righteous: behold, I conſpired againſt my maſter, and ſlew him: but who ſlew all theſe?

[d] Ye cannot juſtly condemn me for the kings death, ſeeing ye have done the like to his poſterity: for the Lord commanded me, and moved you to execute this his judgement.

10 Know now, that there ſhall fall unto the earth nothing of the word of the LORD, which the LORD ſpake concerning the houſe of Ahab: for the LORD hath done *that* which he ſpake * † by his ſervant Elijah.

* 1 Kings 21, 29.
† Heb. *by the hand of.*

11 So Jehu ſlew all that remained of the houſe of Ahab in Jezreel, and all his great men, and his ‡ kinsfolks, and his [e] prieſts, untill he left him none remaining.

‡ Or, *acquaintance.*
[e] Meaning, which were the idolatrous prieſts.

12 ¶ And he aroſe and departed, and came to Samaria: *and* as he *was* at the † ſhearing-houſe in the way,

† Heb. *houſe of shepherds binding* ſheep.

13 Jehu † met with the brethren of Ahaziah king of Judah, and ſaid, Who *are* ye? And they anſwered, We *are* the brethren of Ahaziah, and we go down † to ſalute the children of the king, and the children of the queen.

† Heb. *found.*
† Heb. *to the peace of, &c.*

14 And he ſaid, Take them alive. And they took them alive, and ſlew them at the pit of the ſhearing-houſe, *even* two and fourty men; neither [f] left he any of them.

[f] Thus Gods vengeance is upon them that have any part of familiarity with the wicked.

15 ¶ And when he was departed thence, he † lighted on Jehonadab the ſonne of Rechab, *coming* to meet him, and he † [g] ſaluted him, and ſaid to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab anſwered, It is. If it be, give *me* thine hand: and he gave *him* his hand, and he took him up to him into the chariot.

† Heb. *found.*
† Heb. *bleſſed.*
[g] For he feared God, and lamented the wickedneſſe of thoſe times: therefore Jehu was glad to joyn with him: of Rechab reade Jer. 35, 2.

16 And he ſaid, Come with me, and ſee my zeal for the LORD: ſo they made him ride in his chariot.

17 And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the ſaying of the LORD, which he ſpake to Elijah.

18 ¶ And Jehu gathered all the people together, and ſaid unto them, Ahab ſerved [h] Baal a little, but Jehu ſhall ſerve him much.

[h] Here Baal is taken for Aſhtaroth the idol of the Zidonians, which Jezebel cauſed to be worſhipped, as is alſo uſed, 1 Kings 16, 32, and 22, 53.

19 Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting: for I have a great ſacrifice *to do* to Baal; whoſoever ſhall be wanting, he ſhall not live. But Jehu did *it* in ſubtilty, to the intent that he might deſtroy the worſhippers of Baal.

20 And Jehu ſaid, † Proclaim a ſolemn aſſembly for Baal. And they proclaimed *it*.

† Heb. *ſanctifie.*

21 And Jehu ſent through all Iſrael, and all the worſhippers of Baal came, ſo that there was not a man left that came not: and they came into the houſe of Baal; and the houſe of Baal was ‡ full from one end to another.

‡ Or, ſo *full* that they ſtood *mouth to mouth.*

22 And he ſaid unto him that *was* over the veſtry, Bring forth veſtments for all the worſhippers of Baal. And he brought them forth veſtments.

23 And Jehu went, and Jehonadab the ſonne of Rechab into the houſe of Baal, and ſaid unto the worſhippers of Baal, Search, and look that there be here with you none of the [i] ſervants of the LORD, but the worſhippers of Baal only.

[i] Thus God would have his ſervants preſerved, and idolaters deſtroyed: as in his law he giveth expreſſe commandment, Deut. 13.

24 And when they went in to offer ſacrifices, and burnt-offerings, Jehu appointed foure-

ſcore men without, and ſaid, If any of the men whom I have brought into your hands, eſcape, *he that letteth him go,* his life *ſhall be* for the life of him.

25 And it came to paſſe aſſoon as he had made an end of offering the burnt-offering, that Jehu ſaid to the guard, and to the captains, Go in, *and* ſlay them, let none come forth. And they ſmote them with † the edge of the ſword, and the guard and the captains caſt *them* out, and went to the [k] city of the houſe of Baal.

26 And they brought forth the † images out of the houſe of Baal, and burnt them.

27 And they brake down the image of Baal, and brake down the houſe of Baal, and made it a draught-houſe unto this day.

28 Thus Jehu deſtroyed Baal out of Iſrael.

29 ¶ Howbeit *from* the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne, Jehu departed not from after them, *to wit,* the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD ſaid unto Jehu, Becauſe thou haſt done well in executing that which is right in mine eyes, *and* haſt done unto the houſe of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* ſhall [l] ſit on the throne of Iſrael.

31 But Jehu † took no heed to walk in the law of the LORD God of Iſrael, with all his heart: *for* he departed not from the ſinnes of Jeroboam, which made Iſrael to ſinne.

32 ¶ In thoſe dayes the LORD began † to cut Iſrael ſhort: and Hazael ſmote them in all the coaſts of Iſrael;

33 From Jordan † eaſt-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manaſſites, from Aroer, (which *is* by the river Arnon) ‡ even Gilead and Baſhan.

34 Now the reſt of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

35 And Jehu ſlept with his fathers, and they buried him in Samaria, and Jehoahaz his ſonne reigned in his ſtead.

36 And † the time that Jehu reigned over Iſrael in Samaria, *was* twenty & eight yeares.

CHAP. XI.

1 Jehoash, being ſaved by Jehosheba his aunt from Athaliahs maſſacre of the ſeed royall, is hid ſix years in the houſe of God. 4 Jehoiada giving order to the captains, in the ſeventh yeare anointeth him king. 13 Athaliah is ſlain. 17 Jehoiada reſtoreth the worship of God.

AND when * Athaliah the mother of Ahaziah ſaw that her ſonne was dead, ſhe aroſe, and deſtroyed all the † [a] ſeed royall.

2 But Jehoſheba the daughter of king Joram, ſiſter of Ahaziah, took [b] Joaſh the ſonne of Ahaziah, and ſtole him from among the kings ſonnes which were ſlain; and they hid him, *even* him and his nurſe in the [c] bed-chamber from Athaliah, ſo that he was not ſlain.

3 And he was with her hid in the houſe of the LORD, ſix yeares: and Athaliah did reigne over the land.

4 ¶ And * the ſeventh yeare [d] Jehoiada ſent and ſet the rulers over hundreds, with the captains and the guard, and brought them to him into the houſe of the LORD, and made a covenant with them, and took an oath of them in the houſe of the LORD, and ſhewed them the kings ſonne.

5 And he commanded them, ſaying, This *is* the thing that ye ſhall do; a third part of [e] you that enter in on the ſabbath, ſhall even be keepers of the watch of the [f] kings houſe:

6 And a third part *ſhall be* at the gate of [g] Sur: and a third part at the gate behinde the guard: ſo ſhall ye keep the watch of the houſe ‡ that it be not broken down.

7 And two ‡ † parts of all you, that [h] go forth on the ſabbath, *even* they ſhall keep the watch of the houſe of the LORD about the king.

8 And ye ſhall compaſſe the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be ſlain; and be ye with the king as he goeth out, and as he cometh in.

9 And the captains over the hundreds did according to all things that Jehoiada the prieſt commanded: and they took every man his men that were to come in [i] on the ſabbath, with them that ſhould go out on the ſabbath, and came to Jehoiada the prieſt.

10 [k] And to the captains over hundreds, did the prieſt give king Davids ſpears and ſhields that *were* in the temple.

11 And the guard ſtood, every man with his weapons in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

12 And he brought forth the [l] kings ſonne, and put the crown upon him, and *gave him* the [m] teſtimony, and they made him king, and anointed him, and they clapt their hands, and ſaid, † God ſave the king.

13 ¶ And when Athaliah heard the noiſe of the guard, *and* of the people, ſhe came to the people, into the temple of the LORD.

14 And when ſhe looked, behold, the king ſtood by a [n] pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treaſon, treaſon.

15 But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt, and ſaid unto them, Have her forth without the ranges; and him that [o] followeth her, kill with the ſword: for the prieſt had ſaid, Let her not be ſlain in the houſe of the LORD.

16 And they laid hands on her, and ſhe went by the way by the which the horſes came into the kings houſe, and there was ſhe ſlain.

17 ¶ And Jehoiada made a covenant between the LORD, and the king, and the people, that

† Heb. *the mouth.*

[k] Which city was neare to Samaria.

† Heb. *ſtatues.*

[l] Thus God approveth and rewardeth his zeal, in executing Gods judgement, albeit his wickednes was afterward puniſhed.

† Heb. *obſerved not.*

† Heb. *to cut off the ends.*

† Heb. *toward the riſing of the ſunne.*

‡ Or, *even to Gilead and Baſhan.*

† Heb. *the dayes were.*

* 2 Chron, 22, 10.

† Heb. *ſeed of the kingdome.*

[a] Meaning, all the poſterity of Jehoſhaphat, to whom the kingdome appertained: thus God uſed the cruelty of this woman, to deſtroy the whole family of Ahab.

[b] The Lord promiſed to maintain the family of David and not to quench the light thereof therefore he moved the heart of Jehoſheba to preſerve him.

[c] Where the prieſts did lie.

* 2 Chron. 23, 1.

[d] The chief prieſt Jehoſheba's huſband.

[e] Of the Levites which had charge of the keeping of the temple, and kept watch by courſe.

[f] That none ſhould come upon them, while they were crowning the king.

[g] Called the eaſt-gate of the temple, 2 Chron. 23, 5.

‡ Or, *from breaking up.*

‡ Or, *companies.*

† Heb. *hands.*

[h] Whoſe charge is ended.

[i] Read verſ. 5. and 7.

[k] To wit, Jehoiada.

† Heb. *ſhoulder.*

[l] That is, Joaſh, which had been kept ſecret ſix years.

[m] Meaning the law of God, which is his chief charge, and whereby onely his throne is eſtabliſhed.

† Heb. *Let the king live.*

[n] Where the kings place was in the temple.

[o] To take her part.

that they ſhould be the LORDS people;[p] between the [q] king alſo and the people.

18 And all the people of the land went into the houſe of Baal, and brake it down, his altars, and his images brake they in pieces throughly, and ſlew Mattan the prieſt of Baal before the [r] altars: and [ſ] the prieſt appointed † officers over the houſe of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the houſe of the LORD, and came by the way of the gate of the guard to the kings houſe, and he ſat on the throne of the kings.

20 And all the people of the land rejoyced, and the citie was in [t] quiet; and they ſlew Athaliah with the ſword *beſide* the kings houſe.

21 Seven yeares old *was* Jehoaſh when he began to reigne.

CHAP. XII.

1 Jehoaſh reigned well all the dayes of Jehoiada. 4 He giveth order for the repair of the temple. 17 Hazael is diverted from Jeruſalem by a preſent of the hallowed treaſures. 19 Jehoaſh being ſlain by his ſervants, Amaziah ſucceedeth him.

IN * the ſeventh yeare of Jehu, Jehoaſh began to reigne; and fourtie yeares reigned he in Jeruſalem: aud his mothers name *was* Zibiah of Beer-ſheba.

2 And Jehoaſh did that which was right in the ſight of the LORD all his dayes, wherein [a] Jehoiada the prieſt inſtructed him.

3 [b] But the high places were not taken away: the people ſtill ſacrificed, and burnt incenſe in the high places.

4 ¶ And Jehoaſh ſaid to the prieſts, All the money of the ‡ † dedicated things that is brought into the houſe of the LORD, *even* the money of every one that paſſeth *the account*, † [c] the money that every one is ſet at, *and* all the money that † cometh into any mans heart to bring into the houſe of the LORD,

5 Let the prieſts take *it* to them, every man of his acquaintance, and let them repair the [d] breaches of the houſe, whereſoever any breach ſhall be found.

6 But it was ſo, *that* † in the three and twentieth yeare of king Jehoaſh, the prieſts had not repaired the breaches of the houſe.

7 Then king Jehoaſh called for Jehoiada the prieſt and the *other* prieſts, and ſaid unto them, Why repair ye not the breaches of the houſe? now therefore [e] receive no more money of your acquaintance, but deliver it for the breaches of the houſe.

8 And the prieſts conſented to receive no more money of the people, neither to repair the breaches of the houſe.

9 But Jehoiada the prieſt took a cheſt, and bored a hole in the lid of it, and ſet it beſide the altar, on the [f] right ſide, as one cometh into the houſe of the LORD: and the prieſts that kept the † doore, put therein all that money that was brought into the houſe of the LORD.

10 And it was ſo, when they ſaw that *there was* much money in the cheſt, that the kings ‡ ſcribe, and the high prieſt came up, and they † put up in bags, and told the money that was found in the houſe of the LORD.

11 And they gave the money, being told, into the hands of them that [g] did the work, that had the overſight of the houſe of the LORD: and they † laid it out to the carpenters and builders, that wrought upon the houſe of the LORD.

12 And to maſons, and hewers of ſtone, and to buy timber, and hewed ſtone to repair the breaches of the houſe of the LORD, and for all that † was laid out for the houſe to repair *it*.

13 Howbeit, there were [h] not made for the houſe of the LORD, bowls of ſilver, ſnuffers, baſons, trumpets, any veſſels of gold, or veſſels of ſilver, of the money that was brought into the houſe of the LORD:

14 But they gave that to the workmen, and repaired therewith the houſe of the LORD.

15 Moreover, they reckoned not with the men, into whoſe hand they delivered the money to be beſtowed on workmen: for they dealt faithfully.

16 The treſpaſſe-money, and ſinne-money was not brought into the houſe of the LORD; it was the prieſts.

17 ¶ Then Hazael king of Syria went up, and fought againſt Gath, and took it: and Hazael ſet his face to go up to Jeruſalem.

18 And Jehoaſh king of Judah took all the [i] hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicate, and his own hallowed things, and all the gold that was found in the treaſures of the houſe of the LORD, and in the kings houſe, and ſent *it* to Hazael king of Syria, and he † went away from Jeruſalem.

19 ¶ And the reſt of the acts of Joaſh, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his ſervants aroſe, and made a conſpiracie, and [k] ſlew Joaſh in ‡ the houſe of [l] Millo, which goeth down to Silla.

21 For Jozachar the ſonne of Shimeath, and Jehozabad the ſonne of Shomer, his ſervants, ſmote him, and he died; and they buried him with his fathers in the city of David, and Amaziah his ſonne reigned in his ſtead.

CHAP. XIII.

1 Jehoahaz his wicked reigne. 3 Jehoahaz oppreſſed by Hazael, is relieved by prayer. 8 Ioaſh ſucceedeth him. 10 His wicked reigne. 13 Ieroboam ſucceedeth him. 14 Eliſha dying, propheſieth to Ioaſh three victories over the Syrians. 20 The Moabites invading the land, Eliſha's bones raiſe up a dead man. 22 Hazael dying, Ioaſh getteth three victories over Ben-hadad.

IN † the three and twentieth yeare of Joaſh the ſonne of Ahaziah king of Judah, Jehoahaz the ſonne of Jehu began to reigne over Iſrael in Samaria, *and reigned* ſeventeen yeares.

2 And he did that which was evil in the ſight of the LORD, and † followed the ſinnes of Jeroboam the ſonne of Nebat, which made Iſrael to [a] ſinne, he departed not therefrom.

[p] That both the king and the people ſhould maintain the true worſhip of God, and deſtroy all idolatry.

[q] That he ſhould govern, and they obey in the fear of God.

[r] Even in that place where he had blaſphemed God, and thought to have been holpen by his idol, there God powred his vengeance upon him.

[ſ] To wit, Jehoiada.

† Heb. *offices*.

[t] Which by her cruelty, and perſecution had vexed the whole land before.

* 2 Chron. 24, 1.

[a] So long as rulers give eare to the true miniſters of God, they proſper.

[b] So hard a thing it is for them, that are in authority to be brought to the perfect obedience of God.

‡ Or, *holy things*.

† Heb. *holineſſes*.

† Heb. *the money of the ſouls of his eſtimation*.

[c] That is, the money of redemption, Exod. 30, 12, alſo the money which the prieſt valued the vowes at, Levit. 27, 2, and their free liberalitie.

† Heb. *aſcendeth upon the heart of a man*.

[d] For the temple which was built an hundred fifty and five years before, had many things decayed in it, both by the negligence of the kings his predeceſſors, and alſo by the wickedneſſe of the idolaters.

† Heb. *in the twentieth yeare and third yeare*.

[e] He taketh from them the ordering of the money, becauſe of their negligence.

[f] That is, on the ſouthſide.

† Heb. *threshold*.

‡ Or, *ſecretary*.

† Heb. *bound up*.

[g] For the king had appointed others which were meet for that purpoſe, Chap. 22, 5.

† Heb. *brought it forth*.

† Heb. *went forth*.

[h] For theſe men had onely the charge of the reparation of the temple, and the reſt of the money was brought to the king, who cauſed theſe afterward to be made, 2 Chron. 24, 14.

[i] After the death of Jehoiada, Joaſh fell to Idolatry: therefore God rejecteth him, and ſtirreth up his enemy againſt him, whom he pacified with the treaſures of the temple: for God would not be ſerved with thoſe gifts, ſeeing the kings heart was wicked.

† Heb. *went up*.

[k] Becauſe he had put Zacharie the ſonne of Jehoiada to death, 2 Chron. 24, 25.

‡ Or, *Beth-millo*.

[l] Reade 2 Sam. 5, 9.

† Heb. *the twentieth yeare and third yeare*.

† Heb. *walked after*.

[a] By worſhipping the calves, which Jeroboam did erect in Iſrael.

3 ¶ And the anger of the LORD was kindled againſt Iſrael, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the ſonne of Hazael, [b] all *their* dayes.

[b] While Jehoahaz lived.

4 And Jehoahaz beſought the LORD, and the LORD hearkened unto him: for he ſaw the oppreſſion of Iſrael, becauſe the king of Syria oppreſſed them.

5 (And the LORD gave Iſrael a [c] ſaviour, ſo that they went out from under the hand of the Syrians: and the children of Iſrael [d] dwelt in their tents, † as before-time.

[c] To wit, Joaſh the ſonne of Jehoahaz.

[d] Safely, and without danger.
† Heb. *as yeſterday*, and *third day*.

6 Nevertheleſſe, they departed not from the ſinnes of the houſe of Jeroboam, who made Iſrael ſinne, *but* † walked therein: and there † remained the [e] grove alſo in Samaria)

† Heb. *he walked*.

† Heb. *ſtood*.
[e] Wherein they did commit their idolatry, and which the Lord had commanded to be deſtroyed, Deut. 16, 21.

7 Neither did he leave of the people to Jehoahaz, but fifty horſemen, and ten chariots, and ten thouſand footmen; for the king of [f] Syria had deſtroyed them, and had made them like the duſt by threſhing.

[f] That is, Hazael and Ben-hadad his ſonne, as verſe 3. Reade of Hazael, chap. 8, 12.

8 ¶ Now the reſt of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Iſrael?

9 And Jehoahaz ſlept with his fathers, and they buried him in Samaria, and Joaſh his ſonne reigned in his ſtead.

10 ¶ In the thirty and ſeventh yeare of Joaſh king of [g] Judah, began Jehoaſh the ſon of Jehoahaz to reigne over Iſrael in Samaria, *and reigned* ſixteen yeares.

[g] His chief purpoſe is to deſcribe the kingdome of Judah, and how God performed his promiſe made to the houſe of David: but by the way he ſheweth how Iſrael was afflicted and puniſhed for their great idolatry, who though they had now degenerated, yet God both by ſending them ſundry prophets and divers puniſhments, did call them unto him again.

11 And he did that which was evil in the ſight of the LORD; he departed not from all the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael ſinne: *but* he walked therein.

12 And the reſt of the acts of Joaſh, and all that he did, and his might wherewith he fought againſt Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

13 And Joaſh ſlept with his fathers, and Jeroboam ſat upon his throne: and Joaſh was buried in Samaria with the kings of Iſrael.

14 ¶ Now Eliſha was fallen ſick, of his ſickneſſe whereof he died, and Joaſh the king of Iſrael came down unto him, and wept over his face, and ſaid, O my [h] father, my father, the chariot of Iſrael, and the horſemen thereof.

[h] Thus they uſed to call the prophets and ſervants of God, by whom God bleſſed his people, as chap. 2, 12. meaning, that by their prayers they did more proſper in their countrey, than by force of armes.

15 And Eliſha ſaid unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he ſaid to the king of Iſrael, † Put thine hand upon the bow: and he put his hand *upon it*: and Eliſha put his hands upon the kings hands.

† Heb. *make thine hand to ride*.

17 And he ſaid, Open the window [i] eaſtward: and he opened *it*. Then Eliſha ſaid, Shoot: and he ſhot. And he ſaid, the arrow of the LORDS deliverance, and the arrow of deliverance from Syria: for thou ſhalt ſmite the Syrians in Aphek, till thou haſt conſumed *them*.

[i] That is, toward Syria, ſo that he did not onely propheſie with words, but alſo confirmed him by theſe ſigns that he ſhould have the victory.

18 And he ſaid, Take the arrows: and he took *them*. And he ſaid unto the king of Iſrael, Smite upon the ground: and he ſmote thrice, and ſtayed,

19 And the man of God was [k] wroth with him, and ſaid, Thou ſhouldeſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria till thou hadſt conſumed *it*: whereas now thou ſhalt ſmite Syria *but* thrice.

[k] Becauſe he ſeemed content to have victory againſt the enemies of God for twiſe or thriſe and had not a zeal to overcome them continually, and to deſtroy them utterly.

20 ¶ And Eliſha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the yeare.

21 And it came to paſſe as they were burying a man, that behold, they ſpied a band *of men*, and they caſt the man into the ſepulchre of Eliſha: and when the man † was let down, and touched the bones of Eliſha, * he [l] revived, and ſtood upon his feet.

† Heb. *went down*.
* Ecclus 48, 14.
[l] By this miracle God confirmed the authoritie of Eliſha whoſe doctrine in his life they contemned, that at his ſight they might return and embrace the ſame doctrine.

22 ¶ But Hazael king of Syria oppreſſed Iſrael all the dayes of Jehoahaz.

23 And the LORD was gracious unto them and had compaſſion on them, and had reſpect unto them, becauſe of his covenant with Abraham, Iſaac, and Jacob, and would not deſtroy them, neither caſt he them from his † preſence as [m] yet.

† Heb. *face*.
[m] That is, untill their ſinnes were come to a full meaſure, and there was no more hope of amendement.

24 So Hazael king of Syria died, and Ben-hadad his ſonne reigned in his ſtead.

25 And Jehoaſh the ſonne of Jehoahaz † took again out of the hand of Ben-hadad the ſonne of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by warre: three times did Joaſh beat him, and recovered the cities of Iſrael.

† Heb. *returned and took*.

CHAP. XIIII.

1 Amaziah his good reigne. 5 His juſtice on the murderers of his father. 7 His victory over Edom. 8 Amaziah provoking Jehoash, is overcome and ſpoiled. 16 Jeroboam ſucceedeth Jehoash. 17 Amaziah ſlain by a conſpiracie. 21 Azariah ſucceedeth him. 23 Jeroboams wicked reigne. 28 Zachariah ſucceedeth him.

IN the ſecond yeare of Joaſh ſonne of Jehoahaz king of Iſrael, reigned * Amaziah the ſonne of Joaſh king of Judah.

* 2 Chron. 25, 1.

2 He was twentie and five yeares old when he began to reigne, and reigned twentie and nine yeares in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

3 And he did that which was [a] right in the ſight of the LORD, yet not like David his father: he did according to all things as Joaſh his father did.

[a] In the beginning of his reign he ſeemed to have an outward ſhew of Godlines, but afterward he became an idolater, and worſhipped the idols of the Idumeans.

4 Howbeit, the high places were not taken away: as yet the people did ſacrifice, and burnt incenſe on the high places.

5 ¶ And it came to paſſe aſſoon as the kingdome was confirmed in his hand, that he ſlew his ſervants * which had ſlain the king his father.

* Chap. 12, 20.

6 But the children of the murderers he [b] ſlew not: according unto that which is written in the book of the law of Moſes, wherein the LORD commanded, ſaying, * The fathers ſhall not be put to death for the children, nor the children be put to death for the fathers; but every man ſhall be put to death for his own ſinne.

[b] Becauſe they neither conſented, nor were partakers with their fathers in that act.
* Deut. 24, 16. Ezek. 18, 20.

7 He ſlew of [c] Edom in the valley of ſalt, ten thouſand, and took ‡ Selah by warre, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah ſent meſſengers to Jehoaſh the ſonne of Jehoahaz, ſonne of Jehu king of Iſrael, ſaying, Come, [d] let us look one another in the face.

9 And Jehoaſh the king of Iſrael ſent to Amaziah king of Judah, ſaying, The thiſtle that *was* in Lebanon, ſent to the [e] cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſonne to wife: and there paſſed by a wilde beaſt that *was* in Lebanon, and trode down the thiſtle.

10 Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up: [f] glory *of this*, and tarrie † at home: for why ſhouldeſt thou meddle to *thy* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

11 But Amaziah would not heare: therefore Jehoaſh king of Iſrael went up, and he and Amaziah king of Judah looked one another in the face at Beth-ſhemeſh, which *belongeth* to Judah.

12 And Judah † was put to the worſe before Iſrael, and they fled every man to their tents.

13 And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſonne of Jehoaſh the ſonne of Ahaziah at Beth-ſhemeſh, and came to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim, unto the corner-gate, foure hundred cubits.

14 And he took all the gold and ſilver, and all the veſſels that were found in the houſe of the Lord, and in the treaſures of the kings houſe, and [g] hoſtages, and returned to Samaria.

15 ¶ Now the reſt of the acts of Jehoaſh which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Iſrael?

16 And Jehoaſh ſlept with his fathers, and was buried in Samaria with the kings of Iſrael, and Jeroboam his ſonne reigned in his ſtead.

17 ¶ And Amaziah the ſonne of Joaſh king of Judah, lived after the death of Jehoaſh ſonne of Jehoahaz king of Iſrael, fifteen yeares.

18 And the reſt of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now * they made a conſpiracie againſt him in Jeruſalem: and he fled to [h] Lachiſh, but they ſent after him to Lachiſh, and ſlew him there.

20 And they brought him on horſes; and he was buried at Jeruſalem with his fathers in the citie of David.

21 ¶ And all the people of Judah took [i] Azariah, (which *was* ſixteen yeares old) and made him king in ſtead of his father Amaziah.

22 He built [k] Elath, and reſtored it to Judah, after that the king ſlept with his fathers.

23 ¶ In the fifteenth yeare of Amaziah, the ſonne of Joaſh king of Judah, Jeroboam the ſonne of Joaſh king of Iſrael began to reigne in Samaria, *and reigned* fourtie and one yeares.

24 And he did that which was evil in the ſight of the Lord: he departed not from all the [l] ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

25 He reſtored the coaſt of Iſrael from the entring of Hamath, unto the ſea of the plain, according to the word of the Lord God of Iſrael, which he ſpake by the hands of his ſervant * Jonah, the ſonne of Amittai, the prophet, which *was* of Gath-hepher.

26 For the Lord ſaw the affliction of Iſrael, *that it was* very bitter: for *there was* not any [m] ſhut up, nor any left, nor any helper for Iſrael.

27 And the Lord ſaid not that he would blot out the name of Iſrael from under heaven: but he ſaved them by the hand of Jeroboam the ſonne of Joaſh.

28 ¶ Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damaſcus, and [n] Hamath, *which belonged* to Judah, for Iſrael, *are* they not written in the book of the chronicles of the kings of Iſrael?

29 And Jeroboam ſlept with his fathers, *even* with the kings of Iſrael; and Zachariah his ſonne reigned in his ſtead.

CHAP. XV.

1 Azariah his good reigne. 5 He dying a leper, Jotham ſucceedeth. 8 Zachariah, the laſt of Jehu his generation, reigning ill, is ſlain by Shallum. 13 Shallum reigning a moneth, is ſlain by Menahem. 16 Menahem ſtrengthened himſelf by Pul. 21 Pekahiah ſucceedeth him. 23 Pekahiah is ſlain by Pekah. 27 Pekah is oppreſſed by Tiglath-pileſer, and ſlain by Hoshea. 32 Jothams good reigne. 36 Ahaz ſucceedeth him.

IN the twenty and ſeventh yeare of Ieroboam king of Iſrael, began Azariah ſonne of Amaziah king of Iudah to reigne.

2 Sixteen yeares old was he when he began to reigne, and he reigned two and fiftie yeares in Ieruſalem, and his mothers name *was* Iecholiah of Ieruſalem.

3 And he did that which was [a] right in the ſight of the Lord, according to all that his father Amaziah had done;

4 Save that the high places were not removed: the people ſacrificed, and burnt incenſe ſtill on the high places.

5 ¶ And the Lord [b] ſmote the king, ſo that he was a leper unto the day of his death, and dwelt in a ſeverall houſe, and Jotham the kings ſonne *was* over the houſe, [c] judging the people of the land.

6 And the reſt of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the citie of David, and Jotham his ſonne reigned in his ſtead.

8 ¶ In the thirty and eighth yeare of Azariah king of Iudah, did Zachariah the ſonne of Ieroboam reigne over Iſrael in Samaria [d] ſix moneths.

[c] For the Idumeans whom David had brought to ſubjection, did rebel in the time of Jehoram ſonne of Jehoſhaphat.

‡ Or, *the rock*.

[d] Let us fight hand to hand and trie it by battel, and not deſtroy one anothers cities.

[e] By this parable Jehoaſh compareth himſelf to a cedartree, becauſe of his great kingdome over ten tribes, and Amaziah to a thiſtle, becauſe he ruled but over two tribes, and the wilde beaſts are Jehoaſh his ſouldiers that ſpoiled the cities of Judah.

[f] Bragge of thy victory ſo that thou tarrie at home and annoy me not.

† Heb. *at thy houſe*.

† Heb. *was ſmitten*.

[g] That is, which the Iſraelites had given to them of Judah for an aſſurance of peace.

* 2 Chron. 25, 27.

[h] Which citie Roboam built in Juda for a fortreſſe, 2 Chron. 11, 9.

[i] 2 Chron. 26, 1. he is called *Uzziah*.

[k] Which is alſo called Elanon, or Eloth.

[l] Becauſe this idolatrie was ſo vile, and almoſt incredibile, that men ſhould forſake the living God, to worſhip calves, the work of mans hands, therefore the ſcripture doeth often times repeat it in the reproch of all idolaters.

* Matt. 12. 39, 40. called *Jonas*.

[m] Read 1 King. 14, 10.

[n] Which was alſo called Antiochia of Syria, or Riblah.

[a] So long as he gave eare to Zachariah the prophet.

[b] His father and grandfather were ſlain by their ſubjects and ſervants, and he becauſe he would uſurp the prieſts office, contrary to Gods ordinance, was ſmitten immediatly by the hand of God with the leproſie, 2 Chron. 26, 21.

[c] As viceroy, or deputie to his father.

[d] He was the fourth in deſcent from Jehu, who reigned according to Gods promiſe; but in him God began to execute his wrath againſt the houſe of Jehu.

9 And he did that which was evil in the ſight of the LORD, as his fathers had done: he departed not from the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

10 And Shallum the ſonne of Jabeſh conſpired againſt him, and ſmote him before the people, and [c] ſlew him, and reigned in his ſtead.

11 And the reſt of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

12 This *was* * the word of the LORD which he ſpake unto Jehu, ſaying, Thy ſonnes ſhall ſit on the throne of Iſrael, unto the fourth generation. And ſo it came to paſſe.

13 ¶ Shallum the ſonne of Jabeſh began to reigne in the nine and thirtieth yeare of * Uzziah king of Judah, and he reigned † a full moneth in Samaria.

14 For Menahem the ſonne of Gadi, went up from Tirzah, and came to Samaria, and ſmote Shallum the ſonne of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 And the reſt of the acts of Shallum, and the conſpiracie which he made, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

16 ¶ Then Menahem ſmote [f] Tiphſah, and all that *were* therein, and the coaſts thereof from Tirzah: becauſe they opened not *to him*, therefore he ſmote *it, and* all the women therein that were with childe, he ript up.

17 In the nine and thirtieth yeare of Azariah king of Judah, began Menahem the ſonne of Gadi to reigne over Iſrael, *and reigned* ten yeares in Samaria.

18 And he did that which was evil in the ſight of the LORD: he departed not all his dayes from the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

19 *And* * Pul the king of Aſſyria came againſt the [g] land: and Menahem [h] gave Pul a thouſand talents of ſilver, that his hand might be with him, to confirm the kingdome in his hand.

20 And Menahem † exacted the money of Iſrael, *even* of all the mighty men of wealth, of each man fifty ſhekels of ſilver, to give to the king of Aſſyria: ſo the king of Aſſyria turned back, and ſtayed not there in the land.

21 ¶ And the reſt of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſonne reigned in his ſtead.

23 ¶ In the fiftieth yeare of Azariah king of Judah, Pekahiah the ſonne of Menahem began to reigne over Iſrael in Samaria, *and reigned* two yeares.

24 And he did that which was evil in the ſight of the LORD, he departed not from the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

25 But Pekah the ſonne of Remaliah, a captain of his, conſpired againſt him, and ſmote him in Samaria, in the palace of the kings houſe, with [i] Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the reſt of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth yeare of Azariah king of Judah, Pekah the ſonne of Remaliah began to reigne over Iſrael in Samaria, *and reigned* twenty yeares.

28 And he did that which was evil in the ſight of the LORD, he departed not from the ſinnes of Jeroboam the ſonne of Nebat, who made Iſrael to ſinne.

29 In the dayes of Pekah king of Iſrael, came [k] Tiglath-pileſer king of Aſſyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedeſh, and Hazor, and Gilead, and Galilee; all the land of Naphtali, and carried them captive to Aſſyria.

30 And Hoſhea the ſonne of Elah made a conſpiracie againſt Pekah the ſonne of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead, in the twentieth year of Jotham the ſonne of Uzziah.

31 And the reſt of the acts of Pekah, and all that he did, behold, they are written in the book of the chronicles of the kings of Iſrael.

32 ¶ In the ſecond yeare of Pekah the ſonne of Remaliah king of Iſrael, began * Jotham the ſonne of Uzziah king of Judah to reigne.

33 Five and twenty yeares old was he when he began to reigne, and he reigned ſixteen yeares in Jeruſalem: and his mothers name *was* Jeruſha, the daughter of Zadok.

34 And he did that which was [l] right in the ſight of the LORD: he did according to all that his father Uzziah had done.

35 ¶ Howbeit, the high places were not removed: the people ſacrificed and burnt incenſe ſtill in the high places: he built the higher gate of the houſe of the LORD.

36 ¶ Now the reſt of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 ([m] In thoſe dayes the LORD began to ſend againſt Judah, Rezin the king of Syria, and [n] Pekah the ſonne of Remaliah.)

38 And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his ſonne reigned in his ſtead.

CHAP. XVI.

1 Ahaz his wicked reigne. 5 Ahaz aſſailed by Rezin and Pekah, hireth Tiglath-pileſer againſt them. 10 Ahaz ſending a patern of an altar from Damaſcus to Urijah, diverteth the braſen altar to his own devotion. 17 He ſpoileth the temple. 19 Hezekiah ſucceedeth him.

IN * the ſeventeenth yeare of Pekah the ſonne of Remaliah, [a] * Ahaz the ſonne of Jotham king of Judah began to reigne.

2 Twenty yeares old *was* Ahaz when he began to reigne, and reigned ſixteen yeares in Jeruſalem, and did not that which was right in

---

[c] Zachariah was the laſt in Iſrael, that had the kingdome by ſucceſſion, ſave only Pekahiah the ſon of Menahem, who reigned but two years.

* Chap. 10, 30.

* Matth. 1, 8, 9. called *Ozias*.

† Heb. *a moneth of dayes*.

[f] Which was a citie of Iſrael, that would not receive him to be king.

* 1 Chron. 5, 26.

[g] That is, of Iſrael.

[h] In ſtead of ſeeking help of God, he went about by money to purchaſe the favour of this king, being an infidel, and therefore God forſook him, and Pul ſoon afterward brake promiſe, deſtroyed his countrey, and led his people away captive.

† Heb. *cauſed to come forth*.

[i] Which were of the ſame conſpiracie.

[k] For God ſtirred up Pul, and Tiglath-pileſer againſt Iſrael for their ſinnes, 1 Chron. 5, 26.

* 2 Chron. 27, 1

[l] He ſheweth that his uprightneſſe was not ſuch, but that he had many and great faults.

[m] After the death of Jotham.

[n] Which ſlew of Judah in one day ſixſcore thouſand fighting men, 2 Chron. 28, 6. becauſe they had forſaken the true God.

* 2 Chron. 28, 1.

[a] This was a wicked ſonne of a godly father, as of him again came Godly Ezekiah, and of him wicked Manaſſeh, ſave that God in the end ſhewed him mercie. Thus we ſee how uncertain it is to depend on the dignity of our fathers.

the ſight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Iſrael, yea, and made his ſonne to [b] paſſe through the fire, according to the abominations of the heathen, whom the LORD caſt out from before the children of Iſrael.

4 And he ſacrificed and burnt incenſe in the high places, and on the hills, and under every green tree.

5 ¶ * Then Rezin king of Syria, and Pekah ſonne of Remaliah king of Iſrael, came up to Jeruſalem to warre: and they beſieged Ahaz, but could [c] not overcome *him*.

6 At that time Rezin king of Syria, recovered [d] Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz ſent [e] meſſengers to Tiglath-pileſer king of Aſſyria, ſaying, I *am* thy ſervant and thy ſonne: come up, and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me.

8 And Ahaz took the ſilver and gold that was found in the [f] houſe of the LORD, and in the treaſures of the kings houſe, and ſent *it for* a preſent to the king of Aſſyria.

9 And the king of Aſſyria hearkened unto him: for the king of Aſſyria went up againſt † Damaſcus, and took it, and carried *the people of* it captive to Kir, and ſlew Rezin.

10 ¶ And king Ahaz went to Damaſcus, to meet Tiglath-pileſer king of Aſſyria, and ſaw an altar that *was* at Damaſcus: and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof.

11 And Urijah the prieſt built an altar according to [g] all that king Ahaz had ſent from Damaſcus: ſo Uriah the prieſt made *it*, againſt king Ahaz came from Damaſcus.

12 And when the king was come from Damaſcus, the king ſaw the altar: and the king approached to the altar, and offered [h] thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and ſprinkled the bloud of † his peace-offerings upon the altar.

14 And he brought alſo the braſen altar which *was* before the LORD, from the forefront of the houſe, from between the altar and the houſe of the LORD, and put it on the [i] north-ſide of the altar.

15 And king Ahaz commanded Urijah the prieſt, ſaying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-ſacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and ſprinkle upon it all the bloud of the burnt-offering, and all the bloud of the ſacrifice: and the [k] braſen altar ſhall be for me to enquire *by*.

16 Thus did Urijah the prieſt, according to all that king Ahaz commanded.

[b] That is, offred him to Molech, or made him to paſſe between two fires, as the manner of the Gentiles was Levit. 18, 21. Deut. 18, 10.

* Iſa. 7, 1.

[a] For the Lord preſerved the citie, and his people for his promiſe ſake made to David.

[d] Which citie Azariah had taken from the Aramites, and fortified it, Chap. 14, 22.

[e] Contrary to the admonition of the prophet, Iſa. 7, 4.

[f] Thus he ſpared not to ſpoil the temple of God to have ſuccour of men, and would not once lift up his heart toward God to deſire his help, nor yet heare his prophets counſell.

† Heb. *Dammeſek*.

[g] Wee ſee that there is no prince ſo wicked, but he ſhall finde flatterers, and falſe miniſters to ſerve his turn.

[h] Either offerings for peace or proſperitie, or of thankſgiving, as Levit. 3, 1, or elſe meaning the morning and evening offering, Exod. 29, 38. Num. 28, 3, and thus he contemned the means and the altar which God had commanded by Solomon, to ſerve God after his own fantaſie.

† Heb. *which were his*.

[i] That is, at the right hand, as men went into the temple.

[k] Here he eſtabliſheth by commandement his own wicked proceedings, and doeth aboliſh the commandment and ordinance of God.

17 ¶ And king Ahaz cut off the borders of the baſes, and removed the laver from off them, and took down the ſea from off the braſen oxen that *were* under it, and put it upon a pavement of ſtones.

18 And the [l] covert for the ſabbath that they had built in the houſe, and the kings entry without, turned he from the houſe of the LORD, [m] for the king of Aſſyria.

19 ¶ Now the reſt of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his ſonne reigned in his ſtead.

CHAP. XVII.

1 Hoshea his wicked reigne. 3 Being ſubdued by Shalmaneſer, he conſpireth againſt him with So king of Egypt. 5 Samaria for their ſinnes, is captivated. 24 The ſtrange nations which were tranſplanted in Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth yeare of Ahaz king of Judah, began Hoſhea the ſonne of Elah to reigne in Samaria, over Iſrael nine yeares.

2 And he did that which was evil in the ſight of the LORD, [a] but not as the kings of Iſrael that were before him.

3 ¶ Againſt him came up Shalmaneſer king of Aſſyria, and Hoſhea became his ſervant, and † gave him ‡ preſents.

4 And the king of Aſſyria found conſpiracie in Hoſhea: for he had ſent meſſengers to So king of Egypt, and brought no preſent to the king of Aſſyria, [b] *as he had done* yeare by yeare: therefore the king of Aſſyria ſhut him up, and bound him in priſon.

5 ¶ Then the king of Aſſyria came up throughout all the land, and went up to Samaria, and beſieged it three yeares.

6 ¶ * In the ninth yeare of Hoſhea, the king of Aſſyria took Samaria, and carried Iſrael away into Aſſyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the [c] Medes.

7 For *ſo* it was, that the children of Iſrael had [d] ſinned againſt the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared others gods,

8 And walked in the ſtatutes of the heathen, (whom the LORD caſt out from before the children of Iſrael) and of the kings of Iſrael, which they had made.

9 And the children of Iſrael did ſecretly thoſe things that *were* not right, againſt the LORD their God, and they built them high places in all their cities, [e] from the tower of the watchman, to the fenced city.

10 And they ſet them up † images and groves in every high hill, and under every green tree:

11 And there they burnt incenſe in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

[l] Or, tent, wherein they lay on the ſabbath, which had ſerved their week in the temple, and ſo departed home.

[m] Either to flatter the king of Aſſyria, when he ſhould thus ſee him change the ordinance of God, or elſe that the temple might be a refuge for him if the king ſhould ſuddenly aſſail his houſe.

[a] Though he invented no new idolatry or impiety as others did, yet he ſought for help at the Egyptians, which God had forbidden.

† Heb. *rendred*.

‡ Or, *tribute*.

[b] For he had paid tribute for the ſpace of eight yeares.

* Chap. 18, 10.

[c] For at this time the Medes and Perſians were ſubject to the Aſſyrians.

[d] He ſetteth forth at length the cauſe of this great plaghe and perpetuall captivity, to admoniſh all people and nations to cleave to the Lord God, and onely worſhip him for fear of like judgements.

[e] Meaning, throughout all their borders.

† Heb. *ſtatues*.

12 For they ſerved idols, whereof the LORD had ſaid unto them, * Ye ſhall not do this thing.

13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, † by all the prophets, *and by* all the ſeers, ſaying, * Turn ye from your evil wayes, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding, they would not heare, but * hardened their necks, like to the neck of their [f] fathers, that did not beleeve in the LORD their God.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that *were* round about them, concerning whom the LORD had charged them, that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and * made them molten images, *even* two calves, and made a grove, and worſhipped all the [g] hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſonnes and their daughters to [h] paſſe through the fire, and uſed divination and inchantments, and [i] ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight, there was none left but the tribe of Judah [k] onely.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, untill he had caſt them out of his [l] ſight.

21 [m] For he rent Iſrael from the houſe of David, and they made Jeroboam the ſonne of Nebat king, and Jeroboam drave Iſrael from following the LORD, and made them ſinne a great ſinne.

22 For the children of Iſrael walked in all the ſinnes of Jeroboam which he did, they departed not from them:

23 Untill the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets: ſo was Iſrael carried away out of their own land to Aſſyria, unto this day.

24 ¶ And the king of Aſſyria brought men from Babylon, and from [n] Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, in ſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared [o] not the LORD; therefore the LORD ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nation which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the [p] land.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritanes had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made [q] Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 * They [r] feared the LORD, and ſerved their own gods, after the manner of the nations, ‡ whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after [ſ] their ſtatutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, * whom he named Iſrael;

35 With whom the LORD had made a covenant, and charged them, ſaying, * Ye ſhall not fear other gods, nor bowe your ſelves to them, nor ſerve them, nor ſacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods.

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So [t] theſe nations feared the LORD, and ſerved their graven images, both their children,

* Deut. 4, 19.

† Heb. *by the hand of all.*

* Jer. 18, 11, and 25, 5, and 35, 15.

* Deut. 31, 27.

[f] So that to alledge the authority of our fathers or great antiquity, except we can prove that they were godly, is but to declare that we are the children of the wicked.

* Exod. 32, 8. 1 Kings 12, 28.

[g] That is, the ſunne, the moone and ſtars, Deut. 4, 19.

[h] Read chap. 16, 3.

[i] Reade of this phraſe, 1 Kings 21, 20, and 25.

[k] No whole tribe was left but Judah: and they of Benjamin and Levi, which remained, were counted with Judah.

[l] Out of the land where he ſhewed the greateſt tokens of his preſence and favour.

[m] That is, God cut off the ten tribes. 1 Kings 12, 16, 20.

[n] Of theſe people came the Samaritanes, whereof mention is ſo much made in the Goſpel, and with whom the Jewes would have nothing to doe, John 4, 9.

[o] That is, they ſerved him not: therefore, leſt they ſhould blaſpheme him, as though there were no God, becauſe he chaſtiſed the Iſraelites, he ſheweth his mighty power among them by this ſtrange puniſhment.

[p] That is, how to worſhip him: thus the wicked rather than to loſe their commodities, will change to all religions.

[q] Meaning, that every countrey ſerved that idol, which was moſt eſteemed in that place whence they came.

* Zeph. 1, 5.

[r] That is, they had a certain knowledge of God and feared him becauſe of the puniſhment; but they continued ſtill idolaters, as doe the Papiſts which worſhip both God and idols: but this is not to fear God as appeareth verſe 34.

‡ Or, *who carried them away from thence.*

[ſ] He meaneth this by the Iſraelites, to whom god had given his commandments.

* Gen. 32, 28. 1 Kings 18, 31.

* Judge 6, 10.

[t] That is, theſe ſtrangers which were ſent into Samaria by the Aſſyrians.

dren, and their childrens children: as did their fathers, ſo do they unto this day.

Chap. XVIII.

1 Hezekiah his good reigne. 4 He deſtroyeth idolatry, and proſpereth. 9 Samaria is carried captive for their ſinnes. 13 Sennacherib invading Judah, is pacified by a tribute. 17 Rab-ſhakeh ſent by Sennacherib again, revileth Hezekiah, and by blaſphemous perſwaſions, ſolliciteth the people to revolt.

NOw it came to paſſe in the third yeare of Hoſhea ſonne of Elah king of Iſrael, *that* * Hezekiah the ſonne of Ahaz king of Judah began to reigne.

2 Twenty and five yeares old was he when he began to reigne, and he reigned twenty and nine yeares in Jeruſalem: his mothers name alſo *was* Abi, the daughter of Zachariah.

3 And he did that which was [a] right in the ſight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the † images, and cut down the groves, and brake in pieces the * braſen ſerpent that Moſes had made: for unto thoſe dayes the children of Iſrael did burn incenſe to it: and he called it [b] Nehuſhtan.

5 He truſted in the LORD God of Iſrael, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not † from following him, but kept his commandments, which the LORD commanded Moſes.

7 And the LORD was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtines even unto † Gaza, and the borders thereof, from the tower of the [c] watchmen to the fenced city.

9 ¶ And * it came to paſſe in the fourth yeare of king Hezekiah, (which *was* the ſeventh yeare of Hoſhea ſonne of Elah king of Iſrael) that Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three yeares they took it, *even* in the ſixth yeare of Hezekiah (that is * the ninth yeare of Hoſhea king of Iſrael) Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant *and* all that Moſes the ſervant of the LORD commanded, and would not heare *them*, nor do *them*.

13 ¶ Now * in the fourteenth yeare of king Hezekiah, did † Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them,

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, [d] I have offended, return from me: that which thou putteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver that was found in the houſe of the LORD, and in the treaſures of the kings houſe.

16 At that time did Hezekiah cut off *the gold from* the doores of the temple of the LORD, and *from* the pillars which Hezekiah of Judah had overlaid, and gave † it to the king of Aſſyria.

17 ¶ And the king of Aſſyria ſent [e] Tartan, and Rab-ſaris, and Rab-ſhakeh from Lachiſh, to king Hezekiah with a † great hoſt againſt Jeruſalem: and they went up and came to Jeruſalem: & when they were come up, they came and ſtood by the conduit of the upper pool, which *is* in the high-way of the fullers field.

18 And when they had called to the king, there came out to them Eliakim the ſonne of Hilkiah, which *was* over the houſhold, and Shebna the ‡ ſcribe, and Joah the ſonne of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou ‡ ſayeſt, (but *they are but* † vain words) ‡ *I have* [f] counſel and ſtrength for the warre: now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now behold, thou † truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and [g] pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the LORD our God: *is* [h] not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore, I pray thee, give ‡ [i] pledges to my lord the king of Aſſyria, And I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

25 Am I now come up without the [k] LORD againſt this place to deſtroy it? the LORD ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim the ſonne of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language, (for we underſtand *it*) and talk not with us in the Jews language in the eares of the people that *are* on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? hath he not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink † their own piſſe with you?

* 2 Chron. 28, 27. and 29, 1. He is called *Ezekias*, Matth. 1, 9.

[a] Although they of Judah were given to idolatry and impiety, as they of Iſrael were, yet God for his promiſe ſake was mercifull unto the throne of David: and yet by his judgement toward the other, provoked them to repentance.

† Heb. *ſtatues.*

* Num. 21, 9.

[b] That is, a piece of braſſe, thus he calleth the ſerpent by contempt, which notwithſtanding was ſet up by the word of God, and miracles were wrought by it: yet when it was abuſed to idolatry, this good king deſtroyed it, not thinking it worthy to be called a ſerpent, but a piece of braſſe.

† Heb. *from after him.*

† Heb. *Azzah.*

[c] Read chap. 17, 9.

* Chap. 17, 3.

* Chap. 17, 6.

* 2 Chron. 32, 1. Iſa. 36, 1. Ecclus 48, 18.

† Heb. *Sanherib.*

[d] As his zeale was before praiſed, ſo his weakeneſſe is here ſet forth, that none ſhould glory in himſelf.

† Heb. *them.*

[e] After certain yeares when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captains and army againſt him.

† Heb. *heavy.*

‡ Or, *ſecretary.*

‡ Or, *talkeſt.*

† Heb. *word of the lips.*

‡ Or, *but counſel and ſtrength* are *for the warre.*

[f] Thou thinkeſt that words will ſerve to perſwade thy people, or to move my maſter.

† Heb. *truſtiſt thee.*

[g] Egypt ſhall not onely not be able to ſuccour thee, but ſhall be an hurt unto thee.

[h] Thus the idolaters think that Gods religion is deſtroyed, when ſuperſtition and idolatry are reformed.

‡ Or, *hoſtages.*

[i] Meaning, that it was beſt for him to yeeld to the King of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

[k] The wicked alwayes in their proſperity flatter themſelves that God doth favour them. Thus he ſpeaketh to fear Hezekiah, that by reſiſting him he ſhould reſiſt God.

† Heb. *the water of their feet.*

28 Then Rabſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Heare the word of the great king, the king of Aſſyria.

29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hands:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this citie ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not unto Hezekiah: for thus ſaith the king of Aſſyria, ‡ † Make *an agreement* with me by a preſent, and come out to me, and then eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ‡ ciſtern:

32 [l] Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oyl-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he ‡ perſwadeth you, ſaying, The LORD will deliver us.

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countreys, that have delivered their countrey out of mine hand, that the [m] LORD ſhould deliver Jeruſalem out of mine hand?

36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſonne of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſonne of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1 Hezekiah mourning, ſendeth to Iſaiah to pray for them. 6 Iſaiah conforteth them. 8 Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah. 14 Hezekiah his prayer. 20 Iſaiah his propheſie of the pride and deſtruction of Sennacherib, and the good of Zion. 35 An angel ſlayeth the Aſſyrians. 36 Sennacherib is ſlain at Niniveh by his own ſonnes.

AND * it came to paſſe when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to * [a] Iſaiah the prophet the ſonne of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke and ‡ blaſhemie: for the children are come to the [b] birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will heare all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproch the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the [c] remnant that are † left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a [d] blaſt upon him, and he ſhall heare a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when [e] he heard ſay of Tirhakah king of Ethiopia, [f] Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not [g] thy God in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the citie of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the [h] LORD.

15 And Hezekiah [i] prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdomes of the earth, thou haſt made heaven and earth.

16 LORD, [k] bowe down thine eare, and heare: open, LORD, thine eyes, and ſee: and heare the words of Sennacherib, which hath ſent him to reproach the [l] living God.

17 Of a truth, LORD, the kings of Aſſyria, have deſtroyed the nations and their lands,

18 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the [m] kingdomes of the earth may know that thou art the LORD God, *even* thou onely.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, That which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

---

‡ Or, *ſeek my favour.*

† Heb. *make with me a bleſſing.*

‡ Or, *pit.*

[l] He maketh himſelf ſo ſure, that he will not grant them truce, except they render themſelves to him to be led away captives.

‡ Or, *deceiveth.*

[m] This is an execrable blaſphemy againſt the true God, to make him equall with the idols of other nations: therefore God did moſt ſharpely puniſh it.

* Iſa. 37, 1.

* Luke 3, 4. called *Eſaias.*

[a] To heare ſome new propheſie, and to have comfort of him.

‡ Or, *provocation.*

[b] The dangers are ſo great that we can neither avenge this blaſphemie, nor help our ſelves, no more than a woman in her travail.

[c] Meaning, for Jeruſalem, which onely remained of all the cities of Judah.

† Heb. *found.*

[d] The Lord can with one blaſt blow away all the ſtrength of man, and turn it into duſt.

[e] That is, Sennacherib.

[f] For the kings of Ethiopia, and Egypt joyned together againſt the king of Aſſyria, becauſe of his oppreſſion of other countries.

[g] The more neer that the wicked are to their deſtruction, the more they blaſpheme.

[h] Before the ark of the covenant.

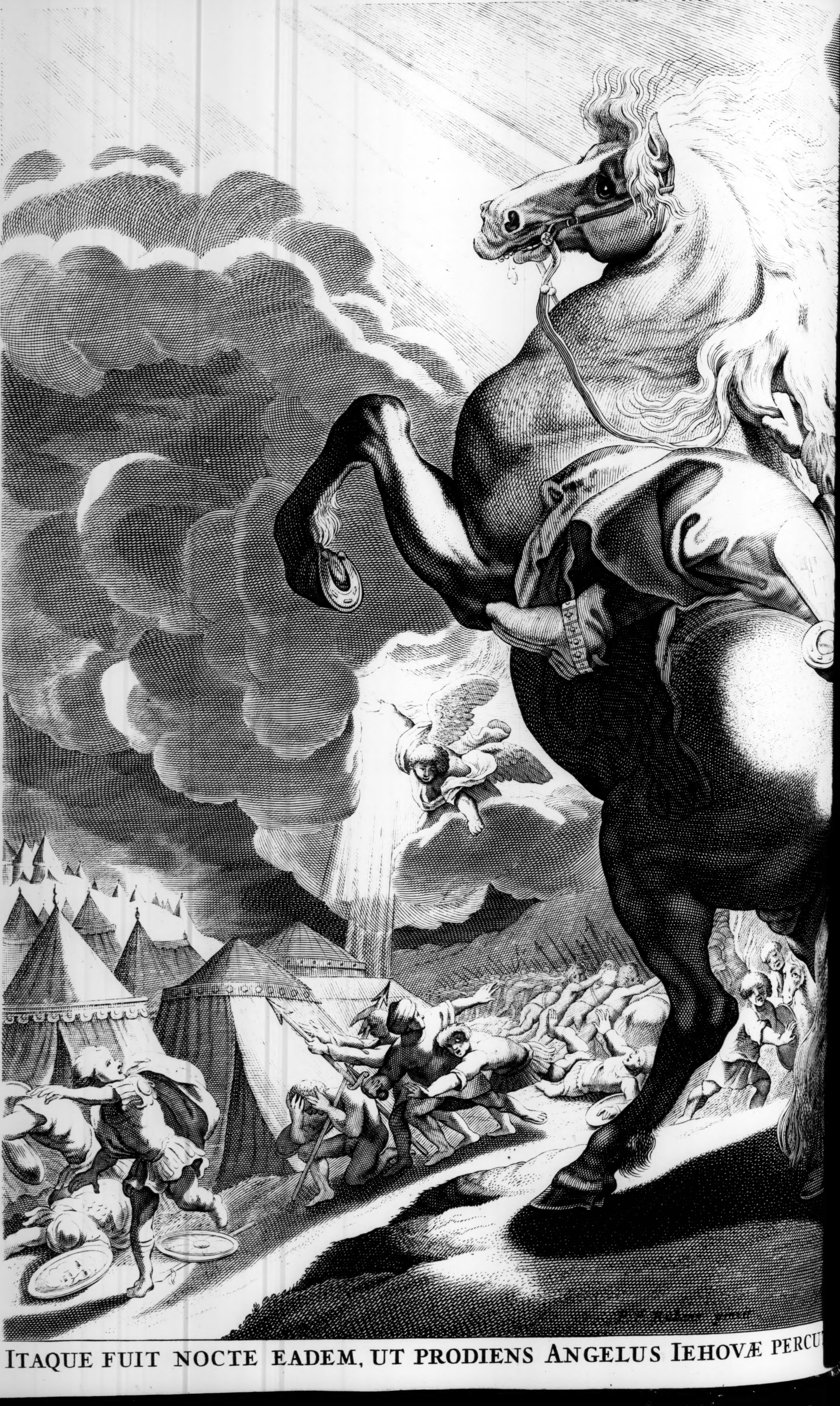
[i] He ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

[k] Shew by effect that thou wilt not ſuffer thy name to be blaſphemed.

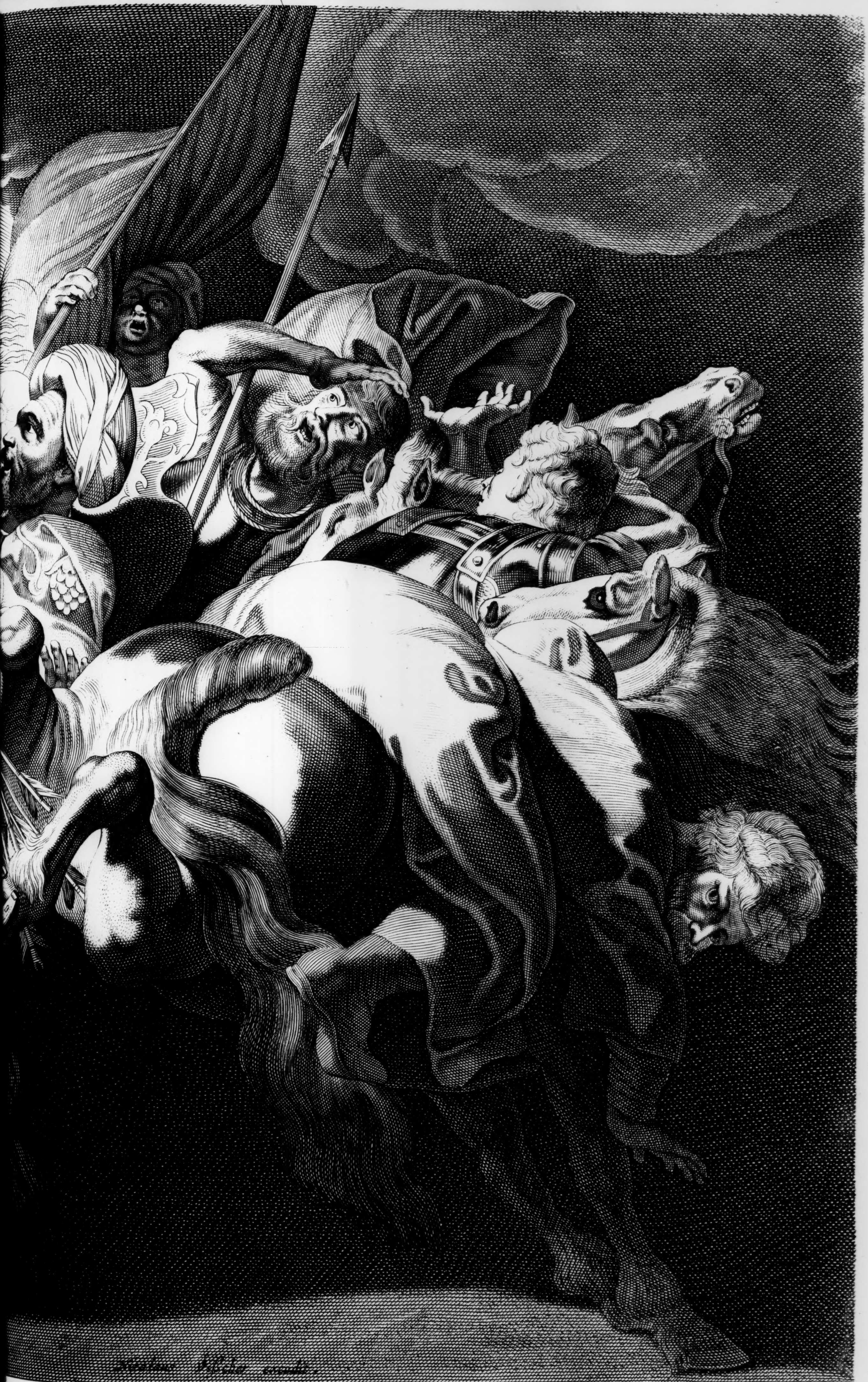
[l] By this title he diſcerneth God from all idols and falſe gods.

† Heb. *given.*

[m] He ſheweth for what end the faithfull deſire of God to be delivered: to wit, that he may be glorified by their deliverance.



ITAQUE FUIT NOCTE EADEM, UT PRODIENS ANGELUS IEHOVÆ PERCU


Nicolaus Visscher excudit

STRIS ASSYRIORUM CENTUM OCTOGINTA QUINQUE MILLIA . 2 Regum 19.35

21 This *is* the word that the LORD hath ſpoken concerning him, The [n] virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

22 Whom haſt thou reproached, and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lift up thine eyes on high? *even* [o] againſt the holy one of Iſrael.

23 † By thy meſſengers thou haſt reproached the LORD, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down † the tall cedar-trees thereof, *and* the choice firre-trees thereof: and I will enter into the [p] lodgings of his borders, *and into* ‡ the forreſt of his Carmel.

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of ‡ beſieged places.

25 ‡ Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have formed it? [q] now have I brought it to paſſe that thou ſhouldeſt be to lay waſte fenced cities into ruinous heaps.

26 [r] Therefore their inhabitants were † of ſmall power, they were diſmaid & confounded, they were *as* the graſſe of the field, and *as* the green herb, *as* the graſſe on the houſe tops, and *as* corn blaſted before it be grown up.

27 But I know thy ‡ abode, and thy going out, and thy coming in, and thy rage againſt me.

28 Becauſe thy rage againſt me, and thy tumult is come up into mine eares, therefore I will put my [ſ] hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

29 And this *ſhall be* [t] a ſigne unto thee, Ye ſhall eat this yeare ſuch things as grow of themſelves, and in the ſecond yeare that which ſpringeth of the ſame, and in the third yeare ſow ye and reap, and plant vineyards, and eat the fruits thereof.

30 And † the remnant that is eſcaped of the houſe of Judah, ſhall yet again take [u] root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and † they that eſcape out of mount Zion: the [x] zeal of the LORD of hoſts ſhall do this.

32 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this citie, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

34 For I will defend this city to ſave it, for mine own ſake, and for my ſervant Davids ſake.

35 ¶ And * it came to paſſe that night, that the angel of the LORD went out, and ſmote in the camp of the Aſſyrians, an hundred fourescore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

36 So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to paſſe as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer * his ſonnes [y] ſmote him with the ſword: and they eſcaped into the land of † Armenia, and Eſarhaddon his ſonne reigned in his ſtead.

CHAP. XX.

1 Hezekiah having received a meſſage of death, by prayer hath his life lengthened. 8 The ſunne goeth ten degrees backward, for a ſigne of that promiſe. 12 Berodach-baladan ſending to viſit Hezekiah, becauſe of the wonder, hath notice of his treaſures. 14 Iſaiah underſtanding thereof, foretelleth the Bablyonian captivity. 20 Manaſſeh ſucceedeth Hezekiah.

IN * thoſe dayes was Hezekiah ſick unto death: and the prophet Iſaiah the ſonne of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, † Set thine houſe in order, for thou ſhalt die, and not live.

2 Then he turned his face to the [a] wall, and prayed unto the LORD, ſaying,

3 I beſeech thee, O LORD, remember now, how I have walked before thee in truth, and with [b] a perfect heart, and have done that which is good in thy ſight: and Hezekiah [c] wept † ſore.

4 And it came to paſſe afore Iſaiah was gone out into the middle ‡ court, that the word of the LORD came to him, ſaying,

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father, I have heard [d] thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day thou ſhalt go up unto the [e] houſe of the LORD.

6 And I will adde unto thy dayes fifteen yeares, and I will deliver thee, and this city, out of the hand of the king of Aſſyria, and I will defend this city for mine own ſake, and for my ſervant Davids ſake.

7 And Iſaiah ſaid, Take a [f] lump of figs. And they took and laid *it* on the boyl, and he recovered.

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſigne that the LORD will heal me, and that I ſhall go up into the houſe of the LORD the third day.

9 And Iſaiah ſaid, This ſigne ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but [g] let the ſhadow return backward ten degrees.

11 And Iſaiah the prophet cried unto the LORD, and * he brought the ſhadow ten degrees backward, by which it had gone down in the † [h] diall of Ahaz.

12 ¶ * At that time Berodach-baladan the ſonne

[n] Becauſe as yet Jeruſalem had not beene taken by the enemie, therefore he calleth her virgin.

[o] God counteth that injury done to him, and will revenge it, which is done to any of his ſaints.

† Heb. *by the hand of.*

† Heb. *the talneſſe, &c.*

[p] Meaning, Jeruſalem, which Iſaiah calleth the height of his borders, to wit, of Judah. Iſa. 37, 24.

‡ Or, *the forreſt and his fruitfull field.*

‡ Or, *fenced.*

‡ Or, *haſt thou not heard* how *I have made it long ago, and formed it of ancient times? ſhould I now bring it to be laid waſte,* and *fenced cities* to be *ruinous heaps?*

[q] He declareth that foraſmuch as he is the authour and beginning of his church, he will never ſuffer it utterly to be deſtroyed, as other cities and kingdomes.

[r] Thus he deſcribeth the wicked, which for a time flouriſh, and afterward fade and decay like flowers.

† Heb. *ſhort of hand.*

‡ Or, *ſitting.*

[ſ] I will bridle thy rage, and turn thee to and fro as pleaſeth me.

[t] God did not onely promiſe him the victory, but giveth him a ſigne to confirm his faith.

† Heb. *the eſcaping of the houſe of Judah that remaineth.*

[u] The Lord will multiply in great number that ſmall remnant of Judah that is eſcaped.

† Heb. *the eſcaping.*

[x] The love that God beareth toward his church ſhall overcome the counſels and enterpriſes of men.

* Iſai. 37, 36. Ecclus 48, 21. 1 Mac. 7, 41. 2 Mac. 8, 19.

* Tob. 1, 21.

[y] This was the juſt judgement of God for his blaſphemie, that he ſhould be ſlain before that idol, whom he preferred to the living God, and by them, by whom he ought by nature to have been defended.

† Heb. *Ararat.*

* 2 Chron. 32, 24. Iſa. 38, 1.

† Heb. *give charge concerning thine houſe.*

[a] That his minde might not be troubled.

[b] Meaning, without all hypocryſie.

[c] Not ſo much for his own death, as for fear that idolatry ſhould be reſtored, which he had deſtroyed, and ſo Gods name be diſhonoured.

† Heb. *with a great weeping.*

‡ Or, *citie.*

[d] Becauſe of his unfained repentance and prayer, God turned away his wrath.

[e] To give thanks for thy deliverance.

[f] He declareth that albeit God can heale without other medicines, yet he ſheweth that he will not have theſe inferiour means contemned.

[g] Let the ſunne goe ſo many degrees back, that the houres may be ſo many the fewer in the kings diall.

* Iſa. 38, 8. Ecclus 48, 23.

† Heb. *degrees.*

[h] Which diall was ſet in the top of the ſtairs that Ahaz had made.

* Iſa. 39, 1.

ſonne of Baladan king of Babylon, ſent letters and [i] a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

13 And Hezekiah hearkened unto them, and ſhewed them the houſe of his ‡ precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his ‡ † armour, and all that was found in his treaſures: [k] there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

[i] Moved with the favour that God ſhewed to Hezekiah, and alſo becauſe he had declared himſelf enemie to Senacherib his enemy, which was now deſtroyed.
‡ Or, *ſpicery*.
‡ Or, *jewels*.
† Heb. *veſſels*.
[k] Being moved with ambition and vain glory, and alſo becauſe he ſeemed to rejoyce in the friendſhip of him that was Gods enemie, and an infidell.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, they are come from a farre countrey, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All the things that *are* in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Heare the word of the LORD.

17 Behold, the dayes come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, * ſhall be carried into Babylon: nothing ſhall be left, ſaith the LORD.

* Chap. 24, 13. and 25, 13. Jer. 27, 22.

18 And of thy ſonnes that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuches in the palace of the king of Babylon.

19 Then ſaid Hezekiah unto Iſaiah, [l] Good *is* the word of the LORD which thou haſt ſpoken. And he ſaid, ‡ *Is it* not *good*, if [m] peace and truth be in my dayes?

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers, and Manaſſeh his ſonne reigned in his ſtead.

[l] He acknowledgeth Iſaiah to be the true prophet of God, and therefore humbleth himſelf to his word.
‡ Or, *ſhall there not be peace and truth, &c.*
[m] Seeing that God hath ſhewed me this favour to grant me quietnes during my life: for he was afraid leſt the enemies ſhould have had occaſion to rejoyce, if the church had decayed in his time, becauſe he had reſtored religion.

CHAP. XXI.

1 *Manaſſeh his reigne.* 3 *His great idolatry.* 10 *His wickedneſſe cauſeth propheſies againſt Judah.* 17 *Amon ſucceedeth him.* 19 *Amons wicked reigne.* 23 *He being ſlain by his ſervants, and thoſe murderers ſlain by the people, Joſiah is made king.*

MAnaſſeh * *was* twelve yeares old when he began to reigne, and reigned fiftie and five yeares in Jeruſalem: and his mothers name *was* Hephzi-bah.

* 2 Chron. 33, 1.

2 And he did that which was evil in the ſight of the LORD, after the abominations of the heathen, whom the LORD caſt out before the children of Iſrael.

3 For he built up again the high places * which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them.

* Chap. 18, 4.

4 And * he built altars in the houſe of the LORD, of which the LORD ſaid, * in Jeruſalem will I put my name.

* Jer. 32, 34.
* 2 Sam. 7, 13.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 And he made his ſonne [a] paſſe through the fire, and obſerved times, and uſed enchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſſe in the ſight of the LORD, to provoke *him* to anger.

[a] Reade Chap. 16, 3.

7 And he ſet a graven image of the grove that he had made, in the houſe, of which the LORD ſaid to David, and to Solomon his ſon, * In this houſe, and in Jeruſalem, which I have choſen out of all tribes of Iſrael, will I put my name for ever.

* 1 Kings 8, 29. and 9, 3. Chap. 23, 27.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; onely if they will [b] obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

[b] Therefore ſeeing they obeyed not the commandment of God, they were juſtly caſt forth of that land which they had but on condition.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations, whom the LORD deſtroyed before the children of Iſrael.

10 ¶ And the LORD ſpake by his ſervants the prophets, ſaying,

11 * Becauſe Manaſſeh king of Judah hath done theſe abominations, *and* hath done wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſinne with his idols:

* Jer. 15, 4.

12 Therefore thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both * his eares ſhall [c] tingle.

13 And I will ſtretch over Jeruſalem the line of [d] Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, † wiping *it*, and turning *it* upſide down.

14 And I will forſake the [e] remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies;

* 1 Sam. 3, 11.
[c] Meaning, that whoſoever ſhall hear of this great plague ſhall be aſtoniſhed.
[d] As I have deſtroyed Samaria and the houſe of Ahab, ſo will I deſtroy Judah.
† Heb. *he wipeth and turned it upon the face thereof.*
[e] Meaning, Judah and Benjamin, which were onely left of the reſt of the tribes.

15 Becauſe they have done that which was evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manaſſah ſhed [f] innocent bloud very much, till he had filled Jeruſalem † from one end to another, beſide his ſinne wherewith he made Judah to ſinne, in doing that which was evil in the ſight of the LORD.

[f] The Hebrews write that he ſlew Iſaiah the prophet who was his father in law.
† Heb. *from mouth to mouth.*

17 ¶ Now the reſt of the acts of Manaſſeh, and all that he did, and his ſinne that he ſinned, *are* they not written in the book of the chronicles of the kings of Judah?

18 And * Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſonne reigned in his ſtead.

* 2 Chron. 33, 20.

19 ¶ Amon *was* twenty and two yeares old when he began to reigne, and he reigned two yeares in Jeruſalem: and his mothers name *was* Meſhullemeth, the daughter of Haruz of Jotbah.

20 And he did that which was evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the [g] way of the LORD.

23 ¶ And the ſervants of Amon conſpired againſt him, and ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſonne king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzzah, and * Joſiah his ſon reigned in his ſtead.

CHAP. XXII.

1 Joſiah his good reigne. 3 He taketh care for the repair of the temple. 8 Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord. 15 Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time.

JOſiah * *was* eight yeares old when he began to reigne, and he reigned thirty and one yeares in Jeruſalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boſcath.

2 And he did that which was right in the ſight of the LORD, and [a] walked in all the way of David his father, and turned not aſide to the right hand or to the left.

3 ¶ And it came to paſſe in the eighteenth yeare of king Joſiah, that the king ſent Shaphan the ſonne of Azaliah, the ſonne of Meſhullam the ſcribe, to the houſe of the LORD, ſaying,

4 Go up to Hilkiah the high prieſt, that he may ſumme the ſilver which is brought into the houſe of the LORD, which the keepers of the † [b] doore have gathered of the people.

5 And let them [c] deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breaches of the houſe.

6 Unto carpenters, and builders, and maſons, and to buy timber and hewen ſtone to repair the houſe:

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they [d] dealt faithfully.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the [e] book of the law in the houſe of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have † gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

[g] That is, according to his commandments.

* Mat. 1, 10. called *Joſias.*

* 2 Chron. 34, 1.

[a] His zeal was prophecied of, and his name mentioned by Jaddo the prophet, more than three hundred years before, 1 Kings 13, 2. and being but eight year old, he ſought the God of his father David, 2 Chron. 34, 3.

† Heb. *threshold.*

[b] Certain of the prieſts were appointed to this office, as chap. 12, 9.

[c] From the time of Joaſh for the ſpace of 224 years the temple remained without reparation through the negligence of the prieſts. This declareth, that they that have a charge, and execute it not, ought to have it taken from them.

[d] So God provided him of faithfull ſervants, ſeeing he went about ſo zealouſly to ſet forth the work of God.

[e] This was the copie that Moſes left them, as appeareth, 2 Chron. 34, 14. which either by the negligence of the prieſts had been loſt, or elſe by the wickednes of idolatrous kings had been aboliſhed.

† Heb. *melted.*

10 And Saphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: and Saphan read it before the king.

11 And it came to paſſe when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, and Ahikam the ſonne of Shaphan, and Achbor the ſonne of Michaiah, and Shaphan the ſcribe, and Aſahiah a ſervant of the kings, ſaying,

13 Go ye, [f] enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went unto Huldah the propheteſſe, the wife of Shullum the ſonne *of* Tikvah, the ſon of Harhas, keeper of the † wardrobe, (now ſhe dwelt in Jeruſalem ‡ in the [g] colledge) and they communed with her.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the [h] works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

18 But to the king of Judah which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, As touching the words which thou haſt heard;

19 Becauſe thine heart was [i] tender, and thou haſt humbled thy ſelf before the LORD, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation, and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the LORD.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in [k] peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

CHAP. XXIII.

1 Joſiah cauſeth the book to be read in a ſolemn aſſembly. 3 He reneweth the covenant of the Lord. 4 He deſtroyeth idolatry. 15 He burnt dead mens bones upon the altar of Beth-el, as was fore-propheſied. 21 He kept a moſt ſolemn paſſe-over, 24 He put away witches, and all abomination. 26 Gods finall wrath againſt Iudah. 29 Ioſiah provoking Pharaoh Nechoh, is ſlain at Megiddo. 31 Iehoahaz ſucceeding him, is impriſoned by Pharaoh Nechoh, who made Iehoiakim king. 36 Iehoiakim his wicked reigne.

AND * the king [a] ſent, and they gathered unto him all the elders of Judah and of Jeruſalem.

2 And

[f] Meaning, to ſome prophet whom God revealeth the knowledge of things unto, as Jerem. 21, 1. though at other times they enquired of the Lord by Uriam and Thummim.

† Heb. *garments.*

‡ Or, *in the ſecond part.*

[g] Or the houſe of doctrine which was neare to the temple, and where the learned aſſembled to entreat of the ſcriptures, and the doctrine of the prophets.

[h] The works of mans hand here ſignifie, all that man inventeth beſide the word of God, which are abominable in God ſervice.

[i] Meaning, that he did repent, as they that do not repent, are ſaid to harden their heart, Pſal. 95, 8.

[k] Whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſervants out of this world.

* 2 Chron. 34, 30.

[a] Becauſe he ſaw the great plagues of God that were threatned, he knew no more ſpeedy way to avoid them, than to turn to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

2 And the king went up into the houſe of the LORD, and all the men of Judah, and all the inhabitants of Jeruſalem with him, and the prieſts, and the prophets, and all the people † both ſmall and great: and he read in their eares all the words of the book of the covenant which was found in the houſe of the LORD.

3 ¶ And the king ſtood by a [b] pillar, & made a [c] covenant before the LORD, to walk after the LORD, and to keep his commandments and his teſtimonies and his ſtatutes, with all *their* heart and all *their* ſoul, to perform the words of this covenant, that were written in this book: & all the people ſtood to the covenant.

4 And the king commanded Hilkiah the high prieſt, and the [d] prieſts of the ſecond order, and the keepers of the doore, to bring forth out of the temple of the LORD, all the veſſels that were made for Baal, and for the grove, and for all the hoſt of heaven: and he burnt them without Jeruſalem in the fields of Kidron, and carried the [e] aſhes of them unto Beth-el.

5 And he † put down the † [f] idolatrous prieſts, whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem, them alſo that burnt incenſe unto Baal, to the ſunne, and to the moon, and to the ‡ planets, and to all the hoſt of heaven.

6 And he brought out the * [g] grove from the houſe of the LORD, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt *it* ſmall to powder, and caſt the powder thereof upon the [h] graves of the children of the people.

7 And he brake down the houſes of the ſodomites that *were* by the houſe of the LORD, where the women wove † hangings for the grove.

8 And he brought all the prieſts out of the cities of Judah, and defiled the high places where the prieſts had burnt incenſe, from Geba to Beer-ſheba, and brake down the high places of the gates that *were* in the entring in of the gate of Joſhua the governour of the city, which *were* on a mans left hand at the gate of the city.

9 Nevertheleſſe, the [i] prieſts of the high places came not up to the altar of the LORD in Jeruſalem, but they did eat of the unleavened bread among their brethren.

10 And he defiled [k] Topheth, which *is* in the valley of the children of Hinnom, that no man might make his ſonne or his daughter to paſſe through the fire to Molech.

11 And he took away the [l] horſes that the kings of Judah had given to the ſunne, at the entring in of the houſe of the LORD, by the chamber of Nathan-melech the ‡ chamberlain, which *was* in the ſuburbs, and burnt the chariots of the ſunne with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which * Manaſſeh had made in the two courts of the houſe of the LORD, did the king beat down, and ‡ brake *them* down from thence, and caſt the duſt of them into the brook Kidron.

13 And the high places that *were* before Jeruſalem, which *were* on the right hand of " the [m] mount of corruption, which * Solomon the king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

14 And he brake in pieces the † images, and cut down the groves, and filled their places with the bones of men.

15 ¶ Moreover, the [n] altar that *was* at Beth-el, *and* the high place which Jeroboam the ſon of Nebat, who made Iſrael to ſinne, had made, both that altar and the high place he brake down, *and* burnt the high place, and ſtampt *it* ſmall to powder, and burnt the grove.

16 And as Joſiah turned himſelf, he ſpied the ſepulchres that *were* there in the mount, and ſent, and took the bones out of the ſepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD which the [o] man of God proclaimed, who proclaimed theſe words.

17 Then he ſaid, What title *is* that that I ſee? And the men of the citie told him, *It is* the ſepulchre of the man of God, which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Beth-el.

18 And he ſaid, Let him alone, let no man move his bones: ſo they let his bones † alone, with the bones of the [p] prophet that came out of Samaria.

19 And all the houſes alſo of the high places that *were* in the cities of Samaria, which the kings of Iſrael had made to provoke *the LORD* to anger, Joſiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And he ‡ ſlew all the prieſts of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jeruſalem.

21 ¶ And the king commanded all the people, ſaying, * Keep the paſſeover unto the LORD, your God, * as it is written in this book of the covenant.

22 Surely there was not holden [q] ſuch a paſſeover, from the dayes of the judges that judged Iſrael, nor in all the dayes of the kings of Iſrael, nor of the kings of Judah:

23 But in the eighteenth year of king Joſiah *wherein* this paſſeover was holden to the LORD in Jeruſalem.

24 ¶ Moreover, the *workers with* familiar ſpirits, and the wizards, and the ‡ images, and the idols, and all the abominations that were ſpied in the land of Judah, & in Jeruſalem, did Joſiah put away, that he might perform the words of * the law, which were written in the

book

† Heb. *from ſmall even unto great.*

[b] Where the king had his place, Chap. 11, 14.

[c] As Joſhua did, Joſh. 24. 22, 25.

[d] Meaning, them which were next in dignitie to the high prieſt.

[e] In contempt of that altar which Jeroboam had there built to ſacrifice to his calves.

† Heb. *cauſed to ceaſe.*

† Heb. *chemarim.*

[f] Meaning, the prieſts of Baal, which were called Chemarims, either becauſe they ware black garments: or els were ſmoked with burning incenſe to idols.

‡ Or, *twelve ſignes*, or *conſtellations.*

* Chap. 21, 7.

[g] He removed the grove which idolaters for devotion had planted neare unto the temple, contrary to the commandement of the Lord, Deut. 16, 21, or as ſome read, the ſimilitude of a grove which was hanged in the temple.

[h] Both in contempt of the idols and reproch of them which had worſhipped them in their lives.

† Heb. *houſes.*

[i] Becauſe that thoſe that had forſaken the Lord to ſerve idols were not meet to miniſter in the ſervice of the Lord, for the inſtruction of others.

[k] Which was a valley neare to Jeruſalem, and ſignifieth a tabret, becauſe they ſmote on the tabret, while their children were burning, that their crie ſhould not be heard, Levit. 18, 21, where after Joſiah commanded carions to be caſt in contempt thereof.

[l] The idolatrous kings had dedicated horſes and chariots to the ſun, either to carrie the image thereof about, as the heathen did, or elſe to ſacrifice them, as a ſacrifice moſt agreeable.

‡ Or, *eunuch*, or *officer.*

* Chap. 21, 5.

‡ Or, *ran from thence.*

" That is, *the mount of olives.*

[m] That was the mount of olives, ſo called, becauſe it was full of idols.

* 1 Kings 11, 7.

† Heb. *ſtatues.*

[n] Which Jeroboam had built in Iſrael, 1 King. 12, 28, 29.

* 1 Kings. 13, 2.

[o] According to the prophecie of Jaddo, 1 Kings 13, 2.

† Heb. *to eſcape.*

[p] Meaning, the prophet which came after him, and cauſed him to eat contrary to the commandment of the Lord, which were both two buried in one grave, 1 King. 13, 31.

‡ Or, *ſacrificed.*

* 2 Chron. 35, 1. 1 Eſd. 1, 1.

* Exod. 12, 3. Deut. 16, 2.

[q] For the multitude and zeal of the people, with the great preparation.

‡ Or, *theraphim.*

* Levit. 20, 27. Deut. 18, 11.

book that Hilkiah the prieſt found in the houſe of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his ſoul, and with all his might, according to all the law of Moſes; neither after him aroſe there *any* like him.

26 ¶ Notwithſtanding, the LORD turned not from the [r] fierceneſſe of his great wrath, wherewith his anger was kindled againſt Judah, becauſe of all the † provocations that Manaſſeh had provoked him withall.

r Becauſe of the wicked heart of the people, which would not turn unto him by repentance.
† Heb. *angers.*

27 And the LORD ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael, and will caſt off this city Jeruſalem, which I have choſen, and the houſe of which I ſaid, * My name ſhall be there.

* 1 King. 8, 29. and 9, 3. Chap. 21, 7.

28 Now the reſt of the acts of Joſiah, and all that he did, *are* they not written, in the book of the chronicles of the kings of Judah?

29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went up againſt the king of Aſſyria to the river Euphrates: and king Joſiah [ſ] went againſt him, and he ſlew him at Megiddo, when he had ſeen him.

* 2 Chron. 35. 20.

ſ Becauſe he paſſed through his countrey, he feared leſt he would have done him harm, and therefore would have ſtayed him, yet he conſulted not with the Lord, and therefore was ſlain.

30 And his ſervants carried him in a chariot dead from Megiddo, and brought him to Jeruſalem, and buried him in his own ſepulchre: and * the people of the land took Jehoahaz the ſonne of Joſiah, and anointed him, and made him king in his fathers ſtead.

* 2 Chron. 36, 1.

31 ¶ Jehoahaz *was* twenty and three yeares old when he began to reigne, and he reigned three moneths in Jeruſalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did that which was evil in the ſight of the LORD, according to all that his [t] fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bands at [u] Riblah, in the land of Hamath, ‡ that he might not reigne in Jeruſalem, and † put the land to a tribute of an hundred talents of ſilver, and a talent of gold.

u Which was Antiochia in Syria, called alſo Hamath.
‡ Or, *becauſe he reigned.*
† Heb. *ſet a mulct upon the land.*

34 And Pharaoh Nechoh made Eliakim the ſonne of Joſiah king, in the room of Joſiah his father, and turned his name to * Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

* Matt. 1, 11. called *Jakim.*

35 And Jehoiakim gave the ſilver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the ſilver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh Nechoh.

36 ¶ Jehoiakim *was* twenty and five yeares old when he began to reigne, and he reigned eleven yeares in Jeruſalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did that which was evil in the ſight of the LORD, according to all that his fathers had done.

CHAP. XXIIII.

1 Jehoiakim, firſt ſubdued by Nebuchadnezzar, then rebelling againſt him, procureth his own ruine. 6 Jehoiachin ſucceedeth him. 7 The king of Egypt is vanquished by the king of Babylon. 8 Jehoiachin his evil reigne. 10 Jeruſalem is taken, and carried captive into Babylon. 17 Zedekiah is made king, and reigneth ill, unto the utter deſtruction of Judah.

IN his [a] dayes Nebuchadnezzar king of Babylon came up, and Jehoiakim became his ſervant three yeares: then he turned and rebelled againſt him.

a In the end of the third yeare of his reigne, and in the beginning of the fourth, Dan. 1, 1.

2 And the LORD ſent againſt him bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and ſent them againſt Judah to deſtroy it, * according to the word of the LORD, which he ſpake † by his ſervants the prophets.

* Chap. 20, 17. and 23, 27.
† Heb. *by the hand of.*

3 Surely at the [b] commandment of the LORD came *this* upon Judah, to remove *them* out of his ſight, for the ſinnes of Manaſſeh, according to all that he did:

b Though God uſed theſe wicked tyrants to execute his juſt judgement, yet they are not to be excuſed, becauſe they proceeded of ambition and malice.

4 And alſo for the innocent bloud that he ſhed, (for he filled Jeruſalem with innocent bloud) which the LORD would not pardon.

5 ¶ Now the reſt of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim [c] ſlept with his fathers: and Jehoiachin his ſonne reigned in his ſtead.

c Not that he was buried with his fathers, but he died in the way, as they led him priſoner toward Babylon: read Jer. 22, 19.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen yeares old when he began to reigne, and he reigned in Jeruſalem three moneths: and his mothers name *was* Nehuſhta the daughter of Elnathan, of Jeruſalem.

9 And he did that which was evil in the ſight of the LORD, according to all that his father had done.

10 ¶ * At that time the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem, and the citie † was beſieged.

* Dan. 1, 1.
† Heb. *came into ſiege.*

11 And Nebuchadnezzar king of Babylon came againſt the citie, and his ſervants did beſiege it.

12 And Jehoiachin the king of Judah [d] went out to the king of Babylon, he, and his mother, and his ſervants, and his princes, and his ‡ officers: and the king of Babylon took him in the [e] eighth yeare of his reigne.

d That is, yeelded himſelf unto him by the counſel of Jeremie.
‡ Or, *eunuchs.*
e In the reigne of the king of Babylon.

13 * And he carried out thence all the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the LORD, as the LORD had ſaid.

* Chap. 20, 17. Iſa. 39, 6.

14 And he carrred away all Jeruſalem, and all the princes, and all the mighty men of valour, *even* ten thouſand captives, and all the craftſmen, and ſmiths: none remained, ſave the pooreſt ſort of the people of the land.

15 And * he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his ‡ officers, and the mighty of the land, *thoſe* carried he into captivity, from Jeruſalem to Babylon.

* 2 Chron. 36, 10. Eſth. 2, 6.
‡ Or, *eunuchs*.

16 And all the men of might, *even* ſeven thouſand, and craftſmen, and ſmiths a thouſand, all that were ſtrong *and* apt for warre, even them the king of Babylon brought captive to Babylon.

17 ¶ And * the king of Babylon made Mattaniah his fathers brother king in his ſtead, and changed his name to Zedekiah.

* Jer. 37, 1.

18 * Zedekiah *was* twenty and one yeares old when he began to reigne, *and* he reigned eleven yeares in Jeruſalem: and his mothers name *was* Hamûtal, the daughter of Jeremiah of Libnah.

* Jer. 52, 1.

19 And he did that which was evil in the ſight of the Lord, according to all that Jehoiakim had done.

20 For through the anger of the Lord it came to paſſe in Jeruſalem and Judah, untill he had caſt them out from his [f] preſence, that Zedekiah rebelled againſt the king of Babylon.

[f] Out of Jeruſalem and Judah into Babylon.

Chap. XXV.

1 Jeruſalem is beſieged. 4 Zedekiah taken, his ſonnes ſlain, his eyes put out. 8 Nebuzar-adan defaceth the city, carrieth the remnant, except a few poore labourers, into captivity, 13 ſpoileth and carrieth away the treaſures. 18 The nobles are ſlain at Riblah. 22 Gedaliah, who was ſet over them that remained, being ſlain, the reſt flee into Egypt. 27 Evilmerodach advanceth Jehoiachin in his court.

And it came to paſſe * in the [a] ninth yeare of his reigne, in the [b] tenth moneth, in the tenth *day* of the moneth, that Nebuchadnezzar king of Babylon came, he, and all his hoſt, againſt Jeruſalem, and pitched againſt it, and they built forts againſt it round about.

* Jer. 39, 1. and 52, 4.
[a] That is, of Zedekiah.
[b] Which the Hebrews call Teber, and it containeth part of December, and part of Januarie.

2 And the citie was beſieged unto the eleventh yeare of king Zedekiah.

3 And on the ninth *day* of the * *fourth* moneth, the famine [c] prevailed in the city, and there was no bread for the people of the land.

* Jer. 52, 6.
[c] In ſo much that the mothers did eat their children, Lam. 4, 10.

4 ¶ And the city was broken up, and all the men of warre *fled* by night, by the way of the [d] gate, between two walls, which *is* by the kings garden, (now the Caldees *were* againſt the city round about) and *the king* went the way toward the plain.

[d] Which was a poſterne doore, or ſome ſecret gate to iſſue out at.

5 And the army of the Caldees purſued after the king, & overtook him in the plains of Jericho: & all his army were ſcattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they † gave [e] judgement upon him.

† Heb. *ſpake judgement with him.*
[e] Or condemned him for his perjurie and treaſon. 2 Chron. 36, 13.

7 And they ſlew the ſonnes of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of braſſe, and carried him to Babylon.

† Heb. *made blinde.*

8 ¶ And in the fifth moneth, on the [f] ſeventh *day* of the moneth (which *is* the nineteenth yeare of king Nebuchadnezzar king of Babylon) came Nebuzar-adan ‡ captain of the guard, a ſervant of the king of Babylon, unto Jeruſalem:

[f] Jeremie writeth Chap. 52, 12. the tenth day, becauſe the fire continued from the ſeventh day to the tenth.
‡ Or, *chief marshall.*

9 And he burnt the houſe of the Lord, and the kings houſe, and all the houſes of Jeruſalem, and every great *mans* houſe burnt he with fire.

10 And all the army of the Caldees that *were* with the captain of the guard, brake down the walls of Jeruſalem round about.

11 Now the reſt of the people that were left in the city, and the † fugitives that [g] fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

† Heb. *fallen away.*
[g] While the ſiege endured.

12 But the captain of the guard left of the poore of the land, to be vine-dreſſers, and huſbandmen.

13 And * the pillars of braſſe that *were* in the houſe of the Lord, and the baſes, and the braſen ſea that *was* in the houſe of the Lord, did the Caldees break in pieces, and carried the braſſe of them to Babylon.

* Chap. 20, 17. Jer. 27, 22.

14 And the [h] pots, and the ſhovels, and the ſnuffers, and the ſpoons, and all the veſſels of braſſe wherewith they miniſtred, took they away.

[h] Of theſe, reade Exod. 27, 3.

15 And the fire-pans, and the bowls, and ſuch things as *were* of gold, *in* gold, and of ſilver, *in* ſilver, the captain of the guard took away.

16 The two pillars, † one ſea, and the baſes which Solomon had made for the houſe of the Lord, the braſſe of all theſe veſſels was without weight.

† Heb. *the one ſea.*

17 * The height of the one pillar *was* eighteen cubits, and the chapiter upon it *was* braſſe: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of braſſe: and like unto theſe had the ſecond pillar with wreathen-work.

* 1 Kings 7, 15. Jer. 52, 21.

18 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the [i] ſecond prieſt, and the three keepers of the † doore.

[i] That is, one appointed to ſucceed in the high Prieſts room, if he were ſick, or otherwiſe letted.
† Heb. *threshold.*

19 And out of the city he took an ‡ officer, that was ſet over the men of warre, and [k] five men of them that † were in the kings preſence, which were found in the city, and the ‡ principall ſcribe of the hoſt, which muſtered the people of the land, and threeſcore men of the people of the land that were found in the city.

‡ Or, *eunuch.*
[k] Jeremy maketh mention of ſeven, but here he ſpeaketh of them that were the chiefeſt.
† Heb. *ſaw the kings face.*
‡ Or, *ſcribe of the captain of the hoſt.*

20 And Nebuzar-adan captain of the guard took theſe, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon ſmote them, and ſlew them at Riblah in the land of Hamath: ſo Judah was carried away out of their land.

22 ¶ * And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, ruler.

* Jer. 40, 5, 9.

23 And when all the * captains of the armies, they, and their men, heard that the king of

* Jer. 40, 7.

of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Iſhmaël the ſonne of Nethaniah, and Johanan the ſonne of Careah, and Seriah the ſonne of Tanhumeth the Netophathite, and Jaazaniah the ſonne of a Maachathite, they and their men.

24 And Gedaliah [l] ſware to them, and to their men, and ſaid unto them, Fear not to be the ſervants of the Caldees: dwell in the land, and ſerve the king of Babylon, and it ſhall be well with you.

25 But it came to paſſe in the ſeventh moneth, that Iſhmael the ſonne of Nethaniah, the ſonne of Eliſhama, of the ſeed † royall, came, and ten men with him, and * ſmote Gedaliah, that he died, and the Jews and the Caldees that were with him at Mizpah.

26 And all the people both ſmall and great, and the captains of the armies aroſe, and came to [m] Egypt: for they were afraid of the Caldees.

27 ¶ And it came to paſſe in the ſeven and thirtieth yeare of the captivity of [n] Jehoiachin king of Judah, in the twelfth moneth, on the ſeven and twentieth *day* of the moneth, that Evil-merodach king of Babylon, in the yeare that he began to reigne, did lift up the head of Jehoiachin king of Judah out of priſon.

28 And he ſpake † kindly to him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

29 And changed his priſon-garments: and he did eat bread continually before him all the dayes of his life.

30 And his allowance *was* a [o] continuall allowance given him of the king, a daily rate for every day, all the dayes of his life.

[l] That is, he did exhort them in the name of the Lord according to Jeremies counſel, to ſubmit themſelves to Nebuchad-nezzar, ſeeing it was the revealed will of the Lord.

† Heb. *of the kingdome.*

* Jer. 41, 2.

[m] Contrary to Jeremies counſel, Jer. 40, 41, 42. and 43 chapters.

[n] Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars ſon after his fathers death preferred to honour: thus by God providence the ſeed of David was reſerved even unto Chriſt.

† Heb. *good things with him.*

[o] Meaning, that he had an ordinarie in the court.

THE FIRST BOOK
OF THE
CHRONICLES.

THE ARGUMENT.

The Jewes comprehend both theſe books in one, which the Grecians, becauſe of the length, divide into two: and they are called Chronicles, becauſe they note briefly the hiſtories from Adam to the return from their captivitie in Babylon. But theſe are not thoſe books of Chronicles, which are ſo oft mentioned in the books of the kings of Judah and Iſrael, which did at large ſet forth the ſtorie of both the Kingdomes, and afterward periſhed in the captivitie: but an abridgment of the ſame, and were gathered by Ezra, as the Jewes write, after their return from Babylon. This firſt book containeth a brief rehearſall of the children of Adam unto Abraham, Iſaac, Jacob, and the twelve Patriarches, chiefly of Judah, and of the reigne of David, becauſe Chriſt came of him according to the fleſh. And therefore it ſetteth forth more amply his acts, both concerning civill governement, and alſo the adminiſtration, and care of things concerning religion, for the good ſucceſſe whereof he rejoyceth, and giveth thanks to the Lord.

CHAP. I.

1 *Adams line to Noah.* 5 *The ſonnes of Japheth.* 8 *The ſonnes of Ham.* 17 *The ſonnes of Shem.* 24 *Shems line to Abraham.* 29 *Ishmaels ſonnes.* 32 *The ſonnes of Keturah.* 34 *The poſterity of Abraham by Eſau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

ADam, * [a] Sheth, Enoſh,

2 Kenan, Mahalaleel, Jered,

3 Henoch, Methuſhelah, Lamech,

4 Noah, [b] Shem, Ham, and Japheth.

5 ¶ * The ſonnes of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meſhech, and Tiras.

6 And the ſonnes of Gomer; Aſhchenaz, and ‡ Riphath, and Togarmah.

7 And the ſonnes of Javan; Eliſhah, and Tarſhiſh, Kittim, and ‡ Dodanim.

8 ¶ The ſonnes of Ham; Cuſh, and Mizraim, Put, and Canaan.

9 And the ſonnes of Cuſh; Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the ſonnes of Raamah; Sheba, and Dedan.

10 And Cuſh * begat [c] Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathruſim, and Caſluhim, (of whom came the Philiſtines) and * Caphthorim.

13 And Canaan begat Zidon his firſt-born, and Heth,

14 The Jebuſite alſo, and the Amorite, and the Girgaſhite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The ſonnes of * Shem; Elam, and Aſſhur, and Arphaxad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and ‡ Meſhech.

18 And Arphaxad begat Shelah, and Shelah begat [e] Eber.

19 And unto Eber were born two ſonnes: the

* Gen. 5, 3, 9.

[a] Meaning, that Sheth was Adams ſon, and Enoſh Sheths ſon.

[b] It had been ſufficient to have named Shem, of whom came Abraham and David, but becauſe the world was reſtored by thoſe three, mention is alſo made of Ham and Japheth.

* Gen. 10, 2.

‡ Or, *Diphath* as it is in ſome copies.

‡ Or, *Rodanim*, according to ſome copies.

* Gen. 10, 8.

[c] Who did firſt lift up himſelf above others, Gen. 10, 8.

* Deut. 2, 23.

* Gen. 10, 23. and 11, 10.

[d] Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

‡ Or, *Mash*, Gen. 10, 23.

[e] Of him came the Hebrews, which were afterward called Iſraelites of Iſrael, which was Jacob: and Jewes of Judah, becauſe of the excellencie of that tribe.

“ That is, *diviſion*.

the name of the one *was* “ Peleg, (becauſe in his dayes the earth was divided) and his brothers name *was* Joktan.

* Gen. 10, 26.

20 And * Joktan begat Almodad, and Sheleph, and Hazermaveth, and Jerah,

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Jobab: all theſe *were* the ſonnes of Joktan.

* Luke 3, 36.
[f] He repeateth Shem again, becauſe he would come to the ſtock of Abraham.
[g] Who came of Shem and of him Shelah.
* Gen. 11, 15.
* Gen. 17, 5.
* Gen. 21, 2, 3.
* Gen. 16, 11.
* Gen. 25, 13, to 17.

24 ¶ * [f] Shem, [g] Arphaxad, Shelah,

25 * Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, the ſame *is* Abraham.

28 The ſonnes of Abraham; * Iſaac, and * Iſhmael.

29 ¶ Theſe *are* their generations; the * firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam,

‡ Or, *Hadar*, Gen. 25, 15.

30 Miſhma, and Dumah, Maſſa, ‡ Hadad, and Tema,

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſonnes of Iſhmael.

[h] Reade Gen. 25, 1, 2, 3.

32 ¶ Now the ſons of Keturah, Abrahams [h] concubine: ſhe bare Zimran, and Jokſhan, and Medan, and Midian, and Iſhbak, and Shuah. And the ſons of Jokſhan; Sheba, and Dedan.

33 And the ſonnes of Midian; Ephah, and Ephar, and Henoch, and Abida, and Eldaah. All theſe *are* the ſonnes of Keturah.

34 And Abraham begat Iſaac. The ſonnes of Iſaac; Eſau and Iſrael.

* Gen. 36, 9, 10.
[i] Theſe were born of three divers mothers, read Gen. 36, 4.
‡ Or, *Zepho*, Gen. 36, 11.
[k] Which was Eliphaz concubine: reade Gen. 36, 12.

35 ¶ The ſons of * Eſau; [i] Eliphaz, Reuel, and Jeuſh, and Jaalam, and Korah.

36 The ſonnes of Eliphaz; Teman, and Omar, ‡ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

37 The ſonnes of Reuel; Nahath, Zerah, Shammah, and Mizzah.

[l] He is alſo called Seir the Horite, which inhabited mount Seir, Gen. 36, 12.

38 And the ſonnes of [l] Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

‡ Or, *Heman*, Gen. 36, 22.
‡ Or, *Alvan*, Gen. 36, 23.
‡ Or, *Shepho*, Gen. 36, 23.

39 And the ſonnes of Lotan; Hori, and ‡ Homam: and Timna *was* Lotans ſiſter.

40 The ſons of Shobal; ‡ Alian, and Manahath, and Ebal, ‡ Shephi, and Onam. And the ſonnes of Zibeon; Aiah, and Anah.

* Gen. 36, 17.
‡ Or, *Hemdan*.
* Gen. 36, 25.

41 The ſonnes of Anah; * Diſhon. And the ſonnes of Diſhon; ‡ Amram, and Eſhban, and Ithran, and Cheran.

‡ Or, *Achan*, Gen. 36, 27.

42 The ſonnes of Ezer; Bilhan, and Zavan, *and* ‡ Jakan. The ſonnes of Diſhon; Uz, and Aran.

* Gen. 36, 31.
[m] He maketh mention of the kings that came of Eſau, according to Gods promiſe made to Abraham concerning him, that kings ſhould come of him. Theſe eight kings reigned one after another in Idumea unto the time of David, who conquered their countrey.
[n] Which was the principall citie of the Edomites.

43 ¶ Now theſe *are* the * [m] kings that reigned in the land of Edom, before any king reigned over the children of Iſrael; Bela the ſonne of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab the ſon of Zerah, of [n] Boſrah, reigned in his ſtead.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſonne of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

* Gen. 36, 37.

48 * And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

49 And when Shaul was dead, Baal-hanan the ſonne of Achbor reigned in his ſtead.

‡ Or, *Hadar*, Gen. 36, 39.
‡ Or, *Pau*. Gen. 36, 39.

50 And when Baal-hanan was dead, ‡ Hadad reigned in his ſtead: and the name of his city *was* ‡ Pai: and his wives name *was* Mehetabel the daughter of Matred, the daughter of Me-zahab.

* Gen. 36, 40.

51 ¶ Hadad died alſo. And the * dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1 The ſonnes of Iſrael. 3 The poſterity of Judah by Tamar. 13 The children of Jeſſe. 18 The poſterity of Caleb the ſonne of Heſron. 21 Heſrons poſterity by the daughter of Machir. 25 Jerahmeels poſterity. 34 Sheshans poſterity. 42 Another branch of Calebs poſterity. 50 The poſterity of Caleb the ſonne of Hur.

‡ Or, *Jacob*.
* Gen. 29, 32. and 30, 5. and 35, 18, 22. and 46, 8, &c.

THeſe *are* the ſonnes of ‡ Iſrael; * Reuben, Simeon, Levi, and Judah, Iſſachar, and Zebulun,

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

* Gen. 38, 3. and 46, 12.
[a] Though Judah was not Jacobs eldeſt ſon, yet he firſt beginneth at him, becauſe he would come to the genealogie of David, of whom came Chriſt.
* Gen. 38, 2.
* Gen. 38, 29, 30, Matth. 1, 3.
* Ruth 4, 18.

3 ¶ The ſonnes of * [a] Judah; Er, and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaaniteſſe. And Er, the firſt-born of Judah, was evil in the ſight of the LORD, and he ſlew him.

4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the ſonnes of Judah *were* five.

5 The ſonnes of Pharez; Hezron, and Hamul.

‡ Or, *Zabdi*, Joſh. 7, 1.
* 1 Kings 4, 31.
[b] Of theſe, read, 1 Kings 4, 31.
‡ Or, *Darda*.
‡ Or, *Achan*.

6 And the ſonnes of Zerah; ‡ Zimri, * and [b] Ethan, and Heman, and Calcol, and ‡ Dara: five of them in all.

* Joſh. 6, 19. and 7, 1.

7 And the ſonnes of Carmi; ‡ Achar, the troubler of Iſrael, who tranſgreſſed in the thing * accurſed.

8 And the ſonnes of Ethan; Azariah.

[c] Whom Saint Matthew calleth Aram, Matt. 1, 3.
‡ Or, *Caleb*, Verſe 18.
* Ruth 4, 19.
[d] That is, chief of the family.

9 The ſonnes alſo of Hezron, that were born unto him; Jerahmeel, and [c] Ram, and ‡ Chelubai.

10 And Ram * begat Amminadab, and Amminadab begat Nahſhon, [d] prince of the children of Judah;

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Jeſſe,

* 1 Sam. 16, 6.
‡ Or, *Shammah*, 1 Sam. 16, 9.

13 ¶ * And Jeſſe begat his firſt-born Eliab, and Abinadab the ſecond, and ‡ Shimma the third,

14 Nathanael the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, and Abigail.

And the ſonnes of Zeruiah; Abiſhai, and Joab, and Aſahel, three.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Jether the Iſhmeelite.

18 ¶ And [e] Caleb the ſonne of Hezron begat *children* of Azubah *his* wife, and of Jerioth: her ſons *are* theſe; Jeſher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat * Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of [f] Gilead, whom he ‡ married when he was threeſcore yeares old, and ſhe bare him Segub.

22 And Segub begat Jair, who had three and twenty cities in the land of Gilead.

23 * And he took Geſhur, and Aram, with the towns of [g] Jair, from them, with Kenath and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſonnes of Machir, the father of Gilead.

24 And after that Hezron was dead in [h] Caleb-ephratah, then Abiah Hezrons wife bare him Aſhur the father of [i] Tekoa.

25 ¶ And the ſonnes of Jerahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah, ſhe *was* the mother of Onam.

27 And the ſonnes of Ram the firſt-born of Jerahmeel were, Maaz, and Jamin, and Ekar.

28 And the ſonnes of Onam were, Shammai, and Jada: And the ſonnes of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſonnes of Nadab; Seled, and Appaim: but Seled died without children.

31 And the ſonnes of Appaim; Iſhi. And the ſonnes of Iſhi; Sheſhan. And the children of Sheſhan; [k] Ahlai.

32 And the ſonnes of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the ſonnes of Jonathan; Peleth, and Zaza. Theſe were the ſonnes of Jerahmeel.

34 ¶ Now Sheſhan had no ſonnes, but daughters: and Sheſhan had a ſervant, an Egyptian, whoſe name *was* Jarha.

35 And Sheſhan gave his daughter to Jarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat * Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

[e] Who was called Chelubai the ſon of Hezron verſ. 9.

* Exod. 31, 2.

[f] Who was prince of mount Gilead, reade Numb. 32, 40.

‡ Heb. *took.*

* Num. 32, 41. Deut. 3, 14. Joſh. 13, 30.

[g] That is, the Geſhurites and Syrians took the towns from Jairs children.

[h] Which was a town named of the husband and wife, called alſo Beth-lehem Ephratah.

[i] Meaning, the chief and prince.

[k] Who died whiles his father was alive, and therefore it is ſaid verſ. 34. that Sheſhan had no ſonnes.

* Chap. 11, 41.

41 And Shallum begat Jekamiah, and Jekamiah begat Eliſhama.

42 ¶ Now the ſonnes of Caleb the brother of Jerahmeel *were*, Meſha his firſt-born, which *was* the [l] father of Ziph: and the ſonnes of Mareſha the father of Hebron.

43 And the ſonnes of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.

45 And the ſonne of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Calebs [m] concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the ſonnes of Jahdai; Regem, and Jotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Maacha Calebs concubine bare Sheber, and Tirhanah.

49 She bare alſo Shaaph the father of Madmannah, Shevah the father of Machbenah, and the father of Gibeah: and the daughter of Caleb *was* * Achſah.

50 ¶ Theſe were the ſonnes of Caleb the ſonne of Hur, the firſt-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim, had ſonnes; ‡ Haroe, *and* ‡ half of the Manahethites.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites; of them came the Zareathites, and the Eſhtaulites.

54 The ſonnes of Salmah; Beth-lehem, and the Netophathites, ‡ [n] Ataroth, the houſe of Joab, and half of the Manahethites, the Zorites.

55 And the families of the [o] ſcribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. Theſe *are* the [p] * Kenites that came of Hemath, the father of the houſe of * Rechab.

[l] That is, the chief governour or prince of the Ziphims, becauſe the prince ought to have a fatherly care and affection toward his people.

[m] This difference was between the wife and the concubine, that the wife was taken with certain ſolemnities of marriage, and her children did inherit: the concubine had no ſolemnities in marriage neither did her children inherit, but had a portion of goods of money given them.

* Joſh. 15, 17.

‡ Or, *Reaiah*, Chap. 4, 2.

‡ Or, *half of the Menuchites*, or *Hanſi hammenuchoth.*

‡ Or, *Atarites*, or *crowns of the houſe of Joab.*

[n] Meaning, the chief and principall.

[o] Which were men learned, and expert in the law.

[p] Reade Num. 10.

* Judg. 1, 16.

* Jer. 35, 2.

CHAP. III.

1 The ſonnes of David. 10 His line to Zedekiah. 17 The ſucceſſours of Jeconiah.

NOw theſe were the ſonnes of [a] David, which were born unto him in Hebron; the firſt-born * Amnon, of Ahinoam the * Jezreliteſſe: the ſecond [b] Daniel, of Abigail the Carmeliteſſe:

2 The third, Abſalom the ſonne of Maachah, the daughter of Talmai king of Geſhur: the fourth, Adonijah the ſonne of Haggith:

3 The fifth, Shephatiah of Abital: the ſixth, Ithream by * Eglah his wife.

4 *Theſe* ſix were born unto him in Hebron, and there he reigned ſeven yeares and ſix moneths: and in Jeruſalem he reigned thirty and three yeares.

5 * And theſe were born unto him in Jeruſalem; ‡ Shimea, and Shobab, and Nathan, and Solo-

[a] He returneth to the genealogie of David, to ſhew that Chriſt came of his ſtock.

* 2 Sam. 3, 2.

* Joſh. 15, 56.

[b] Which 2 Sam. 3, 3, is called Chileab, born of her that was Nabals wife the Carmelite.

* 2 Sam. 3, 5.

* 2 Sam. 5, 14.

‡ Or, *Shammua.*

Solomon, foure, of ‡[c] Bath-ſhua the daughter of ‡ Ammiel.

6 Ibhar alſo, and ‡[d] Eliſhama, and Eliphelet,

7 And Noga, and Nepheg, and Japhia,

8 And Eliſhama, and ‡ Eliada, and Eliphelet, nine.

9 *Theſe were* all the ſonnes of David, beſide the ſonnes of the concubines, and * Tamar, their ſiſter.

10 ¶ And Solomons ſonne *was* * Rehoboam, ‡ Abia his ſonne, Aſa his ſonne, Jehoſhaphat his ſonne.

11 Joram his ſonne, ‡ Ahaziah his ſonne, Joaſh his ſonne,

12 Amaziah his ſonne, ‡ Azariah his ſonne, Jotham his ſonne,

13 Ahaz his ſonne, Hezekiah his ſonne, Manaſſeh his ſonne,

14 Amon his ſonne, Joſiah his ſonne.

15 And the ſonnes of Joſiah *were*, the [e] firſt-born ‡ Johanan, the ſecond ‡ Jehoiakim, the third ‡ Zedekiah, the fourth Shallum.

16 And the ſonnes of * Jehoiakim; ‡ Jeconiah his ſonne, Zedekiah * his ſonne.

17 ¶ And the ſonnes of Jeconiah; Aſſir, † Salathiel * his ſonne,

18 Malchiram alſo; and Pedaiah, and Shenazar, Jecamiah, Hoſama, and Nedabiah.

19 And the ſonnes of Pedaiah *were* [f] Zerubbabel, and Shimei: and the ſonnes of Zerubbabel; Meſhullam, and Hananiah, and Shelomith their ſiſter:

20 And Haſhubah, and Ohel, and Berechiah, and Haſadiah, Juſhab-heſed, five.

21 And the ſonnes of Hananiah; Pelatiah, and Jeſaiah: the ſonnes of Rephaiah, the ſonnes of Arnan, the ſonnes of Obadiah, the ſonnes of Shechaniah.

22 And the ſonnes of Shechaniah; Shemaiah: and the ſonnes of Shemaiah; Hattuſh, and Igeal, and Bariah, and Neariah, and Shaphat, [g] ſix.

23 And the ſonnes of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.

24 And the ſonnes of Elioenai *were*, Hodaiah, and Eliaſhib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, ſeven.

‡ Or, *Bathsheba*, 2 Sam. 11, 3.
c Called alſo Bath-ſheba the daughter of Eliam: ſo they gave them divers names.
‡ Or, *Eliam*, 2 Sam. 11, 3.
‡ Or, *Eliſhua*. 2 Sam. 5, 15.
d Eliſhama, or Eliſhua, 2 Sam. 5, 15. and Elipelet died, and David named thoſe ſons which were next born by the ſame names, in the book of the Kings his children are mentioned which were alive, and here both they that were alive and dead.
‡ Or, *Beliada*, chap. 14, 7.
* 2 Sam. 13, 1.
* 1 Kings 11, 43. and 15, 6.
‡ Or, *Abijam*, 1 Kings 15, 1.
‡ Or, *Azariah*. 2 Chron. 22, 6. and 21, 17.
‡ Or, *Uzziah*. 2 Kings 15, 30.
e So called, becauſe he was preferred to the dignity royall, before his brother Jehojakim which was the elder
‡ Or, *Jehoahaz*, 2 Kings 23, 30.
‡ Or, *Eliakim*, 2 Kings 23, 34.
‡ Or, *Mattaniah*, 2 Kings 24, 17.
* Matt. 1, 11.
‡ Or, *Jehoiachin*, 2 Kings 24, 6. or, *Coniah*, Jer. 22, 24.
* 2 Kings 24, 17, being his uncle.
† Heb. *Shealtiel*.
* Matt. 1, 12.
f Saint Matthew ſaith, that Zorobabel was ſon to Zalathiel, meaning, that he was his nephew, according to the Hebrew ſpeech: for he was Pedajahs ſon.
g So that Shemaiah was Shechaniahs naturall ſon, and the other five his nephews, and in all were ſix.
† Heb. *Hiskijahu*.

Chap. IIII.

1, 11 The poſteritie of Judah by Caleb the ſonne of Hur. 5 Of Aſhur the poſthumus ſonne of Hezron. 9 Of Jabez, and his prayer. 21 The poſteritie of Shelah. 24 The poſteritie, and cities of Simeon. 39 Their conqueſt of Gedor, and of the Amalekites in mount Seir.

THe [a] ſonnes of Judah; * Pharez, Hezron, and ‡ Carmi, and Hur, and Shobal.

2 And ‡ Reaiah the ſonne of Shobal, begat Jahath, and Jahath begat Ahumai, and Lahad. Theſe *are* the families of the Zorathites.

3 And theſe *were of* the father of Etam; Jezreel, and Iſhma, and Idbaſh: and the name of their ſiſter *was* Hazelelponi.

4 And Penuel the father of Gedor, and Ezer the father of Huſhah. Theſe *are* the ſonnes of Hur, the [b] firſt-born of Ephratah, the father of Beth-lehem.

a Meaning, they came of Judah, as nephews and kinſmen: for onely Pharez was his naturall ſon.
* Gen. 38, 29. and 46, 12.
‡ Or, *Chelubai*, chap. 2, 9. or, *Caleb*, chap. 2, 18.
‡ Or, *Haroe*, chap. 2, 52.
b The firſt born of his mother, and not the eldeſt ſon of his father.

5 ¶ And * Aſhur the father of Tekoa, had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Ahaſhtari. Theſe *were* the ſonnes of Naarah.

7 And the ſonnes of Helah *were*, Zereth, and Zoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the ſonne of Harum.

9 ¶ And Jabez was more honourable than his brethren: and his mother called his name “ [c] Jabez, ſaying, Becauſe I bare him with ſorrow.

10 And Jabez called on the God of Iſrael, ſaying, † Oh that thou wouldeſt bleſſe me indeed, and enlarge my coaſt, and that [d] thine hand might be with me, and that thou wouldeſt † keep *me* from evil, that it may not grieve me. And God granted him that which he requeſted.

11 ¶ And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eſhton.

12 And Eſhton begat Beth-rapha, and Paſeah, and Tehinnah the father of ‡ Ir-nahaſh. Theſe *are* the men of Rechah.

13 And the ſonnes of Kenaz; Othniel, and Seraiah: and the ſonnes of Othniel; ‡ Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the [e] father of the ‡ valley of “ Charaſhim, for they were craftſmen.

15 And the ſonnes of Caleb the ſonne of [f] Jephunneh; Iru, Elah, and Naam: and the ſonnes of Elah, ‡ even Kenaz.

16 And the ſonnes of Jehaleleel; Ziph, and Ziphah, Tiria, and Aſareel.

17 And the ſonnes of Ezra *were*, Jether, and Mered, and Epher, and Jalon: and ſhe bare Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.

18 And his wife ‡ Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And theſe *are* the ſonnes of Bithiah the daughter of Pharaoh, which Mered took.

19 And the ſonne of *his* wife ‡ Hodiah, the ſiſter of Naham, the father of Keilah the Garmite, and Eſhtemoa the Maachathite.

20 And the ſonnes of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the ſonnes of Iſhi *were*, Zoheth, and Ben-zoheth.

21 ¶ The ſonnes of Shelah * the ſonne of Judah *were*, Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſe of them that wrought fine linnen, of the houſe of Aſhbea,

22 And Jokim, and the men of Chozeba, and Joaſh, and Saraph, who had the dominion in Moab, and Jaſhubi-lehem: and *theſe are* ancient things.

23 Theſe *were* the potters, and thoſe that dwelt amongſt plants and hedges: there they [g] dwelt with the king for his work.

24 ¶ The ſonnes of Simeon *were*, ‡ Nemuel, and Jamin, Jarib, Zerah, *and* [h] Shaul:

25 Shal-

* Chap. 2, 24.
“ That is, *ſorrowfull*.
c Otherwiſe called Othniel, Judg. 1, 13.
† Heb. *if thou wilt, &c.*
d It is to be underſtood, that then he would accompliſh his vow which he made.
† Heb. *do me*.
‡ Or, *the city of Nahash*.
‡ Or, *Hathath, and Meonothai, who begat, &c.*
e The lord of that valley where the artificers did work.
‡ Or, inhabitants *of the valley*.
“ That is, *craftſmen*.
f Called alſo Eſron.
‡ Or, *Uknaz*.
‡ Or, *the Jeweſſe*.
‡ Or, *Jehudijah*, mentioned before.
* Gen. 38, 1, 5.
g They were king Davids gardiners, and ſerved him in his works.
‡ Or, *Jemuel*, Gen. 46, 10. Exod. 6, 15.
h His ſon Ohad is here omitted.

25 Shallum his ſonne, Mibſam his ſonne, Miſhma his ſonne.

26 And the ſonnes of Miſhma; Hamuel his ſonne, Zacchur his ſonne, Shimei his ſonne.

27 And Shimei had ſixteen ſonnes, and ſix daughters; but his brethren had not many children, neither did all their family multiply, † like to the children of Judah.

28 And they dwelt at * [i] Beer-ſheba, and Moladah, and Hazar-ſhual,

29 And at ‡ Bilha, and at Ezem, and at ‡ Tolad.

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and ‡ Hazarſuſim, and at Beth-birei, and at Shaaraim: Theſe *were* their cities, unto the reigne of [k] David.

32 And their villages *were*, ‡ Etam, and Ain, Rimmon, and Tochen, and Aſhan, five cities.

33 And all their villages that *were* round about the ſame cities, unto ‡ Baal. Theſe *were* their habitations, and ‡ their genealogie.

34 And Meſhobab, and Jamlech, and Joſhah, the ſonne of Amaziah,

35 And Joel, and Jehu the ſonne of Joſibiah, the ſonne of Seraiah, the ſonne of Aſiel,

36 And Elioenai, and Jaakobah, and Jeſohaiah, and Aſaiah, and Adiel, and Jeſimiel, and Benaiah,

37 And Ziza the ſonne of Shiphi, the ſonne of Allon, the ſonne of Jedaiah, the ſonne of Shimri, the ſonne of Shemaiah,

38 Theſe † mentioned by *their* names, *were* princes in their families, and the houſe of their fathers increaſed greatly.

39 ¶ And [l] they went to the entrance of Gedor, even unto the eaſt-ſide of the valley, to ſeek paſture for their flocks.

40 And they found fat paſture and good, and the land *was* wide, and quiet, and peaceable: for *they* of Ham had dwelt there of old.

41 And theſe written by name, came in the dayes of Hezekiah king of Judah, and ſmote their tents, and the habitations that were found there, and deſtroyed them utterly unto this day, and dwelt in their rooms: becauſe *there was* paſture there for their flocks.

42 And *ſome* of them, *even* of the ſonnes of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the ſonnes of Iſhi.

43 And they ſmote the reſt of the Amalekites that were eſcaped, and dwelt there unto this day.

† Heb. *unto.*

* Joſh. 19, 2.
[i] Theſe cities belonged to the tribe of Judah Joſh. 19, 1, and were given to the tribe of Simeon.
‡ Or, *Balah*, Joſh. 19, 3.
‡ Or, *Eltolad*, Joſh. 19, 4.
‡ Or, *Hazarſuſah*, Joſh. 19, 5.
[k] Then David reſtored them to the tribe of Judah.
‡ Or, *Ether*, Joſh. 19, 7.

‡ Or, *Baalathbeer*, Joſh. 19, 8.
‡ Or, *as they divided themſelves by nations among them.*

† Heb. *coming.*

[l] For the tribe of Simeon was ſo great in number, that in the time of Ezekiah they ſought new dwellings unto Gedor, which is in the tribe of Dan.

CHAP. V.

1 The line of Reuben (who loſt his birthright) unto the captivity. 9 Their habitation and conqueſt of the Hagarites. 11 The chief men, and habitations of Gad. 18 The number and conqueſt of Reuben, Gad, and the half of Manaſſeh. 23 The habitations and chief men of that half-tribe. 25 Their captivitie for their ſinne.

NOw the ſonnes of Reuben the firſt-born of Iſrael, (for he *was* the firſt-born, but foraſmuch as he * defiled his fathers bed, his birthright was given unto the [a] ſonnes of Joſeph the ſonne of Iſrael: and the genealogie is not to be reckoned after the birthright.

2 For * Judah prevailed above his brethren, and of him *came* the * chief ‡ [b] ruler, but the birthright *was* Josephs)

3 The ſonnes, *I ſay*, of * Reuben the firſt born of Iſrael *were*, Hanoch, and Pallu, Hezron, and Carmi.

4 The ſonnes of Joel; Shemaiah his ſonne, Gog his ſonne, Shimei his ſonne,

5 Micah his ſonne, Reaiah his ſonne, Baal his ſonne,

6 Beerah his ſonne, whom ‡ Tilgath-pilneſer king of Aſſyria, [c] carried away *captive*: he *was* prince of the Reubenites.

7 And his brethren by their families (when the genealogie of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,

8 And Bela the ſonne of Azaz, the ſonne of ‡ Shema, the ſonne of Joel, who dwelt in * [d] Aroer, even unto Nebo, and Baal-meon.

9 And eaſt-ward he inhabited unto the entring in of the wilderneſſe from the river Euphrates: becauſe their cattel were multiplied in the land of Gilead.

10 And in the dayes of Saul they made warre with the [e] Hagarites, who fell by their hand: and they dwelt in their tents † throughout all the eaſt-*land* of Gilead.

11 ¶ And the children of Gad dwelt over againſt them, in the land of * Baſhan unto Salcah.

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Baſhan.

13 And their brethren of the houſe of their fathers *were*, Michael, and Meſhullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, ſeven.

14 Theſe *are* the children of Abihail the ſonne of Huri, the ſonne of Jeroah, the ſonne of Gilead, the ſonne of Michael, the ſonne of Jeſhiſhai, the ſonne of Jahdo, the ſonne of Buz,

15 Ahi the ſonne of Abdiel, the ſonne of Guni, chief of the houſe of their fathers.

16 And they dwelt in Gilead in [f] Baſhan, and in her towns, and in all the ſuburbs of * Sharon, upon † their borders.

17 All theſe were reckoned by genealogies in the dayes of * Jotham king of Judah, and in the dayes of Jeroboam king of Iſrael.

18 ¶ The ſonnes of Reuben, and the Gadites, and half the tribe of Manaſſeh, † of valiant men, men able to bear buckler and ſword, and to ſhoot with bow, and skilfull in warre, *were* foure and fourty thouſand ſeven hundred and threeſcore, that went out to the warre.

19 And they made warre with the Hagarites, with [g] Jetur, and Nephiſh, and Nodab.

20 And they were [h] helped againſt them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battel, and he was intreated of them, becauſe they put their truſt in him.

* Gen. 35, 22. and 49, 4.
[a] Becauſe they were made two tribes, they had a double portion.

* Gen. 49, 8, 10.
* Micah 5, 2. Matth. 2, 6.
‡ Or, *prince.*
[b] That is, he was the chiefeſt of all the tribes according to Jacobs propheſie, Gen. 49, 8, and becauſe Chriſt ſhould come of him.
* Gen. 46, 9. Exod. 6, 14. Num. 26, 5.

‡ Or, *Tiglath-pileſer*, 2 Kings 15, 29. and 16, 7.
[c] To wit, in the time of Uzziah king of Iſrael.

‡ Or, *Shemaiah* verſ. 4.
* Joſh. 13, 15, 16.
[d] Theſe places were beyond Jordan toward the eaſt, in the land given to the Reubenites.

[e] The Iſhmaelites that came of Hagar Abrahams concubine.
† Heb. *upon all the face of the eaſt.*

* Joſh. 13, 11.

[f] Both the whole countrey and one peculiar city were called by this name Baſhan.
* Chap. 27, 29.
† Heb. *their goings forth.*
* 2 Kings 15, 5, 32.

† Heb. *ſonnes of valour.*

[g] Theſe twain were the ſons of Iſhmael, Gen. 25, 15.
[h] To wit, by the Lord that gave them the victory.

21 And they † took away their cattel; of their camels fifty thouſand, and of ſheep two hundred and fifty thouſand, and of aſſes two thouſand, and of † men an hundred thouſand.

† Heb. *led captive.*

† Heb. *ſouls of men*, as Num. 31. 35.

22 For there fell down many ſlain, becauſe the warre *was* of God. And they dwelt in their ſteads untill the [i] captivity.

[i] Meaning, the captivity of the ten tribes under Tilgath-pilneſer.

23 ¶ And the children of the half-tribe of Manaſſeh dwelt in the land: they increaſed from Baſhan, unto [k] Baal-hermon, and Senir, and unto mount Hermon.

[k] Otherwiſe called Baal-gad.

24 And theſe *were* the heads of the houſe of their fathers, even Epher, and Iſhi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the houſe of their fathers.

† Heb. *men of names.*

25 ¶ And they tranſgreſſed againſt the God of their fathers, and went a * whoring after the gods of the people of the land, whom God deſtroyed before them.

* 2 Kings 17, 7.

26 And the God of Iſrael [l] ſtirred up the ſpirit of * Pul king of Aſſyria, and the ſpirit of Tilgath-pilneſer king of Aſſyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manaſſeh) and brought them unto * Halah, and Habor, & Hara, & to the river of Gozan, unto this day.

[l] Thus God ſtirred up the wicked, and uſed them as inſtruments to execute his juſt judgement againſt ſinners, although they were led with malice and ambition.

* 2 Kings 15, 19.

* 2 Kings 17, 6.

CHAP. VI.

1 The ſonnes of Levi. 4 The line of the prieſts unto the captivity. 16 The families of Gerſhon, Merari, and Kohath. 49 The office of Aaron, and his line unto Ahimaaz. 54 The cities of the prieſts and Levites.

THe ſonnes of Levi; * ‡ Gerſhon, Kohath, and Merari.

* Gen. 46, 11. Exod. 6, 16.

‡ Or, *Gerſhom*, verſ. 16.

2 And the ſonnes of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moſes, and Miriam. The ſonnes alſo of Aaron; * Nadab, and Abihu, Eleazar, and Ithamar.

* Levit. 10, 1.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abiſhua,

5 And Abiſhua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat [a] Zadok, and * Zadok begat Ahimaaz,

[a] Which was high prieſt after that Abiathar was depoſed, according to the prophecie of Eli the prieſt, 1 Sam. 2. 31, 35.

* 2 Sam. 15, 27.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the [b] prieſts office, † in the * temple that Solomon built in Jeruſalem)

[b] And did valiantly reſiſt king Uzziah, who would have uſurped the prieſts office, 2 Chron. 26. 17, 18.

† Heb. *in the houſe.*

* 1 Kings 6. 2 Chron. 3.

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‡ Shallum,

‡ Or, *Meſhullam*, chap. 9, 11.

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat * Seraiah, and Seraiah beget Jehozadak,

* Neh. 11, 11.

15 And [c] Jehozadak went *into captivity*, when the LORD carried away Judah and Jeruſalem by the hand of Nebuchad-nezzar.

[c] That is, he was led into captivitie with his father Seraiah the high prieſt, 2 King. 25, 18.

16 ¶ The ſonnes of Levi; * ‡ Gerſhom, Kohath and Merari.

* Exod. 6, 16.

‡ Or, *Gerſhon*. verſe 1.

17 And theſe *be* the names of the ſonnes of Gerſhom; Libni, and Shimei.

18 And the ſonnes of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The ſonnes of Merari; Mahli, and Muſhi. And theſe *are* the families of the Levites according to their fathers.

20 Of Gerſhom; Libni his ſonne, Jahath his ſonne, * Zimmah his ſonne,

* Verſe 42.

21 ‡ Joah his ſonne, ‡ Iddo his ſonne, Zerah his ſonne, Jeaterai his ſonne.

‡ Or, *Ethan*, verſe 42.

‡ Or, *Adaiah*, verſe 41.

22 The ſonnes of Kohath; ‡ [d] Amminadab his ſonne, Korah his ſonne, Aſſir his ſonne,

‡ Or, *Izhar*, verſe 2, 18.

[d] Who ſeemeth to be called Izhar. Exod. 6, 21.

23 Elkanah his ſonne, and Ebiaſaph his ſonne, and Aſſir his ſonne,

24 Tahath his ſonne, Uriel his ſonne, Uzziah his ſonne, and Shaul his ſonne.

25 And the ſonnes of Elkanah; * Amaſai, and Ahimoth.

* See verſe 35, 36.

26 As for Elkanah: the ſonnes of Elkanah; ‡ Zophai his ſonne, and Nahath his ſonne,

‡ Or, *Zuph*. 1 Sam. 1, 1.

27 Eliab his ſonne, Jeroham his ſonne, Elkanah his ſonne.

28 And the ſonnes of Samuel; the firſt-born, [e] Vaſhni, and Abiah.

[e] Who is alſo called Joel, 1 Sam. 8, 2. and the 33 verſe of this chapter.

29 The ſonnes of Merari; Mahli, Libni his ſonne, Shimei his ſonne, Uzza his ſonne,

30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.

31 And theſe *are they* whom David ſet over the ſervice of ſong in the houſe of the LORD, after that the * ark had [f] reſt.

* Chap. 16, 1.

[f] After it was brought to that place where the temple ſhould be built, and was no more carried to and fro.

32 And they miniſtred before the dwelling-place of the tabernacle of the congregation, with [g] ſinging, untill Solomon had built the houſe of the LORD in Jeruſalem: and then they waited on their office, according to their order.

[g] Reade Exod. 27, 21.

33 And theſe *are* they that † waited with their children: of the ſonnes of the Kohathites; Heman a ſinger, the ſonne of Joel, the ſonne of Shemuel,

† Heb. *ſtood.*

34 The ſonne of Elkanah, the ſonne of Jeroham, the ſonne of Eliel, the ſonne of Toah,

35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,

36 The ſonne of Elkanah, the ſonne of Joel, the ſonne of Azariah, the ſonne of Zephaniah,

37 The ſonne of Tahath, the ſonne of Aſſir, the ſonne of * Ebiaſaph, the ſonne of Korah,

* Exod. 6, 24.

38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Levi, the ſonne of Iſrael.

39 And his brother [h] Aſaph (who ſtood on his right hand) *even* Aſaph the ſonne of Berachiah, the ſonne of Shimea,

[h] Meaning, the couſin of Heman verſe 33.

40 The ſonne of Michael, the ſonne of Baaſiah, the ſone of Melchiah,

41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,

42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,

43 The ſonne of Jahath, the ſonne of Gerſhom, the ſonne of Levi.

44 And their brethren the ſonnes of Merari, *ſtood* on the left hand: Ethan the ſonne of ‡ Kiſhi, the ſonne of Abdi, the ſonne of Malluch,

45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,

46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamer.

47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Levi.

48 Their [i] brethren alſo the Levites *were* [k] appointed unto all manner of ſervice of the tabernacle of the houſe of God.

49 ¶ But Aaron and his ſonnes offered * upon the altar of the burnt-offering, and * on the altar of incenſe, *and were appointed* for all the work of the *place* moſt holy, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.

50 And theſe *are* the ſonnes of Aaron; Eleazar his ſonne, Phinehas his ſonne, Abiſhua his ſonne,

51 Bukki his ſonne, Uzzi his ſonne, Zerahiah his ſonne,

52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,

53 Zadok his ſonne, Ahimaaz his ſonne.

54 ¶ Now theſe *are* their [l] dwelling-places throughout their caſtles in their coaſts of the ſonnes of Aaron, of the families of the Kohathites: for theirs was the [m] lot.

55 And they gave them [n] Hebron in the land of Judah, and the ſuburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the ſonne of Jephunneh.

57 And to the ſonnes of Aaron they gave the cities of Judah, *namely*, Hebron, the citie of [o] refuge, and Libna with her ſuburbs, and Jattir, and Eſhtemoa, with their ſuburbs.

58 And [p] Hilen with her ſuburbs, Debir with her ſuburbs,

59 And ‡ Aſhan with her ſuburbs, and Beth-ſhemeſh with her ſuburbs.

60 And out of the tribe of Benjamin; Geba with her ſuburbs, and [q] Alemeth with her ſuburbs, and Anathoth with her ſuburbs. All their cities throughout their families *were* thirteen cities.

61 And unto the ſonnes of [r] Kohath, which were left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, out of the half-*tribe* of Manaſſeh, * by lot, ten cities.

62 And to the ſonnes of Gerſhom throughout their families, out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteen cities.

63 Unto the ſonnes of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, & out of the tribe of Zebulun, * twelve cities.

‡ Or, *Kuſhaiah*, chap. 15, 17.

[i] The Levites are called the ſingers brethren, becauſe they came of the ſame ſtock.

[k] Reade Num. 4, 4.

* Levit. 1, 9.

* Exod. 30, 7.

[l] Or, cities which were given to the Levites.

[m] They were firſt appointed, and prepared for.

[n] Which was alſo called Kiriath-arba, Gen. 23, 2. Joſh. 21, 11.

[o] That he that had killed a man might flee thereunto for ſuccour, till his cauſe were tried, Deut. 19, 2.

[p] Which Joſhua called Holon, Joſh. 15, 51. and 21, 15.

‡ Or, *Ain.* Joſh. 21. 16.

[q] Or, Almon, Joſh. 21, 18.

[r] That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half-tribe of Manaſſeh, and out of Ephraim, verſe 66.

* Joſh. 21, 5.

* Joſh. 21. 7, 34.

64 And the children of Iſrael gave to the Levites theſe cities, with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, theſe cities, which are called by *their* names.

66 And *the reſidue* of the families of the ſonnes of Kohath, had cities of their coaſts, out of the tribe of Ephraim.

67 * And they gave unto them *of* the cities of refuge Shechem in mount Ephraim, with her ſuburbs: *they gave* alſo Gezer with her ſuburbs,

68 And Jokmeam with her ſuburbs, and Beth-horon with her ſuburbs,

69 And Aijalon with her ſuburbs, and Gath-rimmon with her ſuburbs:

70 And out of the half-tribe of Manaſſeh; Aner with her ſuburbs, and Bileam with her ſuburbs, for the family of the remnant of the ſonnes of Kohath.

71 Unto the ſonnes of [ſ] Gerſhom *were given* out of the family of the half-tribe of Manaſſeh, Golan in Baſhan with her ſuburbs, and Aſhtaroth with her ſuburbs:

72 And out of the tribe of Iſſachar; Kedeſh with her ſuburbs, Daberath with her ſuburbs,

73 And Ramoth with her ſuburbs, and Anem with her ſuburbs:

74 And out of the tribe of Aſher; Maſhal with her ſuburbs, and Abdon with her ſuburbs,

75 And Hukok with her ſuburbs, and Rehob with her ſuburbs:

76 And out of the tribe of Naphtali; Kedeſh in Galilee with her ſuburbs, & Hammon with her ſuburbs, and Kirjathaim with her ſuburbs.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her ſuburbs, Tabor with her ſuburbs.

78 And on the other ſide Jordan by Jericho, on the eaſt-ſide of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderneſſe with her ſuburbs, and Jahzah with her ſuburbs;

79 Kedemoth alſo with her ſuburbs, and Mephaath with her ſuburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her ſuburbs, and Mahanaim with her ſuburbs,

81 And Heſhbon with her ſuburbs, and Jazer with her ſuburbs.

CHAP. VII.

1 The ſonnes of Iſſachar, 6 of Benjamin, 13 of Naphtali, 14 of Manaſſeh, 20, 24 and of Ephraim. 21 The calamity of Ephraim by the men of Gath. 23 Beriah is born. 28 Ephraims habitations. 30 The ſonnes of Aſher.

NOw the ſonnes of Iſſachar, *were*, * Tola, and Puah, [a] Jaſhub, and Shimron, foure.

2 And the ſonnes of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibſam, and Shemuel, head of their fathers houſe, *to wit*, of Tola: *they were* valiant men of might in their generations; * [b] whoſe number *was* in the dayes of David two and twenty thouſand and ſix hundred.

* Joſh. 21, 21.

[ſ] Who in the firſt verſe is called alſo Gerſhon.

* Gen. 46, 13. Num. 26, 23.

[a] Who alſo is called Job, Gen. 46, 13.

* 2 Sam. 24. 1, 2.

[b] That is, their number was found thus great when David numbred the people. 2 Sam. 24, 1.

3 And the ſonnes of Uzzi, Izrahiah: and the ſonnes of Izrahiah; Michael, and Obadiah, and Joel, Iſhiah, [c] five: all of them chief men.

[c] Meaning, the foure ſons, and the father.

4 And with them, by their generations, after the houſe of their fathers *were* bands of ſouldiers for warre, ſix and thirtie thouſand men: for they had many wives and ſonnes.

5 And their brethren among all the families of Iſſachar, *were* men of might, reckoned in all by their genealogies, foureſcore and ſeven thouſand.

6 ¶ *The ſonnes* of * Benjamin; Bela, and Becher, and [d] Jediael, [e] three.

* Gen. 46, 21.

[d] Called alſo Aſhbel, Gen. 46, 21. Num. 26, 38.

[e] Which were the chief: for els they were ſeven in all, as appeareth, Gen. 46, 21.

7 And the ſonnes of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the houſe of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thouſand and thirty and foure.

8 And the ſonnes of Becher; Zemira, and Joaſh, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All theſe *are* the ſonnes of Becher.

9 And the number of them, after their genealogie by their generations, heads of the houſe of their fathers, mighty men of valour, *was* twenty thouſand and two hundred.

10 The ſonnes alſo of Jediael; Bilhan: and the ſonnes of Bilhan; Jeuſh, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe the ſonnes of Jediael, by the head of their fathers, mighty men of valour, *were* ſeventeen thouſand and two hundred ſouldiers, fit to go out for warre *and* battel.

12 Shuppim alſo, and Huppim, the children of ‡ Ir, *and* Huſhim, the ſonnes of ‡ [f] Aher.

‡ Or, *Iri*, verſ. 7.

‡ Or, *Ahiram.* Num. 26, 38.

[f] He was not the ſonne of Benjamin, but of Dan. Gen. 46, 23.

13 ¶ The ſonnes of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the ſonnes of [g] Bilhah.

[g] Theſe came of Dan and Naphtali, which were the ſons of Bilhah, Gen. 46. 23, 24, 25.

14 ¶ The ſonnes of Manaſſeh; Aſhriel, whom ſhe bare: (*but* his concubine the Aramiteſſe bare Machir the father of Gilead:

15 And Machir took to wife *the ſiſter* of Huppim and Shuppim, whoſe ſiſters name *was* Maachah) and the name of the ſecond *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and ſhe called his name Pereſh; and the name of his brother *was* Shereſh; and his ſonnes *were* Ulam, and Rakem.

17 And the ſonnes of Ulam; * Bedan. Theſe *were* the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſeh.

* 1 Sam. 12, 11.

18 And his [h] ſiſter Hammoleketh bare Iſhad, and Abiezer, and Mahalah.

[h] Meaning, the ſiſter of Gilead.

19 And the ſonnes of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the ſonnes of Ephraim; Shuthelah, and Bered his ſonne, and Tahath his ſonne, and Eladah his ſonne, and Tahath his ſonne,

21 ¶ And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead, whom the men of [i] Gath that were born in that land ſlew, becauſe they came down to take away their cattel.

[i] Which was one of the five principall cities of the Philiſtines, ſlew the Ephraimites.

22 And Ephraim their father mourned many dayes, & his brethren came to comfort him.

23 ¶ And when he went in to his wife, ſhe conceived and bare a ſonne, and he called his name Beriah, becauſe it went evil with his houſe.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-ſherah)

25 And Rephah *was* his [k] ſonne, alſo Rezeph, and Tela his ſonne, and Tahan his ſonne,

[k] To wit, of Ephraim.

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 ‡ Non his ſonne, Jehoſhua his ſonne.

‡ Or, *Nun.* Num. 13, 8.

28 ¶ And their poſſeſſions and habitations *were*, Beth-el, and the towns thereof, and eaſt-ward * Naaran, and weſt-ward Gezer with the † towns thereof, Shechem alſo and the towns thereof, unto ‡ Gaza and the towns thereof:

* Joſh. 16, 7.

† Heb. *daughters.*

‡ Or, *Adaſa*, 1 Mac. 7, 45.

29 And by the borders of the children of * Manaſſeh, Beth-ſhean and her towns, Taanach and her towns, * Megiddo and her towns, Dor and her towns. In theſe dwelt the children of Joſeph the ſonne of Iſrael.

* Joſh. 17, 7.

* Joſh. 17, 11.

30 ¶ * The ſonnes of Aſher; Imnah, and Iſuah, and Iſhuai, and Beriah, & Serah their ſiſter.

* Gen. 45, 17.

31 And the ſonnes of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Japhlet; Paſach, and Binhal, and Aſhvath: theſe *are* the children of Japhlet.

34 And the ſonnes of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.

35 And the ſonne of his brother Helem; Zophah, and Imna, and Sheleſh, and Amal.

36 The ſonnes of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Bether; Jephunneh, and Piſpah, and Ara.

39 And the ſonnes of Ulla; Arah, and Haniel, and Rezia.

40 All theſe *were* the children of Aſher, heads of *their* fathers houſe, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogie of them that were apt to the warre *and* to battel, *was* twenty and ſix thouſand men.

CHAP. VIII.

1 The ſonnes and chief men of Benjamin. 33 The ſtock of Saul and Jonathan.

NOw Benjamin [a] begat * Bela his firſt-born, Aſhbel the ſecond, & Aharah the third,

[a] He continueth in the deſcription of the tribe of Benjamin, becauſe his purpoſe is to ſet forth the genealogie of Saul.

* Gen. 46, 21. Num. 26, 38.

2 Nohah the fourth, and Rapha the fifth.

3 And the ſonnes of Bela *were*, ‡ Addar, and Gera, and Abihud,

‡ Or, *Ard*, Gen. 46, 21.

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and ‡ Shephuphan, and Huram.

‡ Or, *Shupham*, Num. 26, 39.

6 And theſe *are* the ſonnes of Ehud: theſe are the heads of the fathers, of the inhabitants of Geba, and [b] they removed them to * Manahath:

[b] Meaning, the inhabitants of the citie Geba.

* Chap. 2, 52.

7 And Naaman, and Ahiah, and Gera, he removed them, and [c] begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the countrey of Moab, after he had [d] ſent them away; Huſhim and Baara *were* his wives.

9 And he begat of Hodeſh his wife, Jobab, and Zibia, and Meſha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. Theſe *were* his ſonnes, heads of the fathers.

11 And of Huſhim he begat Ahitub, and Elpaal.

12 The ſonnes of Elpaal; Eber, and Miſham, and Shamed, who built Ono, and Lod with the towns thereof:

13 Beriah alſo and Shema, who *were* heads of the fathers of the inhabitants of Aijalon who drove away the inhabitants of Gath,

14 And Ahio, Shaſhak, and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Iſpah, and Joha, the ſonnes of Beriah,

17 And Zebadiah, and Meſhullam, and Hezeki, and Heber,

18 Iſhmerai alſo, and Jezliah, and Jobab, the ſonnes of Elpaal,

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the ſonnes of ‡ Shimhi,

22 And Iſhpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, & Antothijah,

25 And Iphedeiah, and Penuel, the ſonnes of Shaſhak,

26 And Shamſherai, and Sheharia, and Athalia,

27 And Jareſiah, and Eliah, and Zichri, the ſonnes of Jeroham.

28 Theſe *were* heads of the [e] fathers, by their generations, chief *men*. Theſe dwelt in Jeruſalem.

29 And at Gibeon *dwelt* the ‡ father of Gibeon, (whoſe ‡ wives name *was* Maachah)

30 And his firſt-born ſonne Abdon, and Zur, and Kiſh, and Baal, and Nadab,

31 And Gidor, and Ahio, and ‡ Zacher.

32 And Mikloth begat ‡ Shimeah. And theſe alſo dwelt with their brethren in Jeruſalem, over againſt them.

33 ¶ And * [f] Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and ‡ [g] Eſh-baal.

34 And the ſonne of Jonathan *was* ‡ [h] Merib-baal; and Merib-baal begat Micah.

35 And the ſonnes of Micah *were*, Pithon, and Melech, and ‡ Tarea, and Ahaz.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Aſmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his ſonne, Elaſa his ſonne, Azel his ſonne:

38 And Azel had ſix ſonnes, whoſe names *are* theſe, Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan, All theſe *were* the ſonnes of Azel.

[c] To wit, Ehud.

[d] After he had put away his two wives.

‡ Or, *Shema*, verſ. 13.

[e] The chief of the tribe of Benjamin that dwelt in Jeruſalem.

‡ Called *Jehiel*, chap. 9, 35.

* Chap. 9, 35.

‡ Or, *Zechariah*, chap. 9, 37.

‡ Or, *Shimeam*, chap. 9, 38.

* 1 Sam. 14, 51.

[f] Who in the 1 Sam. 9, 1. is called Abiel.

‡ Or, *Iſh-boſheth*, 2 Sam. 2, 8.

[g] He is alſo named Iſh-boſheth, 2 Sam. 2, 8.

‡ Or, *Mephiboſheth*. 2 Sam. 4, 4.

[h] He is likewiſe called Mephiboſheth, 2 Sam. 9, 6.

‡ Or, *Tahrea* chap. 9, 41.

39 And the ſonnes of Eſhek his brother *were* Ulam his firſt-born, Jehuſh the ſecond, and Eliphelet the third.

40 And the ſonnes of Ulam were mighty men of valour, archers, and had many ſonnes, and ſonnes ſonnes an hundred and fifty. All theſe *are* of the ſonnes of Benjamin.

CHAP. IX.

1 The originall of Iſrael and Judahs genealogies. 2 The Iſraelites, 10 the prieſts, 14 and the Levites, with Nethinims, which dwelt in Jeruſalem. 27 The charge of certain Levites. 35 The ſtock of Saul and Jonathan.

So all Iſrael were reckoned by genealogies; and behold, they *were* written in the book of the kings of Iſrael and Judah, *who* were [a] carried away to Babylon for their tranſgreſſion.

2 ¶ Now the firſt inhabitants *that dwelt* in their poſſeſſions in their cities *were*, the Iſraelites, the prieſts, Levites, and the [b] Nethinims.

3 And in * Jeruſalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manaſſeh:

4 Uthai the ſonne of Ammihud, the ſonne of Omri, the ſonne of Imri, the ſonne of Bani, of the children of Pharez the ſonne of Judah.

5 And of the Shilonites; Aſaiah the firſt-born, and his ſonnes.

6 And of the ſonnes of Zerah; Jeuel, and their brethren, ſix hundred and ninety.

7 And of the ſonnes of Benjamin; Sallu the ſonne of Meſhullam, the ſonne of Hodaviah, the ſonne of Haſenuah,

8 And Ibneiah the ſonne of Jeroham, and Elah the ſonne of Uzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reuel, the ſonne of Ibnijah.

9 And their brethren, according to their generations, nine hundred and fifty and ſix. All theſe men *were* chief of the fathers in the houſe of their fathers.

10 ¶ And of the prieſts; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the [c] ruler of the houſe of God,

12 And Adaiah the ſonne of Jeroham, the ſonne of Paſhur, the ſonne of Malchijah and Maaſiai the ſonne of Adiel, the ſonne of Jahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer,

13 And their brethren, heads of the houſe of their fathers, a thouſand and ſeven hundred and threeſcore; † very able men for the [d] work of the ſervice of the houſe of God.

14 And of the Levites; Shemaiah the ſonne of Haſſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, of the ſonnes of Merari,

15 And Bakbakkar, Hereſh, and Galal, and Mattaniah the ſonne of Micah, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Jeduthun, and Berechiah, the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

[a] Hitherto he hath deſcribed their genealogies before they went into captivitie: and now he deſcribeth their hiſtory after their return.

[b] Meaning, the Gibeonites, which ſerved in the temple, reade Joſh. 9, 23.

* Neh. 11, 1.

[c] That is, he was the high prieſt.

† Heb. *mighty men of valour.*

[d] To ſerve in the temple, every one according to his office.

17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

18 (Who hitherto *waited* in the [e] kings gate eaſt-ward) They *were* porters in the companies of the children of Levi.

[e] So called, becauſe the king came into the temple thereby, and not the common people.

19 And Shallum the ſonne of Kore, the ſonne of Ebiaſaph, the ſonne of Korah, and his brethren: (of the houſe of his father) the Korahites *were* over the work of the ſervice, keepers of the † gates of the [f] tabernacle: and their fathers *being* over the hoſt of the LORD, *were* keepers of the entry.

† Heb. *threſholds.*

[f] Their charge was, that none ſhould enter into thoſe places, which were onely appointed for the Prieſts to miniſter in.

20 And Phinehas the ſonne of Eleazar was the ruler over them in time paſt, *and* the LORD *was* with him.

21 *And* Zechariah the ſonne of Meſhelemiah, *was* porter of the doore of the tabernacle of the congregation.

22 All theſe which were choſen to be porters in the gates, *were* two hundred and twelve. Theſe were reckoned by their genealogie in their villages: whom David and Samuel the ſeer † did ordain in their ‡ ſet office.

† Heb. *founded.*

‡ Or, *truſt.*

23 So they and their children *had* the overſight of the gates of the houſe of the LORD, *namely* the houſe of the tabernacle, by wards.

24 In foure quarters were the porters, toward the eaſt, weſt, north and ſouth.

25 And their brethren, *which were* in their villages, *were* to come after [g] ſeven dayes from time to time with them.

[g] They ſerved weekly, as Ezek. 4, 10.

26 For theſe Levites, the foure chief porters, were in their ‡ ſet office, and were over the ‡ chambers and treaſuries of the houſe of God.

‡ Or, *truſt.*

‡ Or, *ſtorehouſes.*

27 ¶ And they lodged round about the houſe of God, becauſe the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the miniſtring veſſels, that they ſhould † bring them in and out by tale.

† Heb. *bring them in by tale, and carry them out by tale.*

29 *Some* of them alſo *were* appointed to overſee the veſſels, and all the ‡ inſtruments of the ſanctuary, and the [h] fine floure, & the wine, and the oyl, and the frankincenſe, & the ſpices.

‡ Or, *veſſels.*

[h] Whereof the meat-offering was made, Levit. 2, 1.

30 And *ſome* of the ſonnes of the prieſts made * the ointment of the ſpices,

* Exod. 30, 23.

31 And Mattithiah, *one* of the Levites (who *was* the firſt-born of Shallum the Korathite) had the ‡ ſet office over the things that were made ‡ in the pans.

‡ Or, *truſt.*

‡ Or, *on flat plates, or ſlices.*

32 And *other* of their brethren of the ſonnes of the Kohathites, *were* over the † ſhew-bread to prepare *it* every ſabbath.

† Heb. *bread of ordering.*

33 And theſe *are* the ſingers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for † they were employed in that [i] work, day and night.

† Heb. *upon them.*

[i] Were continually occupied in ſinging praiſes to God.

34 Theſe chief fathers of the Levites *were* chief throughout their generations; theſe dwelt at Jeruſalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whoſe wives name *was* * Maachah:

* Chap. 8, 29.

36 And his firſt-born ſonne Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab.

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they alſo dwelt with their brethren at Jeruſalem, over againſt their brethren.

39 * And Ner begat Kiſh, and Kiſh begat Saul, and Saul begat Jonathan, and Malchiſhua, and Abinadab, and Eſh-baal.

* Chap. 8, 33.

40 And the ſonne of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the ſonnes of Micah *were*, Pithon, and Melech, and Tahrea, * *and Ahaz.*

* Chap. 8, 35.

42 And Ahaz begat [k] Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

[k] Who was alſo called Jehoadah, Chap. 8, 36.

43 And Moza begat Binea; and Rephaiah his ſonne, Eleaſah his ſonne, Azel his ſonne.

44 And Azel had ſix ſonnes, whoſe names *are* theſe, Azrikam, Bocheru, and Iſmael, and Sheariah, and Obadiah, and Hanan. Theſe *were* the ſonnes of Azel.

CHAP. X.

2 Sauls overthrow and death. 8 The Philiſtines triumph over Saul. 11 The kindneſſe of Jabesh-gilead toward Saul and his ſonnes. 13 Sauls ſinne: for which the kingdome was tranſlated from him to David.

NOw * the Philiſtines fought againſt Iſrael, and the men of Iſrael fled from before the Philiſtines, and fell down ‡ ſlain in mount Gilboa.

* 1 Sam. 31, 1, 2.

‡ Or, *wounded.*

2 And the Philiſtines followed hard after Saul, and after his ſonnes, and the Philiſtines ſlew Jonathan, and ‡ Abinadab, and Malchiſhua, the ſonnes of Saul.

‡ Or, *Iſhui,* 1 Sam. 14, 49.

3 And the battel went ſore againſt Saul, and the † archers † hit him, and he was wounded of the archers.

† Heb. *ſhooters with bows.*

† Heb. *found him.*

4 Then ſaid Saul to his armour bearer, Draw thy ſword, and thruſt me through therewith; leſt theſe uncircumciſed come, and ‡ abuſe me: but his armour-bearer would not, for he was ſore afraid. So Saul took a ſword, and fell upon it.

‡ Or, *mock me.*

5 And when his armour-bearer ſaw that Saul was dead, he fell likewiſe on the ſword, and died.

6 So Saul died, and his three ſonnes, and all his houſe died together.

7 And when all the men of Iſrael that *were* in the valley, ſaw that they fled, and that Saul and his ſonnes were dead; then they forſook their cities, and fled: and the Philiſtines came and dwelt in them.

8 ¶ And it came to paſſe on the morrow, when the Philiſtines came to ſtrip the ſlain, that they found Saul and his ſonnes fallen in mount Gilboa.

9 And when they had ſtripped him, they took his head, and his armour, and ſent into the land of the Philiſtines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the houſe

of their gods, and faſtened his head in the temple of [a] Dagon.

11 ¶ And when all Jabeſh-gilead heard all that the Philiſtines had done to Saul;

12 They aroſe, all the valiant men, and took away the body of Saul, and the bodies of his ſonnes, and brought them to Jabeſh, and buried their bones under the oak in Jabeſh, and faſted ſeven dayes.

13 ¶ So Saul died for his tranſgreſſion which he † committed againſt the LORD, * even againſt the word of the LORD which he kept not, and alſo for asking *counſel* of one that had a familiar ſpirit, * to enquire *of it*;

14 And enquired not of the LORD: therefore he ſlew him, and turned the kingdome unto David the ſonne of † Jeſſe.

CHAP. XI.

1 David by a generall conſent is made king at Hebron. 4 He winneth the caſtle of Zion from the Jebuſites, by Joabs valour. 10 A catalogue of Davids mighty men.

THen * all Iſrael [a] gathered themſelves to David unto Hebron, ſaying, Behold, we *are* thy bone and thy fleſh.

2 And Moreover † in time paſt, even when Saul was king, thou *waſt* he that leddeſt out, and broughteſt in Iſrael: and the LORD thy God ſaid unto thee, Thou ſhalt ‡ feed my people Iſrael, and thou ſhalt be ruler over my people Iſrael.

3 Therefore came all the elders of Iſrael to the king to Hebron, and David made a covenant with them in Hebron, before the LORD, and they anointed David king over Iſrael, according to the word of the LORD, † by * Samuel.

4 ¶ And David and all Iſrael * went to Jeruſalem which *is* Jebus, where the Jebuſites *were*, the inhabitants of the land.

5 And the inhabitants of Jebus ſaid to David, Thou ſhalt not come hither. Nevertheleſſe, David took the caſtle of Zion, which *is* the city of David.

6 And David ſaid, whoſoever ſmiteth the Jebuſites firſt, ſhall be † chief and captain. So Joab the ſonne of Zeruiah went firſt up, and was chief.

7 And David dwelt in the caſtle, therefore they called " it, The citie of David.

8 And he built the citie round about, even from Millo round about: and Joab † repaired the reſt of the citie.

9 So David † waxed greater and greater: for the LORD of hoſts *was* with him.

10 ¶ * Theſe alſo *are* the chief of the mighty men whom David had, who ‡ ſtrengthened themſelves with him in his kingdome, *and* with all Iſrael to make him king according to the word of the LORD, concerning Iſrael.

11 And this *is* the number of the mighty men whom David had; Jaſhobeam ‡ an Hachmonite, the [b] chief of the captains, he lift up his ſpear againſt three hundred, ſlain *by him* at one time.

12 And after him *was* Eleazar the ſonne of Dodo the Ahohite, who *was one* of the three mighties.

[a] Which was the idol of the Philiſtines, and from the belly downward had the form of a fiſh, and upward of a man.
† Heb. *tranſgreſſed.*
* 1 Sam. 15,23.
* 1 Sam. 28,7.
† Heb. *Iſai.*
* 2 Sam. 5,1.
[a] This was after the death of Iſhboſheth Sauls ſon, when David had reigned over Judah ſeven yeares and ſix moneths in Hebron, 2 Sam. 5,5.
† Heb. *both yeſterday and the third day.*
‡ Or, *rule.*
† Heb. *by the hand of.*
* 1 Sam. 16,13.
* 2 Sam. 5,6.
† Heb. *head.*
" That is, Zion, 2 Sam. 5,7.
† Heb. *revived.*
† Heb. *went in going and increaſing.*
* 2 Sam. 23,8.
‡ Or, *held ſtrongly with him.*
‡ Or, *ſonne of Hachmoni.*
[b] Meaning, the moſt excellent and beſt eſteemed for his valiantnes; ſome read, the chief of the princes.

13 He was with David at ‡ Paſ-dammim, and there the Philiſtines were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philiſtines.

14 And [c] they ‡ ſet themſelves in the midſt of that parcel, and delivered it, and ſlew the Philiſtines; and the LORD ſaved *them* by a great ‡ deliverance.

15 ¶ Now ‡ three of the [d] thirty captains * went down to the rock to David, into the cave of Adullam, and the hoſt of the Philiſtines encamped in the valley of Rephaim.

16 And David *was* then in the hold, and the Philiſtines gariſon *was* then at Beth-lehem.

17 And David longed and ſaid, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the hoſt of the Philiſtines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink of it, but poured it out to the LORD,

19 And ſaid, My God forbid it me, that I ſhould do this thing: ſhall I drink the [e] bloud of theſe men † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. Theſe things did theſe three mightieſt.

20 ¶ And Abiſhai the brother of Joab, he was chief of the three: for lifting up his ſpear againſt three hundred, he ſlew *them*, and had a name among the three.

21 * Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *firſt* three.

22 Benaiah the ſonne of Jehoiada, the ſonne of a valiant man of Kabzeel, † who had done many acts, he ſlew two lion-like men of Moab; alſo he went down and ſlew a lion in a pit in a ſnowie day.

23 And he ſlew an Egyptian, † a man of *great* ſtature, five cubits high, and in the Egyptians hand *was* a ſpear like a weavers beam, and he went down to him with a ſtaff, and pluckt the ſpear out of the Egyptians hand, and ſlew him with his own ſpear.

24 Theſe things did Benaiah the ſonne of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the [f] *firſt* three: and David ſet him over his guard.

26 ¶ Alſo the valiant men of the armies, *were* Aſah-el the brother of Joab, Elhanan the ſonne of Dodo of Beth-lehem.

27 [g] Shammoth the ‡ Harorite, Helez the Pelonite,

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 [h] Sibbecai the Huſhathite, Ilai the Ahohite,

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

‡ Or, *Epheſdammim*, 1 Sam. 17,1.
[c] This act is referred to Shammah, 2 Sam. 23, 11, which ſeemeth was the chiefeſt of theſe.
‡ Or, *flood.*
‡ Or, *ſalvation.*
‡ Or, *three captains over the thirty.*
[d] That is, Eleazar and his two companions.
* 2 Sam. 23,13.
[e] That is, this water, for the which they ventured their bloud.
† Heb. *with their lives.*
* 2 Sam. 23,19. &c.
† Heb. *great of deeds.*
† Heb. *a man of meaſure.*
[f] Meaning, thoſe three which brought the water to David.
[g] Called alſo Shemmoah, 2 Sam. 23,25.
‡ Or, *Harodite*, 2 Sam. 23,25.
[h] He is alſo called Mebunnai, 2 Sam. 23,27.

31 Ithai the ſonne of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſonnes of Haſhem the Gizonite, Jonathan the ſonne of Shage the Hararite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Joel the brother of Nathan, Mibhar ‡ the ſonne of Haggeri,

‡ Or, *the Haggerite.*

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſonne of Zeruiah,

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſonne of Ahlai,

42 Adina the ſonne of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſonne of Maacah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſonnes of Hothan the Aroerite,

45 Jediael the ‡ ſonne of Shimri, and Joha his brother, the Tizite,

‡ Or, *Shimrite.*

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

NOw * theſe *are* they that came to [a] David to Ziklag † while he yet kept himſelf cloſe, becauſe of Saul the ſonne of Kiſh: and they *were* among the mighty men, helpers of the warre.

* 1 Sam. 27, 2.
[a] To take his part againſt Saul, who perſecuted him.
† Heb. *being yet ſhut up.*

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Sauls [b] brethren of Benjamin.

[b] That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with ſlings, Judg. 20, 16.

3 The chief *was* Ahiezer, then Joaſh, the ſonnes of ‡ Shemaah the Gibeathite, and Jeziel, and Pelet, the ſonnes of Azmaveth and Berachah, and Jehu the Antothite,

‡ Or, *Haſmaah.*

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiath, and Shemariah, and Shephariah the Haruphite,

6 Elkanah, and Jeſiah, and Azariel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah the ſonnes of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſſe, men of might, *and* men † of warre fit for the battel, that could handle ſhield and buckler, whoſe faces *were like* the faces of [c] lions, and *were* † as ſwift as the roes upon the mountains:

† Heb. *of the hoſt.*
[c] Meaning, fierce and terrible.
† Heb. *as the roes upon the mountains do make haſte.*

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Maſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh,

12 Johanan the eight, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe *were* of the ſonnes of Gad, captains of the hoſt: ‡ one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

‡ Or, *one that was leaſt* could reſiſt *an hundred, and the greateſt a thouſand.*

15 Theſe *are* they that went over Jordan in the [d] firſt moneth, when it had † overflown all his banks, and they put to flight all them of the valleys, *both* toward the eaſt, and toward the weſt.

[d] Which the Hebrews called Niſan or Abib, containing half March and half April, when Jordan was wont to overflow his banks, read Joſh. 3, 15.
† Heb. *filled over.*

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

17 And David went out † to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall † be knit unto you: but if ye be come to betray me to mine enemies, ſeeing *there is* no ‡ wrong in mine hands, the God of our fathers look thereon, and rebuke *it.*

† Heb. *before them.*
† Heb. *be one.*
‡ Or, *violence.*

18 Then † [e] the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid,* Thine *are we,* David, and on thy ſide, thou ſonne of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helper; for thy God helpeth thee. Then David received them, and made them captains of the band.

† Heb. *the ſpirit clothed Amaſai.*
[e] The ſpirit of boldneſſe and courage moved him to ſpeak thus.

19 And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battel, but they helped them [f] not, for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, * He will fall to his maſter Saul, † to *the jeopardy of* our heads.)

[f] They came onely to help David and not to ſuccour the Philiſtines: which were enemies to their countrey.
* 1 Sam. 29, 4.
† Heb. *on our heads.*

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David ‡ againſt the [g] band *of the rovers:* for they *were* all mighty men of valour, and were captains in the hoſt.

‡ Or, *with a band.*
[g] To wit, of the Amalekites which had burned the citie Ziklag, 1 Sam. 30, 1, 9.

22 For at *that* time day by day, there came to David to help him, untill *it was* a great hoſt, like the hoſt of [h] God.

[h] Meaning, mighty or ſtrong: for the Hebrews ſay a thing is of God, when it is excellent.

23 ¶ And theſe *are* the numbers of the ‡ † bands that were ready armed to the warre, and came to David to Hebron, to turn the kingdome of Saul to him, according to the word of the LORD.

‡ Or, *captains,* or *men.*
† Heb. *heads.*

24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready ‡ armed to the warre.

‡ Or, *prepared.*

25 Of the children of Simeon, mighty men of valour for the warre, ſeven thouſand and one hundred.

26 Of the children of Levi, foure thouſand and ſix hundred.

27 And Jehoiada *was* the leader of the [l] Aaronites, and with him *were* three thouſand and ſeven hundred.

[l] Of the Levites which came by deſcent of Aaron.

28 And Zadok, a young man mighty of valour, and of his fathers houſe twenty and two captains.

29 And of the children of Benjamin the † kindred of Saul, three thouſand: for hitherto † the [k] greateſt part of them had kept the ward of the houſe of Saul.

† Heb. *brethren.*
† Heb. *a multitude of them.*
[k] That is, the greateſt number took Sauls part.

30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, † famous throughout the houſe of their fathers.

† Heb. *men of names.*

31 And of the half-tribe of Manaſſeh, eighteen thouſand which were expreſſed by name, to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the [l] times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

[l] Men of good experience, which knew at all times what was to be done.

33 Of Zebulon, ſuch as went forth to battel, ‡ expert in warre, with all inſtruments of warre, fifty thouſand, which could ‡ keep rank; *they were* † not of double heart.

‡ Or, *rangers of battel*, or *ranged in battel.*
‡ Or, *ſet the battel in aray.*
† Heb. *without a heart and heart.*

34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites expert in warre, twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battel, ‡ expert in warre, fourty thouſand.

‡ Or, *keeping their rank.*

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manaſſeh, with all manner of inſtruments of warre for the battel, an hundred and twenty thouſand.

38 [m] All theſe men of warre, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, *were* of one heart to make David king.

[m] So that his whole hoſt were three hundred twenty and two thouſand, two hundreth twentie and two.

39 And there they were with David three dayes, eating and drinking: for their [n] brethren had prepared for them.

[n] The reſt of the Iſraelites.

40 Moreover, they that were nigh them even unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels and on mules, and on oxen, *and* ‡ meat, meal, cakes of figs, and bunches of raiſins, and wine and oyl, and oxen, and ſheep abundantly, for *there was* joy in Iſrael.

‡ Or, *victuall of meal.*

CHAP. XIII.

1 David fetcheth the ark with great ſolemnitie from Kirjath-jearim. 9 Uzzah being ſmitten, the ark is left at the houſe uf Obed-edom.

AND David conſulted with the captains of thouſands, and hundreds, *and* with every leader.

2 And David ſaid unto all the congregation of Iſrael, If *it ſeem* good unto you, and *that it be* of the LORD our God, † let us ſend abroad unto our brethren every where, that are left in all the land of Iſrael, and with them alſo to the prieſts and Levites *which are* † in their cities *and* ſuburbs, that they may gather themſelves unto us.

† Heb. *let us break forth and ſend.*
† Heb. *in the cities of their ſuburbs.*

3 And let us † bring again the [a] ark of our God to us: for we enquired not at it in the dayes of Saul.

† Heb. *bring about.*
[a] His firſt care was to reſtore religion, which had in Sauls dayes been corrupted and neglected.

4 And all the congregation ſaid, that they would do ſo; for the thing was right in the eyes of all the people.

5 So * David gathered all Iſrael together, from Shihor of Egypt, even unto the entring of Hemath, to bring the ark of God from [b] Kirjath-jearim.

* 1 Sam. 7, 1. 2 Sam. 6, 2.
[b] That is, from Gibea, where the inhabitants of Kirjath-jearim had placed it in the houſe of Abinadab, 2 Sam. 6, 3.

6 And David went up, and all Iſrael to * Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whoſe name is called *on it.*

* Joſh. 15, 9.

7 And they † carried the ark of God in a new cart, out of the houſe of Abinadab: and [c] Uzza and Ahio drave the cart.

† Heb. *made the ark to ride.*
[c] Both the ſons of Abinadab.

8 And David and all Iſrael played [d] before God with all *their* might, and with † ſinging and with harps, and with pſalteries, and with timbrels, and with cimbals, and with trumpets.

[d] That is, before the ark where God ſhewed himſelf: ſo that the ſigne is taken for the thing ſignified, which is common to all ſacraments both in the old and new Teſtament.
† Heb. *ſongs.*

9 ¶ And when they came unto the threſhing-floore of [e] Chidon, Uzza put forth his hand to hold the ark, for the oxen ‡ ſtumbled.

[e] Called alſo Nachon, 2 Sam. 6, 6.
‡ Or, *ſhook it.*

10 And the anger of the LORD was kindled againſt Uzza, and he ſmote him * becauſe he put his hand to the ark: and there he died [f] before God.

* Num. 4, 15.
[f] Before the ark for uſurping that which did not appertain to his vocation: for this charge was given to the prieſts, Num. 4, 15, ſo that here all good intentions are condemned, except they be commanded by the word of God.

11 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzza; wherefore that place is called " Perez-uzza to this day.

" That is, *breach of Uzza.*

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God home to me?

13 So David † brought not the ark home to himſelf to the citie of David, but carried it aſide into the houſe of [g] Obed-edom the Gittite,

† Heb. *removed.*
[g] Who was a Levite, and called Gittite, becauſe he had dwelt at Gath.

14 And the ark of God remained with the family of Obed-edom in his houſe three moneths. And the LORD bleſſed * the houſe of Obed-edom, and all that he had.

* As chap. 26, 5.

CHAP. XIIII.

1 Hirams kindneſſe to David. 2 Davids felicity in people, wives and children. 8 His two victories againſt the Philiſtines.

NOw * Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons, and carpenters to build him an houſe.

* 2 Sam. 5, 11. &c.

2 And David perceived that the LORD had confirmed him king over Iſrael, for his kingdome was lift up on high, becauſe of his people [a] Iſrael.

[a] Becauſe of Gods promiſe made to the people of Iſrael.

3 ¶ And David took † more wives at Jeruſalem: and David begat more ſonnes and daughters.

† Heb. *yet.*

4 Now theſe *are* the names of *his* children which he had in Jeruſalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Eliſhua, and [b] Elpalet,

6 And Noga, and Nepheg, and Japhia,

7 And Eliſhama, and ‡ Beeliada, and Eliphalet.

[b] Elpalet and Nogah are not mentioned, 2 Sam. 5, 14. ſo there are but eleven and here thirteen.
‡ Or, *Eliada*, 2 Sam. 5, 16.
* 2 Sam. 5, 15.

8 ¶ And when the Philiſtines heard that * David was anointed king over all Iſrael, all the Philiſtines went up to ſeek David: and David heard *of it*, and went out againſt them.

9 And the Philiſtines came and ſpread themſelves in the valley of Rephaim.

10 And David enquired of God, ſaying, Shall I go up againſt the Philiſtines? and wilt thou deliver them into mine hand? And the LORD ſaid unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David ſmote them there. Then David ſaid, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, ‘‘ [c] Baal-perazim.

‘‘ That is, *a place of breaches.*
[c] Or the valley of diviſions, becauſe the enemies were diſperſed there like waters.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philiſtines yet again ſpread themſelves abroad in the valley,

14 Therefore David enquired again of God: and God ſaid unto him, Go not up after them, turn away from them, * and come upon them over againſt the mulberry-trees.

* 2 Sam. 5, 23.

15 And it ſhall be, when thou ſhalt heare a ſound of going in the tops of the mulberry-trees, *that* then thou ſhalt go out to battel: for God is gone forth before thee, to ſmite the hoſt of the Philiſtines.

16 David therefore did as God commanded him: and they ſmote the hoſt of the Philiſtines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 David having prepared a place for the ark, ordereth the prieſts and Levites to bring it from Obed-edom. 25 He performeth the ſolemnity thereof with great joy. 29 Michal deſpiſeth him.

AND *David* made him houſes in the [a] city of David, and prepared a place for the ark of God, and pitched for it a tent.

[a] That was in the place of the citie called Zion, 2 Sam. 5, 7, 9.

2 Then David ſaid, † None ought to carry the * ark of God, but the Levites: for them hath the LORD choſen to carry the ark of God, and to miniſter unto him for ever.

† Heb. It is *not to carry the ark of God, but for the Levites.*
* Num. 4, 2, 15.

3 And David gathered all Iſrael together to Jeruſalem, to bring up the [b] ark of the LORD unto his place, which he had prepared for it.

[b] From the houſe of Obed-edom, 2 Sam. 6, 10, 12.

4 And David aſſembled the children of Aaron, and the Levites.

5 Of the ſonnes of Kohath: Uriel the chief, and his ‡ brethren an hundred and twenty.

‡ Or, *kinſmen.*

6 Of the ſonnes of Merari: Aſaiah the chief, and his brethren two hundred and twenty.

7 Of the ſonnes of Gerſhom, Joel the chief, and his brethren an hundred and thirty.

8 Of the ſonnes of [c] Elizaphan: Shemaiah the chief, and his brethren two hundred.

9 Of the ſonnes of [d] Hebron: Eliel the chief, and his brethren foureſcore.

[c] Who was the ſon of Uzziel, the fourth ſon of Kohath, Exod. 6, 18, 22. and Num. 3, 30.
[d] The third ſon of Kohath, Exod. 6, 18.

10 Of the ſonnes of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the prieſts, and for the Levites, for Uriel, Aſaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And ſaid unto them, Ye *are* the chief of the fathers of the Levites: [e] ſanctifie your ſelves *both* ye and your brethren, that you may bring up the ark of the LORD God of Iſrael, unto *the place that* I have prepared for it.

[e] Prepare your ſelves, and be pure, abſtain from all things whereby ye might be polluted, and ſo not able to come to the tabernacle.

13 For becauſe ye *did it* not at the firſt, the LORD our God made a breach upon us, for that we ſought him not after the due [f] order.

[f] According as he hath appointed in the law.

14 So the prieſts and the Levites ſanctified themſelves to bring up the ark of the LORD God of Iſrael.

15 And the children of the Levites bare the ark of God upon their ſhoulders, with the ſtaves thereon, as * Moſes commanded, according to the word of the LORD.

* Exod. 25, 14.

16 And David ſpake to the chief of the Levites, to appoint their brethren *to be* the ſingers with [g] inſtruments of muſick, pſalteries, and harps, and cymbals, ſounding, by lifting up the voice with joy.

[g] Theſe inſtruments and other ceremonies, they obſerved, were inſtructions of their infancie, which continued to the coming of Chriſt.

17 So the Levites appointed * Heman the ſonne of Joel: and of his brethren, * Aſaph the ſonne of Berechiah: and of the ſonnes of Merari their brethren, * Ethan the ſonne of Kuſhaiah.

* Chap. 6, 33.
* Chap. 6, 39.
* Chap. 6, 44.

18 And with them their brethren of the [h] ſecond degree, Zachariah, Ben, and Jaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaſiah, and Mattithiah, and Eliphaleh, and Mikniah, and Obed-edom, and Jeiel, the porters.

[h] Which were inferiour in dignity.

19 So the ſingers, Heman, Aſaph, and Ethan, *were appointed* to ſound with cymbals of braſſe;

20 And Zachariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaſiah, and Benaiah, with pſalteries on [i] Alamoth;

[i] This was an inſtrument of muſick, or a certain tune whereunto they accuſtomed to ſing pſalmes.

21 And Mattithiah, and Eliphaleh, and Mikniah, and Obed-edom, and Jeiel, and Azzaziah, with harps ‡ on the [k] Sheminith to excell.

‡ Or, *on the eighth to overſee.*
[k] Which was the eight tune, over the which he that was moſt excellent had charge.

22 And Chenaniah [l] chief of the Levites ‡ *was* for † ſong: he inſtructed about the ſong, becauſe he *was* skilfull.

[l] To wit, to appoint pſalmes, and ſongs to them that ſung.
‡ Or, was *for the carriage: he inſtructed about the carriage.*
† Heb. *lifting up.*

23 And Berechiah and Elkanah *were* doore-keepers for the ark.

24 And Shebaniah, and Jehoſhaphat, and Nathaneel, and Amaſhai, and Zachariah, and Benaiah, and Eliezer the prieſts, did blow with the trumpets before the ark of God: and [m] Obed-edom and Jehiah *were* doore-keepers for the ark.

[m] With Berechiah and Elkanah verſe 23.

25 ¶

25 ¶ So * David and the elders of Iſrael, and the captains over thouſands, went to bring up the ark of the covenant of the Lord, out of the houſe of Obed-edom with joy.

26 And it came to paſſe when God [n] helped the Levites that bare the ark of the covenant of the LORD, that they offered [o] ſeven bullocks, and ſeven rammes.

27 And David *was* clothed with a robe of fine linnen, and all the Levites that bare the ark, and the ſingers, and Chenaniah the maſter of the ‡ ſong, with the ſingers: David alſo *had* upon him an [p] ephod of linnen.

28 Thus all Iſrael brought up the ark of the covenant of the LORD with ſhouting, and with ſound of the cornet, and with trumpets, and with cymbals, making a noiſe with pſalteries and harps.

29 ¶ And it came to paſſe *as* the ark of the [q] covenant of the LORD came to the citie of David, that Michal the daughter of Saul looking out at a window, ſaw king David dancing and playing: and ſhe deſpiſed him in her heart.

* 2 Sam. 6, 12, 13, &c.

[n] That is, gave them ſtrength to execute their office.

[o] Beſides the bullock and the fat beaſts which David offered at every ſixt pace, 2 Sam. 6, 13.

‡ Or, *carriage*.

[p] Read 2 Sam. 6, 14.

[q] It was ſo called, becauſe it put the Iſraelites in remembrance of the Lords covenant made with them.

CHAP. XVI.

1 Davids feſtivall ſacrifice. 4 He ordereth a quire to ſing thankſgiving. 7 The pſalme of thankſgiving. 37 He appointeth miniſters, porters, prieſts, and muſicians, to attend continually on the ark.

SO * they brought the ark of God, and ſet it in the midſt of the tent that David had pitched for it: and they offered burnt-ſacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he [a] bleſſed the people in the name of the LORD.

3 And he dealt to every one of Iſrael, both man and woman, to every one a loaf of bread, and a good piece of fleſh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to miniſter before the ark of the LORD, and to [b] record, and to thank and praiſe the LORD God of Iſrael:

5 Aſaph the chief, and next to him Zachariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel † with pſalteries, and with harps: but Aſaph made a ſound with cymbals.

6 Benaiah alſo and Jahaziel the prieſts with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day, David [c] delivered firſt *this pſalme* to thank the LORD, into the hand of Aſaph and his brethren.

8 * Give thanks unto the LORD, call upon his name, make known his [d] deeds among the people.

9 Sing unto him, ſing pſalmes unto him, talk you of all his [e] wondrows works.

10 Glory ye in his holy name, let the heart of them rejoyce that ſeek the LORD.

11 Seek the LORD and his ſtrength, ſeek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the [f] judgements of his mouth.

* 2 Sam. 6, 17.

[a] He called upon the name of God, deſiring him to proſper the people, and give good ſucceſſe to their beginnings.

[b] To wit, Gods benefits toward his people.

† Heb. *with inſtruments of pſalteries and harps.*

[c] David gave them this pſalme to praiſe the Lord, ſignifying, that in all our enterpriſes the name of God ought to be praiſed and called upon.

* Pſal. 105, 1.

[d] Whereof this is the chiefeſt, that he had choſen himſelf a church to call upon his name.

[e] Who of his wonderfull providence hath choſen a few of the ſtock of Abraham to be his children.

[f] In overcoming Pharaoh, which judgements were declared by Gods mouth to Moſes.

13 O ye ſeed of Iſrael his ſervant, ye children of Jacob his [g] choſen ones.

14 He *is* the LORD our God, his judgements *are* in all the earth.

15 Be ye mindfull alwayes of his covenant: the word *which* he commanded to a thouſand generations;

16 *Even of the* * *covenant* which he made with Abraham, and of his oath unto Iſaac:

17 And hath confirmed the ſame to Jacob for a law, *and* to Iſrael for an everlaſting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

19 When ye were but † [h] few, * even a few, and ſtrangers in it:

20 And *when* they went from nation to nation, and from *one* kingdome to another people,

21 He ſuffered no man to do them wrong: yea, he * reproved [i] kings for their ſakes,

22 *Saying*, * Touch not mine [k] anointed, and do my [l] prophets no harm.

23 * Sing unto the LORD all the earth: ſhew forth from day to day his ſalvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praiſed: he alſo *is* to be feared above all gods.

26 For all the gods * of the people *are* [m] idols: but the LORD made the heavens.

27 Glory and honour *are* in his preſence, ſtrength and gladneſſe *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory and ſtrength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come before him, worſhip the LORD in the beauty of holineſſe.

30 [n] Fear before him all the earth: the world alſo ſhall be ſtable, that it be not moved.

31 Let the [o] heavens be glad, and let the earth rejoyce: and let *men* ſay among the nations, The LORD reigneth.

32 Let the ſea roar, and the fulneſſe thereof: let the fields rejoyce, and all that *is* therein.

33 Then ſhall the trees of the wood ſing out at the preſence of the LORD, becauſe he cometh to [p] judge the earth.

34 * O give thanks to the LORD, for *he is* good: for his mercy *endureth* for ever.

35 And ſay ye, Save us, O God of our ſalvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* [q] glory in thy praiſe.

36 Bleſſed *be* the LORD God of Iſrael for ever and ever: and all * the people ſaid, [r] Amen, and praiſed the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD, Aſaph and his brethren, to miniſter before the ark continually, as every dayes work required:

38 And Obed-edom, with their brethren, threeſcore and eight: Obed-edom alſo the ſonne of Jeduthun, and Hoſah *to be* porters:

39 And Zadok the prieſt and his brethren

[g] Meaning hereby, that the promiſe of adoption onely appertaineth to the church.

* Gen. 17, 2. and 26, 3. and 28, 13.

† Heb. *the cord.*

† Heb. *men of number.*

[h] Meaning, from the time that Abraham entred, unto the time that Jacob went into Egypt for famine.

* Gen. 34, 30.

* Gen. 12, 17. and 20, 3.

[i] As Pharaoh and Abimelech.

* Pſal. 105, 15.

[k] Mine elect people, and them whom I have ſanctified.

[l] To whom God declared his word, and they declared it to their poſterity.

* Pſal. 96, 1.

* Levit. 19, 4.

[m] His ſtrong faith appeareth therein, that though all the world would follow idols, yet he would cleave to the living God.

[n] Humble your ſelves under the mighty hand of God.

[o] He exhorteth the dum creatures to rejoyce with him in conſidering the greatneſſe of the grace of God.

[p] To reſtore all things to their eſtate.

* Pſal. 107, 1. and 118, 1. and 136, 1.

[q] He eſteemeth this to be the chiefeſt felicity of man.

* Deut. 27, 15.

[r] He willeth all the people both in heart and mouth to conſent to theſe praiſes.

the prieſts, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD, upon the altar of the burnt-offerings continually † morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Iſrael:

41 And with [f] them Heman and Jeduthun, and the reſt that were choſen, who were expreſſed by name, to give thanks to the LORD, becauſe his mercy *endureth* for ever:

42 And with them Heman and Jeduthun with trumpets and cymbals for thoſe that ſhould make a ſound, and with muſicall inſtruments of God: and the ſonnes of Jeduthun *were* † porters.

43 And all the people departed every man to his houſe, and David returned to [t] bleſſe his houſe.

CHAP. XVII.

1 Nathan firſt approving the purpoſe of David, to build God an houſe, 3 after by the word of God forbiddeth him. 11 He promiſeth him bleſſings and benefits in his ſeed. 16 Davids prayer and thanſgiving.

NOw * it came to paſſe, as David ſat in his houſe, that David ſaid to Nathan the prophet, Lo, I dwell in an houſe of [a] cedars, but the ark of the covenant of the LORD *remaineth* under [b] curtains.

2 Then Nathan ſaid uuto David, [c] Do all that *is* in thine heart, for God *is* with thee.

3 ¶ And it came to paſſe the [d] ſame night, that the word of God came to Nathan, ſaying,

4 Go and tell David my ſervant, Thus ſaith the LORD, Thou ſhalt not build me an houſe to dwell in.

5 For I have not dwelt in an houſe ſince the day that I brought up Iſrael, unto this day, but † have gone from [e] tent to tent, and from *one* tabernacle *to another*.

6 Whereſoever I have [f] walked with all Iſrael, ſpake I a word to any of the judges of Iſrael, (whom I commanded to feed my people) ſaying, Why have ye not built me an houſe of cedars?

7 Now therefore thus ſhalt thou ſay unto my ſervant David, Thus ſaith the LORD of hoſts, I took thee from the *ſheep*-cote, *even* † from following the † ſheep, that thou ſhouldeſt be ruler over my people Iſrael:

8 And I have been with thee whitherſoever thou haſt walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Alſo I will ordain a place for my people Iſrael, and will [h] plant them, and they ſhall dwell in their place, and ſhall be moved no more; neither ſhall the children of wickedneſſe waſte them any more: (as at the beginning,

10 And ſince that time that I commanded judges *to be* over my people Iſrael) moreover, I will ſubdue all thine enemies. Furthermore, I tell thee, that the LORD will [i] build thee an houſe.

11 ¶ And it ſhall come to paſſe, when thy dayes be expired, that thou muſt go *to be* with thy fathers, that I will raiſe up thy ſeed after thee, which ſhall be of thy ſonnes, and I will eſtabliſh his kingdome.

12 He ſhall build me an houſe, and I will ſtabliſh his throne for [k] ever,

13 * I will be his father, and he ſhall be my ſonne, and I will not take my mercie away from him, as I took *it* from *him* that was before [l] thee.

14 But I will ſettle him in mine houſe, and in my kingdome for ever, and his throne ſhall be eſtabliſhed for evermore.

15 According to all theſe words, and according to all this viſion, ſo did Nathan ſpeak unto David.

16 ¶ And David the king [m] came, and ſat before the LORD, and ſaid, Who *am* I, O LORD God, and what *is* mine houſe, that thou haſt brought me [n] hitherto?

17 And *yet* this was a ſmall thing in thine eyes, O God, for thou haſt *alſo* ſpoken of thy ſervants houſe for a great while to come, and haſt regarded me according to the eſtate of a man of [o] high degree, O LORD God.

18 What can David *ſpeak* more to thee for the honour of thy ſervant? for thou knoweſt thy ſervant.

19 O LORD, for thy ſervants ſake, and according to thine [p] own heart haſt thou done all this greatneſſe, in making known all theſe † great things.

20 O LORD, *there is* none like thee, neither *is there* any God beſides thee, according to all that we have heard with our eares.

21 And what one nation in the earth *is* like thy people Iſrael, whom God went to redeem *to be* his own people, to make thee a name of greatneſſe and terribleneſſe, and by driving nations from before thy people whom thou haſt redeemed out of Egypt?

22 For thy people Iſrael didſt thou make thine own people for ever, and thou LORD, becameſt their God.

23 Therefore now LORD, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be eſtabliſhed for *ever*, and do as thou haſt ſaid.

24 Let it even be eſtabliſhed, that thy name may be magnified for ever, ſaying, The LORD of hoſts *is* the God of [q] Iſrael, *even* a God to Iſrael: and *let* the houſe of David thy ſervant *be* eſtabliſhed before thee.

25 For thou, O my God, † [r] haſt told thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath found *in his heart* to pray before thee.

26 And now, LORD, (thou art [ſ] God, and haſt promiſed this goodneſſe unto thy ſervant)

27 Now therefore ‡ let it pleaſe thee to bleſſe the houſe of thy ſervant, that it may be before thee for ever: for thou bleſſeſt, O LORD, and *it ſhall be* bleſſed for ever.

CHAP.

† Heb. *in the morning, and in the evening.*

[f] With Zadok and the reſt of the prieſts.

† Heb. *for the gate.*

[t] Declaring that after our duty to God, we are chiefly bound to our own houſe, for the which, as for all other things, we ought to pray unto God, and inſtruct our families to praiſe his name.

*2 Sam. 7, 1. &c.

[a] Well built and fair.

[b] That is, in tents covered with skins.

[c] As yet God had not revealed to the prophet, what he purpoſed concerning David: therefore ſeeing God favoured David, he ſpake what he thought.

[d] After that Nathan had ſpoken to David.

† Heb. *have been.*

[e] That is, in a tent which removed to and fro.

[f] Meaning, whereſoever his ark went, which was a ſigne of his preſence.

† Heb. *from after.*

[g] Of a ſhephered of ſheep, I made thee a ſhepherd of men, ſo that thou cameſt not to this dignity through thine own merits, but by my pure grace.

[h] Make them ſure that they ſhall not remove.

[i] Will give thee great poſterity.

[k] That is, unto the coming of Chriſt for then theſe figures ſhould ceaſe.

* 1 Sam. 7, 14.

[l] Which was Saul.

[m] He went into the tent where the ark was, ſhewing what we ought to do when we receive any benefits of the Lord.

[n] Meaning, to this kingly eſtate.

[o] Thou haſt promiſed a kingdome that ſhall continue to me and my poſterity, and that Chriſt ſhall proceed of me.

[p] Freely, and according to the purpoſe of thy will without any deſerving.

† Heb. *greatneſſes.*

[q] That is, he ſheweth himſelf indeed to be their God, by delivering them from dangers, and preſerving them.

† Heb. *haſt revealed the eare of thy ſervant.*

[r] Thou haſt declared unto me by Nathan the prophet.

[ſ] And canſt not breake promiſe.

‡ Or, *it hath pleaſed thee.*

Chap. XVIII.

1 David ſubdueth the Philiſtines and the Moabites. 3 He ſmiteth Hadarezer and the Syrians. 9 Tou ſendeth Hadoram with preſents to bleſſe David. 11 The preſents and the ſpoil, David dedicateth to God. 13 He putteth gariſons in Edom. 14 Davids officers.

NOw after this, it came to paſſe, that David ſmote the Philiſtines, and ſubdued them, and took [a] Gath and her towns out of the hand of the Philiſtines.

[a] Which 2 Sam. 8, 1, is called the bridle of bondage, becauſe it was a ſtrong town, and kept the countrey round about in ſubjection.

2 And he ſmote Moab; and the Moabites became Davids ſervants, *and* brought gifts.

3 And David ſmote ‡ Hadarezer king of Zobah unto Hamath, as he went to ſtabliſh his dominion by the river Euphrates.

‡ Or, *Hadadezer*, in Sam.

4 And David took from him a thouſand chariots, and ſeven thouſand horſemen, and twenty thouſand footmen: David alſo houghed all the chariot-*horſes*, but reſerved of them an hundred chariots.

5 And when the Syrians of ‡ Damaſcus came to help Hadarezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

† Heb. *Darmeſek.*

6 Then David put *gariſons* in Syria Damaſcus, and the Syrians became Davids ſervants, *and* brought gifts. Thus the LORD [b] preſerved David whitherſoever he went.

[b] That is, in all things that he enterpriſed.

7 And David took the ſhields of gold that were on the ſervants of Hadarezer, and brought them to Jeruſalem.

8 Likewiſe from [c] Tibhath, and from Chun, cities of Hadarezer, brought David very much braſſe, wherewith * Solomon made the braſen ſea, and the pillars, and the veſſels of braſſe.

[c] Which, 2 Sam. 8, 8, are called Betah and Berothai.

* 1 Kings 7, 23. 2 Chron. 4, 15.

9 ¶ Now when ‡ Tou king of Hamath heard how David had ſmitten all the hoſt of Hadarezer king of Zobah:

‡ Or, Toi, 2 Sam. 8, 9.

10 He ſent [d] Hadoram his ſonne to king David, ‡ to enquire of his welfare, and † to congratulate him, becauſe he had fought againſt Hadarezer, and ſmitten him, (for Hadarezer † had warred with Tou) and *with him* all manner of veſſels of gold, and ſilver, and braſſe.

[d] Called alſo Joram, 2 Sam. 8, 10.

‡ Or, *to ſalute.*

† Heb. *to bleſſe.*

† Heb. *was the man of warres.*

11 ¶ Them alſo king David dedicated unto the LORD, with the ſilver and the gold that he brought from all *theſe* nations: from [e] Edom, and from Moab, and from the children of Ammon, and from the Philiſtines, and from Amalek.

[e] Becauſe the Edomites and the Syrians joyned their power together, it is ſaid, 2 Sam. 8, 12. that the Aramites were ſpoiled.

12 Moreover, Abiſhai the ſonne of Zeruiah ſlew of the Edomites in the valley of ſalt, [f] eighteen thouſand.

[f] Which is underſtood that Joab ſlew twelve thouſand, as is in the title of the 60 Pſalm and Abiſhai the reſt.

13 ¶ And he put gariſons in Edom; and all the Edomites became Davids ſervants. Thus the LORD peſerved David whitherſoever he went.

14 So David reigned over all Iſrael, and executed judgement and juſtice among all his people.

15 And Joab the ſonne of Zeruiah *was* over the hoſt, and Jehoſhaphat the ſonne of Ahilud, ‡ recorder.

‡ Or, *remembrancer.*

16 And Zadok the ſonne of Ahitub, and ‡ Abimelech the ſonne of Abiathar, *were* the prieſts, and ‡ Shavſha *was* ſcribe.

‡ Called *Abimelech* in Sam.

‡ Called *Seraiah* in Sam and *Shiſa*, 1 Kings 4, 3.

17 And Benaia the ſonne of Jehoiada *was* over the [g] Cherethites, and the Pelethites: and the ſonnes of David *were* † chief about the king.

[g] Read 2 Sam. 8, 18.

† Heb. *at the hand of the king.*

Chap. XIX.

1 Davids meſſengers ſent to comfort Hanun the ſonne of Nahash, are villanouſly entreated. 6 The Ammonites ſtrengthened by the Syrians, are overcome by Joab and Abishai. 16 Shophach making a new ſupply of the Syrians, is ſlain by David.

NOw * it came to paſſe after this, that Nahaſh the king of the children of Ammon died, and his ſonne reigned in his ſtead.

* 2 Sam. 10, 1, &c.

2 And David ſaid, I will ſhew kindneſſe unto Hanun the ſonne of Nahaſh, becauſe his [a] father ſhewed kindneſſe to me. And David ſent meſſengers to comfort him concerning his father: ſo the ſervants of David came into the land of the children of Ammon, to Hanun, to comfort him.

[a] Becauſe Nahaſh received David and his company, when Saul perſecuted him, he would now ſhew pleaſure his ſon for the ſame.

3 But the princes of the children of Ammon ſaid to Hanun, † Thinkeſt thou that David doth honour thy father that he hath ſent comforters unto thee? are not his ſervants come unto thee for to [b] ſearch, and to overthrow, and to ſpie out the land?

† Heb. *in thine eyes doth David, &c.*

[b] Thus the malicious ever interpret the purpoſe of the godly in the worſt ſence.

4 Wherefore Hanun took Davids ſervants, and [c] ſhaved them, and cut [d] off their garments in the midſt hard by their buttocks, and ſent them away.

[c] They ſhaved off the half of their beards, 2 Sam. 10, 4.

[d] To put them to ſhame and villany, whereas the ambaſſadors ought to have been honoured: and becauſe the Jews uſed to wear ſide garments and beards, they thus disfigured them, to make them odious to others.

5 Then there went *certain*, and told David how the men were ſerved; and he ſent to meet them (for the men were greatly aſhamed) and the king ſaid, Tarry at Jericho untill your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they had made themſelves † odious to David, Hanun and the children of Ammon ſent a thouſand talents of ſilver to hire them chariots and horſemen out of Meſopotamia, and out of Syria-maachah, and out of [e] Zobah.

† Heb. *to ſtink.*

[e] Which were five in all.

7 So they hired thirty and two thouſand chariots, and the king of Maachah and his people, who came and pitched before [f] Medeba. And the children of Ammon gathered themſelves together from their cities, and came to battel.

[f] Which was a city of the tribe of Reuben beyond Jordan.

8 And when David heard *of it*, he ſent Joab, and all the hoſt of the mighty men.

9 And the children of Ammon came out, and put the battel in aray before the gate of the citie: and the kings that were come, *were* by themſelves in the field.

10 Now when Joab ſaw that † the battel was ſet againſt him, before and behinde, he choſe out of all the ‡ choice of Iſrael, and put *them* in aray againſt the Syrians.

† Heb. *the face of the battel was.*

‡ Or, *young men.*

11 And the reſt of the people he delivered unto the hand of † Abiſhai his brother, and they ſet themſelves in aray againſt the children of Ammon.

† Heb. *Abshai.*

12 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will help thee.

13 Be of good courage, and let us behave

our ſelves valiantly for our [g] people, and for the cities of our God: and let the LORD do that which is good in his ſight.

[g] He declareth that where the cauſe is evil, the courage cannot be valiant, and that in good cauſes, men ought to be couragious, and commit the ſucceſſe to God.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon ſaw that the Syrians were fled, they likewiſe fled before Abiſhai his brother, and entred into the citie. Then Joab came to Jeruſalem.

16 ¶ And when the Syrians ſaw that they were put to the worſe before Iſrael, they ſent meſſengers, and drew forth the Syrians that *were* beyond the [h] river: and ‡ Shophach the captain of the hoſt of Hadarezer, *went* before them.

[h] That is, Euphrates.
‡ Or, *Shobach.* 2 Sam. 10, 16,

17 And it was told David, and he gathered all Iſrael, and paſſed over Jordan, and came upon them, and ſet *the battel* in aray againſt them: ſo when David had put the battel in aray againſt the Syrians, they fought with him.

18 But the Syrians fled before Iſrael, and David ſlew of the Syrians [i] ſeven thouſand men, *which fought in* chariots, and fourty thouſand footmen, and killed Shophach the captain of the hoſt.

[i] For this place, read 2 Sam. 10, 18.

19 And when the ſervants of Hadarezer ſaw that they were put to the worſe before Iſrael, they made peace with David, and became his ſervants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is beſieged by Joab, ſpoiled by David, and the people thereof tortured.* 4 *Three giants are ſlain in three ſeverall overthrows of the Philiſtines.*

AND * it came to paſſe, that † after the yeare was expired, at the time that kings go out *to battel*, Joab led forth the powers of the army, and waſted the countrey of the children of Ammon, and came and beſieged [a] Rabbah (but David tarried at Jeruſalem) and Joab ſmote Rabbah, and deſtroyed it.

* 2 Sam. 11, 1.
† Heb. *at the return of the yeare.*
[a] Which was the chief city of the Ammonites.

2 And David * took the crown of their king from off his head, and found it † to weigh a [b] talent of gold, and *there were* precious ſtones in it, and it was ſet upon Davids head; and he brought alſo exceeding much ſpoil out of the city.

* 2 Sam. 12, 30.
† Heb. *the weight of.*
[b] Which mounteth about the value of ſeven thouſand and ſeventy crowns, which is about threeſcore pound weight.

3 And he brought out the people that *were* in it, and cut *them* with ſaws and with harrows of iron, and with axes: even ſo dealt David with all the cities of the children of Ammon. And David and all the people returned to Jeruſalem.

4 And it came to paſſe after this, * that there ‡ † aroſe warre at ‡ Gezer with the Philiſtines, at which time Sibbechai the Huſhathite, ſlew Sippai *that was* of the children of ‡ the giant, and they were ſubdued.

* 2 Sam. 21, 18.
‡ Or, *continued.*
† Heb. *ſtood.*
‡ Or, *Gob.*
‡ Or, *Rapha.*

5 And there was warre again with the Philiſtines, and Elhanan the ſonne of " Jair, ſlew [c] Lahmi the brother of Goliath the Gittite, whoſe ſpear-ſtaff *was* like a weavers beam.

" Called alſo *Jaare-oregim.*
[c] Read 2 Sam. 21, 19.

6 And yet again * there was warre at Gath, where was † a man of *great* ſtature, whoſe fingers and toes *were* foure and twenty, ſix *on each hand*, and ſix *on each foot*: and he alſo was † the ſonne of the giant.

* 2 Sam. 21, 20.
† Heb. *a man of meaſure.*
† Heb. *born to the giant,* or *Rapha.*

7 But when he ‡ defied Iſrael, Jonathan the ſonne of " Shimea, Davids brother, ſlew him.

‡ Or, *reproched.*
" Called *Shammah.* 1 Sam. 10, 9.

8 Theſe were born unto the giant in Gath, and they fell by the hand of David, and by the hand of his ſervants.

CHAP. XXI.

1 *David tempted by Satan, forceth Joab to number the people.* 4 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooſeth the peſtilence.* 14 *After the death of ſeventy thouſand, David by repentance preventeth the deſtruction of Jeruſalem.* 18 *David, by Gads direction, purchaſeth Ornans threſhing-floore, where having built an altar, God giveth a ſigne of his favour by fire, and ſtayeth the plague.* 28 *David ſacrificeth there, being reſtrained from Gibeon by fear of the angel.*

AND * [a] Satan ſtood up againſt Iſrael, and provoked David to number Iſrael.

* 2 Sam. 24, 1. &c.
[a] He tempted David in ſetting before his eyes his excellency and glory, his power and victories.

2 And David ſaid to Joab, and to the rulers of the people, Go, number Iſrael from [b] Beer-ſheba even to Dan; and bring the number of them to me, that I may know *it.*

[b] That is, from ſouth to north.

3 And Joab anſwered, The LORD make his people an hundred times ſo many mo as they be: but my lord the king, *are* they not all my lords ſervants? why then doth my lord require this thing? why will he be a cauſe of [c] treſpaſſe to Iſrael?

[c] It was a thing indifferent and uſual to number the people, but becauſe he did it of an ambitious mind, as though his ſtrength ſtood in his people, God puniſhed him.

4 Neverthelesse, the kings word prevailed againſt Joab: wherefore Joab departed, and went throughout all Iſrael, and came to Jeruſalem.

5 ¶ And Joab gave the ſumme of the number of the people unto David: and all they of Iſrael were a thouſand thouſand and an [d] hundred thouſand men that drew ſword: and Judah *was* [e] foure hundred threeſcore and ten thouſand men that drew ſword.

[d] Joab partly for grief, and partly through negligence gathered not the whole ſum, as it is here declared.
[e] In Samuel is mention of thirtie thouſand more: which was either by joyning to them ſome of the Benjamites, which were mixed with Judah, or as the Hebrews write, here the chief and princes are left out.

6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 † And God was diſpleaſed with this thing, therefore he ſmote Iſrael.

† Heb. *and it was evil in the eyes of the LORD concerning this thing*

8 And David ſaid unto God, * I have ſinned greatly, becauſe I have done this thing: but now, I beſeech thee, do away the iniquity of thy ſervant, for I have done very fooliſhly.

* 2 Sam. 24, 10

9 And the LORD ſpake unto Gad, Davids ſeer, ſaying,

10 Go and tell David, ſaying, Thus ſaith the LORD, I † offer thee three things, chooſe thee one of them that I may do *it* unto thee.

† Heb. *ſtretch out.*

11 So Gad came to David, and ſaid unto him, Thus ſaith the LORD, † Chooſe thee

† Heb. *take to thee.*

12 Either three yeares famine, or three moneths to be deſtroyed before thy foes, (while that the ſword of thine enemies overtaketh *thee*) or elſe three dayes the ſword of the LORD, even the peſtilence in the land, and the angel of the LORD deſtroying throughout all the coaſts of Iſrael: now therefore adviſe thy ſelf, what word I ſhall bring again to him that ſent me.

13 And David ſaid unto Gad, I am in a great ſtrait: let me fall now into the hand of the LORD, (for very ‡ great *are* his mercies) but let me not fall into the hand of man,

14 ¶ So the LORD ſent peſtilence upon Iſrael: and there fell of Iſrael ſeventy thouſand men.

15 And God ſent an * angel unto Jeruſalem to deſtroy it: and [f] as he was deſtroying, the LORD beheld, and he [g] repented him of the evil, and ſaid to the angel that deſtroyed, It is enough, ſtay now thine hand. And the angel of the LORD ſtood by the threſhing-floore of ‡ Ornan the Jebuſite.

16 And David lift up his eyes, and ſaw the angel of the LORD ſtand between the earth and the heaven, having a drawn ſword in his hand ſtretched out over Jeruſalem: then David and the elders of Iſrael, *who were* clothed in ſackcloth, fell upon their faces.

17 And David ſaid unto God, *Is it* not I *that* commanded the people to be numbred? even I it is that have ſinned and done evil indeed; but as for theſe ſheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers houſe, but not on [h] thy people, that they ſhould be plagued.

18 ¶ Then the * angel of the LORD commanded Gad to ſay to David, that David ſhould go up and ſet up an altar unto the LORD, in the threſhing-floore of Ornan the Jebuſite.

19 And David went up at the ſaying of Gad, which he ſpake in the name of the LORD.

20 ‡ And Ornan turned back, and ſaw the angel; and his foure ſonnes with him [i] hid themſelves. Now Ornan was threſhing wheat.

21 And as David came to Ornan, Ornan looked and ſaw David, and went out of the threſhing-floore, and bowed himſelf to David with his face to the ground.

22 Then David ſaid to Ornan, ‡ Grant me the place of *this* threſhing-floore, that I may build an [k] altar therein unto the LORD: thou ſhalt grant it me for the full price, that the plague may be ſtayed from the people.

23 And Ornan ſaid unto David, Take *it* to thee, and let my lord the king do that which is good in his eyes: lo, I give *thee* the oxen *alſo* for burnt-offerings, and the threſhing-inſtruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David ſaid to Ornan, Nay, but I will verily buy it for the full price: for I will not take that which *is* thine for the LORD, nor offer burnt-offerings without [l] coſt.

25 So David gave to Ornan for the place, [m] ſix hundred ſhekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he [n] anſwered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel, and he put up his ſword again into the ſheath thereof.

‡ Or, *many.*

* 2 Sam. 24,16.

[f] Read 2 Sam. 24,16.

[g] When God draweth back his plagues, he ſeemeth to repent, read Gen. 6,6.

‡ Or, *Aramah.* 2 Sam. 24,18.

[h] Thus he both ſheweth a true repentance, and a fatherly care toward his people, which deſireth God to ſpare them and to puniſh him and his.

* 2 Chron. 3,1.

‡ Or, *when Ornan turned back and ſaw the angel, then he and his foure ſonnes with him hid themſelves.*

[i] If a man hide himſelf at the ſight of an angel which is a creature, how much leſſe is a ſinner able to appeare before the face of God.

‡ Heb. *give.*

[k] Thus he did by the commandment of God, as verſe 18, for elſe it had been abominable, except he had either Gods word, or revelation.

[l] That is, as much as it is worth: for having enough of his own, and yet to have taken of another mans goods to offer unto the Lord, it had been theft, and not acceptable to God.

[m] Read 2 Sam. 24,25.

[n] God declared that he heard his requeſt, in that he ſent down fire from heaven, for elſe they might uſe no fire in ſacrifice, but of that which was reſerved ſtill upon the altar, Levit. 6,13. and came down from heaven, Levit. 9, 24. as appeared by the puniſhment of Nadab and Abihu, Levit. 10,1.

28 ¶ At that time, when David ſaw that the LORD had anſwered him in the threſhing-floore of Ornan the Jebuſite, then he ſacrificed there.

29 For the tabernacle of the LORD which Moſes made in the wilderneſſe, and the altar of the burnt-offering *were* at that ſeaſon in the high place at * Gibeon.

30 But David could not go before it to enquire of God; for he was afraid, becauſe of the ſword of the angel of the LORD.

CHAP. XXII.

1 David foreknowing the place of the temple, prepareth abundance for the building of it. 6 He inſtructeth Solomon in Gods promiſes, and his duty in building the temple. 17 He chargeth the princes to aſſiſt his ſonne.

THen David ſaid, This is the [a] houſe of the LORD God, and this *is* the altar of the burnt-offering for Iſrael.

2 And David commanded to gather together the [b] ſtrangers that *were* in the land of Iſrael, and he ſet maſons to hew wrought ſtones to build the houſe of God.

3 And David prepared iron in [c] abundance for the nails for the doores of the gates, and for the joynings, and braſſe in abundance without weight.

4 Alſo cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David ſaid, * Solomon my ſonne *is* young and tender, and the houſe *that is* to be builded for the LORD, *muſt be* exceeding magnificall, of fame, and of glory throughout all countreys: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

6 ¶ Then he called for Solomon his ſonne, and charged him to build an houſe for the LORD God of Iſrael.

7 And David ſaid to Solomon, My ſonne, as for me, it was in my minde to build an houſe unto the name of the LORD my God:

8 But the word of the LORD came to me, ſaying, * [d] Thou haſt ſhed bloud abundantly, and haſt made great warres: thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much bloud upon the earth in my ſight.

9 Behold, a ſonne ſhall be born to thee, who ſhall be a man of reſt, and I will give him reſt from all his enemies round about: for his name ſhall be “ Solomon, and I will give peace and quietneſſe unto Iſrael in his dayes.

10 * He ſhall build an houſe for my name, and he ſhall be my ſonne, and I *will be* his father, and I will eſtabliſh the throne of his kingdome over Iſrael for ever.

11 Now my ſonne, the LORD be with thee, and [e] proſper thou, and build the houſe of the LORD thy God, as he hath ſaid of thee.

12 Onely the LORD give thee [f] wiſdome and underſtanding, and give thee charge concerning Iſrael, that thou mayeſt keep the law of the LORD thy God.

13 Then ſhalt thou proſper if thou takeſt heed

* 1 Kings 3,4. Chap. 16,39. 2 Chron. 1,3.

[a] That is, the place wherein he will be worſhipped.

[b] Meaning, cunning men of other nations, which dwelt among the Jews.

[c] To wit, which weighed fiftie ſhekels of gold, 2 Chron. 3,9.

* Chap 29,1.

* Chap. 28,3.

[d] This declareth how greatly God deteſteth the ſhedding of bloud, ſeeing David for this cauſe is ſtayed to build the temple of the Lord, albeit he enterpriſed no warre, but by Gods commandment, and againſt his enemies.

“ That is, *peaceable.*

* 2 Sam. 7,13.

[e] He ſheweth that there can be no proſperitie but when the Lord is with us.

[f] Theſe are only the means whereby kings govern their ſubjects aright, and whereby the realms do proſper and flouriſh.

heed to fulfill the ſtatutes and judgements which the LORD charged Moſes with, concerning Iſrael: be ſtrong, and of good courage, dread not, nor be diſmayed.

14 Now behold, ‡ [g] in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver, and of braſſe, and iron, without * weight: (for it is in abundance) timber alſo and ſtone have I prepared, and thou mayeſt adde thereto.

‡ Or, *in my poverty.*
[g] For David was poore in reſpect of Solomon.
* As verſe 3.

15 Moreover, *there are* workmen with thee in abundance, hewers, and “ workers of ſtone and timber, and all manner of cunning men, for every manner of work.

“ That is, *maſons and carpenters.*

16 Of the gold, the ſilver, and the braſſe, and the iron, *there is* no number. [h] Ariſe therefore, and be doing, and the LORD be with thee.

[h] That is, goe about it quickly.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſonne, *ſaying*,

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the [i] inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people.

[i] The nations round about.

19 Now [k] ſet your heart and your ſoul to ſeek the LORD your God, ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

[k] For els he knew that God would plague them, and not proſper their labours, except they ſought with all their hearts to ſet forth his glory.

CHAP. XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and diſtribution of the Levites.* 7 *The families of the Gerſhonites.* 12 *The ſonnes of Kohath.* 21 *The ſonnes of Merari.* 24 *The office of the Levites.*

SO when David was old and full of dayes, he made * Solomon his ſonne king over Iſrael.

* Chap. 28, 5.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

3 Now the Levites were numbred from the age of * thirty yeares and upward: and their number by their polls, man by man, was thirty and eight thouſand.

* Num. 4, 3.

4 Of which, twenty and foure thouſand *were* ‡ to ſet forward the work of the houſe of the LORD: and ſix thouſand *were* officers and judges.

‡ Or, *to overſee.*

5 Moreover, foure thouſand *were* porters, and foure thouſand praiſed the LORD with the inſtruments which I made, (*ſaid David*) to praiſe *therewith*.

6 And * David divided them into † courſes among the ſonnes of Levi, *namely*, Gerſhon, Kohath, and Merari.

7 ¶ Of the * Gerſhonites *were* ‡ Laadan and Shimei.

* Exod. 6, 16. Chap. 6, 1, &c. 2 Chron. 8, 14. and 29, 25.
† Heb. *diviſions.*
* Chap. 26, 21.
‡ Or, *Libni.* chap. 6, 17.

8 The ſonnes of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſonnes of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

10 And the ſonnes of Shimei *were*, Jahath ‡ Zina, and Jeuſh, and Beriah. Theſe foure *were* the ſonnes of Shimei.

‡ Or, *Ziza*, verſe 11.

11 And Jahath was the chief, and Ziza the ſecond: but Jeuſh and Beriah † had not many ſonnes: therefore they were in one reckoning, according to *their* fathers.

† Heb. *did not multiply ſonnes.*

12 ¶ The ſonnes of Kohath; Amram, Izhar, Hebron, and Uzziel, foure.

13 The ſonnes of * Amram; Aaron and Moſes: and * Aaron was ſeparated, that he ſhould [a] ſanctifie the moſt holy things, he and his ſonnes for ever, to burn *incenſe* before the LORD, to miniſter unto him, and to bleſſe in his name for ever.

* Exod. 6, 20.
* Exod. 28, 1. Heb. 5, 4.
[a] That is, to ſerve in the moſt holy place, and to conſecrate the holy things.

14 Now concerning Moſes the man of God, his ſonnes were named of the [b] tribe of Levi.

[b] They were but of the order of the Levites, and not of the prieſts, as Aarons ſons.

15 * The ſonnes of Moſes *were*, Gerſhom and Eliezer.

* Exod. 2, 22. and 18, 3, 4.

16 Of the ſonnes of Gerſhom, Shebuel *was* the chief.

17 And the ſonnes of Eliezer *were*, * Rehabiah ‡ the [c] chief. And Eliezer had none other ſonnes; but the ſonnes of Rehabiah † were very many.

* Chap. 26, 25.
‡ Or, *the firſt.*
[c] The ſcripture uſeth to call chief, or the firſt born, although he be alone, and there be none born after, Matth. 1, 25.
† Heb. *were highly multiplied.*

18 Of the ſonnes of Izhar, Shelomith the chief.

19 Of the ſonnes of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Jekameam the fourth.

20 Of the ſonnes of Uzziel; Micah the firſt, and Jeſiah the ſecond.

21 ¶ The ſonnes of Merari; Mahli, and Muſhi: the ſonnes of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſonnes but daughters: and their [d] brethren the ſonnes of Kiſh took them.

[d] Meaning, their couſins.

23 The ſonnes of Muſhi; Mahli, and Eder, and Jeremoth, three.

24 ¶ Theſe *were* the ſonnes of * Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſerviee of the houſe of the LORD, from the age of * [e] twenty yeares and upward.

* Num. 10, 17, 21.
* Num. 1, 1.
[e] David did chuſe the Levites twiſe, firſt, at the age of thirty, at verſe 3, and again afterward at 20, as the neceſſitie of the office did require: at the beginning they had no charge in the temple before they were five and twenty yeare old, and had none after fiftie, Num. 4, 3.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, ‡ that they may dwell in Jeruſalem for ever.

‡ Or, *and he dwelleth in Jeruſalem, &c.*

26 And alſo unto the Levites, they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

27 For by the laſt words of David, the Levites *were* † numbred from twenty yeares old and above:

† Heb. *numbers.*

28 Becauſe † their office *was* to wait on the ſonnes of Aaron, for the ſervice of the houſe of the LORD, in the courts and in the chambers, and in the [f] purifying of all holy things, and the work of the ſervice of the houſe of God:

† Heb. *their ſtation was at the hand of the ſonnes of Aaron.*
[f] In waſhing and cleanſing all the holy veſſels.

29 Both for the ſhew-bread, and for * the fine floure for meat-offering, and for the unleavened cakes, and for *that which is baked in* the ‡ pan, and for that which is fryed, and for all manner of meaſure and cize.

* Levit. 6, 20. Chap. 9, 29, &c.
‡ Or, *flat plate.*

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new moons, and on the ſet feaſts, by number, according to the

order commanded unto them continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the ſonnes of Aaron their brethren, in the ſervice of the houſe of the LORD.

CHAP. XXIIII.

1 The diviſions of the ſonnes of Aaron by lot into foure and twenty orders. 20 The Kohathites, 27 and the Merarites divided by lot.

NOw theſe *are* the diviſions of the ſonnes of Aaron: *The ſonnes of Aaron; Nadab and Abihu, Eleazar and Ithamar.

*Levit. 10. 1, 6.

2 But *Nadab and Abihu [a] died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office.

*Num. 3, 4. and 26, 61.

[a] Whiles their father yet lived.

3 And David diſtributed them, both Zadok of the ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar, according to their offices in their ſervice.

4 And there were more chief men found of the ſonnes of Eleazar, than of the ſonnes of Ithamar; and *thus* were they divided: among the ſonnes of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſonnes of Ithamar according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governours of the ſanctuary, and governours *of the houſe* of God, were of the ſonnes of Eleazar, and of the ſonnes of Ithamar.

6 And Shemaiah the ſonne of Nathanael the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſonne of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one † principall houſhold being taken for Eleazar, and one taken for Ithamar.

† Heb. *houſe of the father.*

7 Now the firſt [b] lot came forth to Jehoiarib, the ſecond to Jedaiah,

[b] This lot was ordained to take away all occaſion of envie or grudging of one againſt another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eight to [c] Abijah,

[c] Zacharie the father of John Baptiſt was of this courſe, or lot of, Abia, Luke 1, 5.

11 The ninth to Jeſhuah, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the foure and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD according to their manner, under [d] Aaron their father, as the LORD God of Iſrael had commanded him.

[d] By the dignitie that God gave to Aaron.

20 ¶ And the reſt of the ſonnes of Levi *were theſe*: of the ſonnes of Amram; Shubael: of the ſonnes of Shubael; Jehdeiah.

21 Concerning Rehabiah, of the ſonnes of Rehabiah, the firſt *was* Iſſhiah.

22 Of the Izharites; Shelomoth: of the ſonnes of Shelomoth; Jahath.

23 And the ſonnes *of* * Hebron; Jeriah *the firſt*, Amariah the ſecond, Jahaziel the third, Jekameam the fourth.

*Chap. 23, 19, and 26, 31.

24 Of the ſonnes of Uzziel; Michah: of the ſonnes of Michah; Shamir.

25 The brother of Michah *was* Iſſhiah: of the ſonnes of Iſſhiah; Zechariah.

26 The ſonnes of Merari *were*, Mahli and Muſhi: the ſonnes of Jaaziah; Beno.

27 ¶ The ſonnes of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſonnes.

29 Concerning Kiſh: the ſonne of Kiſh *was* Jerahmeel.

30 The ſonnes alſo of [e] Muſhi; Mahli, and Eder, and Jeremoth. Theſe *were* the ſonnes of the Levites, after the houſe of their fathers.

[e] Which was the ſecond ſon of Merari.

31 Theſe likewiſe caſt [f] lots over againſt their brethren the ſonnes of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principall fathers over againſt their younger brethren.

[f] That is, every one had that dignity, which fell unto him by lot.

CHAP. XXV.

1 The number and offices of the ſingers. 8 Their diviſion by lot, into foure and twenty orders.

MOreover, David and the captains of the hoſt [a] ſeparated to the ſervice of the ſonnes of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſie with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice, was:

[a] Theſe ſingers were divided into 24 courſes, ſo that every courſe or order contained twelve, and in all there were 288 as verſe 7.

2 Of the ſonnes of Aſaph; Zaccur, and Joſeph, and Nethaniah, and ‡ Aſarelah, the ſonnes of Aſaph under the hands of Aſaph, which propheſied † according to the order of the king.

‡ Otherwiſe called *Jesharelah*, verſe 14.

† Heb. *by the hands of the king.*

3 Of Jeduthun: the ſonnes of Jeduthun; Gedaliah, and ‡ Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ‡ [b] ſix, under the hands of their father Jeduthun, who [c] propheſied with a harp, to give thanks and to praiſe the LORD.

‡ Or, *Izri*, verſe 11.

‡ With Shimei mentioned verſe 17.

[b] Whereof one is not here numbred.

[c] Meaning, pſalmes and ſongs to praiſe God.

4 Of Heman; the ſonnes of Heman; Bukkiah, Mattaniah, ‡ Uzziel, ‡ Shebuel, and Jerimoth, Hananiah, Hanani, Eliatha, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:

‡ Or, *Azareel*, verſe 18.

‡ Or, *Shubael*, verſe 20.

5 All theſe *were* the ſonnes of Heman the kings ſeer in the ‡ words of God, to lift up the horn. And God gave to Heman fourteen ſonnes and three daughters.

‡ Or, *matters.*

6 All theſe were under the hands of their father, for ſong *in* the houſe of the LORD with cymbals, pſalteries and harps, for the ſervice of the houſe of God, † according to the kings

† Heb. *by the hands of the king.*

kings order, to Aſaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were inſtructed in the ſongs of the Lord, *even* all that were cunning, *was* two hundred foureſcore and eight.

8 ¶ And they caſt lots, [d] ward againſt *ward*, as well the [e] ſmall as the great, the teacher as the ſcholar.

9 Now the firſt lot came forth for Aſaph to [f] Joſeph, the ſecond to Gedaliah, who with his brethren and ſonnes *were* twelve:

10 The third to Zaccur, *he*, his ſonnes and his brethren *were* twelve:

11 The fourth to Izri, *he*, his ſonnes and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his ſonnes and his brethren *were* twelve:

13 The ſixth to Bukkiah, *he*, his ſonnes and his brethren *were* twelve:

14 The ſeventh to Jeſharelah, *he*, his ſonnes and his brethren *were* twelve:

15 The eight to Jeſhaiah, *he*, his ſonnes and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his ſonnes and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his ſonnes and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his ſonnes and his brethren *were* twelve:

19 The twelfth to Haſhabiah, *he*, his ſonnes and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his ſonnes and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his ſonnes and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his ſonnes and his brethren *were* twelve:

23 The ſixteenth to Hananiah, *he*, his ſonnes and his brethren *were* twelve:

24 The ſeventeenth to Joſhbekaſhah, *he*, his ſonnes and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his ſonnes and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his ſonnes and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his ſonnes and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his ſonnes and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he* his ſonnes and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his ſonnes and his brethren *were* twelve:

31 The foure and twentieth to Romamti-ezer, *he*, his ſonnes and his brethren *were* twelve.

CHAP. XXVI.

1 The diviſion of the porters. 13 The gates aſſigned by lot. 20 The Levites that had charge of the treaſures. 29 Officers and judges.

CONcerning the diviſions of the porters: of the Korhites *was* ‡ Meſhelemiah the ſonne of Kore, of the ſonnes of ‡ [a] Aſaph.

2 And the ſonnes of Meſhelemiah were Zechariah the firſt-born, Jediael the ſecond, Zebadiah the third, Jathniel the fourth.

3 Elam the fifth, Jehohanan the ſixth, Elioenai the ſeventh.

4 Moreover, the ſonnes of Obed-edom, *were* Shemaiah the firſt-born, Jehozabad the ſecond, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eight: for God [b] bleſſed “ him.

6 Alſo unto Shemaiah his ſonne were ſonnes born, that [c] ruled throughout the houſe of their father: for they *were* mighty men of valour.

7 The ſonnes of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whoſe brethren *were* ſtrong men; Elihu and Semachiah.

8 All theſe of the ſonnes of Obed-edom: they and their ſonnes and their brethren, able men for [d] ſtrength for the ſervice, *were* threeſcore and two of Obed-edom.

9 And Meſhelemiah had ſonnes and brethren, ſtrong men, eighteen.

10 Alſo Hoſah of the children of Merari, had ſonnes; Simri the chief, (for *though* he was not the firſt-born, yet his father made him the chief)

11 Hilkiah the ſecond, Tebaliah the third Zechariah the fourth: all the ſonnes and brethren of Hoſah *were* thirteen.

12 Among theſe *were* the diviſions of the porters, *even* among the chief men, *having* wards one [e] againſt another, to miniſter in the houſe of the Lord.

13 ¶ And they caſt lots ‡ as well the ſmall as the great, according to the houſe of their fathers for every gate.

14 And the lot eaſt-ward fell to ‡ Shelemiah; then for Zechariah his ſonne ([f] a wiſe counſellour) they caſt lots, and his lot came out north-ward.

15 To Obed-edom ſouth-ward, and to his ſonnes, the houſe of † [g] Aſuppim.

16 To Shuppim and Hoſah, *the lot came forth* weſt-ward, with the gate [h] Shallecheth, by the cauſey of the going ‡ up, ward againſt ward.

17 Eaſt-ward *were* ſix Levites, north-ward foure a day, ſouth-ward foure a day, and toward Aſuppim [i] two *and* two.

18 And [k] Parbar weſtward, foure at the cauſey, *and* two at Parbar.

19 Theſe *are* the diviſions of the porters among the ſonnes of Kore, and among the ſonnes of Merari.

20 And of the Levites, Ahijah *was* over the treaſures of the houſe of God, and over the treaſures of the † dedicate things.

21 As concerning the ſonnes of ‡ Laadan: the ſonnes of the Gerſhonite Laadan, chief fathers, *even* of Laadan the Gerſhonite *were*, ‡ Jehieli

22 The ſonnes of Jehieli; Zetham, and Joel his brother, *which were* over the treaſures of the houſe of the Lord.

23 Of the [l] Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the ſonne of Gerſhom, the ſonne of Moſes, *was* ruler of the treaſures.

[d] Who ſhould be in every company and courſe.

[e] Without reſpect to age or cunning.

[f] So that he ſerved in the firſt turn, and the reſt every one as his turn followed orderly.

‡ Or, *Shelemiah*, verſe 14.

‡ Or, *Ebiaſaph*, Chap. 6, 37. and 9, 19.

[a] This Aſaph was not the notable muſitian, but another of that name, called alſo Ebiaſaph, Chap. 6, 23, 37. and 9, 19. and alſo Jaſaph.

[b] In giving him many children.

“ That is, Obed-edom as chap. 1, 14.

[c] Or, like their fathers houſe, meaning worthy-men and valiant.

[d] And meet to ſerve in the office of the porterſhip.

[e] According to their turns, as well the one as the other.

‡ Or, *as well for the ſmall as for the great.*

‡ Called, *Meshelemiah*, verſe 1.

[f] One expert and meet to keep that gate.

† Heb. *gatherings.*

[g] This was an houſe where they uſed to reſort to conſult of things concerning the temple, as a Convocation houſe.

[h] Whereat they uſed to caſt out the filth of the citie.

‡ See 1 Kings 10, 5. 2 Chron. 9, 4.

[i] Meaning, two one day, and two another.

[k] Which was an houſe wherein they kept the inſtruments of the temple.

† Heb. *holy things.*

‡ Or, *Libni*, chap. 6, 17.

‡ Or, *Jehiel*, chap. 23, 8.

[l] Theſe alſo had charge over the treaſures.

25 And his brethren by Eliezer; Rehabiah his ſonne, and Jeſhaiah his ſonne, and Joram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.

26 Which Shelomith and his brethren, *were* over all the treaſures of the dedicate things, which David the king and the chief fathers, the captains over thonſands and hundreds, and the captains of the hoſt had [m] dedicated.

27 † Out of the ſpoils wonne in battels, did they dedicate to maintain the houſe of the LORD.

[m] According as the Lord commanded, Num. 31, 28.
† Heb. *out of the battels and ſpoils.*

28 And all that Samuel the ſeer, and Saul, the ſonne of Kiſh, and Abner the ſonne of Ner, and Joab the ſonne of Zeruiah had dedicated, *and* whoſoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his ſonnes *were* for the [n] outward buſineſſe over Iſrael, for officers and judges.

[n] Meaning, the things, that were out of the citie.

30 *And* of the Hebronites, Haſhabiah and his brethren, men of valour, a thouſand and ſeven hundred, *were* † officers among them of Iſrael on this ſide Jordan weſt-ward, in all buſineſſe of the LORD, and in the ſervice of the [o] king.

† Heb. *over the charge.*
[o] That is, for the kings houſe.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers: in the fourtieth yeare of the reigne of David, they were ſought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his [p] brethren, men of valour, *were* two thouſand and ſeven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manaſſeh, for every matter pertaining to [q] God, and † affairs of the king.

[p] To wit, the couſins of Jerijah.
[q] Both in ſpirituall and temporall things.
† Heb. *thing.*

CHAP. XXVII.

1 The twelve captains for every ſeverall moneth. 16 The princes of the twelve tribes. 23 The numbring of the people is hindred. 25 Davids ſeverall officers.

NOw the children of Iſrael after their number, *to wit*, the chief fathers and captains of thouſands and hundreds, and their officers that ſerved the king in any matter of the courſes, which [a] came in and went out moneth by moneth, throughout all the moneths of the yeare, of every courſe *were* twenty and foure thouſand.

[a] Which executed their charge and office, which is meant by coming in and going out.

2 Over the firſt courſe for the firſt moneth, *was* Jaſhobeam the ſonne of Zabdiel: and in his courſe *were* twenty and foure thouſand.

3 Of the children of Perez, *was* the chief of all the captains of the hoſt for the firſt moneth.

4 And over the courſe of the ſecond moneth, *was* ‡ Dodai an Ahohite, and of his courſe *was* Mikloth alſo the [b] ruler; in his courſe likewiſe *were* twenty and foure thouſand.

‡ Or, *Dodo.* 2 Sam. 23, 9.
[b] That is, Dodai's lieutenant.

5 The third captain of the hoſt for the third moneth, *was* Benaiah the ſonne of Jehoiada a ‡ chief prieſt: and in his courſe *were* twenty and foure thouſand.

‡ Or, *principall officer.*

6 This *is that* Benaiah, *who was* * mighty among the thirty, and above the thirty: and in his courſe *was* Amizabad his ſonne.

* 2 Sam. 23, 20, 22, 23. Chap. 11, 22. &c.

7 The fourth *captain* for the fourth moneth, *was* Aſahel the brother of Joab, and Zebadiah his ſonne after him: and in his courſe *were* twenty and foure thouſand.

8 The fifth captain for the fifth *moneth*, *was* Shamhuth the Izrahite: and in his courſe *were* twenty and foure thouſand.

9 The ſixth *captain* for the ſixth moneth, *was* Ira the ſonne of Ikkeſh the Tekoite: and in his courſe *were* twenty and foure thouſand.

10 The ſeventh *captain* for the ſeventh moneth, *was* Helez the Pelonite, of the children of Ephraim, and in his courſe *were* twenty and foure thouſand.

11 The eighth *captain* for the eighth moneth, *was* Sibbecai the Huſhathite, of the Zarhites, and in his courſe *were* twenty and foure thouſand.

12 The ninth *captain* for the ninth moneth, *was* Abiezer the Anetothite, of the Benjamites: and in his courſe *were* twenty and foure thouſand.

13 The tenth *captain* for the tenth moneth, *was* Maharai the Netophathite, of the Zarhites: and in his courſe *were* twenty and foure thouſand.

14 The eleventh *captain* for the eleventh moneth, *was* Benaiah the Pirathonite, of the children of Ephraim: and in his courſe *were* twenty and foure thouſand.

15 The twelfth *captain* for the twelfth moneth, *was* † Heldai the Netophathite, of Othniel: and in his courſe *were* twenty and foure thouſand.

‡ Or, *Heled.* chap. 11, 30.

16 ¶ Furthermore, over the tribes of Iſrael: the [c] ruler of the Reubenites *was* Eliezer the ſonne of Zichri: of the Simeonites, Shephatiah the ſonne of Maachah:

[c] Meaning, beſides theſe twelve captains.

17 Of the Levites, Haſhabiah the ſonne of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Iſſachar, Omri the ſonne of Michael:

19 Of Zebulun, Iſhmaiah the ſonne of Obadiah: of Naphtali, Jerimoth the ſonne of Azriel:

20 Of the children of Ephraim, Hoſhea the ſonne of Azaziah: of the half-tribe of Manaſſeh, Joel the ſonne of Pedaiah:

21 Of the [d] half-*tribe* of Manaſſeh in Gilead, Iddo the ſonne of Zechariah: of Benjamin, Jaaſiel the ſonne of Abner:

22 Of Dan, Azareel the ſonne of Jeroham. Theſe *were* the princes of the tribes of Iſrael.

[d] Which is beyond Jordan in reſpect of Judah: alſo one captain was over the Reubenites and the Gadites.

23 ¶ But David took not the number of them from twenty yeares old and under: becauſe the LORD had ſaid, he would increaſe Iſrael like to the ſtarres of the heavens.

24 Joab the ſonne of Zeruiah began to number, but he finiſhed not, [e] becauſe * there fell wrath for it againſt Iſrael, neither † was the

[e] And the commandment of the king was abominable to Joab, Chap. 21, 6.
* 2 Sam. 24, 15. Chap. 21, 7.
† Heb. *aſcended.*

the number put in the accompt of the [f] chronicles of king Daid.

[f] The Hebrews make both theſe books of Chronicles but one, and at this verſe make the midſt of the book, as touching the number of verſes.

* 25 ¶ And over the kings treaſures *was* Azmaveth the ſonne of Adiel: and over the ſtorehouſes in the fields, in the cities, and in the villages, and in the caſtles, *was* Jehonathan the ſonne of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the ſonne of Chelub.

27 And over the vineyards *was* Shimei the Ramathite: † over the increaſe of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

† Heb. *over that which was of the vineyards.*

28 And over the olive-trees and the ſycomore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oyl *was* Joaſh.

29 And over the herds that fed in Sharon, *was* Shetrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the ſonne of Adlai.

30 Over the camels alſo, *was* Obil the Iſhmaelite: and over the aſſes, *was* Jehdeiah the Meronothite.

31 And over the flocks *was* Jaziz the Hagerite. All theſe *were* the rulers of the ſubſtance which *was* king Davids.

32 Alſo Jonathan Davids uncle was a counſellour, a wiſe man, and a ‡ [g] ſcribe: and Jehiel the ‡ ſonne of Hachmoni *was* with the kings [h] ſonnes.

‡ Or, *ſecretary.*
[g] That is, a man learned in the word of God.
‡ Or, *Hachmonite.*
[h] To be their ſchoolemaſter and teacher.

33 And Ahitophel *was* the kings counſellour, and Huſhai the Archite *was* the kings companion.

34 And [i] after Ahitophel, *was* Jehoiada the ſonne of Benaiah, and Abiathar: and the generall of the kings army *was* Joab.

[i] After that Ahitophel had hanged himſelf. 2 Sam. 17, 23. Jehoiada was made counſeller.

CHAP. XXVIII.

1 David in a ſolemne aſſembly, having declared Gods favour to him, and promiſe to his ſonne Solomon, exhorteth them to fear God. 9, 20 He encourageth Solomon to build the temple. 11 He giveth him patterns for the form, and gold and ſilver for the materials.

AND David aſſembled all the princes of Iſrael, the princes of the tribes, and the captains of the companies that miniſtred to the king by courſe, and the captains over the thouſands, and captains over the hundreds, and the ſtewards over all the ſubſtance and ‡ poſſeſſion of the king, and of his ſonnes, with the officers, and with the mighty men, and with all the valiant men unto Jeruſalem.

‡ Or, *cattel.*

2 Then David the king ſtood up upon his feet, and ſaid, Heare me, my brethren, and my people, As for me, I had in mine heart to build an houſe of [a] reſt for the ark of the covenant of the LORD, and for the footſtool of our God, and had made ready for the building:

[a] Wherein the ark ſhould remain and remove no more to and fro.

3 But God ſaid unto me, * Thou ſhalt not build an houſe for my name, becauſe thou *haſt been* a man of warre, and haſt ſhed † bloud.

* 2 Sam. 7. 5, 13. 1 Kings 5, 5. Chap. 22, 8.
† Heb. *bloods.*

4 Howbeit, the LORD God of Iſrael choſe me before all the houſe of my father, to be king over Iſrael for ever: for he hath choſen * [b] Judah *to be* the ruler; and of the houſe of Judah, the houſe of my father; and among the ſonnes of my father, he liked me to make *me* king over all Iſrael:

* 1 Sam. 16, 13. Pſal. 78, 68.
[b] According to the prophecie of Jacob, Gen. 49, 8.

5 * And of all my ſonnes (for the LORD hath given me many ſonnes) he hath choſen Solomon my ſonne, to ſit upon the throne of the kingdome of the LORD over Iſrael.

* Chap. 23, 1.

6 And he ſaid unto me, * Solomon thy ſonne, he ſhall build my houſe and my courts: for I have choſen him to be my ſonne, and I will be his father.

* 2 Sam. 7, 13. 2 Chron. 1, 9.

7 Moreover I will eſtabliſh his kingdome for ever, if he be † conſtant to do my commandments and my judgements, as at [c] this day.

† Heb. *ſtrong.*
[c] If he continue to keep my law and depart not therefrom, as he doeth hitherto.

8 Now therefore in the ſight of all Iſrael the congregation of the LORD, and in the audience of our God, keep and ſeek for all the commandments of the LORD your God: that ye may poſſeſſe this [d] good land, and leave *it* for an inheritance for your children after you for [e] ever.

[d] To wit, of Canaan.
[e] He declareth that nothing can ſeparate them from the commoditie of this land, both for themſelves and their poſteritie, but their ſins and iniquitie.

9 ¶ And thou, Solomon my ſonne, know thou the God of thy father, and ſerve him with a perfect heart, and with a willing minde: for * the LORD ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.

* 1 Sam. 16, 7. Pſal. 7, 9. and 139, 2. Jer. 11, 20. and 17, 10. and 20, 12.

10 Take heed now, for the LORD hath choſen thee to build an [f] houſe for the ſanctuary: be ſtrong and [g] do *it.*

[f] Meaning, for his ark.
[g] Put it in execution.

11 ¶ Then David gave to Solomon his ſonne the pattern of the porch, and of the houſes thereof, and of the treaſuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-ſeat,

12 And the pattern † of all that he had by the ſpirit, of the courts of the houſe of the LORD, and of all the chambers round about, of the treaſuries of the houſe of God, and of the treaſuries of the dedicate things.

† Heb. *of all that was with him.*

13 Alſo for the courſes of the prieſts and the Levites, and for all the work of the ſervice of the houſe of the LORD, and for all the veſſels of ſervice in the houſe of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all inſtruments of all manner of ſervice, ſilver alſo for all inſtruments of ſilver, by weight, for all inſtruments of every kinde of ſervice:

15 Even the weight for the [h] candleſticks of gold, and for their lamps of gold, by weight for every candleſtick, and for the lamps thereof: and for the candleſticks of ſilver by weight *both* for the candleſtick and *alſo* for the lamps thereof, according to the uſe of every candleſtick.

[h] That is, the ten candleſticks, 1 Kings 7, 49.

16 And by weight *he gave* gold for the tables of ſhew-bread, for every table, and *likewiſe* ſilver for the tables of ſilver.

17 Alſo pure gold for the fleſh-hooks, and the bowls and the cups: and for the golden baſons *he gave* gold by weight for every

baſon ; and *likewiſe* ſilver by weight for every baſon of ſilver :

18 And for the altar of incenſe, refined gold by weight ; and gold for the pattern of the [i] chariot of the * cherubims, that ſpread out *their wings*, and covered the ark of the covenant of the LORD.

19 All this, *ſaid David*, the LORD made me underſtand in writing by *his* [k] hand upon me, *even* all the works of this pattern.

[i] Meaning, of the mercy ſeat which covered the ark, which was called the chariot, becauſe the Lord declared himſelf there.
* 1 Sam. 4, 4. 1 Kings 6, 23, &c.
[k] For all this was left in writing in the book of the law, Exod. 25, 40. which book the king was bound to put in execution, Deut. 17, 19.

20 And David ſaid to Solomon his ſonne, Be ſtrong and of good courage, and do *it*: fear not, nor be diſmayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forſake thee, untill thou haſt finiſhed all the work for the ſervice of the houſe of the LORD.

21 And behold, the courſes of the prieſts and the Levites, *even they ſhall be with thee* for all the ſervice of the houſe of God, and *there ſhall be* with thee for all manner of workmanſhip, every [l] willing ſkilfull man, for any manner of ſervice: alſo the princes and all the people *will be* wholly at thy commandment.

[l] That is, every one will be ready to help thee with thoſe gifts that God hath given him.

CHAP. XXIX.

1 David by his example and intreaty 6 cauſeth the princes and people to offer willingly. 10 Davids thanksgiving and prayer. 20 The people having bleſſed God, and ſacrificed, make Solomon king. 26 Davids reigne and death.

FUrthermore, David the king ſaid unto all the congregation, Solomon my ſonne, whom alone God hath choſen, *is* yet * young and tender, and the work *is* great: for the palace *is* not for man, but for the [a] LORD God.

* Chap. 22, 5.
[a] And therefore it ought to be excellent in all points.

2 Now I have prepared with all my might for the houſe of my God, the gold for *things to be made* of gold, and the ſilver for *things* of ſilver, and the braſſe for *things* of braſſe, the iron for *things* of iron, and wood for *things* of wood; onyx ſtones, and *ſtones* to be ſet; gliſtring ſtones, and of divers colours, and all manner of precious ſtones, and marble-ſtones in abundance.

3 Moreover, becauſe I have ſet my [b] affection to the houſe of my God, I have of mine own proper good, of gold and ſilver, *which* I have given to the houſe of my God, over and above all that I have prepared for the holy houſe,

4 *Even* [c] three thouſand talents of gold, of the gold of * Ophir, and ſeven thouſand talents of refined ſilver, to overlay the walls of the houſe *withall*.

[b] His great zeal toward the furtherance of the temple made him to ſpare no expences, but to beſtow his own peculiar treaſure.
[c] He ſheweth what he had of his own ſtore for the Lords houſe.
* 1 Kings 9, 28.

5 The gold for *things* of gold, and the ſilver for *things* of ſilver, and for all manner of work *to be made* by the hands of artificers. And who *then* is [d] willing † to conſecrate his ſervice this day unto the LORD?

[d] He was not onely liberall himſelf, but provoked others to ſet forth the work of God.
† Heb. *to fill his hand.*

6 ¶ Then the chief of the fathers and princes of the tribes of Iſrael, and the captains of thouſands and of hundreds, with the rulers over the kings work offered willingly,

7 And gave for the ſervice of the houſe of God, of gold, five thouſand talents, and ten thouſand drams; and of ſilver, ten thouſand talents; and of braſſe eighteen thouſand talents; and one hundred thouſand talents of iron.

8 And they with whom *precious* ſtones were [e] found, gave *them* to the treaſure of the houſe of the LORD, by the hand of Jehiel the Gerſhonite.

[e] Meaning, them that had any.

9 Then the people rejoyced, for that they offered willingly, becauſe with [f] perfect heart they offered willingly to the LORD: and David the king alſo rejoyced with great joy.

[f] That is, with a good courage and without hypocriſie.

10 ¶ Wherefore David bleſſed the LORD before all the congregation: and David ſaid, Bleſſed *be* thou, LORD God of [g] Iſrael our father, for ever and ever.

[g] Which diddeſt reveal thy ſelf to our father Jacob.

11 * Thine, O LORD, *is* the greatneſſe, and the power, and the glory, and the victory, and the majeſty: for all *that is* in the heaven and in the earth, *is thine*; thine *is* the kingdome, O LORD, and thou art exalted as head above all.

* Matth. 6, 13. 1 Tim. 1, 17. Apoc. 5, 13.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give ſtrength unto all.

13 Now therefore, our God, we thank thee, and praiſe thy glorious name.

14 But who *am* I, and what *is* my people, that we ſhould † be able to offer ſo willingly after this ſort? for all things *come* of [h] thee, and † of thine own have we given thee.

† Heb. *retain, or obtain ſtrength.*
[h] We gave thee nothing of our own, but that which we have received of thee: for whether the gifts be corporall or ſpirituall we receive them all of God, and therefore muſt give him the glory.
† Heb. *of thine hand.*

15 For * we *are* [i] ſtrangers before thee, and ſojourners, as *were* all our fathers: * our dayes on the earth *are* as a ſhadow, and *there is* none † abiding.

* Pſal. 39, 12. Heb. 11, 13. 1 Pet. 2, 11.
[i] And therefore have this land but lent to us for a time.
* Pſal. 90, 9.
† Heb. *expectation.*

16 O LORD our God, all this ſtore that we have prepared to build thee an houſe for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know alſo, my God, that thou * trieſt the heart, and haſt pleaſure in uprightneſſe. As for me, in the uprightneſſe of mine heart I have willingly offered all theſe things: & now have I ſeen with joy, thy people which are † preſent here, to offer willingly unto thee.

* Chap. 28, 9. 1 Sam. 16, 7.
† Heb. *found.*

18 O LORD God of Abraham, Iſaac, and of Iſrael our fathers, keep this for ever in the [k] imagination of the thoughts of the heart of thy people, and ‡ prepare their heart unto thee.

[k] Continue them in this good mind, that they may ſerve thee willingly.
‡ Or, *ſtabliſh.*

19 And give unto Solomon my ſonne a perfect heart to keep thy commandments, thy teſtimonies and thy ſtatutes, and to do all *theſe things*, and to build the palace, *for* the which I have made proviſion.

20 ¶ And David ſaid to all the congregation, Now bleſſe the LORD your God. And all the congregation bleſſed the LORD God of their fathers, and bowed down their heads, and worſhipped the LORD and the [l] king.

[l] That is, did reverence to the king.

21 And they ſacrificed ſacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, even a thouſand bullocks, a thouſand rammes, *and* a thouſand lambes, with their [m] drink-offerings, and ſacrifices in abundance for all Iſrael?

[m] Meaning, all kinde of liquor which they mingled with their ſacrifices, as wine, oil, &c.

22 And did eat and drink before the LORD

on that day with great gladneſſe and they made Solomon the ſonne of David king the ſecond time, and * anointed *him* unto the LORD to be the chief governour, and Zadok to be prieſt.

* 1 Kings 1, 39.

23 Then Solomon ſat on the [n] throne of the LORD as king in ſtead of David his father, and proſpered, and all Iſrael obeyed him.

24 And all the princes and all the mighty men, and all the ſonnes likewiſe of king David † ſubmitted themſelves unto Solomon the king.

25 And the LORD magnified Solomon exceedingly in the ſight of all Iſrael, and * beſtowed upon him *ſuch* royall majeſtie as had not been on any king before him in Iſrael.

[n] This declareth that the kings of Judah were figures of Chriſt, who was the true anointed, and to whom God gave the chief governement of all things.

† Heb. *gave the hand under Solomon.*

* 1 Kings 3, 13. 2 Chron. 1, 12. Eccles 2, 9.

26 ¶ Thus David the ſonne of Jeſſe, reigned over all Iſrael.

27 And the time that he reigned over Iſrael, *was* fourty yeares: ſeven yeares reigned he in Hebron, and thirty and three *yeares* reigned he in Jeruſalem.

28 And he died in a good old age, full of dayes, riches, and honour: and Solomon his ſonne reigned in his ſtead.

29 Now the acts of David the king, firſt and laſt, behold, they *are* written in the ‡ † book of Samuel the ſeer, and in the book of [o] Nathan the prophet, and in the book of Gad the ſeer,

30 With all his reigne and his might, and the [p] times that went over him, & over Iſrael, and over all the kingdomes of the countreys.

‡ Or, *hiſtory.*

† Heb. *words.*

[o] The books of Nathan and Gad are thought to have been loſt in the captivity.

[p] Meaning, trouble and griefs.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

This ſecond book containeth briefly in effect that, which is comprehended in the two books of the Kings: that is, from the reigne of Solomon to the deſtruction of Jeruſalem, and the carrying away of the people captive into Babylon. In this ſtory are certain things declared and ſet forth more copiouſly than in the books of the kings, and therefore ſerve greatly to the underſtanding of the prophets. But three things are here chiefly to be conſidered. Firſt, that the godly kings, when they ſaw the plagues of God prepared againſt their countrey for ſin, had recourſe to the Lord, and by earneſt prayer were heard, and the plagues removed. The ſecond, how it is a thing that greatly offendeth God, that ſuch as fear him and profeſſe his religion, ſhould joyn in amity with the wicked. And thirdly, how the good rulers ever loved the prophets of God, and were very zealous to ſet forth his religion throughout all their dominions, and contrariwiſe the wicked hated his miniſters, depoſed them, and for the true religion and word of God, ſet up idolatrie, and ſerved God according to the fantaſie of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jeruſalem, which was the two and thirtieth yeare of Darius, and contain in the whole, three thouſand, five hundred, threeſcore and eighteen yeares, and ſix moneths.

CHAP. I.

1 The ſolemn offering of Solomon at Gibeon. 7 Solomons choice of wiſdome is bleſſed by God. 13 Solomons ſtrength and wealth.

AND * Solomon the ſonne of David was ſtrengthened in his kingdome, and the LORD his God *was* with him, and magnified him exceedingly.

* 1 Kings 2, 46.

2 Then Solomon [a] ſpake unto all Iſrael, to the captains of thouſands and of hundreds, and to the judges, and to every governour in all Iſrael, the chief of the fathers.

[a] That is, he proclaimed a ſolemn ſacrifice, and commanded that all ſhould be at the ſame.

3 So Solomon and all the congregation with him, went to the high place that *was* at [b] * Gibeon, for there was the tabernacle of the [c] congregation of God, which Moſes the ſervant of the LORD had made in the wilderneſſe.

[b] Reade 1 Kings 3, 4.

* 1 Chron. 16, 39. and 21, 29.

[c] So called, becauſe that God thereby ſhewed certain ſignes to the congregation of his preſence.

4 * But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jeruſalem.

* 2 Sam. 6. 2, 17.

5 Moreover, * [d] the braſen altar that Bezale-el the ſonne of Uri, the ſonne of Hur, had made, ‡ he put before the tabernacle of the LORD: and Solomon and the congregation ſought unto it.

* Exod. 38, 1.

[d] Which was for the burnt-offerings, Exod. 27, 1.

‡ Or, was *there.*

6 And Solomon went up thither to the braſen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thouſand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and ſaid unto him, Ask what I ſhall give thee.

8 And Solomon ſaid unto God, Thou haſt ſhewed great mercy unto David my father, and haſt made me * to reigne in his ſtead:

* 1 Chron. 28, 5.

9 Now, O LORD God, let thy promiſe unto David my father be [e] eſtabliſhed: * for thou haſt made me king over a people, † like the duſt of the earth in multitude.

[e] Perform thy promiſe made to my father concerning me.

* 1 King 3, 7.

† Heb. *much as the duſt of the earth.*

10 *

10 * Give me now wiſdome and knowledge, that I may * [f] go out and come in before this people: for who can judge this thy people *that is* ſo great?

* 1 Kings 3, 17.
* Num. 27, 17.
[f] That I may govern this people, reade 1 Chron. 27, 1. and 1 Kings 3, 7.

11 And God ſaid to Solomon, Becauſe this was in thine heart, and thou haſt not asked riches, wealth, or honour, nor the [g] life of thine enemies, neither yet haſt asked long life; but haſt asked wiſdome and knowledge for thy ſelf, that thou mayeſt judge my people, over whom I have made thee king:

[g] That is, to be revenged on thine enemies.

12 Wiſdome and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, ſuch as * none of the kings have had, that *have been* before thee, neither ſhall there any after thee have the like.

* 1 Chron. 29, 25. Chap. 9, 22. Eccles 2, 9.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon, to Jeruſalem, from before the tabernacle of the congregation, and reigned over Iſrael.

14 * And Solomon gathered chariots and horſemen: and he had a thouſand and foure hundred chariots, and twelve thouſand horſemen, which he placed in the [h] chariot-cities, and with the king at Jeruſalem.

* 1 Kings 4, 46. and 10, 26, &c.
[h] Which were cities appointed to keep and maintain the chariots.

15 * And the king † made ſilver and gold at Jeruſalem *as plenteous* as [i] ſtones, and cedar-trees made he as the ſycomore-trees that *are* in the vale for abundance.

* 1 Kings 10, 27. Chap. 9, 2, 27.
† Heb. *gave.*
[i] He cauſed ſo great plenty, that it was no more eſteemed than ſtones.

16 And † Solomon had horſes brought out of Egypt, and linnen yarn: the kings [k] merchants received the linnen yarn at a price.

† Heb. *the going forth of the horſes which was Solomons.*
[k] Reade 1 Kings 10, 28.

17 And they fetcht up, and brought forth out of Egypt a chariot for ſix hundred ſhekels of ſilver, and an horſe for an hundred and fifty: and ſo brought they out horſes for all the kings of the Hittites, and for the king of Syria, † by their means.

† Heb. *by their hand.*

CHAP. II.

1, 17 *Solomons labourers for the building of the temple.* 3 *His embaſſage to Huram for workmen and proviſion of ſtuff.* 11 *Huram ſendeth him a kinde anſwer.*

AND Solomon determined to build an houſe for the name of the LORD, and an houſe for his kingdome.

2 And Solomon told out threeſcore and ten thouſand men to bear burdens, and foureſcore thouſand to hew in the mountain, and three thouſand and [a] ſix hundred to overſee them.

[a] Which is to be underſtood of all ſorts of officers and overſeers: for elſe the chief officers were but 3300. as 1 Kings 5, 16.

3 ¶ And Solomon ſent to ‡ Huram the king of Tyre, ſaying, As thou didſt deal with David my father, and didſt ſend him cedars to build him an houſe to dwell therein, *even ſo deal with me.*

‡ Or, *Hiram,* 1 Kings 5, 1.

4 Behold, I build an houſe to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him † ſweet incenſe, and for the continuall ſhew-bread, and for the burnt-offerings morning and evening, on the ſabbaths, and on the new moons, and on the ſolemn feaſts of the LORD our God. This *is an ordinance* for ever to Iſrael.

† Heb. *incenſe of ſpices.*

5 And the houſe which I build *is* great: for great *is* our God above all gods.

6 * But who † is able to build him an houſe, ſeeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I ſhould build him an houſe, ſave only to [b] burn ſacrifice before him?

* 1 Kings 6, 27. Chap 6, 18.
† Heb. *hath retained*, or *obtained ſtrength.*
[b] That is, to do that ſervice which he hath commanded, ſignyfying that none is able to honour and ſerve God in that perfection as his majeſtie deſerveth.

7 Send me now therefore a man, cunning to work in gold, and in ſilver, and in braſſe, and in iron, and in purple, and crimſon, and blue, and that can skill † to grave with the cunning men that *are* with me in Judah and in Jeruſalem, whom David my father, did provide.

† Heb. *to grave gravings.*

8 Send me alſo cedar-trees, firre-trees, and ‡ [c] algum-trees out of Lebanon: (for I know that thy ſervants can skill to cut timber in Lebanon) and behold, my ſervants *ſhall be* with thy ſervants.

‡ Or, *almuggim,* 1 Kings 10, 11.
[c] Some take it for braſil, or the wood called Ebony, others, for corall.

9 Even to prepare me timber in abundance: for the houſe which I am about to build, *ſhall be* † wonderfull great.

† Heb. *great and wonderfull.*

10 And behold, I will give to thy ſervants, the hewers that cut timber, twenty thouſand meaſures of beaten wheat, and twenty thouſand meaſures of barley, and twenty thouſand baths of wine, and twenty [d] thouſand baths of oyl.

[d] Of Bath, reade 1 Kings 7, 26. it is alſo called Ephah: but Ephah is to meaſure dry things, a Bath is a meaſure for liquors.

11 ¶ Then Huram the king of Tyre anſwered in writing, which he ſent to Solomon, Becauſe the LORD hath loved his people, he hath made thee king over them.

12 Huram ſaid moreover, Bleſſed *be* the LORD God of Iſrael that made heaven and earth, who hath given to David the king a [e] wiſe ſonne, † endued with prudence and underſtanding, that might build an houſe for the LORD, and an houſe for his kingdome.

[e] The very heathen confeſſed that it was a ſingular gift of God, when he gave to any nation a king that was wiſe and of underſtanding, albeit it appeareth that this Huram had the true knowledge of God.
† Heb. *knowing prudence and underſtanding.*

13 And now I have ſent a cunning man (endued with underſtanding) of Huram my fathers;

14 The ſonne of a woman of the [f] daughters of Dan, and his father *was* a man of Tyre, skilfull to work in gold and in ſilver, in braſſe, in iron, in ſtone and in timber, in purple, in blue, and in fine linnen, and in crimſon: alſo to grave any manner of graving, and to finde out every device which ſhall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

[f] It is alſo written that ſhe was of the tribe of Naphtali, 1 Kings 7, 14, which may be underſtood that by reaſon of the confuſion of tribes, which then began to be, they married in divers tribes, ſo that by her father ſhe might be of Dan, and by her mother of Naphtali.

15 Now therefore the wheat, and the barley, the oyl, and the wine which my lord hath ſpoken of, let him ſend unto his ſervants:

16 And we will cut wood out of Lebanon, † as much as thou ſhalt need, and we will bring it to thee in flotes by ſea to † Joppa, and thou ſhalt carry it up to Jeruſalem.

† Heb. *according to all thy need.*
† Heb. *Japho.*

17 ¶ * And Solomon numbred all † the ſtrangers that *were* in the land of Iſrael, after the numbring wherewith David his father had numbred them; and they were found an hundred and fifty thouſand and three thouſand and ſix hundred.

* As verſe 2.
† Heb. *the men the ſtrangers.*

18 And he ſet * threeſcore and ten thouſand of them *to be* bearers of burdens, and foureſcore thouſand *to be* hewers in the mountain, and three thouſand and ſix hundred overſeers to ſet the people a work.

* As it is verſe 2.

CHAP. III.

1 The place and time of building the temple. 3 The meaſure and ornaments of the houſe. 11 The cherubims. 14 The vail and pillars.

THen * Solomon began to build the houſe of the LORD at Jeruſalem in mount [a] Moriah, ‡ where *the LORD* appeared unto David his father, in the place that David had prepared in the threſhing-floore of * ‡ Ornan the Jebuſite.

* 1 King. 6, 1. &c.
[a] Which is the mountain where Abraham thought to have ſacrificed his ſon, Gen. 22, 2.
‡ Or, *which was ſeen of David his father.*
* 1 Chron. 21, 18.
‡ Or, *Araunah.* 2 Sam. 24, 18.

2 And he began to build in the ſecond *day* of the ſecond moneth, in the fourth yeare of his reigne.

3 ¶ Now theſe *are the things* * *wherein* Solomon was † inſtructed for the building of the houſe of God. The length by cubits after the firſt [b] meaſure, *was* threeſcore cubits, and the breadth twenty cubits.

* 1 King. 6, 2.
† Heb. *founded.*
[b] According to the whole length of the temple comprehending the moſt holy place with the reſt.

4 And the * porch that *was* in the front *of the houſe*, the length *of it was* according to the [c] breadth of the houſe, twenty cubits, and the height *was* an [d] hundred and twenty: and he overlaid it within with pure gold.

* 1 Kings 6, 3.
[c] It contained as much as did the breadth of the temple, 1 Kings 6, 3.
[d] From the foundation to the top: for in the book of the kings, mention is made from the foundation to the firſt ſtage.

5 And the greater houſe he cieled with firretree, which he overlaid with fine gold, and ſet thereon palm-trees and chains.

6 And he † garniſhed the houſe with precious ſtones for beauty, and the gold *was* gold of [e] Parvaim.

† Heb. *covered.*
[e] Some think it is that place which is called Peru.

7 He overlaid alſo the houſe, the beams, the poſts, and the walls thereof, and the doores thereof with gold, and graved cherubims on the walls.

8 And he made the moſt holy houſe, the length whereof *was* according to the breadth of the houſe, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to ſix hundred talents.

9 And the weight of the nails *was* fifty ſhekels of gold: and he overlaid the upper chambers with gold.

10 And in the moſt holy houſe he made two cherubims ‡ of image-work, and overlaid them with gold.

‡ Or, (as ſome think) *of moveable work.*

11 ¶ And the wings of the cherubims *were* twenty cubits long: *one* wing of the one *cherub was* five cubits, reaching to the wall of the houſe: and the other wing *was likewiſe* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the houſe: and the other wing *was* five cubits *alſo*, joyning to the wing of the other cherub.

13 The wings of theſe cherubims ſpread themſelves forth twenty cubits: & they ſtood on their feet, and their faces *were* ‡ inward.

‡ Or, *toward the houſe.*

14 ¶ And he made the * [f] vail of blue, and purple, and crimſon, and fine linnen, and † wrought cherubims thereon.

* Matth. 27, 51.
[f] Which ſeparated the temple from the moſt holy place.
† Heb. *cauſed to aſcend.*

15 Alſo he made before the houſe * two pillars of [g] thirty and five cubits † high, and the chapiter that *was* on the top of each of them, *was* five cubits.

* 1 Kings 7, 15. Jer. 52, 21.
[g] Every one was 18 cubits long, but the half cubit could not be ſeen, for it was hid in the roundneſſe of the chapiter, and therefore he giveth to every one but 17 and an half.
† Heb. *long.*

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars, and made an [h] hundred pomegranates, and put *them* on the chains.

[h] For every pillar an hundred, reade 1 Kings 7, 20.

17 And he * reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, “ Jachin, and the name of that on the left, “ Boaz.

* 1 Kings 7, 21.
“ That is, *he ſhall eſtabliſh.*
“ That is, *in it is ſtrength.*

CHAP. IIII.

1 The altar of braſſe. 2 The molten ſea upon twelve oxen. 6 The ten lavers, candleſticks, and tables. 9 The courts and the inſtruments of braſſe. 19 The inſtruments of gold.

MOreover, he made an altar of braſſe, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ * Alſo he made a molten [a] ſea of ten cubits, † from brim to brim, round in compaſſe, and five cubits the height thereof, and a line of thirty cubits did compaſſe it round about.

* 1 Kings 7, 23.
[a] A great veſſel of braſſe, ſo called, becauſe of the great quantitie of water, which it contained. 1 Kings 7, 23.
† Heb. *from his brim to his brim.*

3 * And [b] under it *was* the ſimilitude of oxen, which did compaſſe it round about: [c] ten in a cubit compaſſing the ſea round about. Two rows of oxen *were* caſt, when it was caſt.

* 1 Kings 7, 24.
[b] Meaning, under the brim of the veſſel, as 1 Kings 7, 24.
[c] In the length of every cubit were ten heads or knops, which in all are 300,

4 It ſtood upon twelve oxen, three looking toward the north, and three looking toward the weſt, and three looking toward the ſouth, and three looking toward the eaſt: and the ſea *was ſet* above upon them, and all their hinder parts *were* inward.

5 And the thickneſſe of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, ‡ with flowers of lilies; *and* it received and held [d] three thouſand baths.

‡ Or, *like a lily flower.*
[d] In the firſt book of Kings, chap. 7, 26 mention is only made of two thouſand: but the leſſe number was taken there, and here according as the meaſures proved afterward is declared.

6 ¶ He made alſo ten lavers, and put five on the right hand, and five on the left, to waſh in them: †, ſuch things as they offered for the burnt-offering, they waſhed in them; but the ſea *was* for the prieſts to waſh in.

† Heb. *the work of burnt-offering.*

7 And he made ten candleſticks of gold according to their [e] form, and ſet *them* in the temple, five on the right hand, and five on the left.

[e] Even as they ſhould be made.

8 He made alſo ten tables, and placed *them* in the temple, five on the right ſide, and five on the left: and he made an hnndred ‡ baſons of gold.

‡ Or, *bowls.*

9 ¶ Furthermore, he made the court of the prieſts, and the great [f] court, and doores for the court, and overlaid the doores of them with braſſe.

[f] Called alſo the porch of Solomon, Acts 3, 11. It is alſo taken for the temple where Chriſt preached, Matt. 21, 23.

10 And he ſet the ſea on the right ſide of the eaſt-end, over againſt the ſouth.

11 And Huram made the pots, and the ſhovels, and the ‡ baſons; and Huram † finiſhed the work that he was to make for king Solomon for the houſe of God:

‡ Or, *bowls.*
† Heb. *finiſhed to make.*

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars:

13 And foure hundred pomegranates on the two wreaths: two rows of pomegranates on each wreath, to cover the two pommels of

the chapiters, which *were* † upon the pillars.

† Heb. *upon the face.*

14 He made alſo baſes; and ‡ lavers made he upon the baſes,

‡ Or, *caldrons.*

15 One ſea, and twelve oxen under it:

16 The pots alſo and the ſhovels, and the fleſh-hooks, & all their inſtruments, did [g] Huram his father make to king Solomon for the houſe of the LORD, of † bright braſſe.

[g] Whom Solomon reverenced for the gifts that God had given him, as a father: he had the ſame name alſo that Huram, the king of Tyrus had, his mother was a Jeweſſe, and his father a Tyrian. Some reade, for his father, the authour of this work.

† Heb. *made bright,* or *ſcoured.*

17 In the plain of Jordan did the king caſt them, in the † clay-ground, between Succoth and Zeredathah.

† Heb. *thickneſſes of the ground.*

18 Thus Solomon made all theſe veſſels in great abundance: for the weight of the braſſe could not be found out.

19 ¶ And Solomon made all the veſſels that *were* for the houſe of God, the golden altar alſo, and the tables whereon the [h] ſhew-bread *was ſet.*

[h] In Hebrew, the bread of the faces, becauſe they were ſet before the ark, where the Lord ſhewed his preſence.

20 Moreover, the candleſticks with their lamps, that they ſhould burn after the manner, before the oracle of pure gold.

21 And the flowers, and the lamps, and the tongs *made he* of gold, *and* that † perfect gold.

† Heb. *perfections of gold.*

22 And the ſnuffers, and the ‡ baſons, and the ſpoons, and the cenſers of pure gold: and the entry of the houſe, the inner doores thereof for the moſt holy *place*, and the doores of the houſe of the temple, *were* of [i] gold.

‡ Or, *bowls.*

[i] That is, covered with plate, of gold.

CHAP. V.

1 The dedicated treaſures. 2 The ſolemn induction of the ark into the oracle. 11 God being praiſed, giveth a viſible ſigne of his favour.

THus all the work that Solomon made for the houſe of the LORD, was finiſhed: * and Solomon brought in all the things that David his father had dedicated; and the ſilver, and the gold, and all the inſtruments, put he among the treaſures of the houſe of God.

* 1 Kings 7, 51.

2 ¶ * Then Solomon aſſembled the elders of Iſrael, and all the heads of the tribes, the chief of the fathers of the children of Iſrael unto Jeruſalem, to bring up the ark of the covenant of the LORD, out of the [a] citie of David, which *is* Zion.

* 1 Kings 8, 2, &c.

[a] Reade 2 Sam. 6, 12.

3 Wherefore all the men of Iſrael aſſembled themſelves unto the king in the [b] feaſt, which *was* in the ſeventh [c] moneth.

[b] When the things were dedicated, and brought into the temple.

[c] Called in Hebrew Ethanim, containing part of October, 1 Kings 8, 2. which moneth the Jews called the firſt moneth, becauſe they ſay, that the world was created in that moneth, and after they came from Egypt, they began at March: but becauſe this opinion is uncertain, we make March ever the firſt, as beſt writers do.

4 And all the elders of Iſrael came, and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy veſſels, that *were* in the tabernacle, theſe did the prieſts *and* the Levites bring up.

6 Alſo king Solomon and all the congregation of Iſrael that were aſſembled unto him before the ark, ſacrificed ſheep and oxen, which could not be told nor numbred for multitude.

7 And the prieſts brought in the ark of the covenant of the LORD unto his place, to the oracle of the houſe into the moſt holy *place*, *even* under the wings of the cherubims.

8 For the cherubims ſpread forth *their* wings over the place of the ark, and the cherubims covered the ark and the ſtaves thereof, above.

9 And they drew out the ſtaves of the ark, that the ends of the ſtaves were ſeen from the ark before the oracle, but they were not ſeen without. And ‡ there it is unto this day.

‡ Or, *they are there, as* 1 Kings 8, 8.

10 *There was* nothing in the ark [d] ſave the two tables which Moſes * put *therein* at Horeb, ‡ when the LORD made *a covenant* with the children of Iſrael, when they came out of Egypt.

[d] For Aarons rod and Manna were taken thence before it was brought to this place.

* Deut. 10, 2, 5.

‡ Or, *where.*

11 ¶ And it came to paſſe when the prieſts were come out of the holy *place*: (for all the prieſts that were † preſent were [e] ſanctified, *and* did not *then* wait by courſe.

† Heb. *found.*

[e] Were prepared to ſerve the Lord.

12 * Alſo the Levites which were the ſingers, all of them of Aſaph, of Heman, of Jeduthun, with their ſonnes, and their brethren; being arayed in white linnen, having cymbals, and pſalteries, and harps, ſtood at the eaſt-end of the altar, and with them an hundred and twenty prieſts, ſounding with trumpets)

* 1 Chron. 25, 1.

13 It came even to paſſe, as the trumpeters and ſingers *were* as [f] one, to make one ſound to be heard in praiſing and thanking the LORD; and when they lift up their voice with the trumpets and cymbals, and inſtruments of muſick, and praiſed the LORD, *ſaying*, [g] For *he is* good, for his mercy *endureth* for ever: that *then* the houſe was filled with a cloud, *even* the houſe of the LORD.

[f] They agreed all in one tune.

[g] This was the effect of their ſongs, as Pſal. 118, 1. and 136, 1.

14 So that the prieſts could not ſtand to miniſter by reaſon of the cloud: for the glory of the LORD had filled the houſe of God.

CHAP. VI.

1 Solomon having bleſſed the people, bleſſeth God. 12 Solomons prayer in the conſecration of the temple, upon the braſen ſcaffold.

THen * [a] ſaid Solomon, the LORD hath ſaid that he would dwell in the * thick darkneſſe.

* 1 Kings 8, 12, &c.

[a] After that he had ſeen the glory of the Lord in the cloud.

* Levit. 16, 2.

2 But I have built an houſe of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and bleſſed the whole congregation of Iſrael, (and all the congregation of Iſrael ſtood)

4 And he ſaid, Bleſſed *be* the LORD God of Iſrael, who hath with his hands fulfilled that which he ſpake with his mouth to my father David, ſaying,

5 Since the day that I brought forth my people out of the land of Egypt, I choſe no city among all the tribes of Iſrael to build an houſe in, that my name might be there, neither choſe I any man to be a ruler over my people Iſrael:

6 But I have choſen Jeruſalem, that my name might be there, and have choſen David to be over my people Iſrael.

7 Now, * it was in the heart of David my father to build an houſe for the name of the LORD God of Iſrael.

* 2 Sam. 7, 2. 1 Chron. 28, 2.

8 But the LORD ſaid to David my father, Foraſmuch as it was in thine heart to build an houſe for my name, thou didſt well in that it was in thine heart:

9 Notwithſtanding, thou ſhalt not build the houſe, but thy ſonne which ſhall come forth

out of the loyns, he ſhall build the houſe for my name.

10 The Lord therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the name of the Lord God of Iſrael.

11 And in it have I put the ark, wherein *is* the [b] covenant of the Lord, that he made with the children of Iſrael.

12 ¶ And he [c] ſtood before the altar of the Lord, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits † long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and [d] ſpread forth his hands towards heaven)

14 And ſaid, O Lord God of Iſrael, * *there is* no God like thee in the heaven, nor in the earth; which keepeſt covenant and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O Lord God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, * † There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; * yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O Lord God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? * behold, heaven, and the heaven of heavens cannot contain thee; how much leſſe this houſe which I have built?)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O Lord my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine [e] eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer, which thy ſervant prayeth ‡ toward this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall † make towards this place: heare thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſinne againſt his [f] neighbour, † and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

23 Then heare thou from heaven, and do, and judge thy ſervants by requiting the wicked, by recompenſing his way upon his [g] own head, and by juſtifying the righteous, by giving him according to his righteouſneſſe.

24 ¶ And if thy people Iſrael ‡ be put to the worſe before the enemie, becauſe they have ſinned againſt thee; and ſhall return and confeſſe thy name, and pray and make ſupplication before thee ‡ in this houſe:

25 Then heare thou from the heavens, and forgive the ſinne of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 ¶ When the * heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſſe thy name, and turn from their ſinne when thou doſt afflict them:

27 Then heare thou from heaven, and forgive the ſinne of thy ſervants, and of thy people Iſrael, when thou haſt tanght them the good way, wherein they ſhould walk, and ſend rain upon the land which thou haſt given unto thy people for an inheritance.

28 ¶ If there * be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillers; *if* their enemies beſiege them † in the cities of their land; whatſoever ſore, or whatſoever ſickneſſe *there be*:

29 *Then* what prayers, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands ‡ in this houſe:

30 Then heare thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his wayes, whoſe heart [h] thou knoweſt: (for thou onely * knoweſt the hearts of the children of men)

31 That they may fear thee, to walk in thy wayes † ſo long as they live † in the land which thou gaveſt unto our fathers.

32 ¶ Moreover, concerning the ſtranger, * which is not of thy people Iſrael, but is come from a farre countrey for thy great names ſake, and thy mighty hand, and thy ſtretched out arm; if they come and [i] pray in this houſe:

33 Then heare thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Iſrael, and may know that † this houſe which I have built, is called by thy name.

34 If thy people go out to warre againſt their enemies by the way that [k] thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then heare thou from the heavens their prayer and their ſupplication, and maintain their ‡ cauſe.

36 If they ſinne againſt thee, (for *there is* * no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land farre off or neare;

[b] Meaning, the two tables, wherein is contained the effect of the covenant, that God made with our fathers.

[c] On a ſcaffold that was made for that purpoſe, that he praying for the whole people, might be heard of all, as 1 Kings 8, 22.

† Heb. *the length thereof, &c.*

[d] Both to give thanks for the great benefits of God beſtowed upon him, and alſo to pray for the perſeverance and proſperity, of his people.

* Exod. 15, 11.

* 2 Sam. 7, 12. 1 Kings 2, 4. and 6, 12.

† Heb. *there shall not a man be cut off.*

* Pſal. 132, 12.

* Chap. 2, 6. Iſa. 66, 1. Acts 7, 49.

[e] That thou mayeſt declare in effect, that thou haſt a continuall care over this place.

‡ Or, *in this place.*

† Heb. *pray.*

[f] By retaining, any thing from him, or elſe by denying that which he hath, left him to keep or do him any wrong.

† Heb. *and he require an oath of him.*

[g] Meaning, to give him that which he hath deſerved.

‡ Or, *be ſmitten.*

‡ Or, *towards.*

* 1 Kings 17, 1.

* Chap. 20, 9.

† Heb. *in the land of their gates.*

‡ Or, *toward this houſe.*

[h] He declareth that the prayers of hypocrites cannot be heard, nor of any, but of them, which pray unto God with an unfained faith and in true repentance.

* 1 Chron. 28, 9.

† Heb. *all the dayes which.*

† Heb. *upon the face of the land.*

* Joh. 12, 20. Acts 8, 27.

[i] He ſheweth that before God there is no exception of perſons but all people that feareth him and worketh righteouſneſſe, is accepted, Act. 10, 35.

† Heb. *thy name is called upon this houſe.*

[k] Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is which is lawfull by his word.

‡ Or, *right.*

* Prov. 20, 9. Eccles. 7, 20. James 3, 2. 1 John. 1, 8.

† Heb. *they that take them captive: carry them away.*

37 Yet, *if* they † bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſſe, and have dealt wickedly;

† Heb. *bring back to their heart.*

38 If they return to thee with all their heart & with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then heare thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their ‡ cauſe, and forgive thy people which have ſinned againſt thee.

‡ Or, *right.*

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine eares *be* attent † unto the prayer *that is made* in this place.

† Heb. *to the prayer of this place.*

41 Now * therefore ariſe, O Lord God, into thy [l] reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O Lord God, be clothed with [m] ſalvation, and let thy ſaints rejoyce in goodneſſe.

* Pſal. 132, 8.
l That is, into thy temple.
m Let them be preſerved by thy power and made vertuous and holy.

42 O Lord God, turn not away the face of thine [n] anointed: remember the mercies of David thy ſervant.

n Hear my prayer which am thine anointed king.

Chap. VII.

1 God having given teſtimony to Solomons prayer by fire from heaven, and glory in the temple, the people worship him. 4 Solomons ſolemn ſacrifice. 8 Solomon having kept the feaſt of tabernacles, and the feaſt of the dedication of the altar, diſmiſſeth the people. 12 God appearing to Solomon, giveth him promiſes upon condition.

NOw * when Solomon had made an end of praying, the * [a] fire came down from heaven and conſumed the burnt-offering, and the ſacrifices; and the glory of the Lord filled the houſe.

* 1 Kings 8, 54.
* Levit. 9, 24.
a Hereby God declared that he was pleaſed with Solomons prayer.

2 And the prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the Lord upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the Lord, *ſaying*, For *he is* good, for his mercie *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the Lord.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

6 * And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the Lord, which David the king had made to praiſe the Lord, becauſe his mercy *endureth* for ever, when David praiſed † by their miniſtery: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

* 1 Chron. 15, 16.
† Heb. *by their hand.*

7 Moreover, Solomon hallowed the middle of the court that *was* before the houſe of the Lord: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the [b] feaſt ſeven dayes, and all Iſrael with him, a very great congregation, from the entring in of Hamath, unto * the river of Egypt.

b The feaſt of the Tabernacles, which was kept in the ſeventh moneth.
* Joſh. 13, 3.

9 And in the eighth day they made † [c] a ſolemn aſſembly: for they kept the dedication of the altar ſeven dayes, and the feaſt ſeven dayes.

† Heb. *a reſtraint.*
c They aſſembled to hear the word of God, after that they had remained ſeven dayes in the boothes or Tabernacles.

10 And on the [d] three and twentieth day of the ſeventh moneth, he ſent the people away into their tents, glad and merry in heart for the goodneſſe that the Lord had ſhewed unto David, and to Solomon, and to Iſrael his people.

d They had leave to depart the two and twentieth day, 1 Kings 8, 66. but they went not away till the next day.

11 Thus * Solomon finiſhed the houſe of the Lord, and the kings houſe: and all that came into Solomons heart to make in the houſe of the Lord, and in his own houſe, he proſperouſly effected.

* 1 Kings 9, 1. &c.

12 ¶ And the Lord appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, * and have choſen this place to my ſelf for an houſe of ſacrifice.

* Deut. 12, 5.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devoure the land, or if I ſend peſtilence among my people:

14 If my people † which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked wayes: then will I heare from heaven, and will forgive their ſinne, and will [e] heal their land.

† Heb. *upon whom my name is called.*
e I will cauſe the peſtilence to ceaſe, and deſtroy the beaſts that hurt the fruits of the earth, and ſend rain in due ſeaſon.

15 Now * mine eyes ſhall be open, and mine eares attent † unto the prayer *that is made* in this place.

* Chap. 6, 40.
† Heb. *to the prayer of this place.*

16 For now have * I choſen, and ſanctified this houſe, that my name may be there for ever, and mine eyes and mine heart ſhall be there perpetually.

* Chap. 6, 6.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgements:

18 Then will I ſtabliſh the throne of thy kingdome, according as I have covenanted with David thy father, ſaying, * † There ſhall not fail thee a man *to be* ruler in Iſrael.

* Chap. 6, 16.
† Heb. *there shall not be cut off to thee.*

19 * But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them:

* Levit. 26, 25. Deut. 28, 15.

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have [f] ſanctified for my name, will I caſt out of my ſight, and will make it to be a proverb, and a by-word among all nations.

f Which thing declareth that God had more reſpect to their ſalvation, than to the advancement of his own glory: and whereas men abuſe thoſe things, which God hath appointed to ſet forth his praiſe ſhe doeth withdraw his graces thence.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, * Why hath the Lord done thus unto this land, and unto this houſe?

* Deut. 29, 24. Jer. 22, 8, 9.

22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 Solomons buildings. 7 The Gentiles which were left, Solomon made tributaries, but the Iſraelites, rulers. 11 Pharaohs daughter removeth to her houſe. 12 Solomons yearly ſolemn ſacrifices. 14 He appointeth the prieſts and Levites to their places. 17 The navie fetcheth gold from Ophir.

AND * it came to paſſe (at the end of [a] twentie yeares, wherein Solomon had built the houſe of the LORD, and his own houſe)

2 That the cities which Huram had [b] reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſſe, & all the [c] ſtore-cities, which he built in Hamath.

5 Alſo he built [d] Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and barres:

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſemen, and † all that Solomon deſired to build in Jeruſalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 ¶ As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which were not of Iſrael;

8 But of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, untill this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of warre, and chief of his captains, and captains of his chariots and horſemen.

10 And theſe *were* the chief of king Solomons officers, *even* [f] two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon * brought up the daughter of Pharaoh, out of the citie of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places* are † holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch:

13 Even after a certain rate every * day offering according to the commandment of Moſes, on the ſabbaths, and on the new moons, and on the ſolemn feaſts, * [g] three times in the yeare, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the * courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the dutie of every day required: the * porters alſo by their courſes, at every gate: for † ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was [h] prepared unto the day of the foundation of the houſe of the LORD, and untill it was finiſhed: *ſo* the houſe of God was perfected.

17 ¶ Then went Solomon to Ezion-geber, & to ‡ Eloth, at the [i] ſea-ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence [k] foure hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 The queen of Sheba admireth the wiſdome of Solomon. 13 Solomons gold. 15 His targets. 17 The throne of ivory. 20 His veſſels. 23 His preſents. 25 His chariots and horſe. 26 His tributes. 29 His reigne and death.

AND * when the queen of Sheba heard of the fame of Solomon, ſhe came to [a] prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions: and there was [b] nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdome of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his ‡ cup-bearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the LORD; there was no more ſpirit in her.

5 And ſhe ſaid to the king, It *was* a true † report which I heard in mine own land, of thine ‡ acts, and of thy wiſdome:

6 Howbeit, I beleeved not their words, untill I came, and mine eyes had ſeen *it*: and behold, the one half of the greatneſſe of thy wiſdome was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and heare thy wiſdome.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his [c] throne, *to be* king for the LORD thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgement and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was

* 1 Kings 9, 10. &c.

[a] Signifying, that he was twenty years in building them.

[b] That is, which Hiram gave again to Solomon, becauſe they pleaſed him not: and therefore called them Cabul, that is, dirt or filth, 1 Kings 9, 13.

[c] Meaning, of munitions and treaſures for the war.

[d] That is, he repaired, and fortified them: for they were built long before, by Sherah a noble woman of the tribe of Ephraim, 1 Chron. 6, 68. and 7, 24.

† Heb. *all the deſire of Solomon, which he deſired to build.*

[e] Read 1 Kings 7, 1.

[f] For in all there were 3300, but here he meaneth of them that had the principall charge, read 1 Kings 9, 23.

* 1 Kings 3, 1. and 7, 8.

† Heb. *holineſſe.*

* Exod. 29, 38.

* Exod. 23, 14. Deut. 16, 16.

[g] Read Levit. 23.

* 1 Chron. 24, 1.

* 1 Chron. 9, 12.

† Heb. *ſo was the commandment of David the man of God.*

[h] Both for the matter, and alſo for the workmanſhip.

‡ Or, *Elath.* Deut. 2, 8.

[i] Meaning, the red Sea.

[k] Which ſumme is thought to mount to three millions, and ſix hundred thouſand crowns: for here is mention made of thirtie more, than are ſpoken of, 1 Kings 9, 28.

* 1 Kings 10, 1. &c. Matt. 12, 42 Luke 11, 31.

[a] To know whether his wiſdome were ſo great as the report was.

[b] There was no queſtion ſo hard that he did not reſolve.

‡ Or, *butlers.*

† Heb. *word.*

‡ Or, *ſayings.*

[c] Meaning, that the Iſraelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to grant unto him the ſuperioritie, and miniſter juſtice to all.

there any ſuch ſpice as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought [d] algum-trees, and precious ſtones.

11 And the king made *of* the algum-trees, ‡ † [e] terriſes to the houſe of the LORD, and to the kings palace, and harps and pſalteries for ſingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe asked, [f] beſides that which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one yeare, was ſix hundred and threeſcore and ſix talents of gold:

14 Beſides that which chapmen and merchants brought: and all the kings of Arabia, and ‡ governours of the countrey, brought gold and ſilver to Solomon.

15 ¶ And king Solomon made two hundred targets of beaten gold: [g] ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he* of beaten gold: three hundred [h] *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the forreſt of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a foot-ſtool of gold, *which were* [i] faſtened to the throne, and † ſtayes on each ſide of the ſitting-place, and two lions ſtanding by the [k] ſtayes.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdome.

20 ¶ And all the drinking-veſſels of king Solomon *were* of gold, and all the veſſels of the houſe of the forreſt of Lebanon *were* of † pure gold: ‡ none *were* of ſilver; it was *not* any thing accounted of in the dayes of Solomon.

21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram: every three yeares once came the ſhips of [l] Tarſhiſh bringing gold, and ſilver, ‡ ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdome.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to heare his wiſdome, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſſe, and ſpices, horſes, and mules, a rate yeare by yeare.

25 ¶ And Solomon [m] had foure thouſand ſtalls for horſes and chariots, and twelve thouſand horſemen, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

26 ¶ And he reigned over all the kings, * from the “ river, even unto the land of the Philiſtines, and to the border of Egypt.

[d] Read Chap. 2, 8. and 1 Kings 10, 11.

‡ Or, *ſtayes*.
† Heb. *highwayes*.
[e] Or pillars: meaning, the garniſhing, and trimming of the ſtairs or pillars.

[f] That is, which the king gave her for recompenſe of that treaſure which ſhe brought.

‡ Or, *captains*.

[g] Which ſumme mounteth to 2400 crowns of the ſun, Budeus de aſſe.

[h] Or, pounds, called *Mina*, whereof every one ſeemed to make an hundred ſhekels.

[i] That is, the ſteps and the footſtool were faſtened to the throne.
† Heb. *hands*.
[k] Upon the pommels or knops.

† Heb. *ſhut up*.
‡ Or, there was *no ſilver* in them.

[l] Which countrey of the beſt writers is thought to be Cilicia, read 1 Kings 10, 22.
‡ Or, *elephants teeth*.

[m] That is, ten horſes in every ſtable, which in all mount to fourtie thouſand, as 1 Kings 4, 26.

27 And the king † made ſilver in Jeruſalem as [n] ſtones, and cedar-trees made he as the ſycomore-trees, that *are* in the low plains, in abundance.

28 * And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now the reſt of the * acts of Solomon firſt and laſt, *are* they not written in the † book of Nathan the prophet, and in the propheſie of Ahijah the Shilonite, and in the viſions of * Iddo the ſeer, [o] againſt Jeroboam the ſonne of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael, fourty yeares.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſonne reigned in his ſtead.

CHAP. X.

1 The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him. 6 Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly. 16 Ten tribes revolting, kill Hadoram, and make Rehoboam to flee.

AND * Rehoboam [a] went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſſe when Jeroboam the ſonne of Nebat (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying,

4 Thy father [b] made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three dayes. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me* to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that [c] ſtood before him.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us.

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us:

thus

* Gen. 15, 18.
“ That is, *Euphrates*.
† Heb. *gave*.
[n] The abundance of theſe temporall treaſures in Solomons kingdom is a figure of the ſpirituall treaſures, which the elect ſhall enjoy in the heavens under the true Solomon, Chriſt.
* 1 Kings 10, 28. Chap. 1, 16.
* 1 Kings 11, 41.
† Heb. *words*.
* Chap. 12, 15.
[o] That is, which propheſied againſt him.

* 1 Kings 12, 1, &c.
[a] After the death of Solomon.

[b] That is, handled us rudely. It ſeemeth that God hardned their hearts, ſo that they thus murmured without cauſe: which declareth alſo the inconſtancie of the people.

[c] That is, which were of his counſel and ſecrets.

thus ſhalt thou ſay unto them,[d] My little *finger* ſhall be thicker than my fathers loyns.

[d] Meaning that he was of far greater power than was his father.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

† Heb. *laded.*

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, ſaying, Come again to me on the third day.

13 And the king anſwered them roughly; and king Rehoboam forſook the counſel of the old men.

14 And anſwered them after the advice of the young men, ſaying, My father made your yoke heavy, but I will adde thereto: my father chaſtiſed you with whips, but I *will chaſtiſe you* with ſcorpions.

15 So the king hearkened not unto the people, for the [e] cauſe was of God, that the LORD might perform his word, which he ſpake by the * hand of Ahijah the Shilonite to Jeroboam the ſonne of Nebat.

[e] Gods will impoſeth ſuch a neceſſitie to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans wil worketh as of it ſelf, ſo that it cannot be excuſed in doing evill, by alledging that it is Gods ordinance.

* 1 Kings 11, 29.

16 ¶ And when all Iſrael *ſaw* that the king would not hearken unto them, the people anſwered the king, ſaying, What portion have we in David? and *we have* none inheritance in the ſonne of Jeſſe: every man to your tents, O Iſrael: *and* now David ſee to thine own houſe. So all Iſrael went to their tents.

17 But as for the children of Iſrael that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam ſent Hadoram that *was* over the tribute, and the children of Iſrael ſtoned him with ſtones, that he died: but king Rehoboam † made ſpeed to get him up to *his* chariot, to flee to Jeruſalem.

† Heb. *ſtrengthened himſelf.*

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

1 Rehoboam raiſing an army to ſubdue Iſrael, is forbidden by Shemaiah. 5 He ſtrengtheneth his kingdome with forts and proviſion. 13 The prieſts and Levites, and ſuch as feared God, forſaken by Jeroboam, ſtrengthen the kingdome of Judah. 18 The wives and children of Rehoboam.

AND * when Rehoboam was come to Jeruſalem, he gathered of the houſe of Judah and [a] Benjamin, an hundred and foureſcore thouſand choſen *men* which were warriours, to fight againſt [b] Iſrael, that he might bring the kingdome again to Rehoboam.

* 1 Kings 12, 21, &c.

[a] That is, the half tribe of Benjamin: for the other halfe was gone after Jeroboam.

[b] Meaning, the ten tribes which rebelled.

2 But the word of the LORD came to Shemaiah the man of God, ſaying,

3 Speak unto Rehoboam the ſonne of Solomon king of Judah, and to all Iſrael in Judah, and Benjamin, ſaying,

4 Thus ſaith the LORD, Ye ſhall not go up, nor fight againſt your brethren: return every man to his houſe, for this thing is done of me. And they obeyed the words of the LORD, and returned from going againſt Jeroboam.

5 ¶ And Rehoboam dwelt in Jeruſalem, and [c] built cities for defence in Judah.

[c] Or, repaired them and made them ſtrong, to be more able to reſiſt Jeroboam.

6 He built even Beth-lehem, and Etham, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Mareſha, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the ſtrong holds, and put captains in them, and ſtore of victuall, and of oyl and wine.

12 And in every ſeverall city *he put* ſhields and ſpears, and made them exceeding ſtrong, having Judah and Benjamin on his ſide.

13 ¶ And the prieſts and the Levites that *were* in all Iſrael, † reſorted to him out of all their coaſts,

† Heb. *preſented themſelves to him.*

14 (For the Levites left their ſuburbs, and their poſſeſſion, and came to Judah and Jeruſalem: for * Jeroboam and his ſonnes had caſt them off from executing the prieſts office unto the LORD.

* Chap. 13, 9.

15 And he ordained him prieſts for the high places, and for the [d] devils, and for the calves which he had made)

[d] Meaning, idols read Iſa. 44, 15.

16 And after them out of all the tribes of Iſrael, ſuch as [e] ſet their hearts to ſeek the LORD God of Iſrael, came to Jeruſalem, to ſacrifice unto the LORD God of their fathers.

[e] Which were zealous of true religion, and feared God.

17 So they ſtrengthened the kingdome of Judah, and made Rehoboam the ſonne of Solomon ſtrong, three yeares: for three yeares they [f] walked in the way of David and Solomon.

[f] So long as they feared God, and ſet forth his word, they proſpered.

18 ¶ And Rehoboam took him Mahalath the daughter of Jeremoth the ſonne of David to wife, *and* Abihail the daughter of Eliab, the ſonne of Jeſſe:

19 Which bare him children; Jeuſh, and Shamariah, and Zaham.

20 And after her, he took * Maachah the daughter of Abſalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

* 1 Kings 15, 2.

21 And Rehoboam loved Maachah the daughter of Abſalom, above all his wives and his concubines: (for he took eighteen wives, and threeſcore concubines, and begat twenty and eight ſonnes, and threeſcore daughters)

22 And Rehoboam made [g] Abijah the ſonne of Maachah the chief, to be ruler among his brethren: for *he thought* to make him king.

[g] Called alſo Abijam, who reigned three years, 1 Kings 15, 2.

23 And he dealt wiſely, and diſperſed of all his children throughout all the countreys of Judah and Benjamin, unto every fenced city: and he gave them victuall in abundance: [h] and he deſired † many wives.

[h] He gave himſelf to have many wives.

† Heb. *a multitude of wives.*

CHAP. XII.

1 Rehoboam forſaking the LORD, is puniſhed by Shiſhak. 5 He and the princes repenting at the preaching of Shemaiah, are delivered from deſtruction, but not from ſpoil. 13 The reigne and death of Rehoboam.

AND it came to paſſe when Rehoboam had eſtabliſhed the kingdome, and had ſtrengthened himſelf, he forſook the law of the LORD, and [a] all Iſrael with him,

[a] For ſuch is the inconſtancie of the people, that for the moſt part they follow the vices of their governours.

2 And it came to paſſe, that in the fifth yeare of Rehoboam, Shiſhak king of Egypt came up againſt Jeruſalem, (* becauſe they had tranſgreſſed againſt the LORD)

* 1 Kings 14, 24, 25.

3 With twelve hundred chariots, and threeſcore thouſand horſemen: and the people *were* without number that came with him out of Egypt; the Lubims, the [b] Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jeruſalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah that were gathered together to Jeruſalem, becauſe of Shiſhak, and ſaid unto them, Thus ſaith the LORD, Ye have forſaken me, and [c] therefore have I alſo left you in the hand of Shiſhak.

6 Whereupon the princes of Iſrael, and the king humbled themſelves, and they ſaid, The LORD *is* [d] righteous.

7 And when the LORD ſaw that they humbled themſelves, the word of the LORD came to Shemaiah, ſaying, they have humbled themſelves, *therefore* I will not deſtroy them, but I will grant them ‡ ſome deliverance, and my wrath ſhall not be poured out upon Jeruſalem, by the hand of Shiſhak.

8 Nevertheleſſe, they ſhall be his ſervants; that they may know my [e] ſervice, and the ſervice of the kingdomes of the countreys.

9 So Shiſhak king of Egypt came up againſt Jeruſalem, and took away the treaſures of the houſe of the LORD, and the treaſures of the kings houſe, he took all: he carried away alſo the ſhields of gold which Solomon had * made.

10 In ſtead of which, king Rehoboam made ſhields of braſſe, and committed *them* to the hands of the chief of the guard, that kept the entrance of the kings houſe.

11 And when the king entred into the houſe of the LORD, the guard came and fet them, and brought them again into the guard-chamber.

12 And when he [f] humbled himſelf, the wrath of the LORD turned from him, that he would not deſtroy *him* altogether: ‡ and alſo in Judah things went well.

13 ¶ So king Rehoboam ſtrengthened himſelf in Jeruſalem, and reigned: for * Rehoboam *was* one and fourty yeares old when he began to reigne, and he reigned [g] ſeventeen yeares in Jeruſalem, the city which the LORD had choſen out of all the tribes of Iſrael, to put his name there: and his mothers name *was* Naamah, an Ammoniteſſe.

14 And he did evil, becauſe he ‡ prepared not his heart to ſeek the LORD.

15 Now the acts of Rehoboam, firſt and laſt, *are* they not written in the † book of Shemaiah the prophet, and of Iddo the ſeer, concerning genealogies? And *there were* warres between Rehoboam and Jeroboam continually.

16 And Rehoboam ſlept with his fathers, and was buried in the city of David, and Abijah his ſonne reigned in his ſtead.

CHAP. XIII.

1 Abijah ſucceeding, maketh warre againſt Ieroboam. 4 He declareth the right of his cauſe. 13 Truſting in God, he overcometh Ieroboam. 12 The wives and children of Abijah.

NOw * in the eighteenth yeare of king Jeroboam, began Abijah to reigne over Judah.

2 He reigned three yeares in Jeruſalem: (his mothers name alſo *was* [b] Michaiah the daughter of [c] Uriel of Gibeah) and there was warre between Abijah and Jeroboam.

3 And Abijah † ſet the battel in array with an army of valiant men of warre, *even* foure hundred thouſand choſen men; Jeroboam alſo ſet the battel in array againſt him with eight hundred thouſand choſen men, being mighty men of valour.

4 ¶ And Abijah ſtood up upon mount [d] Zemaraim, which *is* in mount Ephraim, and ſaid, Heare me thou Jeroboam, and all Iſrael,

5 Ought you not to know, that the LORD God of Iſrael gave the kingdome over Iſrael to [e] David for ever, *even* to him and to his ſonnes by a covenant of [f] ſalt.

6 Yet Jeroboam the ſonne of Nebat, the ſervant of Solomon the ſonne of David, is riſen up, and hath * rebelled againſt his LORD.

7 And there are gathered unto him [g] vain men the children of Belial, and have ſtrengthened themſelves againſt Rehoboam the ſonne of Solomon, when Rehoboam was [h] young & tender hearted, and could not withſtand them.

8 And now ye think to withſtand the kingdome of the LORD, in the hand of the ſonnes of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam * made you for gods.

9 * Have ye not caſt out the prieſts of the LORD the ſonnes of Aaron, and the Levites, and have made you prieſts after the manner of the nations of *other* lands? ſo that whoſoever cometh † to conſecrate himſelf with a [i] young bullock and ſeven rammes, the ſame may be a prieſt of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forſaken him, and the prieſts which miniſter unto the LORD, *are* the ſonnes of Aaron, and the Levites *wait* upon their buſineſſe;

11 * And they burn unto the LORD every [k] morning and every evening, burnt-ſacrifices and ſweet incenſe: the * *ſhew*-bread alſo *ſet they* in order upon the pure table, and the candleſtick of gold with the lamps thereof, to burn every evening, for we keep the charge of the LORD our God, but ye have forſaken him.

12 And behold, [l] God himſelf *is* with us for *our* captain, and his prieſts with ſounding trumpets to crie alarm againſt you: O children of Iſrael, fight ye not againſt the LORD God of your fathers, for you ſhall not proſper.

13 ¶ But Jeroboam cauſed an [m] ambuſhment to come about behinde them: ſo they were before Judah, and the ambuſhment *was* behinde them.

[b] Which were a people of Africa called the Troglodites, becauſe they dwelt in holes.

[c] Signifying, that no calamitie can come unto us, except we forſake God, and that he never leaveth us untill we have caſt him oft.

[d] And therefore doth juſtly puniſh us for your ſins.

‡ Or, *a little while.*

[e] He ſheweth that Gods puniſhments are not to deſtroy his utterly, but to chaſtiſe them, to bring them to the knowledge of themſelves, and to know how much better it is to ſerve God than tyrants.

* Chap. 9. 15.

[f] Which declareth that God ſeeketh not the death of a ſinner, but his converſion, Ezek. 18, 32, and 33, 11.

‡ Or, *and yet in Iudah there were good things.*

* 1 Kings, 14, 21.

[g] That is, twelve yeares after that he had been overcome by Shiſhak, verſe 2.

‡ Or, *fixed.*

† Heb, *words.*

* 1 Kings. 15. 1, &c.

[a] He meaneth Judah and Benjamin.

[b] Or, Maacha; 1 Kings. 15, 2.

[c] Called alſo Abſalom, for Abſalom was her grandfather.

† Heb. *bound together.*

[d] Which was one of the tops of mount Ephraim.

[e] And therefore whoſoever doth uſurp it or take it from that ſtock tranſgreſſeth the ordinance of the Lord: thus like an hypocrite he alledged the word of God for his advantage.

[f] That is, perpetuall, becauſe the thing which is ſalted, is preſerved from corruption: he meaneth alſo that it was made ſolemly, and confirmed by offering of ſacrifices wherein they uſed ſalt according as was ordained, Num. 18, 19.

* 1 Kings. 11, 26.

[g] This word in the Caldee tongue is Racha, which our Saviour uſeth, Matth. 5, 22.

[h] Meaning, in heart and courage.

* 1 Kings 12, 14.

† Heb. *to fill his hand.*

[i] He ſheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their miniſters, but think the moſt vile and greateſt beaſts ſufficient to ſerve their turn.

* Chap. 2, 4.

[k] As it was appointed in the law Exod. 29, 39.

* Lev. 24, 6.

[l] Becauſe their cauſe was good, and approved by the Lord, they doubted not of the ſucceſſe and victory.

[m] Condemning the good counſel which came of the ſpirit of God, he thought to have overcome by deceit,

14 And when Judah looked back, behold, the battel *was* before and behinde: and they cried unto the LORD, and the prieſts ſounded with the trumpets.

15 Then the men of Judah gave a ſhout: and as the men of Judah ſhouted, it came to paſſe, that God ſmote Jeroboam and all Iſrael before Abijah and Judah.

16 And the children of Iſrael fled before Judah, and God delivered them into their hand.

17 And Abijah and his people ſlew them with a great ſlaughter: ſo there fell down ſlain of Iſrael, five hundred thouſand choſen men.

18 Thus the children of Iſrael were brought under at that time, and the children of Judah prevailed, [n] becauſe they relied upon the LORD God of their fathers.

[n] He ſheweth that the ſtay of all kingdoms, and aſſurance of victories depend upon our truſt and confidence in the Lord.

19 And Abijah purſued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeſhanah with the towns thereof, and Ephraim with the towns thereof.

20 Neither did Jeroboam recover ſtrength again in the dayes of Abijah: and the LORD ſtrook him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two ſonnes, and ſixteen daughters.

22 And the reſt of the acts of Abijah, and his wayes, and his ſayings, *are* written in the ‡ ſtory of the prophet * Iddo.

‡ Or, *commentary.*
* Chap 12, 15.

CHAP. XIIII.

1 *Aſa ſucceeding deſtroyeth idolatrie.* 6 *Having peace, he ſtrengtheneth his kingdome with forts, and armies.* 9 *Calling on God, he overthroweth Zerah, and ſpoileth the Ethiopians.*

SO Abijah ſlept with his fathers, and they buried him in the city of David, and * Aſa his ſonne reigned in his ſtead: in his dayes the land was quiet ten yeares.

* 1 Kings 15, 8. &c.

2 And Aſa did that which was good and right in the eyes of the LORD his God.

3 For he took away the altars of the ſtrange *gods*, and the high places, and brake down the † images, and cut down the [a] groves:

† Heb. *ſtatues.*
[a] Wich were planted contrary to the law, Deut. 16, 21.

4 And commanded Judah to ſeek the LORD God of their fathers, and to do the law, and the commandment.

5 Alſo he took away out of all the cities of Judah, the high places and the † images: and the kingdome was [b] quiet before him.

† Heb. *ſunne images.*
[b] He ſheweth that the reſt and quietneſſe of kingdoms ſtandeth in aboliſhing idolatry, and advancing true religion.

6 ¶ And he built fenced cities in Judah: for the land had reſt, and he had no warre in thoſe yeares; becauſe the LORD had given him reſt.

7 Therefore he ſaid unto Judah, Let us build theſe cities, and make about *them* walls, and towers, gates, and barres, while the land *is* yet [c] before us; becauſe we have ſought the LORD our God, we have ſought *him*, and he hath given us reſt on every ſide: ſo they built, and proſpered.

[c] Whiles we have the full governement thereof.

8 And Aſa had an army *of men* that bare targets and ſpears, out of Judah three hundred thouſand, and out of Benjamin, that bare ſhields and drew bows, two hundred and fourescore thouſand: all theſe *were* mighty men of valour.

9 ¶ * And there came out againſt them Zerah the [d] Ethiopian, with an hoſt of a thouſand thouſand, and three hundred chariots, and came unto [e] Mareſhah.

* Chap 16, 8.
[d] The king of Ethiopia, or Egypt.
[e] Wich was a citie in Iudah, Josh. 15, 44 where Michajah the prophet was born.

10 Then Aſa went out againſt him, and they ſet the battell in array in the valley of Zephathah at Mareſhah.

11 And Aſa cried unto the LORD his God and ſaid, LORD, *it is* * nothing with thee to help, whether with many, or with them that have no power: help us O LORD our God; for we reſt on thee, and in thy name we go againſt this multitude: O LORD, thou *art* our God, [f] let not ‡ man prevail againſt thee.

* 1 Sam. 14, 6.
[f] Thus the children of God neither truſt in in their own power or policie, neither fear the ſtrength and ſubtilitie of their enemies, but conſider the cauſe, and ſee whether their enterpriſe tend to Gods glory, and there upon aſſure themſelves of the victory by him, which is onely almighty, and can turn all fleſh into duſt with the breath of his mouth.
‡ Or, *mortal man.*

12 So the LORD ſmote the Ethiopians before Aſa, and before Judah, and the Ethiopians fled.

13 And Aſa and the people that *were* with him purſued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themſelves, for they were † deſtroyed before the LORD and before his hoſt; and they carried away very much ſpoil.

† Heb. *broken.*

14 And they ſmote all the cities round about Gerar, for the [g] fear of the LORD came upon them: and they ſpoiled all the cities, for there was exceeding much ſpoil in them.

[g] The Lord had ſtriken them with feare.

15 They ſmote alſo the tents of cattel, and carried away ſheep and camels in abundance, and returned to Jeruſalem.

CHAP. XV.

1 *Aſa with Judah and many of Iſrael moved by the propheſie of Azariah the ſonne of Oded, make a ſolemne covenant with God.* 16 *He putteth down Maachah his mother for her idolatry.* 18 *He bringeth dedicate things into the houſe of God, and enjoyeth a long peace.*

AND the ſpirit of God came upon * Azariah the ſonne of Oded.

[a] Who was called Obed, as his father was, verſe 8.

2 And he went out † to meet Aſa, and ſaid unto him, Heare ye me, Aſa, and all Judah and Benjamin, The LORD *is* with you, while ye be with him: and if ye ſeek him, he will be found of you; but if ye forſake him, he will forſake you.

† Heb. *before Aſa.*

3 Now for a long ſeaſon Iſrael *hath been* without the [b] true God, and without a teaching prieſt, and without law.

[b] For the ſpace of twelve years under Rehoboam, and three years under Abijah, religion was neglected and idolatry planted.

4 But when they in their trouble did turn unto the LORD God of Iſrael, and ſought him, he was [c] found of them.

[c] He ſheweth, that notwithſtanding the wickedneſſe of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he delivered his from Zerah king of the Ethiopians ch. 14, 9. 12 and out of all other dangers, when they called upon the Lord.

5 And in thoſe times *there was* no peace to him that went out, nor to him that came in: but great vexations *were* upon all the inhabitants of the countreys.

6 And Nation was † deſtroyed of nation, and citie of citie: for God did vex them with all adverſity.

† Heb. *beaten in pieces.*

7 Be ye ſtrong therefore, and let not your hands be weak: for your work ſhall be [d] rewarded.

[d] Your confidence and truſt in God ſhall not be fruſtrate.

8 And when Aſa heard theſe words, and the propheſie of Oded the prophet, he took courage, and put away the ‡ abominable idols out

† Heb. *abominations.*

out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon: (for they fell to him out of Iſrael in abundance, when they ſaw that the LORD his God *was* with him).

10 So they gathered themſelves together at Jeruſalem in the [e] third moneth, in the fifteenth yeare of the reigne of Aſa.

11 And they offered unto the LORD † the ſame time, of the [f] ſpoil *which* they had brought, ſeven hundred oxen, and ſeven thouſand ſheep.

12 And they entred into a covenant to ſeek the LORD God of their fathers, with all their heart and with all their ſoul;

13 That [g] whoſoever would not ſeek the LORD God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman.

14 And they ſware unto the LORD with a loud voice, and with ſhouting, and with trumpets, and with cornets.

15 And all Judah rejoyced at the oath: for they had ſworn with all their heart, and ſought him with their whole deſire, and he was [h] found of them: and the LORD gave them reſt round about.

16 ¶ And alſo concerning * Maachah the [i] mother of Aſa the king, he removed her from *being* queen, becauſe ſhe had made an † idol in a grove: and Aſa cut down her idol, and ſtamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were [k] not taken away out of [l] Iſrael: neverthelesſe, the heart of Aſa was [m] perfect all his dayes.

18 ¶ And he brought into the houſe of God the things that his father had dedicated, and that he himſelf had dedicated, ſilver, and gold, and veſſels.

19 And there was no *more* warre unto the five and thirtieth yeare of the reigne of Aſa.

CHAP. XVI.

1 Aſa by the aid of the Syrians, diverteth Baaſha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in priſon. 11 Among his other acts, in his diſeaſe he ſeeketh not to God, but to the phyſicians. 13 His death and burial.

IN the ſix and thirtieth yeare of the reigne of Aſa, * [a] Baaſha king of Iſrael came up againſt Judah, and built [b] Ramah, to the intent that he might let none go out or come in to Aſa king of Judah.

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the LORD, and of the kings houſe, and ſent to Ben-hadad king of Syria that dwelt at † Damaſcus, ſaying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have ſent thee ſilver and gold; go [c] break thy league with Baaſha king of Iſrael, that he may depart from me.

4 And Ben-hadad hearkened unto king Aſa, and ſent the captains of † his armies againſt the cities of Iſrael; and they ſmote Ijon, and Dan and Abel-maim, and all the ſtore-cities of Naphtali.

5 And it came to paſſe, when Baaſha heard *it*, that he left off building of Ramah, and let his work ceaſe.

6 Then Aſa the king took all Judah, and they carried away the ſtones of Ramah, and the timber thereof, wherewith Baaſha was a building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the ſeer came to Aſa king of Judah, and ſaid unto him, Becauſe thou haſt relied on the king of Syria, and not relied on the LORD thy God, therefore is the hoſt of the king of Syria eſcaped out of thine hand.

8 Were not * the Ethiopians and the Lubims † a huge hoſt, with very many chariots and horſemen? yet, becauſe thou didſt relie on the LORD, he delivered them into thine hand.

9 For the eyes of the LORD run to and fro throughout the whole earth, to ſhew himſelf ſtrong in the behalf of ‡ *them*, whoſe heart *is* perfect towards him. Herein thou haſt done fooliſhly; therefore from henceforth thou ſhalt have warres.

10 Then Aſa was [d] wroth with the ſeer, and put him in a priſon-houſe; for *he was* in a rage with him, becauſe of this *thing*. And Aſa * oppreſſed *ſome* of the people the ſame time.

11 ¶ And behold, the acts of Aſa, firſt and laſt, lo, they *are* written in the book of the kings of Judah and Iſrael.

12 And Aſa, in the thirty and ninth yeare of his reigne, was diſeaſed in his feet, untill his diſeaſe *was* [e] exceeding *great*: yet in his diſeaſe he ſought not to the LORD, but to the phyſicians.

13 ¶ And Aſa ſlept with his fathers, and died in the one and fourtieth yeare of his reigne.

14 And they buried him in his own ſepulchres which he had † made for himſelf in the city of David, and laid him in the bed, which was filled with ſweet odours and divers kindes *of ſpices* prepared by the apothecaries art: and they made a very great burning for him.

CHAP. XVII.

1 Jehoſhaphat ſucceeding Aſa, reigneth well, and proſpereth 7 He ſendeth Levites with the princes to teach Judah. 10 His enemies being terrified by God, ſome of them bring him preſents and tribute. 12 His greatneſſe, captains, and armies.

ANd * Jehoſhaphat his ſonne reigned in his ſtead, and ſtrengthened himſelf againſt Iſrael.

2 And he placed forces in all the fenced cities of Judah, and ſet gariſons in the land of Judah, and in the cities of Ephraim, which Aſa his father had taken.

[e] Called Shivan, containing part of May, and part of June.
† Heb. *in that day.*
[f] Which they had taken of the Ethiopians.
[g] Theſe were the words of their covenant, which commanded all idolaters to be put to death according to the law of God, Deut. 13, 5, 9, 15.
[h] So long as they ſerved him aright, ſo long did he preſerve and proſper them.
* 1 Kings. 15, 13.
[i] Or, grandmother: and herein he ſhewed that he lacked zeal, for ſhe ought to have died both by the covenant, as verſe 13, and by the law of God: but he gave place to fooliſh pitie, and would alſo ſeem after a ſort to ſatiſfie the law.
† Heb. *horrour.*
[k] Which partly came through lack of zeal in him, partly through the negligence of his officers, and partly by the ſuperſtition of the people, that all were not taken away.
[l] Becauſe that God was called the God of Iſrael, by reaſon of his promiſe to Jacob: therefore Iſrael is ſometime taken for Judah; becauſe Judah was his chief people.
[m] In reſpect of his predeceſſours.
* 1 Kings 15, 17.
[a] Who reigned after Nadab the ſon of Jeroboam.
[b] He fortified it with walls and ditches: it was a citie in Benjamin, near to Gibeon.
† Heb. *Darmeſek.*
[c] He thought to repulſe his adverſary by an unlawfull means, that is, by ſeeking help of infidels, as they that ſeek the Turks amitie, thinking thereby to make themſelves more ſtrong.
† Heb. *which were his.*
* Chap 14, 9.
† Heb. *in abundance.*
‡ Or, *ſtrongly to hold with them, &c.*
[d] Thus in ſtead of turning to God by repentance, he diſdained the admonition of the prophet, and puniſhed him, as the wicked do when they be told of their faults.
† Heb. *cruſhed.*
[e] God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we ſo continue to the end, that is, zealous of Gods glory, and put our wole truſt in him.
[f] He ſheweth that it is in vain to ſeek to the phyſicians, except firſt we ſeek to God to purge our ſinnes, which are the chief cauſe of all our diſeaſes, and after uſe the help of the phyſicians, as a mean by whom God worketh.
† Heb. *digged.*
* 1 Kings 15, 24

3 And the LORD was with Jehoſhaphat, becauſe he walked in the [a] firſt wayes of his father David, aud ſought not unto [b] Baalim;

4 But ſought to the LORD God of his father, and walked in his commandments, and not after the doings of Iſrael:

5 Therefore the LORD ſtabliſhed the kingdome in his hand, and all Judah † brought to Jehoſhaphat preſents, and he had riches and honour in abundance.

6 And his heart “ [c] was lift up in the wayes of the LORD: moreover, he took away the high places and groves out of Judah.

7 ¶ Alſo in the third yeare of his reigne, he ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to [d] teach in the cities of Judah.

8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites: and with them Eliſhama, and Jehoram prieſts.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD † fell upon all the kingdomes of the lands that *were* round about Judah, ſo that they made no [e] warre againſt Jehoſhaphat.

11 Alſo *ſome* of the Philiſtines brought Jehoſhaphat preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven huudred rammes, and ſeven thouſand and ſeven hundred hee-goats.

12 ¶ And Jehoſhaphat waxed great exceedingly; and he built in Judah, ‡ caſtles, and cities of ſtore.

13 And he had much buſineſſe in the cities of Judah: and the men of warre, mighty men of valour, *were* in Jeruſalem.

14 And theſe *are* the numbers of them according to the houſe of their fathers: of Judah, the captains of thouſands; Adnah the chief, and with him mighty men of valour, three hundred thouſand.

15 And † next to him *was* Jehohanan the captain, and with him two hundred and fourescore thouſand.

16 And next him was Amaſiah the ſonne of Zichri, who [f] willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him, armed men with bow and ſhield, two hundred thouſand.

18 And next him *was* Jehozabad, and with him an hundred and fourescore thouſand, ready prepared for the warre.

19 Theſe [g] waited on the king, beſides thoſe whom the king put in the fenced cities, throughout all Judah.

[a] That is, his vertues, meaning, before he had committed ſin with Bahtsheba and againſt Uriah.

[b] Sought not help at ſtrange gods.

† Heb. *gave*.

“ That is, *was encouraged*.

[c] Or, he gave himſelf wholly to ſerve the Lord.

[d] He knew it a in vain to ſle religion, except ſuch were appointed which could inſtruct the people in the ſame, and had authoritie to put away all idolatry.

† Heb. *was*.

[e] Thus God proſpereth all ſuch that with a pure heart ſeek his glory, and keepeth their enemies in fear, that they cannot be able to execute their rage againſt them.

‡ Or, *palaces*.

† Heb. *at his hand*.

[f] Meaning, which was a Nazarite, Num. 6.

[g] That is, they were as his ordinary guard.

CHAP. XVIII.

1 Jehoſhaphat joyned in affinity with Ahab, is perſwaded to go with him againſt Ramoth-Gilead. 4 Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain there.

NOw Jehoſhaphat had riches and honour in abundance, and joyned [a] affinity with Ahab.

2 * And † after *certain* [b] yeares, he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſwaded him to go up with him to [c] Ramoth-Gilead.

3 And Ahab king of Iſrael ſaid unto Jehoſhaphat king of Judah, Wilt thou go with me to Ramoth-Gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the warre.

4 ¶ And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the [d] word of the LORD to day.

5 Therefore the king of Iſrael gathered together of [e] prophets foure hundred men, and ſaid unto them, Shall we go to Ramoth-Gilead to battel, or ſhall I forbear? And they ſaid Go up; for God will deliver *it* into the kings hand.

6 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD † beſides, that we might enquire of him?

7 And the king of Iſrael ſaid unto Jehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but I [f] hate him, for he never propheſieth good unto me, but alwayes evill: the ſame *is* Micaiah the ſonne of Jimla. And Jehoſhaphat ſaid, Let not the king ſay [g] ſo.

8 And the king of Iſrael called for one of *his* ‡ officers, and ſaid, † Fetch quickly Micaiah the ſonne of Jimla.

9 And the king of Iſrael and Jehoſhaphat king of Judah, ſat either of them on his throne clothed in *their* [h] robes, and they ſat in a ‡ void place at the entring in of the gate of Samaria, and all the prophets propheſied before them.

10 And Zedekiah the ſonne of Chenaanah, had made him [i] horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria, untill † they be conſumed.

11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-Gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold the words of the prophets *declare* good to the king † with one [k] aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeake thou good.

13 And Micaiah ſaid, *As* the LORD liveth, even what my God ſaith, that wil I ſpeak.

14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-Gilead to battell, or ſhall I forbear? And he ſaid, [l] Go ye up, and proſper, and they ſhall be delivered into your hand.

15 And

[a] For Joram, Jehoſhapaths ſon, married Ahabs daughter.

* 1 Kings 22, 2.

† Heb. *at the end of yeares*.

[b] That is, the third yeare.

[c] To recover it out of the hands of the Syrians.

[d] Heare the adviſe of ſome prophet, to know whether it be Gods will.

[e] Which were the prophets of Baal, ſignifying, that the wicked eſteem none but flatterers, and ſuch as will bear with their inordinate affections.

† Heb. *yet*, or *more*.

[f] Yet the true miniſters of God ought not to ceaſe to doe their duty, though the wicked magiſtrates cannot abide them to ſpeak the truth.

[g] Meaning, that he ought not to refuſe to hear any that was of God.

‡ Or, *eunuchs*.

† Heb. *haſten*.

[h] That is, in their majeſtie, and royall apparell

‡ Or, *floore*.

[i] Read 1 Kings 22, 11.

† Heb. thou *conſume them*.

† Heb. *with one mouth*.

[k] Thinking, that whereas foure hundred prophets had agreed in one thing, that he being but one man, and in leaſt eſtimation, durſt not gainſay it.

[l] He ſpake this by deriſion of the falſe prophets, as the king well perceived.

15 And the king ſaid to him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me, in the name of the LORD?

16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the LORD ſaid, [m] Theſe have no maſter; let them return *therefore* every man to his houſe in peace.

17 ¶ And the king of Iſrael ſaid to Jehoſhaphat, Did I not tell thee *that* he would not propheſie good unto me, ‡ but evil?

18 Again he ſaid, Therefore heare the word of the LORD, I ſaw the LORD ſitting upon his throne, and all the [n] hoſt of heaven ſtanding on his right hand, and *on* his left.

19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-Gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner.

20 Then there came out a * ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Where-with?

21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And the [o] LORD ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.

22 Now therefore behold, the LORD hath put a [p] lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.

23 Then Zedekiah the ſonne of Chenaanah, came neare, and ſmote Micaiah upon the [q] cheek, and ſaid, Which way went the ſpirit of the LORD from me, to ſpeak unto thee?

24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go ‡ † into an inner chamber to hide thy ſelf.

25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governour of the city, and to Joaſh the kings ſonne:

26 And ſay, Thus ſaith the king, Put this fellow in the priſon, and feed him with bread of [r] affliction, and with water of affliction, untill I return in peace.

27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken all ye people.

28 So the king of Iſrael, and Jehoſhaphat the king of Judah went up to Ramoth-Gilead.

29 And the king of Iſrael ſaid unto Jehoſhaphat, I will [ſ] diſguiſe my ſelf, and will go to the battel, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battel.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave onely with the king of Iſrael.

31 And it came to paſſe when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat [t] cried out and the LORD helped him, and God moved them *to depart* from him.

32 For it came to paſſe, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again † from purſuing him.

33 And a *certain* man drew a bow † at a venture, and ſmote the king of Iſrael † between the joynts of the harneſſe: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayeſt carry me out of the hoſt, for I am † wounded.

34 And the battel increaſed that day: howbeit the king of Iſrael [v] ſtayed *himſelf* up in *his* chariot againſt the Syrians, untill the even: and about the time of the ſunne going down, he died.

CHAP. XIX.

1 Jehoſhaphat reproved by Jehu, viſited his kingdome. 5 His inſtructions to the judges, 8 to the prieſts and Levites.

AND Jehoſhaphat the king of Judah returned to his houſe in peace to Jeruſalem.

2 And Jehu the ſonne of Hanani the ſeer went out to meet him, and ſaid to king Jehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? [a] therefore *is* wrath upon thee from before the LORD.

3 Neverthele ſſe, there are * good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.

4 And Jehoſhaphat dwelt at Jeruſalem: and † he went out again [b] through the people, from Beerſheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And he ſet judges in the land, throughout all the fenced cities of Judah, city by city,

6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* [c] with you † in the judgement.

7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for *there is* [d] no iniquity with the LORD our God, nor * reſpect of perſons, nor taking of gifts.

8 ¶ Moreover, in Jeruſalem did Jehoſhaphat ſet of the Levites, and of the prieſts, and of the chief of the fathers of Iſrael, for the judgement of the LORD, and for controverſies, when they [e] returned to Jeruſalem.

9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD faithfully, and with a perfect heart.

10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between [f] bloud and bloud, between law and commandment, ſtatutes and judgements, ye ſhall even warn them that they treſpaſſe not againſt the LORD, and ſo [g] wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſſe.

11 And behold, Amariah the chief prieſt *is* over you in all matters of the LORD; and Zebadiah the ſonne of Iſhmael, the ruler of the houſe of Judah, for all the kings [h] matters: alſo the Levites *ſhall be* officers before you.

---

[m] He propheſieth how the people ſhould be diſperſed, and Ahab ſlain.

‡ Or, *but for evil.*

[n] Meaning, his angels.

* Job. 1, 6.

[o] For without the Lords permiſſion he could not doe it.

[p] To them that wil not beleeve the truth, God ſendeth ſtrong deluſion that they ſhould beleeve lies, 2 Theſ. 2, 10.

[q] By this cruelty, his ambition and hypocriſie was diſcovered: thus the hypocrites boaſt of the Spirit which they have not, and declare their malice againſt them in whom the true Spirit is.

‡ Or, *from chamber to chamber.*

† Heb. *chamber in a chamber.*

[r] Keep him ſtraightly in priſon, and let him feel hunger and thirſt.

[ſ] Thus the wicked think by their own ſubtilitie to eſcape Gods judgements which he threatneth by his word.

[t] He cried to the Lord by acknowledging his fault, in going with this wicked king to warre, againſt the word of the Lord by his prophet, and alſo by deſiring mercie for the ſame.

† Heb. *from after him.*

† Heb. *in his ſimplicity.*

† Heb. *between the joynts, and between the breaſt-plate.*

† Heb. *made ſick.*

[v] He diſſembled his hurt, that his ſouldiers might fight more couragiouſly.

[a] He declareth that the wrath and judgement of God is over all ſuch, that ſupport the wicked, and rather ſhew not indeed, that they are enemies to al ſuch as hate the Lord.

* Chap. 17, 4, 6.

† Heb. *he returned and went out.*

[b] He viſited all his countrey and brought his people from idolatrie to the knowledge of the true God.

[c] Both to preſerve you, if you doe juſtly, or to puniſh you, if you doe the contrary.

† Heb. *in the matter of judgement.*

[d] He will declare by the ſharpneſſe of the puniſhment that he hateth all iniquitie.

* Deut. 10, 17. Job 34, 19. Act. 10, 34. Rom. 2, 11. Epheſ. 6, 9. Col. 3, 25. 1 Pet. 1, 17.

[e] The prieſts and Levites, which ſhould judge matters according to the word of the Lord.

[f] That is, to trie whether the murther was done at unawars, or els on ſet purpoſe. Num. 35, 11. Deut. 4, 41.

[g] Meaning, that God would puniſh them moſt ſharply, if they would not execute juſtice aright.

[h] Shall be chief overſeer of the publike affairs of the realm.

† Deal courageouſly, and the LORD ſhall be with the [h] good.

CHAP. XX.

1 Iehoſhaphat in his fear proclaimeth a faſt. 5 His prayer. 14 The propheſie of Iahaziel. 20 Iehoſhaphat exhorteth the people, and ſetteth ſingers to praiſe the Lord. 22 The great overthrow of the enemies. 26 The people having bleſſed God at Berachah, return in triumph. 31 Iehoſhaphats reign. 35 His convoy of ſhips which he made with Ahaziah, according to the propheſie of Eliezer, unhappily periſhed.

IT came to paſſe after this alſo, that the children of Moab, and the children of Ammon, and with them *other* beſide the [a] Ammonites, came againſt Jehoſhaphat to battel.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the [b] ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* in En-gedi.

3 And Jehoſhaphat feared, and ſet † himſelf to [c] ſeek the LORD, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together, to aſk *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD before the new court,

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdomes of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, † who didſt drive out the inhabitants of this land before thy people Iſrael, and [d] gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 * If when evil cometh upon us, *as* the [e] ſword, judgement, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy [f] name *is* in this houſe) and cry unto thee in our affliction, then thou wilt heare and help.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou * wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not:

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, [g] but our eyes *are* upon thee.

13 And all Judah ſtood before the [h] LORD, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſonne of Zechariah, the ſonne of Benaiah, the ſonne of Jeiel, the ſonne of Mattaniah, a Levite of the ſonnes of Aſaph, came [i] the ſpirit of the LORD in the midſt of the congregation.

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the LORD unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the [k] battel *is* not yours, but Gods.

16 To morrow go ye down againſt them: behold, they come up by the † cliff of Ziz, and ye ſhall finde them at the end of the ‡ brook, before the wilderneſſe of Jeruel.

17 Ye ſhall not *need* to fight in this *battel*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to morrow go out againſt them, for the LORD *will be* with you.

18 And Jehoſhaphat [l] bowed his head, with his face to the ground: and all Judah, and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhithes, ſtood up to praiſe the LORD God of Iſrael with a loud voice on high.

20 ¶ And they roſe early in the morning, and went forth into the wilderneſſe of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Heare me, O Judah, and ye inhabitants of Jeruſalem, * Beleeve in the LORD your God, ſo ſhall you be eſtabliſhed; [m] beleeve his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the LORD, and † that ſhould praiſe the beauty of holineſſe, as they went out before the army, and to ſay, [n] Praiſe the LORD, for his mercy *endureth* for ever.

22 ¶ † And when they began † to ſing and to praiſe, the LORD ſet ambuſhments againſt the children of Ammon, Moab and mount Seir, which were come againſt Judah, and ‡ they were ſmitten.

23 For the children of Ammon and Moab, ſtood up againſt the inhabitants of [o] mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to deſtroy [p] another.

24 And when Judah came toward the watch-tower in the wilderneſſe, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and † none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance, both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more than they could carry away: and they were three dayes in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they [q] aſſembled themſelves in the valley of " Berachah; for there they bleſſed the LORD: therefore the name of the ſame place was called, the valley of Berachah unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the † fore

---

† Heb. *take courage and do.*

k God will aſſiſt them that doe juſtice.

a That is, which counterfeited the Ammonites in language and apparel. The Hebrews think that they were the Amalekites, but as may appear by the tenth verſe, they were the Idumeans of mount Seir.

b Called the dead Sea, where God deſtroyed the five cities for ſinne.

† Heb. *his face.*

c This declareth what the fear of the godly is, which is as a prick to ſtirre them to prayer, and to depend on the Lord, whereas it moveth the wicked either to ſeek after worldly means and policies, or elſe to fall into deſpair.

† Heb. *thou.*

d He groundeth his prayer upon Gods power, whereby he is able to help, and alſo on his mercie, which he will continue toward his, foraſmuch as he hath once choſen them, and begun to ſhew his graces toward them.

* 1 Kings 8, 37. Chap. 6, 28.

e Meaning, war which commeth by Gods juſt judgement for our ſinnes.

f That is, it is here called upon and thou declareſt thy preſence and favour.

* Deut. 2, 9.

g We only put our truſt in thee, and wait for our deliverance from heaven.

h That is before the ark of the covenant.

i Which was moved by the ſpirit of God to propheſie.

k They fight againſt God and not againſt you: therefore he will fight for you

† Heb. *aſcent.*

‡ Or, *valley.*

l Declaring his faith and obedience to the word of the Lord, and giving thanks for the deliverance promiſed

* Iſai 7, 9.

m Give credit to their words and doctrine.

† Heb. *prayſers.*

n This was a pſalm of thanksgiving, which they uſed commonly to ſing when they praiſed the Lord for his benefits, and was made by David, Pſal. 136.

† Heb. *and in the time that they, &c.*

† Heb. *in ſinging and praiſe.*

‡ Or, *they ſmote one another.*

o Meaning, the Idumeans, which dwelt in mount Seir.

† Heb. *for the deſtruction.*

p Thus the Lord according to Jehoshaphats prayer declared his power when he delivered his, by cauſing their enemies to kill one another.

† Heb. there was *not an eſcaping.*

q To give thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, Bleſſing or Thankſgiving, which was alſo called the valley of Jehoshaphat, Joel 3, 2, 12. becauſe the Lord judged the enemies according to Jehoshaphats prayer.

" That is, *bleſſing*

† Heb. *head.*

front of them, to go again to Jeruſalem with joy: for the LORD had made them to rejoyce over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the [r] fear of God was on all the kingdomes of *thoſe* countreys, when they had heard that the LORD fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about.

31 ¶ * And Jehoſhaphat reigned over Judah: *he was* thirty and fives yeares old when he began to reigne, and he reigned twenty and five yeares in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

32 And he walked in the [s] way of Aſa his father, and departed not from it, doing that which was right *in* the ſight of the LORD:

33 Howbeit, the high places were [t] not taken away, for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the † book of Jehu the ſonne of Hanani, * who † is mentioned in the book of the kings of Iſrael.

35 ¶ And after this did Jehoſhaphat king of Judah joyn himſelf with Ahaziah king of Iſrael, who did very wickedly:

36 And he joyned himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-geber.

37 Then Eliezer the ſonne of Dodavah of Mareſha, propheſied againſt Jehoſhaphat, ſaying. [u] Becauſe thou haſt joyned thy ſelf with Ahaziah, the LORD hath broken thy works: and the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1 Jehoram ſucceeding Jehoſhaphat, ſlayeth his brethren. 5 His wicked reigne. 8 Edom and Libnah revolt. 12 The propheſie of Elijah againſt him in writing. 16 Philiſtines and Arabians oppreſſe him. 18 His incurable diſeaſe, infamous death and buriall.

NOw * Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the citie of David: and Jehoram his ſonne reigned in his ſtead.

2 And he had brethren the ſonnes of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſonnes of Jehoſhaphat king of [a] Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdome gave he to Jehoram, becauſe he *was* the firſtborn.

4 Now * when Jehoram was riſen up to the kingdome of his father, he ſtrengthened himſelf, and ſlew all his [b] brethren with the ſword, and *divers* alſo of the princes [c] of Iſrael.

[r] He declareth hereby, that the works of God bring ever comfort or deliverance to his, and feare or deſtruction to his enemies.

* 1 Kings 22.41. &c,

[s] Meaning, in his vertues, and thoſe wayes wherein he followed God.

[t] If the great care and diligence of this good king was not able utterly to aboliſh all ſuperſtition and idolatrie out of his people, but that they would ſtill retain their filth and idolatrie, how much leſſe are they able to reform evil, which either have little zeal, or not ſuch as he had: though herein he was not to be excuſed.

† Heb. *words.*

* 1 Kings 16. 1.

† Heb. *was made to aſcend.*

[u] Thus God would not have his to joyn in ſocietie with idolaters and wicked men.

* 1 Kings 22.50.

[a] Read Chap. 15. 17. how by Iſrael is meant Judah.

* 2 Kings 8. 16, 17.

[b] Becauſe the wicked live ever in fear, and alſo are ambitions, they become cruell, and ſpare not to murther them, whom by nature they ought moſt to cheriſh and defend.

[c] Meaning, of Judah and Benjamin.

5 ¶ Jehoram *was* thirtie and two yeares old when he began to reigne, and he reigned eight yeares in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of * Ahab to [d] wife: and he wrought that which was evil in the eyes of the LORD.

7 Howbeit the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a † light to him, and to his * ſonnes for ever.

8 ¶ In his dayes the Edomites revolted from under the † dominion of Judah, and made themſelves a king.

9 Then Jehoram * went forth with his princes and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time alſo did [e] Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit [f] fornication, and compelled Judah *thereto.*

12 ¶ And there came a writing to him from [g] Elijah the prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the wayes of Jehoſhaphat thy father, nor in the wayes of Aſa king of Judah.

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah, and the inhabitants of Jeruſalem to go a whoring, like to the whoredomes of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy fathers houſe; which were better than thy ſelf:

14 Behold, with † a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſſe by diſeaſe of thy bowels, untill thy [h] bowels fall out, by reaſon of the ſickneſſe day by day.

16 ¶ Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* neare the [i] Ethiopians.

17 And they came up into Judah, and brake into it, and † carried away all the ſubſtance that was found in the kings houſe, and his ſonnes alſo and his wives; ſo that there was never a ſonne left him, ſave [k] Jehoahaz the youngeſt of his ſonnes.

18 ¶ And after all this the LORD ſmote him in his bowels with an incurable diſeaſe.

19 And it came to paſſe that in proceſſe of time, after the end of two yeares, his bowels fell out by reaſon of his ſickneſſe: ſo he died of ſore diſeaſes: And his people made no burning for him, like the burning of his fathers.

20 Thirty and two yeares old was he when he be-

* Chap. 22. 2.

[d] So that we ſee how it cannot be that we ſhould joyn with the wicked, and ſerve God.

† Heb. *Lamp*, or *candle.*

* 2 Sam 7. 12. 1 Kings 11. 36. 2 Kings 8. 19. Pſal. 132. 11. &c.

† Heb. *hand.*

* 2 King 8: 21.

[e] Read 2 Kings 8. 22.

[f] Meaning idolatrie, becauſe that the idolater breaketh promiſe with God, as doth the adultereſſe to her husband.

[g] Some thinke that this was Eliſha, ſo called, becauſe he had the ſpirit in abundance, as had Elijah.

‡ Heb. *a great ſtroke.*

[h] Wee ſee this example daily practiſed upon them that fall away from God, and become idolaters and murtherers of their brethren.

[i] There were other Arabians in Africa ſouthward toward Egypt.

‡ Heb *carried captive.*

[k] Called alſo Ahaziah, as chap 22. 1. or Azariah, verſe 6. following.

he began to reigne, and he reigned in Jeruſalem eight yeares, and departed † without being [l] deſired: howbeit they buried him in the city of David, but not in the ſepulchres of the kings.

† Heb. *without deſire.*

[l] That is, as ſome write, he was not regarded, but depoſed for his wickedneſſe and idolatrie: ſo that his ſonne reigned 22 years (his father yet living) without honour, and after his fathers death he was confirmed to reigne ſtill, as Chap. 22, 2.

CHAP. XXII.

1 *Azahiah ſucceeding, reigneth wickedly.* 5 *In his confederacy with Ioram the ſonne of Ahab, he is ſlain by Iehu.* 10 *Athaliah deſtroying all the ſeed royall, ſave Ioash, whom Iehoshabeath his aunt hid, uſurpeth the kingdome.*

AND the inhabitans of Jeruſalem made * Ahaziah his youngeſt ſonne, king in his ſtead: for the band of men that came with the [a] Arabians to the camp, had ſlain all the * eldeſt. So Ahaziah the ſonne of Jehoram king of Judah reigned.

2 Fourty and [b] two yeares old *was* Ahaziah when he began to reigne, and he reigned [c] one yeare in Jeruſalem: his mothers name alſo *was* * Athaliah the daughter of [d] Omri.

3 He alſo walked in the wayes of the houſe of Ahab: for his mother was his counſeller to do wickedly.

4 Wherefore he did evil in the ſight of the LORD, like the houſe of Ahab: for they were his [e] counſellers after the death of his father, to his deſtruction.

5 ¶ He walked alſo after their counſel, and went with Jehoram the ſonne of Ahab king of Iſrael, to warre againſt Hazael king of Syria at Ramoth-Gilead: and the Syrians ſmote Joram.

6 And he returned to be healed in Jezreel, becauſe of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And ‡ Azariah the ſonne of Jehoram king of Judah, went down to ſee Jehoram the ſonne of Ahab at Jezreel, becauſe he was ſick.

7 And the † deſtruction of Ahaziah was of [f] God by coming to Joram: for when he was come, he went out with Jehoram againſt Jehu the ſonne of Nimſhi, whom the LORD had anointed * to cut off the houſe of Ahab.

8 And it came to paſſe that when Jehu was executing judgement upon the houſe of Ahab, and found the princes of Judah, and the ſonnes of the brethren of Ahaziah, that miniſtred to Ahaziah, he ſlew them.

9 * And he ſought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Jehu: and when they had ſlain him, they buried him, becauſe (ſaid they) he *is* the ſonne of [g] Jehoſhaphat, who ſought the LORD with all his heart. So the houſe of Ahaziah had no power to keep ſtill the kingdome.

10 ¶ * But when Athaliah the mother of Ahaziah, ſaw that her ſonne was dead, ſhe aroſe, and [h] deſtroyed all the ſeed royall of the houſe of Iudah.

11 But Jehoſhabeath the daughter of the king, took Joaſh the ſonne of Ahaziah, and ſtole him from among the kings ſonnes that were ſlain, and put him and his nurſe in a bedchamber. So Jehoſhabeath the daughter of king Jehoram, the wife of Jehoiadah the prieſt (for ſhe was the ſiſter of Ahaziah) hid him from Athaliah, ſo that ſhe ſlew him not.

12 And he was with them hid in the [i] houſe of God ſix yeares, and Athaliah reigned over the [k] land.

* 2 Kings 8, 24. &c.

[a] Meaning, the Philiſtines.

* Chap. 21, 17.

[b] Read Chap 21, 20.

[c] That is, after the death of his father.

† Chap. 21, 6.

[d] She was Ahabs daughter, who was the ſon of Omri.

[e] He ſheweth, that it muſt needs follow that the rulers are ſuch as their counſellers be, and that there cannot be a good king, that ſuffereth wicked counſellers.

† Heb. *wherewith they wounded him.*

‡ Otherwiſe called *Ahaziah* verſ. 1. and *Jehoahaz*, chap. 21. 17

† Heb. *treading down.*

[f] Hereby we ſee how nothing can come to any, but by Gods providence, and as he hath appointed, and therefore he cauſeth all means to ſerve to his will.

* 2 Kings 9, 7.

* 2 Kings 9, 27.

[g] This was the juſt plague of God, becauſe he joyned himſelf with Gods enemies: yet God to declare the worthineſſe of Jehoſhaphat his grand-father, moved them to give him the honour of buriall.

* 2 Kings 11, 1.

[h] To the intent that there ſhould be none to make title to the crown, and ſo ſhe might uſurp the government.

[i] Meaning, in the chamber, where the prieſts and Levites ſlept, which kept their courſes weekly in the temple.

[k] To wit, of Judah.

CHAP. XXIII.

1 *Iehoiada having ſet things in order maketh Ioash king.* 12 *Athaliah is ſlain.* 16 *Iehoiada reſtoreth the worship of God.*

AND * [a] in the ſeventh yeare Jehoiada ſtrengthened himſelf, and took the captains of hundreds, Azariah the ſonne of Jeroham, and Iſhmael the ſonne of Jehohanan, and Azariah the ſonne of Obed, and Maaſiah the ſonne of Adaiah, and Eliſhaphat the ſonne of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the [b] fathers of Iſrael, and they came to Jeruſalem.

3 And all the congregation made a covenant with the king in the houſe of God: and he ſaid unto them, Behold, the kings ſonne ſhall reigne, as the LORD hath * ſaid of the ſonnes of David.

4 This *is* the thing that ye ſhall do, A third part of you entring on the ſabbath, of the prieſts and of the Levites, *shall be* porters of the † doores,

5 And a third part *shall be* at the kings houſe, and a third part at the [c] gate of the foundation: and all the people *shall be* in the courts of the houſe of the LORD.

6 But let none come into the houſe of the LORD, ſave the prieſts, and they that miniſter of the Levites, they ſhall go in, for they *are* holy: but all the people ſhall keep the watch of the LORD.

7 And the Levites ſhall compaſſe the king round about, every man with his weapons in his hand, and whoſoever elſe cometh into the [d] houſe, he ſhall be put to death: but be you with the king when he cometh in, and when he goeth out.

8 So the Levites and all Judah did according to all things that Jehoiada the prieſt had commanded, and took every man his men that were to come in on the ſabbath, with [e] them that were to go *out* on the ſabbath: for Jehoiada the prieſt diſmiſſed not the courſes.

9 Moreover, Jehoiada the prieſt delivered to the captains of hundreds, ſpears and bucklers, and ſhields, that *had been* king Davids, which *were* in the houſe of God.

10 And he ſet all the people (every man having his weapon in his hand) from the right † ſide of the † temple to the left ſide of the temple, along by the altar and the [f] temple, by the king round about.

11 Then they brought out the kings ſonne, and put upon him the crown, and * *gave him* the [g] teſtimonie, and made him king, and Jehoiada and his ſonnes anointed him, and ſaid, † God ſave the king.

12 ¶ Now when Athaliah heard the noiſe of the

* 2 Kings 11, 4, &c.

[a] Of the reigne of Athaliah, or after the death of Ahaziah.

[b] Meaning, of Iudah and Benjamin: reade why they are called Iſrael, Chap. 15, 17.

* 2 Sam. 7, 12. 1 Kings 2, 4, and 9, 5 Chap. 6, 16, and 7, 18.

† Heb. *tresholds.*

[c] Which was the chief gate of the temple toward the eaſt.

[d] Meaning, to make any tumult or to hinder their enterpriſe.

[e] Which had finished their courſe on the ſabbath, and ſo the other part entred to keep their turn.

† Heb. *shoulder.*

† Heb. *houſe.*

[f] Meaning, the moſt holy place where the ark ſtood.

* Deut. 17, 11.

[g] That is, the book of the law, or as ſome reade, they put upon him his royall apparell.

† Heb. *let the king live.*

of the people running & praiſing the king, ſhe came to the people into the houſe of the Lord.

13 And ſhe looked, and behold, the king ſtood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and ſounded with trumpets, alſo the ſingers with inſtruments of muſick; and ſuch as taught to ſing praiſe. Then Athaliah rent her clothes, and ſaid, †[h] Treaſon, treaſon.

14 Then Jehoiada the prieſt brought out the captains of hundreds that were ſet over the hoſt, and ſaid unto them, Have her forth of the ranges: and [i] whoſo followeth her, let him be ſlain with the ſword. For the prieſt ſaid, Slay her not in the houſe of the LORD.

15 So they laid hands on her; and when ſhe was come to the entring of the horſe-gate, by the kings houſe, they ſlew her there.

16 ¶ And Jehoiada made a [k] covenant between him, and between all the people, and between the king, that they ſhould be the LORDS people.

17 Then all the people went to the houſe of Baal, and [l] brake it down, and brake his altars, and his images in pieces, and ſlew [m] Mattan the prieſt of Baal before the altars.

18 Alſo Jehoiada appointed the offices of the houſe of the LORD by the hand of the prieſts the Levites, whom David had * diſtributed in the houſe of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the * law of Moſes, with rejoycing and with ſinging, *as it was ordained* † by David.

19 And he ſet the * porters at the gates of the houſe of the LORD, that none which was unclean in any thing, ſhould enter in.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the houſe of the LORD: and they came through the [n] high gate into the kings houſe, and ſet the king upon the throne of the kingdome.

21 And all the people of the land rejoyced: and the city was quiet, [o] after that they had ſlain Athaliah with the ſword.

CHAP. XXIIII.

1 *Ioaſh reigneth well all the dayes of Iehoiada.* 4 *He giveth order for the repair of the temple.* 15 *Iehoiada his death and honourable buriall.* 17 *Ioaſh falling to idolatrie, ſlayeth Zechariah the ſonne of Iehoiada.* 23 *Ioaſh is ſpoiled by the Syrians, and ſlain by Zabad and Iehozabad.* 27 *Amaziah ſucceedeth him.*

IOaſh * *was* ſeven yeares old when he began to reigne, and he reigned fourty yeares in Jeruſalem: his mothers name alſo *was* Zibeah of Beer-ſheba.

2 And Joaſh did that which was right in the ſight of the LORD, all the dayes of [a] Jehoiada the prieſt.

3 And Jehoiada took for him two wives, and he begat ſonnes and daughters.

4 ¶ And it came to paſſe after this, that Joaſh was minded † to repair the houſe of the LORD.

† Heb. *conſpiracie.*

[h] Declaring her vile impudencie, which having unjuſtly, and by murther uſurped the crown, would ſtill have defeated the true poſſeſſour, and therefore called true obedience, treaſon.

[i] To joyne with her party, and to maintain her authoritie.

[k] That they would onely ſerve him, and renounce all idolatrie.

[l] According to their covenant made to the Lord.

[m] As the Lord commanded in his law, both for the perſon and alſo the citie, Deut. 13, 9 and 15.

* 1 Chron. 24, 1.

* Num. 28, 2.

† Heb. *by the hands of David.*

* 1 Chron. 26, 1. &c.

[n] Which was the principall gate, that the king might be ſeen of all the people.

[o] For where a tyrant and an idolater reigneth, there can be no quietnes: for the plagues of God are ever among ſuch people.

* 2 Kings 12, 1. &c.

[a] Who was a faithfull counſeller, and governed him by the word of God.

† Heb. *to renew.*

5 And he gathered together the prieſts and the Levites, and ſaid to them, Go out unto the cities of Judah, and gather of [b] all Iſrael money to repair the houſe of your God from yeare to yeare, and ſee that ye haſte the matter: howbeit the Levites haſtened *it* not.

6 And the king called for Jehoiada the [c] chief, and ſaid unto him, Why haſt thou not required of the Levites to bring, in out of Judah and out of Jeruſalem, the collection, *according to the commandement* of * Moſes the ſervant of the LORD, and of the congregation of Iſrael, for the tabernacle of witneſſe?

7 For the ſonnes of Athaliah that [d] wicked woman, had broken up the houſe of God, and alſo all the dedicate things of the houſe of the LORD did they beſtow upon Baalim.

8 And at the kings commandment they made a cheſt, and ſet it without at the gate of the houſe of the LORD.

9 And they made † a proclamation through Judah and Jeruſalem, to bring in to the LORD, the collection *that* Moſes the ſervant of God *laid* upon Iſrael in the wilderneſſe.

10 And all the princes, and all the people rejoyced and brought in, and caſt into the cheſt, untill they had made an end.

11 Now it came to paſſe, that at what time the cheſt was [e] brought unto the kings office, by the hand of the Levites; and when they ſaw that *there was* much money: the kings ſcribe, and the high prieſts officer came and emptied the cheſt, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and [f] Jehoiada gave it to ſuch as did the work of the ſervice of the houſe of the LORD, and hired maſons and carpenters to repair the houſe of the LORD, and alſo ſuch as wrought iron and braſſe to mend the houſe of the LORD.

13 So the workmen wrought, and † the work was perfected by them, and they ſet the houſe of God in his ſtate, and ſtrengthened it.

14 And when they had finiſhed *it*, they brought the reſt of the money before the king and Jehoiada, whereof were made [g] veſſels for the houſe of the LORD, *even* veſſels to miniſter, and ‡ to offer *withall*, and ſpoons, and veſſels of gold and ſilver: and they offered burnt-offerings in the houſe of the LORD continually, all the dayes of Jehoiada.

15 ¶ But Jehoiada waxed old, and was full of dayes when he died; an hundred and thirty yeares old *was he* when he died.

16 And they buried him in the city of David among the [h] kings, becauſe he had done good in Iſrael, both towards God, and towards his houſe.

17 Now after the death of Jehoiada, came the [i] princes of Judah, and made obeiſance to the king: then the king hearkened unto them.

18 And they left the houſe of the LORD God of their fathers, and ſerved groves and idols:

[b] He meaneth not the ten tribes, but onely the two tribes of Judah and Benjamin.

[c] For he was the high prieſt.

* Exod. 30, 12, 13, 14.

[d] The ſcripture doeth term her thus, becauſe ſhe was a cruell murthereſſe, and a blaſphemous idolatreſſe.

† Heb. *a voice.*

[e] Such as were faithfull men, whom the king had appointed for that matter.

[f] Signifying, that this thing was done by adviſe and counſel, and not by any one mans affection.

† Heb. *the healing went up upon the work.*

[g] For the wicked kings his predeceſſours, and Athaliah had deſtroyed the veſſels of the temple, or turned them to the uſe of their idols.

‡ Or, *peſtils.*

[h] Signifying, that they could not honour him too much, who had ſo exellently ſerved in the work of the Lord. and in the affairs of the commonwealth.

[i] Which were flatterers, and knew now that the king was deſtitute of him who did watch over him as a father, and therefore brought him to moſt vile idolatrie.

idols: and wrath came upon Judah and Jeruſalem for this their treſpaſſe.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they [k] teſtified againſt them: but they would not give eare.

20 And the ſpirit of God † came upon Zechariah the ſonne of Jehoiada the prieſt, which ſtood [l] above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſſe ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the [m] commandment of the king, in the court of the houſe of the LORD.

22 Thus Joaſh the king remembred not the kindneſſe which Jehoiada his father had done to him, but ſlew his ſonne: and when he died, he ſaid, The LORD [n] look upon *it*, and require *it*.

23 ¶ And it came to paſſe † at the end of the yeare, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of † Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they [o] executed judgement againſt Joaſh.

25 And when they were departed from him, (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the bloud of the [p] ſonnes of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings:

26 And theſe *are* they that conſpired againſt him; ‡ Zabad the ſonne of Shimeath an Ammoniteſſe, and Jehozabad the ſonne of ‡ Shimrith a Moabiteſſe.

27 ¶ Now concerning his ſonnes, and the greatneſſe of the burdens *laid* upon him, and the † repairing of the houſe of God, behold, they *are* written in the ‡ ſtory of the book of the kings. And Amaziah his ſonne reigned in his ſtead.

CHAP. XXV.

1 *Amaziah beginneth to reigne well.* 3 *He executeth juſtice on the traitours.* 5 *Having hired an army of Iſraelites againſt the Edomites, at the word of a prophet he loſeth the hundred talents and diſmiſſeth them.* 11 *He overthroweth the Edomites.* 10,13 *The Iſraelites diſcontented with their diſmiſſion, ſpoil as they return home.* 14 *Amaziah proud of his victory, ſerveth the gods of Edom, and deſpiſeth the admonitions of the prophet.* 17 *He provoketh Ioaſh to his overthrow.* 25 *His reigne.* 27 *He is ſlain by conſpiracy.*

AMaziah * *was* twenty and five years old *when* he began to reigne, and he reigned twenty and nine yeares in Jeruſalem: and his mothers name *was* Jehoadan of Jeruſalem.

2 And he did that which was [a] right in the ſight of the LORD, but not with a perfect heart.

3 ¶ Now it came to paſſe, when the kingdome was † eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the LORD commanded, ſaying, * The fathers ſhall not die for the [b] children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſinne.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of their fathers, throughout all Judah and Benjamin: and he numbred them from [c] twenty yeares old and above, and found them three hundred thouſand choice men, *able* to go forth to warre, that could handle ſpear and ſhield.

6 He hired alſo an hundred thouſand mighty men of valour out of [d] Iſrael, for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the LORD *is* [e] not with Iſrael, *to wit*, with all the children of Ephraim.

8 But if thou wilt [f] go, do *it*, be ſtrong for the battel: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the † army of Iſrael? And the man of God anſwered, The LORD is [g] able to give thee much more than this.

10 Then Amaziah ſeparated them, *to wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled againſt Judah, and they returned home † in great anger.

11 ¶ And Amaziah ſtrengthened himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of [h] Seir, ten thouſand.

12 And *other* ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the [i] rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 ¶ But † the ſouldiers of the [k] army which Amaziah ſent back, that they ſhould not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 ¶ Now it came to paſſe, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up to be his gods, and [l] bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him

[k] They took heaven and earth and all creatures to witneſſe, that except they returned to the Lord, he would moſt grievouſly puniſh their infidelity and rebellion Nehe. 9, 26.

† Heb. *clothed*.

[l] In a place above the people, to the intent that he might be heard.

[m] There is no rage ſo cruel and beaſtly, as of them whoſe hearts God hath hardened, and which delight more in ſuperſtition and idolatrie, than in the true ſervice of God and pure ſimplicitie of his word.

[n] Revenge my death, and require my bloud at your hands: or he ſpeaketh this by propheſie, becauſe he knew that God would doe it. This Zechariah is alſo called the ſon of Barachiah, Matt. 23, 35. becauſe his progenitors were Iddo, Barachiah, Jehoiada, &c.

* Heb. *in the revolution of the yeare.*

† Heb. *Darmeſek.*

[o] That is, reproved and checked him, and handled him rigorouſly.

[p] Meaning, Zechariah, which was one of Jehoiadas ſons, and a prophet of the Lord.

‡ Or, *Iozachar.* 2 Kings 12, 21.

‡ Or, *Shomer.*

† Heb. *founding.*

‡ Or, *commentary.*

* 2 Kings 14, 1, &c.

[a] Meaning in reſpect of his predeceſſours, albeit he had his imperfections.

† Heb. *confirmed upon him.*

* Deut. 24, 16. 2 Kings. 14, 6. Jer. 31, 30. Ezek. 18, 20.

[b] That is, for that fault, wherefore the childe is puniſhed, except he be culpable of the ſame.

[c] So many as were able men to beare weapons, and go to the warre.

[d] That is, out of the ten tribes, which had ſeparated themſelves before, both from God and their true King.

[e] And therefore to think to have help of them, whom the Lord favoureth not, is to caſt of the help of the Lord.

[f] If thou wilt not give credit to my words.

† Heb. *band.*

[g] He ſheweth that if we depend onely upon God, we ſhall not need to be troubled with theſe worldly reſpects: for he will give at all times that which ſhall be neceſſary, if we obey his word.

† Heb. *to their place.*

† Heb. *in heat of anger.*

[h] For the Idumeans whom David had brought to ſubjection, rebelled under Jehoram, Jehoſhaphats ſon.

[i] In the 2 King. 14, 7. this rock is called the citie Sela.

† Heb. *the ſonnes of the band.*

[k] That is, the hundred thouſand of Iſrael.

[l] Thus where he ſhould have given the praiſe to God for his benefits and great victory, he fell from God, and did moſt vilely diſhonour him.

him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could [m] not deliver their own people out of thine hand?

m He proveth, that whatſoever cannot ſave himſelfe, nor his worſhippers, is no god, but an idol:

16 And it came to paſſe as he talked with him, that *the* [n] *king* ſaid unto him, Art thou made of the kings counſel? forbear; why ſhouldeſt thou be [o] ſmitten? Then the prophet forbare, and ſaid, I know that God hath † determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

n Heb. *he* meaning the king.

o So hard it is for the carnall man to be admoniſhed of his fault, that he contemneth, mocketh, and threatneth him, that warneth him: yea, impriſoneth him and putteth him to death, as Chap. 16, 18,26, and 24, 21.

† Heb. *counſelled.*

17 ¶ Then * Amaziah king of Judah took advice, add ſent to Joaſh the ſonne of Jehoahaz, the ſonne of Jehu king of Iſrael, ſaying, Come, let us [p] ſee one another in the face.

* 2 Kings. 14, 9.

p That is, let us trie the matter hand to hand: for he was offended, that the armie of the Iſraelites, whom he had *in* wages, and diſmiſſed by the Prophet, had deſtroyed certaine of the cities of Judah.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The ‡ thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſonne to wife: and there paſſed by † a wilde beaſt that *was* in Lebanon, and trode down the thiſtle.

‡ Or, *furrebuſh,* or *thorn.*

† Heb. *a beaſt of the field.*

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

20 But Amaziah would not heare, for it *came* of [q] God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

q Thus God oft times plagueth by thoſe meanes wherein men moſt truſt, to teach them to have their recourſe onely to him: and to ſhew his judgements, moveth their hearts to follow that which ſhall be their deſtruction.

21 So Joaſh the king of Iſrael went up, and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was † put to the worſe before Iſrael, and they fled every man to his tent.

† Heb. *ſmitten.*

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſonne of Joaſh, the ſonne of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to † the corner-gate, foure hundred cubits.

† Heb. *the gate of it that looketh.*

24 And *he took* all the gold and the ſilver, and all the veſſels that were found in the houſe of God with [r] Obed-Edom; and the treaſures of the kings houſe, the hoſtages alſo, and returned to Samaria.

r Meaning, the ſucceſſors of Obed-Edom: for the houſe bare the name of the chiefe father.

25 ¶ And Amaziah the ſonne of Joaſh king of Judah, lived after the death of Joaſh ſonne of Jehoahaz king of Iſrael, fifteen yeares.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away † from following the LORD, they † made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

† Heb. *from after.*

† Heb. *conſpired a conſpiracy.*

28 And they brought him upon horſes, and buried him with his fathers in the city of " Judah.

" That is *the city of David*, as it is 2 Kings 14, 20.

CHAP. XXVI.

1 Uzziah ſucceeding, and reigning well in the dayes of Zechariah, proſpereth. 16 Waxing proud, he invadeth the prieſts office, and is ſmitten with leproſie. 22 He dieth, and Iotham ſucceedeth him.

THen all the people of Judah took * [a] Uzziah: who *was* ſixteen yeares old, and made him king in the room of his father Amaziah.

* 2 Kings 14, 21. and 15, 1.

a Called alſo Azariah.

2 He built [b] Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

b He fortified it and made it ſtrong, this citie was alſo called Elath and Elanon, neere to the red Sea.

3 Sixteen yeares old *was* Uzziah, when he began to reigne, and he reigned fifty and two yeares in Jeruſalem: his mothers name alſo *was* Jecoliah of Jeruſalem.

4 And he did that which was right in the ſight of the LORD, according to all that his father Amaziah did.

5 And he ſought God in the dayes of [c] Zechariah, who had underſtanding † in the viſions of God: and as long as he [d] ſought the LORD, God made him to proſper.

c This was not that Zechariah that was the ſon of Iehojada, but ſome other Prophet of that name.

† Heb. *in the ſeeing of God.*

d For God never forſaketh any that ſeeketh unto him, and therefore man is the cauſe of his own deſtruction.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities ‡ about Aſhdod, and among the Philiſtines.

‡ Or, *in the* countrey of *Aſhdod.*

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave [e] gifts to Uzziah, and his name † ſpread abroad even to the entring in of Egypt, for he ſtrengthened *himſelf* exceedingly.

e That is, They payed tribute in ſigne of ſubjection.

† Heb. *went.*

9 Moreover, Uzziah built towers in Jeruſalem at the [f] corner-gate, and at the valley gate, and at the turning *of the wall*, and ‡ fortified them.

f Where the wall or tower turneth.

‡ Or, *repaired*

10 Alſo he built towers in the deſert, and ‡ digged many wells, for he had much cattell both in the low-countrey, and in the plains: husbandmen *alſo*, and vine-dreſſers in the mountains, and in [g] Carmel: for he loved † husbandry.

‡ Or, *cut out many ciſterns.*

g That is, in mount Carmel, or as the word ſignifieth, in the fruitfull field, it is alſo taken for a green eare of corn, when it is full, as Levit. 2, 14.

† Heb. *ground.*

11 Moreover, Uzziah had an hoſt of fighting men, that went out to warre by bands, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſiah the ruler, under the hand of Hananiah, *one* of the kings captains.

12 The whole [h] number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

h Of the chiefe officers of the kings houſe, or of the captaines and ſergeants for war.

13 And under their hand *was* † an army, three hundred thouſand and ſeven thouſand and five hundred, that made warre with mighty power, to help the king againſt the enemy.

† Heb. *the power of an army.*

14 And Uzziah prepared for them throughout all the hoſt, ſhields, and ſpears, and helmets, and habergeons, and bows, and † ſlings *to caſt* ſtones.

† Heb. *ſtones of ſlings.*

15 And he made in Jeruſalem † engines invented by cunning men, to be on the towers and upon the bulwarks, to ſhoot arrows and great ſtones withall: and his name † ſpread

† Heb. engines, by the invention of an inventive man.

† Heb. *went forth.*

farre abroad, for he was marvelloully helped till he was ſtrong.

16 ¶ But when he was ſtrong, his heart was [i] lifted up to *his* deſtruction: for he tranſgeſſed againſt the LORD his God, and went into the temple of the LORD, to burn incenſe upon the altar of incenſe.

[i] Thus proſperitie cauſeth men to truſt in themſelves, and by forgetting him, which is the author thereof, procure their own perdition.

17 And Azariah the prieſt went in after him, and with him foureſcore prieſts of the LORD, *that were* valiant men:

18 And they withſtood Uzziah the king, and ſaid unto him, *It* * *appertaineth* not unto thee, Uzziah, to burn incenſe unto the LORD, but to the * prieſts the ſonnes of Aaron, that are conſecrated to burn incenſe: [k] go out of the ſanctuary, for thou haſt treſpaſſed, neither *ſhall it be* for thine honour from the LORD God.

* Num. 18, 7.

* Exod. 30, 7

[k] Though his zeal ſeemed to be good, and alſo his intention, yet becauſe they were not governed by the word of God, he did wickedly, and was therefore both juſtly reſiſted and alſo puniſhed.

19 Then Uzziah was wroth, and *had* a cenſer in his hand, to burn incenſe: and while he was wroth with the prieſts, the leproſie even roſe up in his forehead, before the prieſts in the houſe of the LORD, from beſide the incenſe altar.

20 And Azariah the chief prieſt, and all the prieſts looked upon him, and behold, he *was* leprous in his forehead, and they thruſt him out from thence, yea, himſelf * haſted alſo to go out, becauſe the LORD had ſmitten him.

* As Eſt. 6, 12.

21 * And Uzziah the king was a leper unto the day of his death, and dwelt in a † [l] ſeverall houſe being a leper, for he was cut off from the houſe of the LORD: and Jotham his ſonne *was* over the kings houſe, judging the people of the land.

* 2 Kings. 15, 5.

† Heb. *free*.

[l] According to the commandment of the Lord, Levit. 13, 46.

22 ¶ Now the reſt of the acts of Uzziah, firſt and laſt, did Iſaiah the prophet the ſonne of Amoz write,

23 So Uzziah ſlept with his fathers, and they buried him with his fathers in the field of the buriall which *belonged* to the kings; for they ſaid, He *is* a [m] leper: and Jotham his ſonne reigned in his ſtead.

[m] And therefore was buried apart in the ſame field, but not in the ſame ſepulchres with his predeceſſours.

CHAP. XXVII.

1 Iotham reigning well, proſpereth. 5 He ſubdueth the Ammonites. 7 His reigne. 9 Ahaz ſucceedeth him.

IOtham * *was* twenty and five yeares old when he began to rigne, and he reigned ſixteen yeares in Jeruſalem: his mothers name alſo *was* Jeruſhah, the daughter of Zadok.

* 2 Kings 14, 32. &c.

2 And he did that which was right in the ſight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the [a] temple of the LORD. And the people did yet corruptly.

[a] To wit, to offer incenſe againſt the word of God: which thing is ſpoken in the commendation of Jotham.

[b] They were not clean purged from idolatrie.

3 He built the [c] high gate of the houſe of the LORD, and on the wall of ‡ Ophel he built much.

[c] Which was ſixſcore cubits high, and was for the height called Ophel: it was at the eaſt gate, and mention is made of it. Chap. 3. 4.

‡ Or, *the tower*.

4 Moreover, he built cities in the mountains of Judah, and in the forreſts he built caſtles and towers.

5 ¶ He fought alſo with the king of the Ammonites, and prevaled againſt them. And the children of Ammon gave him the ſame yeare, an hundred talents of ſilver, and ten thouſand † meaſures of wheat, and ten thouſand of barley. † So much did the children of Ammon pay unto him, both the ſecond yeare, and the third.

† Heb. *Corim.*

† Heb. *this*.

6 So Jotham became mighty, [d] becauſe he ‡ prepared his wayes before the LORD his God.

[d] He ſheweth that all proſperity cometh of God, who never faileth, when we put our truſt in him.

7 ¶ Now the reſt of the acts of Jotham, and all his warres, and his wayes, lo, they *are* written in the book of the kings of Iſrael and Judah.

‡ Or, *eſtabliſhed*.

8 He was five and twenty yeares old when he began to reigne, and reigned ſixteen yeares in Jeruſalem.

9 ¶ And Jotham ſlept with his fathers, and they buried him in the city of David: and Ahaz his ſonne reigned in his ſtead.

CHAP. XXVIII.

1 Ahaz reigning very wickedly, is greatly afflicted by the Syrians. 6 Judah being captivated by the Iſraelites, is ſent home by the counſel of Oded the prophet. 16 Ahaz ſending for aid to Aſſyria, is not helped thereby. 22 In his diſtreſſe he groweth more idolatrous. 26 He dying, Hezekiah ſucceedeth him.

AHaz * *was* twenty yeares old when he began to reigne: and he reigned ſixteen yeares in Jeruſalem: but he did not that which was right in the ſight of the LORD, like David his father.

* 2 Kings 16, 2.

2 For he walked in the wayes of the [a] kings of Iſrael, and made alſo molten images for [b] Baalim.

[a] He was an idolater like them.

[b] As the idolaters have certain chief idols, who are as patrons: (as were theſe Baalim) ſo have they others which are inferior, and do repreſent the greater idols

3 Moreover, he ‡ burnt incenſe in the valley of the ſonne of Hinnom, and burnt ‡ his children in the fire, after the abominations of the heathen whom the LORD had caſt out before the children of Iſrael.

‡ Or, *offered, ſacrifice.*

‡ Or, made them paſſe through the fire, as Chap. 33, 6. Levit. 18, 21.

4 He ſacrificed alſo, and burnt incenſe in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria, and they ſmote him, and carried away a great multitude of them captives, and brought them to † Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, who ſmote him with a great ſlaughter.

† Heb. *Darmeſik.*

6 ¶ For [c] Pekah the ſonne of Remaliah ſlew in Judah an hundred and twenty thouſand in one day, *which were* all † valiant men; becauſe they had forſaken the LORD God of their fathers.

[c] Who was king of Iſrael.

† Heb. *ſonnes of valour.*

7 And Zichri a mighty man of Ephraim, ſlew Maaſeiah the kings ſonne, and Azrikam the governour of the houſe, and Elkanah *that was* † next to the king.

† Heb. *the ſecond to the king.*

8 And the children of Iſrael carried away captive of their brethren, [d] two hundred thouſand women, ſonnes and daughters, and took alſo away much ſpoil from them, and brought the ſpoil to Samaria.

[d] Thus by the juſt judgement of God, Iſrael deſtroyed Judah.

9 But a prophet of the LORD was there, whoſe name *was* Oded: & he went out before the hoſt that came to Samaria, and ſaid unto them, Behold, [e] becauſe the LORD God of your fathers was wroth with Judah, he hath delivered

[e] For they thought they had overcome them by their own valiantneſſe, and did not conſider that God had delivered them into their hands, becauſe Judah had offended him.

vered them into your hand, and ye have ſlain them in a rage *that* reacheth up unto heaven.

10 And now ye purpoſe to keep under the children of Judah and Jeruſalem for bondmen, and bond-women unto you: [f] *but are there* not with you, even with you, ſinnes againſt the LORD your God?

11 Now heare me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of God *is* upon you.

12 Then certain of the heads of the children of [g] Ephraim, Azariah the ſonne of Johanan, Berechiah the ſonne of Meſhillemoth, and Jehizkiah the ſonne of Shallum, and Amaſa the ſonne of Hadlai, ſtood up againſt them that came from the warre,

13 And ſaid unto them, Ye ſhall not bring in the captives hither: [h] for whereas we have offended againſt the LORD *already*, ye intend to adde more to our ſinnes and to our treſpaſſe: for our treſpaſſe is great, and *there is* fierce wrath againſt Iſrael.

14 So the armed men left the captives and the ſpoil, before the princes and all the congregation.

15 And the men which were [i] expreſſed by name, roſe up, and took the captives, and with the ſpoil clothed all that were naked among them, and arayed them, and ſhod them, and gave them to eat and to drink, and [k] anointed them, and carried all the feeble of them upon aſſes, and brought them to Jericho, * the city of palm-trees, to their [l] brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the kings of [m] Aſſyria to help him.

17 For again the Edomites had come and ſmitten Judah, and carried away † captives.

18 The Philiſtines alſo had invaded the cities of the low-countrey, and of the ſouth of Judah, and had taken Beth-ſhemeſh, and Aialon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo alſo and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low, becauſe of Ahaz king of [n] Iſrael; for he made Judah naked, and tranſgreſſed ſore againſt the LORD.

20 And Tilgath-pilnezer king of Aſſyria came unto him, and diſtreſſed him, but ſtrengthened him not.

21 For Ahaz took away a portion *out* of the houſe of the LORD, *and* out of the houſe of the king, and of the princes, and gave *it* unto the king of Aſſyria: but he helped him not.

22 And in the time of this diſtreſſe did he treſpaſſe yet more againſt the LORD: this *is* that king Ahaz.

23 For he ſacrificed unto the gods of † Damaſcus, which [o] ſmote him: and he ſaid, Becauſe the gods of the kings of Syria help them, *therefore* will I ſacrifice to them, that they may [p] help me: but they were the ruine of him and of all Iſrael.

[f] May not God as well puniſh you for your ſins, as he hath done theſe men for theirs, ſeeing yours are greater?

[g] Which tribe was now greateſt, and had moſt authority.

[h] God will not ſuffer this ſin which we commit againſt him, to be unpuniſhed.

[i] Whoſe names were rehearſed before, verſe 12.

[k] Either for their wounds or wearineſſe.

* Deut. 34, 3.

[l] To them of the tribe of Judah.

[m] To Tilgath-pilnezer, and thoſe kings that were under his dominion, 2 Kings 16. 7.

† Heb. *a captivitie.*

[n] He meaneth Judah becauſe Ahaz forſook the Lord, and ſought help of the infidels. Reade of Iſrael taken for Judah, Chap. 15, 17.

† Heb. *Darmeſek.*

[o] As he falſly ſuppoſed.

[p] Thus the wicked meaſure Gods favour by proſperitie, and adverſity: for if idolaters proſper, they make their idols gods, not conſidering that God puniſheth them ofttimes whom he loveth, and giveth his enimies good ſucceſſe for a time, whom afterward he will deſtroy.

24 And Ahaz gathered together the veſſels of the houſe of God, and cut in pieces the veſſels of the houſe of God, and ſhut up the doores of the houſe of the LORD, and he made him altars in every corner of Jeruſalem.

25 And in every ſeverall citie of Judah he made high places ‡ to burn incenſe unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the reſt of his acts, and of all his wayes, firſt and laſt, behold, they *are* written in the book of the kings of Judah and Iſrael.

27 And Ahaz ſlept with his fathers, and they buried him in the citie, *even* in Jeruſalem: but they brought him not into the [q] ſepulchres of the kings of Iſrael: and Hezekiah his ſonne reigned in his ſtead.

CHAP. XXIX.

1 Hezekiah his good reigne. 3 He reſtoreth religion. 5 He exhorteth the Levites. 12 They ſanctifie themſelves, & cleanſe the houſe of God. 20. Hezekiah offereth ſolemne ſacrifices, wherein the Levites were more forward than the prieſts.

HEzekiah * began to reigne *when he was* five and twenty yeares old, and he reigned nine and twenty yeares in Jeruſalem: and his mothers name *was* Abijah the daughter of Zechariah.

2 And he did that which was right in the ſight of the LORD, according to all that David his father had done.

3 ¶ He, in the [a] firſt yeare of his reigne, in the firſt moneth, [b] opened the doores of the houſe of the LORD, and repaired them.

4 And he brought in the prieſts, and the Levites, and gathered them together into the eaſt-ſtreet,

5 And ſaid unto them, Heare me, ye Levites, ſanctifie now your ſelves, and ſanctifie the houſe of the LORD God of your fathers, and carry forth the [c] filthineſſe out of the holy *place.*

6 For our fathers have treſpaſſed, and done that which was evil in the eyes of the LORD our God, and have forſaken him, and have turned away their faces from the habitation of the LORD, and † turned *their* backs.

7 Alſo they have ſhut up the doores of the porch, and put out the lamps, and have not burnt incenſe, nor offered burnt-offerings in the holy *place*, unto the God of Iſrael.

8 [d] Wherefore the wrath of the LORD was upon Judah and Jeruſalem, and he hath delivered them to † trouble, to aſtoniſhment, and to hiſſing, as ye ſee with your eyes.

9 For lo, our fathers have fallen by the ſword, and our ſonnes, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Iſrael, that his [e] fierce wrath may turn away from us.

11 My ſonnes † be not now negligent: for the LORD hath * choſen you to ſtand before him, to ſerve him, and that you ſhould miniſter unto him, and ‡ burn incenſe.

12 ¶ Then the Levites aroſe, Mahath the ſonne of Amaſai, and Joel the ſonne of Aza-

‡ Or, *to offer.*

[q] They buried him not in the citie of David, where were the ſepulchres of the kings.

* 2 Kings 18, 1.

[a] This is a notable example for all princes, firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured and ſerved aright.

[b] Which Ahaz had ſhut up, chap. 28, 24.

[c] Meaning, all the idols, altars, groves, and whatſoever was occupied in their ſervice, and wherewith the temple was polluted.

† Heb. *given the neck.*

[d] He ſheweth that the contempt of religion is the cauſe of all Gods plagues.

† Heb. *commotion.*

[e] He proveth by the judgements of God upon thoſe that have contemned his word, that there is no way to avoid his plagues, but by conforming themſelves to his will.

† Or, *be not now deceived.*

* Num. 8. 14. and 18, 2, 6.

‡ Or, *offer ſacrifice.*

riah of the ſonnes of the Kohathites: and of the ſonnes of Merari; Kiſh the ſonne of Abdi, and Azariah the ſonne of Jahalelel: and of the Gerſhonites; Joah the ſonne of Zimmah, and Eden the ſonne of Joah:

13 And of the ſonnes of Elizaphan; Shimri, and Jehiel: and of the ſonnes of Aſaph; Zechariah, and Mattaniah.

14 And of the ſonnes of Heman; Jehiel, and Shimei: and of the ſonnes of Jeduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and ſanctified themſelves, and came, according to the commandment of the king, ‡ by the words of the LORD, to cleanſe the houſe of the LORD.

16 And the prieſts went into the inner part of the houſe of the LORD, to [f] cleanſe *it*, and brought out all the uncleanneſſe that they found in the temple of the LORD, into the court of the houſe of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

17 Now they began on the firſt *day* of the [g] firſt moneth to ſanctifie, and on the eighth day of the moneth came they to the porch of the LORD: ſo they ſanctified the houſe of the LORD in eight dayes, and in the ſixteenth day of the firſt moneth they made an end.

18 Then they went in to Hezekiah the king, and ſaid, We have cleanſed all the houſe of the LORD, and the altar of burnt-offering, with all the veſſels thereof, and the ſhew-bread table, with all the veſſels thereof.

19 Moreover, all the veſſels which king Ahaz in his reigne did caſt away in his tranſgreſſion, have we prepared and ſanctified, and behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king roſe [h] early, and gathered the rulers of the citie, and went up to the houſe of the LORD.

21 And they brought ſeven bullocks, and ſeven rammes, and ſeven lambes, and ſeven he-goats, for a * ſinne-offering for the kingdome, and for the ſanctuary, and for Judah: and he commanded the prieſts the ſonnes of Aaron to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the prieſts received the bloud, and [i] ſprinkled *it* on the altar: likewiſe when they had killed the rammes, they ſprinkled the bloud upon the altar: they killed alſo the lambes, and they ſprinkled the bloud upon the altar.

23 And they brought ‡ forth the he-goats for the ſinne-offering, before the king and the congregation, and [k] they laid their * hands upon them:

24 And the prieſts killed them, and they made reconciliation with their bloud upon the altar, to make an atonement for all Iſrael: for the king commanded *that* the burnt-offering and the ſinne-offering *ſhould be made* for all Iſrael.

25 * And he ſet the Levites in the houſe of the LORD with cymbals, with pſalteries,

‡ Or, *in the buſineſſe of the LORD.*

[f] From the pollutions and filth that Ahaz had brought in.

[g] Which contained part of March and part of April.

[h] By this manner of ſpeech the Hebrews mean a certain diligence and ſpeed to do a thing, and when there is no delay.

* Levit. 4, 14.

[i] For without ſprinkling of bloud nothing could be ſanctified, Heb. 9, 21. Exod. 24, 8. Levit. 8, 14, 15.

† Heb. *neare.*

[k] That is, the king and the elders, as Levit. 4, 15. for they that offered a ſinne-offering muſt lay their hands upon it, to ſignifie that they had deſerved that death, and alſo that they did conſecrate it to God to be thereby ſanctified, Exod. 29, 10.

* Levit. 4, 15.

* 1 Chron. 16, 4. and 25, 6.

and with harps, according to the [l] commandment of David, and of Gad the kings ſeer, and Nathan the prophet: for *ſo was* the commandment † of the LORD † by his prophets.

26 And the Levites ſtood with the inſtruments of David, & the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering began, the ſong of the [m] LORD began *alſo* with the trumpets, & with the ‡ inſtruments *ordained* by [n] David king of Iſrael.

28 And all the congregation worſhipped, and the ‡ ſingers ſang, and the trumpeters ſounded: *and* all *this continued* untill the burnt-offering was finiſhed.

29 And when they had made an end of offering, the king & all that were † preſent with him, bowed themſelves and worſhipped.

30 Moreover, Hezekiah the king, and the princes commanded the Levites to ſing praiſe unto the LORD, with the [o] words of David, & of Aſaph the ſeer, and they ſang praiſes with gladneſſe, and they bowed their heads and worſhipped.

31 Then Hezekiah anſwered & ſaid, Now ye have ‡ conſecrated your ſelves unto the LORD, come neare and bring ſacrifices, and thank-offerings unto the houſe of the LORD. And the congregation brought in ſacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

32 And the number for the burnt-offerings which the congregation brought, *was* threeſcore and ten bullocks, an hundred rammes, *and* two hundred lambes: all theſe *were* for a burnt-offering to the LORD.

33 And the [p] conſecrated things *were* ſix hundred oxen, and three thouſand ſheep.

34 But the prieſts were too few, ſo that they could not ſlay all the burnt-offerings: wherefore their brethren the Levites † did help them till the work was ended, and untill the *other* prieſts had ſanctified themſelves: for the Levites *were* [q] more upright in heart, to ſanctifie themſelves, than the prieſts.

35 And alſo the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the ſervice of the houſe of the LORD was ſet in order.

36 And Hezekiah rejoyced, and all the people, that [r] God had prepared the people: for the thing was *done* ſuddenly.

CHAP. XXX.

1 *Hezekiah proclaimeth a ſolemn paſſeover on the ſecond moneth for Judah and Iſrael.* 13 *The aſſembly having deſtroyed the altars of idolatry, keep the feaſt fourteen dayes.* 27 *The prieſts and Levites bleſſe the people.*

AND Hezekiah ſent to all Iſrael & Judah, and wrote letters alſo to [a] Ephraim and Manaſſeh, that they ſhould come to the houſe of the LORD at Jeruſalem, to keep the paſſeover unto the LORD God of Iſrael.

2 For the king had taken counſel, and his princes, and all the congregation in Jeruſalem, to keep the paſſeover in the [b] ſecond moneth.

[l] This thing was not appointed of man, but it was the commandment of God.

† Heb. *by the hand of the LORD.*

† Heb. *by the hand of.*

† Heb. *in the time.*

[m] The pſalm which David had appointed to be ſung for thankſgiving.

† Heb. *hands of inſtruments.*

[n] Which David had appointed to praiſe the Lord with.

† Heb. *ſong.*

† Heb. *found.*

[o] With that pſalm whereof mention in made 1 Chron. 16. 8.

‡ Or, *filled your hand.*

[p] That is, for the holy offerings.

† Heb. *ſtrengthened them.*

[q] Meaning, were more zealous to ſet forward the true religion.

[r] He ſheweth that religion cannot proceed, except God touch the heart of the people.

[a] Meaning, all Iſrael, whom Tiglathpilnezer had not taken away into the captivity. 2 Kings. 15, 29.

[b] Though they ought to have done it in the firſt moneth, as Exod. 12, 18. Num. 9. 3. yet if any were not clean or elſe had a long journey they might defer it unto the ſecond moneth, as Num. 9, 10, 11.

3 For they could not keep *it* at that time, becauſe the prieſts had not ſanctified themſelves ſufficiently, neither had the people gathered themſelves together to Jeruſalem.

4 And the thing † pleaſed the king, and all the congregation.

5 So they eſtabliſhed a decree, to make proclamation throughout all Iſrael, from [c] Beer-ſheba even to Dan, that they ſhould come to keep the paſſeover unto the LORD God of Iſrael at Jeruſalem: for they had not done *it* of a long *time in ſuch ſort* [d] as it was written.

6 So the poſts went with the letters † from the king and his princes throughout all Iſrael and Judah, and according to the commandment of the king, ſaying, Ye children of Iſrael, turn again unto the LORD God of Abraham, Iſaac, and Iſrael, and [e] he will return to the remnant of you, that are eſcaped out of the hand of the kings of Aſſyria.

7 And be not ye like your fathers, and like your brethren, which treſpaſſed againſt the LORD God of their fathers, *who* therefore gave them up to deſolation, as ye ſee.

8 Now † be ye not ſtiff-necked as your fathers *were*, *but* † [f] yeeld your ſelves unto the LORD, and enter into his ſanctuary, which he hath ſanctified for ever: and ſerve the LORD your God, that the fierceneſſe of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *ſhall finde* compaſſion before them that led them captive, ſo that they ſhall [g] come again into this land: for the LORD your God *is* gracious and mercifull, and will not turn away *his* face from you, if ye return unto him.

10 So the poſts paſſed from city to city, through the countrey of Ephraim and Manaſſeh, even unto Zebulun: but they [h] laughed them to ſcorn, and mocked them.

11 Neverthelesse, divers of Aſher and Manaſſeh, and of Zebulun humbled themſelves, and came to Jeruſalem.

12 Alſo in Judah, the hand of God was to give them [i] one heart to do the commandment of the king and of the princes, by the word of the LORD.

13 ¶ And there aſſembled at Jeruſalem much people, to keep the feaſt of unleavened bread in the ſecond moneth, a very great congregation.

14 And they aroſe, and took away the * [k] altars that *were* in Jeruſalem, and all the altars for incenſe took they away, and caſt *them* into the brook Kidron.

15 Then they killed the paſſeover on the fourteenth *day* of the ſecond moneth: and the prieſts and the Levites were [l] aſhamed, and ſanctified themſelves, and brought in the burnt-offerings into the houſe of the LORD.

16 And they ſtood in † their place after their manner, according to the law of Moſes the man of God: the prieſts ſprinkled the [m] bloud, *which they received* of the hand of the Levites.

† Heb. *was right in the eyes of the king.*

[c] From one end of the land to the other, North and South.

[d] In ſuch ſort and perfection, as God had appointed.

† Heb. *from the hand.*

[e] He will have compaſſion on them, and preſerve them.

† Heb. *harden not your necks.*

† Heb. *give the hand.*

[f] Submit your ſelves to the Lord, and rebell no more.

[g] God will not only preſerve you, but through your repentance reſtore your brethren, which for their ſins he gave into the hands of the enemies.

* Exod. 34, 6.

[h] Though the wicked mock at the ſervants of God by whom he calleth them to repentance, as Gen. 19, 14. yet the word ceaſeth not to fructifie in the hearts of Gods elect.

[i] He ſheweth the cauſe why ſome obey, and ſome mock at Gods calling, to wit, becauſe his ſpirit is with the one ſort, and moveth their heart, and the other are left to themſelves.

* Chap. 28, 24.

[k] Which declareth that we muſt put away thoſe things wherewith God is offended, before we can ſerve him aright.

[l] Seeing their own negligence (who ſhould have been moſt prompt) and the readineſſe of the people, chap. 29, 36.

† Heb. *their ſtanding.*

[m] To wit, of the lambe of the paſſeover.

17 For *there were* many in the congregation that were not ſanctified: therefore the Levites had the charge of the killing of the paſſeover, for every one that was not clean, to ſanctifie *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim and Manaſſeh, Iſſachar, and Zebulun, had not cleanſed themſelves; yet did they eat the paſſeover otherwiſe than it was written: but Hezekiah prayed for them, ſaying, [n] The good LORD pardon every one

19 *That* prepareth his heart to ſeek God, the LORD God of his fathers, though *he be* not *cleanſed* according to the purification of the ſanctuary.

20 And the LORD hearkened to Hezekiah, and [o] healed the people.

21 And the children of Iſrael that were † preſent at Jeruſalem, kept the feaſt of unleavened bread ſeven dayes with great gladneſſe: and the Levites, and the prieſts praiſed the LORD day by day, *ſinging* with † loud inſtruments unto the LORD.

22 And Hezekiah ſpake † comfortably unto all the Levites, that taught the good knowledge of the LORD: and they did eat throughout the feaſt, ſeven dayes, offering peace-offerings, and making confeſſion to the LORD God of their fathers.

23 And the whole aſſembly took counſel to keep other ſeven dayes: and they kept *other* ſeven dayes with gladneſſe.

24 For Hezekiah king of Judah † did give to the congregation a thouſand bullocks, and ſeven thouſand ſheep; and the princes gave to the congregation a [p] thouſand bullocks, and ten thouſand ſheep: and a great number of prieſts ſanctified themſelves.

25 And all the congregation of Judah, with the prieſts and the Levites, and all the congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Judah, rejoyced.

26 So there was great joy in Jeruſalem: for ſince the time of Solomon the ſonne of David king of Iſrael, *there was* not the like in Jeruſalem.

27 ¶ Then the prieſts the Levites aroſe, and [q] bleſſed the people: and their voice was heard, and their prayer came *up* to † his holy dwelling-place, *even* unto heaven.

CHAP. XXXI.

1 The people is forward in deſtroying idolatry. 2 Hezekiah ordereth the courſes of the prieſts and the Levites, and provideth for their work and maintenance. 5 The peoples forwardneſſe in offerings and tithes. 11 Hezekiah appointeth officers to diſpoſe of the tithes. 20 The ſincerity of Hezekiah.

NOw when all this was finiſhed, all Iſrael that were † preſent, went out to the cities of Judah, and * [a] brake the † images in pieces, and cut down the groves, & threw down the high places and the altars out of all Judah and Benjamin, in Ephraim alſo & Manaſſeh, † untill they had utterly deſtroyed them all. Then all the [b] children of Iſrael returned every man

[n] He knew, that faith and ſincerity of heart was more agreeable to God, than the obſervation of theſe ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice, but of ignorance.

[o] That is, did accept them as purified.

† Heb. *found.*

† Heb. *inſtruments of ſtrength.*

† Heb. *to the heart of all, &c.*

† Heb. *lifted up or offered.*

[p] This great liberalitie declareth how kings, princes, and all they to whom God hath given wherewith, ought to be moſt ready to beſtow it in ſetting forth of Gods glory.

[q] According to that which is written, Num. 6, 23. when they ſhould diſmiſſe the people.

† Heb. *the habitation of his holineſſe.*

† Heb. *found.*

* 2 Kings 18, 4.

[a] According to the commandment of the Lord, Deut. 7, 25. Ioſh. 7, 1.

† Heb. *ſtatues.*

† Heb. *untill to make an end*

[b] That is, all they which came to the paſſeover.

man to his poſſeſſion into their own cities.

2 ¶ And Hezekiah appointed the courſes of the prieſts and the Levites after their courſes, every man according to his ſervice, the prieſts and Levites for burnt-offerings, and for peace-offerings, to miniſter and to give thanks, and to praiſe in the gates of the tents [c] of the LORD.

3 *He appointed* alſo the kings portion of his ſubſtance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the ſabbaths, and for the new moons, and for the ſet feaſts, as it *is* written in the * law of the LORD.

4 Moreover, he commanded the people that dwelt in Jeruſalem, to give the [d] portion of the prieſts, and the Levites, that they might be [e] encouraged in the law of the LORD.

5 ¶ And aſſoon as the commandment † came abroad, the children of Iſrael brought in abundance the firſt-fruits of corn, wine, and oyl, and ‡ hony, and of all the increaſe of the field, and the tithe of all things brought they in abundantly.

6 And *concerning* the children of Iſrael and Judah, that dwelt in the cities of Judah, they alſo brought in the [f] tithes of oxen and ſheep, and the * tithe of holy things, which were conſecrated unto the LORD their God, and laid *them* † [g] by heaps.

7 In the third moneth they began to lay the foundation of the heaps, and finiſhed *them* in the ſeventh moneth.

8 And when Hezekiah, and the princes came and ſaw the heaps, they [h] bleſſed the LORD and his people Iſrael.

9 Then Hezekiah queſtioned with the prieſts and the Levites concerning the heaps.

10 And Azariah the chief prieſt of the houſe of Zadok, anſwered him, and ſaid, Since *the people* began to bring the offerings into the houſe of the LORD, we have had enough to eat, and have [i] left plenty: for the LORD hath bleſſed his people; and that which is left, *is* this great ſtore.

11 ¶ Then Hezekiah commanded to prepare ‡ chambers in the houſe of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes, and the dedicate things faithfully: over which Kononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Aſahel, and Jerimoth, and Jozabad, and Eliel, and Iſmachiah, and Mahath, and Benaiah, *were* overſeers ‡ under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the houſe of God.

14 And Core the ſonne of Imnah the Levite, the porter toward the eaſt, *was* over the free-will-offerings of God, to diſtribute the oblations of the LORD, and the moſt holy things.

15 And † next him *were* Eden, and Miniamin, and Jeſhua, and Shemaiah, Amariah, and Shecaniah, in the cities of the prieſts, in *their* ‡ ſet office, to give to their brethren by courſes, as well to the great as to the ſmall.

16 Beſide their genealogie of males, from [k] three yeares old and upward, *even* unto every one that entreth into the houſe of the LORD, his daily portion for their ſervice in their charges, according to their courſes:

17 Both to the genealogie of the prieſts by the houſe of their fathers, and the Levites from twenty yeares old and upward, in their charges by their courſes:

18 And to the genealogie of all their little ones, their wives, and their ſonnes, and their daughters, through all the congregation: [l] for in their ‡ ſet office they ſanctified themſelves in holineſſe.

19 Alſo of the ſonnes of Aaron the prieſts, *which were* in the fields of the ſuburbs of their cities, in every ſeverall city, the men that were expreſſed by name, to give portions to all the males among the prieſts, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God.

21 And in every work that he began in the ſervice of the houſe of God, and in the law and in the commandments to ſeek his God, he did *it* with all his heart, and proſpered.

CHAP. XXXII.

1 *Sennacherib invading Iudah, Hezekiah fortifieth himſelf, and encourageth his people.* 9 *Againſt the blaſphemies of Sennacherib by meſſage and letters, Hezekiah and Iſaiah pray.* 21 *An angel deſtroyeth the hoſt of the Aſſyrians, to the glory of Hezekiah.* 24 *Hezekiah praying in his ſickneſſe, God giveth him a ſigne of recovery.* 24 *He waxing proud, is humbled by God.* 27 *His wealth and works.* 31 *His errour in the embaſſage of Babylon.* 32 *He dying, Manaſſeh ſucceedeth him.*

AFter * theſe things and the eſtabliſhment *thereof*, Sennacherib king of Aſſyria came, and entred into Judah, and encamped againſt the fenced cities, and thought † to winne them for himſelf.

2 And when Hezekiah ſaw that Sennacherib was come, and that † he was purpoſed to fight againſt Jeruſalem;

3 He took counſel with his princes, and his mighty men, to ſtop the waters, of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who ſtopt all the fountains, and the brook that † ran through the midſt of the land, ſaying, Why ſhould the kings of Aſſyria come, and finde much water?

5 Alſo he ſtrengthened himſelf, and built up all the wall that was broken, and raiſed *it* up to the towers, and another wall without, and repaired [a] Millo *in* the [b] city of David, and made [c] darts and ſhields in abundance.

6 And he ſet captains of warre over the people, and gathered them together to him in the ſtreet of the gate of the city, and † ſpake comfortably to them, ſaying.

---

[c] That is, in the temple where they aſſembled as in a tent.

* Num. 28, 3, 9.

[d] The tythes and firſt fruits for the maintenance of the prieſts and Levites.

[e] That their mindes might not be entangled with proviſion of worldly things, but that they might wholly and cheerfully ſerve the Lord.

† Heb. *brake forth.*

‡ Or, *dates.*

[f] Which they had dedicated to the Lord by a vow.

* Levit. 27, 30. Deut. 14, 38.

† Heb. *heaps heaps.*

[g] For the relief of the prieſts, Levites, widows, pupils, fatherleſſe, ſtrangers, and ſuch as were in neceſſitie.

[h] They praiſed the Lord, and prayed for all proſperitie to his people.

[i] He ſheweth that this plenteous liberality is expedient for the maintenance of the miniſters, and that God therefore proſpereth his people, and increaſeth by his bleſſing that which is given.

‡ Or, *ſtorehouſes.*

† Heb. *at the hand.*

† Heb. *at his hand.*

‡ Or, *truſt.*

[k] Who had alſo a portion and and allowance in this diſtribution.

[l] Meaning, that either by the faithfull diſtributions of the officers, every one had their part in the things that were offered, or elſe that their wives and children were relieved, becauſe the Levites were faithfull in their office, and ſo depended on them.

‡ Or, *truſt.*

* 2 Kings 18, 13. &c. Iſai. 36, 1. &c.

† Heb. *to break them up.*

† Heb. *his face was to warre.*

† Heb. *overflowed.*

[a] He made a double wall.

[b] Read 2 Sam. 5, 9.

[c] Some reade ſwords or daggers.

† Heb. *he ſpake to their heart.*

7 Be ſtrong and couragious, be not afraid nor diſmayed for the king of Aſſyria, nor for all the multitude that *is* with him: for *there be* mo with us, than with him.

8 With him *is* an * [d] arm of fleſh, but with us *is* the [e] LORD our God, to help us, and to fight our battels. And the people ‡ reſted themſelves upon the words of Hezekiah king of Judah.

9 ¶ * After this did Sennacherib king of Aſſyria ſend his ſervants to Jeruſalem (but he *himſelf laid ſiege* againſt [f] Lachiſh, and all his † power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Jeruſalem, ſaying.

10 Thus ſaith Sennacherib king of Aſſyria, Whereon do ye truſt, that ye abide ‡ in the ſiege in Jeruſalem?

11 Doth not Hezekiah perſwade you to give over your ſelves to die by famine and by thirſt, ſaying, The LORD our God ſhall deliver us out of the hand of the king of Aſſyria?

12 Hath not the ſame Hezekiah taken away his high places, and his [g] altars, and commanded Judah and Jeruſalem, ſaying, Ye ſhall worſhip before one altar, and burn incenſe upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of thoſe lands any wayes able to deliver their lands out of mine hand?

14 Who *was there* among all the [h] gods of thoſe nations, that my fathers utterly deſtroyed, that could deliver his people out of mine hand, that your God ſhould be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perſwade you on this manner, neither yet beleeve him: for no god of any nation or kingdome was able to [i] deliver his people out of mine hand, and out of the hand of my fathers: how much leſſe ſhall your God deliver you out of mine hand?

16 And his ſervants ſpake yet *more* againſt the LORD God, and againſt his ſervant [k] Hezekiah.

17 He wrote alſo letters to rail on the LORD God of Iſrael, and to ſpeak againſt him, ſaying, As the gods of the nations of *other* lands have not delivered their people out of mine hand? ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they [l] cried with a loud voice in the Jews ſpeech unto the people of Jeruſalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And thy ſpake againſt the God of Jeruſalem, as againſt the gods of the people of the earth *which were* the [m] work of the hands of man.

20 For this *cauſe* Hezekiah the king, and the prophet Iſaiah the ſonne of Amoz, [n] prayed and cried to heaven.

21 ¶ And the LORD ſent an angel which cut off all the mighty men of valour, and the leaders and [o] captains in the camp of the king of Aſſyria: ſo he returned with ſhame of face to his own land. And when he was come into the houſe of his God, they that came forth of his own [p] bowels, † ſlew him there with the ſword.

22 Thus the LORD ſaved Hezekiah, and the inhabitants of Jeruſalem from the hand of Sennacherib the king of Aſſyria, and from the hand of all *other*, and guided them on every ſide.

23 And many brought gifts unto the LORD to Jeruſalem, and † preſents to Hezekiah king of Judah: ſo that he was [q] magnified in the ſight of all nations, from thenceforth.

24 ¶ * In thoſe dayes Hezekiah was ſick to the death, and prayed unto the LORD: and he ſpake unto him, and he ‡ gave him a [r] ſigne.

25 But Hezekiah rendred not again, according to the benefit done unto him: for his heart was [ſ] lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem.

26 Notwithſtanding, Hezekiah humbled himſelf for † the pride of his heart (*both* he and the inhabitants of Jeruſalem) ſo that the wrath of the LORD came not upon them in the dayes of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himſelf treaſuries for ſilver, and for gold, and for precious ſtones, and for ſpices, and for ſhields, and for all manner of † pleaſant jewels;

28 Store-houſes alſo for the increaſe of corn, and wine, and oyl; and ſtalls for all manner of beaſts, and cotes for flocks.

29 Moreover, he provided him cities, and poſſeſſions of flocks, and herds in abundance: for God had given him ſubſtance very much.

30 This ſame Hezekiah alſo ſtopped the upper water-courſe of [t] Gihon, and brought it ſtraight down to the weſt-ſide of the citie of David. And Hezekiah proſpered in all his works.

31 ¶ Howbeit, in *the buſineſſe of* the † embaſſadours of the princes of Babylon, who * ſent unto him to enquire of the wonder that was done in the land, God left him to * try him, that he might know all *that was* in his heart.

32 ¶ Now the reſt of the acts of Hezekiah, and his † goodneſſe, behold, they *are* written in the viſion of Iſaiah the prophet, the ſonne of Amoz, *and* in the book of the kings of Judah and Iſrael.

33 And Hezekiah ſlept with his fathers, and they buried him in the ‡ chiefeſt of the ſepulchres of the ſonnes of David: and all Judah and the inhabitants of Jeruſalem did him honour at his death: and Manaſſeh his ſonne reigned in his ſtead.

* Jerem. 17, 5.
[d] That is, the power of man.
[e] This declareth that Hezekiah did ever put his truſt in God, and yet made himſelf ſtrong, and uſed lawfull means, leſt he ſhould ſeem to tempt God.
† Heb. *leaned.*
* 2 Kings 18, 17.
[f] While he beſieged Lachiſh.
† Heb. *dominion.*
‡ Or, *in the ſtrong hold.*
[g] Thus the wicked put no difference between true religion and falſe, God and idols: for Hezekiah onely deſtroyed idolatry, and placed true religion, thus the papiſts ſlander the ſervants of God: for when they deſtroy idolatry, they ſay that they aboliſh religion.
[h] This is his blaſphemie, that he will compare the living God to vile idols.
[i] When man hath proſperity, he ſwelleth in pride, and thinketh himſelf able to reſiſt and overcome even God himſelf.
[k] Herein we ſee that when the wicked ſpeak evil of the ſervants of God, they care not to blaſpheme God himſelf: for if they feared God, they would love his ſervants.
[l] Their words are written, 2 Kings 18, 19.
[m] which were invented, made and authoriſed by man.
[n] This ſheweth what is the beſt refuge in all troubles and dangers.
[o] To the number of an hundred fourescore and five thouſand, as 2 Kings 19, 35. 36.
[p] Meaning, Adramelech and Sharezer his ſons.
† Heb. *made him fall.*
† Heb. *precious things.*
[q] Thus after trouble, God ſendeth comfort to all them that patiently wait on him, and conſtantly put their truſt in his mercies.
* 2 Kings 20, 1. Iſai. 38, 1.
‡ Or, *wrought a miracle for him.*
[r] To confirm his faith in Gods promiſe, who declared to him by his prophet that his life ſhould be prolonged fifteen years.
[ſ] He was lifted up with the pride of his victory and treaſures, and ſhewed them for an oſtentation to the ambaſſadors of Babylon..
† Heb. *the lifting up.*
† Heb *inſtruments of deſire.*
[t] Which alſo was called Siloe, whereof mention is made Iſai. 8, 6. John. 9, 7.
† Heb. *interpreters.*
* 2 Kings 20, 12. Iſai. 39, 1.
[u] Here we ſee the cauſe, why the faithfull are tempted, which is to try whether they have faith or no, and that they may feel the preſence of God, who ſuffereth them not to be overcome by tentations, but in their weakneſſe miniſtereth ſtrength.
† Heb. *kindneſſes.*
‡ Or, *Higheſt.*

CHAP. XXXIII.

1 *Manaſſeh his wicked reigne.* 3 *He ſetteth up idolatry, and would not be admoniſhed.* 11 *He is carried into Babylon.* 12 *Upon his prayer to God he is releaſed, and putteth down idolatry.* 18 *His acts.* 20 *He dying, Amon ſucceedeth him.* 21 *Amon reigning wickedly, is ſlain by his ſervants.* 25 *The murderers being ſlain, Joſiah ſucceedeth him.*

MAnaſſeh * *was* twelve yeares old when he began to reigne, and he reigned fiftie and five yeares in Jeruſalem.

2 But did that which was evil in the ſight of the LORD, like unto the * abominations of the heathen, whom the LORD had caſt out before the children of Iſrael.

3 ¶For † he built again the high places which Hezekiah his father had *broken down, and he reared up altars for Baalim, and made groves, and worſhipped all the hoſt of heaven, and ſerved them.

4 Alſo he built altars in the houſe of the LORD, whereof the LORD had ſaid, * in Jeruſalem ſhall my name be for ever.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

6 [a] And he cauſed his children to paſſe through the fire in the valley of the ſonne of Hinnom: alſo he obſerved times, and uſed enchantments, and uſed witchcraft, and dealt with a familiar ſpirit, and with wizards: he wrought much evil in the ſight of the LORD, to provoke him to anger.

7 And he ſet a carved image (the idol which he had made) in the houſe of God, of which God had ſaid to David, and to Solomon his ſonne, In * this houſe, and in Jeruſalem, which I have choſen before all the tribes of Iſrael, will I put my name for ever.

8 * Neither will I any more remove the foot of Iſrael from out of the land which I have appointed for your fathers; ſo that they will take heed to do all that I have commanded them, according to the whole law, and the ſtatutes and the ordinances by the [b] hand of Moſes.

9 So Manaſſeh made Judah and the inhabitants of Jeruſalem to erre, *and* to do worſe than the heathen, whom the LORD had deſtroyed before the children of Iſrael.

10 And the LORD ſpake to [c] Manaſſeh, and to his people: but they would not hearken.

11 ¶Wherefore the LORD brought upon them the captains of the hoſt † of the king of Aſſyria, which took Manaſſeh among the thorns, and bound him with ‡ fetters, and carried him to Babylon.

12 And when he was in affliction, he beſought the LORD his God, and humbled himſelf greatly before the God of his fathers.

13 And prayed unto him, and he was [d] entreated of him, and heard his ſupplication, and brought him again to Jeruſalem unto his kingdome. Then Manaſſeh knew that the LORD he *was* God.

14 Now after this, he built a wall without the city of David, on the weſt-ſide of [e] Gihon, in the valley, even to the entring in at the fiſhgate, and compaſſed about ‡ [f] Ophel, and raiſed it up a very great height, and put captains of warre in all the fenced cities of Judah.

15 And he took away the ſtrange gods, and the idol out of the houſe of the LORD, and all the altars that he had built in the mount of the houſe of the LORD, and in Jeruſalem, and caſt *them* out of the city.

16 And he [g] repaired the altar of the LORD, and ſacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to ſerve the LORD God of Iſrael.

17 Neverthelesse, the people did ſacrifice ſtill in the high places, *yet* unto the LORD their God [h] onely.

18 ¶Now the reſt of the acts of Manaſſeh, and his [i] prayer unto his God, and the words of the ſeers that ſpake to him in the name of the LORD God of Iſrael, behold, they *are written* in the book of the kings of Iſrael.

19 His prayer alſo, and *how God* was entreated of him, and all his ſinne, and his treſpaſſe, and the places wherein he built high places, and ſet up groves and graven images before he was humbled: behold, they *are* written among the ſayings of ‡ the ſeers.

20 ¶So Manaſſeh ſlept with his fathers, and they buried him in his own [k] houſe: and Amon his ſonne reigned in his ſtead.

21 ¶* Amon *was* two and twenty yeares old when he began to reigne, and reigned two yeares in Jeruſalem.

22 But he did that which was evil in the ſight of the LORD, as did Manaſſeh his father: for Amon ſacrificed unto all the carved images, which Manaſſeh his father had made, and ſerved them;

23 And humbled not himſelf before the LORD, as Manaſſeh his father had humbled himſelf; but Amon † treſpaſſed more and more.

24 And his ſervants conſpired againſt him, and ſlew him in his own houſe.

25 But the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſonne king in his ſtead.

CHAP. XXXIIII.

1 *Joſiah his good reigne.* 3 *He deſtroyeth idolatry.* 8 *He taketh order for the repair of the temple.* 14 *Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord.* 23 *Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time.* 29 *Joſiah cauſing it to be read in a ſolemn aſſembly, reneweth the covenant with God.*

JOſiah * *was* eight yeares old when he began to reigne, and he reigned in Jeruſalem one and thirty yeares.

2 And he did that which was right in the ſight of the LORD, and walked in the wayes of [a] David his father, and declined *neither* to the right hand nor to the left.

3 ¶For in the eighth yeare of his reigne, while he was yet [b] young, he began to ſeek after the God of David his father: and in the twelfth

---

* 2 Kings 21, 1. &c.

* Deut. 18, 9.

† Heb. *he returned and built.*

* 2 Kings 18. 4.

* Deut. 12, 11. 1 kings 8, 29. and 9, 3. Chap. 6, 6. and 7, 16.

[a] Read 2 Kings 16, 3.

* Pſal. 132, 24.

* 2 Sam. 7, 10.

[b] By the charge given to Moſes.

[c] Meaning, by his prophets, but their hearts were not touched to beleeve and repent, without the which the preaching of the word taketh no place.

† Heb. *which were the kings,*

‡ Or, *chains.*

[d] Thus affliction giveth underſtanding, for he that hated God in his proſperity, now in his miſery he ſeeketh unto him.

[e] Read Chap 32. 30.

‡ Or, *the tower.*

[f] Read Chap. 27, 3.

[g] Which Solomon had cauſed to be made.

[h] Thus by ignorance they were decieved, thinking it nothing to keep the altar, ſo that they worſhipped God: but it is idolatrie to worſhip God any otherwiſe then he hath appointed.

[i] Which albeit that it is not contained in the Hebrew, yet it is mentioned in the Greek.

‡ Or, *Hoſai.*

[k] Becauſe he had ſo horribly offended againſt the Lord, they did not bury him in the ſepulchres of the kings, but in the garden of the kings houſe.

* 2 Kings 21, 19. &c.

† Heb. *multiplied treſpaſſe.*

* 2 Kings 22, 1. &c.

[a] He followed David in all points that he followed the Lord.

[b] When he was but ſixteen yeares old, he ſhewed himſelf zealous of Gods glory, and at twenty yeares old he aboliſhed idolatry, and reſtored the true religion.

yeare he began to * purge Judahand Jeruſalem from the high places, and the groves, and the carved images, and the molten images.

4 * And they brake down the altars of Baalim in his [c] preſence; and the ‡ images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made duſt *of them*, and ſtrowed *it* upon the † graves of them that had ſacrificed unto them.

5 And he burnt the [d] bones of the prieſts upon their altars, and cleanſed Judah and Jeruſalem.

6 And *ſo did he* in the cities of Manaſſeh, and Ephraim, and Simeon, even unto Naphtali, with their ‡ mattocks, round about.

7 And when he had [e] broken down the altars, and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Iſrael, he returned to Jeruſalem.

8 ¶ Now in the eighteenth yeare of his reigne, when he had purged the land, and the houſe, he ſent Shaphan the ſonne of Azaliah, and Maaſiah the governour of the city, and Joah the ſonne of Joahaz the recorder, to repair the houſe of the LORD his God.

9 And when they came to Hilkiah the high prieſt, they delivered the money that was brought into the houſe of God, which the Levites that kept the doores, had gathered of the hand of Manaſſeh and Ephraim, and of all the remnant of Iſrael, and of all Judah, and Benjamin, and they returned to Jeruſalem.

10 And they put *it* in the hand of the workmen, that had the overſight of the houſe of the LORD, and they gave it to the workmen that wrought in the houſe of the LORD, to repair and mend the houſe:

11 Even to the artificers and builders gave they *it*, to buy hewen ſtone, and timber for couplings, and ‡ to floore the [f] houſes, which the kings of Judah had deſtroyed.

12 And the men did the work [g] faithfully: and the overſeers of them *were* Jahath, and Obadiah, the Levites, of the ſonnes of Merari; and Zechariah, and Meſhullam, of the ſonnes of the Kohathites, to ſet *it* forward; and *other of* the Levites, all that could skill of inſtruments of muſick.

13 Alſo *they were* over the bearers of burdens, and *were* overſeers of all that wrought the work in any manner of ſervice: and of the Levites *there were* ſcribes, and officers, and porters,

14 ¶ And when they brought out the money that was brought into the houſe of the LORD, Hilkiah the prieſt * found a [h] book of the law of the LORD, *given* † by Moſes.

15 And Hilkiah anſwered and ſaid to Shaphan the ſcribe, I have found the book of the law in the houſe of the LORD. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the [i] king, and brought the king word back again, ſaying, All that was committed † to thy ſervants, they do *it*.

17 And they have † gathered together the money that was found in the houſe of the LORD, and have delivered it into the hand of the overſeers, and to the hand of the workmen.

18 Then Shaphan the ſcribe told the king, ſaying, Hilkiah the prieſt hath given me a book. And Shaphan read † it before the king.

19 And it came to paſſe when the king had heard the words of the law, that he [k] rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the ſonne of Shaphan, and ‡ Abdon the ſonne of Micah, and Shaphan the ſcribe, and Aſaiah a ſervant of the kings, ſaying.

21 Go, enquire of the LORD for me, and for them that are left in Iſrael, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, becauſe our [l] fathers have not kept the word of the LORD, to do after all that is written in this book.

22 And Hilkiah, & they that the king *had appointed*, went to Huldah the propheteſſe, the wife of Shallum the ſonne of Tikvath, the ſonne of ‡ Haſrah, keeper of the † [m] wardrobe; (now ſhe dwelt in Jeruſalem ‡ in the [n] colledge) and they ſpake to her to that *effect*.

23 ¶ And ſhe anſwered them, Thus ſaith the LORD God of Iſrael, Tell ye the [o] man that ſent you to me.

24 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curſes that are written in the book which they have read before the king of Judah:

25 Becauſe they have forſaken me, and have burned incenſe unto other gods, that they might provoke me to anger with all the works of their [p] hands; therefore my wrath ſhall be poured out upon this place, and ſhall not be quenched.

26 And as for the king of Judah, who ſent you to enquire of the LORD, ſo ſhall ye ſay unto him, Thus ſaith the LORD God of Iſrael *concerning* the words which thou haſt heard,

27 Becauſe thine heart was [q] tender, and thou didſt humble thy ſelf before God, when thou heardeſt his words againſt this place, and againſt the inhabitants thereof, and humbledſt thy ſelf before me, and didſt rend thy clothes, and weep before me; I have even heard *thee* alſo, ſaith the LORD.

28 Behold, I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace, neither ſhall thine eyes ſee all the evil that I wil bring upon this [r] place, and upon the inhabitants of the ſame. So they brought the king word again.

29 ¶ * Then the king ſent, and gathered together all the elders of Judah and Jeruſalem,

30 And the king went up into the houſe of

---

* 2 Kings 23, 2.

* Levit. 26, 30.

[c] Which ſheweth that he would ſee the reformation with his own eyes.

‡ Or, *ſunne-images.*

† Heb. *face of the graves.*

[d] Reade 2 Kings 23, 16.

‡ Or, *miauls.*

[e] This great zeale of this godly king the holy Ghoſt ſetteth forth as an example and patern to other kings and rulers, to teach them what God requireth of them.

† Heb. *to make powder.*

‡ Or, *to raſter.*

[f] For there were many portions and pieces annexed to the temple.

[g] Meaning, that they were in ſuch credit for their fidelity, that they made no accounts of that which they received. 2 Kings 22, 7. 9.

* 2 Kings 22, 8. &c.

[h] Reade 2 Kings 22, 8.

† Heb. *by the hand of.*

[i] For the king was commanded to have continually a copy of this book, and to reade therein day and night, Deut. 17, 18.

† Heb. *to the hand of.*

† Heb. *poured out*, or *melted.*

† Heb. *in it.*

[k] For ſorrow, that the word of God had been ſo long ſupreſſed, and the people kept in ignorance, conſidering alſo the curſes contained therein againſt the tranſgreſſours.

‡ Or, *Achbor.* 2 Kings 22, 12.

[l] Thus the godly do not onely lament their own ſins, but alſo that their fathers and predeceſſours have offended God.

‡ Or, *Harhas.* 2 Kings 21, 14.

† Heb. *garments.*

[m] Meaning, either of the Prieſts apparell, or of the kings.

‡ Or, *in the ſchoole* or *in the ſecond part.*

[n] Reade thereof, 2 Kings 22, 15.

[o] That is, to the King.

[p] This ſhe ſpeaketh in contempt of the idolaters, who contrary to reaſon and nature make that a god, which they have made and framed with their own hands.

[q] This declareth what is the end of Gods threatnings, to call his to repentance, and to aſſure the unrepentant of their deſtruction.

[r] It may appear that very few were touched with true repentance, ſeeing that God ſpared them for a time onely for the kings ſake.

* 2 Kings 13, 1.

the LORD, and all the men of Judah, and the inhabitants of Jeruſalem, and the prieſts, and the Levites, and all the people † great and [f] ſmall: and he read in their eares all the words of the book of the covenant, that was found in the houſe of the LORD.

31 And the king ſtood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his teſtimonies and his ſtatutes, with all his heart and with all his ſoul, to perform the words of the covenant which are written in this book.

32 And he cauſed all that were † preſent in Jeruſalem and Benjamin to ſtand *to it*. And the inhabitants of Jeruſalem did according to the covenant of God, the God of their fathers.

33 And Joſiah took away all the abominations out of all the countreys that *pertained* to the children of Iſrael, and made [t] all that were preſent in Iſrael to ſerve, *even* to ſerve the LORD their God. *And* all his dayes they departed not † from following the LORD, the God of their fathers.

CHAP. XXXV.

1 *Joſiah keepeth a moſt ſolemn paſſeover.* 20 *He provoking Pharaoh Necho, is ſlain at Megiddo.* 25 *Lamentations for Joſiah.*

MOreover, * Joſiah kept a paſſeover unto the LORD in Jeruſalem: and they killed the [a] paſſeover on the * fourteenth *day* of the firſt moneth.

2 And he ſet the prieſts in their charges, and encouraged them to the ſervice of the houſe of the LORD.

3 And ſaid unto the Levites that [b] taught all Iſrael, which were holy unto the LORD, Put the holy ark in the houſe, which Solomon the ſonne of David king of Iſrael did build; *it ſhall* not *be* a [c] burden upon *your* ſhoulders: ſerve now the LORD your God, and his people Iſrael.

4 And prepare *your ſelves* by the * houſes of your fathers, after your courſes, according to the * writing of David king of Iſrael, and according to the * writing of Solomon his ſonne.

5 And ſtand in the holy *place* according to the diviſions of † the families of the fathers of your brethren † the people, and after the diviſion of the families of the Levites.

6 So kill the paſſeover, and ſanctifie your ſelves, and [d] prepare your brethren, that *they* may do according to the word of the LORD, by the hand of Moſes.

7 And Joſiah † gave to the people, of the flock, lambes and kids, all for the paſſeover-offerings, for all that were preſent, to the number of thirty thouſand, and three thouſand bullocks: theſe *were* of the kings ſubſtance.

8 And his princes † gave willingly unto the people, to the prieſts and to the Levites: Hilkiah, and Zachariah, and Jehiel, rulers of the houſe of God, gave unto the prieſts for the paſſeover-offerings, two thouſand and ſix hundred *ſmall cattel*, and three hundred oxen.

† Heb. *from great even to ſmall.*

[f] Foraſmuch as neither young nor old could be exempted from the curſes contained therein, if they did tranſgreſſe, he knew it pertained to all, and was his duty to ſee it read to al ſorts, that every one might learn to avoid thoſe puniſhments by ſerving God aright.

† Heb. *found.*

[t] becauſe he had charge over all, and muſt anſwer for every one that periſhed, he thought it his duty to ſee that all ſhould make profeſſion to receive the word of God.

† Heb. *from after.*

* 2 Kings 23. 21, 22.

[a] The ſcripture uſeth in ſundry places to call the lambe, the paſſeover, which was but the ſigne of the paſſeover, becauſe in all Sacraments the ſignes of the things have the names which are ſignified.

[b] So that the Levites charge was not onely to miniſter in the temple, but alſo to inſtruct the people in the word of God.

[c] As it was before the temple was built: therefore your office onely is now to teach the people, and to praiſe God.

* 1 Chron 9, 10.

* 1 Chron. 23, and 24, and 25, and 26.

* Chap 8, 14.

† Heb. *the houſe of the fathers.*

† *the ſonnes of the people.*

[d] Exhort every one to examine themſelves, that they be not unmeet to eat of the paſſeover.

† Heb. *offered.*

† Heb. *offered.*

9 [e] Conaniah alſo, and Shemaiah, and Nethaneel, his brethren; and Haſhabiah, and Jehiel, and Jozabad chief of the Levites † gave unto the Levites for paſſeover-offerings, five thouſand *ſmall cattel*, and five hundred oxen.

10 So the ſervice was prepared, and the prieſts ſtood in their place, and the Levites in their courſes, according to the kings commandment.

11 And they killed the paſſeover, and the prieſts [f] ſprinkled *the bloud* from their hands, and the Levites † flayed *them*.

12 And they removed the [g] burnt-offerings, that they might give according to the diviſions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moſes: and ſo *did they* with the oxen.

13 And they * roſted the paſſeover with fire, according to the ordinance: but the *other* holy *offerings* ſod they in pots, and in caldrons, and in pannes, and † divided *them* ſpeedily among all the people.

14 And afterward they made ready for themſelves, and for the prieſts: becauſe the prieſts the ſonnes of Aaron *were buſied* in offering of burnt-offerings, and the fat untill night; therefore the Levites prepared for themſelves and for the prieſts the ſonnes of Aaron.

15 And the ſingers the ſonnes of Aſaph, *were* in their † place, according to the * commandment of David, and Aſaph, and Heman, and Jeduthun the kings [h] ſeer; and the porters * *waited* at every gate, they might not depart from their ſervice; for their brethren the Levites prepared for them.

16 So all the ſervice of the LORD was prepared the ſame day, to keep the paſſeover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Joſiah.

17 And the children of Iſrael that were † preſent, kept the paſſeover at that time, and the feaſt of unleavened bread ſeven dayes.

18 And there was no paſſeover like to that kept in Iſrael, from the dayes of Samuel the prophet, neither did all the kings of Iſrael keep ſuch a paſſeover as Joſiah kept, and the prieſts, and the Levites, and all Judah and Iſrael that were preſent, and the inhabitants of Jeruſalem.

19 In the [i] eighteenth yeare of the reigne of Joſiah, was this paſſeover kept.

20 ¶ * After all this, when Joſiah had prepared the † temple, Necho king of Egypt came up to fight againſt [k] Carchemiſh by Euphrates: and Joſiah went out againſt him.

21 But he ſent embaſſadours to him, ſaying, What have I to do with thee, thou king of Judah? I *come* not againſt thee this day, but againſt † the houſe wherewith I have warre: for God commanded me to make haſte: forbear thee from *medling* with God, who *is* with me, that he deſtroy thee not.

22 Nevertheleſſe Joſiah would not [l] turn his face from him, but diſguiſed himſelf that he

might

[e] So that every one, and of all ſorts gave of that they had, a liberall portion to the ſervice of God.

† Heb. *offered.*

[f] Meaning of the lambe, which was called the paſſeover: for onely the prieſts might ſprinkle, and in neceſſitie the Levites might kill the ſacrifice.

† See chap. 29, 34.

[g] They reſerved for the people that which was not expedient to be offered, that every man might offer peace-offerings and ſo have his portion.

* Exod. 12. 8, 9.

† Heb *made them run.*

† Heb. *ſtation.*

* 1 Chron. 25. 1. &c.

[h] Meaning hereby his prophet, becauſe he appointed the pſalmes and propheſies which were to be ſung.

* 1 Chron. 9, 17. 18, and 26, 14, &c.

† Heb. *found.*

[i] Which was in the ſix and twentieth yeare of his age.

* 2 Kings. 23, 29.

† Heb. *houſe.*

[k] Which was a citie of the Aſſyrians, and Joſiah fearing leaſt he paſſing through Judah, would have taken his kingdome, made warre againſt him, and conſulted not with the Lord.

† Heb. *the houſe of my warre.*

[l] That is, armed himſelf, or diſguiſed himſelf, becauſe he might not be known.

might fight with him, and hearkned not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers ſhot at king Joſiah; and the king ſaid to his ſervants, Have me away, for I am ſore † wounded.

24 His ſervants therefore took him out of that chariot, and put him in the ſecond chariot that he *had*; and they brought him to Jeruſalem, and he died, and was buried ‡ in *one of the* ſepulchres of his fathers: and * all Judah and Jeruſalem [m] mourned for Joſiah.

25 ¶ And Jeremiah lamented for Joſiah, and all the ſinging-men and the ſinging-women ſpake of Joſiah in their lamentations to this day, and made them an ordinance in Iſrael: and behold, they *are* written in the [n] lamentations.

26 Now the reſt of the acts of Joſiah, and his † goodneſſe, according to that which was written in the law of the LORD.

27 And his deeds firſt and laſt, behold, they *are* written in the book of the kings of Iſrael and Judah.

Chap. XXXVI.

1 Jehoahaz ſucceeding, is depoſed by Pharaoh, and carried into Egypt. 5 Jehoiakim reigning ill, is carried bound into Babylon. 9 Johoiachin ſucceeding, reigneth ill, and is brought into Babylon. 11 Zedekiah ſucceeding, reigneth ill, and deſpiſeth the prophets, and rebelleth againſt Nebuchadnezzer. 14 Jeruſalem for the ſinnes of the prieſts and people, is wholly deſtroyed. 22 The proclamation of Cyrus.

THen * the people of the land took Jehoahaz the ſonne of Joſiah, and made him king in his fathers ſtead in Jeruſalem.

2 Jehoahaz *was* twenty and three yeares old when he began to reigne, and he reigned [a] three moneths in Jeruſalem.

3 And the king of Egypt † put him down at Jeruſalem, and † condemned the land in an [b] hundred talents of ſilver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother, king over Judah and Jeruſalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty & five yeares old when he began to reigne, & he reigned eleven yeares in Jeruſalem: and he did that which was [c] evil in the ſight of the LORD his God.

6 Againſt him came up Nebuchadnezzar king of Babylon, and bound him in ‡ fetters to carry him to Babylon.

7 * Nebuchadnezzar alſo carried of the veſſels of the houſe of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the reſt of the acts of Jehoiakim, and his abominations which he did, and that which was [d] found in him, behold, they *are* written in the book of the kings of Iſrael and Judah: and ‡ Jehoiachin his ſonne reigned in his ſtead.

9 ¶ * Jehoiachin *was* [e] eight yeares old when he began to reigne, and he reigned three moneths and ten dayes in Jeruſalem, and he did that which was evil in the ſight of the LORD.

10 And † when the yeare was expired, king Nebuchadnezzar ſent, and brought him to Babylon, with the † goodly veſſels of the houſe of the LORD, and made ‡ * Zedekiah his brother, king over Judah and Jeruſalem.

† Heb. *made ſick.*

‡ Or, *among the ſepulchres.*

* Zech. 12, 11.

m The people ſo much lamented the loſſe of this good king, that after when there was any great lamentation, this was ſpoken of as a proverb.

n Which ſome think Jeremie made, wherein he lamented the ſtate of the church after this kings death.

† Heb. *kindneſſe.*

* 2 Kings 23, 30, &c.

a For three moneths after the death of Joſiah came Necho to Jeruſalem, and ſo the plagues began, which Huldah, and the prophets forewarned ſhould come upon Jeruſalem.

† Heb. *removed him.*

† Heb. *mulcted*

b To pay this as a yearely tribute.

c Becauſe he and the people turned not to God by this firſt plague, he brought a new upon him, and at length rooted them out.

‡ Or, *chains.*

* 2 Kings 24, 13. Dan. 1, 1, 2.

d He meaneth, ſuperſtitious marks, which were found upon his body, when he Was dead: which thing declareth how deepely idolatry was rooted in his heart, ſeeing he bare the marks in his fleſh.

‡ Or, *Jeconiah.* 1 Chron. 3, 16, or, *Coniah.* Jer. 22, 24.

* 2 Kings 24, 8.

e That is, he began his reigne at eight yeare old, and raigned ten yeares when his father was alive, and after his fathers death, which was the eighteenth year of his age, he reigned alone three moneths and ten dayes.

† Heb. *at the return of the yeare.*

11 ¶ * Zedekiah *was* one and twenty yeares old when he began to reigne, and reigned eleven yeares in Jeruſalem.

12 And he did that which was evil in the ſight of the LORD his God, *and* humbled not himſelf before Jeremiah the prophet, *ſpeaking* from the mouth of the LORD.

13 And he alſo rebelled againſt king Nebuchadnezzar, who had made him ſwear by God: but he ſtiffened his neck, and hardened his heart from turning unto the LORD God of Iſrael.

14 ¶ Moreover, all the chief of the prieſts, and the people tranſgreſſed very much, after all the abominations of the heathen, and polluted the houſe of the LORD which he had hallowed in Jeruſalem.

15 * And the LORD God of their fathers ſent to them † by his meſſengers [f] riſing up “betimes, and ſending; becauſe he had compaſſion on his people, and on his dwelling-place.

16 But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his prophets, untill the wrath of the LORD aroſe againſt his people, till *there was* no † [g] remedy.

17 * Therefore he brought upon them the king of the Caldees, who ſlew their young men with the ſword in the houſe of their [h] ſanctuary, and had no compaſſion upon young man or maiden, old man, or him that ſtouped for age, he [i] gave *them* all into his hand.

18 And all the veſſels of the houſe of God, great and ſmall, and the treaſures of the houſe of the LORD, and the treaſures of the king, and of his princes; all *theſe* he brought to Babylon.

19 And they burnt the houſe of God, and brake down the wall of Jeruſalem, and burnt all the palaces thereof with fire, and deſtroyed all the goodly veſſels thereof.

20 And † them that had eſcaped from the ſword, carried he away to Babylon: where they were ſervants to him and his ſonnes, untill the reigne of the kingdome of [k] Perſia:

21 To fulfill the word of the LORD by the [l] mouth of * Jeremiah, untill the land * had enjoyed her ſabbaths: *for* as long as ſhe lay deſolate, ſhe kept ſabbath, to fulfill threeſcore and ten yeares.

22 ¶ * Now in the [m] firſt yeare of Cyrus king of Perſia (that the word of the LORD *ſpoken* by the mouth of * Jeremiah, might be accompliſhed) the LORD ſtirred up the ſpirit of Cyrus king of Perſia, that he made a proclamation throughout all his kingdome, and *put it* alſo in writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdomes of the earth hath the LORD God of heaven given me, and he hath [n] charged me to build him an houſe in Jeruſalem, which *is* in Judah: who *is there* among you of all his people? the LORD his God *be* with him, & let him go up.

† Heb. *veſſels of deſire.*

‡ Or, *Mattaniah* 2 Kings 24, 17.

* Jer. 37, 1.

* Jer. 5, 2, 1. &c. 2 Kings, 24, 18.

* Jer. 25, 3, 4. and 35. 15.

† Heb. *by the hand of his meſſengers.*

f By this phraſe the ſcripture meaneth, oftentimes and diligently, as Jer. 11. 6. and 25, 3. and 26, 5 and 32, 33.

“ That is, *continually and carefully.*

† Heb. *healing.*

g Till God could no longer ſuffer their ſins, but muſt needs puniſh them.

h Whither they fled, thinking to have been ſaved, for the holineſſe thereof.

* 2 Kings 25, 1. &c.

i Which is not becauſe God approveth him, which yet is the miniſter of his juſtice, but becauſe God would by his juſt judgement puniſh this people: for this king was led with ambition and vain glory whereunto were joyned furie and cruelty: therefore his work was condemnable, notwithſtanding it was juſt and holy on Gods part, who uſed this wicked inſtrument to declare his juſtice.

† Heb. *the remainder from the ſword.*

k When Cyrus king of Perſia had made the Babylonians ſubject.

l Who threatned the vengeance of God, and ſeventy yeares captivity, which he calleth the Sabbaths, or reſt of the land Jer. 25, 11.

* Ier. 25, 9, 12. and 29, 10.

* Levit. 26, 34, 35, 43.

m In the firſt year that he reigned over the Caldeans, Ezra 1, 1.

* Ier. 25, 12, 13, and 29, 10.

n God had ſo forewarned by his prophet above an hundred yeares before Cyrus was born, Iſa. 44, 28. that Ieruſalem and the temple ſhould be built again by Cyrus his anointed: ſo called, becauſe God uſed his ſervice for a time to deliver his church.

E Z R A.

AS the Lord is ever mercifull unto his church, and doeth not puniſh them, but to the intent they ſhould ſee their own miſeries, and be exerciſed under the croſſe, that they may contemn the world and aſpire unto the heavens: ſo after that he had viſited the Jews and kept them now in bondage ſeventy yeares in a ſtrange countrey among infidels and idolaters, he remembred his tender mercies and their infirmities, and therefore for his ownſake raiſed them up a deliverer, and moved both the heart of the chief ruler to pitie them, and alſo by him puniſhed ſuch, which had kept them in ſervitude. Notwithſtanding, leſt they ſhould grow into a contempt of Gods great benefit, he keepeth them ſtill in exerciſe, and raiſeth domeſtic all enemies, which endevour as much as they can to hinder their moſt worthy enterpriſes: yet by the exhortation of the prophets they went forward by little and little till their work was finiſhed. The authour of this book was Ezra, who was prieſt, and ſcribe of the law, as chap 7, 6. He returned to Jeruſalem the ſixt year of Darius, who ſucceeded Cyrus, that is, about fifty years after the return of the firſt under Zerubbabel when the the Temple was built. He brought with him a great company, and much treaſures, with letters to the kings officers for all ſuch things as ſhould be neceſſary for the temple: and at his comming he redreſſed that which was amiſſe, and ſet the things in good order.

CHAP. I.

1 The proclamation of Cyrus for the building of the temple. 5 The people provide for the return. 7 Cyrus reſtoreth the veſſels of the temple to Sheshbazzar.

NOw in the [a] firſt yeare of Cyrus king of Perſia, (that the word of the LORD *by the [b] mouth of Jeremiah, might be fulfilled) the LORD ſtirred up the [c] ſpirit of Cyrus king of Perſia, that he † made a proclamation throughout all his kingdome, and *put it* alſo in writing, ſaying,

2 Thus ſaith Cyrus king of Perſia, The LORD God of heaven hath givē me [d] all the kingdoms of the earth, and he hath * charged me to build him an houſe at Jeruſalem, which *is* in Judah.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jeruſalem, which *is* in Judah, and build the houſe of the LORD God of Iſrael (he *is* the God) which *is* in Jeruſalem.

4 And whoſoever remaineth in any place where he ſojourneth, let the men of his place † [e] help him with ſilver, and with gold, and with goods, & with beaſts, beſides the freewill-offering [f] for the houſe of God that *is* in Jeruſalem.

5 ¶ Then roſe up the chief of the fathers of Judah and Benjamin, and the prieſts and the Levites, with all *them* whoſe ſpirit God had raiſed to go up, to build the houſe of the LORD which *is* in Jeruſalem.

6 And all [g] they that *were* about them, “ſtrengthened their hands with veſſels of ſilver, with gold, with goods, & with beaſts, & with precious things, beſides all *that* was willingly offered.

7 ¶ Alſo Cyrus the king brought forth the veſſels of the houſe of the LORD, * which Nebuchadnezzar had brought forth out of Jeruſalem, & had put them in the houſe of his gods.

8 Even thoſe did Cyrus king of Perſia bring forth by the hand of Mithredath the treaſurer and numbred them unto * [h] Sheſhbazzar the prince of Judah.

9 And this *is* the number of them: thirty chargers of gold, a thouſand chargers of ſilver, nine and twenty [i] knives.

10 Thirty baſons of gold, ſilver baſons of a ſecond ſort foure hundred and ten, *and* other veſſels a thouſand.

11 All the veſſels of gold and ſilver, *were* five thouſand & foure hundred All *theſe* did Sheſhbazzar bring up with [k] *them of* † the captivity, that were brought up from Babylon unto Jeruſalem.

a After that he and Darius had wonne Babylon.

* 2 Chron. 36, 22. Ierem. 25, 12. and 29, 10.

b Who promiſed them deliverance after that 70 yeares were paſt.

k That is, moved him, and gave him heart.

† Heb. *cauſed a voice to paſſe.*

d For he was chief Monarch, and had many nations under his dominion, which this heathen king confeſſeth to have received of the living God.

* Iſa. 44, 28. and 45, 13.

† Heb. *lift him up.*

e If any through povertie were not able to return, the kings commiſſion was, that he ſhould be furniſhed with neceſſaries.

f Which they themſelves ſhould ſend toward the reparation of the temple.

g The Babylonians and Chaldeans gave them theſe preſents: thus rather than the children of God ſhould want for their neceſſities, he would ſtirre up the heart of the very infidels to help them.

“ That is, *helped them.*

* 2 Kings 24, 13. 2 Chron. 36, 7.

* See Chap. 5, 14.

h So the Chaldeans called Zerubbabel, who was the chief governour, ſo that the preeminence ſtill remained in the houſe of David.

i Which ſerved to kill the beaſts that were offered in ſacrifice.

k With the Iews that had been kept captives in Babylon.

† Heb. *the tranſportation.*

CHAP. II.

1 The number that return of the people. 36 of the prieſts, 40 of the Levites, 43 of the Nethinims, 55 of Solomons ſervants, 62 of the prieſts which could not ſhew their pedegree. 64 The whole number of them, with their ſubſtance. 98 Their oblations.

NOw * theſe *are* the children of the [a] province that went up out of the captivity, of thoſe which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jeruſalem and Judah, every one unto his city;

2 Which came with [b] Zerubbabel: Jeſhua, Nehemiah, ‡ Seraiah, Reelaiah, [c] Mordecai, Bilſhan, Miſpar, Bigvai, Rehum, Baanah: the number of the [d] men of the people of Iſrael.

3 The children of Paroſh, two thouſand an hundred ſeventy and two.

4 The children of Shephatiah, three hundred ſeventy and two.

5 The children of Arah, ſeven hundred ſeventy and five.

6 The children of * Pahath-moab, of the children of Jeſhua *and* Joab, two thouſand eight hundred and twelve.

7 The children of Elam, a thouſand two hundred fifty and foure.

8 The children of Zattu, nine hundred
fourty and five. (and threeſcore.

9 The children of Zaccai, ſeven hundred

10 The children of ‡ Bani, ſix hundred fourty and two.

11 The children of Bebai, ſix hundred twenty and three.

12 The children of Azgad, a thouſand two hundred twenty and two.

13 The children of Adonikam, ſix hundred ſixty and ſix.

14 The children of Bigvai, two thouſand
fifty and ſix. (fifty and foure.

15 The children of Adin, foure hundred

16 The children of Ater of [e] Hezekiah, ninety and eight.

17 The

* Nehem. 7, 6, &c.

a Meaning, Iudea, which was a province, that is, a country which was in ſubjection.

b Zerubbabel was chief captain, and Ieshua the high prieſt: but Nehemiah a man of great authority went not now, but came after 64 yeares.

‡ Or, *Azariah,* Nehem. 7, 7.

c This was not that Mordecai which was Eſters kinsman.

d Meaning, of the common people.

* Nehem. 7, 11.

‡ Or, *Binnui* Nehem. 7, 15.

e Which were of the poſterity of Hezekiah.

17 The children of Bezai, three hundred twenty and three.

18 The children of ‡ Jorah, an hundred and twelve.

19 The children of Haſhum, two hundred twenty and three.

20 The children of ‡ Gibbar, ninety and five.

21 The [f] children of Beth-lehem, an hundred twenty and three.

22 The children of Nethophah, fifty and ſix.

23 The men of Anathoth, an hundred twentie and eight.

24 The children of ‡ Azmaveth, fourty & two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, ſeven hundred and fourtie and three.

26 The children of Ramah and Gaba, ſix hundred twentie and one.

27 The men of Michmas, an hundred twentie and two.

28 The men of Bethel and Ai, two hundred twentie and three.

29 The children of Nebo, fiftie and two.

30 The children of Magbiſh, an hundred fiftie and ſix.

31 The children of the other * Elam, a thouſand two hundred fiftie and foure.

32 The children of Harim, three hundred and twentie.

33 The children of Lod, ‡ Hadid, and Ono, ſeven hundred twentie and five.

34 The children of Jericho, three hundred fourtie and five.

35 The children of Senaah, three thouſand and ſix hundred and thirtie.

36 ¶ The [g] prieſts: the children of * Jedaiah, of the houſe of Jeſhua, nine hundred ſeventie and three.

37 The children of * Immer, a thouſand fiftie and two.

38 The children of * Paſhur, a thouſand two hundred fourtie and ſeven.

39 The children of * Harim, a thouſand and ſeventeen.

40 ¶ The Levites: the children of Jeſhua, and Kadmiel, of the children of ‡ Hodaviah, ſeventie and foure.

41 ¶ The ſingers: the children of Aſaph, an hundred twentie and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all, an hundred thirtie and nine.

43 ¶ The [h] Nethinims: the children of Ziha, the children of Haſupha, the children of Tabbaoth,

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of ‡ Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paſeah, the children of Beſai,

50 The children of Aſnah, the children of Mehunim, the children of Nephuſim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of ‡ Bazluth, the children of Mehida, the children of Harſha,

53 The children of Barkos, the children of Siſera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomons [i] ſervants: the children of Sotai, the children of Sophereth, the children of ‡ Peruda;

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Ami.

58 All the * Nethinims, and the children of * Solomons ſervants, *were* three hundred ninetie and two.

59 And theſe *were* they which went up from Tel-melah, Tel-harſa, Cherub, Addan, *and* Immer: but they could not ſhew their fathers houſe, and their ‡ ſeed, whether they *were* of Iſrael:

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fiftie and two.

61 ¶ And of the children of the prieſts: the children of Habaiah, the children of Koz, the children of [k] Barzillai: (which took a wife of the daughters of * Barzillai the Gileadite, and was called after their name)

62 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogie, but they were not found: therefore † were they, as polluted, put from the prieſthood.

63 And the ‡[l] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood up a prieſt with [m] Urim and with Thummim.

64 ¶ The whole congregation together, *was* fourtie and two thouſand three hundred *and* threeſcore:

65 Beſides their ſervants and their maids, of whom *there were* ſevē thouſand three hundred thirtie and ſeven: and *there were* among them two hundred ſinging-men, & ſinging-women.

66 Their horſes *were* ſeven hundred thirtie & ſix: their mules, two hundred fourtie and five:

67 Their camels, foure hundred thirtie and five: *their* aſſes, ſix thouſand ſeven hundred and twentie.

68 ¶ And *ſome* of the chief of the fathers, when they came to the houſe of the LORD which *is* at Jeruſalem, offered freely for the houſe of God to ſet it up in his place:

69 They gave after their ability, unto the * treaſure of the work, threeſcore & one thouſand [n] drams of gold, and five thouſand [o] pound of

‡ Or, *Hariph*, Nehem. 7, 24.

‡ Or, *Gibeon*, Nehem. 7, 25.

[f] That is, inhabitants: for ſo this word (children) ſignifieth, when it is joyned with the names of places.

‡ Or, *Beth-azmaveth*, Neh. 7, 28.

* See verſe 7.

‡ Or, *Harid*, as it is in ſome copies.

[g] Before, he had declared the two tribes of Iudah and Benjamin; and now he commeth to the tribe of Levi, and beginneth at the prieſts.

* 1 Chron. 24, 7.

* 1 Chron. 24, 14.

* 1 Chron. 9, 12.

* 1 Chron. 24, 8.

‡ Or, *Judah* chap. 3, 2, called alſo *Hodevah*, Nehem. 7, 43.

[h] So called, becauſe they were given for the temple, to cut wood, and bear water for the uſe of the ſacrifices, and came of the Gibeonites, which were appointed to this uſe by Ioshua, Ioshua 9, 23.

‡ Or, *Shamlai*.

‡ Or, *Bazlith*, in Nehem.

[i] Which came of them which Solomon had appointed for the work of the temple.

‡ Or, *Perida*, in Nehem.

‡ Or, *Amon*, in Nehem.

* Iosh. 9, 21, 27. 1 Chron. 9, 2.

* 1 Kings. 9, 21.

‡ Or, *pedegree*.

[k] Of him is made mention 2 Sam. 17, 27. and 19, 31. and becauſe the prieſts office was had in contempt; theſe would have changed their eſtate by their name, and ſo by Gods juſt judgement loſt both the eſtimation of the world, and the dignity of their office.

* 2 Sam. 17, 27.

† Heb. *they were polluted from the prieſthood.*

‡ Or, *governour.*

[l] This is a Caldee name, and ſignifieth him that hath authoritie over others.

[m] Read Exod. 28, 30.

* 1 Chron 26, 20.

[n] Which mount to of our money, 24826 li. 13 ſ. 4 d. eſteeming the French crown at 6 ſ. 4 d. for the dram is the eighth part of an ounce, and the ounce the eighth part of a mark.

[o] Which are called *mina*, and contain a piece two marks: ſo 5000 *mina* make 55000 franks, which mount to, of our money 69666 li. 13 ſ. 4 d. ſo that the whole ſum was 94493 li. 6 ſ. 8 d.

of ſilver, and one hundred prieſts garments.

70 So the prieſts and the Levites, and ſome of the people, and the ſingers, and the porters, and the Nethinims, dwelt in their cities, and all Iſrael in their cities.

CHAP. III.

1 The altar is ſet up. 4 Offerings frequented. 7 Workmen prepared. 8 The foundations of the temple are laid in great joy and mourning.

AND when the [a] ſeventh moneth was come, and the children of Irael *were* in the cities, the people gathered themſelves together, as one man, to Jeruſalem.

[a] Called Tiſhri, which anſwereth to part of September, and part of October.

2 Then ſtood up † Jeſhua the ſonne of Jozadak, & his brethren the prieſts, & “ [b] Zerubbabel the ſonne of* Shealtiel, & his brethren, and builded the altar of the God of Iſrael, to offer burnt-offerings thereon, as *it is* * written in the law of Moſes the man of God.

† Or, *Joshuah*, Hag 1, 1.
“ Called *Zorobabel*. Matt. 1, 12. Luke. 3. 27.
[b] Meaning, nephew: for he was the ſon of Pedaiah, read 1 Cron. 3. 19.
* Matth. 1, 12. and Luke 3. 27. called *Salathiel.*
* Deut. 12, 5.

3 And they ſet the altar upon his [c] baſes (for fear *was* upon them, becauſe of the people of thoſe countreys) and they offered burnt-offerings thereon unto the LORD, *even*, burnt-offerings morning and evening.

[c] In the place where Solomon had placed it.

4 They kept alſo the feaſt of tabernacles, * as *it is* written, and * offered the daily burnt-offerings by number, according to the cuſtome, † as the duty of every day required.

* Exod. 23, 16.
* Num. 29, 12, &c.
† Heb. *the matter of the day in his day.*

5 And afterward *offered* the [d] continuall burnt-offering, both of the new moons, & of all the ſet feaſts of the LORD, that were conſecrated, and of every one that willingly offered a free-will-offering unto the LORD.

[d] That is, after the feaſt of tabernacles.

6 From the firſt day of the ſeventh moneth began they to offer burnt-offerings unto the LORD: but † the foundation of the temple of the LORD was not *yet* laid.

† Heb. *the temple of the LORD was not yet founded.*

7 They gave money alſo unto the maſons, and to the ‡ carpenters; and meat, and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the ſea of* Joppa: according to the grant that they had of Cyrus king of Perſia.

‡ Or, *workmen.*
* Act. 9, 36.

8 ¶ Now in the ſecond yeare of their coming unto the houſe of God at Jeruſalem in the [e] ſecond moneth, began Zerubbabel the ſonne of Shealtiel, and Jeſhua the ſonne of Jozadak, and the remnant of their brethren the prieſts and the Levites, and all they that were come out of the captivity unto Jeruſalem; and appointed the Levites, from twenty yeares old and upward, to ſet forward the work of the houſe of the LORD.

[e] Which moneth contained part of April and part of May, for in the mean ſeaſon they had provided things neceſſary for the work.

9 Then [f] ſtood Jeſhua, *with* his ſonnes and his brethren, Kadmiel and his ſonnes, the ſonnes of ‡ Judah † together, to ſet forward the workmen in the houſe of God: the ſonnes of Henadad, *with* their ſonnes and their brethren the Levites.

[f] They gave them exhortations, and encouraged every man forward in the work.
‡ Or, *Hodaviah*, chap. 2. 40.
† Heb. *as one*,

10 And when the builders laid the foundation of the temple of the LORD, they ſet the prieſts in their apparel with trumpets, and the Levites the ſonnes of Aſaph, with cymbals to praiſe the LORD, after the * ordinance of David king of Iſrael.

* 1 Chron. 6, 31. and 16, 7. and 25, 1.

11 And they ſung together by courſe, in praiſing and giving thanks unto the LORD; becauſe *he is* good, for his mercy *endureth* for ever towards Iſrael. And all the people ſhouted with a great ſhout, when they praiſed the LORD; becauſe the foundation of the houſe of the LORD was laid.

12 But many of the prieſts and Levites, and chief of the fathers, who were ancient men that had ſeen the firſt houſe, when the foundation of this houſe was laid before their eyes, [g] wept with a loud voice, and many ſhouted aloud for joy:

[g] Becauſe they ſaw that it was nothing ſo glorious as that temple which Solomon had built, notwithſtanding Aggeus comforteth them, and propheſieth that it ſhall be more beautifull than the firſt, meaning the ſpirituall temple, which are the members of Chriſts body.

13 So that the people could not diſcern the noiſe of the ſhout of joy, from the noiſe of the weeping of the people: for the people ſhouted with a loud ſhout, and the noiſe was heard farre of.

CHAP. IIII.

1 The adverſaries being not accepted in the building of the temple with the Iews, endeavour to hinder it. 7 Their letter to Artaxerxes. 17 The decree of Artaxerxes. 23 The building is hindred.

NOw when the [a] adverſaries of Judah and Benjamin, heard that † the children of the captivity builded the temple unto the LORD God of Iſrael:

[a] Meaning, the inhabitants of Samaria, whom the king of Aſſyria had placed in the ſtead of the ten tribes, 2 Kings 17, 24. and 19, 17. Theſe profeſſed God, but worſhipped idols alſo, and therefore were the greateſt enemies to the true ſervants of God.
† Heb. *the ſonnes of the tranſportation.*

2 Then they came to Zerubbabel, and to the chief of the fathers, and ſaid unto them, Let us build with you; for we ſeek your God, as ye *do*, and we do ſacrifice unto him, ſince the dayes of Eſar-haddon king of Aſſur, which brought us up hither.

3 But Zerubbabel and Jeſhua, and the reſt of the chief of the fathers of Iſrael, ſaid unto them, [b] You have nothing to do with us, to build an houſe unto our God, but we our ſelves together will build unto the LORD God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

[b] For they perceived what their pretence was, to wit, to erect idolatry in ſtead of true religion.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And [c] hired counſellers againſt them, to fruſtrate their purpoſe, all the dayes of Cyrus king of Perſia, even untill the reigne of Darius king of Perſia.

[c] They bribed the governours under the king, to hinder their work, thus they that halt, cannot abide, that God ſhould be purely ſerved.

6 And in the reigne of † [d] Ahaſuerus, in the beginning of his reigne, wrote they *unto him* an accuſation againſt the inhabitants of Judah and Jeruſalem.

† Heb. *Ahashveroſh.*
[d] He was alſo called Artaxerxes, which is a Perſian name: ſome think it was Cambyſes, Cyrus ſon, or Darius, as verſe, 5.

7 ¶ And in the dayes of [e] Artaxerxes wrote Biſhlam, Mithridath, Tabeel, and the reſt of their † companions unto Artaxerxes king of Perſia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

[e] Called Artaxerxes, which ſignifieth in the Perſian tongue, an excellent warriour.
‡ Or, *in peace.*
† Heb. *ſocieties.*

8 Rehum the chancellour, and Shimſhai the ‡ ſcribe, wrote a letter againſt Jeruſalem to Artaxerxes the king, in this ſort:

‡ Or, *ſecretary.*

9 Then *wrote* Rehum the chancellour, and Shimſhai the ſcribe, & the reſt of their † companions; the [f] Dinaites, the Apharſathchites, the Tarpelites, the Apharſites, the Archevites, the Babylonians, the Suſanchites, the Dehavites, *and* the Elamites,

† Heb. *ſocieties.*
[f] Theſe were certain people, which the Aſſyrians placed in Samaria, in ſtead of the ten tribes.

10 And the reſt of the nations whom the great and noble [g] Aſnapper brought over, and ſet in the cities of Samaria,and the reſt *that are* on this ſide the [h] river, and [i] at ſuch a time.

11 This *is* the copy of the letter that they ſent unto him,*even* unto Artaxerxes the king, Thy ſervants on this ſide the river,and at ſuch a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jeruſalem, building the rebellious and the bad city, and have ‡ ſet up the walls thereof; and † joyned the foundations.

13 Be it known now unto the king, that if this city be builded,and the walls ſet up *again*, then will they not † pay toll, tribute, and [k] cuſtome, and ſo thou ſhalt endamage the ‡ revenue of the kings.

14 Now becauſe † we have maintenance from *the kings* palace, and it was not meet for us to ſee the kings diſhonour: therefore have we ſent and certified the king,

15 That ſearch may be made in the book of the records of thy fathers: ſo ſhalt thou finde in the book of the records, & know, that this city *is* a rebellious city, and hurtfull unto kings and provinces,and that they have † moved ſedition † within the ſame of old time: for which cauſe was this city deſtroyed.

16 We certifie the king, that if this city be builded *again*, and the walls thereof ſet up, by this means thou ſhalt have no portion on this ſide the river.

17 ¶ *Then* ſent the king an anſwer unto Rehum the chancellour, and to Shimſhai the ſcribe, and to the reſt of their † companions that dwell in Samaria, and unto the reſt beyond the river, [l] Peace, [m] at ſuch a time.

18 The letter which ye ſent unto us, hath been plainly read before me.

19 And ‡ I commanded, and ſearch hath been made, and it is found, that this city of old time hath † made inſurrection againſt kings, and that rebellion and ſedition have been made therein.

20 There have been mighty kings alſo over Jeruſalem, which have ruled over all *countreys* beyond the river; and toll, tribute, and cuſtome was paid unto them.

21 † Give ye now commandment, to cauſe theſe men to ceaſe, and that this city be not builded, untill *another* commandment ſhall be given from me.

22 Take heed now that ye fail not to do this: why ſhould damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter was read before Rehum and Shimſhai the ſcribe,& their companions,they went up in haſte to Jeruſalem, unto the Jews, and made them to ceaſe † by force and power.

24 Then [n] ceaſed the work of the houſe of God, which *is* at Jeruſalem. So it ceaſed unto the ſecond yeare of the reigne of Darius king of Perſia.

[g] Some think it was Senacherib, but rather Salmanaſar.

[h] To wit, Euphrates, and he meaneth in reſpect of Babel that they dwelt beyond it.

[i] In Chadee Cheeneth: ſome think they were a certain people that envied the Jews.

‡ Or, *finished.*

† Cald. *ſowed together.*

† Cald. *give.*

[k] Meaning, the gifts that are wont to be given to kings when they paſſe by any countrey.

‡ Or, *ſtrength.*

† Cald. *we are ſaltedwith the ſalt of the palace.*

† Cald. *made.*

† Cald. *in the midſt thereof.*

† Cald. *ſocieties.*

[l] Salutation, or greeting.

[m] See verſe 10.

‡ Cald. *by me a decree is ſet.*

† Cald. *lifted up it ſelf.*

† Cald. *make a decree.*

† Cald. *by arm and power.*

[n] Not altogether: for the prophets exhorted them to continue, but they uſed leſſe diligence becauſe of the troubles.

CHAP. V.

1 Zerubbabel and Ieshua, incited by Haggai and Zechariah, ſet forward the building of the temple. 3 Tatnai and Shethar-boznai could not hinder the Iews. 6 Their letter to Darius againſt the Iews.

THen the prophets, * Haggai the prophet, and * Zechariah the ſonne of Iddo, propheſied unto the Jews that *were* in Judah and Jeruſalem, in the name of the God of Iſrael, *even* unto them.

2 Then roſe up Zerubbabel the ſonne of Shealtiel, and Jeſhua the ſonne of Jozadak, and began to build the houſe of God, wich *is* at Jeruſalem:and with them *were* the prophets of God [a] helping them.

3 ¶ At the ſame time came to them Tatnai, governour on this ſide the river, and Shetharboznai, and their companions, and ſaid thus unto them, Who hath commanded you to build this houſe, and to make up this wall?

4 [b] Then ſaid we unto them after this manner, What are the names of the men † that make this building;

5 But the [c] eye of their God was upon the elders of the Jews, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they returned anſwer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governour on this ſide the river, and Shetharboznai, & his companions the Apharſachites, which *were* on this ſide the river, ſent unto Darius the king:

7 They ſent a letter unto him, † wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the houſe of the great God, which is builded with † great ſtones, & timber is laid in the walls, & this work goeth faſt on, and proſpereth in their hands.

9 Then asked we thoſe elders, *and* ſaid unto them thus, Who commanded you to build this houſe, and to make up theſe walls?

10 We asked their names alſo, to certifie thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us anſwer, ſaying. We are the ſervants of the God of heaven and earth, & build the houſe that was builded theſe many yeares ago, which a [d] great king of Iſrael builded, * and ſet up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of * Nebuchadnezzar the king of Babylon the Caldean, who deſtroyed this houſe, and carried the people away into Babylon.

13 But in the [e] firſt yeare of Cyrus the king of Babylon, *the ſame* king Cyrus made a decree to build this houſe of God.

14 And * the veſſels alſo of gold and ſilver of the houſe of God, which Nebuchadnezzar took out of the temple that *was* in Jeruſalem, and brought them into the temple of Babylon, thoſe did Cyrus the king take out of the temple

* Haggai 1: 1.

* Zech. 1: 1.

[a] Which incouraged them to go forward, and accuſed them that they were more carefull to build their own houſes, than zealous to build the temple of God.

[b] That is, the enemies asked this as verſe 10.

† Cald. *that build this building.*

[c] His favour and the ſpirit of ſtrength.

† Cald. *in the midſt whereof.*

† Cald. *ſtones of rolling.*

[d] To wit, Solomon.

* 1 Kings 6: 1.

* 2 Kings 24: 1. and 25: 8.

[e] Read Chap. 1. verſ. 1, 2.

* Chap. 1: 7, 8. and 6, 5.

f Read Chap. 1. 8.
‡ Or, *deputy.*

of Babylon, and they were delivered unto one whoſe name *was* [f] Sheſhbazzar, whom he had made ‡ governour:

15 And ſaid unto him, Take theſe veſſels, go, carry them into the temple that *is* in Jeruſalem, and let the houſe of God be builded in his place.

16 Then came the ſame Sheſhbazzar, *and* laid the foundation of the houſe of God which *is* in Jeruſalem. And ſince that time even untill now, hath it been in building, and *yet* it is not finiſhed.

17 Now therefore, if *it ſeem* good to the king, let there be ſearch made in the kings [g] treaſure-houſe, which *is* there at Babylon, whether it be *ſo* that a decree was made of Cyrus the king, to build this houſe of God at Jeruſalem, and let the king ſend his pleaſure to us concerning this matter.

g Meaning, in the library, or, places where lay the regiſters, or records of times.

CHAP. VI.

1 Darius finding the decree of Cyrus, maketh a new decree for the advancement of the building. 13 By the help of the enemies, and the directions of the prophets, the temple is finished. 16 The feaſt of the dedication is kept, 19 and the paſſeover.

THen Darius the king made a decree, and ſearch was made in the houſe of the † rolls, where the treaſures were † laid up in Babylon.

† Cald. *books.*
† Cald. *made to deſcend.*
‡ Or, *Ecbatana,* or, *in a coffer.*
a Wherein were the acts of the kings of Medes and Perſians.

2 And there was found at ‡ [a] Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein was a record thus written:

3 In the firſt yeare of Cyrus the king, *the ſame* Cyrus the king made a decree concerning the houſe of God at Jeruſalem, Let the houſe be builded, the place where they offered ſacrifices, and let the foundations thereof be ſtrongly laid, the height thereof threeſcore cubits, and the breadth thereof threeſcore cubits:

4 *With* three rows of great ſtones, and a row of new timber: and let the expenſes be given out of the kings houſe.

5 And alſo let the golden and ſilver veſſels of the houſe of God, which Nebuchadnezzar took forth out of the temple which *is* at Jeruſalem, and brought unto Babylon, be reſtored, and † [b] brought again unto the temple which *is* at Jeruſalem, *every one* to his place, and place *them* in the houſe of God.

† Cald. *go.*
b Meaning, by Zerubbabel, to whom he giveth charge.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the Apharſachites, which *are* beyond the river, [c] be ye farre from thence:

† Cald. *their ſocieties.*
c Meddle not with them, neither hinder them.

7 Let the work of this houſe of God alone, let the governour of the Jews, and the elders of the Jews, build this houſe of God in his place.

8 Moreover, † I make a decree, what ye ſhall do to the elders of theſe Jews, for the building of this houſe of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expenſes be given unto theſe men, that they be not † [d] hindred.

† Cald. *by me a decree is made.*
† Cald. *made to ceaſe.*
d For lack of money.

9 And that which they have need of, both young bullocks, and rammes, and lambes, for the burnt-offerings of the God of heaven, wheat, ſalt, wine, and oyl, according to the appointment of the prieſts which *are* at Jeruſalem, let it be given them day by day without fail:

10 That they may offer ſacriſices † of ſweet ſavours unto the God of heaven, and pray for the life of the king, and of his ſonnes.

† Cald. *of reſt.*

11 Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, † let him be hanged thereon, and let his houſe be made a dunghill for this.

† Cald. *let him be deſtroyed.*

12 And the God that hath cauſed his name to [e] dwell there, deſtroy all kings and people that ſhall put to their hand, to alter *and* to deſtroy this houſe of God which *is* at Jeruſalem: I Darius have made a decree, let it be done with ſpeed,

e Who hath appointed that place to have his name called upon there.

13 ¶ Then Tatnai, governour on this ſide the river, Shethar-boznai, and their companions, according to that which Darius the king had ſent, ſo they did ſpeedily.

14 And the elders of the Jews builded, and they proſpered through the propheſying of [f] Haggai the prophet, and Zechariah the ſonne of Iddo; and they builded, and finiſhed *it*, according to the commandment of the God of Iſrael, and according to the † commandment of Cyrus and Darius, and Artaxerxes king of Perſia.

f Whom God ſtirred up, to aſſure them that he would give their work good ſucceſſe.
† Cald. *decree.*

15 And this houſe was finiſhed on the third day of the moneth [g] Adar, which was in the [h] ſixt yeare of the reigne of Darius the king.

g That is, the twelfth moneth, and containeth part of February and part of March.
h And the two and fourtieth after their firſt return.

16 ¶ And the children of Iſrael, the prieſts and the Levites, and the reſt of † the children of the captivity, kept the dedication of this houſe of God with joy,

† Cald. *the ſonnes of the transportation.*

17 And offered at the dedication of this houſe of God, an hundred bullocks, two hundred rammes, foure hundred lambes; and for a ſinne-offering for all Iſrael, twelve he-goats, according to the number of the tribes of Iſrael.

18 And they ſet the prieſts in their diviſions, and the Levites in their courſes, for the ſervice of God, which *is* at Jeruſalem; † * as it is written in the book of Moſes.

† Cald. *according to the writing.*
* Num. 3. 6. & 8. 9.

19 And the children of the captivity kept the paſſeover, upon the fourteenth *day* of the firſt moneth.

20 For the prieſts and the Levites were purified together, all of them *were* pure, and killed the paſſeover for all the children of the captivity, and for their brethren the prieſts, and for themſelves.

21 And the children of Iſrael, which were come again out of captivity, and all ſuch as had [i] ſeparated themſelves unto them, from the filthineſſe of the heathen of the land, to ſeek the LORD God of Iſrael, did eat,

i Which were of the heathen, and forſooke their idolatry to worship the true God.

22 And kept the feaſt of unleavened bread ſeven dayes with joy: for the LORD had made them joyfull, and turned the heart of the king of [k] Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God, the God of Iſrael.

k Meaning, Darius who was king of the Medes, Perſians, and Aſſyrians.

CHAP.

Chap. VII.

1 *Ezra goeth up to Jeruſalem.* 11 *The gracious commiſſion of Artaxerxes to Ezra.* 27 *Ezra bleſſeth God for his favour.*

Now after theſe things, in the reigne of [a] Artaxerxes king of Perſia, Ezra the ſonne of Seraiah, the ſonne of Azariah, the ſonne of Hilkiah,

2 The ſonne of Shallum, the ſonne of Zadok, the ſonne of Ahitub,

3 The ſonne of Amariah: the ſonne of Azariah, the ſonne of Meraioth,

4 The ſonne of Zeraiah, the ſonne of Uzzi, the ſonne of Bukki,

5 The ſonne of Abiſhua, the ſonne of Phinehas, the ſonne of Eleazar, the ſonne of [b] Aaron the chief prieſt:

6 This Ezra went up from Babylon, and he *was* a ready [c] ſcribe in the law of Moſes, which the LORD God of Iſrael had given: and the king granted him all his requeſt, according to the hand of the LORD his God upon him.

7 And there went up *ſome* of the children of Iſrael, and of the prieſts, and the Levites, and the ſingers, and the porters, and the Nethinims, unto Jeruſalem, in the ſeventh yeare of Artaxerxes the king.

8 And he came to Jeruſalem in the [d] fifth moneth, which *was* in the ſeventh yeare of the [e] king.

9 For upon the firſt *day* of the firſt moneth † began he to go up from Babylon, and on the firſt *day* of the fifth moneth, came he to Jeruſalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to ſeek the law of the LORD, and to do *it*, and to teach in Iſrael ſtatutes and judgements.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the prieſt, the ſcribe, *even* a ſcribe of the words of the commandments of the LORD, and of his ſtatutes to Iſrael.

12 Artazerxes king of kings, ‡ Unto Ezra the prieſt, a ſcribe of the law of the God of heaven, perfect *peace*, and at [f] ſuch a time.

13 I make a decree, that all they of the people of Iſrael, and of his prieſts, and [g] Levites in my realm, which are minded of their own free-will to go up to Jeruſalem, go with thee.

14 Foraſmuch as thou art ſent † of the king, and of his * ſeven counſellers, to [h] enquire concerning Judah and Jeruſalem, according to the law of thy God which *is* in thine [i] hand:

15 And to carry the ſilver and gold, which the king & his counſellers have freely offered unto the God of Iſrael, whoſe habitation *is* in Jeruſalem.

16 * And all the ſilver and gold that thou canſt finde in all the province of Babylon, with the free-will-offering of the people, and of the prieſts, offering willingly for the houſe of their God, which *is* in Jeruſalem.

17 That thou mayeſt buy ſpeedily with this money, bullocks, rammes, lambes, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the houſe of your [k] God, which *is* in Jeruſalem.

18 And whatſoever ſhall ſeem good to thee and to thy brethren, to do with the reſt of the ſilver and gold, that do after the will of your God.

19 The veſſels alſo that are given thee, for the ſervice of the houſe of thy God, *thoſe* deliver thou before the God of Jeruſalem.

20 And whatſoever more ſhall be needfull for the houſe of thy God, which thou ſhalt have occaſion to beſtow, beſtow *it* out of the kings treaſure-houſe.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treaſurers which *are* beyond the [l] river, that whatſoever Ezra the prieſt, the ſcribe of the law of the God of heaven, ſhall require of you, it be done ſpeedily;

22 Unto an hundred talents of ſilver, and to an hundred † meaſures of wheat, and to an hundred baths of wine, and to an hundred [m] baths of oyl, and ſalt without preſcribing *how much.*

23 † Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the [n] realm of the king and his ſonnes?

24 Alſo we certifie you, that touching any of the prieſts and Levites, ſingers, porters, Nethinims, or miniſters of this houſe of God, it ſhall not be lawfull to impoſe toll, tribute, or cuſtome upon them.

25 And thou, Ezra, after the wiſdome of thy God, that *is* in thine hand, [o] ſet magiſtrates and judges, which may judge all the people that *are* beyond the river, all ſuch as know the laws of thy God; and teach ye them that know *them* not.

26 And whoſoever will not do the law of thy God, and the law of the king, let judgement be executed ſpeedily upon him, whether *it be* unto death, or † to baniſhment, or to confiſcation of goods, or to impriſonment.

27 ¶ [p] Bleſſed *be* the LORD God of our fathers, which hath put *ſuch a thing* as this in the kings heart, to beautifie the houſe of the LORD which *is* in Jeruſalem:

28 And hath extended mercy unto me, before the king, and his counſellers, and before all the kings mighty princes: & I was ſtrengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Iſrael, chief men to go up with me.

Chap. VIII.

1 *The companions of Ezra, who returned from Babylon.* 15 *He ſendeth to Iddo for miniſters for the temple.* 21 *He keepeth a faſt.* 24 *He committeth the treaſures to the cuſtody of the prieſts.* 31 *From Ahava they come to Jeruſalem.* 33 *The treaſure is weighed in the temple.* 36 *The commiſſion is delivered.*

These *are* now the chief of their fathers, and *this is* the genealogie of them that went up with me from Babylon, in the reigne of Artaxerxes the king.

---

[a] The Hebrews write that divers of the kings of Perſia were called by this name, as Pharaoh was a common name to the kings of Egypt, and Ceſar to the Romane Emperours.

[b] Ezra deduceth his kinred, till he cometh to Aaron, to prove that he came of him.

[c] He ſheweth here what a ſcribe is, who had charge to write the law and to expound it, whom Mark called a ſcribe, Mark 12. 28. Matthew and Luke call him a lawyer, or doctour of the law, Matth. 22, 35. Luke 10, 25.

[d] That containeth part of July, and part of Auguſt.

[e] Of king Darius.

† Heb. *was the foundation of the going up.*

‡ Or, *to Ezra the prieſt, a perfect ſcribe of the law of the God of heaven,* peace, &c.

[f] Some take the word Gheeneth here, for the name of a people, ſome for the time or continuance, meaning that the king wiſhed him long life.

[g] Which remained as yet in Babylon, and had not returned with Zerubbabel.

† Cald. *from before the king.*

* Eſth. 1, 14.

[h] To examine who lived according to the law.

[i] Whereof thou art expert.

* Chap. 8, 25.

[k] As ye know beſt may ſerve to Gods glory.

[l] Which was the river Euphrates, and they were beyond it in reſpect of Babylon.

† Cald. *Cors.*

[m] Read 1 Kings 7, 26. & 2 Chro. 2, 10.

† Heb. *whatſoever* is *of the decree.*

[n] This declareth that the feare of Gods judgements cauſed him to uſe this liberality, and not the love that he bare to Gods glory or affection to his people.

[o] He gave Ezra full authoritie to reſtore all things according to the word of God, and to puniſh them that reſiſted, and would not obey.

† Cald. *to rooting out.*

[p] Thus Ezra gave God thanks, for that he gave him ſo good ſucceſſe in his affairs, by reaſon of the king.

2 Of the ſonnes of Phinehas; Gerſhom: of the ſonnes of Ithamar; Daniel: of the ſonnes of David; Hattuſh.

3 Of the ſonnes of Shechaniah, of the ſonnes of Pharoſh; Zechariah: and with him were reckoned by genealogie of the males, an hundred and fifty.

4 Of the ſonnes of Pahath-moab; Elihoenai the ſonne of Zerahiah, and with him two hundred males.

5 Of the ſonnes of Sechaniah; the ſonne of Jahaziel, and with him three hundred males.

6 Of the ſonnes alſo of Adin: Ebed the ſonne of Jonathan, and with him fifty males.

7 And of the ſonnes of Elam; Jeſhaiah the ſonne of Athaliah, & with him ſeventy males.

8 And of the ſonnes of Shephatiah, Zebadiah the ſonne of Michael, and with him foureſcore males.

9 Of the ſonnes of Joab; Obadiah the ſonne of Jehiel, and with him two hundred and eighteen males.

10 And of the ſonnes of Shelomith; the ſonne of Joſiphiah, and with him an hundred and threeſcore males.

11 And of the ſonnes of Bebai; Zechariah the ſonne of Bebai, and with him twenty and eight males.

12 And of the ſonnes of Azgad; Johanan, ‡ the ſonne of Hakkatan, and with him an hundred and ten males.

13 And of the [b] laſt ſonnes of Adonikam, whoſe names *are* theſe, Eliphelet, Jehiel, and Shemaiah, and with them threeſcore males.

14 Of the ſonnes alſo of Bigvai; Uthai, and ‡ Zabbud, and with them ſeventy males.

15 ¶ And I gathered them together to the [c] river that runneth to Ahava: and there ‡ abode we in tents three dayes: and I viewed the people, and the prieſts, and found there none of the ſonnes of Levi.

16 Then ſent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meſhullam, chief men: alſo for Jarib, and for Elnathan, men of underſtanding.

17 And I ſent them with commandment unto Iddo the [d] chief, at the place Caſiphia, & † I told them what they ſhould ſay unto Iddo, *and* to his brethren the Nethinims, at the place Caſiphia, that they ſhould bring unto us miniſters for the houſe of our God.

18 And by the good hand of our God upon us, they brought us a man of underſtanding, of the ſonnes of Mahli, the ſonne of Levi, the ſonne of Iſrael, and Sherebiah, with his ſonnes and his brethren, eighteen.

19 And Haſhabiah, and with him Jeſhaiah of the ſonnes of Merari, his brethren and their ſonnes, twenty.

20 Alſo of the [e] Nethinims, whom David and the princes had appointed for the ſervice of the Levites, two hundred and twenty Nethinims: all of them were expreſſed by name.

21 ¶ Then I proclaimed a faſt there, at the river Ahava, that we might [f] afflict our ſelves before our God, to ſeek of him a right way for us, and for our little ones, and for all our ſubſtance.

22 For I was [g] aſhamed to require of the king a band of ſouldiers and horſemen, to help us againſt the enemy in the way: becauſe we had ſpoken unto the king, ſaying, The hand of our God *is* upon all them for good, that ſeek him, but his power and his wrath *is* againſt all them that forſake him.

23 So we faſted and beſought our God for this, and he was entreated of us.

24 ¶ Then I ſeparated twelve of the chief of the prieſts, Sherebiah, Haſhabiah, and ten of their brethren with them.

25 And weighed unto them the ſilver, and the gold, and the veſſels, *even* the offering of the houſe of our God, which the king, and his counſellers, and his lords, and all Iſrael there preſent, had offered.

26 I even weighed unto their hand, ſix hundred and fifty [h] talents of ſilver, and ſilver veſſels an hundred talents, and of gold an hundred talents:

27 Alſo twenty baſons of gold, of a thouſand [i] drammes, *and* two veſſels of † fine copper, † precious as gold.

28 And I ſaid unto them, Ye *are* holy unto the LORD, the veſſels *are* holy alſo, and the ſilver, and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, untill ye weigh *them* before the chief of the prieſts, and the Levites, and chief of the fathers of Iſrael at Jeruſalem, in the chambers of the houſe of the LORD.

30 So took the prieſts and the Levites, the weight of the ſilver and the gold, and the veſſels, to bring *them* to Jeruſalem unto the houſe of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth *day* of the firſt moneth, to go unto Jeruſalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of ſuch as lay in [k] wait by the way.

32 And we came to Jeruſalem, and abode there three dayes.

33 ¶ Now on the fourth day was the ſilver and the gold, and the veſſels weighed in the houſe of our God, by the hand of Meremoth the ſonne of Uriah the prieſt, and with him *was* Eleazar the ſonne of Phinehas, and with them *was* Jozabad the ſonne of Jeſhua, and Noadiah the ſonne of Binnui, [l] Levites:

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Alſo* the children of thoſe that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Iſrael, twelve bullocks for all Iſrael, ninety and ſix rammes, ſeventy and ſeven lambes, twelve

‡ Or, *the youngeſt ſonne.*

[b] That came to go with Ezra.

‡ Or, *Zaccur* as ſome read.

[c] To that place of Euphrates, where Ahavah the river entreth into it.

‡ Or, *pitched.*

[d] He was the chiefeſt that taught there the law of God unto the Levites.

† Heb. *I put words in their mouth.*

[e] Read chap. 2, 43.

[f] He ſhewed that the end of faſting is to humble the body to the ſpirit, which muſt proceed of the heart lively touched, or elſe it is but hypocriſie.

[g] He thought it better to commit himſelf to the protection of God, than by ſeeking theſe ordinary means, to give an occaſion to others to think that he did doubt of Gods power.

[h] Read 1 Kings 9, 14.

[i] Read Chap. 2, 69.

† Heb. *yellow,* or *shining braſſe.*

† Heb. *deſireable.*

[k] This declared that their journey was full of danger, and yet God delivered them according to their prayer.

[l] This was a token of a good conſcience, and of his integrity, that he would have witneſſes of his fidelitie.

twelve he-goats for a ſinne-offering, all *this was* a burnt-offering unto the Lord.

36 ¶ And they delivered the kings commiſſions unto the kings lieutenants, and to the governours on this ſide the river, and they furthered the people, and the houſe of God.

Chap. IX.

1 *Ezra mourneth for the affinity of the people with ſtrangers.* 5 *He prayeth unto God with confeſſion of ſinnes.*

Now when theſe things were done, the princes came to me, ſaying, The people of Iſrael, and the prieſts, and the Levites have not [a] ſeparated themſelves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

[a] From the time they came home under Zerubbabel untill the coming of Ezra, they had degenerated contrary to the law of God and married where it was not lawfull, Deut. 7, 3.

2 For they have taken of their daughters for themſelves, and for their ſonnes: ſo that the holy ſeed have mingled themſelves with the people of *thoſe* lands: yea the hand of the [b] princes and rulers hath been chief in this treſpaſſe.

[y] That is, the governours are the chief beginners thereof.

3 And when I heard this thing, I rent my garment and my mantle, and pluckt off the hair of my head, and of my beard, and ſat down [c] aſtonied.

[c] As one doubting whether God would continue his benefits towards us, or elſe deſtroy this which he had begun.

4 Then were aſſembled unto me every one that trembled at the words of the God of Iſrael, becauſe of the tranſgreſſion of thoſe that had been carried away, and I ſat aſtonied untill the evening ſacrifice.

5 ¶ And at the evening ſacrifice, I aroſe up from my ‡ heavineſſe, and having rent my garment, and my mantle, I fell upon my knees, and ſpread out my hands unto the Lord my God,

‡ Or, *affliction.*

6 And ſaid, O my God, I am aſhamed and bluſh to lift up my face to thee, my God: for our iniquities are increaſed over *our* [d] head, and our ‡ treſpaſſe is grown up unto the [e] heavens.

[d] That is, we are drowned in ſin.
‡ Or, *guiltineſſe.*
[e] They ſo exceed that they cannot grow greater.

7 Since the dayes of our fathers, *have we been* in a great treſpaſſe unto this day, and for our iniquities have we, our kings *and* our prieſts, been delivered into the hand of the kings of the lands, to the ſword, to captivity, and to a ſpoil, and to confuſion of face, as *it is* this day.

8 And now for a † little ſpace grace hath been *ſhewed* from the Lord our God, to leave us a remnant to eſcape, and to give us ‡ a “ [f] nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

† Heb. *moment.*
‡ Or, *a pinne.*
“ That is *conſtant and ſure abode.*
[f] In giving us a reſting place. It is a ſimilitude taken of them that remain ſtill in a place, which ſmite nails to hang things upon, Iſai, 22, 23.

9 For we *were* bondmen, yet our God hath not forſaken us in our bondage, but hath extended mercy unto us in the ſight of the kings of Perſia, to give us a reviving to ſet up the houſe of our God, and † to repair the deſolations thereof, and to give us a wall in Judah and in Jeruſalem.

† Heb. *to ſet up.*

10 And now, O our God, what ſhall we ſay after this? for we have forſaken thy commandments.

11 Which thou haſt commanded † by thy ſervants the prophets, ſaying, The land unto which ye go to poſſeſſe it, is an unclean land with the filthineſſe of the people of the lands, with their abominations, which have filled it † from one end to another, with their uncleanneſſe.

† Heb. *by the hand of thy ſervants.*
† Heb. *from mouth to mouth.*

12 Now therefore * give not your daughters unto their ſonnes, neither take their daughters unto your ſonnes, nor ſeek their peace, or their wealth for ever: that ye may be ſtrong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

* Exod. 23, 32. Deut, 7, 3.

13 And after all that is come upon us for our evil deeds, and for our great treſpaſſe, ſeeing that thou our God † haſt puniſhed us leſſe than our [g] iniquities *deſerve*, and haſt given us *ſuch* deliverance as this:

† Heb. *haſt withheld beneath our iniquities.*
[g] Haſt not utterly caſt us down and deſtroyed us for our ſins, Deut, 28, 13.

14 Should we again break thy commandments, and joyn in affinity with the people of theſe abominations? wouldeſt not thou be angry with us till thou hadſt conſumed *us*, ſo that *there ſhould be* no remnant nor eſcaping?

15 O Lord God of Iſrael, thou *art* righteous, for we [h] remain yet eſcaped, as *it is* this day: behold, we *are* before thee in our treſpaſſes: for we cannot ſtand before thee, becauſe of this.

[h] He ſheweth that God is juſt in puniſhing his people, and yet mercifull in reſerving a reſidue to whom he ſheweth favour.

Chap. X.

1 *Shechaniah encourageth Ezra to reform the ſtrange marriages.* 6 *Ezra mourning, aſſembleth the people.* 9 *The people at the exhortation of Ezra, repent and promiſe amendment.* 15 *The care to perform it.* 18 *The names of them which had married ſtrange wives.*

Now when Ezra had prayed, and when he had [a] confeſſed, weeping and caſting himſelf down before the houſe of God, there aſſembled unto him out of Iſrael, a very great congregation of men, and women, and children: for the people † wept very ſore.

[a] He coſeſſed his ſins, and the ſins of the people.
† Heb. *wept a great weeping.*

2 And Shechaniah the ſonne of Jehiel, *one* of the ſonnes of Elam, anſwered and ſaid unto Ezra, We have treſpaſſed againſt our God, and have taken ſtrange wives, of the people of the land: yet now there is [b] hope in Iſrael concerning this thing.

[b] Meaning, that God would receive them to mercy.

3 Now therefore let us make a covenant with our God, † to put away all the [c] wives, and ſuch as are born of them according to the counſel of my lord, and of thoſe that tremble at the commandment of our God, and let it be done according to the law.

† Heb. *to bring forth.*
[c] Which are ſtrangers and married contrary to the law of God.

4 Ariſe, for this matter *belongeth* unto [d] thee, we alſo *will be* with thee: be of good courage, and do *it*.

[d] Becauſe God hath given thee authority, and learning to perſwade the people therein, and to command them

5 Then aroſe Ezra, and made the chief prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſware.

6 ¶ Then Ezra roſe up from before the houſe of God, and went into the chamber of Johanan the ſonne of Eliaſhib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned becauſe of the tranſ-

greſſion of them that had been carried away.

7 And they made proclamation throughout Judah and Jeruſalem, unto all the children of the captivitie, that they ſhould gather themſelves together unto Jeruſalem;

8 And that whoſoever would not come within three dayes, according to the counſel of the princes and the elders, all his ſubſtance ſhould be † forfeited, and himſelf ſeparated from the congregation of thoſe that had been carried away.

† Heb. *devoted.*

9 ¶ Then all the men of Judah and Benjamin, gathered themſelves together unto Jeruſalem, within three dayes: it *was* the [e] ninth moneth, & the twentieth *day* of the moneth, and all the people ſat in the ſtreet of the houſe of God, trembling becauſe of *this* matter, and for † the great [f] rain.

[e] Which contained part of November and part of December.

† Heb. *the ſhowers.*

[f] For the ſeaſon was given to rain, and ſo the weather was more ſharp and cold, and alſo their conſcience touched them.

10 And Ezra the prieſt ſtood up, and ſaid unto them, Ye have tranſgreſſed, and † have taken ſtrange wives to [g] increaſe the treſpaſſe of Iſrael.

† Heb. *have cauſed to dwell*, or, *have brought back.*

[g] Ye have laid one ſin upon another.

11 Now therefore make [h] confeſſion unto the LORD God of your fathers, and do his pleaſure: and ſeparate your ſelves from the people of the land, and from the ſtrange wives.

[h] Read Josh. 7. 19.

12 Then all the congregation anſwered, and ſaid with a loud voice, As thou haſt ſaid, ſo muſt we do:

13 But the people are many, and it *is* a time of much rain, and we are not able to ſtand without, neither *is* this a work of one day or two: for ‡ we are many that have tranſgreſſed in this thing.

‡ Or, *we have greatly offended in this thing.*

14 Let now our rulers of all the congregation [i] ſtand, and let all them which have taken ſtrange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, untill the fierce wrath of our God ‡ for this matter, be turned from us.

[i] Let them be appointed to examine this matter.

‡ Or, *till this matter* be diſpatched.

15 ¶ Onely Jonathan the ſonne of Aſahel, and Jahaziah the ſonne of Tikvah, † were employed about this matter: and Meſhullam, and Shabbethai the Levite helped them.

† Heb. *ſtood.*

16 And the children of the captivity did [k] ſo: and Ezra the prieſt *with* certain chief of the fathers, after the houſe of their fathers, & all of them by *their* names were ſeparated, and ſat down in the firſt day of the tenth moneth to examine the matter.

[k] They went to the chief cities to ſit on this matter which was three moneths in finiſhing.

17 And they made an end with all the men that had taken ſtrange wives, by the firſt day of the firſt moneth.

18 ¶ And among the ſonnes of the prieſts, there were found that had taken ſtrange wives: *namely*, of the ſonnes of Jeſhua the ſonne of Jozadak, and his brethren; Maaſiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their [l] hands, that they would put away their wives; and *being* guilty, *they offered* a ramme of the flock for their treſpaſſe.

[l] As a token that they would keep promiſe and do it.

20 And of the ſonnes of Immer; Hanani, and Zebadiah.

21 And of the ſonnes of Harim; Maaſiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the ſonnes of Paſhur; Elioenai, Maaſiah, Iſhmael, Nethaneel, Jozabad, and Elaſah.

23 Alſo of the Levites; Jozabad, and Shimei, and Kelaiah, (the ſame *is* Kelitah) Pethahiah, Judah, and Eliezer.

24 Of the ſingers alſo; Eliaſhib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of [m] Iſrael: of the ſonnes of Paroſh; Ramiah, and Jeſiah, and Malchiah and Miamin, and Eleazar, and Malchijah, and Benaiah,

[m] Meaning, of the common people: for before he ſpake of the prieſts and Levites.

26 And of the ſonnes of Elam; Mattaniah, Zechariah, and Jehiel and Abdi, and Jerimoth, and Eliah.

27 And of the ſonnes of Zattu; Elioenai, Eliaſhib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the ſonnes alſo of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the ſonnes of Bani; Meſhullam, Malluch, and Adaiah, Jaſhub, and Sheal, and Ramoth.

30 And of the ſonnes of Pahath-moab; Adna, and Chelal, Benaiah, Maaſiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And of the ſonnes of Harim; Eliezer, Iſhijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the ſonnes of Haſhum; Mattenai, Mattatha, Zabad, Eliphelet, Jeremai, Manaſſeh, and Shimei.

34 Of the ſonnes of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedaiah, Chelluh,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Jaaſau,

38 And Bani, and Bennui, Shimei,

39 And Shelemiah, & Nathan, & Adaiah,

40 ‡ Machnadebai, Shaſhai, Sharai,

‡ Or, *Mahnadebai*, according to ſome copies.

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the ſonnes of Nebo; Jehiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All theſe had taken ſtrange wives: and ſome of them *had* wives by whom they had children.

[n] Which alſo were made illegitimate becauſe the marriage was unlawfull.

THE

THE BOOK OF NEHEMIAH.

THE ARGUMENT.

GOd doth in all ages and at all times ſet up worthy perſons for the commoditie and profit of his church, as now within the compaſſe of ſeventie years he raiſed up divers excellent men for the preſervation of his people, after their return from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the firſt was their captain to bring them home, and provided that the temple was builded: the ſecond reformed their manners and planted Religion: and the third builded up the walles, delivered the people from oppreſſion, and provided that the law of God was put in execution among them. He was a godly man, and in great authoritie with the king, ſo that the king favoured him greatly, and gave him moſt ample letters for the accompliſhment of all things which he could deſire. This book is alſo called of the Latines the ſecond book of Ezra, becauſe he was the writer thereof.

CHAP. I.

1 Nehemiah underſtanding by Hanani, the miſery of Jeruſalem, mourneth, faſteth, and prayeth. 5 His prayer.

THe words of Nehemiah the ſonne of Hachaliah. And it came to paſſe in the moneth [a] Chiſleu, in the twentieth yeare, as I was in Shuſhan the palace,

[a] Which containeth part of November, and part of December, and was their ninth moneth.

2 That Hanani, one of my [b] brethren, came, he and *certain* men of Judah, and I asked them concerning the Jews that had eſcaped, which were left of the captivity, and concerning Jeruſalem.

[b] A Iew, as I was.

3 And they ſaid unto me, The remnant that are left of the captivity there in the [c] province, *are* in great affliction and reproch: the wall of Jeruſalem alſo * *is* broken down, and the gates thereof are burnt with fire.

[c] Meaning, in Judea.

* 2Kings 25, 10.

4 ¶ And it came to paſſe when I heard theſe words, that I ſat down and wept, and mourned *certain* dayes, and faſted, and prayed before the God of heaven,

5 And ſaid, I beſeech thee, * O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and obſerve his commandments:

* Dan. 9, 4.

6 Let thine eare now be attentive, and thine eyes open, that thou mayeſt heare the prayer of thy ſervant, which I pray before thee now, day and night, for the children of Iſrael thy ſervants, and confeſſe the ſinnes of the children of Iſrael, which we have ſinned againſt thee: both I, and my fathers houſe have ſinned.

7 We have dealt very corruptly againſt thee, and have not kept the commandments nor the ſtatutes nor the judgements which thou commandedſt thy ſervanr Moſes.

8 Remember, I beſeech thee, the word that thou commandedſt thy ſervant Moſes, ſaying, * *If* ye tranſgreſſe, I will ſcatter you abroad among the nations:

* Deut. 4, 25, &c.

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you caſt out unto the uttermoſt part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have choſen to ſet my name there.

* Deut. 30, 4.

10 Now theſe *are* thy ſervants, and thy people, whom thou haſt redeemed by thy great power, and by thy ſtrong hand.

11 O LORD, I beſeech thee, let now thine eare be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to [d] fear thy name: and proſper, I pray thee, thy ſervant this day, and graunt him mercy in the ſight of [e] this man. For I was the kings cup-bearer.

[d] That is, to worſhip thee.

[e] To wit, the king Artaxerxes.

CHAP II.

1 Artaxerxes underſtanding the cauſe of Nehemiahs ſadneſſe ſendeth him with letters and commiſſion to Ieruſalem. 9 Nehemiah, to the grief of the enemies, cometh to Ieruſalem. 12 He vieweth ſecretly the ruines of the walls. 17 He inciteth the Iews to build in deſpite of the enemies.

AND it came to paſſe in the moneth [a] Niſan, in the twentieth yeare of [b] Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king: Now I had not been *before-time* ſad in his preſence.

[a] Which was the firſt moneth of the year, and containeth part of March, and part of April.

[b] Who is alſo called Darius: read Ezra 7, 1. and was the ſonne of Hyſtaſpis,

2 Wherefore the king ſaid unto me, Why *is* thy countenance ſad, ſeeing thou art not ſick? this *is* nothing *elſe* but ſorrow of heart. Then I was very ſore afraid,

3 And ſaid unto the king, Let the king live for ever: why ſhould not my countenance be ſad, when the citie, the place of my fathers ſepulchres *lieth* waſte, and the gates thereof are conſumed with fire?

4 Then the king ſaid unto me, for what doſt thou make requeſt? So I [c] prayed to the God of heaven.

[c] I deſired God in mine heart to proſper mine enterpriſe.

5 And I ſaid unto the king, If it pleaſe the king, and if thy ſervant have found favour in thy ſight, that thou wouldeſt ſend me unto Judah unto the citie of my fathers ſepulchres, that I may build it.

6 And the king ſaid unto me, (the † queen alſo ſitting by him) For how long ſhall thy journey be? and when wilt thou return? So it pleaſed the king to ſend me, and I ſet him a time.

† Heb. *wife.*

7 Moreover, I ſaid unto the king, If it pleaſe

the king, let letters be given me to the governours beyond the river, that they may convey me over till I come into Judah:

8 And a letter unto Aſaph the keeper of the kings forreſt, that he may give me timber to make beams for the gates of the palace which *appertained* to the houſe, and for the wal of the citie, and for the houſe that I ſhall enter into: and the king granted me, according to the [d] good hand of my God upon me.

[d] As God moved me to ask, and as he gave me good ſucceſſe therein.

9 ¶ Then I came to the governours beyond the river, and gave them the kings letters, (now the king had ſent captains of the army, and horſemen with me)

10 When [e] Sanballat the Horonite, and Tobiah the ſervant the Ammonite, heard of it, it grieved them exceedingly that there was come a man to ſeek the welfare of the children of Iſrael.

[e] Theſe were great enemies to the Iews, and laboured alwayes both by force and ſubtiltie to overcome them, and Tobiah, becauſe his wife was a Iewеſſe, had advertiſement ever of their affaires, and ſo wrought them great trouble.

11 So I came to Jeruſalem, and was there three dayes.

12 ¶ And I aroſe in the night, I and ſome few men with me, neither told I any man what God had put in my heart to do at Jeruſalem: neither *was there* any beaſt with me, ſave the beaſt that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jeruſalem, which were broken down, and the gates thereof were conſumed with fire.

14 Then I went on to the gate of the fountain, and to the kings pool: but *there was* no place for the beaſt *that was* under me to paſſe.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entred by the gate of the valley, and *ſo* returned.

16 And the rulers knew not whither I went or what I did, neither had I as yet told *it* to the Jews, nor to the prieſts, nor to the nobles, nor to the rulers, nor to the reſt that did the work.

17 ¶ Then ſaid I unto them, Ye ſee the diſtreſſe that we *are* in, how Jeruſalem *lieth* waſte, and the gates thereof are burnt with fire: come and let us build up the wall of Jeruſalem, that we be no more a [f] reproach.

18 Then I told them of the hand of my God which was good upon me; as alſo the kings words that he had ſpoken unto me. And they ſaid, Let us riſe up & build. So they [g] ſtrengthened their hands for this good *work.*

19 But when Sanballat the Horonite and Tobiah the ſervant the Ammonite, and [h] Geſhem the Arabian heard *it*, they laughed us to ſcorn, and deſpiſed us, and ſaid, What *is* this thing that ye do? will ye [i] rebell againſt the king?

20 Then anſwered I them, and ſaid unto them, The God of heaven, he will proſper us; therefore we his ſervants will ariſe and build: but you have no portion, nor right, nor [k] memoriall in Jeruſalem.

[f] That is, contemned of other nations, as though God had forſaken us,

[g] They were incouraged, & gave themſelves to do well, and to travail in this worthy enterpriſe.

[h] Theſe were three chief governours under the King of Perſia beyond Euphrates.

[i] Thus the wicked when they will burthen the children of God, ever lay treaſon unto their charge, both becauſe it maketh them moſt odious to the world, and alſo ſtirreth the hatred of princes moſt againſt them.

[k] Neither are ye of the number of the children of God (to whom he hath appointed this citie onely) neither did any of your Predeceſſours ever fear God.

Chap. III.

1 *The names and order of them that builded the wall.*

THen Eliaſhib the high prieſt roſe up with his brethren the prieſts, and they built the ſheep-gate, they [a] ſanctified it, and ſet up the doores of it; even unto the tower of Meah they ſanctified it, unto the tower of * Hananeel.

[a] That is, they finiſhed it, and ſo dedicated it to the Lord by prayer, in deſiring him to maintain it.

* Jer. 31, 38.

2 And † next unto him builded the men of Jericho: and next to them builded Zaccur the ſonne of Imri.

† Heb. *at his hand.*

3 But the fiſh-gate did the ſonnes of Haſſenaah build, who *alſo* laid the beams thereof, and ſet up the doores thereof, the locks thereof, and the barres thereof.

4 And next unto them repaired Merimoth the ſonne of Urijah, the ſonne of Koz: & next unto them repaired Meſhullam the ſonne of Berechiah, the ſonne of Meſhezabeel: & next unto them repaired Zadok the ſonne of Baana.

5 And next unto them the Tekoites repaired; but their [b] nobles put not their necks to the work of their LORD.

[b] The rich and mighty would not obey them, which were appointed officers in this work, neither would they help thereunto.

6 Moreover, the old gate repaired Jehoiada the ſonne of Paſeah, and Meſhullam the ſonne of Beſodaiah; they layd the beams thereof, and ſet up the doores thereof, and the locks thereof, and the barres thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [c] throne of the governour on this ſide the river.

[c] Unto the place where the duke was wont to ſit in judgement, who governed the countrey in their abſence.

8 Next unto him repaired Uzziel the ſonne of Harhaiah, of the goldſmiths: next unto him alſo repaired Hananiah, the ſonne of *one of* the apothecaries, and they ‡ fortified Jeruſalem unto the broad wall.

‡ Or, *left Jeruſalem unto the broad wall.*

9 And next unto them repaired Rephaiah the ſonne of Hur, the ruler of the half part of Jeruſalem.

10 And next unto them repaired Jedaiah the ſonne of Harumaph, even over againſt his houſe: and next unto him repaired Hattuſh the ſonne of Haſhabniah.

11 Malchijah the ſonne of Harim, and Haſhub the ſonne of Pahath-moab, repaired the † other piece, and the tower of the furnaces.

† Heb. *ſecond meaſure.*

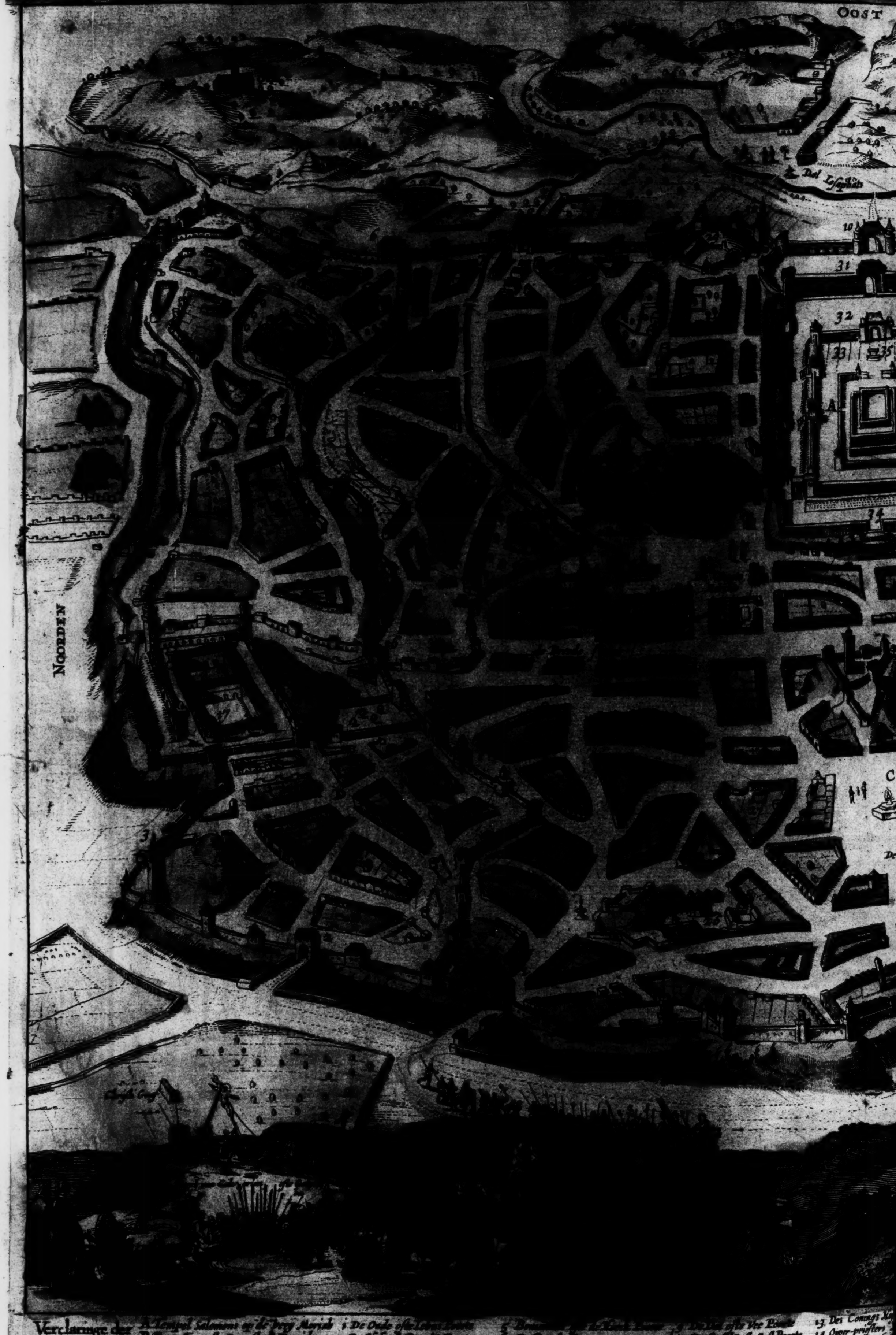
12 And next unto him repaired Shallum the ſonne of Haloeſh, the ruler of the half part of Jeruſalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and ſet up the doores thereof, the locks thereof, and the barres thereof, and a thouſand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the ſonne of Rechab, the ruler of part of Beth-haccerem: he built it, and ſet up the doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountain repaired Shallun the ſonne of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and ſet up the doores thereof, the locks thereof, and the barres thereof, and the wall of the pool

DE HEYLIGE EN WYTVERMAERDE STADT

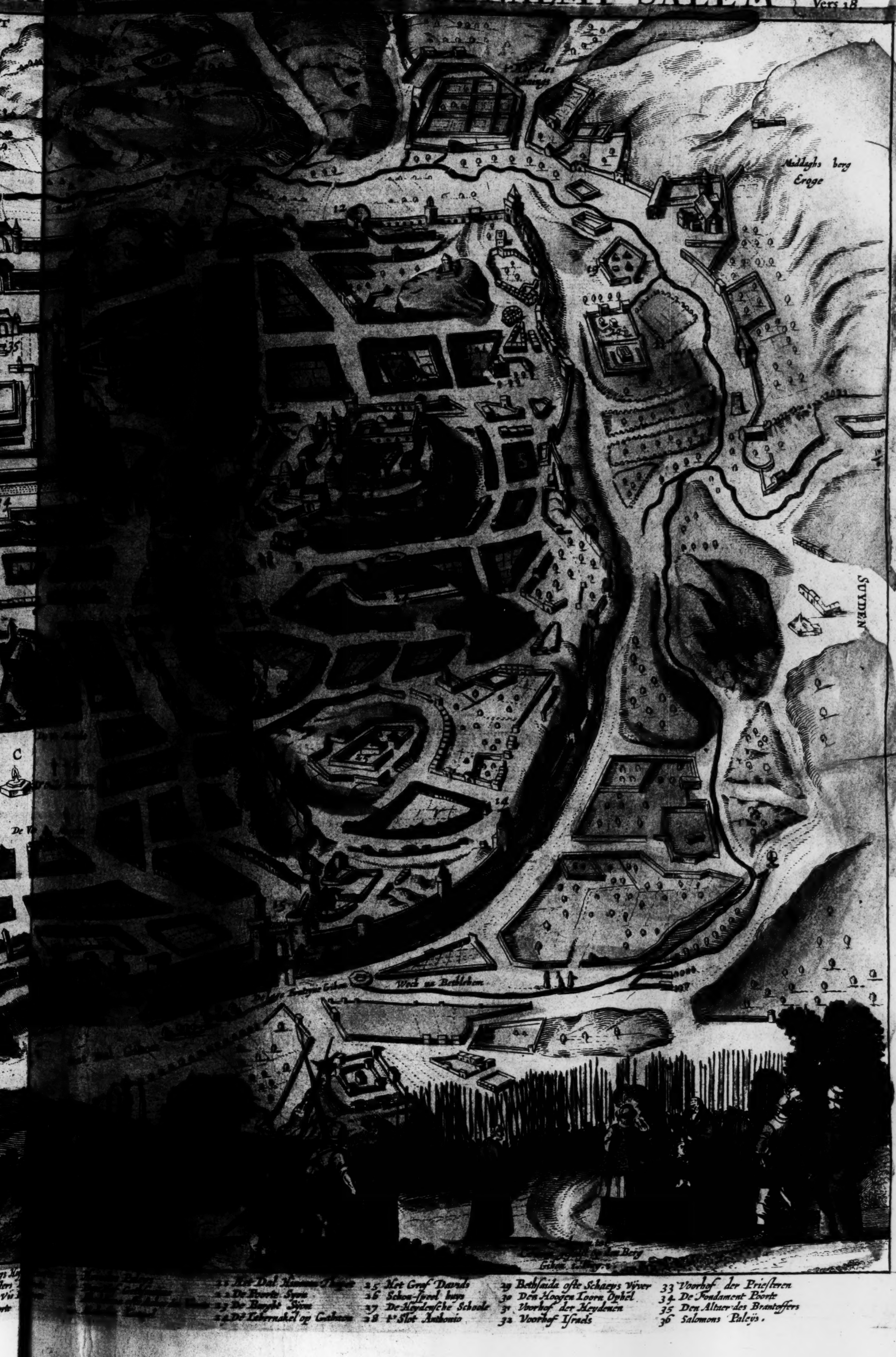


Verclaringe der Cyfer-getalen

A Tempel Salomons op de Berg Moriah
B Berg Syon ofte Over-stadt Davids
C Acra de Onder-stadt de Dochter Syon
D Bezetha dat is de Nieuwe-stadt
1 De Oude ofte [illegible] Poorte
2 De Hof ofte Paradijs Poorte
3 De Vrouwen-torens Poorte
4 Ephraims Poorte
5 [illegible] de Hoeck Poorte
6 De Paarde Poorte
7 De Regen ofte Slick Poorte
8 De [illegible] Poorte
9 De Dal ofte Vee Poorte
10 De Gulde ofte Oost Poorte
11 De Fonteyn Poorte
12 Den Toorn Siloe
13 Des Conings
14 Opper-priesters
15 Davids ofte Vis
16 De Yser Poorte

IERUSALEM EERST GENAEMT SALEM

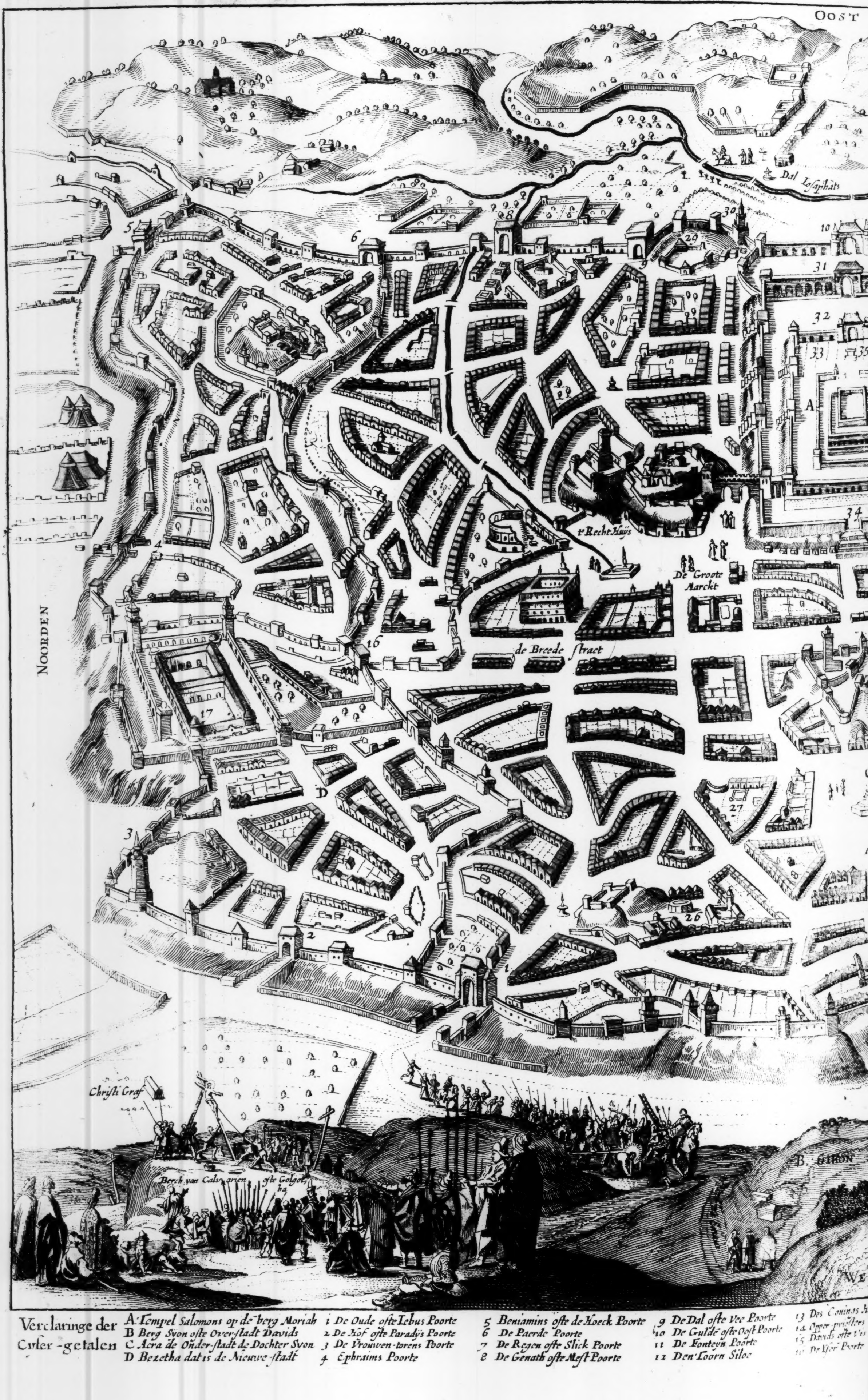
Genesis 14.
Vers 18.



Dal des Koninghs
Middaghs berg
Eroge
SUYDEN
Wech na Bethlehem
12
14
15
35
C

21 Het Dal Hinnom [illegible]
22 De Poorte Syon
23 De Burght Sijon
24 De Tabernakel op Gibeon
25 Het Graf Davids
26 Schou-speel huys
27 De Heydensche Schoole
28 't Slot Anthonio
29 Bethsaida ofte Schaeps Vijver
30 Den Hoogen Toorn Ophel
31 Voorhof der Heydenen
32 Voorhof Israels
33 Voorhof der Priesteren
34 De Fondament Poorte
35 Den Altaer des Brantoffers
36 Salomons Paleijs.

DE HEYLIGE EN WYTVERMAERDE STADT


OOST
Dal Ioſaphats
NOORDEN
t' Recht-Huys
De Groote Marckt
de Breede ſtraet
A
D
Chriſti Graf
Berch van Calvarien oſte Golgotha
B. GIHON
WE
1
2
3
4
5
6
8
9
10
16
17
26
27
29
30
31
32
33
34
35

Verclaringe der Cyfer-getalen

A Tempel Salomons op de berg Moriah
B Berg Syon oſte Over-ſtadt Davids
C Acra de Onder-ſtadt de Dochter Syon
D Bezetha dat is de Nieuwe-ſtadt

1 De Oude oſte Iebus Poorte
2 De Hof oſte Paradys Poorte
3 De Vrouwen-torens Poorte
4 Ephraims Poorte

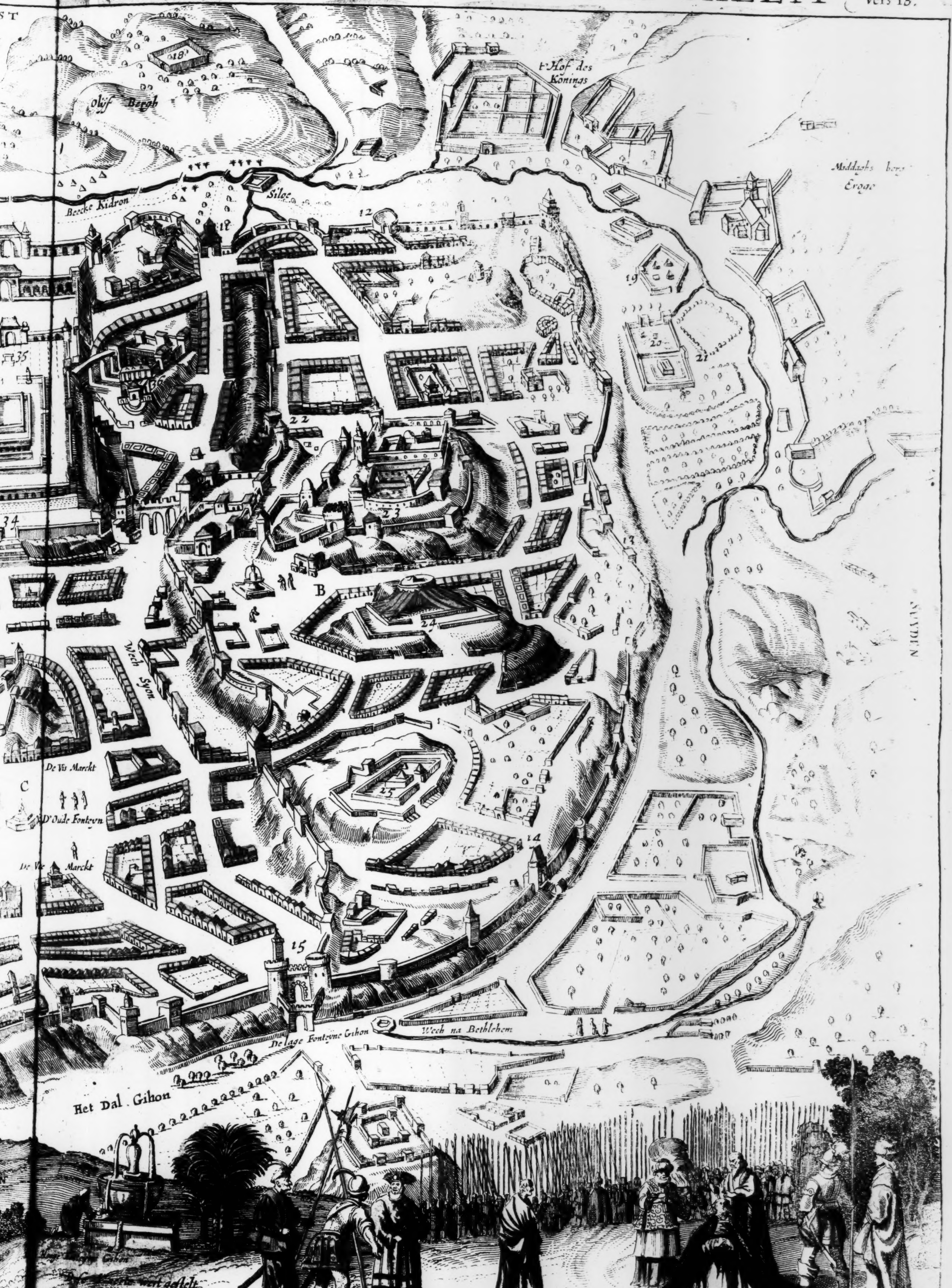
5 Beniamins oſte de Hoeck Poorte
6 De Paerde Poorte
7 De Regen oſte Slick Poorte
8 De Genath oſte Meſt Poorte

9 De Dal oſte Vee Poorte
10 De Guldē oſte Ooſt Poorte
11 De Fonteyn Poorte
12 Den Toorn Siloe

13 Des Coninas
14 Opper-prieſters
15 Davids oſte Vis
16 De Yser Poorte

IERUSALEM EERST GENAEMT SALEM

Genesis 14. Vers 18.


Olijf Bergh
18
t'Hof des Konings
Beecke Kidron
Siloe
12
11
Middaghs berg Ergoe
19
20
21
35
22
23
34
B
24
Wech Syon
SUYDEN
C
De Vis Marckt
D'Oude Fonteyn
De Vis Marckt
25
13
14
15
De lage Fonteyne Gihon
Wech na Bethlehem
Het Dal Gihon
Cap. Nehemia
WES
Salomon tot Coning gesalft op den Berg Gihon 1. Reg. 1.

17 Herodes Paleys
18 Den Hof Gethsemane
19 Akeldama ofte Acker des bloets
20 Molochs Tempel

21 Het Dal Hinnom Thopet
22 De Poorte Syon
23 De Burght Syon
24 De Tabernakel op Gabaon

25 Het Graf Davids
26 Schou-speel huys
27 De Heydensche Schoole
28 t'Slot Anthonio

29 Bethsaida ofte Schaeps Viver
30 Den Hoogen Toorn Ophel
31 Voorhof der Heydenen
32 Voorhof Israels

33 Voorhof der Priesteren
34 De Fondament Poorte
35 Den Altaer des Brantoffers
36 Salomons Paleys.

m2

of* Siloah by the kings garden, and unto the ſtairs that go down from the city of David.

* John. 9, 7.

16 After him repaired Nehemiah the ſonne of Azbuk the ruler of the half part of Bethzur, unto *the place* over againſt the ſepulchres of David, and to the* pool that was made, and unto the houſe of the mighty.

* 2 Kings 20, 20.

17 After him repaired the Levites, Rehum the ſon of Bani: next unto him repaired Haſhabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the ſonne of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the ſonne of Jeſhua, the ruler of Mizpah, another piece over againſt the going up to the [d] armoury at the turning *of the wall*.

d where the weapons and armour of the citie lay.

20 After him Baruch the ſonne of ‡ Zabbai, earneſtly repaired the other piece, from the turning *of the wall* unto the doore of the houſe of Eliaſhib the high prieſt.

‡ Or, *Zaccai*.

21 After him repaired Meremoth the ſonne of Urijah, the ſonne of Koz, another piece, from the doore of the houſe of Eliaſhib, even to the end of the houſe of Eliaſhib.

22 And after him repaired the prieſts, the men of the [e] plain.

e Which dwelt in the plain countrey by Jordan and Jericho.

23 After him repaired Benjamin, and Haſhub, over againſt their houſe: after him repaired Azariah the ſonne of Maaſeiah, the ſonne of Ananiah, by his houſe.

24 After him repaired Binnui the ſonne of Henadad, another piece, from the houſe of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the ſonne of Uzai, over againſt the turning *of the wall*, and the tower which lieth out from the kings high houſe, that *was* by the * court of the priſon: after him, Pedaiah the ſonne of Paroſh.

* Jer. 32, 2.

26 Moreover, the [f] Nethinims dwelt in * ‡ Ophel, unto *the place* over againſt the water-gate toward the eaſt, and the tower that lieth out.

f Read Ezra Chap. 2. 43.
* 2 Chron. 27, 3.
‡ Or, *the tower*.

27 After them the Tekoites repaired another piece, over againſt the great tower that lieth out, even unto the wall of Ophel.

28 From above the horſe-gate repaired the prieſts, every one over againſt his houſe.

29 After them repaired Zadok the ſonne of Immer, over againſt his houſe: after him repaired alſo Shemaiah, the ſonne of Shechaniah, the keeper of the eaſt-gate.

30 After him repaired Hananiah the ſonne of Shelemiah, and Hanun the [g] ſixth ſonne of Zalaph, another piece: after him repaired Meſhullam the ſonne of Berechiah, over againſt his chamber.

g Meaning, the ſixt of his ſons.

31 After him repaired Malchiah, the goldſmiths ſonne, unto the place of the Nethinims, and of the merchants, over againſt the gate [h] Miphkad, and to the ‡ going up of the corner.

h Which was the place of judgement or execution.
‡ Or, *corner-chamber*.

32 And between the going up of the corner unto the ſheep-gate, repaired the goldſmiths and the merchants.

CHAP. IIII.

1 While the enemies ſcoff, Nehemiah prayeth and continueth the work. 7 Underſtanding the wrath and ſecrets of the enemy, he ſetteth a watch. 13 He armeth the labourers, 19 and giveth military precepts.

BUt it came to paſſe, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he ſpake before his [a] brethren and the army of Samaria, and ſaid, What do theſe [b] feeble Jews? will they † fortifie themſelves? will they ſacrifice? will they make an end in a day? will they revive the ſtones out of the heaps of the rubbiſh, which are burnt?

3 Now Tobiah the Ammonite *was* by him, and he ſaid, Even that which they build, if a fox go up, he ſhall even break down their ſtone wall.

a Of his companions that dwelt in Samaria.
b Thus the wicked, that conſider not that Gods power is ever in areadineſſe for the defence of his, mock them, as though they were weak and feeble.
† Heb. *leave to themſelves.*

4 [c] Heare, O our God, for we are † deſpiſed: and turn their reproch upon their own head, and give them for a [d] prey in the land of captivity:

5 And cover not their [e] iniquity, and let not their ſinne be blotted out from before thee: for they have provoked *thee* to anger before the builders.

6 So built we the wall; and all the wall was joyned together unto the half thereof: for the people had a minde to work.

7 ¶ But it came to paſſe that when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodites, heard that the walls of Jeruſalem † were made up, and that the breaches began to be ſtopped, then they were very wroth,

c This is the remedy that the children of God have againſt the deriſion and threatnings of their enemies, to flee to God by prayer.
† Heb. *deſpite.*
d Let them be ſpoiled and led away captive.
e Let thy plagues declare to the world that they ſet themſelves againſt thee, and againſt thy church: thus he prayeth onely having reſpect to Gods glory, and not for any private affection or grudge.
† Heb. *aſcended.*

8 And conſpired all of them together, to come *and* to fight againſt Jeruſalem, and † to hinder it.

† Heb. *to make an errour to it.*

9 Neverthelesse, we made our prayer unto our God, and ſet a watch againſt them day and night, becauſe of them.

10 And Judah ſaid, The ſtrength of the bearers of burdens is decayed, and *there is* much rubbiſh, ſo that we are not able to build the wall.

11 And our adverſaries ſaid, They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the work to ceaſe.

12 And it came to paſſe that when the Jews which dwelt by them, came, they ſaid unto us [f] ten times, ‡ [g] From all places, whence ye ſhall return unto us, *they will be upon you.*

f That is, oftentimes.
‡ Or, *that from all places ye muſt return to us.*
g They which brought the tidings, ſaid thus, When you leave your work, and go either to eat or to reſt, your enemies will aſſail you.

13 ¶ Therefore ſet I † in the lower places behinde the wall, *and* on the higher places, I even ſet the people after their families with their ſwords, their ſpears, and their bows.

† Heb. *from the lower parts of the place, &c.*

14 And I looked, and roſe up and ſaid unto the nobles, and to the rulers, and to the reſt of the people, Be not ye afraid of them: [h] remember the LORD which is great and terrible, and fight for your brethren, your ſonnes and your daughters, your wives and your houſes.

h Who is ever at hand to deliver his out of danger, and therefore ſeeing they ſhould fight for the maintenance of Gods glory, and for the preſervation of their own lives, & of others, he encourageth them to play the valiant men.

15 And it came to paſſe when our enemies heard that it was known unto us, and God had

brought their counſel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to paſſe from that time forth, that the half of my ſervants wrought in the work, and the other half of them held both the ſpears, the ſhields, and the bows, and the habergeons; and the rulers *were* [i] behinde all the houſe of Judah.

17 They which builded on the wall, and they that bare burdens, with thoſe that laded, *every one* with one of his hands wrought *in* the work, and with the other *hand* held a weapon.

18 For the builders, every one had his ſword girded † by his ſide, and *ſo* builded: and he that ſounded the trumpet *was* by me.

19 ¶ And I ſaid unto the nobles, and to the rulers, and to the reſt of the people, The work *is* great and large, and we are ſeparated upon the wall, one farre from another.

20 In what place therefore ye heare the ſound of the trumpet, [k] reſort ye thither unto us: our God ſhall fight for us.

21 So we laboured in the work: and half of them held the ſpears, from the riſing of the morning, till the ſtarres appeared.

22 Likewiſe at the ſame time ſaid I unto the people, Let every one with his ſervant lodge within Jeruſalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the guard which followed me, none of us put off our clothes, ‡ *ſaving that* every one put them off for [l] waſhing.

Chap. V.

1 *Iews complain of their debt, morgage, and bondage.* 6 *Nehemiah rebuketh the uſurers, and cauſeth them to make a covenant of reſtitution.* 14 *He forbeareth his own allowance, and keepeth hoſpitalitie.*

AND there was a great crie of the people, and of their wives, [a] againſt their brethren the Jews.

2 For there were that ſaid, We, our ſonnes, and our daughters *are* many: therefore we take up [b] corn *for them*, that we may eat, and live.

3 Some alſo there were that ſaid, We have morgaged our lands, vineyards, and houſes, that we might buy corn, becauſe of the dearth.

4 There were alſo that ſaid, We have borrowed money for the kings [c] tribute, *and that upon* our lands and vineyards.

5 Yet now our fleſh *is* as the [d] fleſh of our brethren, our children as their children: and lo, we bring into bondage our ſonnes and our daughters, to be ſervants, and ſome of our daughters are brought unto bondage *already*, neither is it in our [e] power *to redeem them*: for other men have our lands and vineyards.

6 ¶ And I was very angry when I heard their cry, and theſe words.

7 Then † I conſulted with my ſelf, and I rebuked the nobles, and the rulers, and ſaid unto them, You exact [f] uſury, every one of his brother. And I ſet a great [g] aſſembly againſt them.

8 And I ſaid unto them, We, after our ability, have * redeemed our brethren the Jews, which were ſold unto the heathen; and will you even ſell your brethren? or ſhall they be [h] ſold unto us? Then held they their peace, and found nothing *to anſwer*.

9 Alſo [i] I ſaid, it *is* not good that ye do: ought ye not to walk in the fear of our God, becauſe of the [k] reproach of the heathen our enemies?

10 I likewiſe, *and* my brethren, and my ſervants, might exact of them money and corn: I pray you let us leave off this uſury.

11 Reſtore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houſes, alſo the hundredth part of the money, and of the corn, the wine and the oyl, that ye [l] exact of them.

12 Then ſaid they, We will reſtore *them*, and will require nothing of them; ſo will we do as thou ſayeſt. Then I called the prieſts, and took an oath of them, that they ſhould do according to this promiſe.

13 Alſo I ſhook my lap, and ſaid, So God ſhake out every man from his houſe, and from his labour, that performeth not this promiſe, even thus be he ſhaken out, and † emptied. And all the congregation ſaid, Amen, and praiſed the LORD. And the people did according to this promiſe.

14 ¶ Moreover, from the time that I was appointed to be their governour in the land of Judah, from the twentieth yeare, even unto the two and thirtieth yeare of Artaxerxes the king, *that is*, twelve yeares, I and my brethren have not eaten the [m] bread of the governour.

15 But the former governours that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beſide fourty ſhekels of ſilver, yea even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.

16 Yea, alſo I continued in the work of this wall, neither bought we any land: and all my ſervants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, beſides thoſe that came unto us from among the heathen that *are* about us.

18 Now that which was prepared *for me* daily, *was* one ox, *and* ſix choice ſheep; alſo fowls were prepared for me, and once in ten dayes, [n] ſtore of all ſorts of wine: yet for all this required not I the bread of the governour, becauſe the bondage was heavy upon this people.

19 * Think upon me, my God, for good, *according* to all that I have done for this people.

Chap. VI.

1 *Sanballat practiſeth by craft, by rumours, by hired propheſies, to terrifie Nehemiah.* 15 *The work is finiſhed to the terrour of the enemies.* 17 *Secret intelligence paſſeth between the enemies and the nobles of Iudah.*

NOw it came to paſſe, when Sanballat, and Tobiah, and Gerſhem the Arabian, and the reſt of our enemies heard that I had builded the wall, and that there was no [a] breach left therein; (though at that time I had not ſet up the doores upon the gates)

---

[i] To overſee them, and to encourage them to their work.

† Heb. *on his loyns.*

[k] Meaning, to reſiſt their enemies, if need required.

‡ Or, *every one went with his weapon for water.*

[l] That is, when they purified themſelves, or elſe when they waſhed their clothes.

[a] Againſt the rich, which oppreſſed them.

[b] This is the complaint of the people, ſhewing to what extremitie they were brought unto.

[c] To pay our tribute to the king of the Perſians, which was exacted yearely of us.

[d] By nature the rich is no better than the poore.

[e] We are not able to redeem them, but for povertie are conſtrained to hire them to others.

† Heb. *my heart conſulted in me.*

[f] You preſſe them with uſury, and ſeek how to bring all things into your hands.

[g] Both becauſe they ſhould be moved with pitie, ſeeing how many were by them oppreſt, and alſo heare the judgement of others, which ſhould be as it were witneſſes of their dealing toward their brethren.

* Levit. 25, 48.

[h] Seeing God hath once delivered them from the bondage of the heathen, ſhall we make them our ſlaves?

[i] Meaning, Nehemiah.

[k] Who by this occaſion will blaſpheme the name of God, ſeeing that our acts are no better than theirs.

[l] Which ye take of them for the lone.

† Heb. *empty or void.*

[m] I received not that portion, and diet, which the governours that were before me, exacted: wherein he declareth that he rather ſought the wealth of the people, than his own commoditie.

[n] Whereas at other times they had by meaſure, at this time they had moſt liberally.

* Chap. 13. 22.

2 That Sanballat, and Geſhem ſent unto me, ſaying, Come, let us meet together in *ſome one of* the villages in the plain of Ono: but they thought to do me miſchief.

3 And I ſent meſſengers unto them, ſaying, I *am* doing a great work, ſo that I cannot come down: [b] why ſhould the work ceaſe, whileſt I leave it and come down to you?

4 Yet they ſent unto me foure times after this ſort; and I anſwered them after the ſame manner.

5 Then ſent Sanballat his ſervant unto me, in like manner, the fifth time, with an open letter in his hand:

6 Wherein *was* written; It is reported among the heathen, and † Gaſhmu ſaith *it*, *that* thou and the Jews think to rebell: for which cauſe thou buildeſt the wall, that thou mayeſt be their king, according to theſe [c] words.

7 And thou haſt alſo appointed [d] prophets to preach of thee at Jeruſalem, ſaying, *There is* a king in Judah: and now ſhall it be reported to the king, according to theſe words. Come now therefore, and let us take counſel together.

8 Then I ſent unto him, ſaying, There are no ſuch things done as thou ſayeſt, but thou feigneſt them out of thine own heart.

9 For they all made us afraid, ſaying, Their hands ſhall be weakened from the work that it be not done. Now therefore, *O God*, ſtrengthen my hands.

10 Afterward I came unto the houſe of Shemaiah the ſonne of Delaiah, the ſonne of Mehetabel, who *was* [e] ſhut up? and he ſaid, Let us meet together in the houſe of God, within the temple, and let us ſhut the doores of the temple; for they will come to ſlay thee, yea in the night will they come to ſlay thee.

11 And I ſaid, [f] Should ſuch a man as I flee? and who *is there*, that *being* as I *am*, would go into the temple to ſave his life? I will not go in.

12 And lo, I perceived that God had not ſent him, but that he pronounced this propheſie againſt me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſinne, and that they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to theſe their works, and on the [g] propheteſſe Noadiah, and the reſt of the prophets, that would have put me in fear.

15 ¶ So the wall was finiſhed, in the twenty and fifth *day* of *the moneth* [h] Elul, in [i] fifty and two dayes.

16 And it came to paſſe that when all our enemies heard *thereof*, and all the heathen that *were* about us ſaw *theſe things*, they were

[a] That is, that they were joyned together, as Chap. 4, 6.

[a] Meaning, that it he ſhould obey their requeſt, the work, which God had appointed, ſhould ceaſe: ſhewing hereby, that we ſhould not commit our ſelves to the hands of the wicked.

‡ Or, *Geshem*, verſ. 2.

[c] As the ſame goeth.

[d] Thou haſt bribed, and ſet up falſe prophets to make thy ſelf king, and ſo to defraud the king of Perſia of that ſubjection, which you owe unto him.

[e] As though he would be ſecret, to the intent that he might pray unto God with greater libertie, and receive ſome revelation, which in him was but hypocriſie.

[f] He doubted not but God was able to preſerve him, and knew that if he had obeyed this counſel, he ſhould have diſcouraged all the people: thus God giveth power to his, to reſiſt falſe prophecies, though they ſeem to have never ſo great probabilitie.

[g] Very grief cauſed him to pray againſt ſuch, which under the pretence of being the miniſters of God, were adverſaries to his glory, and went about to overthrow his church, declaring alſo hereby that where there is one true miniſter of God, the devil hath a great ſort of hirelings.

[h] Which was the ſixt moneth, and contained part of Auguſt, and part of September.

[i] After that I had ſent Sanballat his anſwer.

much caſt down in their own eyes: for they perceived that this work was wrought of our God.

17 ¶ Moreover, in thoſe dayes the nobles of Judah † ſent many [k] letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah ſworn unto him, becauſe he *was* the ſonne in law of Shechaniah the ſonne of Arah; and his ſonne Johanan had taken the daughter of Meſhullam, the ſonne of Berechiah.

19 Alſo they reported his good deeds before me, and uttered my ‡ words to him: *and* Tobiah ſent letters to put me in fear.

† Heb. *multiplied their letters paſſing to Tobiah.*

[k] Thus the church of God hath evermore enemies within it ſelf, which are more dangerous than the outward and profeſſed enemie.

‡ Or, *matters.*

CHAP. VII.

1 Nehemiah committeth the charge of Jeruſalem to Hanani and Hananiah. 5 A regiſter of the genealogie of them which came at the firſt out of Babylon, 9 Of the people, 39 Of the Prieſts, 43 Of the Levites, 46 Of the Nethinims, 57 Of Solomons ſervants, 63 And of the Prieſts which could not finde their pedegree. 66 The whole number of them with their ſubſtance. 70 Their oblations.

NOw it came to paſſe when the wall was built, and I had ſet up the doores, and the porters and the ſingers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jeruſalem: (for he *was* a faithfull man, and feared God above many)

3 And I ſaid unto them, Let not the gates of Jeruſalem be opened, untill the ſunne be hot; and while they [a] ſtand by, let them ſhut the doores, and barre *them*: and appoint watches of the inhabitants of Jeruſalem, every one in his watch, and every one *to be* over againſt his houſe.

4 Now the city *was* † large and great: but the people *were* few therein, and the houſes were not builded.

5 ¶ And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogie: and I found a regiſter of the genealogie of them which came up at the firſt, and found written therein,

6 * Theſe *are* the [b] children of the province, that went up out of the captivity, of thoſe that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jeruſalem, and to Judah, every one unto his city;

7 Who came with Zerubbabel: Jeſhua, Nehemiah, [c] Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Bigvai, Nahum, Baanah; the number, *I ſay*, of the men of the people of Iſrael, *was this*;

8 The children of Paroſh, two thouſand an hundred ſeventy and two.

9 The children of Shephatiah, three hundred ſeventy and two.

10 The children of Arah, ſix hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeſhua and Joab, two thouſand and eight hundred *and* eighteen.

[a] To wit, they that are mentioned, verſ. 2.

† Heb. *broad in ſpaces.*

* Ezra 2, 1, &c.

[b] That is, the inhabitants of Judah.

[c] Azariah in Ezra is called Seraiah, and Raamiah, Reeliah. Chap. 2, 2.

12 The children of Elam, a thouſand two hundred fiftie and foure.

13 The children of Zattu, eight hundred fourty and five.

14 The children of Zaccai, ſeven hundred and threeſcore.

Or, Bani.

15 The children of ‡ Binnui, ſix hundred fourty and eight.

16 The children of Bebai, ſix hundred twenty and eight.

17 The children of Azgad, two thouſand three hundred twenty and two.

18 The children of Adonikam, ſix hundred threeſcore and ſeven.

19 The children of Bigvai, two thouſand threeſcore and ſeven.

20 The children of Adin, ſix hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of Haſhum, three hundred twenty and eight.

23 The children of Bezai, three hundred twenty and foure.

‡ Or, *Iora.*

24 The children of ‡ Hariph, an hundred and twelve.

[d] That is, the inhabitants of Gibeon.

† Or, *Gibbar.*

25 The [d] children of † Gibeon, ninety and five.

26 The men of Beth-lehem and Netophah, an hundred foureſcore and eight.

27 The men of Anathoth, an hundred twenty and eight.

† Or, *Azmaveth.*

28 The men of † Beth-azmaveth, fourty and two.

‡ Or, *Kirjath-arim.*

29 The men of ‡ Kirjath-jearim, Chephirah, and Beeroth, ſeven hundred fourty and three.

30 The men of Ramah and Geba, ſix hundred twenty and one.

31 The men of Michmaſh, an hundred and twenty and two.

32 The men of Beth-el and Ai, an hundred twenty and three.

[e] For there were two cities of this name.

* See verſ. 12.

33 The men of the [e] other Nebo, fifty and two.

34 The children of the other * Elam, a thouſand two hundred fifty and foure.

35 The children of Harim, three hundred and twenty.

36 The children of Jericho, three hundred fourty and five.

37 The children of Lod, Hadid, and Ono, ſeven hundred twenty and one.

38 The children of Senaah, three thouſand nine hundred and thirty.

* 1 Chron. 24:7.

39 ¶ The prieſts: the children of * Jedaiah, of the houſe of Jeſhua, nine hundred ſeventy and three.

40 The children of Immer, a thouſand fifty and two.

41 The children of Paſhur, a thouſand two hundred fourty and ſeven.

42 The children of Harim, a thouſand and ſeventeen.

43 ¶ The Levites: the children of Jeſhua, of Kadmiel, *and* of the children of ‡ Hodevah, ſeventy and foure.

‡ Or, *Hodaviah.* Ezra 2:40. or, *Iudah.* Ezra 3:9.

44 ¶ The ſingers: the children of Aſaph, an hundred fourty and eight.

45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ [f] The Nethinims: the children of Ziha, the children of Haſhupha, the children of Tabaoth.

[f] Read Ezra 2. verſ. 58.

47 The children of Keros, the children of Sia, the children of Padon,

48 The children of Lebana, the children of Hagaba, the children of Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of Phaſeah,

52 The children of Beſai, the children of Meunim, the children of Nephiſheſim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harſha.

55 The children of Barkos, the children of Siſera, the children of Tamah,

56 The children of Neziah, the children of Hatipha,

57 ¶ The children of Solomons ſervants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of † Amon.

60 All the Nethinims, and the children of Solomons ſervants, *were* three hundred ninety and two.

† Or, *Ami.*

61 * And theſe *were* they which went up alſo from Tel-melah, Tel-hareſha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ‡ ſeed, whether they *were* of Iſrael.

* Ezra 2:59.

‡ Or, *pedegree.*

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, ſix hundred fourty and two.

63 ¶ And of the prieſts: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 Theſe ſought their regiſter *among* thoſe that were reckoned by genealogie, but it was not found, therefore were they, as polluted, put from the prieſthood.

65 And ‡ the [g] Tirſhatha ſaid unto them, that they ſhould not eat of the moſt holy things, till there ſtood *up* a prieſt with Urim and Thummim.

‡ Or, *the governour.*

[g] Meaning, Nehemiah: for Tirſhatha in the Caldee tongue ſignifieth a butler.

66 ¶ The whole congregation together, *was*

fourty and two thouſand three hundred and threeſcore.

67 Beſide their man-ſervants and their maid-ſervants of whom *there were* ſeven thouſand three hundred thirty and ſeven: and they had two hundred fourty and five ſinging-men and ſinging-women.

68 Their horſes, ſeven hundred thirty and ſix: their mules, two hundred fourty and five:

69 *Their* camels, foure hundred thirty and five: ſix thouſand ſeven hundred and twenty aſſes.

70 ¶ And [†] ſome of the chief of the fathers gave unto the work: the Tirſhatha gave to the treaſure, a thouſand [h] drammes of gold, fifty baſons, five hundred and thirty prieſts garments.

71 And *ſome* of the chief of the fathers gave to the treaſure of the work, twenty thouſand drammes of gold, and two thouſand and two hundred pound of ſilver.

72 And that which the reſt of the people gave, *was* twenty thouſand drammes of gold, and two thouſand pound of ſilver, and threeſcore and ſeven prieſts garments.

73 So the prieſts, and the Levites, and the porters, and the ſingers, and *ſome* of the people, and the Nethinims, and all Iſrael, *dwelt* in their cities; and when the [i] ſeventh moneth came, the children of Iſrael *were* in their cities.

CHAP. VIII.

1 *The religious manner of reading and hearing the law.* 9 *They comfort the people.* 13 *The forwardneſſe of them to heare, and be inſtructed.* 16 *They keep the feaſt of tabernacles*

AND all [*] the people gathered themſelves together as one man, into the ſtreet that *was* before the water-gate, and they ſpake unto Ezra the [a] ſcribe, to bring the book of the law of Moſes, which the LORD had commanded to Iſrael.

2 And Ezra the prieſt brought the law before the congregation, both of men and women, and all [†] [b] that could heare with underſtanding, upon the firſt day of the ſeventh moneth.

3 And he read therein before the ſtreet that *was* before the water-gate, [†] from the morning untill [c] mid-day, before the men and the women, and thoſe that could underſtand; and the eares of all the people *were attentive* unto the book of the law.

4 And Ezra the ſcribe ſtood upon a [†] pulpit of wood, which they had made for the purpoſe, and beſide him ſtood Mattithiah, & Shemah, and Anaiah, and Urijah, and Hilkiah, and Maaſeiah, on his right hand; and on his left hand, Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the book in the [†] ſight of all the people: (for he was [d] above all the people) and when he opened it, all the people ſtood up.

6 And Ezra bleſſed the LORD the great God: and all the people anſwered, Amen, amen, with lifting up their hands: and they bowed their heads, and worſhipped the LORD, with *their* faces to the ground.

7 Alſo Jeſhua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaſeiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites cauſed the people to underſtand the law: and the people *ſtood* in their place.

8 So they read in the book, in the law of God diſtinctly, and gave the ſenſe, and cauſed *them* to underſtand the reading.

9 ¶ And Nehemiah which *is* [‡] the Tirſhatha, and Ezra the prieſt, the ſcribe, and the Levites that taught the people, ſaid unto all the people, This day *is* holy unto the LORD your God, mourn not nor weep: for all the people [e] wept, when they heard the words of the law.

10 Then he ſaid unto them, Go your way, eat the fat, and drink the ſweet, and ſend portions unto them for whom nothing is [f] prepared: for this day *is* holy unto our Lord neither be you ſorry, for the [g] joy of the LORD is your ſtrength.

11 So the Levites ſtilled all the people, ſaying, Hold your peace, for the day *is* holy, neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to ſend portions, and to make great mirth, becauſe they had underſtood the words that were declared unto them.

13 ¶ And on the ſecond day were gathered together the chief of the fathers of all the people, the prieſts and the Levites, unto Ezra the ſcribe, even [‡] to underſtand the words of the law.

14 And they found written in the law which the LORD had commanded [†] by Moſes, that the children of Iſrael ſhould dwell in [*] booths, in the feaſt of the ſeventh moneth:

15 And that they ſhould publiſh and proclaim in all their cities, and in Jeruſalem, ſaying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themſelves booths, every one upon the [h] roof of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreet of the water-gate, and in the ſtreet of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity, made booths, and ſat under the booths: for ſince the dayes of [i] Jeſhua the ſonne of Nun, unto that day, had not the children of Iſrael done ſo: and there was very great gladneſſe.

18 Alſo day by day, from the firſt day unto the laſt day, he read in the book of the law of God: and they kept the feaſt ſeven dayes, and on the eighth day *was* [†] a ſolemn aſſembly, according unto the manner.

[†] Heb. *part.*

[h] Read Ezra 2. verſe 69.

[i] Which containeth part of September, and part of October.

[*] Ezra 3: 1.

[a] Read Ezra 7:6.

[†] Heb. *that underſtood in hearing.*

[b] Which had age and diſcretion to underſtand.

[†] Heb. *from the light.*

[c] This declareth the great zeale that the people had to hear the word of God.

[†] Heb. *tower of wood.*

[†] Heb. *eyes.*

[d] To the intent that his voice might be the better heard.

[‡] Or, *the governour.*

[e] In conſidering their offences againſt the law, therefore the Levites doe not reprove them for mourning, but aſſure them of Gods mercies, foraſmuch as they are repentant.

[f] That is, remember the poor.

[g] Rejoyce in the Lord, and he will give you ſtrength.

[‡] Or, *that they might inſtruct in the words of the law.*

[†] Heb. *by the hand of.*

[*] Levit. 23: 34. Deut. 16: 13.

[h] For their houſes were made flat above, read Deut. 22: 8.

[i] Which was almoſt a thouſand years.

[†] Heb. *a reſtraint.*

CHAP. IX.

1 *A ſolemn faſt, and repentance of the people.* 4 *The Levites make a religious confeſſion of Gods goodneſſe, and their wickedneſſe.*

NOw in the twenty and fourth day of* [a] this moneth the children of Iſrael were aſſembled with faſting, and with ſackclothes, and earth upon them.

* Chap. 8: 2.
a Meaning, the ſeventh.

2 And the ſeed of Iſrael ſeparated themſelves from all † ſtrangers, and ſtood and confeſſed their ſinnes, and the iniquities of their fathers.

† Heb. *ſtrange children.*

3 And they ſtood up in their place, and read in the book of the LORD their God, *one* fourth parth of the day, and *another* fourth part they [b] confeſſed, and worſhipped the LORD their God.

b They made confeſſion of their ſinnes, and uſed prayers.

4 ¶ Then ſtood up upon the ‡ ſtairs, of the Levites, Jeſhua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

‡ Or, *ſcaffold.*

5 Then the Levites, Jeſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, ſaid, Stand up *and* bleſſe the LORD your God for ever and ever; and bleſſed be thy glorious name, which is exalted above all bleſſing and praiſe.

6 Thou, *even* thou art LORD alone, * thou haſt made heaven, the heavens of heaven with all their hoſt, the earth and all things that *are* therein, the ſeas and all that *is* therein, and thou preſerveſt them all, and the hoſt of heaven worſhippeth thee.

* Gen. 1: 1.

7 Thou art the LORD the God, who didſt chooſe * Abram, and broughteſt him forth out of Ur of the Caldees, and gaveſt him the name of * Abraham:

* Gen. 11: 31. and 12: 1.
* Gen. 17: 5.

8 And foundeſt his heart * faithfull before thee, and madeſt a * covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebuſites, and the Girgaſhites, to give *it*, *I ſay*, to his ſeed, and haſt performed thy words, for thou *art* righteous.

* Gen. 15: 6.
* Gen. 12: 7. & 15: 18. & 17: 7, 8.

9 * And didſt ſee the affliction of our fathers in Egypt, and heardeſt their cry by the Red ſea:

* Exod. 3: 7. & 14: 10.

10 And * ſhewedſt ſignes and wonders upon Pharaoh, and on all his ſervants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: ſo didſt thou get thee a name, as *it is* this day.

* Exod. 7: 8, 9, 10, 12. & 14 chap.

11 * And thou didſt divide the ſea before them, ſo that they went through tbe midſt of the ſea on the drie land, and their perſecuters thou threweſt into the deeps, as a ſtone into the * mighty waters.

* Exod. 14: 21, 22.
* Exod. 15: 10.

12 Moreover, thou * leddeſt them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they ſhould go.

* Exod. 13: 21.

13 * Thou cameſt down alſo upon mount Sinai, and ſpakeſt with them from heaven, and gaveſt them right judgements, and † true laws, good ſtatutes and commandments:

* Exod. 19: 20. & 20: 1.
† Heb. *laws of truth.*

14 And madeſt known unto them thy holy ſabbath, and commandedſt them precepts, ſtatutes, and laws, by the hand of Moſes thy ſervant:

15 And * gaveſt them bread from heaven, for their hunger; and * broughteſt forth water for them out of the rock, for their thirſt; and promiſedſt them that they ſhould * go in to poſſeſſe the land, † which thou hadſt ſworn to give them.

* Exod. 16. verſ. 14, 15.
* Exod. 17: 6. Numb. 20: 9. &c.
* Deut. 1: 8.
† Heb. *which thou hadſt lift up thine hand to give them.*

16 Bnt they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refuſed to obey, neither were mindfull of the wonders that thou didſt among them: but hardened their necks, and in their rebellion appointed * a captain to return to their bondage: but thou *art* † a God ready to pardon, gracious and mercifull, ſlow to anger, and of great kindneſſe, and forſookeſt them not.

* Num. 14: 4.
† Heb. *a God of Pardons.*

18 Yea, * when they had made them a molten calf, and ſaid, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations:

* Exod. 32: 4.

19 Yet thou in thy manifold mercies, forſookeſt them not in the wilderneſſe: the * pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to ſhew them light, and the way wherein they ſhould go.

* Exod. 13: 22. Num. 14: 14. 1 Cor. 10: 1.

20 Thou gaveſt alſo thy * good ſpirit, to inſtruct them, and withheldeſt not thy * manna from their mouth, and gaveſt them * water for their thirſt.

* Num. 11: 17.
* Exod. 16: 15. Joſh. 5: 12.
* Exod. 17: 6.

21 Yea fourty yeares didſt thou ſuſtain them in the wilderneſſe *ſo that* they lacked nothing: their * clothes waxes not old, and their feet [c] ſwelled not.

* Deut. 8: 4.
c Though the way was tedious and long.

22 Moreover, thou gaveſt them kingdomes, and nations, and didſt divide [d] them into corners: ſo they poſſeſſed the land of * Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

d Meaning the heathen whome he drove not out.
* Num. 21: 21. &c.

23 Their children alſo multipliedſt thou as the ſtarres of heaven, and broughteſt them into the land, concerning which thou hadſt promiſed to their fathers, that they ſhould go in to poſſeſſe *it*.

24 So the children went in and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, the Canaanites, and gaveſt them into their hands, with their kings, and the people of the land, that they might do with them † as they would.

† Heb. *according to their will.*

25 And they took ſtrong cities, and a fat land, and poſſeſſed houſes full of all goods, ‡ wells digged, vineyards and olive-yards, and † fruit-trees in abundance: ſo they did eat, and were filled, and became fat, and delighted themſelves in thy great goodneſſe.

‡ Or, *ciſterns.*
† Heb. *tree of food.*

26 Neverthele ſſe they were diſobedient, and rebelled againſt thee, and caſt thy law behinde their backs, and ſlew thy * prophets which

* 1 Kings 19. 10.

which teſtified againſt them to turn them to thee,and they wrought great provocations.

27 Therefore thou deliveredſt them into the hand of their [e] enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardeſt them from heaven; and according to thy manifold mercies, thou gaveſt them ſaviours, who ſaved them out of the hand of their enemies.

28 But after they had [f] reſt, † they did evil again before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion over them: yet when they returned and cried unto thee, thou heardeſt them from heaven,and many times didſt thou deliver them, according to thy mercies:

29 And teſtifiedſt againſt them, that thou mighteſt bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but ſinned againſt thy judgements (which if a man do, he ſhall live in them) and† [g] withdrew the ſhoulder,and hardened their neck, and would not [h] heare.

30 Yet many yeares didſt thou † forbear them,and teſtifiedſt * againſt them by the ſpirit † in thy prophets: yet would they not give eare, therefore gaveſt thou them into the hand of the people of the lands.

31 Nevertheleſſe, for thy great mercies ſake, thou didſt not utterly conſume them, nor forſake them; for thou *art* a gracious and mercifull God.

32 Now therefore our God, the great, the * mighty, and the terrible God, who keepeſt covenant and mercy; let not all the † trouble ſeem little before thee, † that hath come upon us, on our kings, on our princes, and on our prieſts, and on our prophets, and on our fathers, and on all thy people, ſince the time of the kings of [i] Aſſyria, unto this day.

33 Howbeit, thou art juſt in all that is brought upon us,for thou haſt done [k] right,but we have done wickedly:

34 Neither have our kings,our princes,our prieſts, nor our fathers kept thy law, nor hearkened unto thy commandments, and thy teſtimonies wherewith thou didſt [l] teſtifie againſt them.

35 For they have not ſerved thee in their kingdome, and in thy great goodneſſe that thou gaveſt them, and in the large and fat land which thou gaveſt before them,neither turned they from their wicked works.

36 Behold,we *are* ſervants this day,and for the land that thou gaveſt unto our fathers, to eat the [m] fruit thereof, and the good thereof, behold, we *are* ſervants in it.

37 And it yeeldeth much increaſe unto the kings whom thou haſt ſet over us, becauſe of our ſinnes: alſo they have dominion over our bodies, and over our cattel, at their pleaſure, and we *are* in great diſtreſſe.

38 And becauſe of all this,we make a [n] ſure *covenant*, and write *it*, and our princes, Levites, *and* prieſts † ſeal *unto it*.

CHAP. X.

1 *The names of them that ſealed the covenant.* 29 *The points of the covenant.*

NOw † thoſe that ſealed *were*, Nehemiah ‡ the Tirſhatha,the ſonne of Hachaliah, aud Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Paſhur, Amariah, Malchiah,

4 Hattuſh, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meſhullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah: theſe *were* the [a] prieſts.

9 And the Levites: both Jeſhua the ſonne of Azaniah,Binnui of the ſonnes of Henadad, Kadmiel:

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Haſhabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu:

14 The chief of the people; Paroſh, Pahath-moab, Elam, Zatthu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

17 Ater, Hizkijah, Azzur,

18 Hodiah, Haſhum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiaſh, Meſhullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hanania, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaſeiah,

26 And Ahijah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 ¶ And the reſt of the people,the prieſts, the Levites,the porters,the ſingers,the [b] Nethinims, and all they that had [c] ſeparated themſelves from the people of the lands, unto the law of God,their wives,their ſonnes and their daughters, every one having knowledge, and having underſtanding;

29 They clave to their [d] brethren,their nobles,and entred into a [e] curſe,and into an oath to walk in Gods law,which was given † by Moſes the ſervant of God, and to obſerve and do all the commandments of the LORD our Lord, and his judgements and his ſtatutes:

30 And that we would not give * our daughters unto the people of the land,nor take their daughters for our ſonnes:

31 * And *if* the people of the land bring ware or any victuals on the ſabbath-day, to ſell, *that* we would [f] not buy it of them on the ſabbath,or on the holy day:and *that* we would leave the * ſeventh yeare,and the * exaction of † every debt.

32 Alſo we made ordinances for us, to charge our ſelves yearly, with the third part of a ſhekel, for the ſervice of the houſe of our God,

33 For the [g] ſhew-bread,and for the continuall meat-offering, and for the continuall

---

[e] Taking heaven and earth to witneſſe: that God would deſtroy them, except they returned, as 2 Chron. 24:19.

[f] He declareth how Gods mercies even contended with the wickedneſſe of the people, who ever in their proſperitie forgate God.

† Heb. *they returned to do evil.*

† Heb. *they gave a with-drawing shoulder.*

[g] Which is a ſimilitude taken of oxen that ſhrink at the yoke, or burthen, as Zech. 7. verſe 11.

[h] When thou didſt admoniſh them by thy prophets.

† Heb. *protract over them.*

* 2 Kings. 17:13. 2 Chron. 36:15.

† Heb. *in the hand of thy prophets.*

* Exod. 34:6, 7.

† Heb. *wearineſſe.*

† Heb. *that hath found us.*

[i] By whom we were led away into captivitie, and have been appointed to be ſlain, as Eſther 3:13.

[k] He confeſſeth that all theſe things came to them juſtly for their ſinnes, but he appealeth from Gods juſtice to his mercies.

[l] That thou wouldeſt deſtroy them, except they would return to thee, as verſe 26.

[m] That is, to be the lords thereof.

[n] Thus by affliction they promiſe to keep Gods commandements, whereunto they could not be brought by Gods great benefits.

† Heb. are *at the ſealing*, or, *ſealed.*

† Heb. *at the ſealings.*

‡ Or, *the governour.*

[a] Which ſubſcribed to keep the promiſe.

[b] Reade Ezra 2. verſe 43.

[c] Which being idolaters, forſook their wickednes, and gave themſelves to ſerve God.

[d] They made the oath in the name of the whole multitude.

[e] Whereunto they gave themſelves if they brake the law, as Deut. 28:15.

† Heb. *by the hand of.*

* Exod. 34:16. Deut. 7:3.

* Exod. 20:10. Levit. 23:3. Deut. 5:12. Chap. 13:15. &c.

[f] Which notwithſtanding they brake ſoon after, as chap. 13. verſe 15.

* Levit. 25:4.

* Deut. 15:2.

† Heb. *every hand*

[g] This declareth wherefore they gave this third part of the ſhekel, which was beſides the half ſhekel, that they were bound to pay, Exod. 30:13.

* See Num. 28. and 29.

burnt-offering, * of the ſabbaths, of the new moons, for the ſet feaſts, and for the holy things, and for the ſinne-offerings, to make an atonement for Iſrael, and for all the work of the houſe of our God.

34 And we caſt the lots among the prieſts, the Levites, and the people, for the wood-offering, to bring *it* into the houſe of our God, after the houſes of our fathers, at times appointed, yeare by yeare, to burn upon the altar of the LORD our God, as *it is* written in the law:

* Exod 23: 19. Levit. 19: 23.

35 And * to bring the firſt-fruits of our ground, and the firſt-fruits of all fruit of all trees, yeare by yeare, unto the houſe of the LORD:

[h] By this rehearſall is meant, that there was no part nor ceremony in the law whereunto they did not bind themſelves by covenant.

* Exod. 13: 2.

* Levit. 23: 17. Num. 15: 19. & 18: 12. &c.

36 Alſo the firſt-born of our ſonnes and of our cattel, (as *it is* [h] written * in the law) and the firſtlings of our herds, and of our flocks, to bring to the houſe of our God, unto the prieſts that miniſter in the houſe of our God:

37 * And *that* we ſhould bring the firſt-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oyl, unto the prieſts, to the chambers of the houſe of our God, and the tithes of our ground unto the Levites, that the ſame Levites might have the tithes, in all the cities of our [i] tillage.

[i] Whereſoever we laboured, the tithes were due unto the Lord, both by the law, and according to the oath and covenant that we made.

* Num. 18: 26.

38 And the prieſt the ſonne of Aaron, ſhall be with the Levites, * when the Levites take tithes, and the Levites ſhall bring up the tithe of the tithes unto the houſe of our God, to the chambers into the treaſure-houſe.

39 For the children of Iſrael, and the children of Levi, ſhall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where *are* the veſſels of the ſanctuary, and the prieſts that miniſter, and the porters, and the ſingers, and we will not [k] forſake the houſe of our God.

[k] We will not leave it deſtitute of that, that ſhall be neceſſary for it.

CHAP. XI.

1 The rulers, voluntary men, and the tenth man choſen by lot, dwell at Jeruſalem. 3 A catalogue of their names. 20 The reſidue dwell in other cities.

AND the rulers of the people dwelt at Jeruſalem: the reſt of the people alſo caſt lots, to [a] bring one of ten, to dwell in Jeruſalem the holy city, and nine parts *to dwell* in *other* cities,

[a] Becauſe their enemies dwelt round about them, they provided that it might be repleniſhed with men, and uſed this policie, becauſe there were few that offered themſelves willingly.

2 And the people bleſſed all the men, that willingly offered themſelves to dwell at Jeruſalem.

3 ¶ Now theſe *are* the chief of the province that dwelt in Jeruſalem: but in the cities of Judah dwelt every one in his poſſeſſion in their cities, *to wit*, Iſrael, the prieſts, and the Levites, and the Nethinims, and the children of Solomons ſervants.

4 And at Jeruſalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the ſonne of Uzziah, the ſonne of Zechariah, the ſonne of Amariah, the ſonne of Shephatiah, the ſonne of Mahalaleel, of the children of [b] Perez;

[b] Which came of Perez the ſon of Judah.

5 And Maaſeiah the ſonne of Baruch, the ſonne of Col-hozeh, the ſonne of Hazaiah, the ſonne of Adaiah, the ſonne of Joiarib, the ſonne of Zechariah, the ſonne of Shiloni,

6 All the ſonnes of Perez that dwelt at Jeruſalem, *were* foure hundred threeſcore and eight valiant men.

7 And theſe *are* the ſonnes of Benjamin; Sallu the ſonne of Meſhullam, the ſonne of Joed, the ſonne of Pedaiah, the ſonne of Kolaiah, the ſonne of Maaſeiah, the ſonne of Ithiel, the ſonne of Jeſaiah.

8 And after him Gabai, Sallai, nine hundred twenty and eight.

9 And Joel the ſonne of Zichri *was* their overſeer: and Judah the ſonne of Senuah, *was* ſecond over the city.

10 Of the prieſts: Jedaiah the ſonne of Joiarib, Jachin.

11 Seraiah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub, *was* the [c] ruler of the houſe of God.

[c] That is, was the high prieſt.

[d] That ſerved and miniſtred in the temple.

12 And their brethren that did the [d] work of the houſe, *were* eight hundred twenty and two: and Adaiah the ſonne of Jeroham, the ſonne of Pelaiah, the ſonne of Amzi, the ſonne of Zechariah, the ſonne of Paſhur, the ſonne of Malchiah,

13 And his brethren chief of the fathers, two hundred fourty & two: & Amaſhai, the ſonne of Azareel, the ſonne of Ahaſai, the ſonne of Meſhillemoth, the ſonne of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overſeer *was* Zabdiel, ‡ the ſonne of *one of* the great men.

‡ Or, *the ſonne of Haggedolim.*

15 Alſo of the Levites: Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, the ſonne of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, † *had* the overſight of the outward buſineſſe of the houſe of God,

† Heb. were ov

17 And Mattaniah the ſonne of Micha, the ſonne of Zabdi, the ſonne of Aſaph, *was* the principall to [e] begin the thankſgiving in prayer: and Bakbukiah the ſecond among his brethren, and Abda the ſonne of Shammua, the ſonne of Galal, the ſonne of Jeduthun.

[e] That is, he began the pſalm, and was the chanter.

18 All the Levites in the holy city, *were* two hundred foureſcore and foure.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept † [f] the gates, *were* an hundred ſeventy and two.

† Heb. *at the gates.*

[f] Meaning, of the temple.

20 ¶ And the [g] reſidue of Iſrael, of the prieſts *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

[g] Of them which dwelt not in Jeruſalem.

21 * But the Nethinims dwelt in ‡ Ophel: and Ziha, and Giſpa *were* over the Nethinims.

* See chap 3: 25.

‡ Or, *the tower.*

22 The overſeer alſo of the Levites at Jeruſalem, *was* Uzzi the ſonne of Bani, the ſonne of Haſhabiah, the ſonne of Mattaniah, the ſonne of Micha: of the ſonnes of Aſaph, the ſingers *were* over the buſineſſe of the houſe of God.

‡ Or, *a ſure ordinance.*

23 For *it was* the kings commandment concerning them, that ‡ a certain portion ſhould be for the ſingers, due for every day.

24 And Pethahiah the ſonne of Meſhezabeel, of the children of Zerah the ſonne of Judah, *was* at the kings [h] hand in all matters concerning the people.

h Was chief about the king for all his affaires.

25 And for the villages, with their fields, *ſome* of the children of Judah dwelt at Kirjatharba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof.

26 And at Jeſhua, and at Moladah, and at Beth-phelet,

27 And at Hazar-ſhual, and at Beer-ſheba and *in* the villages thereof,

28 And at Ziklag, and at Mekonah and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanah, Adullam, and *in* their villages, at Lachish and the fields thereof, at Azekah and in the villages thereof. And they dwelt from Beer-ſheba, unto the valley of Hinnom.

31 The children alſo of Benjamin ‡ from Geba, *dwelt* ‡ at Michmash, and Aija, and Beth-el, and in their villages,

‡ Or, *of Geba.*
‡ Or, *to Michmash.*

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftſmen.

36 And of the Levites, *were* diviſions *in* Judah, *and* in Benjamin.

Chap. XII.

1 *The prieſts,* 8 *and the Levites which came up with Zerubbabel.* 10 *The ſucceſſion of high prieſts.* 22 *Certain chief Levites.* 27 *The ſolemnity of the dedication of the walls.* 43 *The offices of prieſts and Levites appointed in the temple,*

* Ezra 2: 1.
a From Babylon unto Jeruſalem.

Now theſe *are* the * prieſts and the Levites that [a] went up with Zerubbabel the ſonne of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

2 Amariah, ‡ Malluch, Hattush,

3 ‡ Shecaniah, ‡ Rehum, ‡ Meremoth,

4 Iddo, ‡ Ginnetho, Abijah,

5 ‡ Miamin, ‡ Madiah, Bilgah,

6 Shemiah, and Joiarib, Jedaiah,

7 ‡ Sallu, Amok, Hilkiah, Jedaiah: theſe *were* the [b] chief of the prieſts, and of their brethren in the dayes of Jeſhua.

‡ Or, *Melicu,* verſe 14.
‡ Or, *Shebaniah,* verſe 14.
‡ Or, *Harim,* verſe 15.
‡ Or, *Meraioth,* verſe 15.
‡ Or, *Ginnethon,* verſe 16.
‡ Or, *Miniamin,* verſe 17.
‡ Or, *Moadiah,* verſe 17.
‡ Or, *Sallai,* verſe 20.
b Next in dignitie to the high prieſts, and which were of the ſtock of Aaron.

8 Moreover the Levites: Jeſhua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over ‡ [c] the thankſgiving, he and his brethren.

‡ That is, *the pſalmes of thankſgiving.*
c Had charge of them that ſang the pſalms.

9 Alſo Bakbukiah, and Unni, their brethren, *were* over againſt them in the [d] watches.

d They kept the wards and watches according to their turns, as 1 Chron. 23: 6.

10 ¶ And Jeſhua begat Joiakim, Joiakim alſo begat Eliaſhib, and Eliaſhib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the dayes of Joiakim, were prieſts, the chief of the fathers: of [e] Seraiah, Meraiah: of Jeremiah, Hananiah:

e That is, next to Seraiah, or rather of the order which was called after the name of Seraiah.

13 Of Ezra, Meſhullam: of Amariah, Jehohanan:

14 Of Melicu, Jonathan: of Shebaniah, Joſeph:

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meſhullam:

17 Of [f] Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

f Whereof was Zacharie John Baptiſts father.

18 Of Bilgah, Shammua: of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Haſhabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the dayes of Eliaſhib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: alſo the prieſts, to the reigne of Darius the Perſian.

23 The ſonnes of Levi, the chief of the fathers, *were* written in the book of the * chronicles, even untill the dayes of Johanan the ſonne of Eliaſhib.

* 1 Chron. 9. verſe 14. &c.

24 And the chief of the Levites: Haſhabiah, Sherebiah, and Jeſhua the ſonne of Kadmiel, with their brethren over againſt them, to praiſe *and* to give thanks according to the commandment of David the man of God, [g] ward over againſt ward.

g That is, one after another, and every one in his courſe.

25 Mattaniah, and Bakbukiah, Obadiah, Meſhullam, Talmon, Akkub, *were* porters keeping the ward, at the ‡ threſholds of the gates.

‡ Or, *treaſuries,* or, *aſſemblies.*

26 Theſe *were* in the dayes of Joiakim the ſonne of Jeſhua, the ſonne of Jozadak, and in the dayes of Nehemiah the governour, and of Ezra the prieſt, the ſcribe.

27 ¶ And at the dedication of the wall of Jeruſalem, they ſought the Levites out of all their places, to bring them to Jeruſalem, to keep the dedication with gladneſſe, both with thankſgivings, and with ſinging *with* cymbals, pſalteries, and with harps.

28 And the ſonnes of the ſingers gathered themſelves together, both out of the plain countrey round about Jeruſalem, and from the villages of [h] Netophathi,

h Which were a certain family and had their poſſeſſions in the fields. 1 Chron. 2: 54.

29 Alſo from the houſe of Gilgal, and out of the fields of Geba, and Azmaveth: for the ſingers had builded them villages round about Jeruſalem.

30 And the prieſts and the Levites purified themſelves, and purified the people, and the gates, and the wall.

31 Then [i] I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

i Meaning, Nehemiah.

31 And after them went Hoſhaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meſhullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the prieſts ſonnes with trumpets: *namely,* Zechariah the ſonne of Jonathan, the ſonne of Shemaiah, the ſonne of

Mattaniah, the ſonne of Michaiah, the ſonne of Zaccur, the ſonne of Aſaph:

36 And his [k] brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſicall inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain-gate, which was over againſt them, they went up by the [l] ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the tower of Hananeel, and the tower of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zachariah, *and* Hananiah with trumpets.

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers † ſang loud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoyced; for God had made them rejoyce with great joy; the wives alſo and the children rejoyced: ſo that the joy of Jeruſalem was heard even afarre off.

44 ¶ And at that time were ſome appointed over the [m] chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions " of the law for the prieſts and Levites: † for Judah rejoyced for the prieſts and for the Levites † that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification,* according to the commandment of David, *and* of Solomon his ſonne.

46 For in the dayes of David * and Aſaph, of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the dayes of Zerubbabel, and in the dayes of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, & they " ſanctified *holy things* unto the Levites, * and the Levites ſanctified [n] *them* unto the children of Aaron.

[k] That is, the brethren of Zaccur.

[l] Which was the going up to the mount Zion, which is called the citie of David.

† Heb. *made their voice to be heard.*

[m] Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2 Chron. 31: 11. and now were repaired againe for the ſame uſe.

" That is, *appointed by the law.*

† Heb. *for the joy of Iudah.*

† Heb. *that ſtood.*

* 1 Chron. 25, and 26.

* 1 Chron. 25. verſ. 1, &c.

" That is, *ſet apart.*

* Num. 18: 26.

[n] That is, the tenth part of the tithes.

Chap. XIII.

1 Upon the reading of the law, ſeparation is made from the mixed multitude. 4 Nehemiah at his return cauſeth the chambers to be cleanſed. 10 He reformeth the offices in the houſe of God, 15 the violation of the ſabbath, 23 and the marriages with ſtrange wives.

ON that day † they read in the book of Moſes in the † audience of the people; and therein was found written, * that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but * hired Balaam againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſſe when they had heard the law, that they ſeparated from Iſrael [a] all the mixed multitude.

4 ¶ And before [b] this, Eliaſhib the prieſt, † having the overſight of the chamber of the houſe of our God, *was* [c] allied unto Tobiah:

5 And he had prepared for him a great chamber, where afore-time they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oyl († which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth yeare of [d] Artaxerxes king of Babylon, came I unto the king, and † after certain dayes ‡ obtained I leave of the king:

7 And I came to Jeruſalem, and underſtood of the [e] evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers; and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the ſingers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? and I gathered them together, and ſet them in their † place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oyl, unto the ‡ treaſures.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and † next to them *was* Hanan the ſonne of Zaccur, the ſonne of Mattaniah: for they were counted faithfull, and † their office *was* to diſtribute unto their brethren.

14 * Remember me, O my God, concerning this, and wipe not out my † [f] good deeds that I have done for the houſe of my God, and for the ‡ offices thereof.

15 ¶ In thoſe dayes ſaw I in Judah, *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes, as alſo wine, grapes, and figs, and all *manner of* burdens which they brought into Jeruſalem on the ſabbath-day: and I [g] teſtified *againſt them* in the day wherein they ſold victuals.

16 There

† Heb. *there was read*

† Heb. *eares.*

* Deut. 23: 3.

* Num 22: 5. Josh. 24: 9.

[a] That is, all ſuch which had joyned in unlawfull marriage, and alſo thoſe with whom God had forbidden them to have ſociety.

[b] That the ſeparation was made.

† Heb. *being ſet over.*

[c] He was joyned in affinitie with Tobiah the Ammonite, and enemie of the Jews.

† Heb. *the commandment of the Levites.*

[d] Called alſo Darius, Ezra 7: 1.

† Heb. *at the end of dayes.*

‡ Or, *I earneſtly requeſted.*

[e] Thus wee ſee what inconveniences the people fall into, when they are deſtitute of one that hath the feare of God, ſeeing that their chief governour was but a while abſent, and yet they fell into ſuch great abſurdities: as appeareth alſo Exod. 32: 1.

† Heb. *ſtanding.*

‡ Or, *ſtore houſes.*

† Heb. *at their hand*

† Heb. it was *upon them.*

* Verſe 22.

† Heb. *kindneſſes.*

[f] He proteſteth that he did his duty with a good conſcience yet he doth not juſtifie himſelf herein, but deſireth God to favour him, and to be mercifull unto him for his own goodneſſe ſake, as ver. 22, & 31.

† Or, *obſervations.*

[g] I declared unto them, that God would not ſuffer ſuch tranſgreſſours of his law to be unpuniſhed.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem:

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

18 Did not your fathers [h] thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

[h] Was not this a great cauſe, why God plagued us in times paſt? meaning, that if they tranſgreſſed now in the ſame again, their plague ſhould be greater.

19 And it came to paſſe, that when the gates of Jeruſalem began to be [i] dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and ſome of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

[i] About the time that the ſun went down: for the ſabbath laſted from the ſun going down of the one day, to the ſun ſetting of the other.

20 So the merchants, and ſellers of all kinde of ware, lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye † about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

† Heb. *before the wall.*

22 And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come *and* keep the [k] gates, to ſanctifie the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the ‡ greatneſſe of thy mercy.

[k] Meaning, of the temple, that none that was unclean, ſhould enter.

‡ Or, *multitude.*

23 ¶ In thoſe dayes alſo ſaw I Jews *that* † had married wives of [l] Aſhdod, of Ammon, *and* of Moab:

† Heb. *had made to dwell* with them.

[l] Which was a citie of the Philiſtines, and they had married wives thereof, and ſo had corrupted their ſpeech and religion.

24 And their children ſpake half in the ſpeech of Aſhdod, and ‡ could not ſpeak in the Jews language, but according to the language † of each people.

‡ Heb. *they diſcerned not to ſpeak.*

† Heb. *of people and people.*

25 And I contended with them, and ‡ [m] curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſonnes, nor take their daughters unto your ſonnes, or for your ſelves.

‡ Or, *reviled them.*

[m] That is, I did excommunicate them, and drive them out of the congregation.

26 Did not Solomon king of Iſrael ſinne by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: * nevertheleſſe, even him did outlandiſh women cauſe to ſinne.

* 1 Kings 11. verſ. 1. &c.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſſe againſt our God, in marrying ſtrange wives?

28 And *one* of the ſonnes of Joiada, the ſonne of Eliaſhib the high prieſt, *was* ſonne in law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, † becauſe they have [n] defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

† Heb. *for the defilings.*

[n] Puniſh them according to their fault and evil example, which they have given to the reſt of thy people, contrary to their vocation.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſſe:

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, [o] for good.

[o] That is, to ſhew mercy unto me.

THE BOOK OF
ESTHER.

THE ARGUMENT.

BEcauſe of the diverſitie of names, whereby they uſed to name their kings, and the ſupputation of yeares wherein the Hebrews, and the Grecians doe varie, divers Authors write diverſly as touching this Ahaſuerus, but it ſeemeth, Dan. 6. 1. and 9. 1. that he was Darius king of the Medes, and ſon of Aſtyages, called alſo Ahaſuerus, which was a name of honour, and ſignified great and chief, as chief head. Herein is declared the great mercies of God toward his church: who never faileth them in their greateſt dangers; but when all hope of wordly help faileth, he ever ſtirreth up ſome, by whom he ſendeth comfort, and deliverance. Herein alſo is deſcribed the ambition, pride and cruelty of the wicked, when they come to honour, and their ſudden fall when they are at the higheſt: and how God preſerveth, and perferreth them which are zealous of his glory, and have a care and love toward their brethren.

CHAP. I.

1 *Ahaſuerus maketh royall feaſts.* 10 *Vaſhti ſent for, refuſeth to come.* 13 *Ahaſuerus by the counſel of Memucan, maketh the decree of mens ſovereigntie.*

NOw it came to paſſe in the dayes of [a] Ahaſuerus, (this *is* Ahaſuerus which reigned from India even unto Ethiopia, over an [b] hundred and ſeven and twenty provinces)

2 *That* in thoſe dayes, when the king Ahaſuerus [c] ſat on the throne of his kingdome, which *was* in Shuſhan the palace,

[c] That is, had reſt and quietneſſe.

3 In the third yeare of his reigne, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him.

4 When he ſhewed the riches of his glorious kingdome, and the honour of his excellent majeſtie, many dayes, *even* an hundred and foureſcore dayes.

[a] Called alſo Darius, who was now the ſovereigne Monarch, and had the government of the Medes, Perſians and Caldeans: ſome think he was Darius Hyſtaſpis ſon, called alſo Attaxerxes.

[b] Daniel chap. 6: 1. maketh mention but of ſix-ſcore, leaving out the number that is unperfect, as the ſcripture in divers places uſeth.

5 And when theſe dayes were expired, the king made a feaſt unto all the people that were † preſent in Shuſhan the palace, both unto great and ſmall, ſeven dayes, in the court of the garden of the kings palace,

6 *Where were* white, green, and ‡ blue *hangings*, faſtened with cords of fine linnen and purple, to ſilver rings, and pillars of marble: the [d] beds *were* of gold, and ſilver, upon a pavement ‡ of red, and blue, and white, and black marble.

7 And they gave *them* drink in veſſels of gold, (the veſſels being diverſe one from another) and † royall wine in abundance, † according to the [e] ſtate of the king.

8 And the drinking *was* according to the law, none did [f] compell: for ſo the king had appointed to all the officers of his houſe, that they ſhould do according to every mans pleaſure.

9 Alſo Vaſhti the queen made a feaſt for the women, *in* the royall houſe which *belonged* to king Ahaſuerus.

10 ¶ On the [g] ſeventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven ‡ chamberlains that ſerved in the preſence of Ahaſuerus the king,

11 To bring Vaſhti the queen before the king, with the crown royall, to ſhew the people and the princes her beauty: for she *was* † fair to look on.

12 But the queen Vashti refuſed to come at the kings commandment † by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

13 ¶ Then the king ſaid to the wiſe men which knew the [h] times, (for ſo *was* the kings manner towards all that knew law and judgement:

14 And the next unto him *was* Carshena, Shetar, Admatha, Tarshish, Meres, Marſena, *and* Memucan, the * ſeven princes of Perſia and Media, which ſaw the kings [i] face, *and* which ſat the firſt in the kingdome)

15 † What shall we do unto the queen Vashti according to law, becauſe she hath not performed the commandment of the king Ahaſuerus, by the chamberlains?

16 And Memucan anſwered before the king and the princes, Vashti the queen hath not done [k] wrong to the king onely, but alſo to all the princes, and to all the people that *are* in all the provinces of the king Ahaſuerus.

17 For *this* [l] deed of the queen shall come abroad unto all women, ſo that they shall deſpiſe their husbands in their eyes, when it shall be reported, The king Ahaſuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewiſe* shall the [m] ladies of Perſia & Media ſay this day unto all the kings princes, which have heard of the deed of the queen. Thus *shall there ariſe* too much contempt & wrath.

† Heb. *found.*

‡ Or, *violet.*

[d] Which they uſed in thoſe countreys in ſtead of tables.

‡ Or, *of porphyre, and marble, and alabaſter, and ſtone of blue colour.*

† Heb. *wine of the kingdome.*

† Heb. *according to the hand of the king.*

[e] As was beſeeming for ſo magnificall a king.

[f] None might be compelled to drink more than it pleaſed him.

[g] Which was the laſt day of the feaſt that the king made for the people, as verſe 5.

‡ Or, *eunuchs.*

† Heb. *good of countenance.*

† Heb. *which was by the hand of* his *eunuchs.*

[h] That had experience of things as they had learned by diligent marking in continuance of time.

* Ezra 7: 14.

[i] Which were his chief counſellers, that might have alwayes acceſſe to him.

† Heb. *what to do.*

[k] By her diſobedience she hath given an example to all women to do the like to their husbands.

[l] That is, her disobedience.

[m] Meaning, that they would take firſt occaſion hereof to do the like, and that the reſt of women would by continuance do the ſame.

19 † If it pleaſe the king, let there go a royall commandment † from him, and let it be written among the laws of the Perſians and the Medes, † that it be not altered, that Vashti [n] come no more before king Ahaſuerus, and let the king give her royall eſtate † unto another that is better than she.

20 And when the kings decree which he shall make, shall be published throughout all his empire, (for it is [o] great) all the wives shall give to their husbands honour, both to great and ſmall.

21 And the ſaying † pleaſed the king and the princes, and the king did according to the word of Memucan:

22 For he ſent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man should [p] bear rule in his own houſe, and † that *it* should be published according to the language of every people.

† Heb. *if it be good with the king.*

† Heb. *from before him.*

† Heb. *that it paſſe not away.*

[n] Let her be divorced, and another made queen.

† Heb. *unto her companion.*

[o] For he had under him an hundred twenty and ſeven countreys.

† Heb. *was good in the eyes of the king.*

[p] That is, that the wife should be ſubject to the husband, and at his commandment.

† Heb. *that one should publish* it *according to the language of his people.*

CHAP. II.

1 *Out of the choice of virgins, a queen is to be choſen.* 5 *Mordecai the nurſing father of Eſther.* 8 *Eſther is preferred by Hegai before the reſt.* 12 *The manner of purification, and going in to the king.* 15 *Eſther beſt pleaſing the king, is made queen.* 21 *Mordecai diſcovering a treaſon, is recorded in the chronicles.*

AFter theſe things, when the wrath of king Ahaſuerus was appeaſed, he [a] remembred Vashti, and what she had done, and what was [b] decreed againſt her.

2 Then ſaid the kings ſervants, that miniſtred unto him, Let there be fair young virgins ſought for the king.

3 And let the king appoint officers in all the provinces of his kingdome, that they may gather together all the fair young virgins unto Shushan the palace, to the houſe of the women, † unto the cuſtody of ‡ Hege the kings chamberlain, [c] keeper of the women, and let their things for [d] purification be given *them*:

4 And let the maiden which pleaſeth the king, be queen in ſtead of Vashti. And the thing pleaſed the king, and he did ſo.

5 ¶ *Now* in Shushan the palace, there was a certain Jew, whoſe name *was* Mordecai, the ſonne of Jair, the ſonne of Shimei, the ſonne of Kish, a Benjamite:

6 * Who had been carried away from Jeruſalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he † brought up Hadaſſah (that *is* Eſther) his uncles daughter, for she had neither father nor mother, and the maid *was* † fair and beautifull, whom Mordecai (when her father and mother were dead) took for his own daughter.

8 ¶ So it came to paſſe, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the cuſtody of Hegai, that Eſther was brought alſo unto the

[a] That is, he called the matter again into communication.

[b] By the ſeven wiſe men of his counſel.

† Heb. *unto the hand.*

‡ Or, *Hegai,* verſe 8.

[c] The abuſe of theſe countreys was ſo great, that they invented many means to ſerve the luſts of princes, and therefore, as they ordained wicked laws that the king might have whoſe daughters he would, ſo they had divers houſes appointed; as one for them, whiles they were virgins, another when they were concubines, and for the queens another.

[d] Read what this purification was, verſe 12.

* 2 Kings 24: 15. 2 Chron. 36: 10. Jerem 24: 1.

† Heb. *nourished.*

† Heb. *fair of form and good of countenance.*

kings houſe, to the cuſtody of Hegai, keeper of the women.

9 And the maiden pleaſed him, and ſhe obtained kindneſſe of him, and he ſpeedily gave her things for purification, with † ſuch things as belonged to her, and ſeven maidens, which were meet to be given her, out of the kings houſe, and † he preferred her and her maids, unto the beſt *place* of the houſe of the women.

10 Eſther had not ſhewed her people, nor her kindred: for Mordecai had charged her, that ſhe ſhould not ſhew *it*.

11 And Mordecai walked [e] every day before the court of the womens houſe, † to know how Eſther did, and what ſhould become of her.

12 ¶ Now when every maids turn was come, to go in to king Ahaſuerus, after that ſhe had been twelve moneths according to the manner of the women, (for ſo were the dayes of their purifications accompliſhed, *to wit*, ſix moneths with oyl of myrrhe, and ſix moneths with ſweet odours, and with *other* things for the purifying of the women)

13 Then thus came every maiden unto the king, whatſoever ſhe [f] deſired was given her, to go with her out of the houſe of the women, unto the kings houſe.

14 In the evening ſhe went, and on the morrow ſhe returned into the ſecond houſe of the women, to the cuſtody of Shaaſhgaz, the kings chamberlain, which kept the concubines: ſhe came in unto the king no more, except the king delighted in her, and that ſhe were called by name.

15 ¶ Now when the turn of Eſther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, ſhe required [g] nothing, but what Hegai the kings chamberlain, the keeper of the women appointed: and Eſther obtained favour in the ſight of all them that looked upon her.

16 So Eſther was taken unto king Ahaſuerus, into his houſe royall, in the tenth moneth (which *is* the moneth [h] Tebeth) in the ſeventh yeare of his reigne.

17 And the king loved Eſther above all the women, and she obtained grace and ‡ favour † in his ſight, more than all the virgins; ſo that he ſet the royall crown upon her head, and made her queen in ſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes and his ſervants, *even* Eſthers [i] feaſt, and he made a † [k] releaſe to the provinces, and gave gifts, according to the [l] ſtate of the king.

19 And when the virgins were gathered together the [m] ſecond time, then Mordecai ſat in the kings gate.

20 Eſther had not *yet* ſhewed her kindred, nor her people; as Mordecai had charged her: for Eſther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In thoſe dayes (while Mordecai ſat in the kings gate) two of the kings chamberlains, ‡ Bigthan and Teresh, of thoſe which kept † the doore, were wroth, and ſought to lay [n] hand on the king Ahaſuerus:

22 And the thing was known to Mordecai, who told *it* unto Eſther the queen, and Eſther certified rhe king *thereof*, in Mordecai's name.

23 And when inquiſition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the [o] chronicles before the king.

CHAP. III.

1 Haman advanced by the king, and deſpiſed by Mordecai, ſeeketh revenge upon all the Iews. 7 He caſteth lots. 8 He obtaineth by calumniation, a decree of the king to put the Iews to death.

AFter theſe things did king Ahaſuerus promote Haman the ſonne of Hammedatha the Agagite, and advanced him, and ſet his ſeat above all the princes that *were* with him.

2 And all the kings ſervants that *were* in the kings gate, bowed, and reverenced Haman; for the king had ſo commanded concerning him: but Mordecai [a] bowed not, nor did *him* reverence.

3 Then the kings ſervants, which *were* in the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandment?

4 Now it came to paſſe, when they ſpake daily unto him, and he hearkened not unto them, that they [b] told Haman, to ſee whether Mordecai his matters would ſtand, for he had told them that he *was* a Jew.

5 And when Haman ſaw that Mordecai bowed not, nor did him reverence: then was Haman full of wrath.

6 And he thought ſcorn to lay hands on Mordecai alone, for they had ſhewed him the people of Mordecai: wherefore Haman ſought to deſtroy all the Jews, that *were* throughout the whole kingdome of Ahaſuerus, *even* the people of Mordecai.

7 ¶ In the firſt moneth (that *is* the moneth [c] Niſan) in the twelfth yeare of king Ahaſuerus, they caſt Pur, that *is*, the lot, [d] before Haman, from day to day, and from moneth to moneth, *to* the twelfth moneth, that *is* the moneth [e] Adar.

8 ¶ And Haman ſaid unto king Ahaſuerus, There is a certain people ſcattered abroad, and diſperſed among the people, in all the provinces of thy kingdome, and their laws *are* diverſe from all people, neither keep they the kings [f] laws; therefore it *is* not † for the kings profit to ſuffer them.

9 If it pleaſe the king, let it be written † that they may be deſtroyed: and I will † pay ten thouſand talents of ſilver to the hands of thoſe that have the charge of the buſineſſe, to bring *it* into the kings treaſuries.

10 And the king took his ring from his hand, and gave it unto Haman the ſonne of Hammedatha the Agagite, the Jews ‡ enemy.

11 And the king ſaid unto Haman, The ſilver

† Heb. *her portions.*

† Heb. *he changed her.*

[e] For though ſhe was taken away by a cruell law, yet he ceaſed not to have a fatherly care over her, and therefore did reſort oft times to heare of her.

† Heb. *to know the peace.*

[f] What apparell ſhe asked of the eunuch, that was he bound to give her.

[g] Wherein her modeſty appeared, becauſe ſhe ſought not apparell to commend her beauty, but ſtood to the eunuchs appointment.

[h] Which contained part of December, and part of January.

‡ Or, *kindneſſe.*

† Heb. *before him.*

[i] That is, made for her ſake.

† Heb. *reſt.*

[k] He releaſed their tribute.

[l] That is, great and magnificall.

[m] That is, at the marriage of Eſther, which was the ſecond marriage of the king.

‡ Or, *Bigthana*, chap. 6: 2.

† Heb. *the threshold.*

[n] Meaning, to kill him.

[o] In the Chronicles of the Medes and Perſians as Chap. 10: 2.

[a] The Perſians manner was to kneel down and reverence their kings, and ſuch as he appointed in chief authority, which Mordecai would not do to this ambitious and proud man.

[b] Thus we ſee that there is none ſo wicked; but they have their flatterers to accuſe the godly.

[c] Which anſwereth to part of March and part of April.

[d] To know what moneth and day should be good to enterpriſe this thing, that it might have good ſucceſſe: but God diſappointed their lots and expectation.

[e] Containing part of February, and part of March.

[f] Theſe be the two arguments which commonly the worldlings and the wicked uſe toward princes againſt the godly, that is, the contempt of their laws, and diminishing of their profite: without reſpect how God is either pleaſed or diſpleaſed.

† Heb. *meet or, equall.*

† Heb. *to deſtroy them.*

† Heb. *weigh.*

‡ Or, *oppreſſour.*

ver *is* given to thee, the people alſo, to do with them as it ſeemeth good to thee.

12 Then were the kings ‡ ſcribes called on the thirteenth day of the firſt moneth, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahaſuerus was it written, and ſealed with the kings ring.

‡ Or, *ſecretaries.*

13 And the letters were ſent by poſts into all the kings provinces, to deſtroy, to kill, and to cauſe to periſh all Jews, both young and old, little children and women in one day, *even* upon the thirteenth *day* of the twelfth moneth, (which *is* the moneth Adar) and *to take* the ſpoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was publiſhed, unto all people, that they ſhould be ready againſt that day.

15 The poſts went out, being haſtened by the kings commandment, and the decree was given in Shuſhan the palace: and the king and Haman ſat down to drink, but the [g] city Shuſhan was perplexed.

[g] To wit, the Jews that were in Shuſhan.

CHAP. IIII.

1 *The great mourning of Mordecai and the Iews.* 4 *Eſther underſtanding it, ſendeth to Mordecai, who ſheweth the cauſe. and adviſeth her to undertake the ſuit.* 10 *She excuſing her ſelf, is threatned by Mordecai.* 15 *She appointing a faſt, undertaketh the ſuit.*

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on ſackcloth with aſhes, and went out into the midſt of the city, and cried with a loud and a bitter crie:

2 And came even before the kings [a] gate: for none *might* enter into the kings gate clothed with ſackcloth.

[a] Becauſe he would advertiſe Eſther of this cruel proclamation.

3 And in every province whitherſoever the kings commandment, and his decree came, *there was* great mourning among the Jews, and faſting, and weeping and wailing, and † many lay in ſackcloth and aſhes.

† Heb. *ſackcloth and aſhes were laid under many.*

4 ¶ So Eſthers maids, and her † chamberlains came and told *it* her: then was the queen exceedingly grieved, and ſhe ſent raiment to cloath Mordecai, and to take away his ſackcloth from him: but he received *it* not.

† Heb. *eunuchs.*

5 Then called Eſther for Hatach, *one* of the kings chamberlains, † whom he had apppointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had ſet before him.*

6 So Hatach went forth to Mordecai, unto the ſtreet of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had happened unto him, and of the ſumme of the money that Haman had promiſed to pay to the kings treaſuries for the Jews; to deſtroy them.

8 Alſo he gave him the copy of the writing of the decree, that was given at Shuſhan to deſtroy them, to ſhew *it* unto Eſther, and to declare *it* unto her, and to charge her that ſhe ſhould go in unto the king, to make ſupplication unto him, and to make requeſt before him for the people.

9 And Hatach came and told Eſther the words of Mordecai.

10 ¶ Again Eſther ſpake unto Hatach, and gave him commandment unto Mordecai;

11 All the kings ſervants and the people of the kings provinces do know, that whoſoever, whether man or woman, ſhall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except ſuch to whom the king ſhall hold out the golden ſcepter, that he may live: but I have not been called to come in unto the king, theſe thirty dayes.

12 And they told to Mordecai Eſthers words.

13 Then Mordecai commanded to anſwer Eſther, Think not with thy ſelf that thou ſhalt eſcape in the kings houſe, more than all the Jews.

14 For if thou altogether holdeſt thy peace at this time, *then* ſhall there † [b] enlargement and deliverance ariſe to the Jews from another place, but thou and thy fathers houſe ſhall be deſtroyed: and who knoweth, [c] whether thou art come to the kingdome for *ſuch* a time as this?

† Heb. *reſpiration.*

[b] Thus Mordecai ſpake in the confidence of that faith, which all Gods children ought to have: which is, that God will deliver them, though all worldly means fail.

[c] For to deliver Gods church out of theſe preſent dangers.

15 ¶ Then Eſther bade *them* return Mordecai *this anſwer*,

16 Go, gather together all the Jews that are † preſent in Shuſhan, and faſt ye for me, and neither eat nor drink three dayes, night or day: I alſo and my maidens will faſt likewiſe, and ſo will I go in unto the king, which *is* not according to the law; and if I periſh, [d] I periſh.

† Heb. *found.*

[d] I will put my life in danger, and referre the ſucceſſe to God, ſeeing it is for his glory, and the deliverance of his church.

17 So Mordecai † went his way, and did according to all that Eſther had commanded him.

† Heb. *paſſed.*

CHAP. V.

1 *Eſther adventuring on the kings favour, obtaineth the grace of the golden ſcepter, and inviteth the king and Haman to a banquet.* 6 *She being encouraged by the king in her ſuit, inviteth them to another banquet the next day.* 9 *Haman proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counſel of Zereſh, he builded for him a pair of gallows.*

NOw it came to paſſe on the [a] third day that Eſther put on *her* royall *apparel*, and ſtood in the inner court of the kings houſe, over againſt the kings houſe: and the king ſat upon his royall throne in the royall houſe, over againſt the gate of the houſe.

[a] To wit, after that the Jews had begunne to faſt.

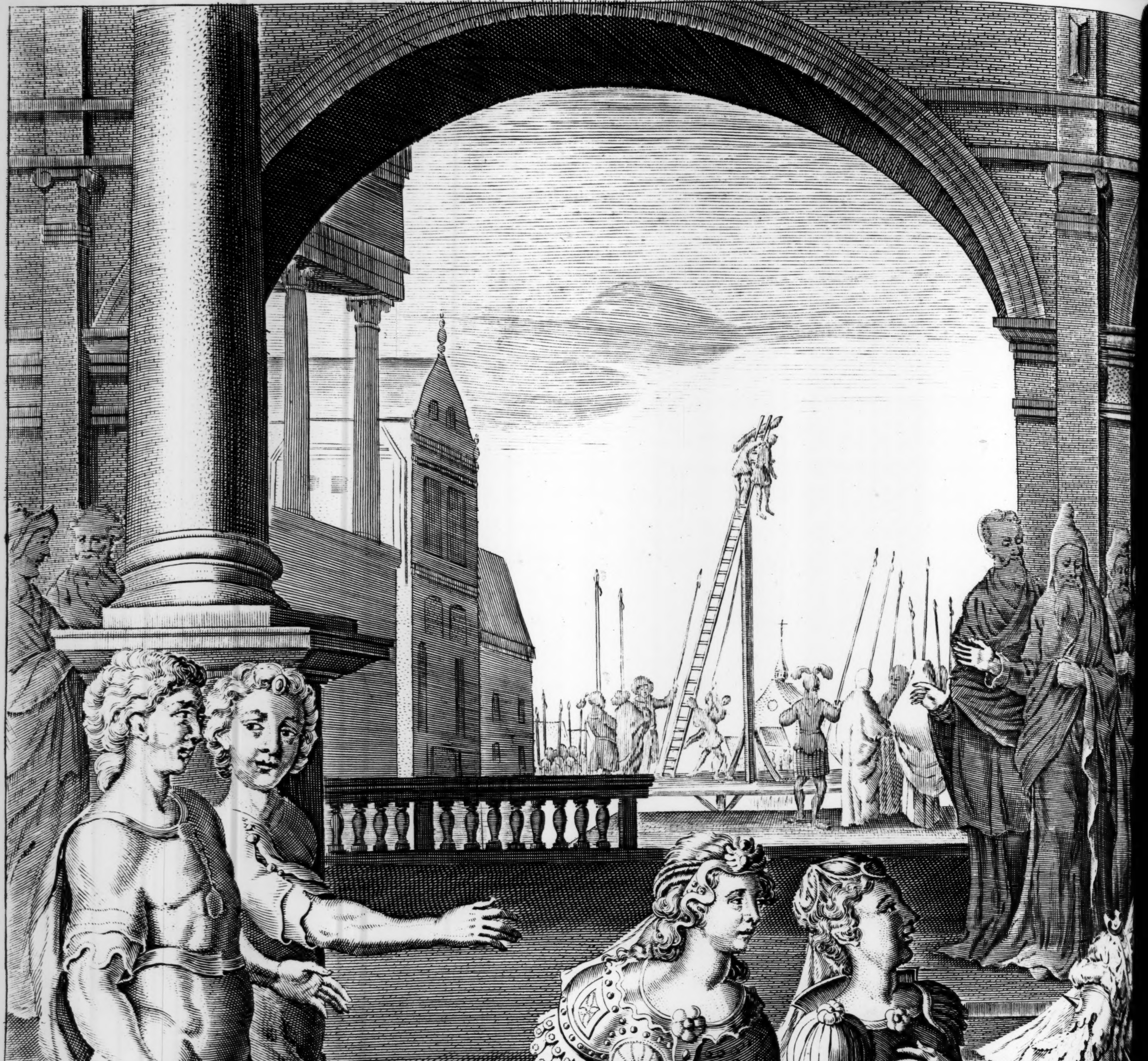
2 And it was ſo when the king ſaw Eſther the queen ſtanding in the court, *that* ſhe obtained favour in his ſight: and the king [b] held out to Eſther the golden ſcepter that *was* in his hand: ſo Eſther drew neare and touched the top of the ſcepter.

[b] Which was a ſigne that the coming was agreeable unto him, as chap. 4. verſe 11.

3 Then ſaid the king unto her, What wilt thou, queen Eſther? and what *is* thy requeſt? it ſhall be even given thee, to the [c] half of the kingdome.

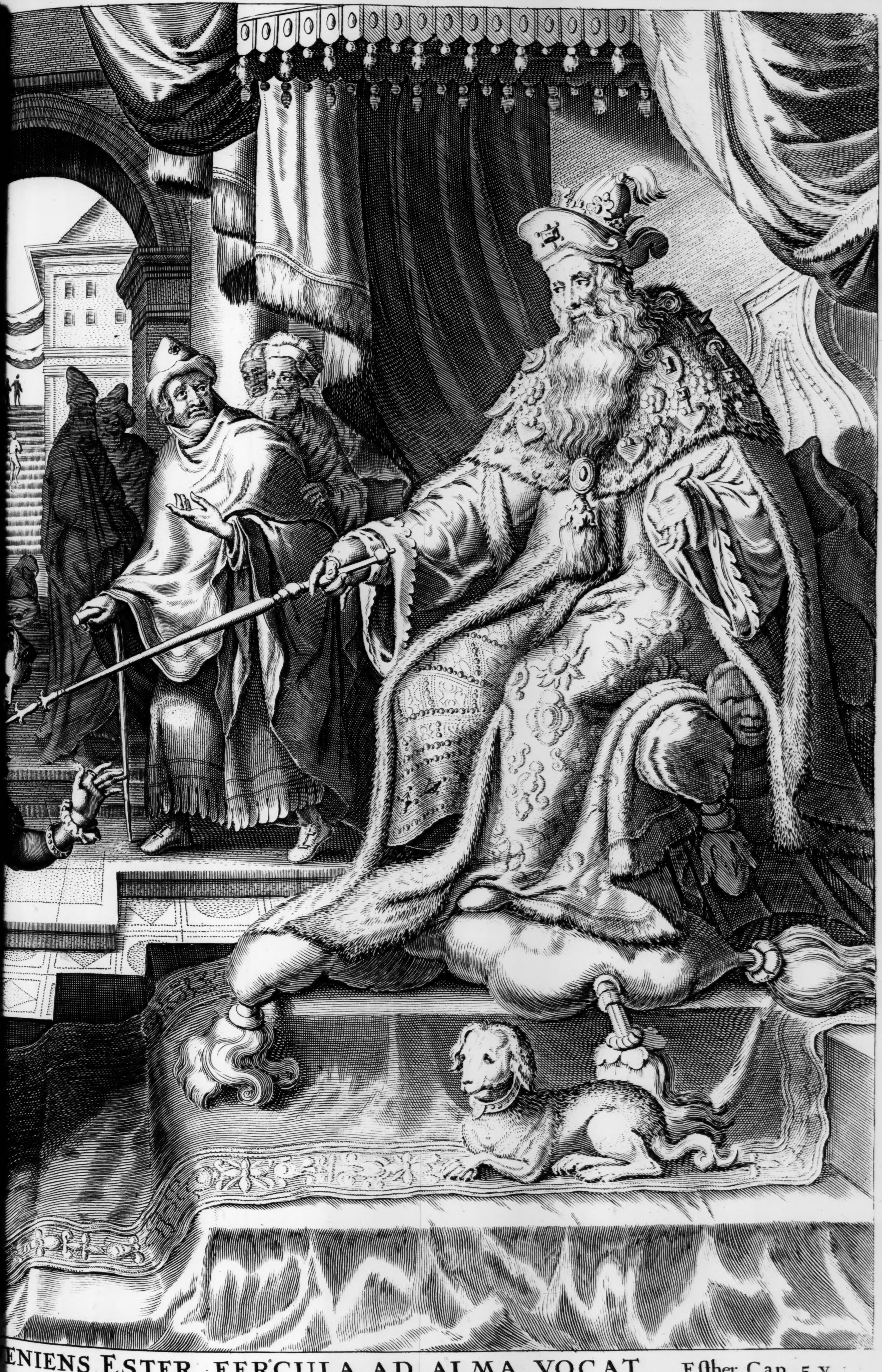
[c] Meaning hereby, that whatſoever ſhe asked, ſhould be graunted, as Mar. 6: 23.

4 And



Heemſkerck invent.

PECTORE SOLLICITO SED NON TRISTI OMINE REGEM



ENIENS ESTER, FERCULA AD ALMA VOCAT. Eſther Cap. 5 v. 1.

4 And Eſther anſwered, If *it ſeem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king ſaid, Cauſe Haman to make haſte, that he may do as Eſther hath ſaid: ſo the king and Haman came to the banquet that Eſther had prepared.

6 ¶ And the king ſaid unto Eſther at the [d] banquet of wine, What *is* thy petition? and it ſhall be granted thee: and what *is* thy requeſt? even to the half of the kingdome it ſhall be performed.

[d] Becauſe they uſed to drink exceſſively in their banquets, they called the banquet by the name of that which was moſt in uſe or eſteemed.

7 Then anſwered Eſther, and ſaid, My petition, and my requeſt *is*.

8 If I have found favour in the ſight of the king, and if it pleaſe the king to grant my petition, and † to perform my requeſt, let the king and Haman come to the banquet that I ſhall prepare for them, and I will do to morrow as the king hath [e] ſaid.

† Heb. *to do.*

[e] I wil declare what things I demand.

9 ¶ Then went Haman forth that day, joyfull, and with a glad heart: but when Haman ſaw Mordecai in the kings gate, that he ſtood not up, nor moved for him, he was full of indignation againſt Mordecai.

10 Neverthleleſſe, Haman refrained himſelf, and when he came home, he ſent and † called for his friends, and Zereſh his wife.

† Heb. *cauſed to come.*

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had [f] promoted him, and how he had advanced him above the princes and ſervants of the king.

[f] Thus the wicked when they are promoted, in ſtead of acknowledging their change, & humbling themſelves, wax ambitious, diſdainfull, and cruell.

12 Haman ſaid moreover, Yea, Eſther the queen did let no man come in with the king unto the banquet that ſhe had prepared, but my ſelf; and to morrow am I invited unto her alſo with the king.

13 Yet all this availeth me nothing, ſo long as I ſee Mordecai the Jew ſitting at the kings gate.

14 ¶ Then ſaid Zereſh his wife, and all his friends unto him, Let a † gallows be made of [g] fifty cubits high, and to morrow ſpeak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleaſed Haman, and he cauſed the gallows to be made.

† Heb. *tree.*

[g] Meaning, the higheſt that could be found.

CHAP. VI.

1 Ahaſuerus reading in the chronicles of the good ſervice done by Mordecai, taketh care for his reward. 4 Haman coming to ſue that Mordecai might be hanged, unawares giveth counſel that he might do him honour. 12 Complaining of his misfortune, his friends tell him of his finall deſtinie.

ON that night † could not the king ſleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

† Heb. *the kings ſleep fled away.*

2 And it was found written, that Mordecai had told of ‡ Bigthana and Teresh, two of the kings chamberlains, the keepers of the † doore, who ſought to lay hand on the king Ahaſuerus.

‡ Or, *Bigthan,* chap. 2: 21.

† Heb. *threshold.*

3 And the king ſaid, What honour and dignity hath been done to Mordecai [a] for this? Then ſaid the kings ſervants that miniſtred unto him, There is nothing done for him.

[a] For he thought it unworthy his eſtate to receive a benefit, and not reward it.

4 ¶ And the king ſaid, Who *is* in the court? (now Haman was come into the outward court of the kings houſe, to ſpeak unto the king, to [b] hang Mordecai on the gallows that he had prepared for him)

[b] Thus while the wicked imagine the deſtruction of others, they themſelves fall into the ſame pit.

5 And the kings ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 So Haman came in: and the king ſaid unto him, What ſhall be done unto the man † whom the king delighteth to honour? (now Haman thought in his heart, To whom would the king delight to do honour more than to my ſelf?)

† Heb. *in whoſe honour the king delighteth.*

7 And Haman anſwered the king, For the man † whom the king delighteth to honour.

† Heb. *in whoſe honour the king delighteth.*

8 † Let the royall apparel be brought † which the king *uſeth* to wear, and the [c] horſe that the king rideth upon, and the crown royall which is ſet upon his head:

† Heb. *let them bring the royall apparel.*

† Heb. *wherewith the king clotheth.*

[c] Meaning hereby that the king should make him next unto himſelf, as Joſeph hereby was known to be next to Pharaoh, Gen. 41. verſ. 42.

9 And let this apparel and horſe be delivered to the hand of one of the kings moſt noble princes, that they may aray the man *withall* whom the king delighteth to honour, and † bring him on horſeback through the ſtreet of the city, and proclaim before him, Thus ſhall it be done to the man whom the king delighteth to honour.

† Heb. *cauſe him to ride.*

10 Then the king ſaid unto Haman, Make haſte, *and* take the apparel, and the horſe, as thou haſt ſaid, and do even ſo to Mordecai the Jew, that ſitteth at the kings gate: † let nothing fail of all that thou haſt ſpoken.

† Heb. *ſuffer not a whit to fall.*

11 Then took Haman the apparel and the horſe, and arayed Mordecai, and brought him on horſeback through the ſtreet of the city, and proclaimed before him, Thus ſhall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the kings gate, but Haman haſted to his houſe, mourning, and having his head covered.

13 And Haman told Zereſh his wife and all his friends, every thing that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai *be* of the ſeed of the Jews, before whom thou haſt begun to fall, thou ſhalt not prevail againſt him, but ſhalt ſurely [d] fall before him.

[d] Thus God ſometime putteth in the mouth of the very wicked to ſpeak that thing, which he hath decreed shall come to paſſe.

14 And while they *were* yet talking with him, came the kings chamberlains, and haſted to bring Haman unto the banquet that Eſther had prepared.

CHAP. VII.

1 Eſther entertaining the king and Haman, maketh ſuit for her own life and her peoples. 5 She accuſeth Haman. 7 The king in his anger underſtanding of the gallows, which Haman had made for Mordecai, cauſeth him to be hanged thereon.

SO the king and Haman came † to banquet with Eſther the queen.

† Heb. *to drink.*

2 And the king ſaid again to Eſther, on the ſecond day, at the [a] banquet of wine, What *is* thy petition, queen Eſther? and it ſhall be

[a] Read Chap. 5. verſ. 6.

granted thee: and what *is* thy requeſt? and it ſhall be performed even to the half of the kingdome,

3 Then Eſther the queen anſwered and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I and my people, † to be deſtroyed, to be ſlain, and to periſh: but if we had been ſold for bond-men & bond-women, I had held my tongue, although the enemy could [b] not countervail the kings damage.

5 ¶ Then the king Ahaſuerus anſwered and ſaid unto Eſther the queen, Who is he? and where is he † that durſt preſume in his heart to do ſo?

6 And Eſther ſaid, † The adverſary and enemy, *is* this wicked Haman. Then Haman was afraid ‡ before the king and the queen.

7 ¶ And the king ariſing from the banquet of wine in his wrath, *went* into the palace-garden; and Haman ſtood up to make requeſt for his life to Eſther the queen: for he ſaw that there was [c] evil determined againſt him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was [d] fallen upon the bed whereon Eſther *was*. Then ſaid the king, Will he force the queen alſo † before me in the houſe? As the word went out of the kings mouth, they [e] covered Hamans face.

9 And Harbonah, one of the chamberlains, ſaid before the king, Behold alſo the † gallows fifty cubits high, which Haman had made for Mordecai, who had ſpoken [f] good for the king, ſtandeth in the houſe of Haman. Then the king ſaid, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king wrath pacified.

CHAP. VIII.

1 *Mordecai is advanced* 3 *Eſther maketh ſuit to reverſe Hamans letters.* 7 *Ahaſuerus granteth to the Iews to defend themſelves.* 15 *Mordecai's honour, and the Iews joy.*

ON that day did the king Ahaſuerus give the houſe of Haman the Jews enemy, unto Eſther the queen: and Mordecai [a] came before the king; for Eſther had told what he *was* [b] unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Eſther ſet Mordecai over the houſe of Haman.

3 ¶ And Eſther ſpake yet again before the king, and fell down at his feet † and beſought him with tears, to put away the [c] miſchief of Haman the Agagite, and his device that he had deviſed againſt the Jews.

4 Then the king [d] held out the golden ſcepter toward Eſther. So Eſther aroſe, and ſtood before the king,

5 And ſaid, If it pleaſe the king, & if I have found favour in his ſight, and the king *ſeem* right before the king, and I *be* pleaſing in his eyes; let it be written to reverſe † the letters deviſed by Haman the ſonne of Hammedatha the Agagite, ‡ which he wrote to deſtroy the Jews which *are* in all the kings provinces:

6 For how can I † endure to ſee the evil that ſhall come unto my people? or how can I endure to ſee the deſtruction of my kindred?

7 ¶ Then the king Ahaſuerus ſaid unto Eſther the queen, and to Mordecai the Jew, Behold, I have given Eſther the houſe of Haman, and him they have hanged upon the gallows, becauſe he laid his hand upon the Jews.

8 Write ye alſo for the Jews, as it liketh you in the kings name, and ſeal *it* with the kings ring: for the writing which is written in the kings name, and ſealed with the kings ring, * may no man [e] reverſe.

9 Then were the kings ſcribes called at that time in the third moneth (that *is* the moneth [f] Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and ſeven provinces, unto every province according to the [g] writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahaſuerus name, and ſealed *it* with the kings ring, and ſent letters by poſts on horſeback, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews, which *were* in every city, to gather themſelves together, and to [h] ſtand for their life, to deſtroy, to ſlay, and to cauſe to periſh all the power of the people and province, that would aſſault them, *both* little ones, and women, and *to take* the ſpoil of them for a prey:

12 Upon one day, in all the provinces of king Ahaſuerus, *namely* upon the thirteenth *day* of the twelfth moneth, which *is* the moneth [i] Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* † publiſhed unto all people, and that the Jews ſhould be ready againſt that day, to [k] avenge themſelves on their enemies.

14 *So* the poſts that rode upon mules *and* camels, went out, being haſtened and preſſed on by the kings commandment; and the decree was given at Shuſhan the palace.

15 ¶ And Mordecai went out from the preſence of the king, in royall apparel of ‡ blue and white, and with a great crown of gold, and with a garment of fine linnen, and purple; and the city of Shuſhan rejoyced and was glad:

16 The Jews had [l] light and gladneſſe, and joy, and honour.

17 And in every province, and in every city, whitherſoever the kings commandment

† Heb. *that they ſhould deſtroy and kill, and cauſe to periſh.*

[b] Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſſe of the Jews, and the tribute which he hath of them.

† Heb. *whoſe heart hath filled him.*

† Heb. *the man adverſary.*

‡ Or, *at the preſence of.*

[c] His conſcience did accuſe him, that as he had conſpired the death of innocents, ſo the vengeance of God might fall upon him for the ſame.

[d] He fell down at the beds feet or couch, whereupon ſhe ſate, and made requeſt for his life.

† Heb. *with me.*

[e] This was the manner of the Perſians when one was out of the kings favour.

† Heb. *tree.*

[f] Which diſcovered the conſpiracy againſt the king, Chap. 2. 21; 22.

[a] That is, was received into the kings favour and preſence.

[b] That he was her uncle, and had brought her up.

† Heb. *and ſhe wept and beſought him.*

[c] Meaning, that he ſhould aboliſh the wicked decrees, which he had made for the deſtruction of the Jews.

[d] Read chap. 5. verſe 2.

† Heb. *the device.*

‡ Or, *who wrote.*

† Heb. *be able. that I may ſee.*

* See chap. 1: 19.

[e] This was the law of the Medes and Perſians, as Dan. 6: 15. notwithſtanding the king revoked the former decree granted to Haman for Eſthers ſake.

[f] Which containeth part of May and part of June.

[g] That is, in ſuch letters and language, as was uſuall in every province.

[h] That is, to defend themſelves againſt all that would aſſail them.

[i] Which hath part of February, and part of March.

† Heb. *revealed.*

[k] The king gave them liberty to kil all that did oppreſſe them.

‡ Or, *violet.*

[l] He ſheweth by theſe words that follow, what this light was.

and his decree came, the Jews had joy and gladneſſe, a feaſt and a good day: and many of the people of the land [m] became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

1 The Jews (the rulers, for fear of Mordecai, helping them) ſlay their enemies, with the ten ſons of Haman. 12 Ahaſuerus at the requeſt of Eſther, granteth another day of ſlaughter, and Hamans ſonnes to be hanged. 20 The two dayes of Purim are made feſtivall.

NOw in the twelfth moneth (that *is*, the moneth Adar) on the thirteenth day of the ſame; when the kings commandment and his decree drew neare to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was [a] turned to the contrary, that the Jews had rule over them that hated them)

2 The Jews gathered themſelves together in their cities, throughout all the ptovinces of the king Ahaſuerus, to lay hand on ſuch as ſought their hurt; and no man could withſtand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and † officers of the king, [b] helped the Jews: becauſe the fear of Mordecai fell upon them,

4 For Mordecai *was* great in the kings houſe, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews ſmote all their [c] enemies with the ſtroke of the ſword, and ſlaughter and deſtruction, and did † what they would unto thoſe that hated them.

6 And in Shuſhan the palace the Jews ſlew and deſtroyed [d] five hundred men.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vajezatha,

10 The ten ſonnes of Haman the ſonne of Hammedatha, the enemy of the Jews, ſlew they; but on the ſpoil laid they not their [e] hand.

11 On that day, the number of thoſe that were ſlain in Shuſhan the palace, † was brought before the king.

12 ¶ And the king ſaid unto Eſther the queen, The Jews have ſlain and deſtroyed five hundred men in Shuſhan the palace, and the ten ſonnes of Haman; what have they done in the reſt of the kings provinces? now what *is* thy petition? and it ſhall be granted thee: or what *is* thy requeſt further? and it ſhall be done.

13 Then ſaid Eſther, If it pleaſe the king, let it be granted to the Jews which *are* in Shuſhan, to do to [f] morrow alſo according unto this dayes decree, and † let Hamans ten ſonnes be hanged upon the gallows.

14 And the king commanded it ſo to be done; and the decree was given at Shuſhan, and they hanged Hamans ten ſonnes.

15 For the Jews that *were* in Shuſhan, gathered themſelves together on the fourteenth day alſo of the moneth Adar, and ſlew three hundred men at Shuſhan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces, gathered themſelves together, and [g] ſtood for their lives, and had reſt from their enemies, and ſlew of their [h] foes ſeventy and five thouſand; but they laid not their hands on the prey.

17 On the [i] thirteenth day of the moneth Adar, and on the fourteenth day † of the ſame, reſted they, and made it a day of feaſting and gladneſſe.

18 But the Jews that *were* at Shuſhan, aſſembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the ſame they reſted, and made it a day of feaſting and gladneſſe.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the [k] fourteenth day of the moneth Adar, *a day of* gladneſſe and feaſting, and a good day, and of ſending portions one to another.

20 ¶ And Mordecai [l] wrote theſe things, and ſent letters unto all the Jews that *were* in all the provinces of the king Ahaſuerus, *both* nigh and farre,

21 To ſtabliſh *this* among them, that they ſhould keep the fourteenth day of the month Adar, and the fifteenth day of the ſame yearly:

22 As the dayes wherein the Jews reſted from their enemies, and the moneth which was turned unto them from ſorrow to joy, and from mourning into a good day: that they ſhould make them dayes of feaſting and joy, and of [m] ſending portions one to another, and gifts to the poore.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Becauſe Haman the ſonne of Hammedatha the Agagite, the enemy of all the Jews, had deviſed againſt the Jews to deſtroy them, and had [n] caſt Pur (that *is*, the lot) to † conſume them, and to deſtroy them:

25 But [o] when *Eſther* came before the king, he commanded by letters, that his [p] wicked device which he deviſed againſt the Jews, ſhould return upon his own head, and that he and his ſonnes ſhould be hanged on the gallows.

26 Wherefore they called theſe dayes Purim, after the name of “ Pur: therefore for all the words of this letter, and of that which they had ſeen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, and upon their ſeed, and upon all ſuch as joyned themſelves unto them, ſo as it ſhould not † fail, that they would keep theſe [q] two dayes, according to their writing, and according to their *appointed* time every yeare:

28 And that theſe dayes *ſhould be* remembred, and kept throughout every generation, every family, every province, and every city,

[m] Conformed themſelves to the Jews religion.

[a] This was by Gods great providence, who turneth the joy of the wicked into ſorrow, and the tears of the godly into gladneſſe.

† Heb. *thoſe which did the buſineſſe that* belonged *to the king*.

[b] Did them honour, and ſhewed them friendſhip.

[c] Which had conſpired their death, by the permiſſion of wicked Haman.

† Heb. *according to their will*.

[d] Beſides thoſe three hundred, that they ſlew the ſecond day, as verſe 15.

[e] Whereby they declared that this was Gods juſt judgement upon the enemies of his church, forasmuch as they ſought not their own gain, but to execute his vengeance.

† Heb. *came*.

[f] This ſhe requireth not for deſire of vengeance, but with zeal to ſee Gods judgements executed againſt his enemies.

† Heb. *let men hang*.

[g] Read. Chap. 8. verſe 11.

[h] Meaning, that they laid hands on none that were not the enemies of God.

[i] Meaning, in all places ſaving in Shuſhan.

† Heb. *in it*.

[k] As the Jews do even to this day, calling it in the Perſians language purim, that is, the day of lots.

[l] The Jews gather hereof, that Mordecai wrote this ſtory, but it ſeemeth that he wrote but onely theſe letters, and decrees that follow.

[m] He ſetteth before our eyes the uſe of this feaſt, which was for the remembrance of Gods deliverance, the maintenance of mutuall friendſhip, and relief of the poore.

[n] Read, chap. 3: 7.

† Heb. *cruſh*.

[o] To intreat for her people.

[p] Theſe are the words of the kings commandment to diſanull Hamans wicked enterpriſe.

“ That is, *lot*.

† Heb. *paſſe*.

[q] Meaning, the fourteenth and the fifteenth day of the moneth Adar.

408.

and that theſe dayes of Purim ſhould not † fail from among the Jews, nor the memoriall of them † periſh from their ſeed.

29 Then Eſther the queen the daughter of Abihail, and Mordecai the Jew, wrote with † all authority, to confirm this ſecond letter of Purim.

30 And he ſent the letters unto all the Jews, to the hundred twenty and ſeven provinces of the kingdome of Ahaſuerus, *with* [r] words of peace and truth:

31 To confirm theſe dayes of Purim in their times *appointed*, according as Mordecai the Jew, and Eſther the queen had enjoyned them, and as they had decreed † for themſelves and for their ſeed, the matters of the [ſ] faſtings and their cry.

† Heb. *paſſe.*

† Heb. *be ended.*

† Heb, *all ſtrength.*

[r] Which were letters declaring unto them quietneſſe, and aſſurance, and putting them out of doubt and fear.

† Heb. *for their ſouls.*

[ſ] That they would obſerve this feaſt with faſting and earneſt prayer, which in Hebrew is ſignified by this word (their crie)

32 And the decree of Eſther confirmed theſe matters of Purim, and it was written in the book.

CHAP. X.

1 *Ahaſuerus his greatneſſe.* 3 *Mordecai's advancement.*

AND the king Ahaſuerus laid a tribute upon the land, and upon the iſles of the ſea.

2 And all the acts of his power, and of his might, and the declaration of the greatneſſe of Mordecai, whereunto the king † advanced him, *are* they not written in the book of the chronicles of the kings of Media and Perſia?

3 For Mordecai the Jew *was* next unto king Ahaſuerus, and great among the Jews, and [a] accepted of the multitude of his brethren, ſeeking the wealth of his people, and ſpeaking peace to all his ſeed.

† Heb. *made him great.*

[a] Theſe three points are here ſet forth as commendable and neceſſary for him that is in authority: to have the favour of the people, to procure their wealth, and to be gentle, and loving toward them.

THE BOOK OF JOB.

THE ARGUMENT.

IN this hiſtory is ſet before our eyes the example of a ſingular patience. For this holy man Job was not onely extreamly afflicted in outward things and in his body, but alſo in his minde and conſcience, by the ſharp temptations of his wife, and chief friends: which by their vehement words, and ſubtil diſputations brought him almoſt to deſpair: for they ſet forth God as a ſevere Judge, and mortall enemy unto him, which had caſt him off, therefore in vain he ſhould ſeek unto him for ſuccour. Theſe friends came unto him under pretence of conſolation, and yet they tormented him more than did all his affliction. Notwithſtanding he did conſtantly reſiſt them, and at length had good ſucceſſe. In this ſtory we have to mark, that Job maintaineth a good cauſe, but handleth it evil: again, his adverſaries have an evil matter, but they defend it craftily. For Job held that God did not alway puniſh men according to their ſinnes, but that he hath ſecret judgements, whereof man knew not the cauſe, and therefore man could not reaſon againſt God therein, but he ſhould be convicted. Moreover, he was aſſured that God had not rejected him, yet through his great torments and affliction he burſteth forth into many inconveniences both of words and ſentences, and ſheweth himſelf as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle wel. Again, the adverſaries maintain with many goodly arguments, that God puniſheth continually according to the treſpaſſe, grounding upon Gods providence, his juſtice, and mans ſinnes, yet their intention is evil: for they laboured to bring Job into deſpair, and ſo they maintain an evil cauſe. Ezekiel commendeth Job as a juſt man, Ezek. 14, 14. *and James ſetteth out his patience for an example*, James 5, 11.

CHAP. I.

1 *The holineſſe, riches, and religious care of Iob for his children.* 6 *Satan appearing before God, by calumniation obtaineth leave to tempt Iob.* 13 *Vnderſtanding of the loſſe of his goods and children, in his mourning he bleſſeth God.*

THere was a man in the land of [a] Uz, whoſe name *was* Job, and that man was * perfect and [b] upright, and one that [c] feared God, and eſchewed evil.

2 And there were born unto him ſeven ſonnes, and three daughters.

3 His ‡ [d] ſubſtance alſo was ſeven thouſand ſheep, and three thouſand camels, and five hundred yoke of oxen, and five hundred ſhe-aſſes, and a very great ‡ houſhold; ſo that this man was the greateſt of all the † men of the [e] eaſt.

4 And his ſonnes went and feaſted in *their* houſes, every one his day, and ſent and called for their three ſiſters, to eat and to drink with them.

5 And it was ſo, when the dayes of *their* feaſting were gone about, that Job ſent and [f] ſanctified them, and roſe up early in the morning, [g] & offered burnt-offerings *according* to the number of them all: for Job ſaid, It may be that my ſonnes have ſinned, and [h] curſed God in their hearts. Thus did Job † [i] continually.

6 ¶ Now there was a day, when the [k] ſonnes

[a] That is, of the countrey of Idumea, as Lament. 4:21. or bordering thereupon: for the land was called by the name of Uz the ſon of Diſhan the ſon of Seir, Gen. 36: 28.

* Chap. 2. 3.

[b] Foraſmuch as he was a Gentile, and not a Jew, and yet is pronounced upright and without hypocriſie, it declareth that amongſt the heathen God hath his.

[c] Hereby is declared, what is meant by an upright and juſt man.

‡ Or, *cattel.*

[d] His children and riches are declared to commend his vertue in his proſperity, and his patience and conſtancy, when God had taken them from him.

† Heb. *husbandry.*

† Heb. *ſonnes of the eaſt.*

[e] Meaning, the Arabians, Chaldeans, Idumeans, &c.

[f] That is, commanded them to be ſanctified: meaning, that they ſhould conſider the faults that they had committed, and reconcile themſelves for the ſame.

[g] That is, he offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that he had toward his children.

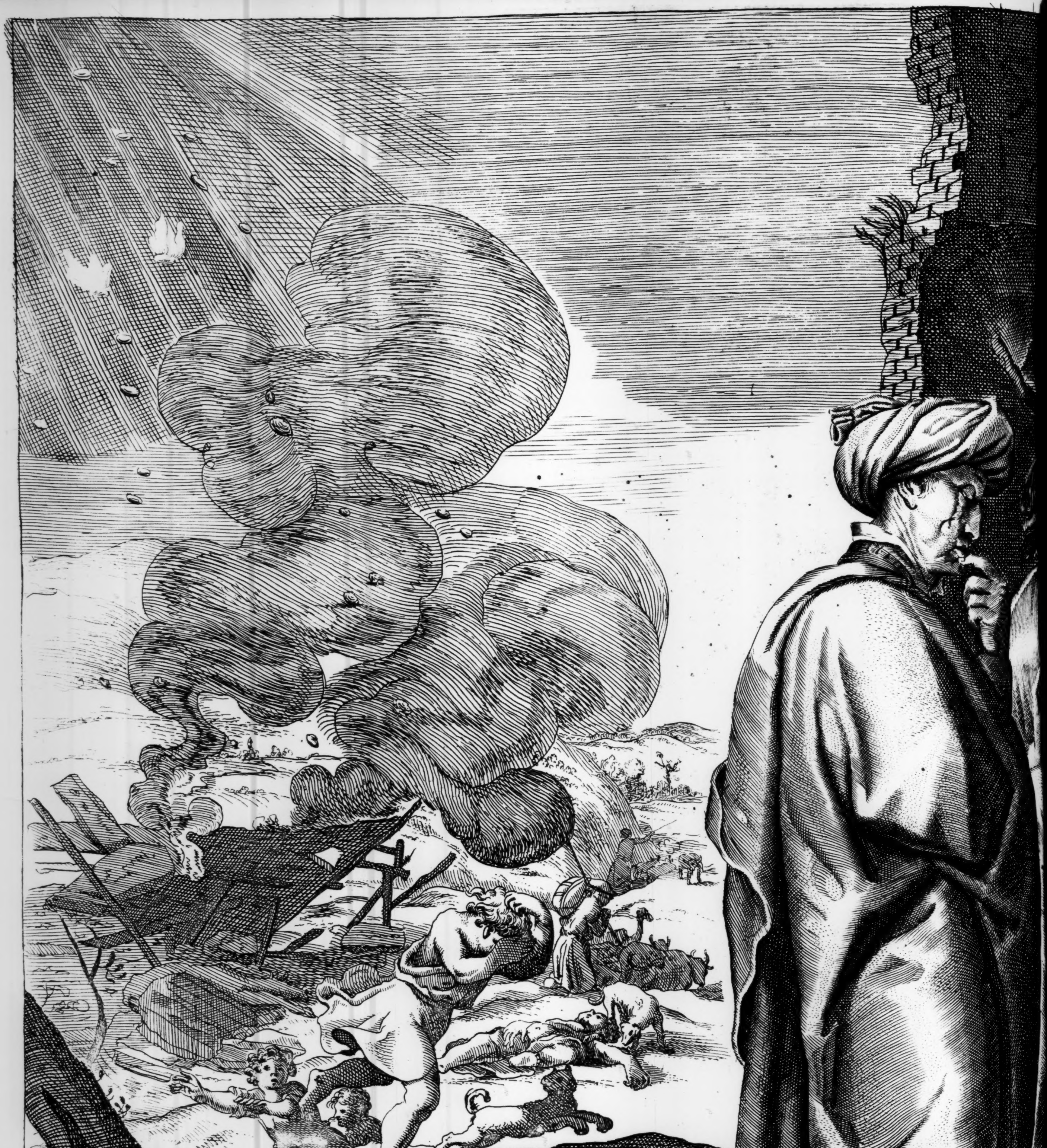
[h] In Hebrew it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as here, and 1 Kings 21: 10. and 13, &c.

† Heb. *all the dayes.*

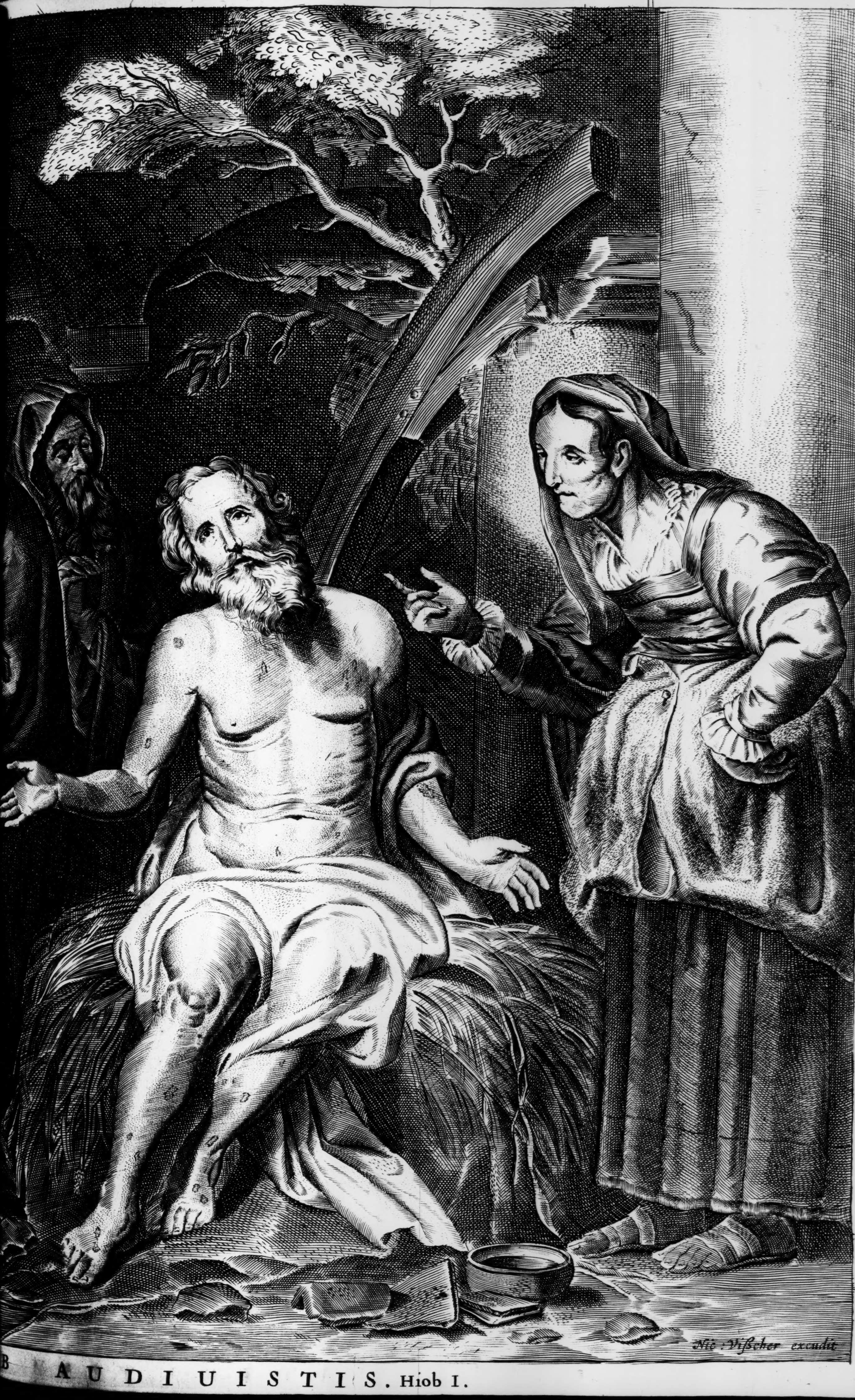
[i] While the feaſt laſted.

[k] Meaning, the angels which are called the ſons of God, becauſe they are willing to execute his will.

of



PATIENTIAM



Nic: Vißcher excudit

B AUDIUISTIS. Hiob I.

of God came to preſent themſelves [l] before the Lord, and, † Satan [m] came alſo † among them.

7 And the Lord ſaid unto Satan, Whence [n] comeſt thou? Then Satan anſwered the Lord, and ſaid, from * [o] going to and fro in the earth, and from walking up and down in it.

8 And the Lord ſaid unto Satan, † Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and eſcheweth evil?

9 Then Satan anſwered the Lord, and ſaid, Doth Job fear God for [p] nought?

10 Haſt not thou made an [q] hedge about him, and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the work of his hands, and his ‡ ſubſtance is increaſed in the land.

11 But put forth thine hand now, & [r] touch all that he hath, † and he will curſe thee to thy [ſ] face.

12 And the Lord ſaid unto Satan, Behold, all that he hath *is* in thy † [t] power, onely upon himſelf put not forth thine hand. So Satan went forth from the [u] preſence of the Lord.

13 ¶ And there was a day, when his ſonnes and his daughters *were* eating and drinking wine in their eldeſt brothers houſe:

14 And there came a meſſenger unto Job, and ſaid, The oxen were plowing, and the aſſes feeding beſide them:

15 And the [x] Sabeans fell *upon them*, and took them away, yea, they have ſlain the ſervants with the edge of the ſword, and I onely am eſcaped alone to tell thee.

16 While he was yet ſpeaking, there came alſo another, and ſaid, ‡ The [y] fire of God is fallen from heaven, and hath burnt up the ſheep, and the ſervants, and conſumed them, and I onely am eſcaped alone to tell thee.

17 While he *was* yet ſpeaking, there came alſo another, and ſaid, The Caldeans made out three bands, and † fell upon the camels, and have carried them away, yea, and ſlain the ſervants with the edge of the ſword, and I onely am eſcaped alone to tell thee.

18 While he *was* yet ſpeaking there came alſo another, and ſaid, [z] Thy ſonnes and thy daughters *were* eating and drinking wine in their eldeſt brothers houſe:

19 And behold, there came a great winde † from the wilderneſſe, and ſmote the foure corners of the houſe, and it fell upon the young men, and they are dead, and I onely am eſcaped alone to tell thee.

20 Then Job aroſe, and [a] rent his ‡ mantle, and ſhaved his head, and fell down upon the ground, and worſhipped,

21 And ſaid, * Naked came I out of my mothers wombe, and naked ſhall I rerurn [b] thither: the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.

22 In all this Job ſinned not, nor ‡ [c] charged God [d] fooliſhly.

[l] Becauſe our infirmity cannot comprehend God in his Majeſty, he is ſet forth unto us as a king, that our capacity may be able to underſtand that which is ſpoken of him.

† Heb. *the adverſary.*

[m] This declareth, that although Satan be adverſary to God, yet he is compelled to obey him, and to do him all homage, without whoſe permiſſion and appointment he can do nothing.

† Heb. *in the midſt of them.*

[n] This queſtion is asked for our infirmity: for God knew whence he came.

* 1 Pet. 5: 8.

[o] Herein is deſcribed the nature of Satan: which is ever ranging for his prey.

† Heb. *haſt thou ſet thy heart on.*

[p] He feareth thee not for thine own ſake, but for the commodity that he receiveth by thee.

[q] Meaning, the grace of God, which ſerved Job as a rampart againſt all temptations.

‡ Or, *cattel.*

[r] This ſignifieth, that Satan is not able to touch us, but it is God that muſt do it.

† Heb. *if he curſe thee not to thy face.*

[ſ] Satan noteth the vice whereunto men are commonly ſubject: that is, to hide their rebellion, and to be content with God in the time of proſperity, which vice is diſcloſed in the time of their adverſity.

† Heb. *hand.*

[t] God giveth not Satan power over man to gratifie him, but to declare that he hath no power over man, but that which God giveth him.

[u] That is, went to execute that which God had permitted him to do: for elſe he can never go out of Gods preſence.

[x] That is, the Arabians.

‡ Or, *a great fire.*

[y] Which thing was alſo done by the craft of Satan, to tempt Job the more grievouſly, foraſmuch as he might ſee, that not onely men were his enemies, but that God made war againſt him.

† Heb. *ruſhed.*

[z] This laſt plague declareth that when one plague is paſt, which ſeemeth hard to be born, God can ſend us another far more grievous to trie his, & teach them obedience.

† Heb. *from aſide, &c.*

[a] Which came not of impatience, but declareth that the children of God are not inſenſible like blocks but that in their patience they feel affliction, and grief of minde: yet they keep a mean herein, and rebell not againſt God, as the wicked do. ‡ Or *robe.* * Eccl. 5. verſ. 15. 1 Tim. 6: 7. [k] That is, into the belly of the earth, which is the mother of all. ‡ Or, *attributed folly to God.* [c] Herein he confeſſeth that God is juſt and good, although his hand be ſore upon him. [d] But declareth that God did all things according to juſtice and equitie.

Chap. II.

1 Satan appearing again before God, obtaineth further leave to tempt Job. 7 He ſmiteth him with ſore boyls. 9 Job reproveth his wife, moving him to curſe God. 11 His three friends condole with him in ſilence.

Again there was a day, when the [a] ſonnes of God came to preſent themſelves before the Lord, and [b] Satan came alſo among them to preſent himſelf before the Lord.

2 And the Lord ſaid unto Satan, From whence comeſt thou? And * Satan anſwered the Lord, and ſaid, From going to and fro in the earth, and from walking up and down *in* it.

3 And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, that *there is* none like him in the earth, * a perfect and an upright man, one that feareth God, and eſcheweth evil? [c] and ſtill he holdeth faſt his integrity, although thou movedſt me againſt him, † to deſtroy him [d] without cauſe.

4 And Satan anſwered the Lord, and ſaid, [e] Skinne for ſkinne, yea all that a man hath will he give for his life.

5 But put forth thine hand now, and touch his [f] bone and his fleſh, and he will curſe thee to thy face.

6 And the Lord ſaid unto Satan, Behold he *is* in thine hand, ‡ but [g] ſave his life.

7 ¶ So went Satan forth from the preſence of the Lord, and ſmote Job with ſore [h] boyls, from the ſole of his foot unto his crown.

8 And he took him a [i] potſherd to ſcrape himſelf withall; and he ſat down among the aſhes.

9 ¶ Then ſaid his [k] wife unto him, Doſt thou ſtill [l] retain thine integrity? [m] curſe God, and die.

10 But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh; what? ſhall we receive good at the hand of God, and ſhall we not [n] receive evil? In all this did not Job ſinne with his [o] lips.

11 ¶ Now when Jobs three [p] friends heard of all this evil that was come upon him, they came every one from his own place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourn with him, and to comfort him.

12 And when they liſt up their eyes afarre off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and ſprinkled [q] duſt upon their heads toward heaven.

13 So they ſat down with him upon the ground ſeven dayes and ſeven nights, and none ſpake a word unto him: for they ſaw that *his* grief was very [r] great.

[a] That is, the angels, as Chap. 1: 6.

[b] Read chap. 1: 6.

* Chap. 1: 7.

* Chap. 1: 1, 8.

[c] He proveth Jobs integrity by this; that he ceaſed not to fear God when his plagues were grievouſly upon him.

† Heb. *to ſwallow him up.*

[d] That is, when thou hadſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſſe.

[e] Hereby he meant that a mans own skin is dearer unto him than any other mans.

[f] Meaning, his own perſon.

‡ Or, *onely.*

[g] Thus Satan can go no further in puniſhing, than God hath limited him.

[h] This ſore was moſt vehement; wherewith alſo God plagued the Egyptians, Exod. 9:9. and threatneth to puniſh the rebellious people, Deut. 28: 27. So that this temptation was moſt grievous: for if Job had meaſured Gods favour by the vehemencie of his diſeaſe, he might have thought that God had caſt him off.

[i] As deſtitute of all others help and means, and wonderfully afflicted with the ſorrow of his diſeaſe.

[k] Satan uſeth the ſame inſtrument againſt Job, as he did againſt Adam.

[l] Meaning, what gaineſt thou to ſerve God, ſeeing he thus plagueth thee, as though he were thine enimie? This is the moſt grievous temptation of the faithfull, when their faith is aſſailed, and when Satan goeth about to perſwade them, that they truſt in God in vain.

[m] For death was appointed to the blaſphemer, and ſo ſhe meant, that he ſhould be ſoon rid out of his pain. [n] That is, to be patient in adverſitie, as we rejoyce when he ſendeth proſperity, and ſo to acknowledge him to be both mercifull and juſt. [o] He ſo bridled his affections, that his tongue through impatiencie did not murmur againſt God. [p] Which were men of authority, wiſe and learned, and as the Septuagint write, Kings, and came to comfort him, but when they ſaw how he was viſited, they conceived an evil opinion of him, as though he had been but an hypocrite, and ſo juſtly plagued of God for his ſins. [q] This was alſo a ceremony, which they uſed in thoſe Countreys, as the renting of their clothes in ſigne of ſorrow, &c. [r] And therefore thought that he would not have hearkned to their counſel.

CHAP. III.

1 *Iob curſeth the day and ſervices of his birth.* 13 *The eaſe of death.* 20 *He complaineth of life, becauſe of his anguiſh.*

AFter [a] this opened Job his mouth, and [b] curſed his day.

2 And Job † ſpake, and ſaid,

3 * Let the day [c] periſh wherein I was born, and the night *in which* it was ſaid, There is a man-childe conceived.

4 Let that day be darkneſſe, let not God [d] regard it from above, neither let the light ſhine upon it.

5 Let darkneſſe and the [e] ſhadow of death ‡ ſtain it, let a cloud dwell upon it, ‡ let the blackneſſe of the day terrifie it.

6 As for that night, let darkneſſe ſeiſe upon it, ‡ let it not be joyned unto the dayes of the year, let it not come into the number of the moneths.

7 Lo, let that night be ſolitarie, let no joyfull voice come therein.

8 Let them curſe it that [f] curſe the day, who are ready to raiſe up ‡ their mourning.

9 Let the ſtarres of the twilight thereof be dark, let it look for light but *have* none, neither let it [g] ſee † the dawning of the day:

10 Becauſe it ſhut not up the doores of my *mothers* womb, nor hid ſorrow from mine eyes.

11 [h] Why died I not from the wombe? *why* did I *not* give up the ghoſt when I came out of the belly?

12 Why did the knees prevent me? or why the breaſts that I ſhould ſuck?

13 For now ſhould I have lien ſtill, and been quiet, I ſhould have ſlept; then had I been at reſt

14 With kings and counſellers of the earth, which built [k] deſolate places for themſelves:

15 Or with princes that had gold, who filled their houſes with ſilver:

16 Or as an hidden untimely birth I had not been; as infants *which* never ſaw light.

17 There the wicked [l] ceaſe *from* troubling: and there the † weary be at reſt.

18 *There* the [m] priſoners reſt together, they heare not the voice of the oppreſſour.

19 The ſmall and great are there, and the ſervant *is* free from his maſter.

20 Wherefore is light given to him that is in miſery, and [n] life unto the bitter *in* ſoul?

21 Which † long for death, but it *cometh* not, and dig for it more than for hid treaſures?

22 Which rejoyce exceedingly, *and* are glad when they can finde the grave?

23 *Why is light given* to a man whoſe way is [o] hid, * and whom God hath hedged in?

24 For my ſighing cometh † before I eat, and my roarings are poured out like the waters.

25 For † the thing which I greatly [p] feared is come upon me, and that which I was afraid of, is come unto me.

26 I was not in ſafety, neither had I reſt, neither was I quiet: yet [q] trouble came.

[a] The ſeven dayes ended, Chap. 2: 13.
[b] Here Job beginneth to feel his great imperfection, in this battel between the ſpirit and the fleſh, Rom. 7: 18. and after a manner yeeldeth, yet in the end he getteth victory, though he was in the meane time greatly wounded.
† Heb. *anſwered.*
* Chap. 10: 18, 19. Jer. 20: 14.
[c] Men ought not to be wearie of their life, and curſe it becauſe of the infirmities that it is ſubject unto, but becauſe they are given to ſin and rebellion againſt God.
[d] Let it be put out of the number of dayes, and let it not have the light of the ſun to ſeparate it from the night.
[e] That is, moſt obſcure darkneſſe, which maketh them afraid of death, that are in it.
‡ Or, *challenge it.*
‡ Or, *let them terrifie it as thoſe* who have *a bitter day.*
‡ Or, *let it not rejoyce among the dayes.*
[f] Which curſe the day of their birth, let them lay that curſe upon this night.
‡ Or, *a leviathan.*
[g] Let it be alwayes night, and never ſee day.
† Heb. *the eye-lids of the morning.*
[h] This, and that which followeth, declareth that when man giveth place to his paſſions, he is not able to ſtay, nor keep meaſure, but runneth headlong into all evil, except God call him back.
[i] The vehemency of his afflictions made him to utter theſe words, as though death were the end of al miſeries, and as if there were no life after this, which he ſpeaketh not as though it were ſo, but the infirmities of his fleſh cauſed him to burſt out into this errour of the wicked.
[k] He noteth the ambition of them, which for their pleaſure, as it were change the order of nature, and build in moſt barren places, becauſe they would hereby make their names immortall.
[l] That is, by death the cruelty of the tyrants hath ceaſed.
† Heb. *wearied in ſtrength.*
[m] All they that ſuſtain any kinde of calamity and miſery in this world: which he ſpeaketh after the judgement of the fleſh.
[n] He ſheweth that the benefits of God are not comfortable, except the heart be joyfull, and the conſcience quieted.
† Heb. *wait.*
[o] That ſeeth not how to come out of his miſeries, becauſe he dependeth not on Gods providence.
* Chap. 19: 8.
† Heb. *before my meat.*
† Heb. *I feared a fear, and it came upon me.*
[p] In my proſperity I looked ever for a fall, as is now come to paſſe.
[q] The feare of troubles that ſhould enſue, cauſed my proſperity to ſeeme to me as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 *Eliphaz reproveth Iob for want of religion.* 7 *He teacheth Gods judgements to be not for the righteous, but for the wicked.* 12 *His fearfull viſion, to humble the excellencies of creatures before God.*

THen Eliphaz the Temanite anſwered and ſaid,

2 *If* we aſſay † to commune with thee, wilt thou be grieved? but † [a] who can withhold himſelf from ſpeaking?

3 Behold, thou haſt [b] inſtructed many, and thou haſt ſtrengthened the weak hands.

4 Thy words have upholden him that was falling, and thou haſt ſtrengthened † the feeble knees.

5 But now it is come upon thee, and thou fainteſt; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy [c] fear, thy confidence; and the uprightneſſe of thy wayes, thy hope?

7 Remember, I pray thee, who *ever* periſhed, being [d] innocent; or where were the righteous cut off?

8 Even as I have ſeen, * they that [e] plow iniquity, and ſow wickedneſſe, reap the ſame.

9 By the [f] blaſt of God they perish, and “ by the breath of his noſtrils are they conſumed.

10 The roaring of the [g] lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11 The old lion periſheth for lack of prey, and the ſtout lions whelps are ſcattered abroad.

12 Now a thing was † [h] ſecretly brought to me, and mine eare received a little thereof.

13 In thoughts from the viſions of the night, when deep ſleep falleth on men,

14 Fear † came upon me, and trembling, which made † all my bones to [i] shake.

15 Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up.

16 It ſtood ſtill, but I could not diſcern the form thereof: an image *was* before mine eyes, ‡ *there was* [k] ſilence, and I heard a voice, *ſaying*,

17 Shall mortall man be more [l] juſt than God? ſhall a man be more pure than his maker?

18 Behold, he * put no truſt in his ſervants: ‡ and his [m] angels he charged with folly:

19 How much leſſe *on* them that dwell in * houſes of [n] clay, whoſe foundation *is* in the duſt, *which* are cruſhed before the moth?

20 They are † deſtroyed from [o] morning to evening: they periſh for ever without any [p] regarding *it*.

21 Doth not their excellency *which is* in them go away? they die, even without [q] wiſdome.

† Heb. *a word.*
† Heb. *who can refrain from words.*
[a] Seeing this thine inpatiencie.
[b] Thou haſt comforted others in their afflictious, and canſt not now comfort thy ſelf.
† Heb. *the bowing knees.*
[c] This he concludeth that Job was but an hypocrite and had no true fear nor truſt in God.
[d] He concludeth that Job was reproved, ſeeing that God handled him ſo extremely which is the argument that carnall men make againſt the children of God.
* Prov. 22: 8. Hoſe. 10: 13.
[e] They that doe evil, cannot but receive evil.
[f] He ſheweth that God needeth no great preparation to deſtroy his enemies for he can do it with the blaſt of his mouth.
“ That is, *by his anger*, as Iſa. 30: 33.
[g] Though men according to their office doe not puniſh tyrants, (whom for their cruelty he compareth to lions, and their children to their whelps) yet God both is able, and his juſtice will puniſh them.
† Heb. *by ſtealth.*
[h] A thing that I knew not before, was declared unto me by viſions, that is, that whoſoever thinketh himſelf juſt, ſhall be found a ſinner, when he cometh before God.
† Heb. *met me.*
† Heb. *the multitude of my bones.*
[i] In theſe viſions which God ſheweth to his creatures, there is ever a certain fear joyned, that the authoritie thereof might be had in greater reverence.
‡ Or, *I heard a ſtil voice.*
[k] When all things were quiet, or when the fear was ſomewhat aſſwaged, as God appeared to Elijah, 1 King. 19: 12.
[l] He proveth that if God did puniſh the innocent, the creature ſhould be more juſt than the Creator, which were a blaſphemie.
* Chap. 15: 15. 2 Pet. 2: 4.
‡ Or, *nor in his angels* in whom *he put light.*
[m] If God finde imperfection in his angels, when they are not maintained by his power, how much more ſhall he lay folly to mans charge, when he would juſtifie himſelf againſt God?
* 2 Cor. 5: 1.
[n] That is, in this mortall body, ſubject to corruption, 2 Corinth. 5: 1.
† Heb. *beaten in pieces.*
[o] They ſee death continualy before their eyes, and daily approaching toward them.
[p] No man for all this doeth conſider it.
[q] That is, before that any of them were ſo wiſe as to think on death.

CHAP. V.

CHAP. V.

1 The harm of inconſideration. 3 The end of the wicked in miſery. 6 God is to be regarded in affliction, 17 The happy end of Gods correction.

CAll now, if there be any that will [a] anſwer thee, and to which of the ſaints wilt thou ‡ turn?

2 For [b] wrath killeth the fooliſh man, and ‡ envy ſlayeth the ſilly one.

3 I have ſeen the [c] fooliſh taking root: but ſuddenly I [d] curſed his habitation.

4 His [e] children are farre from ſafety, and they are cruſhed in the [f] gate, neither *is there* any to deliver *them*.

5 Whoſe harveſt the hungry eateth up, and taketh it even out of the [g] thorns, and the robber ſwalloweth up their ſubſtance.

6 Although ‡ affliction cometh not forth of the duſt, neither doth trouble ſpring out of the [h] ground:

7 Yet man is born unto ‡ [i] trouble, as † the ſparks flie upward.

8 I would ſeek unto [k] God, and unto God would I commit my cauſe:

9 * Which doth great [l] things † and unſearchable; marvellous things † without number.

10 Who [m] giveth rain upon the earth, and ſendeth waters upon the † fields:

11 * To ſet up on high thoſe that be low; that thoſe which mourn way be exalted to ſafety.

12 * He diſappointeth the devices of the crafty, ſo that their hands ‡ cannot perform *their* enterpriſe.

13 * He taketh the wiſe in their own craftineſſe: and the counſel of the froward is carried headlong.

14 * They ‡ meet with [n] darkneſſe in the day time, and [o] grope in the noon-day as in the night.

15 But he ſaveth the [p] poore from the ſword, from their [q] mouth, and from the hand of the mighty.

16 * So the poore hath hope, and iniquity [r] ſtoppeth her mouth.

17 * Behold, happy *is* the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty:

18 * For he maketh ſore, and bindeth up: he woundeth, and his hands make whole.

19 * He ſhall deliver thee in [ſ] ſix troubles: yea, in ſeven there ſhall no evil touch thee.

20 In famine he ſhall redeem thee from death: and *in* warre † from the power of the ſword.

21 Thou ſhalt be hid from the ſcourge of the tongue: neither ſhalt thou be afraid of deſtruction when it cometh.

22 At deſtruction and famine thou ſhalt [t] laugh: neither ſhalt thou be afraid of the beaſts of the earth.

23 * For thou *ſhalt be* in league with the [u] ſtones of the field: and the beaſts of the field ſhall be at peace with thee.

24 And thou ſhalt know † that thy tabernacle *ſhall be* in peace; and thou ſhalt viſit thy habitation, and ſhalt not ‡ [x] ſinne.

25 Thou ſhalt know alſo that thy ſeed *ſhall be* ‡ great; and thine offſpring as the graſſe of the earth.

26 Thou ſhalt come to *thy* grave in a [y] full age, like as a ſhock of corn † cometh in, in his ſeaſon.

27 Lo [z] this, we have ſearched it, ſo it *is*; heare it, and know thou *it* † for thy good.

[a] He willeth Job to conſider the example of all them that have lived, or doe live godly, whether any of them be like unto him, in raging againſt God as he doth.
‡ Or, *look*.
[b] Murmuring againſt God in afflictions increaſeth the pain, and uttereth mans folly.
‡ Or, *indignation*.
[c] That is, the ſinner that hath not the feare of God.
[d] I was not moved with his proſperitie, but knew that God had curſed him, and his.
[e] Though God ſometime ſuffer the fathers to paſſe in this world, yet his judgements will light upon their wicked children.
[f] By publick judgement they ſhall be condemned, and none ſhall pitie them.
[g] Though there be but two or three eares left in the hedges, yet theſe ſhall be taken from him.
‡ Or, *iniquity*.
[h] That is, the earth is not the cauſe of barrenneſſe and mans miſerie, but his own ſinne.
‡ Or, *labour*.
[i] Which declareth that ſinne is ever in our corrupt nature, for before ſinne it was not ſubject to pain and affliction.
† Heb. *the ſonnes of the burning coal lift up to fly*.
[k] If I ſuffered as thou doeſt, I would ſeek unto God.
* Chap. 9: 10. Pſal. 72: 18. Rom. 11: 33.
[l] He counſelleth Job to humble himſelf unto God, to whom all creatures are ſubject, and whoſe works declare that man is inexcuſable, except he glorifie God in all his works.
† Heb. *and there is no ſearch*.
† Heb. *till there be no number*.
[m] He ſheweth by particular examples what the works of God are.
† Heb. *out-places*.
* 1 Sam. 2: 7. Pſal. 113: 7.
* Neh. 4: 15. Pſal. 33: 10. Iſa. 8: 10.
‡ Or, *cannot perform any thing*.
* 1 Cor. 3: 19.
* Deut. 28: 29.
‡ Or, *runne into*.
[n] In things plain, and evident, they ſhew themſelves fools in ſtead of wiſe men.
[o] This declareth that God puniſheth the worldly wiſe, as he threatned Deut. 28:29
[p] That is, he that humbleth himſelf before God.
[q] He compareth the ſlander of the wicked to ſharp ſwords.
* Pſal. 107: 42.
[r] If the wicked be compelled at Gods works to ſtop their mouths, much more they that profeſſe God.
* Prov. 3: 12. Hebr. 12: 5. James 1: 12. Apoc 3: 19.
* Deut. 32: 39. 1 Sam. 2: 6. Iſa 30: 26. Hoſe. 6: 1.
* Pſal. 91: 3.
[ſ] He will ſend trouble, after trouble, that his children may not for one time, but continually truſt in him: but they ſhall have a comfortable iſſue, even in the greateſt and the laſt, which is here called the ſeventh.
† Heb. *from the hands*.
† Or, *when the tongue ſcourgeth*.
[t] Whereas the wicked lament in their troubles, thou ſhalt have occaſion to rejoyce.
* Hoſe 2: 18.
[u] When we are in Gods favour, all creatures ſhall ſerve us.
‡ Or, *that peace is thy tabernacle*.
‡ Or, *erre*.
[x] God ſhall ſo bleſſe thee, that thou ſhalt have occaſion to rejoyce in all things, and not to be offended.
‡ Or, *much*.
[y] Though the children of God have not alwayes this promiſe performed, yet God doeth recompenſe it otherwiſe to their advantage.
† Heb. *aſcendeth*.
[z] We have learned theſe points by experience, that God puniſheth not the innocent, that man cannot compare in juſtice with him, that the hypocrites ſhall not long proſper, and that the affliction which man ſuſtaineth cometh for his own ſin.
† Heb. *for thy ſelf*.

CHAP. VI.

1 Iob ſheweth that his complaints are not cauſeleſſe. 8 He wiſheth for death, wherein he is aſſured of comfort. 14 He reproveth his friends of unkindneſſe.

BUt Job anſwered and ſaid,

2 Oh that my grief were throughly weighed, and my calamity † laid in the [a] ballances together!

3 For now it would be heavier than the ſand of the ſea, therefore ‡ my words are [b] ſwallowed up.

4 * For the arrows of the Almighty *are* within me, the poiſon whereof drinketh up my ſpirit: the terrours of God do [c] ſet themſelves in array againſt me.

5 Doth the [d] wilde aſſe bray † when he hath graſſe? or loweth the ox over his fodder?

6 Can that which is [e] unſavory be eaten without ſalt? or is there any taſte in the white of an egge?

7 The things *that* my ſoul refuſed to touch, are as my ſorrowfull meat.

8 O that I might have my [f] requeſt! and that God would grant *me* † the thing that I long for!

9 Even that it would pleaſe God to deſtroy me, that he would let looſe his hand and cut me off.

10 Then ſhould I yet have comfort, yea I would harden my ſelf in ſorrow; let him not ſpare, [g] for I have not concealed the words of the holy One.

11 What *is* my ſtrength, that I ſhould hope? and what *is* mine [h] end, that I ſhould prolong my life?

12 *Is* my ſtrength the ſtrength of ſtones? or *is* my fleſh † of braſſe?

13 *Is* not my [i] help in me? and is wiſdome driven quite from me?

14 † To him that is afflicted pity *ſhould be ſhewed* from his friend; but he forſaketh the fear of the Almighty.

15 My brethren have dealt deceitfully as a [k] brook, *and* as the ſtream of brooks they paſſe away:

16 Which are blackiſh by reaſon of the yce, *and* wherein the ſnow is hid:

† Heb. *lifted*.
[a] To know whether I complain without juſt cauſe.
‡ That is, *I want words to expreſſe my grief*.
[b] My grief is ſo great, that I lack words to expreſſe it.
* Pſalm. 38: 2.
[c] Which declareth that he was not onely afflicted in body, but wounded in conſcience, which is the greateſt battel that the faitfull can have.
[d] Think you that I cry without cauſe, ſeeing the bruit beaſts do not complain when they have what they would?
† Heb. *at graſſe*.
[e] Can a mans taſte delight in that that hath no ſavour? meaning, that none take pleaſure in affliction, ſeeing they cannot away with things that are unſavory to the mouth.
[f] Herein he ſinneth double, both in wiſhing through impacienci to die, and alſo in deſiring of God a thing which was not agreable to his will.
† Heb. *my expectation*.
[g] That is, let me die at once, before I come to diſtruſt in Gods promiſe through mine impatiencie.
[h] He feared leaſt he ſhould be brought to inconveniences, if his ſorrows ſhould continue.
† Heb. *braſen*.
[i] Have I not ſought to help my ſelf as much as was poſſible?
† Heb. *to him that melteth*.
[k] He compareth thoſe friends which comfort us not in miſery, to a brook, which in ſummer, when wee need water, is dry; in winter, is hard frozen; and in the time of rain, when we have no need, overfloweth with water.

17 What time they wax warm, † they vaniſh: † when it is hot, they are † conſumed out of their place.

18 The paths of their way are turned aſide they go to nothing, and periſh.

19 The troups of [l] Tema looked, the companies of Sheba waited for them.

20 They were confounded becauſe they had hoped; they came thither, and were aſhamed.

21 ‡ For now ye are † [m] nothing; ye ſee *my* caſting down, and are afraid.

22 Did I ſay, Bring unto me; Or give a reward for me of your [n] ſubſtance?

23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty?

24 Teach me, and I will [o] hold my tongue: and cauſe me to underſtand wherein I have erred.

25 How [p] forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to [q] reprove words, and the ſpeeches of one that is deſperate, which *are* as winde?

27 Yea, † ye overwhelm the fatherleſſe, and you dig *a pit* for your friend.

28 Now therefore be content, [r] look upon me, for *it is* † evident unto you, if I lie.

29 Return I pray you, let it not be iniquity; yea, return again, my righteouſneſſe *is* “ in it.

30 Is there iniquity in my tongue? cannot † my taſte diſcern perverſe things?

Chap. VII.

1 *Iob excuſeth his deſire of death.* 12 *He complaineth of his own reſtleſneſſe, and Gods watchfulneſſe.*

Is *there* not ‡ an appointed time to man upon earth? *are not* his dayes alſo like the dayes of an [a] hireling?

2 As a ſervant † earneſtly deſireth the ſhadow, and as an hireling looketh for *the reward of* his work:

3 So am I made to poſſeſſe [b] moneths of vanity, and weariſome nights are appointed to me.

4 When I lie down, I ſay, When ſhall I ariſe, and † the night be gone? and I am full of toſſings to and fro unto the dawning of the day.

5 My fleſh is [c] clothed with worms and clods of duſt, my ſkinne is broken, and become loath-ſome.

6 * My dayes are ſwifter than a [d] weavers ſhuttle, and are ſpent without hope.

7 O remember that my life *is* winde: mine eye † ſhall no more ‡ ſee good.

8 The eye of him that hath ſeen me ſhall ſee me no *more*: thine eyes *are* upon me and “ I *am* not.

9 [e] *As* the cloud is conſumed, & vaniſheth away: ſo he that goeth down to the grave, ſhall come up [f] no *more*.

10 He ſhall return no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not [g] refrain my mouth, I will ſpeak in the anguiſh of my ſpirit, I will complain in the bitterneſſe of my ſoul.

12 *Am* I a ſea, or a [h] whale, that thou ſetteſt a watch over me?

13 When I ſay, My bed ſhall comfort me, my couch ſhall eaſe my complaint:

14 Then thou [i] ſcareſt me with dreams, and terrifieſt me through viſions.

15 So that my ſoul [k] chooſeth ſtrangling; *and* death rather † than my life.

16 I loath *it*, I would not live alway: let me [l] alone, for my dayes *are* vanity.

17 * What *is* man, that thou ſhouldeſt [m] magnifie him? and that thou ſhouldeſt ſet thine heart upon him?

18 And *that* thou ſhouldeſt viſit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I ſwallow down my ſpitle?

20 I have [n] ſinned, what ſhall I do unto thee, O thou preſerver of men? why haſt thou ſet me as a mark againſt thee, ſo that I am a burden to my ſelf?

21 And why doſt thou not pardon my tranſgreſſion, and take away mine iniquitie? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I *ſhall* [o] not *be*.

Chap. VIII.

1 *Bildad ſheweth Gods juſtice, in dealing with men according to their works.* 8 *He alledgeth antiquity to prove the certain deſtruction of the hypocrite.* 20 *He applieth Gods juſt dealing to Iob.*

Then anſwered Bildad the Shuhite, & ſaid,

2 How long wilt thou ſpeak theſe things? and *how long ſhall* the words of thy mouth *be like* a [a] ſtrong winde?

3 * Doth God pervert judgement? or doth the Almighty pervert juſtice?

4 If thy children have ſinned againſt him, and he have caſt them away † for their [b] tranſgreſſion.

5 * If thou wouldeſt [c] ſeek unto God betimes, and make thy ſupplication to the Almighty:

6 If thou *wert* pure and upright, ſurely now he would awake for thee, and make the habitation of thy righteouſneſſe proſperous.

7 Though thy beginning was [d] ſmall, yet thy latter end ſhould greatly increaſe.

8 * [e] For enquire, I pray thee, of the former age, and prepare thy ſelf to the ſearch of their fathers.

9 (For * we *are but of* [f] yeſterday, and know † nothing, becauſe our dayes upon earth *are* a ſhadow)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the [g] ruſh grow up without mire? can the flagge grow without water?

12 * Whileſt it *is* yet in his greenneſſe, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the * hypocrites hope ſhall periſh:

14 Whoſe hope ſhall be cut off, and whoſe truſt *ſhall be* † [h] a ſpiders web.

---

† Heb. *they are cut off.*

† Heb. *in the heat there of.*

† Heb. *extinguiſhed.*

[l] They that paſſe thereby to go into the hot countreys of Arabia, think to finde water there to quench their thirſt, but they are deceived.

‡ Or, *for now ye are like to them*,

† Heb. *to it.*

Heb. *not.*

[m] That is, like to this brook, which deceiveth them that think to have water there in their need, as I looked for conſolation at your hands.

[n] He toucheth the worldlings, which for no neceſſitie will give part of their goods, and much more theſe men, which would not give him comfortable words.

[o] Shew me wherein I have erred, and I will confeſſe my fault.

[p] He that hath a good conſcience doeth not ſhrink at the ſharp words or reaſonings of others, except they be able to perſwade him by reaſon.

[q] Do you cavill at my words becauſe I ſhould be thought to ſpeak fooliſhy, which am now in miſery.

† Heb. *ye cauſe to fall upon.*

[r] Conſider whether I ſpeak as one that is driven to this impatiencie through very ſorrow, or as an hypocrite, as you condemn me.

† Heb. *before your face.*

“ That is, *in this matter.*

† Heb. *my palate.*

‡ Or, *a warſare.*

[a] Hath not an hired ſervant ſome reſt and eaſe? then in this my continuall torment I am worſe than a hireling.

† Heb. *gapeth after.*

[b] My ſorrow hath continued from moneth to moneth, and I have looked for hope in vain.

† Heb. *the evening be meaſured.*

[c] This ſignifieth that his diſeaſe was rare and moſt horrible.

* Chap. 16: 22. Pſalm 90: 6. and 102: 11. and 103: 15. and 144: 4. Iſai. 40: 6. Jam. 4: 14.

[d] Thus he ſpeaketh in reſpect of the brevitie of mans life, which paſſeth without hope of returning, in conſideration whereof he deſireth God to have compaſſion on him.

† Heb. *ſhall not return.*

‡ *To ſee*, that is, *to enjoy.*

“ That is, *I can live no longer.*

[e] If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence.

[f] Shall no more enjoy this mortall life.

[g] Seeing I can by no other means comfort my ſelf, I will declare my grief by words: and thus he ſpeaketh as one overcome with grief of minde.

[h] Am not I a poore wretch? what needeſt thou then to lay ſo much pain on me?

[i] So that I can have no reſt, night nor day.

[k] He ſpeaketh as one overcome with ſorrow, and not of judgement, or of the examination of his faith.

† Heb. *than my bones.*

[l] Seeing my term of life is ſo ſhort, let me have ſome reſt and eaſe.

* Pſal. 8: 4. and 144: 3. Heb. 2: 6.

[m] Seeing that man of himſelf is ſo vile, why doeſt thou give him that honour to contend againſt him? Job uſeth all kindes of perſwaſion with God, that he might ſtay his hand.

[n] After all temptations, faith burſteth forth, and leadeth Job to repentance? yet it was not in ſuch perfection, that he could bridle himſelf from reaſoning with God, becauſe that he ſtill tried his faith.

[o] That is, I ſhall be dead.

[a] He declareth that their words which would diminiſh any thing from the juſtice of God, is but as a puffe of winde that vaniſheth away.

* Deut. 32: 4. 2 Chron. 19: 7. Dan. 9: 14.

† Heb. *in the hand of their tranſgreſſion.*

[b] That is, hath rewarded them according to their iniquity, meaning that Job ought to be warned by the example of his children, that he offend not God.

* Chap. 22: 23.

[c] That is, if thou turn betime whiles God calleth thee to repentance.

[d] Though the beginnings be not ſo pleaſant, as thou wouldeſt deſire, yet in the end thou ſhalt have ſufficient occaſion to content thy ſelf.

* Deut. 4: 32.

[e] He willeth Job to examine all antiquitie, and he ſhall finde it true which he here ſaith.

* Gen. 47: 9. 1 Chron. 29: 15. Chap. 7: 6. Pſalm. 39: 5. and 144: 4.

[f] Meaning, that it is not enough to have the experience of our ſelves, but to be confirmed by the examples of them that went before us.

† Heb. *not.*

[g] As a ruſh cannot grow without moiſtneſſe, ſo cannot the hypocrite becauſe he hath not faith, which is moyſtened with Gods Spirit.

* Pſal. 129: 6. Jer. 17: 6.

* Chap. 11: 20. and 18: 14. Pſal. 112: 10. Prov. 10: 28.

† Heb. *a ſpiders houſe.*

[h] Which is to day and to morrow ſwept away.

15 He ſhall lean upon his houſe, but it ſhall not ſtand: he ſhall hold it faſt, but it ſhall not endure,

16 He *is* green before the ſunne, and his [i] branch ſhooteth forth in his garden.

17 His roots are wrapped about the heap, *and* ſeeth the place of ſtones.

18 If he deſtroy him from his place, then *it* [k] ſhall deny him, *ſaying*, I have not ſeen thee.

19 Behold, this *is* [l] the joy of his way, and out of the earth ſhall others grow.

20 Behold, God will not caſt away a perfect man, neither will he † help the evil doers:

21 Till he fill thy mouth with [m] laughing, and thy lips with † rejoycing.

22 They that hate thee ſhall be clothed with ſhame, and the dwelling place of the wicked † ſhall come to nought.

---

[i] He compareth the juſt to a tree, which although it be removed out of one place unto another, yet flouriſheth: ſo the affliction of the godly turneth to their profit.

[k] That is, ſo that there remain nothing there to prove whether the tree had growen there or no.

[l] To be planted in another place, where it may grow at pleaſure.

† Heb. *take the ungodly by the hand.*

[m] If thou be godly, he will give thee occaſion to rejoyce, and if not, thine affliction ſhall increaſe.

† Heb. *ſhouting for joy.*

† Heb. *ſhall not be.*

CHAP. IX.

1 Iob acknowledging Gods juſtice, ſheweth there is no contending with him. 22 Mans innocency is not to be condemned by afflictions.

THen Job anſwered and ſaid,

2 I know *it is* ſo of a truth: but how ſhould * man be [a] juſt ‡ with God?

3 If he will contend with him, he cannot anſwer him one of a [b] thouſand.

4 *He is* wiſe in heart, and mighty in ſtrength: who hath hardened *himſelf* againſt him, and hath proſpered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which [c] ſhaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the ſunne, and it riſeth not: and ſealeth up the ſtarres.

8 * Which alone ſpreadeth out the heavens, and treadeth upon the † waves of the ſea.

9 * Which maketh † [d] Arcturus, Orion, and Pleiades, and the chambers of the ſouth.

10 * Which doth great things paſt finding out, yea, and wonders without number.

11 Lo, he [e] goeth by me, and I ſee *him* not: he paſſeth on alſo, but I perceive him not.

12 * Behold, he taketh away, † [f] who can hinder him? who will ſay unto him, What doeſt thou?

13 *If* God [g] will not withdraw his anger, the † proud helpers do [h] ſtoop under him.

14 How much leſſe ſhall I anſwer him, *and* chooſe out my [i] words *to reaſon* with him?

15 Whom, though I were righteous, *yet* would I [k] not anſwer, *but* I would make ſupplication to my judge.

16 If I had [l] called, and he had anſwered me; *yet* would I not beleeve that he had hearkened unto my voice.

17 For he breaketh me with a tempeſt, and multiplieth my wounds [m] without cauſe.

18 He will not ſuffer me to take my breath, but filleth me with bitterneſſe.

19 If *I ſpeak* of ſtrength, lo *he is* [n] ſtrong: and if of judgement, who ſhall ſet me a time *to plead?*

20 If I juſtifie my ſelf, mine own mouth ſhall condemn me: *if I ſay*, I am [o] perfect, it ſhall alſo prove me perverſe.

21 *Though* I *were* perfect, *yet* would I not know my ſoul: I would deſpiſe my life.

22 This *is* one thing, therefore I ſaid *it*, he deſtroyeth the [p] perfect and the wicked.

23 If the ſcourge [q] ſlay ſuddenly, he will [r] laugh at the triall of the innocent.

24 The earth is given into the hand of the wicked: he [ſ] covered the faces of the judges thereof; if not, [t] where, *and* who *is* he?

25 Now my dayes are ſwifter than a poſt: they flee away, they ſee no good.

26 They are paſſed away as the † ‡ ſwift ſhips: as the eagle *that* haſteth to the prey.

27 [u] If I ſay, I will forget my complaint, I will leave off my heavineſſe, and comfort *my ſelf:*

28 I am afraid of all my ſorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then [x] labour I in vain?

30 [y] If I waſh my ſelf with ſnow-water, and make my hands never ſo clean;

31 Yet ſhalt thou plunge me in the ditch, and mine own [z] clothes ſhall ‡ abhorre me.

32 For *he is* not a man as I *am*, *that* I ſhould anſwer him, *and* we ſhould come together in judgement.

33 Neither is there † any ‡ [a] dayes-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrifie me.

35 *Then* would I ſpeak, and not fear him; † [b] but *it is* not ſo with me.

---

* Pſal. 143: 2.

[a] Job here anſwereth to that point of Eliphaz and Bildads oration, touching the juſtice of God, and his innocence, confeſſing God to be infinite in juſtice, and man to be nothing in reſpect.

‡ Or, *before God.*

[b] Of a thouſand things which God could lay to his charge, man cannot anſwer him one.

[c] He declareth what is the infirmitie of man, by the mightie and incomprehenſible power that is in God, ſhewing what he could doe if he would ſet forth his power.

* Gen. 1: 6.

† Heb. *heights.*

* Chap 38: 31. &c. Amos 5: 8.

† Heb. *Aſh. Ceſil, and Cimah.*

[d] Theſe are the names of certain ſtarres, whereby he meaneth that all ſtarres both known and unknown are at his appointment.

* Chap. 5: 9.

[e] I am not able to comprehend his works, which are common and daily before mine eyes, much leſſe in thoſe things, which are hid and ſecret.

* Iſa. 45: 9. Jer. 18: 6. Rom. 9: 20.

† Heb. *who can turn him away?*

[f] He ſheweth that when God doth execute his power, he doeth it juſtly, foraſmuch as none can controll him.

[g] God will not be appeaſed for ought that man can ſay for himſelf for his juſtification.

† Heb. *helpers of pride*, or *ſtrength.*

[h] That is, all the reaſons that men can ſay to approve their cauſe.

[i] How ſhould I be able to anſwer him by eloquence? whereby he noteth his friends, that albeit they were eloquent in talk, yet they felt not in heart that which they ſpake.

[k] Meaning, in his own opinion, ſignifying that man will ſometime flatter himſelf to be righteous, which before God is abomination.

[l] Whiles I am in my pangs, I cannot but burſt forth into many inconveniences, although I know ſtill that God is juſt.

[m] I am not able to feel my ſins ſo great, as I feel the weight, of his plagues: and this he ſpeaketh to condemn his dulneſſe, and to juſtifie God.

[n] After he hath accuſed his own weakneſſe, he continueth to juſtifie God and his power.

[o] If I would ſtand in mine own defence, yet God hath juſt cauſe to condemn me, if he examine mine heart and conſcience.

[p] If God puniſh according to his juſtice, he will deſtroy as well them that are counted perfect, as them that are wicked.

[q] To wit, the wicked.

[r] This is ſpoken according to our apprehenſion, as though he would ſay, If God deſtroy but the wicked, as Chap. 5: 3. why ſhould he ſuffer the innocents to be ſo long tormented by them?

[ſ] That they cannot ſee to do juſtice.

[t] That can ſhew the contrary.

† Heb. *ſhips of deſire.*

‡ Or, *ſhips of Ebeh.*

[u] I think not to fall into theſe affections, but my ſorrows bring me to theſe manifold infirmities, and my conſcience condemneth me.

[x] Why doth not God deſtroy me at once, thus he ſpeaketh according to the infirmitie of the fleſh.

[y] Though I ſeem never ſo pure in mine own eyes, yet all is but corruption before God.

[z] Whatſoever I would uſe to cover my filthineſſe with, ſhall diſcloſe me ſo much more.

‡ Or, *make me to be abhorred.*

† Heb. *one that ſhould argue.*

‡ Or, *umpire.*

[a] Which might make an accord between God and me, ſpeaking of impatiencie, and yet confeſſing God to be juſt in puniſhing him.

† Heb. *but I am not ſo with my ſelf.*

[b] Signifying that Gods judgements keep him in awe.

CHAP. X.

1 Iob, taking liberty of complaint, expoſtulateth with God about his afflictions. 18 He complaineth of life, and craveth a little eaſe before death.

MY ſoul is ‡ [a] weary of my life, I will leave my [b] complaint upon my ſelf; I will ſpeak in the bitterneſſe of my ſoul.

2 I will ſay unto God, Do not [c] condemn me; ſhew me wherefore thou contendeſt with me.

3 *Is it* good unto thee, that thou ſhouldeſt [d] oppreſſe? that thou ſhouldeſt deſpiſe † the work of [e] thine hands? and [f] ſhine upon the counſel of the wicked?

4 Haſt thou eyes of [g] fleſh? or ſeeſt thou as man ſeeth?

5 *Are* thy dayes as the [h] dayes of man? *are* thy yeares as mans dayes.

6 That thou enquireſt after mine iniquitie, and ſearcheſt after my ſinne?

---

‡ Or, *cut off while I live.*

[a] I am more like to a dead man than to one that liveth.

[b] I will make an ample declaration of my torments accuſing my ſelf and not God.

[c] He would not that God ſhould proceed againſt him by his ſecret juſtice, but by the ordinarie means that he puniſheth others.

[d] Is it agreeable to thy juſtice to do me wrong?

† Heb. *the labour of thine hands.*

[e] Wilt thou be without compaſſion?

[f] Wilt thou gratifie the wicked and condemn me?

[g] Doeſt thou this of ignorance?

[h] Art thou inconſtant and changeable, as the times, to day a friend, to morrow an enemy?

7 † Thou knoweſt that I am not [i] wicked, and *there is* none that can deliver out of thine hand.

8 [k] Thine hands † have made me and faſhioned me together round about; yet thou doeſt deſtroy me.

9 Remember, I beſeech thee, that thou haſt made me as the [l] clay, and wilt thou bring me into duſt again?

10 * Haſt thou not poured me out as milk, and cruddled me like cheeſe?

11 Thou haſt clothed me with ſkinne and fleſh, and haſt † fenced me with bones and ſinews.

12 Thou haſt granted me life and [m] favour, and thy [n] viſitation hath preſerved my ſpirit.

13 And theſe things haſt thou hid in thine heart: I [o] know that this *is* with thee.

14 If I ſinne, then thou markeſt me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me, and *if* I be righteous, *yet* will I [p] not lift up my head: *I am* full of confuſion, therefore ſee thou mine affliction:

16 For it increaſeth: thou hunteſt me as a fierce lion: and again thou ſheweſt thy ſelf [q] marvellous upon me.

17 Thou reneweſt ‡ thy witneſſes againſt me, and increaſeſt thine indignation upon me; [r] changes and warre *are* againſt me.

18 * Wherefore then haſt thou brought me forth out of the wombe? Oh that I had given up the ghoſt, and no eye had ſeen me!

19 I ſhould have been as though I had not been, I ſhould have been carried from the wombe to the grave.

20 * *Are* not my dayes few? [ſ] ceaſe then, and let me alone that I may take comfort a little:

21 Before I go *whence* I ſhall [t] not return, *even* to the land of darkneſſe, and the ſhadow of death;

22 A land of darkneſſe, as darkneſſe it ſelf, *and* of the ſhadow of death, without any [u] order, and *where* the light *is* as darkneſſe.

† Heb Is is *upon thy knowledge.*

[i] By affliction thou keepeſt me as in a priſon, and reſtraineſt me from doing evil, neither can any ſet me at libertie.

[k] In theſe 8 verſes following he deſcribeth the mercie of God in the wonderfull creation of man: and thereon groundeth that God ſhould not ſhew himſelf rigorous againſt him.

† Heb. *took pains about me.*

[l] As brittle as a pot of clay.

* Pſal. 139: 14, 15, 16.

† Heb. *hedged.*

[m] That is, reaſon and underſtanding, and many other gifts whereby man excelleth all earthly creatures.

[n] That is, thy fatherly care and providence, whereby thou preſerveſt me, and without the which I ſhould periſh ſtraightway.

[o] Though I be not fully able to comprehend theſe things, yet I muſt needs confeſſe that it is ſo.

[p] I will alway walk in fear and humilitie, knowing that none is juſt before thee.

[q] Job being ſore aſſaulted in this battel between the fleſh and the ſpirit, burſteth out into theſe affections, wiſhing rather ſhort dayes than long pain.

‡ That is *thy plagues.*

[r] That is, diverſitie of diſeaſes and in great abundance: ſhewing that God hath infinite means to puniſh man.

* Chap. 3: 11.

* See Chap. 7, 6. and 8, 9.

[ſ] He wiſheth that God would leave off his affliction, conſidering his great miſerie, and the brevitie of his life.

[t] He ſpeaketh thus in the perſon of a ſinner, that is overcome with paſſions and with the feeling of Gods judgements, and therefore cannot apprehend in that ſtate the mercies of God and comfort of the reſurrection.

[u] No diſtinction between light and darkneſſe, but where all is very darkneſſe it ſelf.

CHAP. XI.

1 *Zophar reproveth Job for juſtifying himſelf.* 5 *Gods wiſdome is unſearchable.* 13 *The aſſured bleſſing of repentance.*

THen anſwered Zophar the Naamathite, and ſaid,

2 Should not the multitude of words be anſwered? and ſhould † a man full of talk be [a] juſtified?

3 Should thy ‡ lies make men hold their peace? and when thou mockeſt, ſhall no man make thee aſhamed?

4 For thou haſt ſaid, My [b] doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would ſpeak, and open his lips againſt thee,

6 And that he would ſhew thee the [c] ſecrets of wiſdome, that *they are* double to that which is! know therefore that God exacteth of thee *leſſe* than thine iniquitie *deſerveth*.

7 Canſt thou by ſearching finde out God? canſt thou finde out the Almighty unto perfection?

8 *It is* † as high as heaven, what canſt thou do? [d] deeper than hell, what canſt thou know?

9 The meaſure thereof *is* longer than the earth, and broader than the ſea.

10 If he ‡ cut off, and [e] ſhut up, or gather together, then † who can hinder him?

11 For he knoweth vain men: he ſeeth wickedneſſe alſo, will he not then conſider *it*?

12 For † vain man would be wiſe, though man be born like a [f] wilde aſſes colt.

13 If thou [g] prepare thine heart, and ſtretch out thine hands towards him;

14 If iniquitie *be* in thine [h] hand, put it farre away, and let not wickedneſſe dwell in thy tabernacles.

15 For then ſhalt thou lift up thy [i] face without ſpot, yea, thou ſhalt be ſtedfaſt, and ſhalt not fear:

16 Becauſe thou ſhalt forget *thy* miſery, *and* remember *it* as waters *that* paſſe away:

17 And *thine* age † ſhall be clearer than the noon-day; thou ſhalt ſhine forth, thou ſhalt be as the morning.

18 And thou ſhalt be ſecure becauſe there is hope, yea thou ſhalt dig *about thee*, *and* * thou ſhalt take thy reſt in ſafetie.

19 Alſo thou ſhalt lie down, and none ſhall make thee afraid; yea many ſhall † make ſuit unto thee.

20 But the eyes of the wicked ſhall [k] fail, and † they ſhall not eſcape, and * their hope *ſhall be as* ‡ the giving up of the ghoſt.

† Heb. *a man of lips.*

[a] Should he perſwade by his great talk, that he is juſt?

‡ Or, *devices.*

[b] He chargeth Job with this, that he ſhould ſay, that the thing which he ſpake was true, and that he was without ſin in the ſight of God.

[c] Which is not to ſtand in juſtifying of thy ſelf: he ſignifieth that man will never be overcome, whiles he reaſoneth with another, and therefore God muſt break off the controverſie, and ſtop mans mouth.

† Heb. *the height of heaven.*

[d] That is, this perfection of God, and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the ſea, which are but creatures: how can he attain to the perfection of the Creatour?

‡ Or, *make us change.*

[e] If God ſhould turn the ſtate of things, and eſtabliſh a new order in nature, who could controll him?

† Heb. *who can turn him away?*

† Heb. *emptie.*

[f] That is, without underſtanding: ſo that whatſoever gifts he hath afterward, come of God and not of nature.

[g] If thou repent, pray unto him.

[h] Renounce thine own evil works, and ſee that they offend not God.

[i] He declareth what quietneſſe of conſcience and ſucceſſe in all things ſuch ſhall have, which turn to God by true repentance.

† Heb. *ſhall ariſe above the noon-day.*

* Levit. 26: 5.

† Heb. *intreat thy face.*

[k] He ſheweth that contrary things ſhall come unto them that do not repent.

† Heb. *flight ſhall periſh from them.*

* Chap. 8: 14. and 18: 14.

‡ Or, *a puff of breath.*

CHAP. XII.

1 *Job maintaineth himſelf againſt his friends that reprove him.* 7 *He acknowledgeth the generall doctrine of Gods omnipotency.*

ANd Job anſwered and ſaid,

2 No doubt but ye *are* the people, and [a] wiſdome ſhall die with you.

3 But I have † underſtanding as well as you, † *I am* not inferiour to you: yea, † who knoweth not ſuch things as theſe?

4 [b] I am *as* one mocked of his neighbour, who calleth upon God, & [c] he anſwereth him: the juſt upright man is laughed to ſcorn.

5 [d] He that is ready to ſlip with *his* feet *is as* a lamp deſpiſed in the thought of him that is at eaſe.

6 The tabernacles of robbers proſper, and they that provoke God are ſecure; into whoſe hand God bringeth *abundantly*.

7 But ask now the [e] beaſts, and they ſhall

[a] Becauſe you feel not that which you ſpeak, you think the whole ſtandeth in words, and ſo flatter your ſelves, as though none knew any thing, or could know but you.

† Heb. *an heart.*

† Heb. *I fall not lower than you.*

† Heb. *with whom are not ſuch as theſe?*

[b] He reproveth theſe his friends of two faults: the one that they thought they had better knowledge than indeed they had: and the other, that in ſtead of true conſolation, they did deride, and deſpiſe their friend in his adverſitie.

[c] The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods favour but he, becauſe he hath all things that he deſireth.

[d] As the rich eſteem not a light, or torch that goeth out, ſo is he deſpiſed that falleth from proſperitie, to adverſitie.

[e] He declareth to them that did diſpute againſt him, that their wiſdome is common to all, and ſuch as the very bruit beaſts do daily teach.

teach thee; and the fowls of the aire, and they ſhall tell thee:

8 Or ſpeak to the earth, and it ſhall teach thee; and the fiſhes of the ſea ſhall declare unto thee.

9 Who knoweth not in all theſe, that the hand of the LORD hath wrought this?

10 In whoſe hand *is* the ‡ ſoul of every living thing, and the breath of † all mankinde.

11 * Doth not the eare [f] try words? and the † mouth taſte his meat?

12 With the [g] ancient *is* wiſdome, and in length of dayes, underſtanding.

13 ‡ With him *is* wiſdome and ſtrength, he hath counſel and underſtanding.

14 Behold, he breaketh down, and it cannot be built again: he * ſhutteth † up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: alſo he ſendeth them out, and they overturn the earth.

16 With him *is* ſtrength and wiſdome: the deceived and the [h] deceiver *are* his.

17 He leadeth counſellers away ſpoiled, and maketh the judges fools.

18 [i] He looſeth the [k] bond of kings, and girdeth their loyns with a girdle.

19 He leadeth princes away ſpoiled, and overthroweth the mighty.

20 * He removeth away † the ſpeech of the [l] truſtie, and taketh away the underſtanding of the aged.

21 He poureth contempt upon princes, and ‡ weakeneth the ſtrength of the mighty.

22 He diſcovereth deep things out of darkneſſe, and bringeth out to light the ſhadow of death.

23 He [m] increaſeth the nations, and deſtroyeth them: he enlargeth the nations, and † ſtraiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and cauſeth them to wander in a wilderneſſe *where there is* no way.

25 They grope in the dark without light, and he maketh them to † ſtagger like a drunken man.

CHAP. XIII.

1 Iob reproveth his friends of partialitie. 14 He profeſſeth his confidence in God, 20 and intreateth to know his own ſinnes, and Gods purpoſe in afflicting him.

LO, mine eye hath ſeen all *this*, mine eare hath heard and underſtood it.

2 What ye know, *the ſame* do I know alſo, I *am* not inferiour unto you.

3 Surely I would ſpeak to the Almighty, and I deſire to [a] reaſon with God.

4 But ye *are* forgers of lies, ye *are* all [b] phyſicians of no value.

5 O that you would altogether hold your peace, and it ſhould be your wiſdome.

6 Heare now my reaſoning, and hearken to the pleadings of my lips.

7 Will you ſpeak [c] wickedly for God? and talk deceitfully for him?

8 Will ye accept his perſon? will ye contend for God.

9 Is it good that he ſhould ſearch you out? or as one man mocketh another, do ye ſo mock him?

10 He will ſurely reprove you, if ye doe ſecretly accept perſons.

11 Shall not his excellencie make you afraid? and his dread fall upon you?

12 Your [d] remembrances *are* like unto aſhes, your bodies to bodies of clay.

13 † Hold your peace, let me alone that I may ſpeak, and let come on me what *will*.

14 Wherefore do I [e] take my fleſh in my teeth, and put my life in mine hand?

15 Though he ſlay me, yet will I truſt in him: but I will † maintain mine own wayes before him.

16 He alſo *ſhall be* my ſalvation: for an [f] hypocrite ſhall not come before him.

17 Heare diligently my ſpeech, and my declaration with your eares.

18 Behold now, I have ordered *my* cauſe, I know that I ſhall be [g] juſtified.

19 Who *is* he *that* will [h] plead with me? for now if I hold my tongue, I ſhall give up the [i] ghoſt.

20 Onely do not two things unto me: then will I not hide my ſelf from thee.

21 [k] Withdraw thine hand farre from me: and let not thy dread make me afraid.

22 Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.

23 How many *are* mine [l] iniquities and ſinnes? make me to know my tranſgreſſion and my ſinne.

24 Wherefore hideſt thou thy face, and holdeſt me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou purſue the dry ſtubble?

26 For thou writeſt bitter things againſt me, and * makeſt me to poſſeſſe the iniquities of my [m] youth.

27 Thou putteſt my feet alſo in the [n] ſtocks, and † lookeſt narrowly unto all my paths; thou ſetteſt a print upon the † heels of my feet.

28 And he, as a rotten thing conſumeth, as a garment that is moth-eaten.

CHAP XIIII.

1 Iob intreateth God for favour, by the ſhortneſſe of life, and certainty of death 7 Though life once loſt be irrecoverable, yet he waiteth for his change. 16 By ſinne the creature is ſubject to corruption.

MAn [a] that is born of a woman, is † of few dayes, and full of trouble.

2 * He cometh forth like a flower, and is cut down: he fleeth alſo as a ſhadow, and continueth not.

3 And doſt thou open thine eyes upon ſuch an [b] one, and bringeſt me unto judgement with thee?

4 †

---

‡ Or, *life.*

† Heb. *all fleſh of man.*

* Chap. 34: 3.

[f] He exhorteth them to be wiſe in judging, and as well to know the right uſe why God hath given them eares, as he hath done a mouth.

† Heb. *palate.*

[g] Though men by age, and continuance of time attain to wiſdome, yet it is not comparable to Gods wiſdome, nor able to comprehend his judgments, wherein he anſwereth to that, which was alledged, Chap. 8: 8.

‡ That is, *with God.*

* Iſa. 22: 22. Apoc. 3: 7.

† Heb. *upon.*

[h] He ſheweth that there is nothing done in this world without Gods will, and ordinance: for elſe he ſhould not be almighty.

[i] He taketh wiſedome from them.

[k] He abateth the honor of princes, and bringeth them into the ſubjection of others.

* Chap. 32: 9.

† Heb. *the lip of the faithfull.*

[l] He cauſeth that their words have no credit, which is when he will puniſh ſinne.

‡ Or, *looſeth the girdle of the ſtrong.*

[m] In this diſcourſe of Gods wonderfull works Job ſheweth that whatſoever is done in this world both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to ſet forth his power in words, as they that reaſoned againſt him, were.

† Heb. *leadeth in.*

† Heb. *wander.*

[a] For although he knew that God had a juſtice, which was manifeſt in his ordinarie working, and another in his ſecret counſel, yet he would utter his affection to God, becauſe he was not able to underſtand the cauſe why he did thus puniſh him.

[b] You doe not well apply your medicine to the diſeaſe

[c] He condemneth their zeal, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods Juſtice, as though it was not evidently ſeen in Job, except they had undertaken the probation thereof.

[d] Your fame ſhall come to nothing.

† Heb. *be ſilent from me.*

[e] Is not this a manifeſt ſigne of mine affliction, and that I doe not complain without cauſe, ſeeing that I am thus tormented, as though I ſhould tear mine own fleſh, and put my life in danger.

† Heb, *prove* or *argue.*

[f] Whereby he declareth that he is not an hypocrite, as they charged him.

[g] That is, cleared and not caſt off for my ſinnes, as you reaſon.

[h] To prove that God doth thus puniſh me for my ſinnes.

[i] If I defend not my cauſe, every man will condemn me.

[k] He ſheweth what theſe two things are.

[l] His pangs thus move him to reaſon with God, not denying but that he had ſinned, but he deſired to underſtand what were his great ſinnes that had deſerved ſuch rigour, wherein he offended, that he would know a cauſe of God why he did puniſh him.

* Pſal. 25: 7.

[m] Thou puniſheſt me now for the faults that I committed in my youth.

[n] Thou makeſt me thy priſoner, and doeſt ſo preſſe me, that I cannot ſtir hand nor foot.

† Heb *obſerveſt.*

† Heb. *roots.*

[a] Taking occaſion of his adverſaries words, he deſcribeth the ſtate of mans life from his birth to his death.

† Heb. *ſhort of dayes.*

* Chap. 8: 9. Pſal. 102: 11. and 103: 15. and 144: 4.

[b] His meaning is, that ſeeing that man is ſo fraile a creature, God ſhould not handle him ſo extremely: wherein Job ſheweth the wickedneſſe of the fleſh, when it is not ſubject to the Spirit.

4 † Who * can bring a clean thing out of an unclean? not one.

5 * Seeing his dayes *are* determined, the number of his moneths *are* with thee, thou haſt appointed his bounds that he cannot paſſe.

6 Turn from him that he may † reſt, till he ſhall accompliſh, as an [c] hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof in the ground:

9 *Yet* through the ſent of water it will bud, and bring forth boughs like a plant.

10 [d] But man dieth, and † waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the floud decayeth and dryeth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy [e] wrath be paſt, that thou wouldeſt appoint me a ſet time, and [f] remember me.

14 If a man die, ſhall he live again? all the dayes of my appointed time will I wait, till my [g] change come.

15 Thou ſhalt call, and I will [h] anſwer thee: thou wilt have a deſire to the work of thine hands.

16 * For now thou numbreſt my ſteps, doſt thou not watch over my ſinne?

17 My tranſgreſſion *is* ſealed up in a [i] bag, and thou ſoweſt up mine iniquitie.

18 And ſurely the mountain falling † cometh to nought: and the [k] rock is removed out of his place.

19 The waters wear the ſtones: thou † waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſonnes come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his [l] fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

1 *Eliphaz reproveth Job of impietie in juſtifying himſelf.* 17 *He proveth by tradition the unquietneſſe of wicked men.*

THen anſwered Eliphaz the Temanite and ſaid,

2 Should a wiſe man utter † [a] vain knowledge, and fill his belly with the [b] eaſt-winde?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, † thou caſteſt off [c] fear, and reſtraineſt ‡ prayer before God.

5 Fot thy mouth † uttereth thine iniquitie, and thou chooſeſt the [d] tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtifie againſt thee.

7 *Art* thou the [e] firſt man *that* was born? or waſt thou made before the hils?

8 * Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdome to [f] thy ſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the gray-headed, and very aged men, much elder than thy father.

11 *Are* the conſolations of God [g] ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart [h] carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 * What *is* man, that he ſhould be clean? and he which is born of a woman, that he ſhould be [i] righteous?

15 * Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy is man, which [k] drinketh iniquity like water?

17 I will ſhew thee, heare me, and that which I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was [l] given, and no ſtranger paſſed among them.

20 The wicked man travelleth with pain all *his* dayes, and the number of [m] yeares is hidden to the oppreſſour.

21 † A dreadfull ſound *is* in his eares; in proſperity the deſtroyer ſhall come upon him.

22 He beleeveth not that he ſhall return out of [n] darkneſſe, and he is waited for of the ſword.

23 He [o] wandereth abroad for bread, *ſaying*, Where *is it*? he knoweth that the day of darkneſſe is ready at his hand.

24 [p] Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battel.

25 For he ſtretcheth out his hand againſt God, and ſtrengtheneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his [q] fatneſſe and maketh collops of fat on *his* flanks.

28 And he dwelleth in [r] deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong [ſ] the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſſe, the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived, truſt in vaniy: for vanity ſhall be his [t] recompenſe.

32 It ſhall be ‡ accompliſhed before his time, and his branch ſhall not be green.

---

† Heb. *who will give?*

* Pſal. 51: 5.

* Chap. 7: 1.

† Heb. *ceaſe.*

[c] Untill the time that thou haſt appointed for him to die which he deſireth, as the hireling waiteth for the end of his labour to receive his wages.

[d] He ſpeaketh not here as though he had not hope of the immortality, but as a man in extreme pain, when reaſon is overcome by affections and torments.

† Heb. *is weakened, or cut off.*

[e] Hereby he declareth that the fear of Gods judgement was the cauſe why he deſired to die.

[f] That is, releaſe my pains, and take me to mercie.

[g] Meaning, unto the day of the reſurrection, when he ſhould be changed and renewed.

[h] Though I be afflicted in this life, yet in the reſurrection I ſhall feel thy mercies, and anſwer when thou calleſt me.

* Pſal. 139. 2: 3.

[i] Thou layeſt them all together, and ſuffereſt none of my ſins unpuniſhed.

† Heb. *fadeth.*

[k] He murmureth through the impatiencie of the fleſh againſt God as though he uſed as great ſeveritie againſt him, as againſt the hard rocks, or waters that overflow, ſo that hereby all the occaſion of his hope is taken away.

† Heb. *overfloweſt.*

[l] Yet whiles he liveth, he ſhall be in pain and miſerie.

† Heb. *knowledge of winde.*

[a] That is, vain words and without conſolation?

[b] Meaning, with matters that are of none importance, which are forgotten as ſoon as they are uttered, as the eaſt-winde dryeth up the moiſture aſſoon as it falleth.

† Heb. *thou makeſt void.*

[c] He chargeth Job as though his talk cauſed men to caſt off the feare of God and prayer.

‡ Or, *ſpeech.*

† Heb. *teacheth.*

[d] Thou ſpeakeſt as doe the mockers and contemners of God.

[e] That is, the moſt ancient, and ſo in reaſon the moſt wiſe?

* Rom. 11: 34.

[f] Art thou onely wiſe?

[g] He accuſeth Jobs pride and ingratitude, that will not be comforted by God, nor by their counſel.

[h] Why doeſt thou ſtand in thine own conceit?

* 1 Kings 8: 46. 2 Chron. 6: 36. Chap. 14: 4. Pſal. 14: 3. Prov. 20: 9. 1 John 1: 8.

[i] His purpoſe is to prove that Job as an unjuſt man and an hypocrite is puniſhed for his ſins, like as he did before Chap. 4: 18.

* Chap. 4: 18.

[k] Which had a deſire to ſinne, as he that is thirſty to drink.

[l] Who by their wiſedome ſo governed, that no ſtranger invaded them, and ſo the land ſeemed to be given to them alone.

[m] The cruel man is ever in danger of death, and never quiet in conſcience.

† Heb. *a ſound of fears.*

[n] Out of that miſery where into he once falleth.

[o] God doth not onely impoveriſh the wicked oftimes: but even in their proſperitie he puniſheth them with a greedineſſe evermore to gather: which is as a beggerie.

[p] He ſheweth what weapons God uſeth againſt the wicked, which lift up themſelves againſt him, to wit, terrour of conſcience, and outward afflictions.

[q] That is, he was ſo puft up with great proſperitie and abundance of all things, that he forgate God: noting, that Job in his felicitie, had not the true feare of God.

[r] Though he build and repair ruinous places to get him fame, yet God ſhall bring all to nought, and turn his great proſperitie into extreme miſery.

[ſ] Meaning, that his ſumptuous buildings ſhould never come to perfection.

[t] He ſtandeth ſo in his own conceit, that he will give no place to good counſel, therefore his own pride ſhall bring him to deſtruction.

‡ Or, *cut off.*

33 He ſhall ſhake off his unripe grape [u] as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of [x] bribery.

35 * They [y] conceive miſchief, and bring forth ‡ vanity, and their belly prepareth deceit.

Chap. XVI.

1 *Iob reproveth his friends of unmercifulneſſe. 7 He ſheweth the pitifulneſſe of his caſe. 17 He maintaineth his innocency.*

THen Job anſwered and ſaid,

2 I have heard many ſuch things: ‡ * miſerable comforters *are* ye all.

3 Shall † [a] vain words have an end? or what emboldeneth thee that thou [b] anſwereſt?

4 I alſo could ſpeak as ye *do*: [c] if your ſoul were in my ſouls ſtead, I could heap up words againſt you, and [d] ſhake mine head at you.

5 *But* I would [e] ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief*.

6 Though I ſpeak, my grief is not [f] aſſwaged: and *though* I forbear, † what am I eaſed?

7 But now he hath made me [g] weary: thou haſt made deſolate all my [h] company.

8 And thou haſt filled me with [i] wrinkles, *which* is a witneſſe *againſt me*: and my leanneſſe riſing up in me, beareth witneſſe to my face.

9 He [k] teareth *me* in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpeneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the [l] cheek reproachfully, they have gathered themſelves together againſt me.

11 God ‡ hath delivered me to the ungodly, and turned me over into the [m] hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken me by my neck, and ſhaken me to pieces, and ſet me up for his mark.

13 His [n] archers compaſſe me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my [o] gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſowed ſackcloth upon my ſkinne, and defiled my [p] horn in the duſt.

16 My face is foul with weeping, and on my eye-lids *is* the ſhadow of death:

17 Not for any injuſtice in [q] mine hands: alſo my prayer is [r] pure.

18 O earth, cover not thou my [ſ] bloud, and let my crie have no place.

19 Alſo now, behold, my [t] witneſſe *is* in heaven, and my record *is* † on high.

20 My friends † [u] ſcorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might [x] plead for a man with God, as a man *pleadeth* for his ‡ neighbour.

22 When ‡ a few yeares are come, then I ſhall go the way *whence* I ſhall not return.

Chap. XVII.

1 *Iob appealeth from men to God. 6 The unmercifull dealing of men with the afflicted, may aſtoniſh, but not diſcourage the righteous. 11 His hope is not in life but in death.*

MY ‡ breath is corrupt, my dayes are extinct, the graves *are ready* for me.

2 *Are there* not [a] mockers with me? and doth not mine eye † continue in their [b] provocation?

3 [c] Lay down now, put me in a ſurety with thee; who *is* he *that* will [d] ſtrike hands with me?

4 For thou haſt hid their heart from [e] underſtanding: therefore ſhalt thou not exalt *them*.

5 [f] He that ſpeaketh flatterie to *his* ſtiends, even the eyes of his children ſhall fail.

6 He hath made me alſo a [g] by-word of the people, and ‡ afore-time I was as a [h] tabret.

7 Mine eye alſo is dimme by reaſon of ſorrow, and all ‡ my members *are* as a ſhadow.

8 Upright men ſhall be [i] aſtonied at this, and the innocent ſhall ſtirre up himſelf againſt the hypocrite.

9 The righteous alſo ſhall [k] hold on his way, and he that hath clean hands † ſhall be ſtronger and ſtronger.

10 But as for you [l] all, do you return, and come now: for I cannot finde *one* wiſe man among you.

11 My dayes are paſt, my purpoſes are broken off, *even* † the thoughts of my heart.

12 They change the [m] night into day: the light *is* † ſhort, becauſe of darkneſſe.

13 If I wait, the [n] grave *is* mine houſe: I have made my bed in the darkneſſe.

14 I have ‡ ſaid to corruption, Thou *art* my [o] father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 [p] They ſhall go down to the barres of the pit, when *our* reſt together *is* in the duſt.

Chap. XVIII.

1 *Bildad reproveth Iob of preſumption and impatiency. 5 The calamities of the wicked.*

THen anſwered Bildad the Shuhite, and ſaid,

2 [a] How long *will it be*, *ere* you make an end of words? mark, and afterwards we will ſpeak.

3 [b] Wherefore are we counted as beaſts, *and* reputed vile in your ſight?

4 [c] He teareth † himſelf in his anger: ſhall [d] the earth be forſaken for thee? and ſhall the rock be removed out of his place?

5 Yea, the light of the wicked ſhall be put [e] out,

---

[u] As one that gathereth grapes before they be ripe.

[x] Which were built or maintained by powling and bribery.

* Pſal. 7:14. Iſa. 59:4.

[y] And therefore all their vain devices ſhall turn to their own deſtruction.

‡ Or, *iniquity*.

‡ Or, *troubleſome*.

* Chap. 13:4.

† Heb. *words of winde*.

[a] Which ſerve for vain oſtentation, and for no true comfort.

[b] For Eliphaz did reply againſt Jobs anſwer.

[c] If you felt that which I doe.

[d] That is, mock at your miſerie, as you do at mine.

[e] If this were in my power, yet would I comfort you, and not do as ye do to me.

[f] If they would ſay, Why doſt thou not then comfort thy ſelf? he anſwereth that the judgements of God are more heavie, than he is able to aſſwage either by words or ſilence.

† Heb. *what goeth from me?*

[g] Meaning, God.

[h] That is, deſtroyed moſt of my familie.

[i] In token of ſorrow and grief.

[k] That is, God by his wrath; and in this diverſitie of words and high ſtile, he expreſſeth how grievous the hand of God was upon him.

[l] That is, hath handled me moſt contemptuouſly: for ſo ſmiting on the cheek, ſignified, 1 King. 22:24. Mar. 14:65.

‡ Heb. *hath ſhut me up*.

[m] They have led me whither they would.

[n] His manifold afflictions.

[o] I am wounded to the heart.

[p] Meaning, his glory was brought low.

[q] Signifying, that he is not able to comprehend the cauſe of this his grievous puniſhment.

[r] That is, unfained, and without hypocriſie.

[ſ] Let my ſinne be known if I be ſuch a ſinner, as mine adverſaries accuſe me, and let me finde no favour.

[t] Though man condemn me, yet God is witneſſe of my caſe.

† Heb. *in the high places*.

† Heb. *are my ſcorners*.

[u] Uſe painted words in ſtead of true conſolation.

[x] Thus by his great torments he is carried away, and burſteth out into paſſions, and ſpeaketh unadviſedly, as though God ſhould intreat man more gently, ſeeing he hath but a ſhort time here to live.

‡ Or, *friend*.

† Heb. *yeares of number*.

‡ Or, *my ſpirit is ſpent*.

[a] In ſtead of comfort, being now at deaths doore, he had but them that mocked at him, and diſcouraged him.

† Heb. *lodge*.

[b] I ſee ſtill that they ſeek but to vex me.

[c] He reaſoneth with God as a man beſide himſelf, to the intent that his cauſe might be brought to light.

[d] And anſwer for thee.

[e] That theſe mine afflictions are thy juſt judgements, though man know not the cauſe.

[f] He that flattereth a man, and only judgeth him happie in his proſperity, ſhall not himſelf only, but in his poſteritie be puniſhed.

[g] God hath made all the world to ſpeak of me, becauſe of mine afflictions.

‡ Or, *before* them.

[h] That is, as a continuall ſound in their eares.

‡ Or, *my thoughts*.

[i] To wit, when they ſee the godly puniſhed, but in the end they ſhall come to underſtanding, and know what ſhall be the reward of the hypocrite.

[k] That is, will not be diſcouraged, conſidering that the godly are puniſhed, as well as the wicked.

[l] Job ſpeaketh to them three, that came to comfort him.

† Heb. *ſhall adde ſtrength*.

† Heb. *the poſſeſſions*.

[m] That is, have brought me ſorrow in ſtead of comfort.

[n] Though I ſhould hope to come from adverſitie to proſperitie, as your diſcourſe pretendeth.

† Heb. *neare*.

† Heb. *cried*, or *called*.

[o] I have no more hope in father, mother, ſiſter or any worldly thing: for the duſt and worms ſhall be to me in ſtead of them.

[p] All worldly hope, and proſperitie fail, which you ſay, are only ſignes of Gods favour: but ſeeing that theſe things periſh, I ſet mine hope in God, and in the life everlaſting.

[a] Which count your ſelves juſt, as Chap. 12:4.

[b] As Chap. 12:7.

[c] That is, like a mad man.

† Heb. *his ſoul*.

[d] Shall God change the order of nature for thy ſake by dealing with thee otherwiſe than he doth with all men.

[e] out, and the ſpark of his fire ſhall not ſhine.

6 The light ſhall be dark in his tabernacle, and his ‡ candle ſhall be put out with him.

7 The ſteps of his ſtrength ſhall be ſtraitned, and his own counſel ſhall caſt him down.

8 For he is caſt into a net by his own feet, and he walketh upon a [f] ſnare.

9 The grin ſhall take *him* by the heel, *and* the robber ſhall prevail againſt him.

10 The ſnare *is* † laid for him in the ground, and a trap for him in the way.

11 Terrours ſhall make him afraid on every ſide, and ſhall † drive him to his feet.

12 His ſtrength ſhall be [g] hunger-bitten, and deſtruction *ſhall be* ready at his ſide.

13 It ſhall devoure the † ſtrength of his skin: *even* the [h] firſt-born of death ſhall devoure his ſtrength.

14 * His confidence ſhall be rooted out of his tabernacle, and it ſhall bring him to the [i] king of terrours.

15 It ſhall dwell in his tabernacle, becauſe *it is* [k] none of his: [l] brimſtone ſhall be ſcattered upon his habitation.

16 His roots ſhall be dried up beneath, and above ſhall his branch be cut off.

17 * His remembrance ſhall periſh from the earth, and he ſhall have no name in the ſtreet.

18 † He ſhall be driven from [m] light into darkneſſe, and chaſed out of the world.

19 He ſhall neither have ſonne nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* ſhall be aſtonied at his [n] day, as they that ‡ went before † were affrighted.

21 Surely ſuch *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

Chap. XIX.

1 *Job complaining of his friends cruelty, ſheweth there is miſery enough in him to feed their cruelty.* 21, 28 *He craveth pity.* 23 *He beleeveth the reſurrection.*

THen Job anſwered and ſaid,

2 How long will ye vex my ſoul, and break me in pieces with words?

3 Theſe [a] ten times have ye reproched me: you are not aſhamed *that* you ‡ make your ſelves ſtrange to me.

4 And be it indeed *that* I have erred, mine errour [b] remaineth with my ſelf.

5 If indeed ye will magnifie *your ſelves* againſt me, and plead againſt me my reproch:

6 Know now that God hath [c] overthrown me, and hath compaſſed me with his net.

7 Behold, I cry out of ‡ wrong, but I am not heard: I cry aloud, but *there is* no judgement.

8 He hath fenced up my way that I [d] cannot paſſe, and he hath ſet darkneſſe in my paths.

9 He hath ſtript me of my glory, and taken the [e] crown *from* my head.

10 He hath deſtroyed me on every ſide, and I am gone: and mine hope hath he removed like a [f] tree.

11 He hath alſo kindled his wrath againſt me, and he counteth me unto him, as *one of* his enemies.

12 His [g] troups come together, and raiſe up their way againſt me, and encamp round about my tabernacle.

13 He hath put my brethren farre from me: and mine acquaintance are verily eſtranged from me.

14 My kinſfolk have failed, and my familiar friends have forgotten me.

15 [h] They that dwell in mine houſe, and my maids, count me for a ſtranger: I am an aliant in their ſight.

16 I called my ſervant, and he gave *me* no anſwer: I entreated him with my mouth.

17 My breath is ſtrange to my wife, though I entreated for the childrens *ſake* of † [i] mine own body.

18 Yea, ‡ young children deſpiſed me; I aroſe, and they ſpake againſt me.

19 * All † my inward friends abhorred me: and they whom I loved, are turned againſt me.

20 My bone [k] cleaveth to my skinne, ‡ and to my fleſh, and I am eſcaped with the [l] skinne of my teeth.

21 Have pity upon me, have [m] pity upon me, O ye my friends, for the hand of God hath touched me.

22 Why do ye perſecute me as [n] God, and are not ſatisfied with my [o] fleſh?

23 † O that my words were now written, oh that they were printed in a book!

24 That they were graven with an [p] iron pen and lead, in the rock for ever!

25 For I know *that* my [q] redeemer liveth, and *that* he ſhall ſtand at the latter *day* upon the earth.

26 ‡ And *though* after my skinne, *worms* deſtroy this *body*, yet in my fleſh ſhall I [r] ſee God,

27 Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold, and not † another; *though* my reins be conſumed † within me.

28 But ye ſhould ſay, Why perſecute we him, ‡ ſeeing the [s] root of the matter is found in me?

29 Be ye afraid of the ſword: for wrath *bringeth* the puniſhments of the ſword, that ye may know *there is* a [t] judgement.

Chap. XX.

Zophar ſheweth the ſtate and portion of the wicked.

THen anſwered Zophar the Naamathite, and ſaid,

2 Therefore do my thoughts cauſe me to anſwer, and for *this* † I make haſte.

3 I have heard [a] the check of my reproch, and the ſpirit of my underſtanding cauſeth me to anſwer.

4 Knoweſt thou *not* this of old, ſince man was placed upon earth,

5 * That

[e] When the wicked is in his proſperity, then God changeth his ſtate: and this is his ordinarie working for their ſinnes.
‡ Or, *lamp.*
[f] Meaning, that the wicked are in continuall danger.
† Heb. *hidden.*
† Heb. *ſcatter him.*
[g] That which ſhould nouriſh him, ſhall be conſumed by famine
† Heb. *barres.*
[h] That is, ſome ſtrong and violent death ſhall conſume his ſtrength: or as the Hebrew word ſignifieth, his members or parts.
* Chap. 8: 14. and 11: 20. Pſal. 112: 10. Prov. 10: 28.
[i] That is, with moſt great fear.
[k] Meaning, not truely come by.
[l] Though all the world would favour him, yet God would deſtroy him and his.
* Prov. 2: 22.
† Heb. *they ſhall drive him.*
[m] He ſhall fall from proſperitie to adverſitie.
[n] When they ſhall ſee what came unto him.
‡ Or, *lived with him.*
† Heb. *laid hold on horrour.*

[a] That is, many times, as Neh. 4. verſe 12.
‡ Or, *harden your ſelves againſt me.*
[b] That is, I my ſelf ſhall be puniſhed for it, or you have not yet confuted it.
[c] He burſteth out again into his paſſions, and declareth ſtill that his affliction cometh of God, though he be not able to feel the cauſe in himſelf
‡ Or, *violence.*
[d] Meaning, out of his afflictions.
[e] Meaning, his children, and whatſoever was dear unto him in this world.
[f] Which is pluckt up and hath no more hope to grow.
[g] His manifold afflictions.
[h] Mine houſehold ſervants: by all theſe loſſes Job ſheweth that touching the fleſh he had great occaſion to be moved.
† Heb. *my belly.*
[i] Which were hers and mine.
‡ Or, *the wicked.*
* Pſal. 41: 9. and 55: 13, 14, 20.
† Heb. *the men of my ſecret.*
[k] Beſides theſe great loſſes and moſt cruell unkindnes, he was touched in his own perſon as followeth.
‡ Or, *as.*
[l] All my fleſh was conſumed.
[m] Seeing I have theſe juſt cauſes to complain, condemne me not as an hypocrite, ſpecially ye which ſhould comfort me.
[n] Is it not enough that God doth puniſh me, except you by reproches increaſe my ſorrow.
[o] To ſee my bodie puniſhed, except ye trouble my minde.
† Heb. *who will give, &c.*
[p] He proteſteth, that notwithſtanding his ſore paſſions, his religion is perfect, and that he is not a blaſphemer, as they judged him.
[q] I do not ſo juſtifie my ſelf before the world, but I know that I ſhall come before the great Judge, who ſhall be my deliverer and Saviour.
‡ Or, *after I ſhall awake, though this body be deſtroyed, yet out of my fleſh ſhall I ſee God.*
[r] Herein Job declareth plainly that he had a full hope, that both the ſoul and body ſhould enjoy the preſence of God in the laſt reſurrection.
† Heb. *a ſtranger.*
† Heb. *in my boſome.*
‡ Or, *and* what *root of matter is found in me?*
[s] Though his friends thought that he was but perſecuted of God for his ſinnes, yet he declareth that there was a deeper conſideration: to wit, the triall of his faith and patience, and ſo to be an example for others.
[t] God will be revenged of this haſtie judgement, whereby you condemne me.
† Heb. *my haſte is in me.*
[a] He declareth that two things moved him to ſpeak, to wit, becauſe Job ſeemed to touch him, and becauſe he thought he had knowledge ſufficient to confute him.

5 * That the triumphing of the wicked *is* † ſhort, and the joy of the hypocrite *but* for a moment?

6 Though his [b] excellency mount up to the heavens, and his head reach unto the † clouds:

7 *Yet* he ſhall periſh for ever, like his own dung: they which have ſeen him ſhall ſay, Where *is* he?

8 He ſhall flie away as a dream, and ſhal not be found, yea, he ſhall be chaſed away as a viſion of the night.

9 The eye alſo *which* ſaw him, ſhall *ſee him* no more; neither ſhall his place any more behold him.

10 ‡ His children ſhall ſeek to [c] pleaſe the poore, and his hands ſhall [d] reſtore their goods.

11 His bones are full *of the ſinne* of his youth, which ſhall [e] lie down with him in the duſt.

12 Though wickedneſſe be [f] ſweet in his mouth, *though* he hide it under his tongue;

13 *Though* he ſpare it, and forſake it not; but keep it ſtill † within his mouth:

14 *Yet* his meat in his bowels is turned, *it is* the gall of aſps within him.

15 He hath ſwallowed down riches, and he ſhall vomit them up again: God ſhall caſt them out of his belly,

16 He ſhall ſuck the [g] poyſon of aſps: the vipers tongue ſhall ſlay him.

17 He ſhall not ſee the [h] rivers, ‡ the floods, the brooks of honey and butter.

18 That which he laboured for, ſhall he reſtore, and ſhall not ſwallow *it* down: † according to *his* ſubſtance *ſhall* the reſtitution *be*, and he ſhall not [i] rejoyce *therein*.

19 Becauſe he hath † oppreſſed, *and* hath forſaken the poore; *becauſe* he hath violently taken away an houſe which he builded not:

20 * Surely he ſhall not † feel quietneſſe in his belly, he ſhall not ſave of that which he deſired

21 ‡ There ſhall none of his [k] meat be left, therefore ſhall no man look for his goods.

22 In the fulneſſe of his ſufficiency he ſhall be in ſtraits: [l] every hand of the ‡ wicked ſhall come upon him.

23 *When* he is about to fill his belly, *God* ſhall caſt the fury of his wrath upon him, and ſhall [m] rain *it* upon him while he is eating.

24 He ſhall flee from the iron weapon; and the bow of ſteel ſhall ſtrike him through.

25 It is drawn and cometh out of the [n] body; *yea*, the gliſtring ſword cometh out of his gall; terrours *are* upon him.

26 [o] All darkneſſe *ſhall be* hid in his ſecret places: [p] a fire not blown ſhall conſume him; it ſhal go ill with him that is left in his tabernacle

27 The heaven ſhall reveal his iniquity: and the earth ſhall riſe up againſt him.

28 The [q] increaſe of his houſe ſhall depart, *and his goods* ſhall flow away in the day of his wrath

29 This *is* the portion of a wicked man from [r] God, and the heritage † appointed unto him by God

* Pſal. 37: 35, 36.

† Heb. *from neare.*

[b] His purpoſe is to prove Job to be a wicked man, and an hypocrite, becauſe God puniſhed him, and changed his proſperitie into adverſitie.

† Heb. *cloud.*

‡ Or, *the poore ſhall oppreſſe his children.*

[c] Whereas the father through ambition and tyranny oppreſſed the poor, the children through povertie and miſerie ſhall ſeek favour at the poore.

[d] So that the thing, which he hath taken away by violence, ſhall be reſtored again by force.

[e] Meaning, that he ſhall carry nothing away with him, but his ſin.

[f] As poiſon that is ſweet in the mouth bringeth deſtruction when it cometh into the body: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.

† Heb. *in the midſt, of his palate.*

[g] He compareth evil gotten goods to the venome of aſpes, which ſerpent is moſt dangerous: noting that Jobs great riches were not truely come by, and therefore God did plague him juſtly for the ſame.

[h] Though God give to all other abundance of his bleſſings, yet he ſhall have no part thereof.

‡ Or, *ſtreaming brooks.*

† Heb. *according to the ſubſtance of his exchange.*

[i] That is, theſe raveners and ſpoilers of the poore ſhall enjoy their theft but for a time: for after God will take it from them, and cauſe them to make reſtitution, ſo that it is but an exchange.

† Heb. *cruſhed.*

* Eccles 5: 13, 14.

† Heb. *know.*

‡ Or, *there ſhall be none left for his meat.*

[k] He ſhall leave nothing to his poſteritie.

[l] The wicked ſhall never be in reſt: for one wicked man ſhall ſeek to deſtroy another.

‡ Or, *trouble-ſome.*

[m] Some read, upon his fleſh, alluding to Job, whoſe fleſh was ſmitten with a ſcab.

[n] Some read, of the quiver.

[o] All fear and ſorrow ſhall light upon him, when he thinketh to eſcape.

[p] That is, fire from heaven, or the fire of Gods wrath.

[q] Meaning, the children of the wicked ſhall flow away like rivers, and be diſperſed in divers places.

[r] Thus God will plague the wicked.

† Heb. *of his decree from God.*

CHAP XXI.

1 Job ſheweth that even in the judgement of man he hath reaſon to be grieved. 7 Sometimes the wicked do ſo proſper, as they deſpiſe God. 16 Sometime their deſtruction is manifeſt. 22 The happy and unhappy are alike in death 27 The judgement of the wicked is in another world.

BUt Job anſwered and ſaid,

2 Heare diligently my ſpeech, and let [a] this be your conſolations.

3 Suffer me that I may ſpeak, and after that I have ſpoken, mock on.

4 As for me, [b] *is* my complaint to man? and if *it were ſo*, why ſhould not my ſpirit be † troubled?

5 † Mark me, and be aſtoniſhed, and lay *your* hand upon *your* [c] mouth.

6 Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

7 * Wherefore do the wicked [d] live, become old, yea, are mighty in power?

8 Their ſeed is eſtabliſhed in their ſight with them, and their offſpring before their eyes.

9 Their houſes † *are* ſafe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth and faileth not, their cow calveth and caſteth not her calf.

11 They ſend forth their little ones like a [e] flock, and their children dance.

12 They take the timbrel and harp, and rejoyce at the ſound of the organ.

13 They ſpend their dayes ‡ in wealth, and in a [f] moment go down to the grave.

14 * Therefore they ſay unto God, Depart from us: for we deſire not the [g] knowledge of thy wayes.

15 What *is* the Almightie, that we ſhould ſerve him? and what profit ſhould we have if we pray unto him?

16 Lo, their good *is* not in their [h] hand, the [i] counſel of the wicked is farre from me.

17 How oft is the ‡ candle of the wicked put out? and *how oft* cometh their deſtruction upon them? *God* diſtributeth ſorrows in his anger.

18 They are as ſtubble before the winde, and as chaff that the ſtorm † carrieth away.

19 God layeth up his [“] iniquity for his children: he rewardeth him, and he ſhall know *it*.

20 [k] His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.

21 For what pleaſure *hath* he in his houſe after him, when the number of his moneths is cut off in the midſt?

22 Shall *any* teach [l] God knowledge? ſeeing he judgeth thoſe that are high.

23 [m] One dieth † in his full ſtrength, being wholly at eaſe and quiet.

24 His ‡ breaſts are full of milk, and his bones are moiſtened with marrow.

25 And [n] another dieth in the bitterneſſe of his ſoul, and never eateth with pleaſure.

26 They ſhall lie down alike in the [o] duſt, and the worms ſhall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine againſt me.

[a] Your diligent marking of my words ſhall be to me a great conſolation.

[b] As though he would ſay, I do not talk with man, but with God, who will not anſwer me, and therefore my minde muſt needs be troubled.

† Heb. *ſhortened?*

† Heb. *look unto me.*

[c] He chargeth them, as though they were not able to comprehend this his feeling of Gods judgement, and exhorteth them therefore to ſilence.

* Pſal. 17: 10. and 73: 3, 12. Jer. 12: 1. Hab. 1: 16.

[d] Job proveth againſt his adverſaries, that God puniſheth not ſtraightwayes the wicked, but ofttimes giveth them long life and proſperitie: ſo that we muſt not judge God juſt or injuſt by the things that appear to our eye.

† Heb. are *peace from fear.*

[e] They have ſtore of children, luſty and healthfull, and in theſe points he anſwereth to that which Zophar alledged before.

‡ Or, *in mirth.*

[f] Not being tormented with long ſickneſſe.

* Chap. 21: 17.

[g] They deſire nothing more than to be exempt from all ſubjections that they ſhould beare to God: thus Job ſheweth his adverſaries, that if they reaſon only by that which is ſeen by common experience, the wicked that hate God, are better dealt with all, than they that love him.

[h] It is not their own, but God only lendeth it unto them.

[i] God keep me from their proſperitie.

‡ Or, *lamp.*

† Heb. *ſtealeth away.*

[“] That is, *the puniſhment of his iniquitie.*

[k] When God recompenſeth his wickedneſſe, he ſhall know that his proſperitie was but vanitie.

[l] Who ſendeth to the wicked proſperity, and puniſheth the godly.

[m] Meaning, the wicked

† Heb. *in his very perfection, or in the ſtrength of his perfection.*

‡ Or, *milk-pails.*

[n] To wit, the godly.

[o] As concerning their bodies: and this he ſpeaketh according to the common judgement,

28 For ye ſay, Where *is* the [p] houſe of the prince? and where *are* † the dwelling-places of the wicked?

29 Have ye not [q] asked them that go by the way? and do ye not know their tokens?

30 * That the wicked is [r] reſerved to the day of deſtruction; they ſhall be brought forth to † the day of wrath.

31 Who ſhall declare his [ſ] way to his face? and who ſhall repay him *what* he hath done?

32 Yet ſhall he be brought to the † grave, and ſhall † remain in the tombe.

33 The [t] clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as *there are* innumerable before him.

34 [u] How then comfort ye me in vain, ſeeing in your anſwers there remaineth † falſhood?

CHAP. XXII.

1 Eliphas ſheweth that mans goodneſſe profiteth not God. 5 He accuſeth Job of divers ſinnes. 21 He exhorteth him to repentance, with promiſes of mercy.

THen Eliphas the Temanite anſwered & ſaid.

2 [a] Can a man be profitable unto God, ‡ as he that is wiſe may be profitable unto himſelf?

3 *Is it* any pleaſure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makeſt thy wayes perfect?

4 Will he reprove thee for [b] fear of thee? will he enter with thee into judgement?

5 Is not thy wickedneſſe great? and thine iniquities infinite?

6 For thou haſt taken a [c] pledge from thy brother for nought, and † ſtripped the naked of their clothing.

7 Thou haſt not given water to the weary to drink, and thou haſt withholden bread from the hungry.

8 But as for † the mighty man, he had the [d] earth, and the † honourable man dwelt in it.

9 Thou haſt ſent widows away empty, and the arms of the fatherleſſe have been [d] broken.

10 Therefore ſnares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſſe *that* thou canſt not ſee, and abundance of [f] waters cover thee.

12 *Is* not God in the [g] height of heaven? & behold † the height of the [h] ſtars, how high they are

13 And thou ſayeſt, ‡ How doeth God [i] know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him that he ſeeth not, and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have [k] troden?

16 Which were [l] cut down out of time, † whoſe foundation was overflown with a floud

17 * Which ſaid unto God, Depart from us: and what can the Almighty do ‡ for them?

18 Yet he [m] filled their houſes with good things: but * the counſel of the wicked is farre from me.

19 * The righteous ſee *it*, and are glad: and the innocent [n] laugh them to ſcorn.

20 Whereas our ‡ ſubſtance is [o] not cut down, but ‡ the [p] remnant of them the fire conſumeth.

21 [q] Acquaint now thy ſelf “ with him, and be at peace: thereby good ſhall come unto thee

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 * If thou return to the Almighty, thou ſhalt be [r] built up, thou ſhalt put away iniquity farre from thy tabernacles.

24 Then ſhalt thou lay up gold ‡ as [ſ] duſt, & the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy ‡ defence, and thou ſhalt have † plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall heare thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the [t] light ſhall ſhine upon thy wayes.

29 [u] When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up: and he ſhall ſave † the humble perſon.

30 ‡ He ſhall deliver the [x] iſland of the innocent: and it is delivered by the pureneſſe of thine hands.

CHAP. XXIII.

1 Job longeth to appear before God, 6 in confidence of his mercy. 8 God who is inviſible, obſerveth our wayes. 11 Jobs innocency. 13 Gods decree is immutable.

THen Job anſwered and ſaid,

2 Even to day *is* my complaint [a] bitter: † my ſtroke is heavier than my groning.

3 O that I knew where I might finde him! *that* I might come even to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he [b] plead againſt me with *his* great power? No, but he would [c] put *ſtrength* in me.

7 [d] There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 [e] Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left *hand* where he doeth work, but I cannot behold *him*: he hideth himſelf on the right *hand*, that I cannot ſee *him*.

10 But he knoweth † [f] the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, † I have eſteemed the

---

[p] Thus they called Jobs houſe in deriſion, concluding that it was deſtroyed becauſe he was wicked.
† Heb. *the tent of the tabernacles of the wicked.*
[q] Which through long travelling have experience and tokens thereof, to wit, that the wicked do proſper, and the godly live in affliction.
* Prov 16: 4.
[r] Though the wicked flouriſh here, yet God will puniſh him in the laſt day.
† Heb. *the day of wraths.*
[ſ] Though men doe flatter him, and none dare reprove him in this world, yet death is a token that God will bring him to an account.
† Heb. *graves.*
† Heb. *watch in the heap.*
[t] He ſhall be glad to lie in a ſlimie pit, which before could not be content with a royall palace.
[u] Saying, that the juſt in this world have proſperitie, and the wicked adverſitie.
† Heb. *tranſgreſſion.*

[a] Though man were juſt, yet God could have no profit of this his juſtice: and therefore when he puniſheth him, he had no regard to his juſtice, but to his ſinne.
‡ Or, *if he may be profitable*, doth his *good ſucceſſe* depend *thereon*?
[b] Leſt thou ſhould reprove or hurt him.
[c] Thou haſt been cruell, and without charity, and wouldeſt do nothing for the poore, but for thine own advantage.
† Heb. *ſtripped the clothes of the naked.*
† Heb. *the man of arm.*
[d] When thou waſt in power and authoritie, thou didſt not juſtice, but wrong.
† Heb *eminent*, or *accepted for countenance.*
[e] Thou haſt not only not ſhewed pitie, but oppreſſed them.
[f] That is, manifold afflictions.
[g] He accuſeth Job of impietie and contempt of God, as though he would ſay, if thou paſſe not for men, yet conſider the height of Gods majeſtie.
† Heb. *the head of the ſtarres.*
‡ Or, *what.*
[h] That ſo much the more by that excellent work, thou mayeſt fear God, and reverence him.
[i] He reproveth Job as though he denied Gods providence, and that he could not ſee the things that were done in this world.
[k] How God hath puniſhed them from the beginning.
[l] He proveth Gods providences by the puniſhment of the wicked, whom he taketh away before they can bring their wicked purpoſes to paſſe.
† Heb. *a floud was poured upon their foundation.*
* Chap. 21: 14
‡ Or, *to them.*
[m] He anſwereth to that, which Job had ſaid, Chap. 1: 7. that the wicked have proſperitie in this world: deſiring that he might not be partaker of the like.

* Chap. 21: 16.
* Pſal. 107: 42.
[n] The juſt rejoyce at the deſtruction of the wicked for two cauſes: firſt, becauſe God ſheweth himſelf Judge of the world, and by this means continueth his honour and glory. Secondly, becauſe God ſheweth that he hath care over his, in that he puniſheth their enemies.
‡ Or, *eſtate.*
[o] That is, the ſtate and preſervation of the godly is hid under Gods wings.
‡ Or, *their excellency.*
[p] Meaning, of the wicked.
[q] He exhorteth Job to repentance, and to return to God.
“ That is, *with God.*
* Chap. 8: 5, 6.
[r] God will reſtore to thee all thy ſubſtance.
‡ Or, *on the duſt.*
[ſ] Which ſhall be in abundance like duſt.
‡ Or, *gold.*
† Heb. *ſilver of ſtrength.*
[t] That is, the favour of God.
[u] God will deliver his when the wicked are deſtroyed round about them, as in the floud, and in Sodom.
† Heb. *him that hath low eyes.*
‡ Or, *the innocent ſhall deliver the iſland.*
[x] God will deliver a whole countrey from perill, even for the juſt mans ſake.

[a] He ſheweth the juſt cauſe of his complaining, and as touching that Eliphas had exhorted him to return to God, Chap. 22: 21. he declareth that he deſireth nothing more: but it ſeemeth that God would not be found of him.
† Heb. *my hand.*
[b] Uſing his abſolute power, and ſaying. Becauſe I am God, I may do what I will.
[c] Of his mercy he would give me power to anſwer him.
[d] When he of his mercy hath given ſtrength to maintain their cauſe.
[e] Meaning, that if he conſider Gods juſtice, he is not able to comprehend his judgements, on what ſide or part ſoever he turneth himſelf.
† Heb. *the way that is with me.*
[f] God hath this preeminence above me, that he knoweth my way: to wit, that I am innocent, and I am not able to judge of his works: he ſheweth alſo his confidence, that God doeth viſite him for his profit.
† Heb. *I have hid*, or *laid up.*

[g] words of his mouth, more than ‡ my neceſſary food.

13 But he *is* in one *minde*, and [h] who can turn him? and *what* * his ſoul deſireth, even *that* he doeth.

14 For he performeth the thing that is appointed for me: and [i] many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart [k] ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the [l] darkneſſe, *neither* hath he covered the darkneſſe from my face.

[g] His word is more precious unto me, than the meat wherewith the body is ſuſtained.
‡ Or, *my appointed portion.*
[h] Job confeſſeth that at this preſent he felt not Gods favour, and yet was aſſured, that he had appointed him to a good end.
* Pſal. 115: 3.
[i] In many points man is not able to attain to Gods judgements.
[k] That I should not be without fear.
[l] He sheweth the cauſe of his fear, which is, that he being in trouble ſeeth none end, neither yet knoweth the cauſe.

Chap. XXIIII.

1 *Wickedneſſe goeth often unpuniſhed.* 17 *There is a ſecret judgement for the wicked.*

WHy, ſeeing times are [a] not hidden from the Almighty, do they that know him not ſee his [b] dayes?

2 *Some* remove the * land-marks; they violently take away flocks, and ‡ feed *thereof.*

3 They drive away the aſſe of the fatherleſſe, they take the widows ox for a pledge.

4 They turn the needy out of the way: the poore of the earth [c] hide themſelves together.

5 Behold, *as* wilde aſſes in the deſert, go they forth to their work: [d] riſing betimes for a prey: the wilderneſſe [e] *yeeldeth* food for them *and* for *their* children.

6 They reap every one [f] his ‡ corn in the field: and † they gather the [g] vintage of the wicked.

7 They cauſe the naked to lodge without cloathing, that *they have* no covering in the cold.

8 They are wet with the ſhowres of the mountains, and embrace the [h] rock for want of a ſhelter.

9 They pluck the fatherleſſe from the [i] breaſt, and take a [k] pledge of the poore.

10 They cauſe *him* to go naked without cloathing, and they take away the ſheaf *from* the hungry.

11 *Which* make oyl within their [l] walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men [m] groan from out of the city, and the ſoul of the [n] wounded crieth out: yet God layeth [o] not folly *to them.*

13 They are of thoſe that rebell againſt the [p] light, they know not the wayes thereof, nor abide in the pathes thereof.

14 The murderer riſing with the light, killeth the poore and needy, and in the night is as a thief.

15 The eye alſo of the [q] adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and † diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

[a] The times of Gods judgements are ſo known to himſelf, as that he doth not ordinarily reveal the knowledge thereof, unto his deareſt children: therefore it is not poſſible that any certain rules can be preſcribed by any man touching it.
[b] Know his judgements which either here or hereafter the wicked shall ſuffer.
* Deut. 19: 14. and 27: 17.
‡ Or, *feed* them.
[c] And for crueltie and oppreſſion dare not shew their faces.
[d] That is, ſpare no diligence.
[e] He and his live by robbing and murthering.
[f] Meaning, the poore mans.
‡ Heb. *mingled corn* or, *dredge.*
† Heb. *the wicked gather the vintage.*
[g] Signifying, that one wicked man will not ſpoil another, but for neceſſitie.
[h] The poore are driven by the wicked into rocks and holes, where they cannot lie drie for the rain.
[i] That is, they ſo powl and pill the poore widow, that she cannot have to ſuſtain her ſelf, that she may be able to give her childe ſuck.
[k] That is, his garment wherewith he should be covered or clad.
[l] In ſuch places which are appointed for that purpoſe: meaning that thoſe that labour for the wicked, are pined for hunger.
[m] For the great oppreſſion and extortion.
[n] Cry out and call for vengeance.
[o] God doth not condemn the wicked, but ſeemeth to paſſe over it by his long ſilence.
[p] That is, Gods word, becauſe they are reproved thereby.
[q] By theſe particular vices and the licence thereunto, he would prove that God puniſheth not the wicked, nor rewardeth the juſt.
† Heb. *ſetteth* his *face in ſecret.*

17 For the morning *is* to them even as the ſhadow of death: if *one* know *them*, *they are in* the terrours of the ſhadow of death:

18 He *is* ſwift as the [r] waters, their [ſ] portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat † conſume the ſnow waters: *ſo doth* the grave *thoſe which* have [t] ſinned.

20 [u] The wombe ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſſe ſhall be broken as a tree.

21 [x] He evil entreateth the barren *that* beareth not: and doeth not good to the widow.

22 He draweth alſo the [y] mighty with his power: he riſeth up, ‡ and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their wayes.

24 They are exalted for a little while, but † are gone and brought low, they are † taken out of the way as all *other*, and cut off as the tops of the eares of corn.

25 And if *it be* not [z] ſo now, who will make me a liar, and make my ſpeech nothing worth?

[r] He fleeth to the waters for his ſuccour.
[ſ] They think that all the world is bent againſt them, and dare not go by the high-way.
† Heb. *violently take.*
[t] As the dry ground is never full with waters, ſo will they never ceaſe ſinning, till they come to the grave.
[u] Though God ſuffer the wicked for a time, yet their end ſhall be moſt vile deſtruction, and in this point Job commeth to himſelf, and sheweth his confidence.
[x] He sheweth why the wicked shall not be lamented, becauſe he did not pitie others.
[y] He declareth that after that the wicked have deſtroyed the weakeſt, they will do the like to the ſtronger, and therefore are juſtly prevented by Gods judgements.
‡ Or, *he truſteth not* his own *life.*
† Heb. *are not.*
† Heb. *cloſed up.*
[z] That is, that contrary your reaſoning, if you give a perfect reaſon of Gods judgements, let me be reproved.

Chap. XXV.

1 *Bildad sheweth that man cannot be juſtified before God.*

THen anſwered Bildad the Shuhite, and ſaid,

2 [a] Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his [b] light ariſe?

4 * How then can man be [c] juſtified with God? or how can he be clean that is born of a woman?

5 Behold even to the moon, and it ſhineth not; yea the [d] ſtarres are not pure in his ſight.

6 How much leſſe man *that is* * a worm: and the ſonne of man *which is* a worm?

[a] His purpoſe is to prove that albeit God try and afflict the juſt, yet ſoon after he ſendeth proſperitie, & becauſe he did not ſo to Job, he concludeth, that he is wicked
[b] Who can hide him from his preſence?
* Chap 4: 17. &c. and 15: 14. &c.
[c] That is, be juſt in reſpect of God.
[d] If God shew his power, the moon and ſtars cannot have that light which is given them, much leſſe can man have any excellencie, but of God.
* Pſalm 22: 6.

Chap. XXVI.

1 *Job reproving the uncharitable ſpirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unſearchable.*

BUt Job anſwered and ſaid,

2 [a] How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdome? and *how* haſt thou plentifully declared the thing, [b] as it is?

4 To whom haſt thou uttered words? and whoſe [c] ſpirit came from thee?

5 Dead [d] things are formed from under the waters, ‡ and the inhabitants thereof.

6 * Hell *is* [e] naked before him, and [f] deſtruction hath no covering.

7 He ſtretcheth out the [g] north over the emptie place, *and* hangeth the earth upon nothing.

[a] Thou concludeſt nothing: for neither thou helpeſt me, which am deſtitute of al help, neither yet ſpeakeſt ſufficiently in Gods behalf, who hath no need of thy defence.
[b] But thou doeſt not apply it to the purpoſe.
[c] That is, moveth thee to ſpeak this.
[d] Job beginneth to declare the force of Gods power and providence in the mines and mettals in the deep places of the earth.
‡ Or, *with the inhabitants.*
* Prov. 15: 11.
[e] There is nothing hid in the bottom of the earth, but he ſeeth it.
[f] Meaning, the grave wherein things putrifie.
[g] He cauſeth the whole heaven to turn about the north-pole.

8 He bindeth up the waters in his thick cloud, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* [h] ſpreadeth his cloud upon it.

10 He hath compaſſed the waters with bounds, † [i] untill the day and night come to an end.

11 The [k] pillars of heaven tremble, and are aſtoniſhed at his reproof.

12 He divideth the ſea with his power, and by his underſtanding he ſmiteth through † the proud.

13 By his ſpirit he hath garniſhed the heavens; his hand hath formed the crooked [l] ſerpent.

14 Lo, theſe *are* parts of his wayes, but how [m] little a portion is heard of him? but the thunder of his power who can underſtand?

CHAP. XXVII.

1 Job proteſteth his ſinceritie. 8 The hypocrite is without hope. 11 The bleſſings which the wicked have, are turned into curſes.

MOreover, Job † continued his parable, and ſaid,

2 *As* God liveth, *who* hath taken away my [a] judgement, and the Almighty, *who* hath † vexed my ſoul.

3 All the while my breath *is* in me, and ‡ the ſpirit of God *is* in my noſtrils;

4 My lips ſhall [b] not ſpeak wickedneſſe, nor my tongue utter deceit.

5 God forbid that I ſhould [c] juſtifie you: till I die, I will not remove my [d] integritie from me.

6 My righteouſneſſe I hold faſt, and will not let it go: my heart ſhall not reproch *me* † ſo long as I [e] live.

7 Let mine enemy be as the wicked, and he that riſeth up againſt me, as the unrighteous.

8 * For what *is* the [f] hope of the hypocrite, though he hath gained, when God taketh away his ſoul?

9 * Will God heare his cry when trouble cometh upon him?

10 Will he delight himſelf in the Almighty? will he alwayes call upon God?

11 I will teach you ‡ [g] by the hand of God: *that* which *is* with the Almighty, will I not conceal.

12 Behold, all ye your ſelves have [h] ſeen *it*, why then are ye thus altogether [i] vain;

13 This *is* the [k] portion of a wicked man with God, and the heritage of oppreſſours, *which* they ſhall receive of the Almighty.

14 If his children be multiplied, *it is* for the ſword: and his offſpring ſhall not be ſatisfied with bread.

15 Thoſe that remain of him ſhall be buried in death: and * his widows [l] ſhall not weep.

16 Though he heap up ſilver as the duſt, and prepare raiment as the clay;

17 He may prepare *it*: but the juſt ſhall put *it* on, and the innocent ſhall divide the ſilver.

[h] That is, he hideth the heavens, which are called his throne.

† Heb. *untill the end of light with darkneſſe.*

[i] So long as this world endureth.

[k] Not that heaven hath pillars to uphold it, but he ſpeaketh by a ſimilitude, as though he would ſay, The heaven it ſelf is not able to abide his reproch.

† Heb. *pride.*

[l] Which is a figure of ſtars faſhioned like a ſerpent, becauſe of the crookedneſſe.

[m] If theſe few things which we ſee daily with our eyes, declare his great power and providence, how much more would thy appeare if we were able to comprehend all his works?

† Heb. *added to take up.*

[a] He hath ſo ſore afflicted me, that men cannot judge of mine uprightneſſe: for they judge onely by outward ſignes.

† Heb. *made my ſoul bitter.*

‡ That is, *the breath which God gave him.*

[b] Howſoever men judge of me, yet will I not ſpeak contrary to that, which I have ſaid, and ſo do wickedly in betraying the truth.

[c] Which condemn me as a wicked man, becauſe the hand of God is upon me.

[d] I will not confeſſe that God doth thus puniſh me for my ſinnes.

† Heb. *from my dayes*

[e] Of my life paſt.

* Matth. 16: 26.

[f] What advantage hath the diſſembler to gain never ſo much, ſeeing he ſhall loſe his own ſoul?

* Prov. 1: 28. Ezek. 8: 18. John. 9: 31. James 4: 3.

‡ Or, being *in the hand, &c.*

[g] That is, what God reſerveth to himſelf, and whereof he giveth not the knowledge to all.

[h] That is, theſe ſecret judgements of God, and yet do not underſtand them.

[i] Why maintain you then this errour?

[k] Thus will God order the wicked and puniſh him, even unto his poſteritY.

* Pſal 78: 64.

[l] None ſhall lament him.

18 He buildeth his houſe as a [m] moth, and as a booth *that* the keeper maketh.

19 The rich man ſhall lie down, but he ſhall [n] not be gathered: he openeth his eyes, and he *is* not.

20 * Terrours take hold on him as waters, a tempeſt ſtealeth him away in the night.

21 The eaſt-winde carrieth him away, and he departeth: and as a ſtorm hurleth him out of his place.

22 For *God* ſhall caſt upon him, and not ſpare: † he would fain flee out of his hand.

23 *Men* ſhall clap their hands at him, and ſhall hiſſe him out of his place.

CHAP. XXVIII.

1 There is a knowledge of naturall things. 12 But wiſdome is an excellent gift of God

SUrely, there is ‡ [a] a vein for the ſilver, and place for gold *where* they fine *it*.

2 Iron is taken out of the ‡ earth, and braſſe *is* molten *out of* the ſtone.

3 He ſetteth an [b] end to darkneſſe, and ſearcheth out all perfection: the ſtones of darkneſſe and the ſhadow of death.

4 The floud breaketh out from the [c] inhabitant; *even the waters* [d] forgotten of the foot: they are dried up, they are gone away from men.

5 As for the earth, out of it cometh [e] bread: and under it is turned up as it were fire.

6 The ſtones of it *are* the place of [f] ſaphires: and it hath ‡ duſt of gold.

7 *There is* a path which no fowl knoweth, and which the vultures eye hath not ſeen.

8 The lions whelps have not troden it, nor the fierce lion paſſed by it.

9 He putteth forth his hand upon the ‡ [g] rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye ſeeth every precious thing.

11 He bindeth the flouds † from overflowing, and the thing that is hid, bringeth he forth to light.

12 But where ſhall wiſdome be found? and [h] where *is* the place of underſtanding?

13 Man knoweth not the [i] price thereof; neither is it found in the land of the living.

14 * The depth ſaith, It *is* not in me: and the ſea ſaith, It *is* not with me.

15 † It * cannot be gotten for [k] gold, neither ſhall ſilver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the ſaphire.

17 The gold and the cryſtall cannot equall it: and the exchange of it *ſhall not be for* ‡ jewels of fine gold.

18 No mention ſhall be made of ‡ corall, or of [l] pearls: for the price of wiſdome *is* above rubies.

19 The topaz of Ethiopia ſhall not equall it, neither ſhall it be valued with pure gold.

20 * Whence then cometh wiſdome? and where *is* the place of underſtanding?

21 Seeing it is hid from the eyes of all living,

[m] Which breedeth in an other mans poſſeſſion or garment, but is ſoon ſhaken out.

[n] He meaneth that the wicked tyrants ſhall not have a quiet death, nor be buried honourably.

* Chap. 18: 11.

† Heb. *in fleeing he would flee.*

‡ Or, *a mine.*

[a] His purpoſe is to declare that man may attain in this world to divers ſecrets of nature, but man is never able to comprehend the wiſdome of God.

‡ Or, *duſt.*

[b] There is nothing but it is compaſſed within certain limits, and hath an end, but Gods wiſdome.

[c] Meaning, him that dwelleth thereby.

[d] Which a man cannot wade through.

[e] That is, corn, and underneath is brimſtone or cole, which eaſily conceiveth fire.

[f] He alludeth to the mines and ſecrets of nature, which are under the earth, whereinto neither fowls nor beaſts can enter.

‡ Or, *gold ore.*

‡ Or, flint.

[g] After that he hath declared the wiſdome of God in the ſecrets of nature, he deſcribeth his power.

† Heb. *from weeping.*

[h] Though Gods power and wiſdom may be underſtood in earthly things, yet his heavenly wiſdome cannot be attained unto.

[i] It is too high a thing for man to attain unto in this world.

* Rom. 11: 33, 34.

† Heb. *fine gold ſhall not be given for it.*

* Prov. 3: 13, 14: and 8: 11, 19. and 16: 16.

[k] It can neither be bought for gold nor precious ſtones, but is only the gift of God.

‡ Or, *veſſel of fine gold.*

‡ Or, *Ramoth.*

[l] In Hebrew, gabish, which is thought to be a kinde of precious ſtone.

* Verſ. 12.

living, and kept cloſe from the [m] fowls of the ‡ aire.

22 Deſtruction and death ſay, We have heard the fame thereof with our eares.

23 God underſtandeth the [n] way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the eatth, *and* ſeeth under the whole heaven.

25 To make the weight for the windes, and he weigheth the waters by meaſure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he ſee it, and ‡ declare it, he prepared it, yea and ſearched it out.

28 And unto man he ſaid, Behold, * [o] the fear of the Lord, that *is* wiſdome; and to depart from evil *is* underſtanding.

CHAP. XXIX.

1 *Iob bemoaneth himſelf of his former proſperity and honour.*

Moreover, Job † continued his parable, and ſaid,

2 Oh that I were as *in* moneths paſt: as *in* the dayes *when* God preſerved me:

3 When his ‡ [a] candle ſhined upon my head, *and when* by his light I walked *through* [b] darkneſſe:

4 As I was in the dayes of my youth, when the [c] ſecret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

6 When I washed my ſteps with [d] butter, and the rock poured † me out rivers of oyl:

7 When I went out to the gate, through the city, *when* I prepared my ſeat in the ſtreet.

8 The young men ſaw me, and [e] hid themſelves: and the aged aroſe, *and* ſtood up.

9 The princes refrained talking, and laid *their* hand on their [f] mouth,

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the [g] eare heard *me*, then it bleſſed me; and when the eye ſaw *me*, it gave [h] witneſſe to me:

12 Becauſe I delivered the [i] poore that cried, and the fatherleſſe, and *him that had* none to help him.

13 The [k] bleſſing of him that was ready to periſh, came upon me: and I cauſed the widows heart to ſing for joy.

14 I [l] put on righteouſneſſe, and it clothed me: my judgement *was* as a robe and a diadem.

15 I was eyes to the blinde, and feet *was* I to the lame.

16 I *was* a father to the poore: and the cauſe *which* I knew not, I ſearched out.

17 And I brake † the jaws of the wicked, and † pluckt the ſpoil out of his teeth.

18 Then I ſaid, I ſhall die in my [m] neſt, and ſhall multiply *my* dayes as the ſand.

19 My root *was* † [n] ſpread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* † freſh in me, and my bow was † renewed in my hand.

21 Unto me *men* gave eare, and waited, and kept ſilence at my counſel.

22 After my words they ſpake not again, and my ſpeech [o] dropped upon them.

23 And they waited for me, as for the rain, and they opened their mouth wide *as* [p] for the latter rain.

24 *If* I [q] laughed on them, they beleeved *it* not, and the light of my countenance they [r] caſt not down.

25 I choſe out [ſ] their way, and ſat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1 *Iobs honour is turned into extreme contempt; 15 his proſperity into calamity.*

But now they that are † younger than I, have me in [a] deriſion, whoſe fathers I would have diſdained to have ſet with the [b] dogs of my flock.

2 Yea, whereto *might* the ſtrength of their hands *profit* me, in whom old age was [c] periſhed?

3 For want and famine *they were* ‡ ſolitary: fleeing into the wilderneſſe † in former time deſolate and waſte:

4 Who cut up mallows by the buſhes, and juniper roots *for* their meat.

5 They were [d] driven forth from among *men*, (they cried after them, as *after* a thief)

6 To dwell in the clifts of the valleys, in † caves of the earth, and in the rocks.

7 Among the buſhes they brayed, under the nettles they were gathered together.

8 *They were* children of fools, yea, children of † baſe men: they were viler than the earth.

9 * And now am I their [e] ſong, yea, I am their by-word.

10 They abhorre me, they flee farre from me, † and ſpare not to ſpit in my face.

11 Becauſe he hath looſed my [f] cord and afflicted me, they have alſo let [g] looſe the bridle before me.

12 Upon *my* right *hand* riſe the youth, they puſh away my feet, and they raiſe up againſt me the [h] wayes of their deſtruction.

13 They marre my path, they ſet forward my calamity, they *have* no [i] helper:

14 They came *upon me* as a wide breaking in *of waters:* in the [k] deſolation they rolled themſelves *upon me*.

15 Terrours are turned upon me: they purſue † my ſoul as the winde: and my welfare paſſeth away as a cloud.

16 And now my ſoul is [l] poured out upon me; the dayes of affliction have taken hold upon me.

17 My bones are [m] pierced in me *in* the night ſeaſon: and my ſinews take no reſt.

18 By the great force *of my diſeaſe*, is my garment changed: it bindeth me about as the collar of my coat.

19 [n] He hath caſt me into the mire, and I am become like duſt and aſhes.

---

[m] Meaning, that there is no naturall meanes, whereby man might attain to the heavenly wiſdome: which he meaneth by the fowls, that fly high.

‡ Or, *heaven*.

[n] He maketh God onely the authour of this wiſdome, and the giver thereof.

‡ Or, *did number it*.

* Pſal. 111: 10. Prov. 1: 7, and 9: 10.

[o] He declareth that man hath ſo much of this heavenly wiſdome, as he ſheweth by fearing God, and departing from evil.

† Heb. *added to take up*.

‡ Or, *lamp*.

[a] When I felt his favour.

[b] I was free from affliction.

[c] That is, ſeemed by evident tokens to be more preſent with me.

[d] By theſe ſimilitudes he declareth the great proſperity that he was in, ſo that he had none occaſion to be ſuch a ſinner as they accuſed him.

† Heb. *with me*.

[e] Being aſhamed of their lightneſſe, and afraid of my gravity.

[f] Acknowledging my wiſdome.

† Heb. *the voice of the nobles was hid*.

[g] All that heard me, praiſed me.

[h] Teſtifying, that I did good juſtice.

[i] Becauſe his adverſaries did ſo much charge him with wickedneſſe, he is compelled to render account of his life.

[k] That is, I did ſuccour him that was in diſtreſſe, and ſo he had cauſe to praiſe me.

[l] I delighted to do juſtice, as others did to weare coſtly apparell.

† Heb. *the jaw-teeth*, or, *the grinders*.

† Heb. *I caſt*.

[m] That is at home in my bed without all trouble and unquietneſſe.

† Heb. *opened*.

[n] My felicity doth increaſe.

† Heb. *new*.

† Heb. *changed*.

[o] That is, was pleaſant unto them.

[p] As the dry ground thirſteth for the rain.

[q] That is, they thought it not to be a jeſt, or they thought not that I would condeſcend unto them.

[r] They were affraid to offend me, and cauſe me to be angry.

[ſ] I had them at command.

† Heb. *of fewer dayes than I*.

[a] That is, mine eſtate is changed, and whereas before, the ancient men were glad to do me reverence, the young men now contemn me.

[b] Meaning, to be my ſhepherds, or to keep my dogs.

[c] That is, their fathers died for famine before they came to age.

‡ Or, *dark as the night*.

† Heb. *yeſternight*.

[d] Job ſheweth that theſe that mocked him in his affliction were like to their fathers wicked, and lewd fellows, ſuch as he here deſcribeth.

† Heb. *holes*.

† Heb. *men of no name*.

* Pſal. 35: 15. and 69: 12.

[e] They make ſongs of me, and mock at my miſery.

† Heb. *and withhold not ſpittle from my face*.

[f] God hath taken from me the force, credit, and authority wherewith I kept them in ſubjection.

[g] He ſaid that the young men when they ſaw him, hid themſelves, as Chap 29: 8. and now in his miſery they were impudent and licentious.

[h] That is, they ſought by all means how they might deſtroy me.

[i] They need none to help them.

[k] By my calamitie they took an occaſion againſt me.

† Heb. *my principall one*.

[l] My life faileth me, and I am as half dead.

[w] Meaning through ſorrow.

[n] That is, God hath brought me into contempt.

20 I cry unto thee, and thou doſt not heare me: I ſtand up, and thou regardeſt me *not*.

21 Thou art † become [o] cruel to me: with † thy ſtrong hand thou oppoſeſt thy ſelf againſt me.

22 Thou liftest me up to the [p] winde: thou cauſeſt me to ride *upon it*, and diſſolveſt my ‡ ſubſtance.

23 For I know *that* thou wilt bring me *to* death, and *to* the houſe appointed for all living.

24 Howbeit [q] he will not ſtretch out *his* hand to the † grave, though they crie in his deſtruction.

25 * Did not I weep † for him that was in trouble? was *not* my ſoul grieved for the poore?

26 When I looked for good, then [r] evil came *unto me:* and when I waited for light, there came darkneſſe.

27 My bowels boiled and reſted not: the dayes of affliction prevented me:

28 I went mourning [ſ] without the ſunne: I ſtood up, *and* I [t] cried in the congregation.

29 * I am a brother to [u] dragons, and a companion to ‡ owls.

30 My ſkinne is black upon me, and my bones are burnt with [x] heat.

31 My harp alſo is turned to mourning, and my organ into the voice of them that weep.

CHAP. XXXI.

1 *Job maketh a ſolemn proteſtation of his integrity in ſeverall duties.*

I Made a covenant with mine [a] eyes? why then ſhould I think upon a [a] maid.

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not deſtruction to the wicked? and a ſtrange *puniſhment* to the workers of iniquity?

4 * Doth not he [c] ſee my wayes, and count all my ſteps?

5 If I have walked with vanity, or if my foot hath haſted to deceit;

6 † Let me be weighed in an even ballance, that God may know mine [d] integrity.

7 If my ſtep hath turned out of the way, and mine heart [e] walked after mine eyes, and if any blot hath cleaved to my hands:

8 *Then* let me ſow, and let another [f] eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbours doore:

10 *Then* let my wife [g] grinde unto another, and let others bowe down upon her.

11 For this *is* an heinous crime, yea it *is* an iniquity *to be puniſhed by* the judges.

12 For it *is* a fire *that* conſumeth to [h] deſtruction, and would root out all mine increaſe.

13 If I did deſpiſe the cauſe of my man-ſervant, or of my maid-ſervant, when they [i] contended with me:

14 What then ſhall I do when God [k] riſeth up? and when he viſiteth, what ſhall I anſwer him?

15 Did not he that made me in the wombe, [l] make him? and ‡ did not one faſhion us in the wombe?

16 If I have withheld the poore from *their* deſire, or have cauſed the eyes of the widow to [m] fail:

17 Or have eaten my morſel my ſelf alone, and the fatherleſſe hath not eaten thereof:

18 (For from my youth he was brought up with me, as *with* [n] a father, and I have guided ‡ her from my mothers wombe)

19 If I have ſeen any periſh for want of cloathing, or any poore without covering:

20 If his loyns have not bleſſed me, and *if* he were *not* warmed with the fleece of my ſheep;

21 If I have [o] lift up my hand againſt the fatherleſſe, when I ſaw my help in the gate:

22 *Then* let [p] mine arm fall from my ſhoulder-blade, and mine arm be broken from ‡ the bone.

23 For deſtruction *from* [q] God *was* a terrour to me, and by reaſon of his highneſſe I could not endure.

24 If I have made gold my hope, or have ſaid to fine gold, *Thou art* my confidence:

25 If I rejoyced becauſe my wealth was great, and becauſe mine hand had † gotten much:

26 If I beheld † the [r] ſunne when it ſhined, or the moon walking † *in* brightneſſe:

27 And my heart hath been ſecretly enticed, or † my mouth hath [ſ] kiſſed my hand:

28 This alſo *were* an iniquity *to be puniſhed by* the judge: for I ſhould have [t] denied the God *that is* above.

29 If I rejoyced at the deſtruction of him that hated me, or lift up my ſelf when evil found him:

30 (Neither have I ſuffered † my mouth to ſinne, by wiſhing a curſe to his ſoul)

31 If the men of my [u] tabernacle ſaid not, Oh that we had of his fleſh! we cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreet: *but* I opened my doores ‡ to the traveller.

33 If I [x] covered my tranſgreſſions, ‡ as Adam: by hiding mine iniquity in my boſome.

34 Did I fear a great multitude, or did the contempt of families [y] terrifie me, that I [z] kept ſilence, *and* went not out of the doore?

35 O that one would heare me! ‡ behold, my [a] deſire *is, that* the Almighty would anſwer me, and that mine adverſary had written a book.

36 Surely I would take it upon my ſhoulder, *and* binde it *as* a [b] crown to me.

37 I would declare unto him the number of my ſteps, as a [c] prince would I go near unto him.

38 If my land [d] cry againſt me, or that the furrows likewiſe thereof † complain:

† Heb. *turned to be cruel.*

[o] He ſpeaketh not thus to accuſe God, but to declare the vehemencie of his affliction, whereby he was carried beſide himſelf.

† Heb. *the ſtrength of thy hand.*

[p] He compareth his afflictions to a tempeſt, or whirlewinde.

‡ Or, *wiſedome.*

[q] None can deliver me thence, though they lament at my death.

† Heb. *heap.*

* Pſal. 35: 13. Rom. 12: 15.

† Heb. *for him that was hard of day.*

[r] In ſtead of comforting they mocked at me.

[ſ] Not delighting in any wordly thing, no not ſo much as in the uſe of the ſunne

[t] Lamenting them that were in affliction, and moving others to pitie them.

* Pſal. 102: 6.

[u] I am like the wilde beaſts that deſire moſt ſolitary places.

‡ Or, *oſtriches.*

[x] With the heat of affliction.

[a] I kept mine eyes from all wanton looks.

[b] Would not God then have puniſhed me?

* 2 Chro. 16: 9. Chap. 34: 21. Prov. 5: 21, and 15: 3.

[c] Job declareth that the feare of God was a bridle to ſtay him from all wickedneſſe.

† Heb. *let him weigh me in ballances of juſtice.*

[d] He ſheweth wherein his uprightnes ſtandeth, that is, inaſmuch as he was blameleſſe before men, & ſinned not againſt the ſecond table.

[e] That is, hath accompliſhed the luſt of mine eye.

[f] According to the curſe of the law, Deut. 28: 33.

[g] Let her be made a ſlave.

[h] He ſheweth, that albeit man neglect the puniſhment of adulterie, yet the wrath of God will never ceaſe till ſuch be deſtroyed.

[i] When they thought themſelves evil intreated by me.

[k] If I had oppreſſed others, how ſhould I have eſcaped Gods judgement?

[l] He was moved to ſhew pity unto ſervants, becauſe they were Gods creatures as he was.

‡ Or, *did he not faſhion us in one wombe?*

[m] By long waiting for her requeſt.

[n] He nouriſhed the fatherleſſe, and maintained the widowes cauſe.

‡ That is, *the widow.*

[o] To oppreſſe him and doe him injurie.

[p] Let me rot in pieces.

‡ Or, *the channel-bone.*

[q] I refrained not from ſinning for feare of men, but becauſe I feared God.

† Heb. *found much.*

† Heb. *the light.*

[r] If I was proud of my wordly proſperity and felicity, which is meant by the ſhining of the ſun and the brightneſſe of the moon.

† Heb. *bright.*

† Heb. *my hand hath kiſſed my mouth.*

[ſ] If mine own doings delighted me.

[t] By putting confidence in any thing but in him alone.

† Heb. *my palate.*

[u] My ſervants moved me to be revenged of mine enemy, yet did I never wiſh him hurt.

‡ Or, *to the way.*

[x] And not confeſſed it freely: whereby it is evident that he juſtified himſelf before men and not before God.

‡ Or, *after the manner of men.*

[y] That is, I reverenced the moſt weak and contemned, and was afraid to offend them.

[z] I ſuffered them to ſpeak evil of me, and went not out of my houſe to revenge it.

‡ Or, *behold my ſigne* is that *the Almighty will anſwer me.*

[a] This is a ſufficient token of my righteoſneſſe, that my deſire is to have God to witneſſe and to juſtifie my cauſe.

[b] Should not this book of his accuſations be a praiſe and commendation to me?

[c] I will make him account of all my life, without feare.

[d] As though I had withholden their wages that laboured in it.

† Heb. *weep.*

39 If I have eaten † the fruits thereof without money, or have † caused the owners thereof to [e] loſe their life:

40 Let thiſtles grow in ſtead of wheat, and ‡ cockle in ſtead of barley. The [f] words of Job are ended.

CHAP XXXII.

1 Elihu is angry with Job, and his three friends. 6 Becauſe wiſdome cometh not from age, he excuſeth the boldneſſe of his youth. 11 He reproveth them for not ſatisfying of Job. 16 His zeal to ſpeak.

SO theſe three men ceaſed † to anſwer Job, becauſe he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the ſonne of Barachel the [a] Buzite, of the kindred of [b] Ram: againſt Job was his wrath kindled, becauſe he juſtified † himſelf [c] rather than God.

3 Alſo againſt his three friends was his wrath kindled, becauſe they had found no anſwer, and *yet* had condemned Job.

4 Now Elihu had † waited till Job had ſpoken, becauſe [d] they *were* † elder than he.

5 When Elihu ſaw that *there was* no anſwer in the mouth of theſe three men, then his wrath was kindled.

6 And Elihu the ſonne of Barachel the Buzite anſwered and ſaid, I *am* † young, and ye *are* very old, wherefore I was afraid, and † durſt not ſhew you mine opinion.

7 I ſaid, [e] Dayes ſhould ſpeak, and multitude of yeares ſhould teach wiſdome.

8 But there is a ſpirit *in* man: and * the [f] inſpiration of the Almighty giveth them underſtanding.

9 Great men are not *alwayes* wiſe: neither do the aged underſtand judgement.

10 Therefore I ſaid, Hearken to me, I alſo will ſhew mine opinion.

11 Behold, I waited for your words; I gave eare to your † [g] reaſons, whileſt you ſearched out † what to ſay.

12 Yea, I attended unto you, and behold, *there was* none of you that convinced Job, *or* that anſwered his words:

13 Leſt ye ſhould ſay, We have [h] found out wiſdome: God thruſteth him down, not man.

14 Now [i] he hath not ‡ directed *his* words againſt me: neither will I anſwer him with [k] your ſpeeches.

15 They were amazed, they anſwered no more, † they left off ſpeaking.

16 When I had waited, (for they ſpake not? but ſtood ſtill *and* anſwered no more)

17 *I ſaid*, I will anſwer alſo my part, I alſo will ſhew mine opinion.

18 For I am [l] full of † matter, † the ſpirit within me conſtraineth me.

19 Behold, my belly *is* as wine *which* † hath no vent, it is ready to burſt like new bottles.

20 I will ſpeak † that I may be refreſhed: I will open my lips, and anſwer.

21 Let me not, I pray you, accept any mans perſon, neither let me [m] give flattering titles unto man.

22 For I know not to give [n] flattering titles, *in ſo doing* my maker would ſoon take me away.

† Heb. *the ſtrength thereof.*
† Heb. *cauſed the ſoul of the owners thereof to expire*, or, *breath out.*
e Meaning, that he was no briber nor extortioner.
‡ Or, *noiſome weeds.*
f That is, the talk which he had with his three friends.

† Heb. *from anſwering.*

a Which came of Buz, the ſon of Nahor, Abrahams brother.
b Or, as the Chalde paraphraſt readeth, Abram.
† Heb. *his ſoul.*
c By making himſelf innocent, and by charging God of rigour.
† Heb. *expected Job in words.*
d That is, the three mentioned before.
† Heb. *elder for dayes.*

† Heb. *few of dayes.*
† Heb. *I feared.*

e Meaning, the ancient, which have experience.
* Chap. 38: 36. Prov. 2: 6. Eccles 2: 26. Dan. 1: 17. and 2: 21.
f It is a ſpeciall gift of God that man hath underſtanding, and commeth neither of nature, nor by age.

† Heb. *underſtandings.*
g To prove that Jobs affliction came for his ſins.
† Heb. *words.*

h And flatter your ſelves, as though you had overcome him.
i To wit, Job.
‡ Or, *ordered his words.*
k He uſeth almoſt the like arguments, but without taunting and reproaches.
† Heb. *they removed ſpeeches from themſelves.*

l I have conceived in my minde great ſtore of reaſons.
† Heb. *words.*
† Heb. *the ſpirit of my belly.*
† Heb. *is not opened.*
† Heb. *that I may breathe.*

m I will neither have regard to riches, credit, nor authoritie, but will ſpeak the very truth.

CHAP. XXXIII.

1 Elihu offereth himſelf in ſtead of God, with ſincerity and meekneſſe to reaſon with Job. 8 He excuſeth God from giving man an account of his wayes, by his greatneſſe. 14 God calleth man to repentance by viſions, 19 by afflictions, 23 and by his miniſtery, 31 He inciteth Job to attention.

WHerefore Job, I pray thee, heare my ſpeeches, and hearken to all my words.

2 Behold, now I have opened my mouth, my tongue hath ſpoken † in my mouth.

3 My words *ſhall be of* the uprightneſſe of my heart: and my lips ſhall utter knowledge clearly.

4 The [a] ſpirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canſt anſwer me, ſet *thy words* in order before me, ſtand up.

6 * Behold, I *am* † according to thy wiſh in [b] Gods ſtead: I alſo am † formed out of the clay.

7 Behold, my terrour ſhall not make thee afraid, neither ſhall my hand be [c] heavy upon thee.

8 Surely thou haſt ſpoken † in mine hearing, and I have heard the voice of *thy* words, *ſaying*,

9 I *am* [d] clean without tranſgreſſion, I *am* innocent; neither *is there* iniquitie in me.

10 Behold, he findeth occaſions againſt me, he counteth me for his enemy.

11 He putteth my feet in the ſtocks, he marketh all my paths.

12 Behold, *in* this thou art not juſt: I will anſwer thee, that God is greater than man.

13 Why doſt thou ſtrive againſt him? for † he giveth [e] not account of any of his matters.

14 For God ſpeaketh once, yea [f] twice, *yet* man perceiveth it not.

15 In a dream, in a [g] viſion of the night, when deep ſleep falleth upon men, in ſlumbrings upon the bed?

16 Then † he openeth the ears of men, and [h] ſealeth their inſtruction,

17 That he may withdraw man *from his* † purpoſe, and hide [i] pride from man.

18 He keepeth back his ſoul from the pit, and his life † from periſhing by the ſword.

19 He is chaſtened alſo with pain upon his bed, and the multitude of his bones with ſtrong *pain*.

20 * So that his [k] life abhorreth bread, and his ſoul † dainty meat.

21 His fleſh is conſumed away that it cannot be ſeen, and his bones *that* were not ſeen, ſtick out.

22 His ſoul draweth neare unto the grave, and his life to the [l] deſtroyers.

23 If there be a [m] meſſenger with him, an interpreter, one among a [n] thouſand, to ſhew unto man his uprightneſſe:

24 Then he is [o] gracious unto him, and ſaith,

† Heb. *in my palate.*

a I confeſſe the power of God, and am one of his, therefore thou oughteſt to heare me.
* Chap. 9: 35. and 13: 20: 21.
† Heb. *according to thy mouth.*
b Becauſe Job had wiſhed to diſpute his cauſe with God Chap. 16: 21. ſo that he might, do it without fear, Elihu ſaith, he will reaſon in Gods ſtead, whom he needeth not to fear, becauſe he is a man made of the ſame matter that he is.
† Heb. *cut out of the clay.*
c I will not handle thee ſo roughly as theſe others have done.
† Heb. *in mine eares.*
d He repeateth Jobs words, whereby he proteſted his innocency in divers places, but ſpecially in the 13. 16. and 30 Chap.
† Heb. *he anſwered not.*
e The cauſe of his judgements is not alwayes declared to man.
f Though God by ſundry examples of his judgements ſpeak unto man, yet the reaſon thereof is not known: yea and though God ſhould ſpeak, yet he is not underſtood.
g God, ſaith he, ſpeaketh commonly, either by viſions to teach us the cauſe of his judgements, or elſe by afflictions or by his meſſengers.
† Heb. *he revealeth*, or *uncovereth.*
h That is, determined to ſend upon them.
† Heb. *work.*
i He ſheweth for what end God ſendeth afflictions: to beat down mans pride, and to turn from evil.
† Heb. *from paſſing by the ſword.*
* Pſal. 107: 18.
k That is, his painfull and miſerable life.
† Heb. *meat of deſire.*
l To the worms that ſhall eat him.

---

n The Hebrew word ſignifieth, To change the name, as To call a fool a wiſe man meaning, that he would not cloke the truth to flatter men.

m A man ſent of God to declare his will. n A ſingular man, and as one choſen out of a thouſand, which is able to declare the great mercies of God unto ſinners: and wherein mans righteouſneſſe ſtandeth, which is through the juſtice of Jeſus Chriſt and faith therein. o He ſheweth that it is a ſure token of Gods mercy toward ſinners, when he cauſeth his word to be preached unto them.

[p] Deliver him from going down to the pit, I have found ‡ a ranſom.

25 His fleſh ſhall be [q] freſher † than a childes: He ſhall return to the dayes of his youth.

26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his [r] righteouſneſſe.

27 † He looketh upon men, *and* if *any* ſay, I have ſinned, and [ſ] perverted that which was right, and it profited [t] me not:

28 ‡ He will [u] deliver his ſoul from going into the pit, and his life ſhall ſee the light.

29 Lo, all theſe things worketh God † [x] oftentimes with man,

30 To bring back his ſoul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.

32 If thou haſt [y] any thing to ſay, anſwer me: ſpeak, for I deſire to [z] juſtifie thee.

33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdome.

[p] That is, the miniſter ſhall by the preaching of the word pronounce unto him the forgiveneſſe of his ſinnes.

‡ Or, *an atonement.*

[q] He ſhall feel Gods favour and rejoyce: declaring hereby, wherein ſtandeth the true joy of the faithful: and that God will reſtore him to health of body, which is a token of his bleſſing.

† Heb. *than childhood.*

[r] God will forgive his ſins, and accept him, as juſt.

‡ Or, *he ſhall look upon men, and ſay, I have ſinned, &c.*

[ſ] That is, done wickedly.

[t] But my ſin hath been the cauſe of Gods wrath toward me.

‡ Or, *he hath delivered my ſoul, &c. and my life.*

[u] God will forgive the penitent ſinner.

† Heb. *twice & thrice.*

[x] Meaning, as oft as a ſinner doth repent.

[y] If thou doubt of any thing, or ſee occaſion to ſpeak againſt it.

[z] That is, to ſhew thee wherein mans juſtification conſiſteth.

CHAP. XXXIIII.

1 Elihu accuſeth Job for charging God with injuſtice. 10 God ommipotent cannot be unjuſt. 31 Man muſt humble himſelf unto God. 34 Elihu reproveth Job.

FUrthermore Elihu anſwered aud ſaid,

2 Heare my wotds, O ye [a] wiſe men, and give eare unto me, ye that have knowledge.

3 * For the eare trieth words, as the † mouth taſteth meat.

4 Let us [b] chooſe to us judgement: let us know among our ſelves what *is* good.

5 For Job hath ſaid, I am righteous: and God hath [c] taken away my judgement.

6 Should [d] I lie againſt my right? † my wound *is* incurable [e] without tranſgreſſion.

7 What man *is* like Job, *who* drinketh up [f] ſcorning like water?

8 Which goeth in [g] company with the workers of iniquity, and walketh with wicked men.

9 For he hath ſaid, [h] It profiteth a man nothing, that he ſhould delight himſelf with God.

10 Therefore hearken unto me, ye † men of underſtanding: * farre be it from God, *that he ſhould do* wickedneſſe, and from the Almighty, *that he ſhould commit* iniquity.

11 * For the work of a man ſhall he render unto him, and cauſe every man to finde according to *his* wayes.

12 Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgement.

13 Who hath given him a charge over the earth? or who hath diſpoſed † the whole world?

14 * If he [k] ſet his heart † upon man, *if* he gather unto himſelf his [l] ſpirit and his breath;

15 * All fleſh ſhall periſh together, and man ſhall turn again unto duſt.

16 If now *thou haſt* underſtanding, heare this: hearken to the voice of my words.

17 Shall even he that hateth right † [m] govern? and wilt thou condemn him that is moſt juſt?

18 *Is it fit* to ſay to a [n] king, *Thou art* wicked? *and* to princes, *Te are* ungodly?

19 *How much leſſe to him* that * accepteth not the perſons of princes, nor regardeth the rich more than the poore? for they all *are* the work of his hands.

20 In a [o] moment ſhall they die, and the people ſhall be troubled at midnight, and paſſe away: and † the mighty ſhall be [p] taken away without hand.

21 * For his eyes *are* upon the wayes of man, and he ſeeth all his goings.

22 *There is* no darkneſſe, nor ſhadow of death, where the workers of iniquity may hide themſelves.

23 For he will not lay upon man more *than right*; that he ſhould † [q] enter into judgement with God.

24 He ſhall [r] break in pieces mighty men † without number, and ſet others in their ſtead.

25 Therefore he knoweth their [ſ] works, and he overturneth *them* in the [t] night, ſo that they are † deſtroyed.

26 He ſtriketh them as wicked men † in the [u] open ſight of others:

27 Becauſe they turned back † from him, and would not conſider any of his wayes.

28 So that they cauſe the crie of the poore to [x] come unto him, and he heareth the cry of the afflicted.

29 When he giveth quietneſſe, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man onely:

30 That the [y] hypocrite reigne not, leſt the people be enſnared.

31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will [z] not offend *any more*.

32 *That which* I ſee not, [a] teach thou me; if I have done iniquity, I will do no more.

33 † [b] *Should it be* according to thy minde? he will recompenſe it, whether [c] thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt.

33 Let men † of underſtanding tell me, and let a wiſe man hearken unto me.

34 Job hath ſpoken without knowledge, and his words *were* without wiſdome.

36 ‡ My deſire *is that* Job may be [d] tried unto the end, becauſe of *his* anſwers for wicked men

37 For he [e] addeth rebellion unto his ſinne, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

[a] Which are eſteemed wiſe of the world.

* Chap. 12: 11.

† Heb. *palate.*

[b] Let us examine the matter uprightly.

[c] That is, hath afflicted me without meaſure.

[d] Should I ſay, I am wicked, being an innocent?

† Heb. *mine arrow.*

[e] I am ſorer puniſhed than my ſinne deſerveth.

[f] Which is compelled to receive the reproch and ſcorns of many for his fooliſh words.

[g] Meaning, that Job was like to the wicked, becauſe he ſeemed not to glorifie God and ſubmit himſelf to his judgements.

[h] He wreſteth Jobs words, who ſaid that Gods children are ofttimes puniſhed in this world, and the wicked go free.

[i] That is, live godly, as Gen. 5: 22.

† Heb. *men of heart.*

* Deut. 32: 4. Chap. 8: 3. and 36: 23. Pſal. 92: 15. Rom. 9: 14.

* Pſal. 62: 12. Prov. 24: 12. Jer. 32: 19. Ezek. 33: 20. Matt. 16: 27. Rom. 2: 6. 2 Cor. 5: 10. 1 Pet. 1: 17. Apoc. 22: 12.

† Heb. *all of it.*

* Pſal. 104: 29.

[k] To deſtroy him.

† Heb. *upon him.*

[l] The breath of life which he gave man.

* Gen. 3: 19. Eccles 12: 7.

† Heb. *binde.*

[m] If God were not juſt, how could he govern the world?

[n] If man of nature feare to ſpeak evil of ſuch as have power, then much more ought he to be afraid to ſpeak evil of God.

* Deut. 10: 17. 2 Chron. 19: 7. Acts 10: 34. Rom. 2: 11. Gal. 2: 6. Epheſ. 6: 9. Coloſ. 3: 25. 1 Pet. 1: 17.

[o] When they look not for it.

† Heb. *they ſhall take away the mighty.*

[p] by the meſſengers or viſitation that God ſhall ſend.

* 2 Chron. 16: 9. Chap. 31: 4. Prov. 5: 21. and 15: 3. Jer. 16: 7.

† Heb *go.*

[q] God doth not afflict man above meaſure, ſo that he ſhould have occaſion to contend with him.

[r] For all his creatures are at hand to ſerve him, ſo that by their power they cannot reſiſt him.

† Heb. *without ſearching out.*

[ſ] Make them manifeſt, that they are wicked.

[t] Declare the things that were hid.

† Heb. *cruſhed.*

† Heb. *in the place of beholders.*

[u] Meaning, openly in the ſight of all men.

† Heb. *from after him.*

[x] By their cruelty and extortion.

[y] When tyrants ſit in the throne of juſtice, which under pretence of executing juſtice are but hypocrites, and oppreſſe the people, it is a ſigne that God hath drawn back his countenance and favour from that place.

[z] Leſt I ſhould procure greater puniſhment than what is alreadie laid upon me.

[a] Thus Elihu ſpeaketh in the perſon of God, as it were, mocking Job, becauſe he would be wiſer than God.

† Heb. should it be *from with thee.*

[b] Will God uſe thy counſel in doing his works.

[c] Thus he ſpeaketh in the perſon of God, as though Job ſhould chuſe and refuſe affliction at his pleaſure.

† Heb. *of heart.*

‡ Or, *my father, let Job be tried.*

[d] That he may ſpeake as much as he can, that we may anſwer him and all the wicked that ſhall uſe ſuch arguments.

[e] He ſtandeth ſtubbornly in the maintenance of his cauſe.

CHAP. XXXV.

1 Compariſon is not to be made with God, becauſe our good or evil cannot extend unto him. 9 Many cry in their afflictions, but are not heard for want of faith.

ELihu ſpake moreover, and ſaid,

2 Thinkeſt thou this to be right, *that* thou [a] ſaidſt, My righteouſneſſe *is* more than Gods?

[a] Job never ſpake theſe words: but becauſe he maintained his innocency, it ſeemed as though he would ſay, that God tormented him without juſt cauſe.

3 For thou ſaidſt, What advantage will it be unto thee, *and,* What profit ſhall I have ‡ *If I be cleanſed* from my ſinne?

4 † I will anſwer thee, and thy [b] companions with thee.

5 Look unto the heavens, and ſee and behold the [c] clouds *which* are higher than thou.

6 If thou ſinneſt, [d] what doeſt thou againſt him? or *if* thy tranſgreſſions be multiplied, what doeſt thou unto him?

7 * If thou be righteous, what giveſt thou him? or what receiveth he of thine hand?

8 Thy wickedneſſe *may hurt* a man as thou *art,* and thy righteouſneſſe *may profit* the ſonne of man.

9 By reaſon of the multitude of oppreſſions, they make *the oppreſſed* to [e] cry: they cry out by reaſon of the arm of the mighty.

10 But none ſaith, Where *is* God my maker, who giveth ſongs in the night?

11 Who teacheth us more than the beaſts of the earth, and maketh us wiſer than the fowls of heaven.

12 There they cry, ([f] but none giveth anſwer) becauſe of the pride of evil men.

13 * Surely God will not heare vanity, neither will the Almighty regard it.

14 Although thou ſayeſt thou ſhalt not ſee him, *yet* judgement *is* [g] before him, therefore truſt thou in him.

15 But now becauſe *it is* not *ſo,* ‡ he hath viſited in his anger, yet ‡ he knoweth *it* not in great extremitie:

16 Therefore doth Job [h] open his mouth in vain: he multiplieth words without knowledge.

‡ Or, by it *more than by my ſinne.*

† Heb. *I will return to thee words.*

b Such as are in the like errour.

c If thou canſt not control the clouds, wilt thou preſume to inſtruct God?

d Neither doth thy ſin hurt God, nor thy juſtice profit him: for he will be glorified without thee.

* Chap. 22: 3. Pſalm 16: 2. Rom. 11: 35.

e The wicked may hurt man, and cauſe him to cry, who if he ſought to God, which ſendeth comfort, ſhould be delivered.

f Becauſe they pray not in faith, as feeling Gods mercies.

* Chap. 27: 9. Prov. 1: 29. Iſa. 1: 13. Jer. 11: 11.

g God is juſt howſoever thou judgeſt of him.

‡ That is, *God.*

‡ That is, *Job.*

h For if he did puniſh thee as thou deſerveſt, thou ſhouldeſt not be able to open thy mouth.

CHAP. XXXVI.

1 *Elihu ſheweth how God is juſt in his wayes,* 16 *how Jobs ſinnes hinder Gods bleſsings.* 24 *Gods works are to be magnified.*

ELihu alſo proceeded, and ſaid,

2 Suffer me a little, and I will ſhew thee, † that *I have* yet to ſpeak on Gods behalf.

3 I will [a] fetch my knowledge from afarre, and will aſcribe righteouſneſſe to my maker.

4 For truly, my words *ſhall* not *be* falſe: he that is [b] perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and deſpiſeth not *any: he is* [c] mighty in ſtrength *and* † wiſdome.

6 [d] He preſerveth not the life of the wicked: but, giveth right to the ‡ poore.

7 * He withdraweth not his eyes from the righteous: but with [e] kings *are they* on the throne, yea, he doth eſtabliſh them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction:

9 Then he ſheweth them their [f] work, and their tranſgreſſions that they have exceeded.

10 He openeth alſo their eare to diſcipline, and commandeth that they return from iniquity.

11 If they obey and ſerve *him,* they ſhall * ſpend their dayes in proſperity, and their yeares in pleaſures.

† Heb. *that* there are *yet words for God.*

a He ſheweth that when we ſpeak of God, we muſt lift up our ſpirits more high, than our naturall ſenſe is able to reach.

b Thou ſhalt perceive that I am a faithfull inſtructor, and that I ſpeak to thee in the name of God.

c Strong and conſtant, and of underſtanding: for theſe are the gifts of God, and he loveth them in man: but foraſmuch as God puniſheth now Job, it is a ſigne that theſe are not in him.

† Heb. *heart.*

d Therefore he will not preſerve the wicked: but to the humble and afflicted heart he will ſhew grace.

‡ Or., *afflicted.*

* Pſal. 34: 15.

e He preferreth the godly to honour

f He will move their hearts to feel their ſinnes, that they may come to him by repentance, as he did Manaſſeh.

* Chap. 21: 13.

12 But if they obey not, † they ſhall periſh by the ſword & they ſhal die [g] without knowledge.

13 But the hypocrites in [h] heart heap up wrath: they [i] crie not when he bindeth them.

14 † They die in [k] youth, and their life *is* among the ‡ unclean.

15 He delivereth the ‡ poore in his affliction, and openeth their eares in oppreſſion.

16 Even ſo would he have removed thee out of the ſtrait *into* a broad place, where *there is* no ſtraitneſſe, and † that which ſhould be ſet on thy [l] table, *ſhould be* full of fatneſſe.

17 But thou haſt [m] fulfilled the judgement of the wicked: ‡ judgement and juſtice take hold *on thee.*

18 Becauſe *there is* wrath, [n] *beware* leſt he take thee away with *his* ſtroke: then a great ranſome cannot ‡ deliver thee.

19 Will he eſteem thy riches? no not gold, nor all the forces of ſtrength.

20 Deſire not the [o] night, when people are cut off in their place.

21 Take heed, regard not [p] iniquitie: for this haſt thou choſen rather than affliction.

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoyned him his way? or who can ſay, Thou haſt wrought iniquitie?

24 Remember that thou magnifie his work, which men behold.

25 Every man may ſee it, man may behold *it* [q] afarre off.

26 Behold, God *is* great, and we know *him* [r] not, neither can the number of his yeares be ſearched out.

27 For he maketh ſmall the drops of water: they poure down rain [ſ] according to the vapour thereof:

28 Which the clouds do drop, *and* diſtill upon man abundantly.

29 Alſo can any underſtand the ſpreadings of the clouds, *or* the noiſe of his [t] tabernacle?

30 Behold, he ſpreadeth his light upon [u] it, and covereth † [x] the bottom of the ſea.

31 For by them judgeth he the [y] people, he giveth meat in abundance.

32 With clouds he covereth the light; and commandeth it *not to ſhine,* by *the cloud* that cometh [z] betwixt.

33 The [a] noiſe thereof ſheweth concerning it, the cattel alſo concerning † the vapour.

† Heb. *they ſhall paſſe away by the ſword.*

g That is in their folly or obſtinacy, and ſo ſhall be cauſe of their own deſtruction.

h Which are maliciouſly bent againſt God, and flatter themſelves in their vices.

i When they are in affliction, they ſeek not to God for ſuccour, as Aſa. 2 Chron. 16: 12. Revel. 16: 11.

† Heb. *their ſoul dieth.*

k They die of ſome vile death, and that before they come to age.

‡ Or, *Sodomites.*

‡ Or, *afflicted.*

† Heb. *the reſt of thy table.*

l If thou hadſt been obedient to God, he would have brought thee to libertie and wealth.

m Thou art altogether after the manner of the wicked: for thou doeſt murmure againſt the juſtice of God.

‡ Or, *judgement and juſtice ſhould uphold* thee.

n God doth puniſh thee, leſt thou ſhouldeſt forget God in thy wealth and ſo periſh.

† Heb. *turn thee aſide.*

o Be not thou curious in ſeeking the cauſe of Gods judgements, when he deſtroyeth any.

p And ſo murmure againſt God through impatiency.

q The works of God are ſo manifeſt, that a man may ſee them afar off, and know God by the ſame.

r Our infirmity hindereth us ſo, that we cannot attain to the perfit knowledge of God.

ſ That is, the rain cometh of thoſe drops of water, which he keepeth in the clouds.

t Meaning, of the clouds, which he calleth the tabernacle of God.

u Upon the cloud.

† Heb. *the roots.*

x That men cannot come to the knowledge of the ſprings thereof.

y He ſheweth that the rain hath double uſe: the one, that it declareth Gods judgements, when it doth overflow any places: and the other, that it maketh the land fruitfull.

z That is, one cloud to daſh againſt another.

a The cold vapour ſheweth him: that is, the cloud of the hot exhalation, which being taken in the cold cloud, mounteth up toward the place where the fire is, and ſo anger is ingendred, that is, noiſe and thunder-claps.

† Heb. *that which goeth up.*

CHAP. XXXVII.

1 *God is to be feared becauſe of his great works.* 15 *His wiſdome is unſearchable in them.*

AT [a] this alſo my heart trembleth, and is moved out of his place.

2 † Heare attentively the [b] noiſe of his voice, and the ſound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his † lightning unto the † ends of the earth.

4 After it a voice roareth: he thundreth

a At the marvelling of the thunder and lightnings: whereby he declareth that the faithfull are lively touched with the majeſty of God, when they behold his works.

† Heb. *heare in hearing.*

b That is, the thunder, whereby he ſpeaketh to men to weaken their dulneſſe, and to bring them to the conſideration of his works.

† Heb. *light.*

† Heb. *wings of the earth.*

with the voice of his excellency, and he will not ſtay [c] them when his voice is heard.

5 God thundreth marvellouſly with his voice, great things doeth he, which we cannot comprehend.

6 For * he ſaith to the ſnow, Be thou *on* the earth, † likewiſe to the [d] ſmall rain, and to the great rain of his ſtrength.

7 He [e] ſealeth up the hand of every man; that all men may know his work.

8 Then the beaſts go into dens, and remain in their places.

9 † Out of the ſouth cometh the whirlwinde: and cold out of the [f] north.

10 By the breath of God, froſt is given: and the breadth of the waters is [g] ſtraitned.

11 Alſo by watering he [h] wearieth the thick cloud: he ſcattereth † [i] his bright cloud.

12 And it is turned round about by his counſels: that they may do whatſoever he commandeth them upon the face of the world in the earth.

13 He cauſeth it to come, [k] whether for † correction, or for his land, or for mercy.

14 Heaken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.

15 Doſt thou know when God diſpoſed them, & cauſed the [l] light of his cloud to ſhine?

16 Doſt thou know the [m] balancing of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments are [n] warm, when he quieteth the earth by the ſouth-*winde*?

18 Haſt thou with him ſpread out the skie, *which is* ſtrong, *and* as a molten [o] looking-glaſſe?

19 Teach us what we ſhall ſay unto him; *for* we cannot order *our ſpeech* by reaſon of [p] darkneſſe.

20 Shall it be [q] told him that I ſpeak? if a man [r] ſpeak, ſurely he ſhall be ſwallowed up.

21 And now *men* ſee not the [ſ] bright light which *is* in the clouds: but the winde paſſeth and cleanſeth them.

22 [t] Fair weather cometh out of the north: with God *is* terrible majeſty.

23 Touching the Almighty, we cannot finde him out: *he is* excellent in power, and in judgement, and in plenty of juſtice: he will [u] not afflict.

24 Men do therefore fear him: he reſpecteth not any that are wiſe of heart.

[c] Meaning, the rains and thunders.

* Pſal. 147:16,17.

† Heb. *and to the ſhowre of rain, and to the ſhowres of rain of his ſtrength.*

[d] So that neither ſmall rain, nor great, ſnow, nor any thing elſe cometh without Gods appointment.

[e] By rains and thunders God cauſeth men to keep themſelves within their houſes.

† Heb. *out of the chamber.*

[f] In Hebrew it is called The ſcattering winde becauſe it driveth away the clouds, and purgeth the aire.

[g] That is, is frozen up, and dried.

[h] Gather the vapours, and move to and fro to water the earth.

† Heb. *the cloud of his light.*

[i] That is, the cloud that hath lightning in it.

[k] Rain, cold, heat, tempeſts, and ſuch like are ſent of God, either to puniſh man, or to profit the earth, or to declare his favour toward man, as Chap. 36: 31.

† Heb. *a rod.*

[l] That is, the lightning to break forth in the clouds.

[m] Which is ſometime changed into rain, ſnow, or hail, or ſuch like.

[n] Why thy clothes ſhould keep thee warm when the ſouth winde bloweth, rather than when any other winde bloweth?

[o] For their clearneſſe.

[p] That is, our ignorance: ſignifying that Job was ſo preſumptuous, that he would controll the works of God.

[q] Hath God need that any ſhould tell him, when man murmureth againſt him?

[r] Againſt Gods adminiſtrations.

[ſ] The cloud ſtoppeth the ſhining of the ſun, that man cannot ſee it till the winde have chaſed away the cloud: and if man be not able to attain to the knowledge of theſe things, how much leſſe of Gods judgements?

[t] In Hebrew, Gold: meaning, Faire weather and cleare as gold.

[u] Meaning, without cauſe.

CHAP. XXXVIII.

1 *God challengeth Iob to anſwer.* 4 *God, by his mighty works, convinceth Iob of ignorance,* 31 *and of imbecillity.*

THen the LORD anſwered Job out of the [a] whirlwinde, and ſaid,

2 Who *is* this that [b] darkeneth counſel by words without knowledge?

3 Gird up now thy loins like a man; for I will [c] demand of thee, and † anſwer thou me.

[a] That his words might have greater majeſty, and that Job might know with whom he had to do.

[b] Which by ſeeking out the ſecret counſel of God by mans reaſon maketh it more obſcure, and sheweth his own folly.

[c] Becauſe he had wiſhed to diſpute with God, Chap. 13. verſe 3. God reaſoneth with him, to declare his raſhneſſe.

† Heb. *make me know.*

4 * Where waſt thou when I laid the [d] foundations of the earth? declare, † if thou haſt underſtanding.

5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?

6 Whereupon are the † foundations thereof † faſtened? or who laid the corner-ſtone thereof?

7 When the morning ſtarres [e] ſang together, and all the [f] ſonnes of God ſhouted for joy.

8 * Or *who* ſhut up the ſea with doores, when it brake forth *as if* it had iſſued out of the wombe?

9 When I made the cloud the garment thereof, and thick darkneſſe [g] a ſwadling-band for it,

10 And ‡ brake up for it my decreed *place*, and ſet barres and doores,

11 And ſaid, Hitherto ſhalt thou come, but no further: and [h] here ſhall † thy proud waves be ſtayed.

12 Haſt thou commanded the [i] morning ſince thy dayes? *and* cauſed the day-ſpring to know his place,

13 That it might take hold of the † ends of the earth, that the wicked might be [k] ſhaken out of it?

14 It is turned as [l] clay *to* the ſeal, and they ſtand as a garment.

15 And from the wicked their light is withholden, and the high arm ſhall be broken.

16 Haſt thou entred into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?

17 Have the gates of death been opened unto thee? or haſt thou ſeen the doores of the [m] ſhadow of death?

18 Haſt thou perceived the breadth of the earth? declare if thou knoweſt it all.

19 Where is the way *where* light dwelleth? and as for darkneſſe, where *is* the place thereof?

20 That thou ſhouldeſt [n] take it ‡ to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof?

21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy dayes *is* great?

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,

23 Which I have [o] reſerved againſt the time of trouble, againſt the day of battel and war?

24 By what way is the light parted, *which* ſcattereth the eaſt-winde upon the earth?

25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder,

26 To cauſe it to rain on the earth, *where* no man *is*: *on* the wilderneſſe wherein *there is* no man?

27 To ſatisfie the deſolate and waſte *ground* and to cauſe the bud of the tender herb to ſpring forth;

28 Hath

* Pſal. 104: 5. Prov. 30: 4.

[d] Seeing he could not judge of thoſe things which were done ſo long before he was born, he was not able to comprehend all Gods works: much leſſe the ſecret cauſes of his judgements.

† Heb. *if thou knoweſt underſtanding.*

† Heb. *ſockets.*

† Heb. *made to ſink.*

[e] The ſtarres and dumbe creatures are ſaid to praiſe God, becauſe his power, wiſdome and goodneſſe is manifeſt and known therein.

[f] Meaning, the angels.

* Pſal. 104: 9.

[g] As though the great ſea were but as a little babe in the hands of God to turn to and fro.

‡ Or, *eſtabliſhed my decree upon it.*

[h] That is, Gods decree and commandment, as verſe 10.

† Heb. *the pride of thy waves,*

[i] To wit, to riſe, ſince thou waſt born.

† Heb. *wings.*

[k] Who having in the night been given to wickednes cannot abide the light, but hide themſelves.

[l] The earth which ſeemed in the night to have no form, by the riſing of the ſun is as it were created anew, and all things therin clad with new beauty.

[m] If thou art not able to ſeek out the depth of the ſea, how much leſſe art thou able to comprehend the counſel of God?

[n] That thou mighteſt appoint it his way and limits,

‡ Or, *at.*

[o] To puniſh mine enemies with them, as Exod. 9. verſe 18. Joſh. 10: 11.

28 Hath the rain a father? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the ice? and the hoary froſt of heaven, who hath gendred it?

30 The waters are [p] hid as *with* a ſtone, and the face of the deep † is frozen.

31 Canſt thou binde the ſweet influences of ‡ † [q] Pleiades, or looſe the bands of † [r] Orion?

32 Canſt thou bring forth ‡ [ſ] Mazzaroth in his ſeaſon, or canſt thou † guide [t] Arcturus with his ſonnes?

33 Knoweſt thou the ordinances of heaven? canſt thou ſet the [u] dominion thereof in the earth?

34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, † Here we *are?*

36 * Who hath put wiſdome in the [x] inward parts? or who hath given underſtanding to the heart?

37 Who can number the clouds in wiſdome? or † who can ſtay the [y] bottles of heaven?

38 ‡ When the duſt † groweth into hardneſſe, and the [z] clods cleave faſt together?

39 * Wilt thou [a] hunt the prey for the lion? or fill † the appetite of the young lions,

40 When they couch in *their* dennes, *and* abide in the covert to lie in wait?

41 * Who provideth for the raven his food? when his young ones [b] cry unto God, they wander for lack of meat.

[p] The ice covereth it, as though it were paved with ſtone.
† Heb. *is taken.*
‡ Or, *the ſeven ſtarres.*
† Heb. *Cimah.*
[q] Which ſtarres ariſe when the ſun is in Taurus, which is the ſpring time, and bring floures.
† Heb. *Ceſil.*
[r] Which ſtarre bringeth in winter.
‡ Or, *the twelve ſignes.*
[ſ] Certain ſtars ſo called, ſome think they were the twelve ſignes.
† Heb. *guide them.*
[t] The north-ſtarre with thoſe that are about him?
[u] Canſt thou cauſe the heavenly bodies to have any power over the earthly bodies?
† Heb. *behold us,*
* Chap. 32: 8. Eccles 2: 26.
[x] In the ſecret parts of man.
† Heb. *who can cauſe to lie down.*
[y] That is, the clouds wherein the water is contained as in bottels.
‡ Or, *when the duſt is turned into mire.*
† Heb. *is poured.*
[z] For when God doth not open theſe bottels, the earth cometh to this inconvenience.
* Pſal. 104: 21.
[a] After he had declared Gods works in the heavens, he ſheweth his marvellous providence in earth, even toward the bruit beaſts.
† Heb. *the life.*
* Matth. 6: 26.
[b] Read. Pſal. 147: 9.

CHAP. XXXIX.

1 *Of the wilde goats and hindes.* 5 *Of the wilde aſſe.* 9 *the unicorn,* 13 *the peacock, ſtork, and oſtrich,* 19 *the horſe,* 26 *the hawk,* 27 *the eagle.*

KNoweſt thou the time when the wilde goats of the rock bring forth? *or* canſt thou mark when * [c] the hindes do calve?

2 Canſt thou number the moneths *that* they [d] fulfill? or knoweſt thou the time when they bring forth?

3 They [e] bow themſelves, they bring forth their young ones, they caſt out their ſorrows.

4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.

5 Who hath ſent out the wilde aſſe free? or who hath looſed the bands of the wilde aſſe?

6 Whoſe houſe I have made the wilderneſſe, and the † [f] barren land his dwellings.

7 He ſcorneth the multitude of the city, neither regardeth he the crying † of the driver.

8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.

9 Will the [g] unicorn be willing to ſerve thee, or abide by thy crib?

10 Canſt thou binde the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou truſt him becauſe his ſtrength is great? or wilt thou leave thy labour to him?

12 Wilt thou beleeve him that he will bring home thy ſeed, and gather *it into* thy barn?

13 *Gaveſt thou* the goodly wings unto the peacocks, or ‡ wings and feathers unto the oſtrich?

14 Which leaveth her egges in the [h] earth, and warmeth them in the duſt.

15 And forgetteth that the foot my cruſh them, or that the wilde beaſt may break them.

16 She is hardened againſt her young ones, as though *they were* not [i] hers: her labour is in vain without fear.

17 Becauſe God hath deprived her of [k] wiſdome, neither hath he imparted to her underſtanding.

18 What time ſhe [l] lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.

19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with [m] thunder?

20 Canſt thou make him afraid as a graſhopper? the glory of his noſtrils *is* † terrible.

21 ‡ He [n] paweth in the valley, and rejoyceth in *his* ſtrength: he goeth on to meet † the armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.

23 The quiver ratleth againſt him, the glittering ſpear and the ſhield.

24 He [o] ſwalloweth the ground with fierceneſſe and rage: neither beleeveth he that *it is* the ſound of the trumpet.

25 He ſaith among the trumpets, Ha ha; and he ſmelleth the battel afarre off, the thunder of the captains, and the ſhouting.

26 Doth the hawk flie by thy wiſdome, *and* ſtretch her wings toward the [p] ſouth?

27 Doth the eagle mount up † at thy command, and make her neſt on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.

29 From thence ſhe ſeeketh the prey, *and* her eyes behold afarre off.

30 Her young ones alſo ſuck up bloud: and * where the ſlain *are*, there *is* ſhe.

* Pſal. 29: 9.
[c] He chiefly maketh mention of wilde goats and hindes, becauſe they bring forth their young with moſt difficulty.
[d] That is, how long they go with young?
[e] They bring forth with great difficulty.
† Heb. *ſalt places.*
[f] That is, the barren ground where no good fruits grow.
† Heb. *of the exactour.*
[g] Is it poſſible to make the unicorn tame? ſignifying that if man cannot rule a creature, that it is much more impoſſible, that he ſhould appoint the wiſdome of God, whereby he governeth all the world.
‡ Or, *the feathers, of the ſtork, and oſtrich?*
[h] They write that the oſtrich covereth her egs in the ſand, and becauſe the countrey is hot, and the ſun ſtill keepeth them warm, they are hatched.
[i] As if another ſhould take care for them.
[k] That is, to have a care, and naturall affection toward her young.
[l] When the young oſtrich is grown up, he outrunneth the horſe.
[m] That is, given him courage?
† Heb. *terrours.*
‡ Or, his feet *dig.*
[n] He beateth with his hoof.
† Heb. *the armour.*
[o] He ſo riddeth the ground, that it ſeemeth nothing under him,
[p] That is, when cold cometh, to flie into the warm countreys.
† Heb. *by thy mouth.*
* Matth 24: 28. Luke 17: 37.

CHAP. XL.

1 *Iob humbleth himſelf to God.* 6 *God ſtirreth him up to ſhew his righteouſneſſe, power, and wiſdome.* 15 *Of the behemoth.*

MOreover, the LORD anſwered Job, and ſaid,

2 Shall he that [a] contendeth with the Almighty, inſtruct *him*? he that reproveth God, let him anſwer it.

3 ¶ Then Job anſwered the LORD, and ſaid,

4 Behold, I am [b] vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.

5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.

6 ¶ Then anſwered the LORD unto Job out of the whirlwinde, and ſaid,

7 * Gird up thy loyns now like a man: I will demand of thee, & declare thou unto me.

8 * Wilt thou alſo diſanull my [c] judgement? wilt thou condemn me that thou mayeſt be righteous?

[a] Is this the way for a man that will learn, to ſtrive with God? which thing he reproved in Job.
[b] Whereby he ſheweth, that he repented, and deſired pardon for his faults.
* Chap. 38: 3.
* Pſal. 51: 4. Rom. 3: 4.
[c] Signifying, that they that juſtifie themſelves, condemn God as unjuſt.

9 Haſt thou an arm like God? or canſt thou thunder with a voice like him?

10 * Deck thy ſelf now *with* [d] majeſty and excellency, and array thy ſelf with glory and beauty.

11 Caſt abroad the rage of thy wrath: and behold every one that is proud, and abaſe him.

12 Look on every one that is proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the [e] duſt together, *and* binde their faces in ſecret.

14 Then will I alſo confeſſe unto thee, that thine own right hand can [f] ſave thee.

15 ¶ Behold now [g] behemoth which I [h] made with thee, he eateth [i] graſſe as an ox.

16 Lo now, his ſtrength *is* in his loyns, and his force *is* in the navel of his belly.

17 ‡ He moveth his tail like a cedar: the ſinews of his ſtones are wrapt together.

18 His bones *are as* ſtrong pieces of braſſe, his bones *are* like barres of iron.

19 [k] He *is* the chief of the wayes of God: he that made him, [l] can make his ſword to approach *unto him.*

20 Surely the mountains bring him forth food: where all the beaſts of the field play.

21 He lieth under the ſhady trees, in the covert of the reed, and fens.

22 The ſhady trees cover him *with* their ſhadow: the willows of the brook compaſſe him about.

23 Behold, † he drinketh up a river, *and* [m] haſteth not: he truſteth that he can draw up Jordan into his mouth.

24 ‡ He taketh it with his eyes: *his* noſe pierceth through ſnares.

CHAP. XLI.

Of Gods great power in the leviathan.

CAnſt thou draw out [a] leviathan with an hook? or his tongue with a cord † *which* thou letteſt down?

2 Canſt thou put an hook into his noſe? or bore his jaw through with a thorn?

3 Will he make many [b] ſupplications unto thee? will he ſpeak ſoft *words* unto thee?

4 Will he make a covenant with thee? wilt thou take him for a [c] ſervant for ever?

5 Wilt thou play with him as with a bird? wilt thou binde him for thy maidens?

6 Shall the companions make a banquet of him? ſhall they part him among the merchants?

7 Canſt thou fill his skin with barbed irons? or his head with fiſh-ſpears?

8 Lay thine hand upon him, remember the [d] battel, do no more.

9 Behold, the [e] hope of him is in vain: ſhall not *one* be caſt down, even at the ſight of him?

10 None is ſo fierce that dare ſtirre him up: who then is able to [f] ſtand before me?

11 Who hath [g] prevented me that I ſhould repay *him?* * *whatſoever* is under the whole heaven is mine.

12 I will not [h] conceal his parts, nor his power, nor his comely proportion.

13 Who can diſcover the face of his [i] garment? or who can come *to him* ‡ with his double bridle?

14 Who can open the [l] doores of his face; his teeth *are* terrible round about.

15 *His* † ſcales *are his* pride, ſhut up together *as with* a cloſe ſeal.

16 One is ſo neare to another, that no aire can come between them.

17 They are joyned one to another, they ſtick together, that they cannot be ſundred.

18 By his [m] neeſings a light doth ſhine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* ſparks of fire leap out.

20 Out of his noſtrils goeth ſmoke, as *out* of a ſeething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth ſtrength, and † ſorrow is turned into [n] joy before him.

23 † The flakes of his fleſh are joyned together: they are firm in themſelves, they cannot be moved.

24 His heart is as firm as a ſtone, yea as hard as a piece of the nether *milſtone.*

25 When he raiſeth up himſelf, the mighty are afraid: by reaſon of breakings they purifie themſelves.

26 The ſword of him that layeth at him cannot hold: the ſpear, the dart, nor the ‡ habergeon.

27 He eſteemeth iron as ſtraw, *and* braſſe as rotten wood.

28 The arrow cannot make him flee: ſling ſtones are turned with him into ſtubble.

29 Darts are counted as ſtubble: he laugheth at the ſhaking of a ſpear.

30 † Sharp ſtones [o] *are* under him: he ſpreadeth ſharp-pointed things upon the mire.

31 He maketh the deep to [p] boil like a pot: he maketh the ſea like a pot of ointment.

32 He maketh a path to [q] ſhine after him; *one* would think the deep to be hoarie.

33 Upon earth there is not his like: ‡ who is made without fear.

34 He beholdeth all [r] high things: he *is* a king over all the children of pride.

CHAP. XLII.

1 Job ſubmitteth himſelf unto God. 7 God preferring Jobs cauſe, maketh his friends ſubmit themſelves, and accepteth him. 10 He magnifieth and bleſſeth Job. 16 Jobs age and death.

THen Job anſwered the LORD, and ſaid,

2 I know that thou canſt *do* every thing, and *that* [a] no thought can be withholden from thee.

3 Who *is* he that [b] hideth counſel without knowledge? therefore have I uttered that I underſtood not, things too [c] wonderfull for me, which I knew not.

4 Heare, I beſeech thee, and I will ſpeak: I will demand of thee, [d] and declare thou unto me.

---

* Pſal. 104: 1.

[d] Meaning, that theſe were proper unto God, and belonged to no man.

[e] Cauſe them to die if thou canſt.

[f] Proving hereby that whoſoever attributeth to himſelf power, and ability to ſave himſelf, maketh himſelf God.

[g] This beaſt is thought to be the elephant, or ſome other, which is unknown

[h] Whom I made as well as thee.

[i] This commendeth the providence of God toward man: for if he were given to devoure as a lion, nothing were able to reſiſt him or content him.

‡ Or, *he ſetteth up.*

[k] He is one of the chiefeſt works of God among the beaſts.

[l] Though man dare not come near him, yet God can kill him.

† Heb. *he oppreſſeth.*

[m] He drinketh at leiſure, and feareth no body.

‡ Or, *will* any *take him in his ſight*, or *bore* his *noſe with a gin?*

[a] Meaning, the whale, or, a whirlpool.

† Heb. which *thou drowneſt.*

[b] Becauſe he feareth leſt thou ſhouldeſt take him.

[c] To do thy buſineſſe, and be at thy commandment?

[d] If thou once conſider the danger, thou wilt not meddle with him.

[e] To wit, that truſteth to take him.

[f] If none dare ſtand againſt a whale which is but a creature, who is able to compare with God the Creatour?

[g] Who hath taught me to accompliſh my work?

* Pſal. 24: 1. and 50: 12. 1 Cor. 10: 26.

[h] The parts, and members of the whale.

[i] That is, who dare pull off his skin?

‡ Or, *within.*

[k] Who dare put a bridle in his mouth?

[l] Who dare look in his mouth?

† Heb. *ſtrong pieces of ſhields.*

[m] That is, caſteth out flames of fire.

† Heb. *ſorrow rejoyceth.*

[n] Nothing is painfull or hard unto him.

† Heb. *the fallings.*

‡ Or, *breaſt-plate.*

† Heb. *ſharp pieces of the potsherd.*

[o] His skin is ſo hard that he lieth with as great eaſe on the ſtones, as in the myre.

[p] Either he maketh the ſea to ſeem as it boiled by his wallowing, or elſe he ſpouteth water in ſuch abundance as it would ſeem that the ſea boiled.

[q] That is, a white froth, and ſhining ſtream before him.

‡ Or, *who behave themſelves without fear.*

[r] He deſpiſeth all other beaſts and monſters, and is the proudeſt of all others.

[a] No thought ſo ſecret, but thou doſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring to paſſe.

[b] Is there any but I? for this God laid to his charge. Chap. 38: 2.

[c] I confeſſe herein mine ignorance, and that I ſpake I wiſt not what.

[d] He ſheweth that he will be Gods ſcollar, to learn of him.

5 I have [e] heard of thee by the hearing of the eare: but now mine eye ſeeth thee.

6 Wherefore I abhorre *my ſelf*, and repent in duſt and aſhes.

7 ¶ And it was ſo, that after the Lord had ſpoken theſe works unto Job, the Lord ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee, and againſt thy two friends: for ye have not ſpoken of me the [f] thing that is [g] right, as my ſervant Job hath.

8 Therefore take unto you now ſeven bullocks, and ſeven rammes, and go to my ſervant Job, and offer up for your ſelves a burnt-offering, and my ſervant Job ſhall [h] pray for you, for † him will I accept: leſt I deal with you *after your* folly, in that ye have not ſpoken of me the thing which is right, like my ſervant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the Lord commanded them: the Lord alſo accepted † Job.

10 And the Lord turned the [i] captivity of Job, when he prayed for his friends: alſo the Lord † gave Job twice aſmuch as he had before.

11 Then came there unto him all his [k] brethren, and all his ſiſters, and all they that had been of his acquaintance before, and did eat bread with him in his houſe: and they bemoned him and comforted him over all the evil that the Lord had brought upon him: every man alſo gave him a piece of money, and every one an eare-ring of gold.

12 So the Lord bleſſed the latter end of Job more than his beginning: for he had [l] fourteen thouſand ſheep, and ſix thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhe-aſſes.

13 He had alſo ſeven ſonnes and three daughters.

14 And he called the name of the firſt, [m] Jemima, and the name of the ſecond, [n] Kezia, and the name of the third, [o] Keren-happuch.

15 And in all the land were no women found ſo fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and fourty yeares, and ſaw his ſonnes, and his ſonnes ſonnes, *even* foure generations.

17 So Job died being old, and full of dayes.

[e] I knew thee only before by hearesay, but now thou haſt cauſed me to feel what thou art to me, that I may reſigne my ſelf over unto thee.

[f] You took in hand an evil cauſe, in that you condemned him by his outward afflictions, and comforted him not with my mercies.

[g] Who had a good cauſe, but handled it evil.

[h] When you have reconciled your ſelves to him for the faults that you have committed againſt him, he ſhall pray for you, and I will heare him.

† Heb. *his face*, or *perſon*.

† Heb. *the face of Job*.

[i] He delivered him out of the affliction wherein he was.

† Heb. *added to Job unto the double*.

[k] That is, all his kinred, reade chap. 19: 13.

[l] God made him twice ſo rich in cattel as he was before, and gave him as many children, as he had taken from him.

[m] That is, of long life, or beautifull as the day.

[n] As pleaſant as Caſſia, or ſweet ſpice.

[o] That is, the horn of beauty.

THE BOOK OF

*PSALMES.

* Or, praiſes according to the Hebrews: and were chiefly inſtituted to praiſe and give thanks to God for his benefits. They are called the pſalmes or ſongs of David, becauſe the moſt part were made by him.

THE ARGUMENT.

THis book of Pſalmes is ſet forth unto us by the holy Ghoſt, to be eſteemed as a moſt precious treaſure, wherein all things are contained that appertain to true felicitie, aſwell in this life preſent, as in the life to come. For the riches of true knowledge and heavenly wiſdome are ſet open for us, to take thereof moſt abundantly. If we would know the great and high Majeſtie of God, here We may ſee the brightneſſe thereof ſhine moſt cleerely. If we would ſeek his incomprehenſible wiſdome, here is the ſchoole of the ſame profeſſion. If we would comprehend his ineſtimable bounty, and approach neare thereunto, and fill our hands with that treaſure, here we may have a moſt lively and moſt comfortable taſte thereof. If we would know wherein ſtandeth our ſalvation, and how to attain to life everlaſting, here is Chriſt our only Redeemer, and Mediatour moſt evidently deſcribed. The rich man may learn the true uſe of riches. The poore man may finde full contentation. He that will rejoyce, shall know the true joy, and how to keep meaſure therein. They that are afflicted and oppreſſed, ſhall ſee wherein ſtandeth their comfort, and how they ought to praiſe God when he ſendeth them deliverance. The wicked and the perſecuters of the children of God ſhall ſee how the hand of God is ever againſt them, and though he ſuffer them to proſper for a while, yet he bridleth them, inſomuch as they cannot touch an hair of ones head, except he permit them, and how in the end their deſtruction is moſt miſerable. Briefly here we may have preſent remedies againſt all tentations, and troubles of minde and conſcience, ſo that, being well practiſed herein, we may be aſſured againſt all dangers in this life, live in the true feare and love of God, and at length attain to that incorruptible crown of glory, which is laid up for all them that love the coming of our Lord JESUS CHRIST.

I Day. *Morning prayer.*

PSAL. I.

1 *The happineſſe of the godly.* 4 *The unhappineſſe of the ungodly.*

BLeſſed * *is* the man that walketh not in the [a] counſel of the ‡ ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornfull.

2 But his delight *is* in the law of the Lord, * and in his [b] law doth he meditate day and night.

3 And he ſhall be like a tree * planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not † wither, and [c] whatſoever he doeth ſhall proſper.

4 [d] The ungodly *are* not ſo: but *are* * like

* Proverb. 4: 14.

[a] When a man hath once given place to evil counſel, or to his own concupiſcenſe, he beginneth to forget himſelf in his ſinne, and ſo falleth into contempt of God, which contempt is called the ſeat of the ſcorners.

‡ Or, *wicked*.

* Joſh. 1: 8. Pſal. 119: 1.

[b] In the holy ſcriptures.

* Jer. 17: 8.

† Heb. *fade*.

[c] Gods children are ſo moiſtened ever with his grace; that whatſoever cometh unto them tendeth to their ſalvation.

[d] Though the wicked ſeem to beare the ſway in this world, yet the Lord driveth them down that they ſhall not riſe nor ſtand in the company of the righteous. * Pſal. 35: 5. Iſa. 17: 13.

the chaff which the winde driveth away.

5 Therefore the ungodly shall not [e] ſtand in the judgement, nor ſinners in the congregation of the righteous.

6 For the LORD [f] knoweth the way of the righteous: but the way of the ungodly shall perish.

PSAL. II.

1 *The kingdome of Chriſt.* 10 *Kings are exhorted to accept it.*

WHy * do the [a] heathen ‡ rage, and the people † imagine a vain thing?

2 The kings of the earth ſet themſelves, and the rulers take counſel together, againſt the LORD, and againſt his anointed, *ſaying*,

3 [b] Let us break their bands aſunder, and caſt away their cords from us.

4 * He that ſitteth in the heavens shall laugh: the Lord shall have them in deriſion.

5 [c] Then shall he ſpeak unto them in his wrath, and ‡ vex them in his ſore diſpleaſure.

6 Yet have I † ſet my king † upon my holy hill of Sion.

7 I will declare ‡ the [d] decree: the LORD hath ſaid unto me, * Thou *art* my ſonne, [e] this day have I begotten thee.

8 * Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermoſt [f] parts of the earth for thy poſſeſſion.

9 * Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters veſſel.

10 [g] Be wiſe now therefore, O ye kings: be inſtructed ye judges of the earth.

11 Serve the LORD with fear, and rejoyce with trembling.

12 [h] Kiſſe the ſonne leſt he be angry, and ye [i] perish *from* the way, when his wrath is kindled but a little: * bleſſed *are* all they that put their truſt in him.

PSAL. III.

The ſecuritie of Gods protection.

A pſalme of David * when he fled from Abſalom his ſonne.

LORD, how are they [a] increaſed that trouble me? many *are* they that riſe up againſt me.

2 Many *there be* which ſay of my ſoul, *There is* no help for him in God. [b] Selah.

3 But thou, O LORD, *art* a shield ‡ for me; my glory, and the lifter up of mine head.

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

5 * I laid me down and ſlept; I awaked, for the LORD ſuſtained me.

6 * I will not be afraid of [c] ten thouſands of people, that have ſet *themſelves* againſt me round about.

7 Ariſe, O LORD, ſave me, O my God; for thou haſt ſmitten all mine enemies *upon* the cheek-bone: thou haſt broken the teeth of the ungodly.

[e] But tremble when they feel Gods wrath.

[f] Doth approve and proſper, like as not to know is to reprove and reject.

* Acts 4: 25.

[a] The conſpiracy of the Gentiles the murmuring of the Jews, and power of kings cannot prevail againſt Chriſt.

‡ Or, *tumultuouſly aſſemble.*

† Heb. *meditate.*

[b] Thus the wicked ſay, That they will caſt off the yoke of God, and of his Chriſt.

* Prov. 1: 26.

[c] Gods plagues will declare that in reſiſting his Chriſt, they fought againſt him.

‡ Or, *trouble.*

† Heb. *anointed.*

† Heb. *upon Sion, the hill of my holineſſe.*

‡ Or, *for a decree.*

[d] To shew that my vocation to the kingdome is of God.

* Acts 13: 33. Heb. 1: 5.

[e] That is to ſay, as touching mans knowledge, becauſe it was the firſt time that David appeared to be elect of God, ſo it is applyed to Chriſt in his firſt coming and manifeſtation to the world.

* Pſalm 72: 8.

[f] Not only the Jews, but the Gentiles alſo.

* Apoc. 1: 27. and 19: 15.

[g] He exhorteth all rulers to repent in time. [h] In ſigne of homage. [i] When the wicked shall ſay, Peace and reſt, ſeeming yet to be but in the midway of their purpoſes, then shall deſtruction ſuddenly come, 1 Theſſ. 5: 3. * Prov. 16: 20. Iſa. 30: 18. Jer. 17: 7. Rom. 9: 33. & 10: 11. 1 Pet 2: 6.

* 2 Sam. 15: 14.

[a] This was a token of his ſtable faith, that for all his troubles he had his recourſe to God.

[b] Selah here ſignifieth a lifting up of the voice, to cauſe us to conſider the ſentence, as a thing of great importance.

‡ Or, *about.*

* Pſalm 4: 8.

* Pſalm 27: 3.

[c] When he conſidered the truth of Gods promiſe, and tried the ſame, his faith increaſed marvellouſly.

8 * [d] Salvation *belongeth* unto the LORD: thy bleſſing *is* upon thy people. Selah.

PSAL. IIII.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Mans happineſſe is in Gods favour.*

To the ‡ [a] chief muſician on Neginoth, A pſalme of David.

HEare me when I call, [b] O God of my righteouſneſſe: thou haſt enlarged me *when I was* in [c] diſtreſſe, ‡ have mercy upon me, and heare my prayer.

2 O ye [d] ſonnes of men, how long *will ye turn* my glory into shame? *how long* will ye [e] love vanitie, *and* ſeek after leaſing? Selah.

3 But know that the LORD hath ſet apart him that is [f] godly, for himſelf: the LORD will heare when I call unto him.

4 [g] Stand in aw, and ſinne not: commune with your own heart upon your bed, and [h] be ſtill. Selah:

5 [i] Offer * the ſacrifices of righteouſneſſe: and put your truſt in the LORD.

6 *There be* many that ſay, Who will shew us *any* [k] good? LORD lift thou up the light of thy countenance upon us.

7 Thou haſt put gladneſſe in my heart, more than in the time that their corn and their wine increaſed.

8 * I will both lay me down in peace, and ſleep: for thou LORD [l] onely makeſt me dwell in ſafetie.

PSAL. V.

1 *David prayeth, and profeſſeth his ſtudy in prayer.* 4 *God favoureth not the wicked.* 7 *David profeſſing his faith, prayeth unto God to guide him,* 10 *to deſtroy his enemies,* 11 *and to preſerve the godly.*

To the chief muſician upon ‡ Nehiloth, A pſalme of David.

GIve eare to my words, O LORD, conſider my [a] meditation.

2 Hearken unto the voice of my crie, my king, and my God: for unto thee will I pray.

3 * My voice shalt thou heare in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will [b] look up.

4 For thou *art* not a God that hath pleaſure in [c] wickedneſſe: neither shall evil dwell with thee.

5 [d] The fooliſh shall not ſtand † in thy ſight: thou hateſt all workers of iniquitie.

6 Thou shalt deſtroy them that ſpeak leaſing: the LORD will abhor † the bloudy and deceitfull man.

7 But as for me, [e] I will come *into* thy houſe in the multitude of thy mercy: *and* in thy fear will I worship toward † thy holy temple.

8 Lead me, O LORD, in thy righteouſneſſe, [f] becauſe of † mine enemies; make thy way ſtraight before my face.

9 For *there is* no ‡ faithfulneſſe † in their mouth, their inward part *is* † very wickedneſſe; * their throat *is* an open ſepulchre, they flatter with their tongue.

10 † Deſtroy thou them, O God; let them

fall

* Iſa. 43: 11. Hoſ. 13: 4.

[d] Be the dangers never ſo great or many yet God hath ever means to deliver his.

‡ Or, *overſeer.*

[a] Among them that were appointed to ſing the pſalmes, and to play on the inſtruments, one was appointed chief to ſet the tune, and to begin: who had the charge, becauſe he was moſt excellent, and he began this pſalme on the inſtrument called Neginoth, or in a tune ſo called.

[b] Thou that art the defender of my juſt cauſe.

[c] Both of minde and body.

‡ Or, *be gracious unto me.*

[d] Ye that think your ſelves noble in this world.

[e] Though your enterpriſes pleaſe you never ſo much, yet God will bring them to nought.

[f] A king that walketh in his vocation.

[g] For feare of Gods judgement.

[h] Ceaſe your rage.

[i] Serve God purely, and not with outward ceremonies.

* Pſalm 50: 14. and 51: 19.

[k] The multitude ſeek worldly wealth, but David ſetteth his felicitie in Gods favour. * Pſalm 3: 5. [l] This word in Hebrew may be referred to God, as it is here tranſlated, or to David, ſignifying that, he should dwell as joyfully alone as if he had many about him, becauſe the Lord is with him.

‡ Or, *a muſicall inſtrument*, or *tune.*

[a] That is, my vehement prayer and ſecret complaint and ſighings.

* Pſalm 130: 6.

[b] With patience and truſt, till I be heard.

[c] Seeing that God of nature hateth wickedneſſe, he muſt needs puniſh the wicked, and ſave the godly.

[d] Which run moſt ragingly after their carnall affections.

† Heb. *before thine eyes.*

† Heb. *the man of blouds and deceit.*

[e] In the deepeſt of his tentations he putteth his full confidence in God.

† Heb. *the temple of thy holineſſe.*

[f] Becauſe thou art juſt, therefore lead me out of the dangers of mine enemies.

† Heb. *thoſe which obſerve me.*

‡ Or, *ſtedfaſtneſſe.*

† Heb. *in his mouth*, that is, *in the mouth of any of them.* † Heb. *wickedneſſes.* * Rom. 3: 13. ‡ Or, *make them guilty.*

[g] fall † by their own counſels: caſt them out in the multitude of their tranſgreſſions, for they have rebelled againſt thee.

11 [h] But let all thoſe that put their truſt in thee, rejoyce: let them ever ſhout for joy: becauſe † thou defendeſt them: let them alſo that love thy name, be joyfull in thee:

12 For thou LORD, wilt bleſſe the righteous, with [i] favour wilt thou † compaſſe him as *with* a ſhield.

[g] Let their deviſes come to nought.
‡ Or, *from their counſels.*
[h] Thy favour toward me ſhall confirm the faith of all others.
† Heb. *thou covereſt over*, or *protecteſt them.*
[i] So that he ſhall be ſafe from all dangers.
† Heb. *crown him.*

PSAL. VI.

1 *Davids complaint in his ſickneſſe*, 8 *by faith he triumpheth over his enemies.*

To the chief muſician on Neginoth ‡ upon Sheminith, A pſalme of David.

O * LORD, [a] rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.

2 Have mercy upon me, O LORD, for I *am* weak: O LORD, heal me: for my [b] bones are vexed.

3 [c] My ſoul is alſo ſore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my ſoul: oh ſave me for thy mercies ſake.

5 * For in [d] death *there is* no remembrance of thee: in the grave who ſhall give thee thanks?

6 I am weary with my groaning, ‡ all the night make I my bed to ſwim: I water my couch with my tears.

7 Mine eye is conſumed becauſe of grief; it waxeth old becauſe of all mine enemies.

8 * [e] Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 The LORD hath heard my ſupplication; the LORD will receive my prayer.

10 Let all mine enemies be aſhamed and ſore vexed: let them return *and* be aſhamed [f] ſuddenly.

I Day. *Evening prayer.*
‡ Or, *upon the eighth.*
* Pſalm 38, 1.
[a] Though I deſerve deſtruction, yet let thy mercy pitie my frailty.
[b] For my whole ſtrength is abated.
[c] His conſcience is alſo touched with the feare of Gods judgement.
* Pſalm 30: 9. and 88: 11. and 115: 17. Iſa. 38: 18.
[d] He lamenteth that occaſion ſhould be taken from him to praiſe God in the congregation.
‡ Or, *every night.*
* Matth. 7: 23. and 25: 41.
* Luk. 13: 27.
[e] God lendeth comfort and boldneſſe in affliction, that we may triumph over our enemies.
[f] When the wicked think that the godly ſhall periſh, God delivereth them ſuddenly. and deſtroyeth their enemies.

PSAL. VII.

1 *David prayeth againſt the malice of his enemies, profeſſing his innocency.* 10 *By faith he ſeeth his defence, and the deſtruction of his enemies.*

Shiggaion of David, which he ſang unto the LORD, concerning the ‡ words of Cuſh the Benjamite.

O LORD my God, in thee do I put my truſt: ſave me from all them that perſecute me, and deliver me.

2 Leſt [a] he tear my ſoul like a lion, renting *it* in pieces, while *there is* † none to deliver.

3 O LORD my God, if I have done [b] this; If there be iniquity in my hands:

4 [c] If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cauſe is mine enemy)

5 Let the enemy perſecute my ſoul, and take *it*, yea, let him tread down my life upon the earth, and lay mine [d] honour in the duſt. Selah.

6 Ariſe, O LORD, in thine anger, lift up thy ſelf, becauſe of the rage of mine enemies and awake for me to the [e] judgement *that* thou haſt commanded.

7 So ſhall the congregation of the people compaſſe thee about: for their ſakes therefore [f] return thou on high.

8 The LORD ſhall judge the people: judge me, O LORD, * according to my righteouſneſſe, and according to mine [g] integrity *that is* in me.

9 Oh let the wickedneſſe of the wicked come to an end, but eſtabliſh the juſt: * for the righteous God trieth the [h] hearts and reins.

10 † My defence *is* of God, which ſaveth the upright in heart.

11 ‡ God judgeth the righteous, and God is angry *with the wicked* [i] every day.

12 If [k] he turn not, he will whet his ſword; he hath bent his bow, and made it ready.

13 He hath alſo prepared for him the inſtruments of death; he ordaineth his arrows againſt the perſecutours.

14 * Behold, he travaileth with iniquity, and hath conceived miſchief, and brought forth falſhood.

15 † He made a pit and digged it, * and is fallen into the ditch *which* he made.

16 His miſchief ſhall return upon his own head, and his violent dealing ſhall come down upon his own pate.

17 I will praiſe the Lord according to his [l] righteouſneſſe: and will ſing *praiſe* to the name of the LORD moſt high.

‡ Or, *buſineſſe.*
[a] He deſireth God to deliver him from the rage of cruel Saul.
† Heb. *not a deliverer.*
[b] Wherewith Cuſh chargeth me.
[c] If I reverenced not Saul for affinities ſake and preſerved his life, 1 Sam. 26: 8, 9.
[d] Let me not onely die, but be diſhonoured for ever.
[e] In promiſing me the kingdome.
[f] Not onely for mine, but for thy churches ſake declare thy power.
* Pſalm 16: 20.
[g] As touching my behaviour toward Saul and mine enemies.
* 1 Sam. 16: 7. 1 Chron. 28: 9. Pſalm 139: 1. Jer. 11: 20. and 17: 10. and 20: 12.
[h] Though they pretend a juſt cauſe againſt me; yet God ſhall judge their hypocriſie.
† Heb. *my buckler is upon God.*
‡ Or, *God is a righteous judge.*
[i] He doth continually call the wicked to repentance by ſome ſignes of his judgements.
[k] Except Saul turn his minde, I die, for he hath both men and weapons to deſtroy me. This conſidering his great danger, he magnifieth Gods grace.
* Job 15: 35. Iſa. 59: 4. James 1: 15.
† Heb. *he hath digged a pit.*
* Pſalm 9: 15. and 10: 2. Prov. 5: 22.
[l] In keeping faithfully his promiſe with me.

PSAL. VIII.

Gods glory is magnified by his works, and by his love to man.

To the chief muſician upon ‡ Gittith, A pſalme of David.

O LORD our Lord, how excellent *is* thy name in all the earth! who haſt ſet thy glory above the heavens.

2 * Out of the mouth of [a] babes and ſucklings haſt thou † ordained ſtrength, becauſe of thine enemies, that thou mighteſt ſtill the enemy and the avenger.

3 When I conſider thy heavens, the work of thy fingers, the moon and ſtarres which thou haſt ordained;

4 * What *is* [b] man, that thou art mindfull of him? and the ſonne of man, that thou viſiteſt him?

5 For thou haſt made him a little lower than the [c] angels, and haſt crowned him with glory and honour.

6 Thou madeſt him to have dominion over the works of thy hands; * thou haſt put all things under his feet:

7 † All [d] ſheep and oxen, yea, and the beaſts of the field.

8 The fowl of the aire, and the fiſh of the ſea, *and whatſoever* paſſeth through the paths of the ſeas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

‡ Or, *kinde of inſtrument or tune.*
* Matth. 21: 16.
[a] Though the wicked would, hide Gods praiſes: yet the very babes are ſufficient witneſſes of the ſame.
† Heb. *founded.*
* Job 7: 17. Pſalm 144: 3. Heb. 2: 6.
[b] It had been ſufficient for him to have ſet forth his glory by the heavens, though he had not come ſo low as to man, which is but duſt.
[c] Touching his firſt creation.
* 1 Cor. 15: 27.
† Heb. *flocks and oxen all of them.*
[d] By the temporall gifts of mans creation he is led to conſider the benefits which he hath by his regeneration through Chriſt.

PSAL. IX.

1 David praiſeth God for executing of judgement. 11 He inciteth others to praiſe him. 13 He prayeth that he may have cauſe to praiſe him.

To the chief muſician upon ‡ Muth-labben, A pſalme of David.

I Will praiſe *thee*, O LORD, with my [a] whole heart, I will ſhew forth all thy marvellous works.

2 I will be glad and rejoyce in thee: I will ſing *praiſe* to thy name, O thou moſt high.

3 When mine enemies are turned back, they ſhall fall and periſh at thy preſence.

4 For † [b] thou haſt maintained my right and my cauſe, thou ſateſt in the throne judging † right.

5 Thou haſt rebuked the heathen, thou haſt deſtroyed the wicked; thou haſt put out their name for ever and ever.

6 ‡ [c] O thou enemy, deſtructions are come to a perpetuall end: and thou haſt deſtroyed cities, their memoriall is periſhed with them.

7 But the LORD ſhall endure for ever: he hath prepared his throne for judgement.

8 And * he ſhall judge the world in righteouſneſſe, he ſhall miniſter judgement to the people in uprightneſſe.

9 * The LORD alſo will be † a refuge for the [d] oppreſſed, a refuge in times of trouble.

10 And they that know thy name will put their truſt in thee: for thou, LORD, haſt not forſaken them that ſeek thee.

11 Sing *praiſes* to the LORD, which dwelleth in Sion: declare among the people his doings.

12 * [e] When he maketh inquiſition for bloud, he remembreth them: he forgetteth not the cry of the ‡ humble.

13 Have mercy upon me, O LORD, conſider my trouble *which I ſuffer* of them that hate me, thou that lifteſt me up from the gates of death:

14 That I may ſhew forth all thy praiſe in the [f] gates of the daughter of Sion: I will rejoyce in thy ſalvation.

15 * The heathen are [g] ſunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 [h] The LORD is known by the judgement *which* he executeth: the wicked is ſnared in the work of his own hands. Higgaion. Selah.

17 The wicked ſhall be turned into hell, *and* all the nations that forget God.

18 For the needy ſhall not alway be forgotten: the [i] expectation of the poore ſhall *not* periſh for ever.

19 Ariſe, O LORD, let not man prevail, let the heathen be judged in thy ſight.

20 Put them in fear, O LORD: *that* the nations may know themſelves *to be* but [k] men. Selah.

PSAL. X.

1 David complaineth to God of the outrage of the wicked 12 He prayeth for remedie. 16 He profeſſeth his confidence

WHy ſtandeſt thou afarre off, O LORD? [a] *why* hideſt thou *thy ſelf* in times of trouble?

II Day.
Morning prayer.
‡ Or, *kinde of inſtrument, or tune: or for the death of Labben or Goliath.*
a God is not praiſed, except the whole glory be given to him alone.
† Heb. *thou haſt made my judgement.*
b Howſoever the enemie ſeem for a time to prevail, yet God preſerveth the juſt.
† Heb. *in righteouſneſſe.*
‡ Or, *the deſtructions of the enemy are come to a perpetuall end, and their cities haſt thou deſtroyed, &c.*
c A deriſion of the enemie, that mindeth nothing but deſtruction: but the Lord will deliver his, and bring him into judgement.
* Pſalm 96: 13. and 98: 9.
* Pſalm 37: 39. and 46: 1. and 91: 2.
† Heb. *an high place.*
d Our miſeries are means to cauſe us to feel Gods preſent care over us.
* Gen. 9: 5.
e Though God revengeth not ſuddenly the wrong done to his, yet he ſuffereth not the wicked unpuniſhed.
‡ Or, *afflicted.*
f In the open aſſembly of the church.
* Pſalm 7: 16.
g For God overthroweth the wicked in their enterpriſes.
h The mercie of God toward his ſaints muſt be declared, and the fall of the wicked muſt alwayes be conſidered.
i God promiſeth not to help us before we have felt the croſſe.
k Which they cannot learn without the feare of thy judgement.
a So ſoon as we enter into affliction, we think God ſhould help us, but that is not alwayes his due time.

2 † The wicked in *his* pride doth perſecute the poore: * let them be taken in the devices, that they have imagined.

3 For the wicked [b] boaſteth of his † hearts deſire, and ‡ bleſſeth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not ſeek *after God*: ‡ God *is* not in all his * thoughts.

5 His wayes are alwayes grievous? thy judgements *are* farre above out of his ſight: as for all his enemies, he puffeth at them.

6 He hath ſaid in his heart, I ſhall not be moved: for I *ſhall* † never *be* [c] in adverſity.

7 * His mouth is full of curſing, and † deceit, and fraud: under his tongue *is* miſchief and ‡ vanity.

8 [d] He ſitteth in the lurking places of the villages: in the ſecret places doth he murder the innocent: his eyes † are privily ſet againſt the poore.

9 He lieth in wait † ſecretly as a lion in his denne: he lieth in wait to catch the poore: he doth catch the poore when he draweth him unto his net.

10 † He croucheth, *and* humbleth himſelf that the [e] poore may fall ‡ by his ſtrong ones.

11 He hath ſaid in his heart, God hath forgotten: * he hideth his face, he will never ſee *it*.

12 [f] Ariſe, O LORD, O God lift up thine hand: forget not the ‡ humble.

13 Wherefore doth the wicked contemn God? he hath ſaid in his heart, Thou wilt not [g] require *it*.

14 Thou haſt ſeen *it*, for thou beholdeſt miſchief and ſpite to requite *it* with thy hand: the poore † [h] committeth himſelf unto thee, thou art the helper of the fatherleſſe.

15 Break thou the arm of the wicked, and the evil man: ſeek out his wickedneſſe *till* thou finde [i] none.

16 * The LORD *is* king for ever and ever: the [k] heathen are periſhed out of his land.

17 LORD, thou haſt heard the deſire of the humble: thou wilt ‡ prepare their heart, thou wilt cauſe thine eare to heare:

18 [l] To judge the fatherleſſe and the oppreſſed, that the man of the earth may no more ‡ oppreſſe.

PSAL. XI.

1 David encourageth himſelf in God againſt his enemies. 4 The providence and juſtice of God.

To the chief muſician, *A pſalme* of David.

IN the LORD put I my truſt: how ſay ye to my ſoul, [a] Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the ſtring: that they may † privily ſhoot at the upright in heart.

3 If the [b] foundations be deſtroyed, [c] what can the righteous do?

4 * The LORD *is* in his holy temple, the

LORDS

† Heb. *in the pride of the wicked he doth perſecute.*
* Pſalm 7: 16. and 9: 16. Prov. 5: 22.
b The wicked man rejoyceth in his own luſt, he boaſteth when he hath that he would: he braggeth of his wit and wealth, and bleſſeth himſelf, and thus blaſphemeth the Lord.
† Heb. *ſouls.*
‡ Or, *the covetous bleſſeth* himſelf, *he abhorreth the Lord.*
‡ Or, *all his thoughts* are, there is *no God.*
* Pſalm 14: 1. and 53: 1.
† Heb. *unto generation and generation.*
c The evil ſhall not touch me, Iſa. 28: 15. or elſe he ſpeaketh thus becauſe he never felt evil.
* Rom. 3: 14.
† Heb. *deceits.*
‡ Or, *iniquity.*
d He ſheweth that the wicked have many means to hide their cruelty, and therefore ought more to be feared.
† Heb. *hide themſelves.*
† Heb. *in the ſecret places.*
† Heb. *he breaketh himſelf.*
e By the hypocriſie of them that have authoritie, the poore are devoured.
‡ Or, *into his ſtrong parts.*
* Pſalm 94: 7.
f He calleth to God for help, becauſe wickedneſſe is ſo farre overgrown, that God muſt now help or never.
‡ Or, *afflicted.*
g Therefore thou muſt needs puniſh this their blaſphemie.
† Heb. *leaveth.*
h To judge between the right and the wrong.
i For thou haſt utterly deſtroyed him.
* Pſal. 29: 10. and 145: 13. and 146: 10. Jer. 10: 10. Lamen. 5: 19.
k The hypocrites, or ſuch as live not after Gods law, ſhall be deſtroyed.
‡ Or, *eſtabliſh.*
l God helpeth when mans help ceaſeth.
‡ Or, *terrifie.*
a This is the wicked counſel of his enemies to him and his companions, to drive him from the hope of Gods promiſe.
† Heb. *in darkneſſe.*
b All hope of ſuccour is taken away.
c Yet am I innocent, and my cauſe good.
* Hab. 2: 23.

LORDS throne *is* in heaven : his [d] eyes behold, his eye-lids trie the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence, his ſoul hateth

6 Upon the wicked he ſhall rain ſnares, [e] fire and brimſtone, and ‡ an horrible tempeſt: *this ſhall be* the [f] portion of their cup.

7 For the righteous LORD loveth righteouſneſſe, his countenance doth behold the upright.

d Though all things in earth be out of order, yet God will execute judgement from heaven.

e As in the deſtruction of Sodom and Gomorrah.

‡ Or, *a burning tempeſt.*

f Which they ſhall drink even to the dregs, Ezek. 23: 34.

II Day.
Evening prayer,

PSAL. XII.

1 *David deſtitute of humane comfort, craveth help of God.* 3 *He comforteth himſelf with Gods judgements on the wicked, and confidence in Gods tried promiſes.*

To the chief muſician ‡ upon Sheminith,
A pſalme of David.

HElp LORD, for the [a] godly man ceaſeth; for the faithfull fail from among the children of men.

2 They ſpeak vanity every one with his neighbour : *with* [b] flattering lips, *and* with † a double heart do they ſpeak.

3 The LORD ſhall cut off all flattering lips, *and* the tongue that ſpeaketh † proud things.

4 Who have ſaid, [c] With our tongue will we prevail, our lips † *are* our own: who *is* lord over us?

5 [d] For the oppreſſion of the poore, for the ſighing of the needy, now will I ariſe (ſaith the LORD) I will [e] ſet *him* in ſafety *from him that* ‡ puffeth at him.

6 The words of the LORD *are* pure words: * *as* ſilver tried in a furnace of earth, purified ſeven times.

7 Thou ſhalt [f] keep them (O LORD) thou ſhalt preſerve † them from this generation for ever.

8 The wicked walk on every ſide, when † the vileſt men are [g] exalted.

‡ Or, *upon the eighth.*

† Or, *ſave.*

a Which dare defend the truth, and ſhew mercy to the oppreſſed.

b He meaneth the flatterers of the court, which hurt him more with their tongues, than with their weapons.

† Heb. *an heart and an heart.*

† Heb. *great things.*

c They think themſelves able to perſwade whatſoever they take in hand.

† Heb. are *with us.*

d The Lord is moved with the complaints of his, and delivereth in the end fom all dangers.

e Becauſe the Lords work and promiſe is true and unchangeable, he will perform it, and preſerve the poore from this wicked generation.

‡ Or, *would enſnare him.*

* 2 Sam. 22: 31. Pſal. 18: 30. & 116: 149. Prov. 30: 5.

f That is, thine though he were but one man.

†. Heb. *him*, that is, *every one of them.*

† Heb. *the vileſt of the ſonnes of men are exalted.*

g For they ſuppreſſe the godly, and maintain the wicked.

PSAL. XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boaſteth of divine mercy.*

To the ‡ chief muſician, A pſalme of David.

HOw long wilt thou forget me (O LORD) [a] for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take [b] counſel in my ſoul, *having* ſorrow in my heart daily? how long ſhall mine enemie be exalted over me?

3 Conſider *and* heare me, O LORD my God: lighten mine eyes, leſt I ſleep *the ſleep* of death.

4 Leſt mine enemie ſay, I have [c] prevailed againſt him; *and* thoſe that trouble me, rejoyce when I am moved.

5 But I have truſted in thy [d] mercy, my heart ſhall rejoyce in thy ſalvation.

6 I will ſing unto the LORD, becauſe he hath [e] dealt bountifully with me.

‡ Or, *overſeer.*

a He declareth that his afflictions laſted a long time, and that his faith fainted not.

b Changing my purpoſe as the ſick man doth his place.

c Which might turn to Gods diſhonour, if he did not defend his.

d The mercie of God is the cauſe of our ſalvation.

e Both by the benefits paſt, and by others to come.

PSAL. XIIII.

1 *David deſcribeth the corruption of a naturall man.* 4 *He convinceth the wicked by the light of their conſcience.* 7 *He glorieth in the ſalvation of God.*

To the chief muſician, *A pſalme* of David.

THe * fool hath ſaid in his heart, *There is* [a] no God: they are [b] corrupt, they have done abominable works, *there is* none that doeth good.

2 The LORD looked down from heaven upon the children of men; to ſee if there were any that did underſtand, *and* ſeek God.

3 [c] They are all gone aſide, they are *all* together become † filthy: *there is* none that doeth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 [d] There † were they in great fear : for God *is* in the generation of the righteous.

6 You have [e] ſhamed the counſel of the poore; becauſe the LORD *is* his refuge.

7 † O that the ſalvation of [f] Iſrael *were come* out of Sion! when the LORD bringeth back the captivity of his people, Jacob ſhall rejoyce, *and* Iſrael ſhall be glad.

* Pſalm 10: 4. and 53: 1.

a He ſheweth that the cauſe of all the wickedneſſe is to forget God.

b There is nothing but diſorder and wickedneſſe among them.

c David here maketh compariſon between the faithfull and the reprobate, but S. Paul ſpeaketh the ſame of all men naturall, Rom. 3: 10.

† Heb. *ſtinking.*

d Where they think themſelves moſt ſure.

† Heb. *they feared a fear.*

e You mock them that put their truſt in God.

† Heb. *who will give, &c.*

f He prayeth for the whole church, whom he is aſſured God will deliver: for none but he only can doe it.

III Day.
Morning prayer.

PSAL. XV.

David deſcribeth a citizen of Sion.

A pſalme of David.

LORD, * who ſhall † abide in thy tabernacle? who ſhall dwell in thy holy hill?

2 * He that [a] walketh uprightly, and worketh righteouſneſſe, and ſpeaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doeth evil to his neighbour, nor ‡ taketh up a reproach againſt his neighbour.

4 [b] In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the LORD: *he that* ſweareth to *his own* hurt, and changeth not.

5 * *He that* [c] putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe things, [d] ſhall never be moved.

* Pſal. 24: 3. &c.

† Heb. *ſojourn.*

* Iſa. 33: 15.

a Firſt, God requireth uprightneſſe of life: next, doing well to others: and thirdly, truth and ſimplicitie in our words.

‡ Or, *receiveth*, or *endureth.*

b He that flattereth not the ungodly in their wickedneſſe.

* Exod. 22: 25. Levit. 25: 36. Deut. 23: 19. Ezek. 18: 8. and 22: 12.

c To the hinderance of his neighbour.

d That is, ſhall not be caſt forth of the church as hypocrites.

PSAL. XVI.

1 *David in diſtruſt of merits, and hatred of idolatry, fleeth to God for preſervation.* 5 *He ſheweth the hope of his calling, of the reſurrection, and life everlaſting.*

‡ Michtam of David.

PReſerve me, O God: for in thee do I put my [a] truſt.

2 O *my ſoul*, thou haſt ſaid unto the LORD, Thou *art* my Lord * my [b] goodneſſe *extendeth* not to thee:

3 *But* to the ſaints that are in the earth, and to the excellent in whom *is* all my delight.

4 Their [c] ſorrows ſhall be multiplied, *that* ‡ haſten *after* another *god*: their [d] drink-offerings of bloud will I not offer, nor take up their names into my lips.

5 * The LORD *is* the portion † of mine inheritance, and of my cup: thou maintaineſt my lot.

6 The [e] lines are fallen unto me in pleaſant *places*; yea, I have a goodly heritage.

7 I will bleſſe the LORD, who hath given me counſel: my [f] reins alſo inſtruct me in the night-ſeaſons.

8 * I have ſet the LORD alwayes before me:

‡ Or, *a golden* pſalme *of David.*

a He ſheweth that we cannot call upon God, except we truſt in him.

* Job 22: 2. and 35: 7. Pſalm 50: 9.

b Though we can not enrich God, yet we muſt beſtow Gods gifts to the uſe of his children.

c As grief of conſcience and miſerable deſtruction.

‡ Or, *give gifts to another.*

d He would neither by outward profeſſion, not in heart, not in mouth conſent to their idolatry.

* Deut. 32: 9. Lam. 3: 24.

† Heb. *of my part.*

e Wherewith my portion is meaſured.

f God teacheth me continually by ſecret inſpiration.

* Acts 2: 25.

becauſe *he is* at my right hand, I ſhall not be [g] moved.

9 Therefore my [h] heart is glad, and my glory rejoyceth: my fleſh alſo ſhall † reſt in hope.

10 * For thou [i] wilt not leave my ſoul in hell; neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy [k] preſence *is* fulneſſe of joy, at thy right hand *there are* pleaſures for evermore.

PSAL. XVII.

1 David in confidence of his integritie; craveth defence of God againſt his enemies. 10 He ſheweth their pride, craft, and eagerneſſe. 13 He prayeth againſt them in confidence of his hope.

A prayer of David.

HEare † [a] the right, O LORD, attend unto my cry, give eare unto my prayer *that goeth* † not out of feigned lips.

2 Let [b] my ſentence come forth from thy preſence; let thine eyes behold the things that are equall.

3 Thou haſt [c] proved mine heart, thou haſt viſited *me* in the night, thou haſt tried me, *and* ſhalt finde nothing: I am purpoſed *that* my [d] mouth ſhall not tranſgreſſe.

4 Concerning the works of men, by the [e] word of thy lips, I have kept *me from* the paths of the deſtroyer.

5 Hold up my goings in thy paths, *that* my foot-ſteps † ſlip not.

6 I have called upon thee, for thou [f] wilt heare me, O God: incline thine eare unto me, *and* heare my ſpeech.

7 Shew thy marvellous loving kindneſſe, O thou ‡ that ſaveſt by thy right hand, them which put their truſt *in thee*, from thoſe that [h] riſe up *againſt them.*

8 Keep me as the apple of the eye: hide me under the ſhadow of thy wings,

9 From the wicked † that oppreſſe me, *from* † my [h] deadly enemies, *who* compaſſe me about.

10 They are incloſed in their own [i] fat: with their mouth they ſpeak proudly.

11 They have now compaſſed us in our ſteps: they have ſet their eyes bowing down to the earth:

12 † Like as a lion *that* is greedy of his prey, and as it were a young lion † lurking in ſecret places.

13 Ariſe, O LORD, † [k] diſappoint him, caſt him down: deliver my ſoul from the wicked, ‡ *which is* thy ſword:

14 [l] From men *which are* thy hand, O LORD, from men of the world, *which have* their [m] portion in *this* life, and whoſe belly thou filleſt with thy hid *treaſure*: ‡ they are full of children, and leave the reſt of their *ſubſtance* to their babes.

15 As for me, I will behold thy [n] face in righteouſneſſe: I ſhall be ſatisfied, when I [o] awake, with thy likeneſſe.

[g] The faithfull are ſure to perſevere to the end.

[h] That is, I rejoyce both in body and in ſoul.

† Heb. *dwell confidently.*

* Acts 2:31. and 13:35.

[i] This is chiefly meant of Chriſt, by whoſe reſurrection all his members have immortalitie.

[k] Where God favoureth, there is perfect felicitie.

† Heb. *juſtice.*

[a] My righteous cauſe.

† Heb. *without lips of deceit.*

[b] The vengeance that thou ſhalt ſhew againſt mine enemies.

[c] When thy ſpirit examined my conſcience.

[d] I was innocent toward mine enemie both in deed and thought.

[e] Though the wicked provoked me to do evil for evil, yet thy word kept me back.

† Heb. *be not moved.*

[f] He was aſſured that God would not refuſe his requeſt.

‡ Or, *that ſaveſt them which truſt* in thee *from thoſe that riſe up againſt thy right hand.*

[g] For all rebell againſt thee, which trouble thy church.

‡ Heb. *that waſte me.*

† Heb. *my enemies againſt the ſoul.*

[h] For their crueltie cannot be ſatisfied but with my death.

[i] They are puft up with pride, as the ſtomack that is choked with fat.

Heb. *the likeneſſe of him* (that is, *of every one of them*) is *as a lion* that *deſireth to ravin.*

† Heb. *ſitting.*

† Heb. *prevent his face.*

[k] Stop his rage

‡ Or, *by thy ſword.*

[l] Meaning, by thine heavenly power.

[m] And feel not the ſmart that Gods children oft times do.

‡ Or, *from men* by *thine hand.*

‡ Or, their *children are full.*

[n] This the full felicitie, comforting againſt all aſſaults, to have the face of God, and his favourable countenance opened unto us.

[o] And am delivered out of my great troubles.

PSAL. XVIII.

David praiſeth God for his manifold and marvellous bleſſings.

III Day. *Evening prayer.*

To the chief muſician, *A pſalme* of David, the ſervant of the LORD, who ſpake unto the LORD the words of * this ſong in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he ſaid.

I Will love thee, O LORD my ſtrength.

2 [a] The LORD *is* my rock, and my fortreſſe, and my deliverer: my God, † my ſtrength in whom I will truſt, my buckler, and the horn of my ſalvation, *and* my high tower.

3 I will call upon the LORD, *who is* worthy to be [b] praiſed: ſo ſhall I be ſaved from mine enemies.

4 * The [c] ſorrows of death compaſſed me, and the floods of † ungodly men made me afraid.

5 The ‡ ſorows of hell compaſſed me about: the ſnares of death prevented me.

6 In my diſtreſſe I called upon the LORD, and cried unto my God: he heard my voice out of his temple, and my cry came before him, *even* into his eares.

7 [d] Then the earth ſhook and trembled; the foundations alſo of the hills moved and were ſhaken, becauſe he was wroth,

8 There went up a ſmoke † out of his noſtrils. and [e] fire out of his mouth devoured: coals were kindled by it.

9 He bowed the heavens alſo and came down: and [f] darkneſſe *was* under his feet.

10 And he rode upon a [g] cherub, and did flie: yea, he did flie upon the wings of the winde.

11 He made darkneſſe his [h] ſecret *place*: his pavilion round about him, *were* dark waters, *and* thick clouds of the skies.

12 At the brightneſſe *that was* before him his thick clouds paſſed, hail-*ſtones*, and coals of fire.

13 The LORD alſo thundred in the heavens, and the higheſt gave [i] his voice; hail-*ſtones* and coals of fire.

14 Yea, he ſent out his [k] arrows, and ſcattered them; and he ſhot out lightnings, and diſcomfited them.

15 Then the chanels of waters were ſeen, and the [l] foundations of the world were diſcovered: at thy rebuke, O LORD, at the blaſt of the breath of thy noſtrils.

16 He ſent from above, he took me, he drew me out of ‡ [m] many waters.

17 He delivered me from my [n] ſtrong enemy, and from them which hated me: for they were [o] too ſtrong for me.

18 They prevented me in the day of my calamity; but the LORD was my ſtay.

19 He brought me forth alſo into a large place: [p] he delivered me, becauſe he delighted in me.

20 The LORD rewarded me according to [q] my righteouſneſſe, according to the cleanneſſe of my hands hath he recompenſed me.

21 For I have kept the wayes of the LORD, and have not wickedly departed from my God.

22 For

* 2 Sam. 22.

[a] He uſeth this diverſitie of names to ſhew that as the wicked have many means to hurt, ſo God hath many wayes to help.

† Heb. *my rock.*

[b] For none can obtain their requeſts of God, that joyn not his glory with their petition.

* Pſal. 116:3.

[c] He ſpeaketh of the dangers and malice of his enemies, from the which God had delivered him.

† Heb. *Belial.*

‡ Or, *cords.*

[d] A deſcription of the wrath of God againſt his enemies, after he had heard his prayers.

† Heb. *by his.*

[e] He ſheweth how horrible Gods judgements ſhall be to the wicked.

[f] Darkneſſe ſignifieth the Wrath of God, as the clear light ſignifieth Gods favour.

[g] This is deſcribed at large, Pſal. 104.

[h] As a king angrie with the people, will not ſhew himſelf unto them.

[i] Thundred, lightned, and hailed.

[k] His lightnings.

[l] That is, the deep bottomes were ſeen when the red ſea was divided.

‡ Or *great waters.*

[m] Out of ſundry and great dangers.

[n] To wit, Saul.

[o] Therefore God ſent me ſuccour.

[p] The cauſe of Gods deliverance is his only favour and love to us.

[q] David was ſure of his righteous cauſe and good behaviour toward Saul and his enemies, and therefore was aſſured of Gods favour and deliverance.

22 For all his judgements *were* before me, and I [r] did not put away his ſtatutes from me.

23 I was alſo upright † before him: and I kept my ſelf from [ſ] mine iniquity.

24 Therefore hath the LORD recompenſed me according to my righteouſneſſe, according to the cleanneſſe of my hands † in his eye-ſight.

25 [t] With the mercifull thou wilt ſhew thy ſelf mercifull, with an upright man thou wilt ſhew thy ſelf upright.

26 With the pure thou wilt ſhew thy ſelf pure, and with the froward thou wilt ‡ ſhew thy ſelf froward.

27 For thou wilt ſave the afflicted people: [u] but wilt bring down high looks.

28 For thou wilt light my ‡ candle: the LORD my God will enlighten my darkneſſe.

29 For by [x] thee I have ‡ runne through a troup: and by my God have I leaped over a wall.

30 As for God, his way *is* perfect: * the [y] word of the LORD is ‡ tried: he *is* a buckler to all thoſe that truſt in him.

31 * For who *is* God ſave the LORD? or who *is* a rock ſave our God?

32 It is God that girdeth me with ſtrength, and maketh my [z] way perfect.

33 He maketh my feet like hindes *feet*, and ſetteth me upon my [a] high places.

34 He teacheth my hands to warre, ſo that a bow of ſteel is broken by mine arms.

35 Thou haſt alſo given me the [b] ſhield of thy ſalvation: and thy right hand hath holden me up. and ‡ [c] thy gentleneſſe hath made me great.

36 Thou haſt enlarged my ſteps under me? that † my feet did not ſlip.

37 [d] I have purſued mine enemies, and over-taken them: neither did I turn again till they were conſumed.

38 I have wounded them that they were not able to riſe: they are fallen under my feet.

39 For thou haſt girded me with ſtrength unto battel: thou haſt † ſubdued under me thoſe that roſe up againſt me.

40 Thou haſt alſo given me the [e] necks of mine enemies: that I might deſtroy them that hate me.

41 [f] They cried, but *there was* none to ſave *them*: *even* unto the LORD, but he anſwered them not.

42 Then did I beat them ſmall as the duſt before the winde: I did caſt them out as the dirt in the ſtreets.

43 Thou haſt delivered me from the ſtrivings of the people: *and* thou haſt made me the head of the [g] heathen: a people *whom* I have [h] not known ſhall ſerve me.

44 † Aſſoon as they heare of me, they ſhall obey me: the ſtrangers ſhall ‡ [i] ſubmit themſelves unto me.

45 The ſtrangers ſhall [k] fade away, and be afraid out of their cloſe places.

46 The LORD liveth, and bleſſed *be* my rock: and let the God of my ſalvation be exalted.

47 It is God that † avengeth me, and ‡ ſubdueth the people under me.

48 He delivereth me from mine enemies: yea, thou liftest me up above thoſe that riſe up againſt me: thou haſt delivered me from the † [l] violent man.

49 Therefore will I ‡ [m] give thanks unto thee (O LORD) among the heathen: and ſing praiſes unto thy name.

50 Great deliverance giveth he to his king: and ſheweth mercy to his anointed, to David, and to his [n] ſeed for evermore.

PSAL. XIX,

1 *The creatures ſhew Gods glory, 7 the word his grace. 12 David prayeth for grace.*

To the chief muſician, A pſalme of David.

THe * [a] heavens declare the glory of God: and the firmament ſheweth his handie-work.

2 [b] Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.

3 *There is* no ſpeech nor [c] language ‡ † *where* their voice is not heard.

4 * ‡ Their [d] line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſunne.

5 Which *is* as a bridegroom coming out of his [e] chamber, *and* rejoyceth as a ſtrong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The ‡ [f] law of the LORD *is* perfect, converting the ſoul: the teſtimony of the LORD is ſure, making wiſe the ſimple.

8 The ſtatutes of the LORD *are* right, rejoycing the heart: the commandment of the LORD *is* pure, enlightning the eyes.

9 The fear of the LORD *is* clean, enduring for ever: the judgements of the LORD *are* † [g] true *and* righteous [h] altogether.

10 More to be [i] deſired *are they* than gold, * yea, than much fine gold: * ſweeter alſo than honey, and † the honey-combe.

11 Moreover, by them is thy ſervant warned: *and* in keeping of them *there is* great [k] reward.

12 Who can underſtand *his* [l] errours? cleanſe thou me from ſecret *faults*.

13 Keep back thy ſervant alſo from [m] preſumptuous *ſinnes*, let them not have dominion over me: [n] then ſhall I be upright, and I ſhall be innocent from ‡ the great tranſgreſſion.

14 Let the words of my mouth, and the [o] meditation of my heart be acceptable in thy ſight, O LORD † my ſtrength and my redeemer.

PSAL. XX.

1 *The church bleſſeth the king in his exploits. 7 Her confidence in Gods ſuccour.*

To the chief muſician, A pſalme of David.

THe [a] LORD heare thee in the day of trouble, the [b] name of the God of Jacob † defend thee.

---

[r] For all his dangers he exerciſed himſelf in the law of God.

† Heb. *with.*

[ſ] I neither gave place to their wicked tentations, nor to mine own affections.

† Heb. *before his eyes.*

[t] Here he ſpeaketh of God according to our capacitie, who ſheweth mercie to his, and puniſheth the wicked, as is ſaid alſo, Levit. 26. verſe 21, 24.

‡ Or, *wreſtle.*

[u] When their ſin is come to the full meaſure.

‡ Or, *lamp.*

[x] He attributeth it to God, that he both gat the victorie in the field, and alſo deſtroyed the cities of his enemies.

‡ Or, *broken.*

* Pſalm 12: 6. and 119: 140. Prov. 30: 5.

[y] Be the dangers never ſo many or great, yet Gods promiſe muſt take effect.

‡ Or, *refined.*

* Deut. 32: 39. 1 Sam. 2: 2. Pſalm 86: 8. Iſa. 45: 5.

[z] He giveth good ſucceſſe to all mine exterpriſes.

[a] As towers and forts, which he took out of the hands of Gods enemies.

[b] To defend me from dangers.

‡ Or, *with thy meekneſſe thou haſt multiplied me.*

[c] He attributeth the beginning, continuance, and increaſe in well doing onely to Gods favour.

† Heb. *mine ancles.*

[d] David declareth that he did nothing beſides his vocation, but was ſtirred up by Gods ſpirit to execute his judgement.

† Heb. *cauſed to bowe.*

[e] Thou haſt given them into mine hands to be ſlain.

[f] They that reject the crie of the afflicted, God will alſo reject them, when they cry for help: for either pain or feare cauſe thoſe hypocrites to crie.

[g] Which dwell round about me.

[h] The kingdome of Chriſt is in Davids kingdome prefigured: who by the preaching of his word bringeth all to his ſubjection.

† Heb. *at the hearing of the eare.*

† Heb. *the ſonnes of the ſtranger.*

‡ Or, *yeeld feigned obedience.*

[i] Heb. *lie:* ſignifying a ſubjection conſtrained and not voluntary.

[k] Feare ſhall cauſe them to be afraid and come forth of their ſecret holes and holds to ſeek pardon.

† Heb. *giveth avengements for me.*

‡ Or, *deſtroyeth.*

† Heb. *man of violence.*

[l] That is, Saul, who of malice perſecuted him.

‡ Or, *confeſſe.*

[m] This propheſie appertaineth to the kingdome of Chriſt and vocation of the Gentiles, as Rom. 15: 9.

[n] This did not properly appertain to Solomon, but to Jeſus Chriſt.

IV Day. *Morning prayer.*

* Gen. 1: 6.

[a] He reprocheth unto man his ingratitude, ſeeing the heavens, which are dumbe creatures, ſet forth Gods glory,

[b] The continuall ſucceſſe of the day and night is ſufficient to declare Gods power and goodneſſe.

[c] The heavens are a ſchool maſter to all nations, be they never ſo barbarons.

‡ Or, *without theſe their voice is heard.*

† Heb. *without their voice heard.*

* Rom. 10: 18.

‡ Or, *their rule or direction.*

[d] The heavens are as a line of great capitall letters, to ſhew unto us Gods glory.

[e] Or, vail. The manner was that the bride & bridegroom ſhould ſtand under a vail together, and after come forth with great ſolemnitie and rejoycing of the aſſembly.

‡ Or, *doctrine.*

[f] Though the creatures cannot ſerve, yet this ought to be ſufficient to lead us unto him.

‡ Or, *reſtoring.*

† Heb. *truth.*

[g] So that all mans inventions and intentions are lies.

[h] Every one without exception.

[i] Except Gods word be eſteemed above all worldly things, it is contemned.

* Pſal. 119: 72, 127. Proverb. 8: 19.

* Pſal. 119: 103.

† Heb. *the droppings of hony combes.*

[k] For God accepteth our indeavour, though it be farre unperfect.

[l] Then there is no reward of dutie, but of grace: for where ſinne is, there death is the reward.

[m] Which are done purpoſely and of malice.

[n] If thou ſuppreſſe my wicked affections by thine holy Spirit.

‡ Or, *much.*

[o] That I may obey thee in thought, word, and deed.

† Heb. *my rock.*

[a] Hereby kings are alſo admoniſhed to call to God in their affairs.

[b] The vertue, power, and grace of God.

† Heb. *ſet thee on an high place.*

2 Send † thee help from the ſanctuary: and † ſtrengthen thee out of Sion.

3 Remember all thy offerings, and † [c] accept thy burnt ſacrifice. Selah.

4 Grant thee according to thine own heart, and fulfill all thy counſel.

5 We will [d] rejoyce in thy ſalvation, and in the name of our God we will ſet up our banners: the LORD fulfill all thy petitions.

6 Now [e] know I, that the LORD ſaveth his anointed: he will heare him † from his [f] holy heaven, † with the ſaving ſtrength of his right hand.

7 Some *truſt* in chariots, and ſome in horſes: but we will remember the name of the LORD our God.

8 [g] They are brought down and fallen, but we are riſen and ſtand upright.

9 Save LORD, [h] let the king heare us when we call.

† Heb. *thy help.*
† Heb. *ſupport thee.*
† Heb. *burn to aſhes.* or, *make fat.*
c In token that they are acceptable unto him.
d Granted to the king, in whoſe wealth our felicitie ſtandeth.
e The church feeleth that God hath heard their petition.
† Heb. *from the heaven of his holineſſe,*
f That is the higheſt heaven: that heaven is ſaid to be holie, becauſe God who is holineſſe it ſelf, there dwels (as it were) in his pallace or temple.
† Heb. *by the ſtrength of the ſalvation of his right hand.*

g The worldlings that put not their only truſt in God. h Let the king be able to deliver us by thy ſtrength, when wee ſeek unto him for ſuccour.

PSAL. XXI.

1 *A thanksgiving for victory.* 7 *Confidence of further ſucceſſe.*

To the chief muſician, A pſalme of David.

THe king ſhall [a] joy in thy ſtrength, O LORD, and in thy ſalvation how greatly ſhall he rejoyce!

2 Thou haſt given him his hearts deſire, and haſt not withholden the requeſt of his lips. Selah.

3 For thou [b] preventeſt him with the bleſſings of goodneſſe: thou ſetteſt a crown of pure gold on his head.

4 [c] He asked life of thee, *and* thou gaveſt *it* him, *even* length of dayes for ever and ever.

5 His glory *is* great in thy ſalvation, honour and majeſtie haſt thou laid upon him.

6 For thou haſt † made him [d] moſt bleſſed for ever: thou haſt † made him exceeding glad with thy countenance.

7 For the king truſteth in the LORD, and through the mercy of the moſt high, he ſhall not be moved.

8 [e] Thine hand ſhall finde out all thine enemies, thy right hand ſhall finde out thoſe that hate thee.

9 Thou ſhalt make them as a fiery oven in the time of thine anger: the LORD ſhall ſwallow them up in his [f] wrath, and the fire ſhall devoure them.

10 Their fruit ſhalt thou deſtroy from the earth, and their ſeed from among the children of men.

11 For they [g] intended evil againſt thee: they imagined a miſchievous device, *which* they are not able *to perform*.

12 Therefore ‡ ſhalt thou make [h] them turn their † back, *when* thou ſhalt make ready *thine arrows* upon thy ſtrings, againſt the face of them.

13 [h] Be thou exalted, LORD, in thine own ſtrength: *ſo* will we ſing and praiſe thy power,

a When he ſhall overcome his enemies, and ſo be aſſured of his vocation.
b Thou declaredſt thy liberall favour toward him before he prayed.
c David did not onely obtain life, but alſo aſſurance that his poſteritie ſhould reigne for ever.
† Heb. *ſet him to be bleſſings.*
d Thou haſt made him thy bleſſings to others, and a perpetuall example of thy favour for ever.
† Heb. *gladded him with joy.*
e Here he deſcribeth the power of Chriſts kingdome againſt the enemies thereof
f This teacheth us patiently to endure the croſſe, till God deſtroy the adverſarie.
g They laid as it were their nets, to make Gods power to give place to their wicked enterpriſes.
‡ Or, *thou ſhalt ſet them as a butte.*
h As a mark to ſhoot at.
† Heb. *ſhoulder.*
i Maintain thy church againſt thine adverſaries, that we may have ample occaſion to praiſe thy name.

PSAL. XXII.

1 *David complaineth in great diſcouragement.* 9 *He prayeth in great diſtreſſe.* 23 *He praiſeth God.*

To the chief muſician upon ‡ Aijeleth Shahar,
A pſalme of David.

MY * [a] God, my God why haſt thou forſaken me? *why art thou ſo* farre † from helping me, *and from* the words of my [b] roaring?

2 O my God, I cry in the day time, but thou heareſt not; and in the night *ſeaſon*, and † am not ſilent.

3 But thou *art* holy, *O thou* that inhabiteſt the [c] praiſes of Iſrael.

4 Our fathers truſted in thee: they truſted, and thou didſt deliver them.

5 They cried unto thee, and were delivered: they truſted in thee, and were not confounded.

6 But I *am* a [d] worm, and no man; a reproch of men, and deſpiſed of the people.

7 * All they that ſee me, laugh me to ſcorn: they † ſhoot out the lip, they ſhake the head, *ſaying*,

8 † He truſted on the LORD, *that* he would deliver him: let him deliver him ‡ ſeeing he delighted in him.

9 But thou *art* he that took me out of the [e] wombe; thou ‡ didſt make me hope, *when I was* upon my mothers breaſts.

10 I was caſt upon thee from the [f] wombe thou *art* my God from my mothers belly.

11 Be not farre from me, for trouble *is* neare; for *there is* † none to help.

12 Many [g] bulls have compaſſed me: ſtrong *bulls* of Baſhan have beſet me round.

13 They † gaped upon me *with* their mouthes, *as* a ravening and a roaring lion.

14 I am poured out like [h] water, and all my bones are ‡ out of joynt: my heart is like wax, it is melted in the midſt of my bowels.

15 My ſtrength is dried up like a potſheard: and my tongue cleaveth to my jaws; and thou haſt [i] brought me into the duſt of death.

16 For dogs have compaſſed me, the aſſembly of the wicked have incloſed me: * they [k] pierced my hands and my feet.

17 I may tell all my bones: they look *and* ſtare upon me.

18 * They part my garments among them, and caſt lots upon my veſture.

19 But be not thou farre from me, O LORD; O my ſtrength, haſte thee to help me.

20 Deliver my ſoul from the ſword: † my [l] darling † from the power of the dog.

21 [m] Save me from the lions mouth: for thou haſt heard me from the horns of the unicorns.

22 * I will declare thy name unto my brethren: in the midſt of the congregation will I praiſe thee.

23 [n] Ye that fear the LORD, praiſe him; all ye the ſeed of Jacob, glorifie him; and fear him, all ye the ſeed of Iſrael.

24 For he hath not deſpiſed, nor abhorred

IV Day. Evening prayer,
‡ Or, *the hinde of the morning.*
* Matth. 27: 46. Mark 15: 34.
a Here appeareth that horrible conflict, which he ſuſtained between faith and deſperation.
† Heb. *from my ſalvation.*
b Being tormented with extream anguiſh.
† Heb. there is *no ſilence to me.*
c He meaneth the place of praiſing, even the tabernacle: or elſe it is ſo called, becauſe he gave the people continually occaſion to praiſe him.
d And ſeeming moſt miſerable of all creatures, which was meant of Chriſt. And herein appeareth the unſpeakable love of God toward me, that he would thus abaſe his Son for our ſakes.
* Matth. 27: 39.
† Heb. *open.*
* Matth. 27: 43.
‡ Heb. *he rolled* himſelf *on the Lord.*
‡ Or, *if he delight in him.*
e Even from my birth thou haſt given me occaſion to truſt in thee.
‡ Or, *keptſt me in ſafety.*
f For except Gods providence preſerve the infants, they ſhould periſh a thouſand times in the mothers wombe.
† Heb. *not a helper.*
g He meaneth, that his enemies were ſo fat, proud and cruell, that they were rather beaſts than men.
† Heb. *opened their mouthes againſt me.*
h Before he ſpake of the cruelty of his enemies, and now he declareth the inward griefs of the minde, ſo that Chriſt was tormented both in ſoule and body.
‡ Or, *ſundred.*
i Thou haſt ſuffered me to be without all hope of life.
* Matth. 27: 35. Mark. 15: 24. Marke 23: 33. John 19: 23, 37.
k Thus David complaineth as though he were nailed by his enemies both hands and feet: but this was accompliſhed in Chriſt.
* Luke 23: 34. John 19: 24.
† Heb. *my onely one.*
l My ſoul that is ſolitary, left alone and forſaken of all, Pſalm 15: 17. and 25: 16. the Caldee expounds it The ſpirit of my body.
† Heb. *from the hand.*
m Chriſt is delivered with a more mightie deliverance by overcomming death, than if he had not taſted death at all.
* Heb. 2: 12.

n He promiſeth to exhort the church, that they by his example might praiſe the Lord.

the affliction of the [o] afflicted: neither hath he hid his face from him, but when he cried unto him, he heard.

25 My praiſe *ſhall be* of thee in the great congregation: I will pay my [p] vows before them that fear him.

26 [q] The meek ſhall eat and be ſatisfied: they ſhall praiſe the LORD that ſeek him: your heart ſhall live for ever.

27 * All the ends of the world ſhall remember and turn unto the LORD: and all the kindreds of the nations ſhall worſhip before thee.

28 For the kingdome *is* the LORDS: and he *is* the governour among the nations.

29 All they that be [r] fat upon earth, ſhall eat and worſhip: all they that go down to the duſt, ſhall bowe before him, and [ſ] none can keep alive his own ſoul.

30 [t] A ſeed ſhall ſerve him, it ſhall be accounted to the LORD for a generation.

31 They ſhall come, and ſhall declare his righteouſneſſe unto a people that ſhall be born, that he hath [u] done *this*.

[o] The poore afflicted are comforted by this example of David or Chriſt.

[p] Which were ſacrifices of thankſgiving, which they offered by Gods commandement, when they were delivered out of any great danger.

[q] He doth allude ſtill to the ſacrifice.

* Pſalm. 2: 8. and 72: 11. and 8: 69.

[r] Though the poore be firſt named, as verſe 26. yet the wealthie are not ſeparated from the grace of Chriſt kingdome.

[ſ] In whom there is no hope that he ſhall recover life: ſo neither poore nor rich, quick nor dead ſhall be rejected from his kingdome.

[t] Meaning, the poſteritie, which the Lord keepeth as a ſeed to the church to continue his praiſe among men.

[u] That is, God hath fulfilled his promiſe.

PSAL. XXIII.

Davids confidence in Gods grace.

A pſalme of David.

THe Lord *is* * my ſhepherd, [a] I ſhall not want.

2 He maketh me to lie down in † green paſtures: he leadeth me beſide the † ſtill waters.

3 He [b] reſtoreth my ſoul: he leadeth me in the [c] paths of righteouſneſſe for his names ſake.

4 Yea, though I walk through the valley of the [d] ſhadow of death, * I will fear no evil: for thou *art* with me, thy rod and thy ſtaff they comfort me.

5 Thou prepareſt a [e] table before me in the preſence of mine enemies: thou † [f] anointeſt my head with oyl, my cup runneth over.

6 Surely goodneſſe and mercy ſhall follow me all the dayes of my life: and I will dwell in the [g] houſe of the LORD † for ever.

* Iſa. 40: 11. Jer. 23: 4. Ezek. 34: 23. John. 10: 11. 1 Pet. 2: 25.

[a] He hath care over me, and miniſtreth unto me all things.

† Heb. *paſtures of tender graſſe.*

† Heb. *waters of quietneſſe.*

[b] He comforteth or refresheth me.

[c] Plain, or ſtraight wayes.

[d] Though he were in danger of death, as the sheep that wandreth in the dark valley without his shepherd.

* Pſalm 3: 6. and 118: 6.

[e] Albeit his enemies ſought to deſtroy him, yet God delivereth him, and dealeth moſt liberally with him in deſpite of them.

† Heb. *makeſt fat.*

[f] As was the manner of great feaſts.

[g] He ſetteth not his felicitie in the pleaſures of this world, but in the feare and ſervice of God.

† Heb. *to length of dayes.*

PSAL. XXIIII.

1 *Gods lordship in the world.* 3 *The citizens of his ſpiritual kingdome.* 7 *An exhortation to receive him.*

A pſalme of David.

V day. *Morning prayer.*

THe * earth *is* the LORDS, and the fulneſſe thereof, the world, and they that dwell therein.

2 * For he hath founded it upon the [a] ſeas, and eſtabliſhed it upon the flouds.

3 * Who ſhall aſcend into the hill of the LORD? and who ſhall ſtand in his holy place?

4 * † He that hath clean hands, and a pure heart; who hath not lift up his ſoul unto vanitie, nor ſworn deceitfully.

5 He ſhall receive the bleſſing from the LORD, and righteouſneſſe from the God of his ſalvation.

6 This *is* the [b] generation of them that ſeek him, that ſeek thy face, ‡ O Jacob. Selah.

7 [c] Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doores, and the king of glory ſhall come in.

8 Who *is* this king of glory? the LORD ſtrong and mighty, the LORD mighty in battel.

9 Lift up your heads, O ye gates, even lift *them* up, ye everlaſting doores, and the king of glory ſhall come in.

10 Who is this king of glory? the LORD of hoſts, he *is* the king of glory, Selah.

* Deut. 10: 14. Job 41: 11. Pſalm 50: 12. 1 Cor. 10: 26, 28.

* Job 38: 6. Pſalm 104: 5. and 136: 6.

[a] He noteth two things: the one, that the earth to mans judgement ſeemeth above the waters: and next, that God miraculouſly preſerveth the earth, that it is not drowned with the waters, which naturally are above it.

* Pſal. 15: 1.

* Iſa. 33: 15, 16.

† Heb. *the clean of hands.*

[b] Though circumciſion ſeparate the carnall ſeed of Jacob from the Gentiles, yet he that ſeeketh God, is the true Jacob and the very Iſraelite.

‡ Or, O God of Jacob.

[c] David deſireth the building up of the temple, wherein the glorie of God should appear, and under the figure of this temple, he alſo prayeth for the ſpirituall temple which is eternall, becauſe of the promiſe which was made to the temple, as it is written. Pſal, 132: 14.

PSAL. XXV.

1 *Davids confidence in prayer.* 7 *He prayeth for remiſſion of ſinnes,* 16 *and for help in affliction.*

A pſalme of David.

VNto thee, [a] O LORD, do I lift up my ſoul.

2 O my God; I * [b] truſt in thee, let me not be ashamed: let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed, let them be ashamed which tranſgreſſe without cauſe.

4 * [c] Shew me thy wayes, O LORD; teach me thy paths.

5 Lead me in thy truth; and teach me: for thou *art* the God of my ſalvation, on thee do I wait [d] all the day.

6 Remember, O Lord, * † thy tender mercies, and thy loving kindneſſes: for they *have been* ever of old.

7 Remember not the [e] ſinnes of my youth, nor my tranſgreſſions according to thy mercie remember thou me, for thy goodneſſe ſake, O LORD.

8 Good and upright *is* the LORD: therefore will he [f] teach ſinners in the way.

9 The meek will [g] he guide in judgement: and the meek will he teach his way.

10 All the paths of the LORD *are* mercie and truth, unto ſuch as keep his covenant, and his teſtimonies.

11 For thy [h] names ſake, O LORD, pardon mine iniquitie: for it *is* great.

12 What [i] man is he that feareth the LORD? him shall he teach in the way *that* he shall [k] chooſe.

13 His ſoul † shall dwell at [l] eaſe: and his ſeed shall inherit the earth.

14 * [m] The ſecret of the LORD *is* with them that fear him: ‡ and he will shew them his covenant.

15 Mine eyes *are* ever towards the LORD: for he shall † pluck my feet out of the net.

16 Turn thee unto me, and have mercie upon me: for I *am* deſolate and afflicted.

17 The troubles of my heart are [n] enlarged: O bring thou me out of my diſtreſſes.

18 Look upon mine affliction, and my pain, and forgive all my ſinnes.

19 Conſider mine [o] enemies, for they are many, and they hate me with † cruell hatred.

20 O keep my ſoul and deliver me: let me not be ashamed, for I put my truſt in thee.

21 Let [p] integritie and uprightneſſe preſerve me: for I wait on thee.

[a] I put not my truſt in any worldly thing.

* Pſal. 22: 5. and 31: 1. and 34: 8. Iſa. 28: 16. Rom 10: 11.

[b] That thou wilt take away mine enemies, which are thy rods.

* Pſal. 27: 11. and 86: 11. and 119.

[c] Retain me in the faith of thy promiſe, that I ſwarve not on any ſide.

[d] Conſtantly and againſt all tentations.

* Pſal. 103: 17. and 106: 1. and 107: 1. Jer. 33: 11.

† Heb. *thy bowels.*

[e] He confeſſeth that his manifold ſinnes were the cauſe that his enemies did thus perſecute him, deſiring that the cauſe of the evil may be taken away, to the intent, that the effect may ceaſe.

[f] That is, call them to repentance.

[g] He will govern and comfort them that are truely humbled for their ſinnes.

[h] And for none other reſpect.

[i] Meaning, the number is very ſmall.

[k] He will direct ſuch with his ſpirit to follow the right way.

† Heb. *shall lodge in goodneſſe.*

[l] He shall proſper both in ſpirituall and corporall things.

* Prov. 3: 32.

[m] His counſel conteined in his word, whereby he declareth that he is the protector of the faithfull.

‡ Or, *and his covenant to make them know it.*

† Heb. *bring forth.*

[n] My grief is increaſed becauſe of mine enemies crueltie.

[o] the greater that his afflictions were and the more that his enemies increaſed, the more neare felt he Gods help.

* Heb. *hatred of violence.*

[p] For as much as I have behaved my ſelf uprightly toward mine enemies, let them know that thou art the defender of my juſt cauſe.

22 Redeem Iſrael, O God, out of all his troubles.

PSAL. XXVI

David reſorteth unto God, in confidence of his integrity.

A pſalme of David.

IUdge me, [a] O LORD, for I have walked in mine integritie: I have truſted alſo in the LORD: *therefore* I ſhall not ſlide.

2 * Examine me, O LORD, and prove me; try my [b] reins and my heart.

3 For thy [c] loving kindneſſe *is* before mine eyes: and I have walked in thy truth.

4 * I have not ſat with [d] vain perſons, neither will I go in with diſſemblers.

5 I have hated the congregation of evil doers: and will not ſit with the wicked.

6 I will [e] waſh mine hands in innocencie: ſo will I compaſſe thine altar, O LORD.

7 That I may publiſh with the voice of thankſgiving, and tell of all thy wonderous works.

8 LORD, I have loved the habitation of thy houſe, and the place † where thine honour dwelleth.

9 ‡ [f] Gather not my ſoul with ſinners, nor my life with † bloudy men:

10 In whoſe hands *is* [g] miſchief: and their right hand is † full of bribes.

11 But as for me, I will walk in mine integritie: redeem me, and be mercifull unto me.

12 My foot ſtandeth in an [h] even place: in the congregations will I bleſſe the LORD.

PSAL. XXVII

1 David ſuſtaineth his faith by the power of God, 4 by his love to the ſervice of God, 9 by prayer.

A pſalme of David.

THe LORD *is* * my [a] light, and my ſalvation, whom ſhall I fear? * the LORD *is* the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes † came upon me to eat up my fleſh, they ſtumbled and fell.

3 * Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though warre ſhould riſe againſt me, in [b] this *wil I be* confident.

4 [c] One thing have I deſired of the LORD, that will I ſeek after, that I may dwell in the houſe of the LORD all the dayes of my life, to behold ‡ the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

6 [d] And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices † of joy, I will ſing, yea, I will ſing praiſes unto the LORD.

7 Heare, O LORD, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

8 ‡ *When thou ſaidſt*, [e] Seek ye my face, my heart ſaid unto thee, Thy face, LORD, will I ſeek.

[a] He fleeth to God to be the Judge of his juſt cauſe, ſeeing there is no equity among men.
* Pſal. 7: 9.
[b] My very affection and inward motions of the heart.
[c] He ſheweth what ſtayed him, that he did not recompence evil for evil.
* Pſal. 1: 1.
[d] He declareth that they cannot walk in ſimplicitie before God, that delight in the companie of the ungodly.
[e] I will ſerve thee with a pure affection, and with the godly that ſacrifice unto thee.
† Heb. *of the tabernacle of thy honour.*
‡ Or, *take not away.*
[f] Deſtroy me not in the overthrow of the wicked.
† Heb. *men of bloud.*
[g] Whoſe cruel hands doe execute the malicious deviſes of their hearts.
† Heb. *filled with.*
[h] I am preſerved from mine enemies by the power of God, and therefore will praiſe him openly.

V Day.
Evening prayer.

* Mic. 7: 8.
[a] Becauſe he was aſſured of good ſucceſſe in all his dangers, and that his ſalvation was ſurely laid up in God, he feared not the tyrannie of his enemies.
* Pſal. 118: 6.
† Heb. *approched againſt me.*
* Pſal. 3: 6.
[b] That God will deliver me and give my faith the victorie.
[c] The loſſe of countrey, wife and worldly commodities, grieve me not in reſpect of this one thing, that I may not praiſe thy name in the mids of the congregation.
‡ Or, *the delight.*
[d] David aſſured himſelf by the ſpirit of propheſie, that he ſhould overcome his enemies, and ſerve Gods in his tabernacle.
† Heb. *of ſhouting.*
‡ Or, *my heart ſaid unto thee, Let my face ſeek thy face, &c.*
[e] He groundeth upon Gods promiſe, and ſheweth that he is moſt willing to obey his commandement.

9 Hide not thy face farre from me, put not thy ſervant away in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

10 [f] When my father and my mother forſake me, then the LORD † will take me up.

11 * Teach me thy way, O LORD, and lead me in † a plain path, becauſe of † mine enemies.

12 Deliver me not over unto the [g] will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breath out crueltie.

13 *I had fainted*, unleſſe I had beleeved to ſee the goodneſſe of the LORD in the [h] land of the living.

14 [i] * Wait on the LORD: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the LORD.

PSAL. XXVIII.

1 David prayeth earneſtly againſt his enemies. 6 He bleſſeth God. 9 He prayeth for the people.

A pſalme of David.

VNto thee will I cry, O LORD my rock, be not ſilent † to me: * leſt *if* thou be ſilent to me, I become [a] like them that go down into the pit.

2 Heare the voice of my ſupplications, when I cry unto thee: when I lift up my hands ‡ toward thy [b] holy oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquitie: * which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 [d] Give them according to their deeds, and according to the wickedneſſe of their endeavours: give them after the work of their hands, render to them their deſert.

5 Becauſe they regard not the works of the LORD, nor the operation of his hands, he ſhall [e] deſtroy them, and nor build them up.

6 [f] Bleſſed *be* the LORD, becauſe he hath heard the voice of my ſupplications.

7 The LORD *is* my ſtrength, and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.

8 The LORD *is* ‡ [g] their ſtrength, and he *is* the † ſaving ſtrength of his anointed.

9 Save thy people, and bleſſe thine inheritance: ‡ feed them alſo, and lift them up for ever.

PSAL. XXIX.

1 David exhorteth princes to give glorie to God, 3 by reaſon of his power, 11 and protection of his people.

A pſalme of David.

GIve unto the LORD (O ‡ ye [a] mighty) give unto the LORD glory and ſtrength.

2 Give unto the LORD † the glory due unto his name; worſhip the LORD ‡ in the beauty of holineſſe.

3 The [b] voice of the LORD *is* upon the waters: the God of glory thundereth, the LORD *is* upon ‡ many waters.

4 The voice of the LORD *is* † powerfull; the voice of the LORD *is* † full of majeſtie.

[f] He magnifieth Gods love towards his, which farre paſſeth the moſt tender love of parents towards their children.
† Heb. *will gather me.*
* Pſalm 25: 4. and 86: 11. and 119.
† Heb *a way of plainneſſe.*
† Heb. *thoſe which obſerve me.*
[g] But either pacifie their wrath, or bridle their rage.
[h] In this preſent life before I die, as Iſa. 38: 11.
[i] He exhorteth himſelf to depend on the Lord, ſeeing he never failed in his promiſes.
* Pſalm 31: 24. Iſa. 25: 9. Hab. 2: 3.

† Heb. *from me.*
* Pſal. 143: 7.
[a] He counteth himſelf as a dead man, till God ſhew his favour toward him, and grant him his petition.
‡ Or, *towards the oracle of thy ſanctuary.*
[b] He improveth outward meanes to help the weakneſſe of his faith: for in that place was the ark, and there God promiſed to ſhew the tokens of his favour.
[c] Deſtroy not the good with the bad.
* Pſalm 12: 2. Jer. 9: 8.
[d] He thus prayeth in reſpect of Gods glory, and not for his own cauſe, being aſſured that God would puniſh the perſecuters of his church.
[e] Let them be utterly deſtroyed, as Malac. 1: 4.
[f] Becauſe he felt the aſſurance of Gods help in his heart, his mouth was opened to ſing his praiſes.
‡ Or, *his ſtrength.*
[g] Meaning his ſouldiers, who were as meanes, by whom God declared his power.
† Heb. *ſtrength of ſalvations.*
‡ Or, *rule.*

† Heb. *ye ſonnes of the mighty.*
[a] He exhorteth the proud tyrants to humble themſelves under Gods hand, and not to be inferiour to bruit beaſts and dumb creatures.
† Heb. *the honour of his name.*
‡ Or, *in his glorious ſanctuary.*
[b] The thunderclaps, that are heard out of the clouds, ought to make the wicked to tremple for feare of Gods anger.
‡ Or, *great waters.*
† Heb. *in power.*
† Heb. *in majeſtie.*

5 The [c] voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them alſo to ſkip like a calf: Lebanon, and * [d] Sirion like a young unicorn

7 The voice of the LORD † divideth the [e] flames of fire:

8 The voice of the LORD ſhaketh the wilderneſſe: the LORD ſhaketh the wilderneſſe of [f] Kadeſh.

9 The voice of the LORD maketh the hindes ‡ to [g] calve, and [h] diſcovereth the forreſts: and in his [i] temple ‡ doth every one ſpeak of *his* glory.

10 The LORD ſitteth upon the [k] floud: yea, the LORD ſitteth king for ever.

11 The LORD will give ſtrength unto his people, the LORD will bleſſe his people with peace.

c That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men think their power to be able to reſiſt God?

* Deut. 3:9.

d Called alſo Hermon

† Heb. *cutteth out.*

e It cauſeth the lightnings to ſhoot and glide.

f In places moſt deſolate, whereas it ſeemeth there is no preſence of God.

‡ Or, *to be in pain.*

g For feare maketh them to caſt their calves.

h Maketh the trees bare, or, pierceth the moſt ſecret places.

i Though the wicked are nothing moved with theſe ſights, yet the faithfull praiſe God.

‡ Or, *every whit of it uttereth, &c.*

k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

PSAL. XXX.

VI Day. *Morning prayer.*

1 *David praiſeth God for his deliverance.* 4 *He exhorteth others to praiſe him by example of Gods dealing with him.*

A pſalme *and* ſong, *at* the dedication of the [a] houſe of David.

I Will extoll thee, O LORD, for thou [b] haſt lifted me up: and haſt not made my foes to rejoyce over me.

2 O LORD my God, I cried unto thee, and thou haſt [c] healed me.

3 O LORD thou haſt brought up my ſoul from the [d] grave: thou haſt kept me alive that I ſhould not go down to the pit.

4 Sing unto the LORD, (O ye [e] ſaints of his) and give thanks ‡ [f] at the remembrance of his holineſſe.

5 For † his anger *endureth* but a moment; in his favour *is* life: weeping may endure † for a night, but † joy *cometh* in the morning.

6 And in my [g] proſperitie I ſaid, I ſhall never be moved.

7 LORD, by thy favour thou haſt † made my [h] mountain to ſtand ſtrong: thou didſt hide thy face, *and* I was [i] troubled.

8 I cried to thee, O LORD: and unto the LORD I made ſupplication.

9 What profit *is there* in my bloud, when I go down to the pit? * ſhall the duſt [k] praiſe thee? ſhall it declare thy truth?

10 Heare, O LORD, and have mercy upon me: LORD be thou my helper.

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſſe:

12 To the end that ‡ [l] *my* glorie may ſing praiſe to thee, and not be ſilent: O LORD my God, I will give thanks unto thee for ever.

a After that Abſalom had polluted it with moſt filthy fornication.

b He condemneth them of great ingratitude, which do not praiſe God for his benefits.

c That is, helpeſt me out of trouble, meaning from the rebellion of Abſalom.

d Meaning, that he eſcaped death moſt narrowly.

e The word ſignifieth them that have received mercie, and ſhew mercie liberally unto others.

‡ Or, *to the memoriall.*

f That is, that his holineſſe may be had in remembrance, as Iſa. 26:17 Pſalm 97:12.

† Heb. there is but *a moment in his anger.*

† Heb. *in the evening.*

† Heb. *ſinging.*

g I put too much confidence in my quiet ſtate, as Ier. 31:18. 2 Chron. 32:24,25.

† Heb. *ſetled ſtrength for my mountain.*

h I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.

i After that thou hadſt withdrawn thine help, I felt my miſerie.

* Pſalm 6:5. and 88:11. and 115:17.

k David meaneth that the dead are not profitable to the congregation of the Lord here in earth: therefore he would live to praiſe his name, which is the end of mans creation.

‡ That is, my *tongue* or, my *ſoul.*

l Becauſe thou haſt preſerved me, that my tongue ſhould praiſe thee, I will not be unmindefull of my duty.

PSAL. XXXI.

1 *David ſhewing his confidence in God, craveth his help.* 7 *He rejoyceth in his mercy.* 9 *He prayeth in his calamity.* 19 *He praiſeth God for his goodneſſe.*

To the chief muſician, A pſalme of David.

IN * thee, O LORD, do I put my truſt, let me never be aſhamed: deliver me in thy [a] righteouſneſſe.

2 Bowe down thine eare to me, deliver me ſpeedily: be thou † my ſtrong rock, for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſſe: therefore for thy names ſake lead me, and guide me.

4 Pull me out of the [b] net, that they have laid privily for me: for thou *art* my ſtrength:

5 * Into thine [c] hand I commit my ſpirit: thou haſt redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but [d] I truſt in the LORD.

7 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up into the hand of the enemie: thou haſt ſet my feet in a [e] large room.

9 Have mercy upon me, O LORD, for I am in trouble; mine [f] eye is conſumed with grief, *yea*, my ſoul and my belly.

10 For my life is ſpent with grief, and my yeares with ſighing: my ſtrength faileth becauſe of mine iniquitie, and my bones are conſumed.

11 I was a [g] reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that [h] did ſee me without, fled from me.

12 I am forgotten as a dead man out of minde: I am like † a broken veſſel.

13 For I have heard the ſlander of [i] many: fear *was* on every ſide, while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O LORD: I ſaid, [k] Thou *art* my God.

15 My [l] times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.

17 Let me not be aſhamed, O LORD, for I have called upon thee: let the wicked be aſhamed, *and* ‡ let them be [m] ſilent in the grave.

18 Let the lying lips be put to ſilence, which ſpeak † grievous things proudly and contemptuouſly againſt the righteous.

19 * O how great is thy goodneſſe, which thou haſt [n] laid up for them that fear thee; *which* thou haſt wrought for them that truſt in thee, before the ſonnes of men!

20 Thou ſhalt hide them in the [o] ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the LORD; for he hath ſhewed me his marvellous kindneſſe, in a ‡ [p] ſtrong citie.

22 For I ſaid in my [q] haſte, I am cut off from before thine eyes: nevertheleſſe thou heardeſt the voice of my ſupplications, when I cried unto thee.

23 O love the LORD, all ye his ſaints: *for* the

* Pſalm 22:5. Iſa. 49:23.

a For then God declareth himſelf juſt, when he preſerveth his according as he hath promiſed.

† Heb. *to me for rock of ſtrength.*

b Preſerve me from the craftie counſels and ſubtill practiſes of mine enemies.

* Luke 23:46.

c He deſireth God not onely to take care for him in this life, but that his ſoul may be ſaved after this life.

d This affection ought to be in all Gods children, to hate whatſoever thing is not grounded upon a ſure truſt in God, as deceitfull and vain.

e Largeneſſe, ſignifieth comfort, as ſtraightneſſe, ſorrow and perill.

f Meaning, that his ſorrow and torment had continued a great while.

g Mine enemies had drawn all men to their part againſt me, even my chief friends.

h They were afraid to ſhew me any token of friendſhip.

† Heb. *a veſſel that periſheth.*

i They that were in authority condemned me as a wicked doer.

k I had this teſtimony of conſcience, that thou wouldeſt defend mine innocency.

l Whatſoever changes come, thou governeſt them by thy providence.

‡ Or, *let them be cut off for the grave.*

m Let death deſtroy them, to the intent that they may hurt no more.

† Heb. *a hard thing.*

* Iſa. 64:4. 1 Cor. 2:9.

n The treaſures of Gods mercie are alwayes laid up in ſtore for his children, albeit at all times they do not injoy them.

o That is, in a place where they ſhall have thy comfort, and be hid ſafely from the enemies pride.

‡ Or, *fenced citie.*

p Meaning, there was no citie ſo ſtrong to preſerve him, as the defence of Gods favour.

q And ſo by my raſhneſſe and infidelitie deſerved to have been forſaken.

the LORD preſerveth the faithfull, and plentifully rewardeth the proud doer.

24 * Be of [r] good courage, and he ſhall ſtrengthen your heart, all ye that hope in the LORD.

* Pſal. 27: 14.
r Be conſtant in your vocation, and God will confirm you with heavenly ſtrength.

PSAL. XXXII.

1 Bleſſedneſſe conſiſteth in remiſſion of ſinnes. 3 Confeſſion of ſinnes giveth eaſe to the conſcience. 8 Gods promiſes bring joy.

† *A pſalme* of David, [a] Maſchil.

BLeſſed *is he whoſe* * tranſgreſſion *is* [b] forgiven, *whoſe* ſinne *is* covered.

2 Bleſſed *is* the man unto whom the LORD imputeth not iniquitie, and in whoſe ſpirit *there is* no guile.

3 When I [c] kept ſilence, my bones waxed old; through my [d] roaring all the day long.

4 For day and night thy hand was heavy upon me: my moiſture is turned into the drought of ſummer. Selah.

5 [e] I acknowledged my ſinne unto thee, and mine iniquitie have I not hid: * I ſaid I will confeſſe my tranſgreſſions unto the LORD; and thou forgaveſt the iniquitie of my ſinne. Selah.

6 For this ſhall every one that is godly, pray unto thee, † in a [f] time when thou mayeſt be found: ſurely in the flouds of great waters, [g] they ſhall not come nigh unto him.

7 * Thou *art* my hiding-place, thou ſhalt preſerve me from trouble, thou ſhalt compaſſe me about with ſongs of deliverance. Selah.

8 I will [h] inſtruct thee, and teach thee in the way which thou ſhalt go: † I will guide thee with mine eye.

9 * Be ye not as the horſe, *or* as the mule *which* have no underſtanding: [i] whoſe mouth muſt be held in with bit and bridle, leſt they come neare unto thee.

10 Many ſorrows *ſhall be* to the wicked: but he that truſteth in the LORD, mercy ſhall compaſſe him about.

11 Be glad in the LORD, and [b] rejoyce ye righteous: and ſhout for joy all ye that are upright in heart.

VI Day.
Evening prayer.

† Or, a pſalme *of David giving inſtruction.*
a Concerning the free remiſſion of ſins, which is the chiefeſt point of our faith.
* Rom. 4: 7.
b To be juſtified by faith, it to have our ſinnes freely remitted, and to be reputed juſt.
c Between hope and deſpaire
d Neither by ſilence nor crying found I eaſe: ſignifying, that before the ſinner be reconciled to God he feeleth a perpetuall torment.
e He ſheweth that as Gods mercie is the onely cauſe of forgivenes of ſins, ſo the meanes thereof are repentance and confeſſion, which proceed of faith.
* Prov. 28: 13. Iſa. 65: 24. 1 John. 1: 9.
† Heb *in a time of finding.*
f When neceſſitie cauſeth him to ſeek to thee for help, Iſa. 55: 6.
g To wit, the waters, and great danger.
* Pſalm 9: 9.
h David promiſeth to make the reſt of Gods children partakers of the benefits which he felt, and that he will diligently look and take care to direct them in the way of ſalvation.
† Heb. *I will counſel* thee, *mine eye* ſhall be *upon thee.*
* Prov. 26: 3.
i If men can rule bruit beaſts, think they that God will not bridle and tame their rage? k He ſheweth that peace and joy of conſcience in the holy Ghoſt, is the fruit of faith.

PSAL. XXXIII.

1 God is to be praiſed for his goodneſſe. 6 for his power, 12 and for his providence. 20 Confidence is to be placed in God.

REjoyce in the LORD, O ye righteous, *for* praiſe is [a] comely for the upright.

2 Praiſe the LORD with harp: ſing unto him with the pſalterie: *and* an [b] inſtrument of ten ſtrings.

3 Sing unto him a new ſong, play skilfully with a loud noiſe.

4 For the [c] word of the LORD *is* right, and all his [d] works *are done* in truth.

5 He [e] loveth righteouſneſſe and judgement: * the earth is full of the ‡ goodneſſe of the LORD.

6 * By the word of the LORD were the heavens made: and all the hoſt of them, by the breath of his mouth.

a It is the duty of the godly to ſet forth the praiſes of God for his mercy and power ſhewed toward them.
b To ſing to inſtruments, was a part of the ceremoniall ſervice of the temple, which doth no more appertain unto us, than the ſacrifices, cenſings, and lights.
c That is, counſel, or commandement in governing the world.
d That is, the effect and execution.
e Howſoever the world judgeth of Gods works, yet he doth all things according to juſtice and mercy. * Pſal. 119: 64. ‡ Or, *mercy.* * Gen. 1: 6, 7.

7 He [f] gathereth the waters of the ſea together, as an heap, he layeth up the depth in ſtore-houſes.

8 Let all the earth fear the LORD: let all the inhabitants of the world ſtand in aw of him.

9 For he ſpake, and it was *done*; he commanded, and it ſtood faſt.

10 * The LORD † bringeth the [g] counſel of the heathen to nought: he maketh the devices of the people of none effect.

11 * The councel of the LORD ſtandeth for ever, the thoughts of his heart † to all generations.

12 * Bleſſed *is* the nation whoſe [h] God *is* the LORD: *and* the people *whom* he hath choſen for his own inheritance.

13 The LORD [i] looketh from heaven: he beholdeth all the ſonnes of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 [k] He faſhioneth their hearts alike: he conſidereth all their works.

16 There is no [l] king ſaved by the multitude of an hoſt: a mighty man is not delivered by much ſtrength.

17 An horſe *is* a vain thing for ſafetie: neither ſhall he deliver *any* by his great ſtrength.

18 * Behold, [m] the eye of the LORD *is* upon them that fear him: upon them that hope in his mercie:

19 To deliver their ſoul from death, and to keep them alive in famine.

20 [n] Our ſoul waiteth for the LORD: he *is* our help and our ſhield.

21 For our heart ſhall rejoyce in him: becauſe we have truſted in his holy name.

22 Let thy mercie (O LORD) be upon us according as we hope in thee.

f By the creation of the heavens and beautifull ornament, with the gathering alſo of the waters, he ſetteth forth the power of God, that all creatures might feare him.
* Iſa. 19: 3.
† Heb. *maketh fruſtrate.*
g No counſel can prevail againſt God, but he defeateth it, and it ſhall have evil ſucceſſe.
* Prov: 19: 21. Iſa. 46: 10.
† Heb. *to generation and generation.*
* Pſal. 65: 4. and 144: 15.
h He ſheweth that all our felicitie ſtandeth in this, that the Lord is our God.
i He proveth that all things are governed by Gods providence, and not by fortune.
k Therefore he knoweth their wicked enterpriſes.
l If kings and the mightie of the world cannot be ſaved by worldly meanes, but onely by Gods providence, what have others to truſt in, that have not like meanes?
* Job 36: 7. Pſal. 34: 15. 1 Pet. 3: 12.
m God ſheweth that toward his of his mercy, which man by no means is able to compaſſe.
n Thus he ſpeaketh in the name of the whole church, which onely depend on Gods providence.

PSAL. XXXIIII.

1 David praiſeth God, and exhorteth others thereto by his experience. 8 They are bleſſed that truſt in God. 11 He exhorteth to the fear of God. 14 The priviledges of the righteous.

A pſalme of David, when he changed his behaviour before † Abimelech: who drove him away, and he departed.

I Will bleſſe the LORD at [a] all times: his praiſe *ſhall* continually *be* in my mouth.

2 My ſoul ſhall make her boaſt in the LORD: the [b] humble ſhall heare *thereof*, and be glad.

3 O magnifie the LORD with me, and let us exalt his name together.

4 I ſought the Lord, and he heard me, and delivered me from all my [c] fears.

5 They [d] looked unto him, and ‡ were lightened: and their faces were not aſhamed.

6 This poore man cried, and the Lord heard *him*; and ſaved him out of all his troubles.

7 The [e] angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taſt and ſee that the LORD *is* good: bleſſed *is* the man *that* truſteth in him.

9 O fear the LORD, ye his ſaints, for *there is* no want to them that fear him.

† Or, *Achiſh,* 1 Sam. 21: 11.
a He promiſeth never to become unmindefull of Gods great benefit for his deliverance.
b They that are beaten down with the experience of their own evils.
c Which I conceived for the dangers wherein I was.
d They ſhall be bold to flee to thee for ſuccour, when they ſhall ſee they mercies toward me.
‡ Or, *they flowed* unto him.
e Though Gods power be ſufficient to govern us yet for mans infirmitie he appointeth his angels to watch over us.

10 [f] The young lions do lack, and ſuffer hunger: but they that ſeek the LORD ſhall not [g] want any good thing.

11 Come ye children, hearken unto me: I will teach you the [h] fear of the LORD.

12 * What man is he that deſireth life, *and* loveth *many* dayes, that he may [i] ſee good?

13 Keep thy tongue from evil, and thy lips from ſpeaking guile.

14 Depart from evil, and do good: ſeek peace and purſue it.

15 * The eyes of the LORD *are* upon the righteous, and his eares *are open* unto their crie.

16 The [k] face of the LORD *is* againſt them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* crie, and the LORD heareth; and delivereth them out of all their troubles.

18 The LORD *is* nigh † unto them that are of a [l] broken heart: and ſaveth ſuch as be † of a contrite ſpirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 Evil ſhall ſlay the [n] wicked: and they that hate the righteous ‡ ſhall be deſolate.

22 The LORD [o] redeemeth the ſoul of his ſervants: and none of them that truſt in him ſhall be deſolate.

PSAL. XXXV.

1 *David prayeth for his own ſafetie, and his enemies confuſion.* 11 *He complaineth of their wrongfull dealing.* 22 *Thereby he inciteth God againſt them.*

A Pſalme of David.

PLead *my* [a] *cauſe* (O LORD) with them that ſtrive with me: fight againſt them that fight againſt me.

2 [b] Take hold of ſhield aud buckler, and ſtand up for mine help.

3 Draw out alſo the ſpear, and ſtop *the way* againſt them that perſecute me: ſay unto my [c] ſoul, I *am* thy ſalvation.

4 * Let them be confounded and put to ſhame that ſeek after my ſoul: let them be turned back and brought to confuſion that deviſe my hurt.

5 * Let them be as chaff before the winde and let the angel of the [d] LORD chaſe *them*.

6 Let their way be † dark and ſlipperie, and let the angel of the LORD perſecute them.

7 For [e] without cauſe have they hid for me their net, *in* a pit, *which* without cauſe they have digged for my ſoul.

8 Let deſtruction come upon [f] him † at unawares, aud let his net that he hath hid, catch himſelf: into that [g] very deſtruction let him fall.

9 And my ſoul ſhall be joyfull in the Lord: it ſhall rejoyce in his ſalvtion.

10 All my bones ſhall ſay, [h] Lord, who *is* like unto thee; which delivereſt the poore from him that is too ſtrong for him; yea, the poore and the needy, from him that ſpoileth him?

11 [i] † Falſe witneſſes did riſe up; † they laid to my charge things that I knew not.

12 They rewarded me evil for good, to the † [k] ſpoiling of my ſoul.

13 But as for me, when they were ſick, my clothing *was* ſackcloth: I ‡ humbled my ſoul with faſting, and my [l] prayer returned into mine own boſome.

14 I † behaved my ſelf † as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine † [m] adverſitie they rejoyced, and gathered themſelves together: *yea*, the abjects gathered themſelves together againſt me, and I knew *it* not; they did [n] tear *me*, and ceaſed not.

16 With hypocritall mockers in [o] feaſts: they gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look on? reſcue my ſoul from their deſtructions, † my darling from the lions.

18 * I will give thee thanks in the great congregation: I will praiſe thee among † much people.

19 Let not them that are mine enemies † wrongfully, rejoyce over me: *neither* let them [p] wink with the eye, that hate me without a cauſe.

20 For they ſpeak not peace, but they deviſe deceitfull matters againſt them that are ‡ quiet in the land.

21 Yea, they opened their mouth wide againſt me, *and* ſaid, Aha, aha, our [q] eye hath ſeen *it*.

22 *This* thou haſt ſeen (O LORD) keep not ſilence: O Lord, be not farre from me.

23 Stirre up thy ſelf, and awake to my judgement, *even* unto my cauſe, my God & my Lord.

24 Judge me, O LORD my God, according to thy [r] righteouſneſſe; and let them not rejoyce over me.

25 Let them not ſay in their hearts, † Ah, [ſ] ſo would we have it: let them not ſay, We have ſwallowed him up.

26 Let them be aſhamed and brought to confuſion [t] together, that rejoyce at mine hurt: let them be clothed with [u] ſhame and diſhonour, that magnifie *themſelves* againſt me.

27 Let them ſhout for joy, and be glad, that favour † [x] my righteous cauſe: yea, let them ſay continually, Let the LORD be magnified, which hath pleaſure in the [y] proſperity of his ſervant.

28 And my tongue ſhall ſpeak of thy righteouſneſſe, *and* of thy praiſe all the day long.

PSAL. XXXVI.

1 *The grievous eſtate of the wicked.* 5 *The excellencie of Gods mercy.* 10 *David prayeth for favour to Gods children.*

To the chief muſician, *A pſalme* of David, the ſervant of the Lord.

THe tranſgreſſion of the wicked ſaith within [a] my heart, *that there is* no fear of God before his eyes.

---

[f] The godly by their patient obedience profit more than they which ravine and ſpoil.

[g] If they abide the laſt triall.

[h] That is, the true religion and worſhip of God.

* 1 Petr. 3: 10.

[i] Seeing all men naturally deſire felicitie, hee wondereth why they caſt themſelves willingly into miſerie.

* Job 36: 7. Pſalm 33: 18. 1 Petr. 3: 12.

[k] The anger of God doth not onely deſtroy the wicked, but alſo aboliſheth their name for ever.

† Heb. *to the broken of heart.*

[l] When they ſeem to bee ſwallowed up with afflictions, then God is at hand to deliver them.

† Heb. *contrite of ſpirit.*

[m] And as Chriſt ſaith, all the haires of his head.

[n] Their wicked enterpriſes ſhall turne to their owne deſtruction.

‡ Or, *ſhall be guiltie.*

[o] For when they ſeeme to be overcome with great danger and death it ſelf, then God ſheweth himſelf their redeemer.

VII Day.
Morning prayer.

[a] Hee deſireth God to undertake his cauſe againſt them that did perſecute him and ſlander him.

[b] Albeit God can with his breath deſtroy all his enemies, yet the holy Ghoſt attributeth unto him theſe outward weapons to aſſure us of his preſent power.

[c] Aſſure me againſt theſe tentations, that thou art the authour of my ſalvation.

* Pſal. 40: 15. and 70: 3.

* Job 21: 18. Pſalm 1: 4. Iſa. 29: 5. Hoſea 13: 3.

[d] Smite them with the ſpirit of giddineſſe, that their enterpriſes may bee fooliſh, and they receive juſt reward.

† Heb. *darkneſſe and ſlipperineſſe.*

[e] Shewing, that wee may not call God to be a revenger but onely for his glory, and when our cauſe is juſt.

[f] When he promiſeth to himſelfe peace.

† Heb. *which he knoweth not of.*

[g] Which he prepared againſt the children of God.

[h] He attributeth his deliverance onely to God, praiſing him therfore both in ſoul and body.

[i] That would not ſuffer me to purge my ſelf.

† Heb. *witneſſes of wrong.*

† Heb. *they asked me.*

† Heb. *depriving.*

[k] To have taken from me all comfort, and brought me into deſpaire.

‡ Or, *afflicted.*

[l] I prayed for them with inward affection, as I would have done for my ſelf; or, I declared mine affection with bowing down mine head.

† Heb. *walked.*

† Heb. *as a friend, as a brother to me.*

† Heb. *halting.*

[m] When they ſaw me readie to ſlip, and as one that halted for infirmitie.

[n] With their railing words.

[o] The word ſignifieth cakes, meaning, that the proud courtiers at their dainty feaſts ſcoff, rail, and conſpire his death.

† Heb. *my onely one.*

* Pſal. 40: 9, 10. and 111: 1.

† Heb. *ſtrong.*

† Heb. *falſely.*

[p] In token of contempt, and mocking.

‡ Or, *clefts of the earth: meaning himſelf and others in their miſerie.*

[q] They rejoyced as though they had now ſeen David overthrown.

[r] It is the juſtice of God, to give to the oppreſſors affliction and torment, and to the oppreſſed aid and relief.

2 Theſſal. 1: 6.

† Heb. *Ah, ah, our ſoul.*

[ſ] Becauſe we have that which wee ſought for, ſeeing hee is deſtroyed.

[t] That is, at once were they never ſo many or mightie.

[u] This prayer ſhall alwayes bee verified againſt them that perſecute the faithfull.

† Heb. *my righteouſnes.*

[x] That at leaſt favour my right, though they be not able to help me.

[y] Hee exhorteth the Church to praiſe God for the deliverance of his ſervants, and for the deſtruction of his adverſaries.

[a] I ſee evidently by his deeds, that ſinne puſheth forward the reprobate from wickedneſſe to wickedneſſe, albeit he goe about to cover his impietie.

2 For he [b] flattereth himſelf in his own eyes, † untill his iniquity be found to be hatefull.

3 The words of his mouth *are* iniquity and [c] deceit: he hath left off to be wiſe, *and* to do good.

4 He [d] deviſeth ‡ miſchief upon his bed, he ſetteth himſelf in a way *that is* not good; he abhorreth not evil.

5 * Thy [e] mercy (O Lord) *is* in the heavens; *and* thy faithfulneſſe *reacheth* unto the clouds.

6 Thy righteouſneſſe *is* like † the great mountains; thy judgements *are* a great [f] deep; O Lord, thou preſerveſt man and beaſt.

7 How † excellent *is* thy loving-kindneſſe, O God! therefore the children of men put their truſt under the ſhadow of thy wings.

8 They ſhall be † [g] abundantly ſatisfied with the fatneſſe of thy houſe: and thou ſhalt make thē drink of the river of thy pleaſures.

9 For with thee *is* the fountain of life: in thy light ſhall we ſee light.

10 O † continue thy loving-kindneſſe unto them that [h] know thee; and thy righteouſneſſe to the upright in heart.

11 Let not the [i] foot of pride come againſt me, and let not the hand of the wicked remove me.

12 [k] There are the workers of iniquity fallen: they are caſt down, and ſhall not be able to riſe.

Psal. XXXVII.

David perſwadeth to patience, and confidence in God, by the different eſtate of the godly and the wicked.

A pſalme of David.

FRet * not [a] thy ſelf becauſe of evil-doers, neither be thou envious againſt the workers of iniquitie.

2 For they shall ſoon be [b] cut down like the graſſe, and wither as the green herb.

3 [c] Truſt in the Lord, and do good, *ſo* shalt thou dwell in the land, and † verily thou shalt be fed.

4 Delight thy ſelf alſo in the Lord; and he shall give thee the deſires of thine heart.

5 [d] † * Commit thy way unto the Lord: truſt alſo in him, and he shall bring *it* to paſſe.

6 And he shall bring forth thy righteouſneſſe as the light, and thy [e] judgement as the noon-day.

7 † Reſt in the Lord, and wait patiently for him: fret not thy ſelf becauſe of him who [f] proſpereth in his way, becauſe of the man who bringeth wicked devices to paſſe.

8 Ceaſe from anger, and forſake wrath: fret not thy ſelf in [g] any wiſe to do evil.

9 For evil-doers shall be cut off: but thoſe that wait upon the Lord, they shall inherit the earth.

10 [h] For yet a little while and the wicked shall not *be*: yea, thou shalt diligently conſider his place, and it *shall* not *be*.

11 * But the meek shall inherit thē earth: and shall delight themſelves in the abundance of peace.

12 [i] The wicked ‡ plotteth againſt the juſt, and gnasheth upon him with his teeth.

13 * The Lord shall laugh at him, for he ſeeth that his day is coming.

14 The wicked have drawn out the ſword, and have bent their bow to caſt down the poore and needy, *and* to ſlay † ſuch as be of upright converſation.

15 Their ſword shall enter into their own heart, and their bows shall be broken.

16 [k] A little that a righteous man hath, *is* better than the riches of many wicked.

17 For the arms of the wicked shall be broken: but the Lord upholdeth the righteous.

18 The Lord [l] knoweth the dayes of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the dayes of famine they shall [m] be ſatisfied.

20 But the wicked shall perish, and the enemies of the Lord *shall be* as † the [n] fat of lambes, they shall conſume: into ſmoke shall they conſume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy and [o] giveth.

22 For ſuch as be bleſſed of him, shall inherit the earth; and they that be curſed of him ſhall be cut off.

23 [p] The ſteps of a *good* man are ‡ ordered by the Lord: and he delighteth in his way.

24 Though he [q] fall, he shall not be utterly caſt down: for the Lord upholdeth *him* with his hand.

25 I have been young and *now* am old: yet have I not ſeen the righteous forſaken, nor his [r] ſeed begging bread.

26 *He is* † ever mercifull, and lendeth: and his ſeed *is* bleſſed.

27 Depart from evil, and do good: and dwell for evermore.

28 For the Lord loveth judgement, and forſaketh not his ſaints, they are preſerved for ever: but the ſeed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein [ſ] for ever.

30 The [t] mouth of the righteous ſpeaketh wiſdome; and his tongue talketh of judgement.

31 The law of his God *is* in his heart, none of his ‡ ſteps shall ſlide.

32 The wicked watcheth the righteous, and ſeeketh to ſlay him.

33 The Lord will not leave him in his hand, nor condemn him when he is [u] judged.

34 Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt ſee *it*.

35 I have ſeen the wicked in great power:

---

[b] Though all other deteſt his vile ſinne, yet he himſelf ſeeth it not.

† Heb. *to finde his iniquity to hate.*

[c] The reprobates mock at wholeſome doctrine, and put not difference between good and evil.

[d] By deſcribing at large the nature of the reprobate, he admoniſheth the godly to beware of theſe vices

‡ Or, *vanity.*

* Pſal. 57: 10, and 108: 4.

[e] Though wickedneſſe ſeemeth to overflow all the world, yet by thine heavenly providence thou governeſt heaven and earth.

† Heb *the mountains of God.*

[f] The depth of thy providence governeth all things, and diſpoſeth them, albeit the wicked ſeem to over-whelm the world.

† Heb. *precious.*

† Heb. *watered.*

[g] Onely Gods children have enough of al things both concerning this life, and the life to come.

† Heb. *draw out at length.*

[h] He ſheweth who are Gods children to wit, they that know him, and lead their lives uprightly.

[i] Let not the proud advance himſelf againſt me, neither the power of the wicked drive me away.

[k] That is, in their pride wherein they flatter themſelves.

VII Day. *Evening prayer.*

* Prov. 23: 17. and 24: 1.

[a] He admoniſheth us neither to vex our ſelves for the proſperous eſtate of the wicked neither to deſire to be like them to make our ſtate the better.

[b] For Gods judgement cutteth down their ſtate in a moment.

[c] To truſt in God, and doe according to his will, are ſure tokens, that his providence will never fail us.

† Heb *in truth or ſtableneſſe.*

[d] Be not led by thine own wiſedome, but obey God, and he will finiſh his work in thee.

† Heb. *roll thy way upon the Lord.*

* Prov. 16: 3. Matth. 6: 25. 1 Petr. 5: 7.

[e] As the hope of the daylight cauſeth us not to be offended with the darkneſſe of the night: ſo ought we patiently to truſt that God will cleare our cauſe and reſtore us to our right.

† Heb *be ſilent to the* LORD.

[f] When God ſuffereth the wicked to proſper, it ſeemeth to the fleſh that he favoureth their doings, Job 2: 7.

[g] Heb. *alſo.* Meaning, except he moderate his affection, he ſhall be lead to doe as they doe.

[h] He correcteth the impatiencie of our nature, which cannot abide till the fulneſſe of Gods time be come.

* Matt. 5: 5.

[i] The godly are aſſured that the power and craft of the wicked ſhall not prevail againſt them, but fall on their own necks, and therefore ought patiently to abide Gods time, and in the meane while bewail their ſinnes, and offer up their teares as a ſacrifice of their obedience.

‡ Or, *practiſeth.*

* Pſal. 2: 4.

† Heb. *the upright of way.*

[k] For they are daily fed, as with Manna from heaven, and have ſufficient, when the wicked have never enough, but ever hunger.

[l] God knoweth what dangers hang over his, and by what meanes to deliver them.

[m] For God will give them contented mindes, and that which ſhall be neceſſary.

† Heb. *the preciouſneſſe of lambes.*

[n] They ſhall vaniſh away ſuddenly: for they are fed for the day of ſlaughter.

[o] God ſo furniſheth him with his bleſſing, that he is able to help others.

[p] God proſpereth the faithfull, becauſe they walk in his wayes with an upright conſcience.

‡ Or, *eſtabliſhed.*

[q] When God doth exerciſe his faith with divers tentations.

[r] Though the juſt man die, yet Gods bleſſings are extended to his poſterity, and though God ſuffer ſome juſt man to lack temporall benefits, yet he recompenſeth him with ſpirituall treaſures.

† Heb. *all the day.*

[ſ] They ſhall continually be preſerved under Gods wings, and have at leaſt inward reſt.

[t] Theſe three points are required of the faithfull, that their talk be godly, that Gods law be in their heart, and that their life be upright.

‡ Or, *goings.*

[u] For though it be ſometime ſo expedient, both for Gods glory and their ſalvation yet he will approve their cauſe, and revenge their wrong.

and ſpreading himſelf like ‡ a green bay-tree.

36 Yet he [x] paſſed away, and lo he *was* not: yea, I ſought him, but he could not be found.

37 [y] Mark the perfect man, and behold the upright: for the end of *that* man *is* peace.

38 But the tranſgreſſours ſhall be deſtroyed together, the end of the wicked ſhal be cut off.

39 But the [z] ſalvation of the righteous *is* of the LORD, *he is* their ſtrength in the time of trouble.

40 And the Lord ſhall help them, and deliver them: he ſhall deliver them from the wicked, and ſave them becauſe they truſt in him.

PSAL. XXXVIII.

David moveth God to take compaſſion of his pitifull caſe.

A Pſalme of David to bring to [a] remembrance.

O Lord, rebuke me not in thy [b] wrath: neither chaſten me in thy hot diſpleaſure.

2 For thine [c] arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 *There is* no ſoundneſſe in my fleſh, becauſe of thine anger: neither *is there* any † reſt in my bones, becauſe of my [d] ſinne.

4 For [e] mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds ſtink, *and* are corrupt: becauſe of my [f] fooliſhneſſe.

6 I am † troubled, I am bowed down greatly; I go mourning all the day long.

7 For my loyns are filled with a lothſome *diſeaſe*: and *there is* no ſoundneſſe in my fleſh.

8 I am feeble and ſore broken: I have [g] roared by reaſon of the diſquietneſſe of my heart.

9 Lord, all my deſire *is* before thee: and my groaning is not hid from thee.

10 My heart † panteth, my ſtrength faileth me: as for the light of mine eyes, it alſo † is [h] gone from me.

11 My lovers and my friends ſtand aloof from my † ſore: and ‡ my [i] kinſmen ſtand afarre off.

12 They alſo that ſeek after my life, lay ſnares *for me*: and they that ſeek my hurt, ſpeak miſchievous things, and imagine deceits all the day long.

13 But I, as a [k] deaf man heard not; and *I was* as a dumbe man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whoſe mouth *are* no reproofs.

15 For ‡ in thee, O Lord, do I hope: thou wilt ‡ heare, O Lord my God.

16 For I ſaid, *Heare me*, leſt *otherwiſe* they ſhould rejoyce over me: [l] when my foot ſlippeth; they magnifie *themſelves* againſt me.

17 For I *am* ready † to [m] halt; and my ſorrow *is* continually before me.

18 For I will declare mine iniquity; I will be ſorry for my ſinne.

19 But mine [n] enemies † *are* lively, *and* they are ſtrong: and they that hate me wrongfully are multiplied.

20 They alſo that render evil for good, are mine adverſaries: becauſe I follow the thing that [o] good is.

21 Forſake me not, O Lord; O my God be not farre from me.

22 Make haſte † to help me, O Lord my [p] ſalvation.

PSAL. XXXIX.

1 *Davids care of his thoughts.* 4 *The conſideration of the brevity and vanity of life.* 7 *The reverence of Gods judgements,* 10 *and prayer, are his bridles of impatience.*

To the chief muſician, *even* to * [a] Jeduthun, A pſalme of David.

I Said, [b] I will take heed to my wayes, that I ſinne not with my tongue: I will keep † my mouth with a bridle, while the wicked is before me.

2 I was dumbe with ſilence, I held my peace, *even* from good, and my [c] ſorrow was † ſtirred.

3 My heart was hot within me, while I was muſing the fire burned: *then* [d] ſpake I with my tongue.

4 Lord, make me to know mine end, and the meaſure of my dayes, what it *is*: *that* I may know ‡ how frail I am.

5 Behold, thou haſt made my dayes *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man † at his beſt ſtate *is* altogether * [d] vanity. Selah.

6 Surely every man walketh in † a vain ſhew: ſurely they are diſquieted in vain: he heapeth up *riches*: and knoweth not who ſhall gather them.

7 And now Lord, what wait I for? my hope is in thee.

8 Deliver me from all my tranſgreſſions, make me not the reproach of the [f] fooliſh.

9 I was dumbe, I opened not my mouth, becauſe [g] thou didſt *it*.

10 Remove thy ſtroke away from me: I am conſumed by the † blow of thine hand.

11 When thou with rebukes doſt correct man for iniquity, thou [h] makeſt † his [i] beauty to conſume away like a moth: ſurely every man *is* vanity. Selah.

12 Heare my prayer, O Lord, and give eare unto my crie; hold not thy peace at my tears: * for I *am* a ſtranger with thee, *and* a ſojourner, as all my fathers *were*.

13 O ſpare me, that I may recover ſtrength, [k] before I go hence, and be no more.

PSAL. XL.

1 *The benefit of confidence in God.* 6 *Obedience is the beſt ſacrifice.* 11 *The ſenſe of Davids evils inflameth his prayer.*

To the chief muſician. A pſalme of David.

† I Waited [a] patiently for the Lord, and he inclined unto me, and heard my cry.

2 He brought me up alſo out of † an [b] horrible pit, out of the miry clay, and ſet my feet upon a rock; *and* eſtabliſhed my goings.

3 And he hath put a [c] new ſong in my

‡ Or, *a green tree that groweth in his own ſoil.*

[x] So that the proſperity of the wicked is but as a cloud, which vaniſheth away in a moment.

[y] He exhorteth the faithfull to mark diligently the examples both of Gods mercies, and alſo of his judgements.

[z] He ſheweth that the patient hope of the godly is never in vaine, but in the end hath good ſucceſſe, though for a time God prove them by ſundry tentations.

VIII Day.
Morning prayer.

[a] To put himſelf and others in mind of Gods chaſtiſement for ſinne.

[b] He deſireth not to bee exempted from Gods rod, bnt that he would ſo moderate his hand, that he might be able to bear it.

[c] Thy ſickneſſe, wherewith thou haſt viſited me.

† Heb. *peace*, or *health.*

[d] David acknowledgeth God to be juſt in his puniſhments, becauſe his ſinne had deſerved much more,

[e] He confeſſeth his ſins, Gods juſtice, and maketh prayer his refuge.

[f] That rather give place to mine own luſts, than to the will of God.

† Heb. *wryed.*

[g] This example warneth us never to deſpaire, be the torment never ſo great: but alwayes to cry unto God with ſure truſt for deliverance.

† Heb. *runneth about, or is toſſed to and fro: meaning, that he was deſtitute of all help and counſel.*

† Heb. is *not with me.*

[h] My ſight faileth me for very ſorrow.

† Heb. *ſtroke.*

‡ Or, *my neighbours.*

[i] Partly for feare, and partly for pride, they denied all duty and friendſhip.

[k] For I can have no audience before men, and therefore patiently wait for the help of God.

‡ Or, *thee do I wait for.*

‡ Or, *anſwer.*

[l] That is, if they ſee that thou ſuccour me not in time, they will mock and triumph as though thou hadſt forſaken me.

† Heb. *for halting.*

[m] I am without hope to recover my ſtrength.

[n] In my greateſt miſery they moſt rejoyce.

† Heb. being *living are ſtrong.*

[o] He had rather have the hatred of all the world, than to fail in any part of his duty to God-ward.

† Heb. *for my help.*

[p] Which art the author of my ſalvation: and this declareth that he prayed with ſure hope of deliverance.

* 1 Chron. 25: 1.

[a] This was one of the chief ſingers, 1 Chro. 16. 41.

[b] Albeit hee had appointed with himſelf patiently to have tarried Gods leiſure, yet the vehemency of his paine cauſed him to break his purpoſe.

† Heb. *a bridle,* or *muzzle for my mouth.*

[c] Though when the wicked ruled, he thought to have kept ſilence, yet his zeal cauſed him to change his minde.

† Heb. *troubled.*

[d] He confeſſeth that he grudged againſt God, conſidering the greatneſſe of his ſorrow and the ſhortneſſe of his life.

‡ Or, *what time I have here.*

† Heb. *ſetled.*

* Pſalm 62: 9. and 144: 4.

[e] Yet David offended in that; that he reaſoned with God as though he were too ſevere toward his weak creature.

† Heb. *an image*

[f] Make me not a mocking ſtock to the wicked, wrap me not up with the wicked, when they are put to ſhame,

[g] Seeing my troubles came of thy providence, I ought to have endured them patiently.

† Heb. *conflict.*

[h] Though thine open plagues light not evermore upon them, yet thy ſecret curſe continually fretteth them.

† Heb. *that which is to be deſired in him to melt away.*

[i] The word ſignifieth al that he deſireth, as health, force, ſtrength, beauty, and in whatſoever he hath delight, ſo that the rod of God taketh away all that is deſired in this world.

* Lev. 25: 23. 1 Chron. 29:15. Pſal. 119: 19. Hebr. 11. verſe 13. 1 Petr. 2: 11.

[k] For his ſorrow cauſed him to think that God would deſtroy him utterly; whereby wee ſee how hard it is for the very Saints to keep a meaſure in their words, when death and deſpaire aſſail them.

† Heb. *in waiting I waited.*

* Though God deferred his help yet he patiently abode, till he was heard.

† Heb. *a pit of noiſe.*

[b] He hath delivered me from moſt great dangers.

[c] That is, a ſpeciall occaſion to praiſe him: for Gods benefits are ſo many occaſions for us to praiſe his name.

mouth, *even* praiſe unto our God: many ſhall ſee it, and fear, and ſhall truſt in the LORD.

4 Bleſſed *is* that man that maketh the LORD his truſt: and [d] reſpecteth not the proud, nor ſuch as turn aſide to lies.

5 [e] Many, O LORD my God, *are* thy wonderfull works *which* thou haſt done, and thy thoughts *which are* to us-ward: ‡ they cannot be reckoned up in order unto thee: *if* I would declare and ſpeak *of them*, they are mo than can be numbred.

6 * Sacrifice and offering thou didſt not deſire, [f] mine eares haſt thou † opened: burnt-offering and ſinne-offering haſt thou not required.

7 [g] Then ſaid I, Lo, I come: in the volume of the book *it is* written of me:

8 I delight to do thy will, O my God: yea, thy law *is* † within my heart.

9 I have preached righteouſneſſe in the [h] great congregation: lo, I have not refrained my lips, O LORD, thou knoweſt.

10 I have not hid thy righteouſneſſe within my heart, I have declared thy [i] faithfulneſſe and thy ſalvation: I have not concealed thy loving-kindneſſe, and thy truth, from the great congregation.

11 Withhold not thou thy tender mercies from me, O LORD: let thy loving-kindneſſe and thy truth continually preſerve me.

12 For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are mo than the hairs of mine head, therefore my heart † [k] faileth me.

13 Be pleaſed, O Lord, to deliver me: O Lord, make haſte to help me.

14 * Let them be aſhamed and [l] confounded together, that ſeek after my ſoul to deſtroy it: let them be driven backward, and put to ſhame that wiſh me evil.

15 Let them be deſolate for a [m] reward of their ſhame, that ſay unto me, Aha, aha.

16 Let all thoſe that ſeek thee, rejoyce and be glad in thee: let ſuch as love thy ſalvation, ſay continually, [n] The Lord be magnified.

17 But I *am* poor and needy, *yet* the Lord thinketh upon me: thou *art* my help, and my deliverer, make no tarrying, O my God.

[d] To follow their example which he muſt needs do, that truſteth not only in the Lord.

[e] David goeth from one kind of Gods favour, to the contemplation of his providence over all, and confeſſeth that his counſels towards us are far above our capacities: we cannot ſo much as tell them in order.

‡ Or, *none can order them unto thee.*

* Pſal. 91: 16. Iſa. 1: 11. and 66: 3. Hoſ. 6: 6. Matth. 12: 7. Heb. 10: 5.

[f] Thou haſt opened mine eares to underſtand the ſpirituall meaning of the ſacrifices: and here David eſteemeth the ceremonies of the law nothing in reſpect of the ſpirituall ſervice.

† Heb. *digged.*

[g] When thou hadſt opened mine eares and heart, I was ready to obey thee, being aſſured that I was written in the book of thine elect for this end.

† Heb. *in the midſt of my bowels.*

[h] In the church, aſſembled in the ſanctuary.

[i] David here numbers three degrees of our ſalvation: Gods mercy, whereby he pitieth us: his righteouſnes, which ſignifieth his continuall protection: and his faithfulnes, whereby appeareth his conſtant favour: ſo that hereof proceedeth our ſalvation.

† Heb. *forſaketh.*

[k] As touching the judgement of the fleſh, I was utterly deſtitute of all counſels: yet faith inwardly moved my heart to pray.

* Pſal. 35: 4. and 70: 3.

[l] He deſireth that Gods mercy may contend for him againſt the rage of his enemies.

[m] Let the ſame ſhame and confuſion light upon them, which they intended to have brought upon me. [n] As the faithfull alwayes praiſe God for his benefits: ſo the wicked mock Gods children in their afflictions.

Psal. XLI.

1 *Gods care of the poore.* 4 *David complaineth of his enemies treacherie.* 10. *He fleeth to God for ſuccour.*

VIII Day. *Evening prayer.*

To the chief muſician, A pſalme of David.

BLeſſed *is* he that [a] conſidereth ‡ the poore: the Lord will deliver him † in time of trouble.

2 The Lord will preſerve him, and keep him alive, and he ſhall be bleſſed upon the earth; and ‡ thou wilt not deliver him unto the will of his enemies.

3 The Lord will ſtrengthen him upon the [b] bed of languiſhing: thou wilt † make all his [c] bed in his ſickneſſe.

4 I ſaid, Lord be mercifull unto me, heal my ſoul, for I have ſinned againſt thee.

5 Mine enemies [d] ſpeak evil of me: when shall he die, and his name periſh?

6 And if he come to ſee *me*, he ſpeaketh [e] vanity: his heart gathereth iniquity to it ſelf, *when* he goeth abroad, he telleth *it*.

7 All that hate me whiſper together againſt me: againſt me do they deviſe † my hurt.

8 † [f] An evil diſeaſe, *ſay they*, cleaveth faſt unto him: and *now* that he lieth, he shall riſe up no more.

9 Yea, † mine own familiar friend in whom I truſted, which did eat of my bread, hath † [g] lift up *his* heel againſt me.

10 But thou, O Lord, be mercifull unto me, and raiſe me up, that I may requite them.

11 By this I know that thou favoureſt me, becauſe mine enemy doth not triumph over me.

12 And as for me, thou upholdeſt me in mine [h] integrity, and ſetteſt me before thy [i] face for ever.

13 Bleſſed *be* the Lord God of Iſrael, from everlaſting, and to everlaſting. [k] Amen and amen.

[a] Or, *ſtilfullie carieth himſelf.* It implieth both a ſtilfull minding or judging, and a carriage according in word and deed.

‡ Or, *the weak, or ſick.*

† Heb. *in the day of evil.*

‡ Or, *do not thou deliver.*

[b] When for ſorrow and grief of mind he caſteth himſelf upon his bed.

† Heb. *turn.*

[c] Thou haſt reſtored him in his ſick bed, and ſent him comfort.

[d] That is, curſe me: and cannot have their cruel hate quenched but with my ſhamefull death.

[e] For pretending to comfort me, he conſpireth my death in his heart, and braggeth thereof.

† Heb. *evil to me.*

[f] The enemies thought by his ſharp puniſhments, that God was become his mortall enemy.

† Heb. *a thing of Belial.*

* Joh. 13: 18.

† Heb. *the man of my peace.*

† Heb. *magnified*

[g] As David felt this falshood, and as it was chiefly accompliſhed in Chriſt, Joh. 13: 18. ſo ſhall his members continually prove the ſame.

[h] Meaning either in proſperity of life, or in the true feare of God, againſt all tentations.

[i] Shewing me evident ſignes of thy fatherly providence. [k] By this repetition he ſtirreth up the faithfull to praiſe God.

Psal. XLII.

1 *Davids zeal to ſerve God in the temple.* 5 *He encourageth his ſoul to truſt in God.*

To the chief muſician ‡ Maſchil,[a] for the ſonnes of Korah.

AS the hart † panteth after the water brooks, ſo [b] panteth my ſoul after thee, O God.

2 My ſoul thirſteth for God, for the living God: when shall I come and appear before God?

3 * [c] My tears have been my meat day and night, while they continually ſay unto me, where *is* thy God?

4 When I remember [d] theſe things, I poure out my ſoul in me; for I had gone with the multitude, I went with them to the houſe of God; with the voice of joy and praiſe, with a multitude that kept holy-day.

5 Why art thou † caſt down, O my ſoul, and *why* art thou diſquieted in me? [e] hope thou in God, for I shall yet ‡ praiſe him ‡ *for* the help of his countenance.

6 O my God, my ſoul is caſt down within me, [f] therefore will I remember thee from the land of Jordan, and of the Hermonites from † the hill Mizar.

7 [g] Deep calleth unto deep at the noiſe of thy water ſpouts: all thy waves and thy billows are gone over me.

8 *Yet* the Lord [h] will command his loving kindneſſe in the day-time, and in the night his ſong *shall be* with me, *and* my prayer unto the God of my life.

‡ Or, a pſalme *giving inſtruction, of the ſonnes.*

[a] As a treaſure to be kept of them, which were of the number of the Levites.

† Heb. *brayeth.*

[b] By theſe ſimilitudes of thriſt and panting, he ſheweth his fervent deſire to ſerve God in his temple.

* Pſal. 80: 5.

[c] As others take pleaſure in eating and drinking, ſo he was altogether given to weeping.

[d] That is, how I led the people to ſerve thee in thy tabernacle, and now ſeeing my contrarie ſtate, I die for ſorrow.

† Heb. *bowed down.*

[e] Though he ſuſtained grievous aſſaults of the fleſh, to caſt him into deſpaire, yet his faith grounded on Gods accuſtomed mercies, getteth the victorie.

‡ Or, *give thanks.*

‡ Or, *his preſence is ſalvation.*

[f] That is, ſeeing I have no way elſe to comfort me in my abſence from thee, I will remember thee in this land of my baniſhment among the mountains.

‡ Or, *the little hill.*

[g] Affictions came ſo thick upon me, that I felt my ſelf as overwhelmed: whereby he ſheweth there is no end of our miſery, till God be pacified, and ſend remedy. [h] He aſſureth himſelf of Gods help in time to come.

9 I will

9 I will ſay unto God, my rock, Why haſt thou forgotten me, why go I mourning, becauſe of the oppreſſion of the enemy?

10 *As* with a † [i] ſword in my bones, mine enemies reproach me, while they ſay daily unto me, Where *is* thy God?

11 [k] Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIII.

1 *David praying to be reſtored to the temple, promiſeth to ſerve God joyfully.* 5 *He incourageth his ſoul to truſt in God.*

JUdge [a] me, O God, and plead my cauſe againſt an ‡ [b] ungodly nation; O deliver me † from the deceitfull and unjuſt man.

2 For thou *art* the God of my ſtrength, why doſt thou caſt me off? why go I mourning becauſe of the oppreſſion of the enemy?

3 O ſend out thy [c] light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

4 Then, will [d] I go unto the altar of God, unto God † my exceeding joy: yea, upon the harp will I praiſe thee, O God, my God.

5 * Why art thou caſt down, O my ſoul? and why art thou diſquieted within me? [e] hope in God, for I ſhall yet praiſe him, *who is* the health of my countenance, and my God.

PSAL. XLIV.

1 *The church in memory of former favours,* 7 *complaineth of her preſent evils.* 17 *Profeſſing her integrity,* 24 *ſhe fervently prayeth for ſuccour.*

To the chief muſician for the ſonnes of Korah, Maſchil.

WE have heard with our [a] eares, O God, our fathers have told us, *what* work thou didſt in their dayes, in the times of old.

2 *How* thou didſt drive out the [b] heathen with thy hand, and plantedſt [c] them; *how* thou didſt afflict the [d] people, and caſt them out.

3 For [e] they got not the land in poſſeſſion by their own ſword, neither did their own arm ſave them: but thy right hand, and thine arm, and the light of thy countenance, becauſe thou hadſt a [f] favour unto them.

4 Thou art my king, O God, command deliverances for [g] Jacob.

5 [h] Through thee will we puſh down our enemies: through thy name will we tread them under that riſe up againſt us.

6 For I will not truſt in my bow, neither ſhall my ſword ſave me.

7 But thou haſt ſaved us from our enemies, and haſt put them to ſhame that hated us.

8 In God we boaſt all the day long: and praiſe thy name for ever. Selah.

9 But thou haſt caſt off, and put us to [i] ſhame; and goeſt not forth with our armies.

10 Thou makeſt us to turn back from the enemie: and they which hate us ſpoil for themſelves.

11 Thou haſt given us † [k] like ſheep *appointed* for meat: and haſt ſcattered us among the heathen.

12 Thou ſelleſt thy people † [l] for nought, and doſt not increaſe *thy wealth* by their price.

13 * Thou makeſt us a reproach to our neighbours, a ſcorn and a deriſion to them that are round about us.

14 * Thou makeſt us a by-word among the heathen: a ſhaking of the head among the people.

15 [m] My confuſion *is* continually before me, and the ſhame of my face hath covered me.

16 For the voice of him that reprocheth and blaſphemeth: by reaſon of the enemie and [n] avenger.

17 All this is come upon us: yet have we not [o] forgotten thee, neither have we dealt falſely in thy covenant.

18 Our heart is not turned back: neither have our ‡ ſteps declined from thy way.

19 Though thou haſt ſore broken us in the place of dragons, and covered us with the ſhadow of death.

20 If we have forgotten the name of our God, or ſtretched out our hands to a [p] ſtrange god:

21 Shall not God [q] ſearch this out? for he knoweth the ſecrets of the heart.

22 * Yea, for [r] thy ſake are we killed all the day long: we are counted as ſheep for the ſlaughter.

23 Awake, why ſleepeſt thou, O Lord? ariſe, caſt *us* not off for ever.

24 Wherefore hideſt thou thy face? *and* forgetteſt our affliction, and our oppreſſion?

25 For our ſoul is [ſ] bowed down to the duſt: our belly cleaveth unto the earth.

26 Ariſe † for our help, and redeem us for thy [t] mercies ſake.

PSAL. XLV.

1 *The majeſtie and grace of Chriſts kingdome.* 10 *The dutie of the church, and the benefits thereof.*

To the chief muſician upon [a] Shoshannim, for the ſonnes of Korah, ‡ Maſchil, A ſong of [b] loves.

MY heart † is enditing a good matter: I ſpeak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.

2 Thou art [c] fairer than the children of men: grace is poured into thy lips: therefore God hath bleſſed thee for ever.

3 Gird thy ſword upon *thy* thigh, O *moſt* mightie: with thy glorie and thy majeſtie.

4 And in thy majeſtie † [d] ride proſperouſly, becauſe of truth and meekneſſe, *and* righteouſneſſe: and thy right hand ſhall teach thee terrible things.

5 Thine arrows *are* ſharp in the heart of the kings enemies; *whereby* the people fall under thee.

6 * Thy [e] throne (O God) *is* for ever and

‡ Or, *killing.*

[i] Meaning, that his adverſaries words did ſorely offend and grieve him, as if a dagger had been thruſt into his bones.

[k] This repetition doth declare that David did not overcome at once: to teach us to be conſtant, foraſmuch as God wil certainly deliver his.

[a] He deſireth God to undertake his cauſe againſt the enemies, but chiefly that he would reſtore him to the tabernacle.

‡ Or, *unmercifull.*

[b] That is, the cruel company of mine enemies.

† Heb. *from a man of deceit, and iniquity.*

[c] To wit, thy favour, which appeareth by the performance of thy promiſes.

[d] Hee promiſeth to offer a ſolemn ſacrifice of thankſgiving in token of his great deliverance.

† Heb. *the gladneſſe of my joy.*

* Pſal. 42: 5, 11.

[e] Whereby he admoniſheth the faithfull not to relent, but conſtantly to waite on the Lord, though their troubles be long and great.

IX Day. *Morning prayer.*

[a] This Pſalme ſeemeth to have been made by ſome excellent Prophet for the uſe of the people, when the church was in extream miſery, either at their return from Babylon, or under Antiochus, or in ſuch like affliction.

[b] That is, the Canaanites.

[c] To wit, our fathers.

[d] Of Canaan.

[e] That is, our fathers.

[f] Gods free mercie and love is the onely fountain and beginning of the church. Deut. 4: 37.

[g] Becauſe thou art our King, therefore deliver thy people from their miſerie.

[h] Becauſe they and their foreſathers made both one church, they apply that to themſelves, which before they did attribute to their fathers.

[i] As they confeſſed before, that their ſtrength came of God, ſo now they acknowledge that this affliction came by his juſt judgement.

† Heb. *as ſheep of meat.*

[k] Knowing God to be authour of this calamitie, they murmure not, but ſeek remedie at his hands who wounded them.

† Heb. *without riches.*

[l] As ſlaves, which are ſold for a low price, neither lookeſt thou for him that offereth moſt, but takeſt the firſt chapman.

* Pſalm 97: 4.

* Jer. 24: 9.

[m] I dare not lift up mine head for ſhame.

[n] Meaning, the proud and cruell tyrant.

[o] They boaſt not of their vertues, but declare they reſt upon God in the mids of their afflictions: who puniſhed not now their ſinnes, but by hard afflictions called them to the conſideration of heavenly joyes.

‡ Or, *goings.*

[p] They ſhew that they honoured God aright, becauſe they truſted in him alone.

[q] They take God to witneſſe, that they were upright to himward.

* Rom. 8: 36.

[r] The faithfull make this their comfort, that the wicked puniſh them not for their ſinnes, but for Gods cauſe, Matth. 5: 10. 1 Petr. 4: 14.

[ſ] There is no hope of recovery, except thou put to thine hand and raiſe us up.

† Heb. *a help for us.*

[t] Which is the onely and ſufficient ranſome to deliver both body and ſoul from all kinde of ſlaverie and miſerie.

[a] This was a certain tune or an inſtrument.

‡ Or, *of inſtruction.*

[b] Of that perfect love that ought to be between the husband and the wife.

† Heb. *boyleth,* or *bubleth up.*

[c] Solomons beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here deſcribed.

† Heb. *proſper thou, ride thou.*

[d] He alludeth to them that ride in chariots in their triumphs, ſhewing that the quiet ſtate of a kingdome ſtandeth in truth, meekneſſe and juſtice, not in wordly pomp and vanitie.

* Heb. 1: 8.

[e] Under this figure of this kingdome of juſtice, is ſet forth the everlaſting kingdome of Chriſt.

ever: the ſcepter of thy kingdome *is* a right ſcepter.

7 Thou loveſt righteouſneſſe, and hateſt wickedneſſe: therefore God, thy God hath [f] anointed thee with the oyl of gladneſſe above thy fellows.

8 All thy garments *ſmell* of myrrhe, and aloes, *and* caſſia; out of the ivorie palaces, [g] whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the [h] queen in gold of Ophir.

10 [i] Hearken (O daughter) and conſider, and incline thine eare: forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beautie: for he *is* thy Lord, and worſhip thou him.

12 And the [k] daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat † thy favour.

13 The kings daughter *is* all glorious [l] within: her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſſe and rejoycing *ſhall* they *be* brought, they ſhall enter into the kings palace.

16 In ſtead of thy fathers ſhall be thy [m] children, whom thou mayeſt make princes in [n] all the earth.

17 I will make thy [o] name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.

PSAL. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

To the chief muſician ‡ for the ſonnes of Korah,
A ſong upon [a] Alamoth.

GOd *is* our refuge and ſtrength: a very preſent help in [b] trouble.

2 Therefore will not we [c] fear, though the earth be removed: and though the mountains be carried into † the midſt of the ſea.

3 *Though* the waters thereof [d] roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a [e] river, the ſtreams whereof ſhall make glad the citie of God: the holy place of the tabernacles of the moſt high.

5 God *is* in the midſt of her: ſhe ſhall not be moved; God ſhall help her, † *and that* right [f] early.

6 The heathen raged, the kingdomes were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts [g] *is* with us: the God of Jacob *is* † our refuge. Selah.

8 Come, behold the works of the LORD, [h] what deſolations he hath made in the earth.

9 He maketh warres to ceaſe unto the end of the earth: he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be [i] ſtill, and know that I *am* God, I will be exalted among the heathen; I will be exalted in the earth.

11 The LORD of hoſts *is* with us: the God of Jacob *is* our refuge. Selah,

PSAL. XLVII.

1 *The nations are exhorted cheerfully to entertain the kingdome of Chriſt.*

To the chief muſician, A pſalme ‡ for the ſonnes of Korah.

O Clap your hands (all ye people) ſhout unto God with the voice of triumph:

2 For the LORD moſt high *is* [a] terrible; he *is* a great king over all the earth.

3 He ſhall [b] ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our [c] inheritance for us, the excellencie of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, The LORD with the [d] ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our king, ſing praiſes.

7 For God *is* the king of all the earth, ſing ye praiſes ‡ with [e] underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſſe.

9 ‡ The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is [f] greatly exalted.

PSAL. XLVIII.

The ornaments and priviledges of the church.

A [a] ſong, *and* pſalme ‡ for the ſonnes of Korah.

GReat *is* the LORD, and greatly to be praiſed in the [b] citie of our God, in the mountain of his holineſſe,

2 Beautifull for ſituation, the [c] joy of the whole earth *is* mount Sion, *on* the ſides of the north, the citie of the great king.

3 God is known in her palaces for a [d] refuge.

4 For lo, the kings were [e] aſſembled, they paſſed by together.

5 They [f] ſaw *it*, *and* ſo they marvelled, they were troubled *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of [g] Tarſhiſh with an eaſt-winde.

8 As we have [h] heard, ſo have we ſeen in the citie of the LORD of hoſts, in the citie of our God, God will eſtabliſh it for ever. Selah.

9 We have thought of thy lovingkindneſſe, O God, in the midſt of thy temple.

10 According to thy name, O God; ſo *is* thy praiſe unto the [i] ends of the earth: thy right hand is full of righteouſneſſe.

---

[f] Hath eſtabliſhed my kingdome as the figure of Chriſt, which is the peace and joy of the church.

[g] In the which palace the people made thee joyfull to ſee them give thanks and rejoyce for thee.

[h] Though hee had many kings daughters among his wives yet he loved Pharaohs daughter beſt.

[i] Under the figure of Pharaohs daughter, he ſheweth that the church muſt caſt off all affections to obey Chriſt onely.

[k] Hee ſignifieth, that divers of them that be rich, ſhall be benefactors to the church, albeit they give not perfect obedience to the goſpel.

† Heb. *thy face.*

[l] There is nothing fained, nor hypocriticall, but ſhee is glorious both within and without: and howbeit the church hath not at all times this outward glory, the fault is to be imputed onely to their own ingratitude.

[m] They ſhall have greater graces than their fathers.

[n] Hee ſignifieth the great compaſſe of Chriſts kingdome which ſhall bee ſufficient to enrich all his members.

[o] This muſt only bee referred to Chriſt, and not to Solomon.

‡ Or, *of.*

[a] Which was either a muſicall inſtrument or a ſolemn tune, unto the which this Pſalme was ſung.

[b] In all manner of troubles God ſheweth his ſpeedie mercie and power in defending his.

[c] That is, wee will not be overcome with feare.

† Heb. *the heart of the ſeas.*

[d] Though the afflictions rage never ſo much, yet the rivers of Gods mercies bring ſufficient comfort to his.

[e] The river of Shiloah, which paſſed through Jeruſalem: meaning, though the defence ſeem never ſo ſmall, yet if God have appointed it, it is ſufficient.

† Heb. *when the morning appeareth.*

[f] Alwayes when need requireth.

[g] They are aſſured that God can and will defend his church from all dangers and enemies.

† Heb. *an high place for us.*

[h] To wit, how oft he hath deſtroyed his enemies, and delivered his people.

[i] He warneth them that perſecute the church, to ceaſe their cruelty: for elſe they ſhall feel that God is too ſtrong for them againſt whom they fight.

IX Day.
Evenning prayer.

‡ Or, *of.*

[a] Here is figured Chriſt, unto whom all his ſhould give willing obedience, and who would ſhew himſelf terrible to the wicked.

[b] Hee hath made the Jews, who were the keepers of the law and prophets, ſchoolmaſters to the Gentiles, that they ſhould with gladneſſe obey them.

[c] God hath choſen us above all other nations to enjoy a moſt glorious inheritance.

[d] He doth allude unto the trumpets that were blown at ſolemn feaſts: but he doth further ſignifie the triumph of Chriſt and his glorious aſcenſion unto the heavens.

‡ Or, *every one that hath underſtanding.*

[e] He requireth that underſtanding be joyned with ſinging, leſt the name of God be prophaned with vain crying.

‡ Or, *the voluntarie of the people are gathered* unto *the people of the God of Abraham.*

[f] He praiſeth Gods highneſſe, for that he calleth the great princes of the world (whom he calleth ſhields) to the fellowſhip of his church.

[a] Some put this difference between a ſong, and pſalm ſaying that it is called a ſong, when there is no inſtrument: but the voice and the pſalme the contrary. The ſong of the Pſalm is when the inſtruments begin & the voice followeth. The Pſalme of the ſong the contrary.

‡ Or, *of.*

[b] Albeit God ſhew his wonders through all the world, yet he will be chiefly praiſed in his church.

[c] Becauſe the word of ſalvation came thence to all them that ſhould beleeve.

[d] Except God were the defence thereof, neither ſituation nor munition could prevail.

[e] They conſpired and went againſt Gods people.

[f] The enemies were afraid at the ſight of the citie.

[g] That is, of Cilicia, or the ſea called Mediterraneū.

[h] To wit, of our fathers, ſo have we proved: or, God hath performed his promiſe.

[i] In all places where thy name ſhall be heard of, men ſhall praiſe thee, when they heare of thy marvellous works.

11 Let [k] mount Sion rejoyce, let the daughters of Judah be glad, becauſe of thy judgements.

12 [l] Walk about Sion, and go round about her: tell the towers thereof.

13 † Mark ye well her bulwarks: ‡ conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guide *even* unto death.

Psal. XLIX.

1 *An earneſt perſwaſion to build the faith of reſurrection, not on wordly power, but on God. 16 Wordly proſperitie is not to be admited.*

To the chief muſician, A pſalme ‡ for the ſonnes of Korah.

HEare [a] this, all *ye* people, give eare all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdome: and the meditation of my heart *ſhall be* of underſtanding.

4 * I will incline mine eare to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I [b] fear in the dayes of evil, *when* the iniquitie of my heels ſhall compaſſe me about?

6 They that truſt in their [c] wealth, and boaſt themſelves in the multitude of their riches:

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſome for him:

8 (For the redemption of their ſoul *is* [d] precious, and it [e] ceaſeth for ever.)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men [f] die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to [g] others.

11 Their inward thought *is, that* their houſes *ſhall continue* for ever, *and* their dwelling-places † to all generations; they call *their* lands after their own names.

12 Neverthelesſe, man *being* in honour, abideth not: he is like the [h] beaſts *that* periſh.

13 This their way *is* their folly: yet their poſteritie † [i] approve their ſayings. Selah.

14 [k] Like ſheep they are laid in the grave [l] death ſhall feed on them: and the upright ſhall have dominion over them in the [m] morning, and their ‡ beautie ſhall conſume ‡ in the grave, from their dwelling.

15 But God will redeem my ſoul † from the power of the ‡ grave; for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17 * For when he dieth, he ſhall carrie nothing away: his glorie ſhall not deſcend after him.

18 Though † whiles he lived, he bleſſed his ſoul: and [n] *men* will praiſe thee, when thou doſt well to thy ſelf.

[k] Let Jeruſalem and the cities of Judea rejoyce for thy juſt judgements againſt thine enemies.

[l] For in this outward defence and ſtrength, Gods bleſſings did alſo appeare, but the chief is to be referred to Gods favour and ſecret defence who never leaveth his.

† Heb. *ſet your heart to her bulwarks.*

‡ Or, *raiſe up.*

‡ Or, *of.*

[a] He will intreat how God governeth the world by his providence, which cannot be perceived by the judgement of the fleſh.

* Pſalm 78: 2. Matth. 13: 35.

[b] Though wickedneſſe reigne, and enemies rage, ſeeing God will execute his judgements againſt the wicked in time convenient.

[c] To truſt in riches is meer madneſſe, ſeeing they can neither reſtore life, nor prolong it.

[d] That is, ſo rare, or not to be found, as propheſie was precious in the dayes of Eli, 1 Sam. 3: 1.

[e] Meaning, it is impoſſible to live for ever, alſo, that life and death are onely in Gods hands.

[f] In that death maketh no difference between perſons.

[g] That is, not to their children, but to ſtrangers. Yet the wicked profit not by theſe examples, but ſtill dream an immortalitie in earth.

† Heb. *to generation.*

[h] As touching the death of the body.

† Heb. *delight in their mouth.*

[i] They ſpeak and do the ſame thing that their fathers did.

[k] As ſheep are gathered into the fold, ſo ſhall they be brought to the grave.

[l] Becauſe they have no part of life everlaſting.

[m] Chriſts coming is as the morning, when the elect ſhall reign with Chriſt their head over the wicked.

‡ Or, *ſtrength.*

‡ Or, *the grave being an habitation to every one of them.*

‡ Heb. *from the hand of the grave.*

‡ Or, *hell.*

* Iob. 17: 19.

† Heb. *in his life.*

[n] The flatterers praiſe them that live in delights and pleaſures.

19 † He [o] ſhall go to the generation of his fathers, [p] they ſhall never ſee light.

20 Man *that is* in honour and [q] underſtandeth not, is like the beaſts *that* periſh.

[o] And not paſſe the terme appointed for life.

† Heb. the ſoul. *ſhall go.*

[p] Both they and their fathers ſhall live here but a while, and at length die for ever.

[q] He condemneth mans ingratitude, who having received excellent gifs of God, abuſeth them like a beaſt to his own condemnation.

Psal. L.

1 *The majeſtie of God in the church.* 5 *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies,* 14 *but in ſinceritie of obedience.*

A pſalme ‡ of [a] Aſaph.

THe mighty God, *even* the LORD hath ſpoken, and called the [b] earth from the riſing of the ſun, unto the going down thereof.

2 Out of Sion the [c] perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a [d] fire ſhall devoure before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the [e] earth, that he may judge his people.

5 Gather my [f] ſaints together unto me: thoſe that have made a covenant with me by [g] ſacrifice.

6 And the heavens ſhal declare his righteouſneſſe: for God *is* judge himſelf. Selah.

7 Heare, O my people, and I will ſpeak; O Iſrael, and I will teſtifie againſt thee: I *am* God, *even* thy God.

8 I will not [h] reprove thee for thy ſacrifices, or thy burnt-offerings: *to have been* continually before me.

9 I will take no bullock out of thy houſe: *nor* he-goats out of thy folds.

10 [i] For every beaſt of the forreſt *is* mine, *and* the cattel upon a thouſand hills.

11 I know all the fowls of the mountains: and the wilde beaſts of the field *are* † mine.

12 If I were hungry, I would not tell thee, * for the world *is* mine, and the fulneſſe thereof.

13 [k] Will I eat the fleſh of bulls, or drink the bloud of goats?

14 Offer unto God thankſgiving, and [l] pay thy vows unto the moſt high.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorifie me.

16 But unto the wicked God ſaith, [m] What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenãt in thy mouth?

17 * Seeing thou [n] hateſt inſtruction. and caſteſt my words behinde thee.

18 When thou ſaweſt a thief, then [o] thou conſentedſt with him, and † haſt been partaker with adulterers.

19 ‡ Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou [p] ſitteſt *and* ſpeakeſt againſt thy brother: thou ſlandereſt thine own mothers ſonne.

21 Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch a one as thy ſelf: *but* I will reprove thee, and [q] ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God, leſt

X Day.
Morning prayer.

‡ Or, *for Aſaph.*

[a] Who was either the authour, or a chief ſinger, to whom it was committed.

[b] To plead againſt his diſſembling people, before heaven and earth.

[c] Becauſe God had choſen it to have his name there called upon, and alſo his image ſhined there in the doctrin of the law.

[d] As when God gave his law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appear terrible to take account for the keeping thereof.

[e] As witneſſes againſt the hypocrites.

[f] God in reſpect of his elect calleth the whole bodie holy Saints and his people.

[g] Which ſhould know that ſacrifices are ſeals of the covenant between God and his people, and not ſet religion therein.

[h] For I paſſe not for ſacrifices, except the true uſe be there, which is to confirm your faith in my promiſes.

[i] Though he did delight in ſacrifice, yet had he no need of mans help thereunto.

† Heb. *with me.*

* Exod. 19: 5. Deut. 10: 14. Job 41: 11. Pſalm 24: 1. 1 Cor. 10: 26, 28.

[k] Though mans life for the infirmitie thereof hath need of food, yet God, whoſe life quickeneth all the world, hath no need of ſuch means.

[l] Shew thy ſelf mindfull of Gods benefits by thankſgiving.

[m] Why doſt thou fain to be of my people, and talkeſt of my covenant, ſeeing thou art but an hypocrite?

* Rom. 2: 21, 22.

[n] And to live according to my word.

[o] He ſheweth what are the fruits of them that contemn Gods word,

‡ Heb. *thy portion was with adulterers.*

† Heb. *thou ſendeſt.*

[p] He noteth the crueltie of hypocrites, which ſpare not in their talk or judgement, their own mothers ſon.

[q] I will write all thy wicked deeds in a roll, and make thee to read and acknowledge them whether thou wilt or no.

leſt I tear *you* in pieces, and *there be* none to
deliver.
23 Whoſo offereth [r] praiſe, glorifieth me:
and to him † that [ſ] ordereth *his* converſation
aright, will I [t] ſhew the ſalvation of God.

[r] Under the which is contained faith and invocation.
† Heb. *that diſpoſeth* his *way*.
[ſ] As God hath appointed.
[t] That is, declare my ſelfe to be his Saviour.

PSAL. LI.

1 *David prayeth for remiſſion of ſinnes; whereof he maketh a deep confeſſion. 6 He prayeth for ſanctification. 16 God delighteth not in ſacrifice, but in ſincerity. 18 He prayeth for the church.*

To the chief muſician, A pſalme of David, * when
Nathan the prophet [a] came unto him, after he
had gone in to Bath-ſheba.

HAve mercy upon me, O God, [b] according
to thy loving-kindneſſe: according
unto the multitude of thy tender mercies blot
out my tranſgreſſions.
2 Waſh me, [c] throughly from mine
iniquity, and cleanſe me from my ſinne.
3 For [d] I acknowledge my tranſgreſſions:
and my ſinne *is* ever before me.
4 Againſt thee, thee onely have I ſinned,
and done this evil in thy ſight: * that thou
mighteſt be juſtified when thou [e] ſpeakeſt,
and be cleare when thou judgeſt.
5 Behold, I was ſhapen in iniquity: and in
ſinne did my mother † conceive me.
6 Behold, thou [f] deſireſt truth in the inward
parts: and in the hidden *part* thou ſhalt
make me to know wiſdome.
7 * Purge me with hyſſope, and I ſhall be
clean, waſh me: and I ſhall be whiter than
ſnow.
8 Make me to heare [g] joy and gladneſſe
that the [h] bones *which* thou haſt broken, may
rejoyce.
9 Hide thy face from my ſinnes; and blot
out all mine iniquities.
10 [i] Create in me a clean heart, O God;
and renew ‡ a right ſpirit within me.
11 Caſt me not away from thy preſence;
and take not thy holy ſpirit from me.
12 Reſtore unto me the joy of thy ſalvation:
and uphold me *with thy* [k] free ſpirit.
13 *Then* will I teach tranſgreſſours thy
[l] wayes, and ſinners ſhall be converted unto
thee.
14 Deliver me from † [m] bloud-guiltineſſe,
O God, thou God of my ſalvation: *and* my
tongue ſhall ſing aloud of thy righteouſneſſe.
15 [n] O Lord open thou my lips, and my
mouth ſhall ſhew forth thy praiſe.
16 For thou deſireſt not ſacrifice, ‡ elſe
would I give *it*: thou delighteſt not in burnt-offering.
17 * The ſacrifices of God *are* a [o] broken
ſpirit: a broken and a contrite heart, O God,
thou wilt not deſpiſe.
18 Do good in thy good pleaſure unto
[p] Sion: build thou the walls of Jeruſalem.
19 Then ſhalt thou be pleaſed with the ſacrifices
of [q] righteouſneſſe, with burnt-offering
and whole burnt-offering: then ſhall they
offer bullocks upon thine altar.

* 2 Sam. 12: 1. and 11: 2.
[a] To reprove him becauſe he had committed ſo horrible ſinnes, and lien in the ſame without repentance, more than a whole yeare.
[b] As his ſinnes were manifold and great, ſo he requireth that God would give him the feeling of his excellent and abundant mercies.
[c] My ſins ſtick ſo faſt in me, that I have need of ſome ſingular kinde of waſhing.
[d] My conſcience accuſeth me, ſo that I can have no reſt, till I be reconciled.
* Rom. 3: 4.
[e] When thou giveſt ſentence againſt ſinners, they muſt needs confeſſe thee to be juſt, and themſelves ſinners.
† Heb. *warm me.*
[f] Hee confeſſeth that God, who loveth pureneſſe of heart, may juſtly deſtroy man, who of nature is a ſinner, much more him whom he had inſtructed in his heavenly wiſdome.
* Lev. 14: 6. Num. 19: 18.
[g] Hee meaneth gods comfortable mercies towards repentant ſinners.
[h] By the bones he underſtandeth all ſtrength of ſoul and body, which by cares and mourning are conſumed.
[i] He confeſſeth that when Gods ſpirit is cold in us, to have it again revived, is as a new creation.
† Or, *a conſtant ſpirit.*
[k] Which may aſſure me that I am drawn out of the ſlaverie of ſinne.
[l] He promiſeth to endeavour, that other by his example may turn to God.
‡ Heb. *blouds.*
[m] From the murther of Uriah, and the other that were ſlain with him, 2 Sam. 11: 17.
[n] By giving me occaſion to praiſe thee when thou ſhalt forgive my ſinnes.
‡ Or, *that I ſhould give it.*
* Iſa. 57: 15. and 66: 2.
[a] Which is a wounding of the heart, proceeding of faith, wich ſeeketh unto God for mercy.

[p] He prayeth for the whole church, becauſe through his ſinne it was in danger of Gods judgement. [q] That is, juſt and lawſull, applied to their right end, which is the exerciſe of faith and repentance.

PSAL. LII.

1 *David condemning the ſpitefulneſſe of Doeg, propheſieth his deſtruction. 6 The righteous ſhall rejoyce at it. 8 David upon his confidence in Gods mercy, giveth thanks.*

To the chief muſician Maſchil, *A pſalme* of David, * when
Doeg the Edomite came and told Saul, and ſaid
unto him, David is come to the houſe
of Ahimelech.

WHy boaſteſt thou thy ſelf in miſchief,
[a] O mighty man? the goodneſſe of
God *endureth* continually.
2 Thy tongue deviſeth [b] miſchiefs: like a
ſharp raſour, working deceitfully.
3 Thou loveſt evil more than good: *and*
lying rather than to ſpeak righteouſneſſe.
Selah.
4 Thou loveſt all devouring words, ‡ O
thou deceitfull tongue.
5 God ſhall likewiſe † [c] deſtroy thee for
ever, he ſhall take thee away, and pluck thee
out of *thy* dwelling place, and [d] root thee
out of the land of the living. Selah.
6 The [e] righteous alſo ſhall ſee, and [f] fear,
and ſhall laugh at him.
7 Lo, *this is* the man *that* made not God
his ſtrength: but truſted in the abundance of
his riches, *and* ſtrengthened himſelf in his
‡ wickedneſſe.
8 But I *am* like a [g] green olive-tree in the
houſe of God: I truſt in the mercy of God for
ever and ever.
9 I will praiſe thee for ever, becauſe thou
haſt done [h] *it*: and I will wait on thy name,
for *it is* good before thy ſaints.

* 1 Sam. 22: 9.
[a] O Doeg, which haſt credit with the tyrant Saul, and haſt power to murther the ſaints of God.
[b] Thy malice moveth thee by crafty flatteries and lies to accuſe and deſtroy the innocents.
‡ Or, and *the deceitfull tongue.*
† Heb. *beat thee down.*
[c] Though God forbear for a time yet at length hee will recompenſe thy falshood.
[d] Albeit thou ſeem to be never ſo ſure ſetled.
[e] For the eyes of the reprobate are ſhut up at Gods judgements.
[f] With joyfull reverence, ſeeing that he taketh their part againſt the wicked.
‡ Or, *ſubſtance.*
[g] He rejoyceth to have a place among the ſervants of God, that he may grow in the knowledge and underſtanding of godlineſſe.
[h] Executed his vengeance.

PSAL. LIII.

X Day.
Evening prayer.

1 *David deſcribeth the corruption of a naturall man. 4 He convinceth the wicked by the light of their own conſcience. 6 He glorieth in the ſalvation of God.*

To the chief muſician upon [a] Mahalath,
Maſchil, *A pſalme* of David.

THe * fool hath ſaid in his heart, *There is*
[b] no God; corrupt are they, and have
done abominable iniquity: * *there is* none
that doth good.
2 God looked down from heaven upon
the children of men, to ſee if there were
any that did underſtand, that did [c] ſeek
God.
3 Every one of them is gone back, they
are altogether become filthie; *there is* none
that doth good, no not one.
4 Have the [d] workers of iniquitie no knowledge?
who eat up my people, *as* they
eat bread; they have not called upon
God.
5 There † were they in great fear, *where*
[e] no fear was: for God hath ſcattered the
[f] bones of him that encampeth *againſt* thee,
thou haſt put *them* to ſhame, becauſe God
hath deſpiſed them.
6 † O that the ſalvation of Iſrael *were come*
out of Sion! when God bringeth back the
captivitie of his people, Jacob ſhall rejoyce,
and Iſrael ſhall be glad.

[a] Which was an inſtrument or kinde of note.
* Pſalm 10: 4. and 14: 1, &c.
[b] Where no regard is had of honeſtie or diſhoneſty, of vertue or of vice, there the prophet pronounceth that the people have no God.
* Rom. 3: 10.
[c] Whereby hee condemneth all knowledge and underſtanding that tendeth not to ſeek God.
[d] David pronounceth Gods vengeance againſt cruell governours, who having charge to defend and preſerve Gods people, doe moſt cruelly devoure them.
† Heb. *they feared a fear.*
[e] When they thought there was none occaſion to feare, the ſudden vengeance of God lighted upon them.
[f] Be the enemies power never ſo great, or the danger ſo fearefull, yet God delivereth his in due time.
† Heb. *who will give ſalvations, &c.*

PSAL. LIIII.

1 *David complaining of the Ziphims, prayeth for ſalvation.* 4 *Upon his confidence in Gods help, he promiſeth ſacrifice.*

To the chief muſician on Neginoth, Maſchil, *A pſalme* of David, * when the Ziphims came and ſaid to Saul, Doth not David hide himſelf with us?

SAve me, O God, [a] by thy name, and judge me by thy ſtrength.

2 Heare my prayer: O God; give eare to the words of my mouth.

3 For [b] ſtrangers are riſen up againſt me, and [c] oppreſſours ſeek after my ſoul; they have not ſet God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with [d] them that uphold my ſoul.

5 He shall reward evil unto † mine enemies; cut them off in thy [e] truth.

6 I will [f] freely ſacrifice unto thee; I will praiſe thy name, (O Lord) for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath [g] ſeen *his deſire* upon mine enemies.

* 1 Sam. 23: 19. and 26: 1.

[a] He declareth that when all means do fail, God will deliver, even as it were by miracle, them that call unto him with an upright conſcience.

[b] To wit, the Ziphims.

[c] Saul and his army, which were like cruel beaſts, and could not be ſatisfied but by his death.

[d] Be they never ſo few, as he was with Jonathan.

† Heb. *thoſe that obſerve me.*

[e] According to thy faithfull promiſe for my defence.

[f] For hypocrites ſerve God for feare, or upon conditions.

[g] We may lawfully rejoyce for Gods judgement againſt the wicked, if our affections be pure.

PSAL. LV.

1 *David in his prayer complaineth of his fearfull caſe.* 2 *He prayeth againſt his enemies, of whoſe wickedneſſe and treachery he complaineth.* 16 *He comforteth himſelf in Gods preſervation of him, and confuſion of his enemies.*

To the chief muſician on Neginoth, Maſchil, *A pſalme* of David.

GIve [a] eare to my prayer, O God and hide not thy ſelf from my ſupplication.

2 Attend unto me, and heare me: I mourn in my complaint, and make a noiſe.

3 Becauſe of the [b] voice of the enemy, becauſe of the oppreſſion of the wicked: for [c] they caſt iniquity upon me, and in wrath they hate me.

4 My heart is ſore pained within me: and the terrours of death are fallen upon me.

5 Fearfulneſſe and trembling are come upon me, and horrour hath † [d] overwhelmed me.

6 And I ſaid, O that I had wings like a dove; *for then* would I [e] flie away, and be at reſt.

7 Lo *then* would I wander farre off, *and* remain in the wilderneſſe. Selah.

8 I would haſten my eſcape from the [f] windy ſtorm *and* tempeſt.

9 Deſtroy, O Lord, *and* [g] divide their tongues: for I have ſeen violence and ſtrife in the city.

10 Day and night they go about it upon the walls thereof: [h] miſchief alſo and ſorrow *are* in the midſt of it.

11 Wickedneſſe *is* in the midſt thereof, deceit and guile depart not from her ſtreets.

12 For *it was* [i] not an enemy *that* reproched me, then I could have born *it*: neither *was it* he that hated me, *that* did magnifie *himſelf* againſt me, then I would have hid my ſelf from him.

13 But *it was* thou, † a man, mine equall; my guide, and mine acquaintance.

14 † We took ſweet counſel together, *and* [k] walked unto the houſe of God in company.

15 Let death ſeiſe upon them, *and* let them go down [l] quick into ‡ hell: for wickedneſſe *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the Lord ſhall ſave me:

17 Evening and morning, and at noon will I pray, and [m] cry aloud: and he ſhall heare my voice.

18 He hath delivered my ſoul in peace from the battel *that was* againſt me: for there were [n] many with me.

19 God ſhall heare and afflict them, even he that abideth of old, Selah: ‡ becauſe they have [o] no changes, therefore they fear not God.

20 [p] He hath put forth his hands againſt ſuch as be at peace with him: † he hath broken his covenant.

21 *The words* of his mouth were ſmoother than butter, but warre *was* in his heart: his words were ſofter than oyl, yet *were* they drawn ſwords.

22 * Caſt thy ‡ burden upon the Lord, and he ſhall ſuſtain thee: he ſhall [q] never ſuffer the righteous to be moved.

23 But thou, O God, ſhalt bring them down into the pit of deſtruction: † bloudy and deceitfull men † shal not live out [r] half their dayes, but I will truſt in thee.

[a] The earneſtnes of his prayer declareth the vehemency of his grief, inſomuch as he is compelled to burſt out into cries.

[b] For the threatnings of Saul and his adherents.

[c] They have defamed me as a wicked perſon, or they have imagined my deſtruction.

† Heb. *covered me.*

[d] There was no part of him that was not aſtonied, with extreame feare.

[e] Feare had driven him to ſo great diſtreſſe, that he wiſhed to be hid in ſome wildernes and to be baniſhed from that kingdome, which God had promiſed that he ſhould enjoy.

[f] From the cruell rage and tyranny of Saul.

[g] As in the confuſion of Babylon, when the wicked conſpired againſt God.

[h] All lawes and good orders are broken, and onely vice and diſſolution reigneth under Saul.

[i] If my open enemie had ſought mine hurt, I could the better have avoided him.

† Heb. *a man according to my rank.*

† Heb. *who ſweetned counſel.*

[k] Which was not onely joyned to me in friendship and counſel in worldly matters, but alſo in religion.

[l] As Korah, Dathan and Abiram.

‡ Or, *the grave.*

[m] Which ſignifieth a fervent mind and ſure truſt, to obtaine his petition, which thing made him earneſt at all times in prayer.

[n] Even the angels of God fought on my ſide againſt mine enemies, 2 King. 6: 16.

‡ Or, *with whom alſo there be no changes, yet they fear not God.*

[o] But their proſperous eſtate ſtill continueth.

[p] I did not provoke him, but was at peace with him, yet he made warre againſt me.

† Heb. *he hath profaned.*

* Pſalm 37: 5. Matth. 6: 25. Luke 12: 22. 1 Petr. 5: 7.

‡ Or, *gift.*

[q] Though for their bettering and triall he ſuffer them to ſlip for a time.

† Heb. *men of blouds and deceit.*

† Heb. *shall not half their dayes.*

[r] Though they ſomtime live longer, yet their life is curſed of God, unquiet, and worſe than any death.

PSAL. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies.* 9 *He profeſſeth his confidence in Gods word, and promiſeth to praiſe him.*

To the chief muſician upon [a] Ionath-elemrechokim, ‡ Michtam of David, when the * Philiſtines took him in Gath.

BE mercifull unto me, O God, for [b] man would ſwallow me up: he fighting daily oppreſſeth me.

2 † Mine enemies would daily ſwallow *me* up: for they *be* many that fight againſt me, O thou moſt high.

3 What time I am afraid, I will truſt in thee.

4 In God I will praiſe his [c] word, in God I have put my truſt, I will not fear what fleſh can do unto me.

5 Every day they [d] wreſt my words: all their thoughts *are* againſt me for evil.

6 [e] They gather themſelves together, they hide themſelves, they mark my ſteps when they wait for my ſoul.

7 Shall they eſcape by iniquitie? in *thine* anger [f] caſt down the people, O God.

8 Thou telleſt my wandrings, put thou my [g] tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then ſhall mine enemies turn back: this I know, for God *is* for me.

10 In God will I praiſe *his* word: in the Lord will I praiſe *his* word.

XI Day.
Morning prayer,

[a] By interpretation after the Hebrew phraſe the dove of dumbnes: meaning, being chaſed by the furie of his enemies into a ſtrange countrey, he was as a dumbe dove, not ſeeking revenge.

‡ Or, *a golden pſal. of David.*

* 1 Sam. 21: 11.

[b] He ſheweth that it is either now time, or never, that God helpe him: for all the world is againſt him, and ready to devoure him.

† Heb. *mine obſervers.*

[c] He ſtayeth his conſcience upon Gods promiſe, though hee ſee not preſent help.

[d] Pervert them and give them another meaning than I intend.

[e] As all the world againſt one man, and cannot be ſatiate except they have my life.

[f] To wit, to the pit off deſtruction, as Pſal. 55: 24.

[g] If God keep the teares of his ſaints in ſtore, much more will he remember their bloud to avenge it: and though tyrants burne the bones, yet can they not blot the teares and bloud out of Gods regiſter.

11 In God have I put my truſt: I will not be afraid what man can do unto me.

12 [k] Thy vows *are* upon me, O God: I will render praiſes unto thee.

13 For thou haſt delivered my ſoul from death: *wilt* not *thou deliver* my feet from falling, that I may [i] walk before God in the [k] light of the living?

h Having received that which I required, I am bound to pay my vowes of thankſgiving, as I promiſed.

i As mindfull of his great mercies, and giving him thanks for the ſame.

k That is, in this life and light of the Sunne.

Psal. LVII.

1 *David in prayer fleeing unto God, complaineth of his dangerous caſe.* 7 *He encourageth himſelf to praiſe God.*

To the chief muſician ‡ [a] Al-taſchith, Michtam of David, * when he fled from Saul in the cave.

BE mercifull unto me, O God, be mercifull unto me, for my ſoul truſteth in thee: yea in the ſhadow of thy wings will I make my refuge, untill *theſe* [b] calamities be overpaſt.

2 I will cry unto God moſt high: unto God that [c] performeth *all things* for me.

3 He ſhall ſend from [d] heaven and ſave me ‡ *from* the reproach of him that would ſwallow me up; Selah. God ſhall ſend forth his mercy and his truth.

4 My ſoul *is* among lions, *and* I lie *even among* them that are ſet on fire: *even* the ſonnes of men, whoſe [e] teeth *are* ſpears and arrows, and their tongue a ſharp ſword.

5 [f] Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

6 * They have prepared a net for my ſteps, [g] my ſoul is bowed down: they have digged a pit before me, into the midſt whereof they are fallen *themſelves*. Selah.

7 * My heart is ‡ [h] fixed, O God, my heart is fixed: I will ſing and give praiſe.

8 Awake up my [i] glory, awake pſaltery and harp: I *my ſelf* will awake early.

9 I will praiſe thee, O Lord, among the people: I will ſing unto thee among the nations.

10 * For thy mercy *is* great unto the heavens, and thy truth unto the [k] clouds.

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

‡ Or, *deſtroy not*

a This was either the beginning of a certain ſong, or the words which David uttered when he ſtayed his affection.

* 1 Sam 24: 1.

b Hee compareth the afflictions, which God layeth upon his children, to a ſtorm that commeth and goeth.

c Who leaveth not his works begun unperfit.

d He would rather deliver me by a miracle, than that I should be overcome.

‡ Or, *he reprocheth him that would ſwallow me up.*

e He meaneth their calumnies and falſe reports.

f Suffer me not to be deſtroyed to the contempt of thy name.

* Pſalm 7: 16. and 9: 15.

g For very feare, ſeeing the great dangers on all ſides.

* Pſal. 108: 1. &c.

‡ Or, *prepared.*

h That is, wholy bent to give thee praiſe for my deliverance.

i He ſheweth that both his heart ſhall praiſe God, and his tongue ſhall confeſſe him, and alſo that he will uſe other meanes to provoke himſelf forward to the ſame.

* Pſalm 36: 5. and 108: 4.

k Thy mercies do not onely appertain to the Jews, but alſo to the Gentiles.

Psal. LVIII.

1 *David reproveth wicked judges,* 3 *deſcribeth the nature of the wicked,* 6 *devoteth them to Gods judgements.* 10 *whereat the righteous ſhall rejoyce.*

To the chief muſician ‡ Al-taſchith, Michtam of David.

DO ye indeed ſpeak righteouſneſſe, O [a] congregation? do ye judge uprightly, O ye ſonnes of men?

2 Yea, in heart you work wickedneſſe, you weigh the violence of your [b] hands in the earth.

3 The wicked are [c] eſtranged from the wombe, they go aſtray, † aſſoon as they be born, ſpeaking lies.

4 Their poiſon *is* † like the poiſon of a ſerpent; *they are* like the deaf ‡ [d] adder *that* ſtoppeth her eare:

5 Which will not hearken to the voice of charmers, ‡ charming never ſo wiſely.

6 Break their [e] teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD.

7 Let them [f] melt away *as* waters, *which* run continually: *when* he bendeth *his bow to ſhoot* his arrows, let them be as cut in pieces.

8 As a ſnail *which* melteth, let every one of them paſſe away: *like* the untimely birth of a woman, *that* they may not ſee the ſunne.

9 [g] Before your pots can feel the thorns, he ſhall take them away as with a whirlwinde, † both living, and in *his* wrath.

10 The righteous ſhall [h] rejoyce when he ſeeth the vengeance: he ſhall waſh his feet in the [i] bloud of the wicked.

11 So that a man ſhall ſay, [k] Verily *there is* † a reward for the righteous: verily he is a God that judgeth in the earth.

‡ Or, *deſtroy not, a golden* pſalme *of David.*

a Ye counſellers of Saul, who under pretence of conſulting for the common wealth, conſpire my death being an innocent.

b Ye are not aſhamed to execute that crueltie publikely, which ye have imagined in your hearts.

c That is, enemies to the people of God, even from their birth.

† Heb. *from the belly.*

† Heb *according to the likeneſſe.*

‡ Or, *aſp.*

d They paſſe in malice and ſubtiltie the crafty ſerpent, which could preſerve himſelf by ſtopping his eare from the inchanter.

‡ Or, be *the charmer never ſo cunning.*

e Take away all occaſions and meanes whereby they hurt.

f Conſidering Gods divine power, he ſheweth that God in a moment can deſtroy their force whereof they brag.

g As fleſh is taken raw out of the pot before the water ſeeth: ſo he deſireth God to deſtroy their enterpriſes before they bring them to paſſe.

† Heb. *as living as wrath.*

h With a pure affection.

i Their puniſhment and ſlaughter ſhall be ſo great.

k Seeing God governeth all by his providence, he muſt needs put difference between the godly and the wicked.

† Heb. *fruit of the, &c.*

Psal. LIX.

XI Day. *Evening prayer.*

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He truſteth in God.* 11 *He prayeth againſt them.* 16 *He praiſeth God.*

‡ To the chief muſician Al-taſchith, a Michtam of David: * when Saul ſent, and they watched the houſe to kill him.

DEliver me from mine enemies, [a] O my God: † defend me from them that riſe up againſt me.

2 Deliver me from the workers of iniquitie, and ſave me from bloudy men.

3 For lo, they lie in wait for my ſoul; the mighty are gathered againſt me; not *for* my tranſgreſſion, nor *for* my ſinne, O LORD.

4 They run and prepare themſelves without *my* fault: awake † to help me, and behold.

5 Thou therefore, O Lord God of hoſts, the God of Iſrael, awake to viſit all the heathen: be [d] not mercifull to any wicked tranſgreſſours. Selah.

6 They return at evening: they make a noiſe like [e] a dog, and go round about the city.

7 Behold, they [f] belch out with their mouth: ſwords *are* in their lips; for * who, *ſay they*, doth heare?

8 But thou, O Lord, ſhalt laugh at them; thou ſhalt have all the heathen in deriſion.

9 [g] *Becauſe of* his ſtrength will I wait upon thee: for God *is* † my defence.

10 The God of my mercy ſhall [h] prevent me: God ſhall let me ſee *my deſire* upon † mine enemies.

11 Slay them [i] not, leſt my people forget: ſcatter them by thy power; and bring them down, O Lord our ſhield.

12 *For* the ſinne of their mouth, *and* the words of their lips, let them even be [k] taken in their pride: and for curſing and lying *which* they ſpeak.

13 [l] Conſume *them* in wrath, conſume *them*

‡ Or, *to the chief muſician deſtroy not, a golden* pſalme *of David.*

a Reade Pſal. 16.

* 1 Sam. 19: 11.

b Though his enemies were even at hand to deſtroy him, yet he aſſured himſelf that God had wayes enough in his hand to deliver him.

† Heb. *ſet me on high.*

c For I am innocent to themwards, and have not offended them.

† Heb. *to meet me.*

d Seeing it apperteineth to Gods judgements to puniſh the wicked, he deſireth God to execute his vengeance on the reprobate, who maliciouſly perſecute his church.

e He compareth their cruelty to hungry dogs, ſhewing that they are never weary in doing evil.

f They boaſt openly of their wicked deviſes, and every word is as a ſword, for they neither fear God, nor are aſhamed of men.

* Pſal. 10: 11. and 73: 11. and 94: 7.

g Though Saul have never ſo great power, yet I know that thou doeſt bridle him therefore will I patiently hope on thee.

† Heb. *my high place.*

h He will not fail to ſuccour me, when need requireth.

† Heb. *mine obſervers.*

i Altogether, but by little and little, that the people ſeeing oftentimes thy judgements may be mindfull of thee.

k That in their miſery and ſhame they may be as glaſſes and examples of Gods vengeance.

l When the time ſhall come, and when they have ſufficiently ſerved for an example of thy vengeance unto other.

that they *may* not *be*: and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.

14 [m] And at evening let them return, and let them make a noiſe like a dog, and go round about the city.

15 Let them wander up and down † for meat, ‡ and grudge if they be not ſatisfied.

16 But I will ſing of thy [n] power; yea I will ſing aloud of thy mercy in the morning: for thou haſt been my defence and refuge in the day of my trouble:

17 Unto thee, O my [o] ſtrength, will I ſing: for God *is* my defence, *and* the God of my mercy.

[m] He mocketh at their vain enterpriſes, being aſſured that they ſhall not bring their purpoſe to paſſe.
† Heb. *to eat.*
‡ Or, *if they be not ſatisfied, then they will ſtay all night.*
[n] Which didſt uſe the policie of a weak woman to confound the enemies ſtrength, as 1 Sam. 19:12.
[o] Confeſſing himſelf to be void of all vertue and ſtrength, he attributeth the whole to God.

PSAL. LX.

1 *David complaining to God of former judgement, now upon better hope, prayeth for deliverance.* 6 *Comforting himſelf in Gods promiſes, he craveth that help whereon he truſteth.*

To the chief muſician upon [a] Shuſhan-eduth ‡ Michtam of David, to teach, * when he ſtrove with Aram Naharaim and with Aram [b] Zobah, *when* Ioab returned, and ſmote of Edom in the valley of ſalt, twelve thouſand.

O God, * thou haſt caſt us off; thou haſt ‡ [c] ſcattered us, thou haſt been diſpleaſed, O turn thy ſelf to us again.

2 Thou haſt made the earth to [d] tremble; thou haſt broken it: heal the breaches thereof, for it ſhaketh.

3 Thou haſt [e] ſhewed thy people hard things: thou haſt made us to drink the wine of aſtoniſhment.

4 Thou haſt given a [f] banner to them that fear thee: that it may be diſplayed becauſe of the truth. Selah.

5 * That thy beloved may be delivered: ſave *with* thy right hand, and heare me.

6 God hath ſpoken in his [g] holineſſe, I will rejoyce: I will divide Shechem, and mete out the valley of Succoth.

7 Gilead *is* mine, and Manaſſeh *is* mine, Ephraim alſo *is* the [h] ſtrength of mine head; [i] Judah *is* my law-giver.

8 Moab *is* my [k] waſh-pot, over Edom will I caſt out my ſhoe: [l] Philiſtia, ‡ triumph thou becauſe of me.

9 Who will bring me *into* the ‡ [m] ſtrong city? who will lead me into Edom?

10 Wilt not thou, O God, *which* * hadſt caſt us off? and thou, O God, *which* didſt not go out with our armies?

11 Give us help from trouble: for vain *is* the † help of man.

12 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

[a] Theſe were certain ſongs after the note whereof this Pſalme was ſung.
‡ Or, *a golden pſalme.*
* 2 Sam. 8:3, 13. 1 Chron. 18:3.
[b] Called alſo Sophene, which ſtandeth by Euphrates.
* Pſalm 44:9.
‡ Heb. *broken.*
[c] For when Saul was not able to reſiſt the enemie, the people fled hither and thither: for they could not be ſafe in their own houſes.
[d] As with an earthquake.
[e] Thou haſt handled the people ſharply, in taking from them ſenſe and judgement, in that they aided Saul the wicked king and purſued him, to whom God had given the juſt title of the realme.
[f] In making me king, thou haſt performed thy promiſe which ſeemed to have loſt the force.
* Pſal. 108,6. &c.
[g] It is ſo certain, as if it were ſpoken by an oracle, that I ſhall poſſeſſe theſe places which Saul had left to his children.
[h] For it was ſtrong and well peopled.
[i] David meaneth that in this tribe his kingdome ſhall be eſtabliſhed, Gen. 49:10.
[k] In moſt vile ſubjection.
[l] For thou wilt diſſemble and faine as though thou waſt glad.
‡ Or, *triumph thou over me* (by an ironie.) ‡ Heb. *citie of ſtrength.* [m] He was aſſured that God would give him the ſtrong cities of his enemies, wherein they thought themſelves ſure. * Pſal. 44:9. and 108:11. † Heb. *ſalvation.*

PSAL. LXI.

1 *David fleeth to God upon his former experience.* 4 *He voweth perpetuall ſervice unto him, becauſe of his promiſes.*

To the chief muſician upon Neginah, *A pſalme* of David.

HEare my crie, O God, attend unto my prayer.

2 From [a] the end of the earth will I crie unto thee, when my heart is overwhelmed: lead me to the rock *that* is [b] higher than I.

3 For thou haſt been a ſhelter for me, *and* a ſtrong tower from the enemie.

4 I will abide in thy tabernacle for ever: I will ‡ truſt in the covert of thy wings. Selah.

5 For thou, O God, [c] haſt heard my vows: thou haſt given *me* the heritage of thoſe that fear thy name.

6 † Thou wilt [d] prolong the kings life: *and* his yeares † as many generations.

7 He ſhall abide before God for ever: O prepare [e] mercie and truth *which* may preſerve him.

8 So will I ſing praiſe unto thy name for ever, that I may daily perform my vows.

[a] From the place where I was baniſhed, being driven out of the citie and temple by my ſonne Abſolom.
[b] Unto the which without thy help I cannot attain.
‡ Or, *make my refuge.*
[c] There is nothing that doth more ſtrengthen our faith, than the remembrance of Gods ſuccour in times paſt.
† Heb. *thou ſhalt adde dayes to the dayes of the king.*
[d] This chiefly is referred to Chriſt who liveth eternally, not onely in himſelf, but alſo in his members.
† Heb. *as generation and generation.*
[e] For the ſtabilitie of thy kingdome ſtandeth in thy mercy and truth.

PSAL. LXII.

1 *David profeſſing his confidence in God, diſcourageth his enemies.* 5 *In the ſame confidence he encourageth the godly.* 9 *No truſt is to be put in worldly things.* 11 *Power and mercie belong to God.*

XII Day. *Morning prayer,*

To the chief muſician, to Ieduthun, A pſalme of David.

‡ TRuly [a] my ſoul † waiteth upon God: from him *cometh* my ſalvation.

2 [b] He onely *is* my rock and my ſalvation: *he is* my † defence, I ſhall not be [b] greatly moved.

3 How long will ye imagine miſchief againſt [c] a man? ye ſhall be ſlain all of you: as a [d] bowing wall *ſhall ye be*, *and as* a tottering fence.

4 They onely conſult to caſt *him* down from his excellencie, they delight in lies: they bleſſe with their mouth, but they curſe † inwardly. Selah.

5 My ſoul, [e] wait thou onely upon God: for my expectation *is* from him.

6 He onely *is* my rock and my ſalvation: *he is* my defence: I ſhall not be moved.

7 In God *is* my ſalvation and my [f] glorie; the rock of my ſtrength, *and* my refuge *is* in God.

8 Truſt in him at all times; ye people, [g] poure out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanitie, *and* men of high degree *are* a lie, to be laid in the balance, they *are* ‡ altogether *lighter* than vanity.

10 [h] Truſt not in oppreſſion, and become not vain in robberie: if riches increaſe, ſet not your heart *upon them*.

11 God hath ſpoken [i] once, twice have I heard this, that ‡ power *belongeth* unto God.

12 Alſo unto thee, O Lord, *belongeth* mercie: for * thou [k] rendreſt to every man according to his work.

‡ Or, *onely.*
[a] Though Satan tempted him to murmure againſt God, yet he bridled his affections, and reſting upon Gods promiſe, beareth his croſſe patiently.
‡ Heb. *is ſilent.*
[b] The Chaldee expound it, I ſhall not be moved in the day of great affliction.
† Heb. *high place.*
[c] He meaneth himſelf, being the man whom God had appointed to the kingdome.
[d] Though ye ſeem to be in honour, yet God will ſuddenly deſtroy you.
† Heb. *in their inward parts.*
[e] David was greatly moved with theſe troubles, therefore he ſtirreth up himſelf to truſt in God.
[f] Theſe vehement and often repetitions were neceſſary to ſtrengthen his faith againſt the horrible aſſaults of Satan.
[g] He admoniſheth us of our wicked nature, which rather hide our ſorrow, and bite on the bridle, than utter our grief to God, to obtain remedy.
‡ Or, *alike.*
[h] Give your ſelves wholy to God by putting alway all things contrary to his law.
[i] He hath plainly born witneſſe of his power, ſo that none needeth to doubt thereof.
‡ Or, *ſtrength.*
* Job 34:11. Prov. 24:12. Jerem. 32:19. Ezek. 7:27. Matth. 16:27. Rom. 2:6. 2 Cor. 5:10. Epheſ. 6:8. Coloſſ. 3:25. 1 Petr. 1:17. Apoc. 22:12.
[k] So that the wicked ſhall feel thy power, and the godly thy mercie.

PSAL.

Psal. LXIII.

1 Davids thirſt for God. 4 His manner of bleſſing God. 9 His confidence of his enemies deſtruction, and his own ſafetie.

A pſalme of David, when he was in the [a] wilderneſſe of Judah.

O God, thou *art* my God, early will I ſeek thee: my ſoul [b] thirſteth for thee, my fleſh longeth for thee in a drie and † thirſtie land, † where no water is.

2 To [c] ſee thy power and thy glorie, ſo *as* I have ſeen thee in the ſanctuarie.

3 Becauſe thy loving-kindneſſe *is* better than life: my lips ſhall praiſe thee.

4 Thus will I bleſſe thee, while I live: I will lift up my hands in thy name.

5 My ſoul ſhall be ſatisfied as *with* † [d] marrow and fatneſſe; and my mouth ſhall praiſe *thee* with joyfull lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches.

7 Becauſe thou haſt been my help; therefore in the ſhadow of thy wings will I rejoyce.

8 My ſoul [e] followeth hard after thee: thy right hand upholdeth me.

9 But thoſe *that* ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth.

10 † [f] They ſhall fall by the ſword, they ſhall be a portion for foxes.

11 But the king ſhall rejoyce in God, every one that [g] ſweareth by him ſhall glorie: but the mouth of them that ſpeak lies, ſhall be ſtopped.

[a] To wit, of Ziphas or the forreſt Hareth. 1 Sam. 23:14. Both which were in the tribe of Judah.

[b] Though he was both hungry and in great diſtreſſe, yet he made God his ſufficience, and above all meat and drink.

† Heb. *weary*.

‡ Heb. *without water*.

[c] This may be meant of his preſent deſire, to behold as in time paſt.

† Heb. *fatneſſe*.

[d] The remembrance of thy favour is more ſweet unto mee than all the pleaſures and dainties of the world.

[e] He aſſureth himſelf by the ſpirit of God to have the gift of conſtancie.

‡ Heb. *they ſhall make him run out* like water *by the hands of the ſwords*.

[f] Hee propheſieth of the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be devoured with wilde beaſts.

[g] All that ſweare by God aright, or profeſſe him, ſhall rejoyce in this worthy King.

Psal. LXIIII.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiſeth himſelf to ſee ſuch an evident deſtruction of his enemies, as the righteous ſhall rejoyce at it.

To the chief muſician, A pſalme of David.

Hear[a] my voice, O God, in my prayer; preſerve my life from fear of the enemie.

2 Hide me from the [b] ſecret counſel of the wicked; from the [c] inſurrection of the workers of iniquitie.

3 * Who whet their tongue like a ſword, *and* bend *their bows to ſhoot* their arrows, *even* [d] bitter words:

4 That they may ſhoot in ſecret at the perfect: ſuddenly do they ſhoot at him, and [e] fear not.

5 They [f] encourage themſelves *in* an evil ‡ matter they commune † of laying ſnares privily, they ſay, Who ſhall ſee them;

6 They ſearch out iniquities, ‡ they accompliſh † a diligent ſearch: both the inward *thought* of every one of them, and the heart *is* [g] deep.

7 But God ſhall ſhoot at them *with* an arrow, ſuddenly † ſhall they be wounded.

8 So they ſhall make their own tongue to fall upon themſelves: all that ſee them, ſhall [k] flee away.

9 And all men ſhall fear: and ſhall declare the work of God; for they ſhall wiſely conſider of his doing.

10 The righteous [i] ſhall be glad in the Lord, and ſhall truſt in him; and all the upright in heart ſhall glorie.

[a] In that he calleth to God with his voyce, it is a ſigne that his prayer was vehement, and that his life was in danger.

[b] That is, from their ſecret malice.

[c] Falſe reports and ſlanders.

* Pſal. 11:2.

[d] To wit, their outward violence.

[e] To be without feare of God, and reverence of man, is a ſigne of reprobation.

[f] The more that the wicked ſee Gods children in miſerie, the more bold and impudent are they in oppreſſing them.

‡ Or, *ſpeech*.

† Heb. *to hide ſnares*.

‡ Or, *we are conſumed by that which they have throughly ſearched*.

† Heb. *a ſearch ſearched*.

[g] There is no way ſo ſecret and ſubtill to doe hurt, which they invented not for his deſtruction.

[h] To ſee Gods heavie judgements againſt them, and how hee hath caught them in their owne ſnares.

† Heb. *their wound ſhall be*.

[i] When they ſhall conſider that he will bee favourable to them, as he was to his ſervant David.

XII Day. *Evening prayer.*

Psal. LXV.

1 David praiſeth God for his grace. 4 The bleſſedneſſe of Gods choſen by reaſon of benefits.

To the chief muſician, A pſalme *and* ſong of David.

Praiſe † [a] waiteth for thee, O God, in Sion: & unto thee ſhall the vow be performed.

2 O thou that heareſt prayer, unto thee ſhall all [b] fleſh come.

3 † Iniquities [c] prevail againſt me: as for our tranſgreſſions, thou ſhalt purge them away.

4 Bleſſed *is the man whom*, thou chooſeſt and cauſeſt to approch *unto thee, that* he may dwell in thy courts; we ſhall be ſatisfied with the goodneſſe of thy houſe, *even* of thy holy temple.

5 *By* terrible things in righteouſneſſe, wilt thou [d] anſwer us, O God of our ſalvation: *who art* the confidence of all the ends of the earth, and of them that are afarre off *upon* the [e] ſea,

6 Which by his ſtrength ſetteth faſt the mountains; being girded with power.

7 Which ſtilleth the [f] noiſe of the ſeas, the noiſe of their waves, and the tumult of the people.

8 They alſo that dwell in the uttermoſt parts are afraid at thy tokens: thou makeſt the outgoings of the morning and evening ‡ to rejoice.

9 Thou [g] viſiteſt the earth and ‡ matereſt it: thou greatly enricheſt it with the [h] river of God *which* is full of water: thou prepareſt them corn, when thou haſt ſo [i] provided for it.

10 [k] Thou watereſt the ridges thereof abundantly: ‡ thou ſettleſt the furrows thereof: † thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.

11 Thou crowneſt † the yeare with thy goodneſſe, and thy paths drop fatneſſe.

12 They drop *upon* the paſtures of the wilderneſſe: and the little hills † rejoyce on every ſide.

13 The paſtures are clothed with flocks; the valleyes alſo are covered over with corn; they ſhout for joy, [l] they alſo ſing.

[a] Thou giveſt daily new occaſion unto thy Church to praiſe thee.

† Heb. *is ſilent*.

[b] Not onely the Jews, but alſo the Gentiles, in the kingdome of Chriſt.

† Heb. *words or matters of iniquities*.

[c] He imputeth it to his ſinnes, and to the ſinnes of the people, that God, who was accuſtomed to aſſiſt them, withdraweth his ſuccour from them.

[d] Thou wilt declare thy ſelf to be the preſerver of thy Church, in deſtroying thine enemies, as thou didſt in the red ſea.

[e] As of all barbarous nations neere and farre off.

[f] He ſheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.

‡ Or, *to ſing*.

[g] To wit, with raine.

‡ Or, *after thou hadſt made it to deſire* rain.

[h] That is, Shiloah, or the rain.

[i] Thou haſt appointed the earth to bring forth food to mans uſe.

[k] By this deſcription he ſheweth that all the order of nature is a teſtimonie of Gods love toward us, who cauſeth all creatures to ſerve our neceſſitie.

‡ Or, *thou cauſeſt* rain *to deſcend* into *the furrows thereof*.

† Heb. *thou diſſolveſt it*.

† Heb. *the yeare of thy goodneſſe*.

[l] That is, the dumbe creatures ſhall not onely rejoyce for a time for Gods benefits, but ſhall continually ſing.

Psal. LXVI.

1 David exhorteth to praiſe God, 5 to obſerve his great works 8 to bleſſe him for his gracious benefits. 12 He voweth for himſelf religious ſervice to God. 15 He declareth Gods ſpeciall goodneſſe to himſelf.

To the chief muſician, A ſong *or* pſalme.

Make a joyfull noiſe unto God, † [a] all ye lands.

2 Sing forth the honour of his name: make his praiſe glorious.

3 Say unto God, How terrible *art thou in* thy works? through the greatneſſe of thy power ſhall thine enemies ‡ † [b] ſubmit themſelves unto thee.

4 All the earth ſhall worſhip thee, and ſhall ſing unto thee, they ſhall ſing *to* thy name. Selah.

5 [c] Come and ſee the works of God: he is terrible *in his* doing toward the [d] children of men.

6 He turned the ſea into drie land: they went through the floud on foot there did we rejoyce in him.

† Heb. *all the earth*.

[a] He propheſieth that all nations ſhall come to the knowledge of God, who then was onely known in Judea.

‡ Or, *yeeld feigned obedience*.

† Heb. *lie*.

[b] As the faithfull ſhall obey God willingly, ſo the infidels for feare ſhall diſſemble themſelves to be ſubject.

[c] He toucheth the ſlothfull dulneſſe of man, who is cold in the conſideration of Gods works.

[d] His providence is wonderfull in maintaining their eſtate.

7 He ruleth by his power for ever, his eyes behold the nations: let [e] not the rebellious exalt themſelves. Selah.

8 O Bleſſe our God, ye people, and make the voice of his praiſe to be heard.

9 Which † [f] holdeth our ſoul in life, and ſuffereth not our feet to be moved.

10 For thou, O God, haſt proved us: thou haſt tried us, as ſilver is tried.

11 Thou broughteſt us into the [g] net, thou laidſt affliction upon our loins,

12 Thou haſt cauſed men to ride over our heads, we went through fire and through water, but thou broughteſt us out into a † wealthy *place*.

13 I will go into thy [h] houſe with burnt-offerings: I will pay thee my vows,

14 Which my lips have † uttered, and my mouth hath ſpoken when I was in trouble.

15 I will offer unto thee burnt-ſacrifices of † fatlings, with the incenſe of rammes: I will offer bullocks with goats. Selah.

16 [i] Come *and* heare all ye that fear God, and I will declare what he hath done for my ſoul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [k] If I regard iniquity in my heart: the Lord will not heare me.

19 But verily God hath heard *me*: he hath attended to the voice of my prayer.

20 Bleſſed *be* God, which hath not turned away my prayer, nor his mercie from me.

PSAL. LXVII.

1 *A prayer for the enlargement of Gods kingdome,* 3 *to the joy of the people,* 6 *and the increaſe of Gods bleſſings.*

To the chief muſician on Neginoth, A pſalme *or* ſong.

GOd be mercifull unto us, and bleſſe us: *and* [a] cauſe his face to ſhine † upon us. Selah.

2 That thy way may be known upon [b] earth, thy ſaving health among all nations.

3 Let the people praiſe thee, O God; let all the people praiſe thee.

4 [c] O let the nations be glad and ſing for joy: for thou ſhalt judge the people righteouſly, and † govern the nations upon earth. Selah.

5 Let the people praiſe thee, O God; let all the people praiſe thee.

6 *Then* ſhall [d] the earth yeeld her increaſe; *and* God, *even* our own God ſhall bleſſe us.

7 God ſhall bleſſe us, and all the ends of the earth [e] ſhall fear him.

PSAL. LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praiſe God for his mercies,* 7 *for his care of the church,* 19 *for his great works.*

To the chief muſician, A pſalme *or* ſong of David.

LEt * God [a] ariſe, let his enemies be ſcattered: let them alſo that hate him, flee † before him.

2 As ſmoke is driven away, *ſo* drive *them* away: as wax melteth before the fire, *ſo* let the wicked periſh at the preſence of God.

3 [b] But let the righteous be glad, let them rejoyce before God, yea let them † exceedingly rejoyce.

4 Sing unto God, ſing praiſes to his name: extoll him that rideth upon the heavens by his name [c] JAH, and rejoyce before him.

5 A father of the fatherleſſe, and a judge of the widows, *is* God in his holy habitation.

6 God ſetteth the [d] ſolitary † in families: he bringeth out thoſe which are bound with chains, but the rebellious dwell in [e] a drie *land*.

7 [f] O God, when thou wenteſt forth before thy people; when thou didſt march through the wilderneſſe. Selah.

8 The earth ſhook, the heavens alſo dropped at the preſence of God: *even* Sinai it ſelf *was moved* at the preſence of God, the God of Iſrael

9 Thou, O God, didſt † ſend a plentifull rain, whereby thou didſt † confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, haſt prepared of thy [g] goodneſſe for the poore.

11 The Lord gave the word, great *was* the † company of thoſe that [h] publiſhed *it*.

12 Kings of armies † did flee apace: and ſhe that tarried at home, divided the ſpoil.

13 Though ye have lien among the [k] pots, *yet ſhall ye be* as the wings of a dove covered with ſilver, and her feathers with yellow gold.

14 When the Almighty ſcattered kings ‡ [l] in it, it was *white* as ſnow in Salmon.

15 The [m] hill of God *is as* the hill of Baſhan, an high hill *as* the hill of Baſhan.

16 [n] Why leap ye, ye high hills? *this is* the hill *which* God deſireth to dwell in, yea the LORD will dwell *in it* for ever.

17 The chariots of God *are* twenty thouſand, ‡ *even* thouſands of angels: the Lord *is* among them *as* in Sinai, in the holy *place*.

18 Thou haſt aſcended on high, thou haſt [o] led captivity captive: thou haſt received gifts † for men; yea, *for* the rebellious alſo, that the LORD God might dwell *among them*.

19 Bleſſed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our ſalvation. Sel.

20 He that is our God, *is* the God of ſalvation; and unto GOD the Lord *belong* the [p] iſſues from death.

21 But God ſhall wound the head of his enemies: *and* the hairy ſcalp of ſuch a one as goeth on ſtill in his treſpaſſes.

22 The Lord ſaid, I will bring again from Baſhan, I will bring *my people* again from the [q] depths of the ſea:

23 That thy foot may be ‡ dipped in the bloud of *thine* enemies, *and* the tongue of thy dogs in the [r] ſame.

24 They have ſeen thy [ſ] goings, O God, *even* the goings of my God, my king, in the ſanctuary.

25 The [t] ſingers went before, the players on inſtruments *followed* after; amongſt *them were* the damſels playing with timbrels.

---

[e] He proveth that God will extend his grace alſo to the Gentiles, becauſe he puniſheth among them, ſuch as will not obey his calling.

† Heb. *putteth.*

[f] He ſignifieth ſome ſpeciall benefit, that God had ſhewed to his church of the Jews, in delivering them from ſome great danger, whereof, or of the like, he promiſeth that the Gentiles ſhall be partakers.

[g] The condition of the church is here deſcribed, which is to be led by Gods providence into troubles, to be ſubject under tyrants, and to enter into manifold dangers.

† Heb. *moiſt.*

[h] The dutie of the faithfull is here deſcribed, which are never unmindfull to render God praiſe for his benefits.

† Heb. *opened.*

† Heb. *marrow.*

[i] It is not enough to have received Gods benefits, and to be mindefull thereof, but alſo we are bound to make others to profit thereby, and praiſe God.

[k] If I delight in wickedneſſe, God will not heare me: but if I confeſſe it, he will receive me.

[a] That is, move our hearts with his holy Spirit, that we may feel his favour toward us.

† Heb. *with us.*

[b] That both Jews and Gentiles may know Gods covenant made with them.

[c] By theſe oft repetitions, he ſheweth that the people can never rejoyce ſufficiently, and give thanks for the great benefits that they ſhall receive under the kingdome of Chriſt.

† Heb. *lead.*

[d] He ſheweth that where God favoreth, there ſhall be abundance of all other things. [e] When they feel his great benefits both ſpirituall and corporall toward them.

XIII Day.
Morning prayer.

* Num. 10: 35.

[a] The prophet ſheweth that albeit God ſuffereth the wicked tyrants to oppreſſe his church for a time, yet at length he will be revenged of them.

† Heb. *from his face.*

[b] He ſheweth that when God declareth his power againſt the wicked, that it is for the commodity and ſalvation of his church, which praiſe him therefore. † Heb. *rejoyce with gladneſſe.*

[c] Jah and Jehovah are the names of God, which do ſignifie his eſſence and majeſtie incomprehenſible, ſo that thereby is declared, that all idols are but vanitie, and that the God of Iſrael is the only true God.

[d] He giveth children to them that be childleſſe, and increaſeth their families.

† Heb. *in a houſe.*

[e] Which is barren of Gods bleſſings, which before they did abuſe.

[f] He teacheth that Gods favour peculiarly belongeth to his church, as appeareth by their wonderfull deliverance out of Egypt.

† Heb. *ſhake out.*

† Heb. *confirm it.*

[g] God bleſſed the land of Canaan becauſe he had choſen that place for his church.

† Heb. *army.*

[h] The original word here *mebaſroth* is of the feminine gender, uſualy underſtood therefore of women, ſuch as ſung ſongs of victory, as *Miriam, Deborah*: but we may underſtand it rather of men, as Solomon called himſelf *Koheleth*, that is, a preacher (in the feminine gender) or a *preaching ſoul*, Eccleſſ. 1: 1.

† Heb. *did flee, did flee.*

[i] The prey was ſo great, that not only the ſouldiers, but women alſo had part thereof.

[k] Though God ſuffer his church for a time to lie in black darknes, yet he will reſtore it, and make it moſt ſhining and white.

‡ Or, *for her, ſhe was.*

[l] In the land of Canaan, where his church was.

[m] Zion the church of God, doth excell all worldly things, not in pomp and outward ſhew, but by the inward grace of God, which there remaineth, becauſe of his dwelling there.

[n] Why boaſt ye of your ſtrength and beautie againſt this mountain of God.

‡ Or, even *many thouſands.*

[o] As God overcame the enemies of his church, took them priſoners, and made them tributaries: ſo Chriſt, which is God manifeſted in fleſh, ſubdued Satan and ſin under us, and gave unto his church moſt liberall gifts of his Spirit.

† Heb. *in the man.*

[p] In moſt extream dangers, God hath infinite wayes to deliver his. [q] As he delivered his church once from Og of Baſhan, and other tyrants, and from the dangers of the red-ſea, ſo will he ſtill doe, as oft as neceſſitie requireth. ‡ Or, *red.* [r] That is, in the bloud of that great ſlaughter, where dogs ſhall lap bloud. [ſ] That is, how thou, which art chiefeſt king goeſt out with thy people to warre, and giveſt them the victorie. [t] He deſcribeth the order of the people, when they went to the temple to give thanks for the victorie.

26 Bleſſe ye God in the congregations, *even* the LORD, ‡ from the fountain [u] of Iſrael.

27 There *is* ‡ little Benjamin *with* their [y] ruler, the princes of Judah ‡ *and* their counſel, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy ſtrength: ſtrengthen, O God, that which thou haſt wrought for us.

29 Becauſe of thy temple at Jeruſalem, ſhall kings bring [z] preſents unto thee.

30 Rebuke ‡ the company of ſpear-men, the multitude of the bulls, with the calves of the people, *till every one* [a] ſubmit himſelf with pieces of ſilver: ‡ ſcatter thou the people *that* delight in warre.

31 Princes ſhall come out of Egypt, [b] Ethiopia ſhall ſoon ſtretch out her hands unto God.

32 Sing unto God, ye kingdomes of the earth: O ſing praiſes *unto* the Lord. Selah.

33 To him that rideth upon the heavens of heavens, *which were* of old, lo, he doth † ſend out his voice, *and that* [c] a mighty voice.

34 Aſcribe ye ſtrength unto God: his excellencie *is* over Iſrael, and his ſtrength *is* in the ‡ clouds.

35 O God, *thou art* [d] terrible out of thy [e] holy places, the God of Iſrael *is* he that giveth ſtrength and power unto *his* people: bleſſed *be* God.

PSAL. LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to deſtruction.* 30 *He praiſeth God with thankſgiving.*

To the chief muſician upon [a] Shoſhannim,
A pſalme of David.

SAve me, O God, for the [b] waters are come in unto *my* ſoul.

2 I ſink in † deep mire, where *there is* no [c] ſtanding I am come into † deep waters, where the flouds overflow me.

3 I am weary of my crying, my throat is dried: mine [d] eyes fail while I wait for my God.

4 They that hate me without a cauſe, are mo than the hairs of mine head: they that would deſtroy me being mine enemies [e] wrongfully, are mighty: then I reſtored that which I took [f] not away.

5 O God, thou knoweſt my [g] fooliſhneſſe; and my † ſinnes are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hoſts, be aſhamed [g] for my ſake: let not thoſe that ſeek thee, be confounded for my ſake, O God of Iſrael.

7 Becauſe for thy ſake I have born reproach; ſhame hath covered my face.

8 I am become a ſtranger unto my brethren, and an alien unto my mothers children.

9 * [i] For the zeal of thine houſe hath eaten me up; * and the reproaches of them that reproached thee, are fallen upon me.

10 When I [k] wept, *and chaſtened* my ſoul with faſting, that was to my reproach.

11 I made ſackcloth alſo my garment: and I became a proverb to them.

12 They that [l] ſit in the gate, ſpeak againſt me; and *I was* the ſong of the † drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an [m] acceptable time: O God, in the multitude of thy mercie heare me, in the truth of thy ſalvation.

14 Deliver me out of the mire, and let me not ſink: let me be delivered from them that hate me, and out of the [n] deep waters.

15 Let not the water-floud overflow me, neither let the deep ſwallow me up, and let not the pit ſhut her mouth upon me.

16 Heare me, O LORD, for thy loving kindneſſe *is* good: turn unto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy ſervant, for I am in trouble: † heare me ſpeedily.

18 Draw nigh unto my ſoul *and* redeem it: deliver me becauſe of mine enemies.

19 Thou haſt known my reproach, and my ſhame, and my diſhonour: mine [p] adverſaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heavineſſe: and I [q] looked *for ſome* † to take pitie, but *there was* none; and for comforters, but I found none.

21 They gave me alſo gall for my meat, * and in my thirſt they gave me vineger to drink.

22 Let their [r] table become a ſnare before them: and *that which should have been* for *their* welfare, *let it become* a trap.

23 Let their eyes be darkened that they ſee not; and make their [ſ] loyns continually to ſhake.

24 Poure out thine indignation upon them, and let thy wrathfull anger take hold of them.

25 Let † their [t] habitation be deſolate, *and* † let none dwell in their tents.

26 For they perſecute *him* whom thou haſt ſmitten: and they talk to the grief of † thoſe whom thou haſt wounded.

27 Adde ‡ iniquity to their [u] iniquity: and let them not come into thy righteouſneſſe.

28 Let them be blotted out of the [x] book of the living, and not be written with the righteous.

29 But I *am* poore, and ſorrowfull: let thy ſalvation (O God) ſet me up on high.

30 I will praiſe the name of God with a ſong, and will magnifie him with thankſgiving.

31 *This* alſo shall pleaſe the LORD [y] better than an ox *or* bullock that hath horns and hoofs.

32 The ‡ humble ſhall ſee this, and be glad: and your heart shall live that ſeek God.

33 For the LORD heareth the poore, and deſpiſeth not his [z] priſoners.

34 Let the heaven and earth praiſe him; the ſeas, and every thing that † moveth therein.

35 For God will ſave Sion, and will build the cities of Judah: that they may dwell there, and have it in poſſeſſion.

36 [a] The ſeed alſo of his ſervants ſhall inherit it: and they that love his name ſhall dwell therein.

PSAL.

---

‡ Or, ye that are *of the fountain of Iſrael.*

[u] Which came of the patriarch, Jacob.

[x] Benjamin is called little, becauſe he was the youngeſt ſonne of Jacob.

[y] Who was ſome chief ruler of the tribe.

‡ Or, with *their company.*

[z] Which preſents are ſometimes of the perſons of men: ſee Iſa. 18: 7, and 66: 20.

‡ Or, *the beaſt of the reeds.*

[a] The word ſignifieth ſuch ſubmiſſion as when on caſts down himſelf at the feet, as to be troden on: ſo Prov. 6: 3.

‡ Or, *he ſcattereth.*

[b] He propheſieth that the Gentiles ſhall come to the true knowledge and worſhip of God.

† Heb. *give.*

[c] By his terrible thunders he will make himſelf to be known the God of all the world.

‡ Or, *heaven.*

[d] In ſhewing fearfull judgements againſt thine enemies, for the ſalvation of thy people.

[e] He alludeth to the tabernacle, which was divided into three parts.

XIII Day.
Evening prayer.

[a] Of Shoſhannim, read Pſal. 45.

[b] David ſignifieth by the waters, in what great dangers he was, out of which God did deliver him.

† Heb. *the mire of depth.*

[c] No firmneſſe or ſtableneſſe to ſettle my feet.

† Heb. *depth of waters.*

[d] Though his ſenſes failed him, yet his faith was conſtant, and incouraged him ſtill to prayer.

[e] Condeming me guiltleſſe.

[f] They judged me poore innocent as a thief, and gave my goods to others, as though I had ſtoln them.

[g] Though I be guilty to theeward, yet am I innocent toward them.

† Heb. *guiltineſſe.*

[h] Let not mine evil intreatie of the enemies be an occaſion that the faithfull fall from thee.

* John 2: 17.

[i] When I ſaw thine enemies pretend thy name onely in mouth, and in their life deny the ſame, thine holy ſpirit thruſt me forward to reprove them, and defend thy glory.

* Rom. 15: 3.

[k] My zeal moved me to lament and pray for my ſalvation.

[l] The more he ſought to winne them to God, the more they were againſt him, both poore and rich.

† Heb. *drinkers of ſtrong drink.*

[m] Knowing that albeit I ſuffer now trouble, yet thou haſt a time wherein thou haſt appointed my deliverance.

[n] He ſheweth a lively faith, in that he aſſured himſelf, that God is favourable to him, when he ſeemeth to be angrie: and at hand, when he ſeemeth to be farre off.

[o] Not that he feared that God would not heare him, but that care made him to think that God deferred long.

† Heb. *make haſte to heare me.*

[p] Thou ſeeſt that I am beſet as a ſheep among many wolves.

[q] He ſheweth that it is in vain to put our truſt in men in our great neceſſities: but that our comfort onely dependeth of God: for man rather increaſeth our ſorrows, than diminisheth them. John 19: 29.

† Heb. *to lament with me.*

* Matth. 27: 48. Mark 15: 23. John 19: 29.

[r] He deſireth God to execute his judgements againſt the reprobate which cannot by any means be turned, Rom. 11: 9.

[ſ] Take both judgement and power from them.

† Heb. *their place.*

[t] Puniſh not only them, but their poſteritie, which ſhall be like unto them

† Heb. *let there not be a dweller.*

† Heb. *thy wounded.*

‡ Or, *puniſhment of iniquity.*

[u] By their continuance and increaſing in their ſins, let it be known that they be of the reprobate.

[x] They which ſeemed by their profeſſion to have been written in thy book, yet by their fruits prove the contrarie, let them be known as reprobates.

[y] There is no ſacrifice, which God more eſteemeth, than thankſgiving for his benefits.

‡ Or, *meek.*

[z] For as he delivered his ſervant David, ſo will he do all that are in diſtreſſe, and call upon him.

† Heb. *creepeth.*

[a] Under the temporall promiſe of the land of Canaan, he comprehendeth the promiſe of life everlaſting to the faithfull and their poſteritie.

PSAL. LXX.

David ſoliciteth God to the ſpeedy deſtruction of the wicked, and preſervation of the godly.

To the chief muſician, *A pſalme* of David to bring to a remembrance.

MAke [b] *haſte* * O God,to deliver me;make haſte † to help me, O LORD.

2 * Let them be aſhamed and [c] confounded that ſeek after my ſoul: let them be turned backward, and put to confuſion, that deſire my hurt.

3 Let them be turned back for a reward of their [d] ſhame, that ſay, Aha, aha.

4 Let all thoſe that ſeek thee, rejoyce, and be glad in thee: and let ſuch as love thy ſalvation ſay continually, Let God be magnified.

5 But I *am* [c] poore and needy, make haſte unto me, O God thou *art* my help and my deliver, O LORD, make no tarrying.

[a] Which might put him in remembrance of his deliverance.

[b] He teacheth us to be earneſt in prayer, though God ſeem to ſtay: for at his time, he will heare us.

* Pſal. 40: 13, &c.

† Heb. *to my help.*

* Pſal. 35: 4, and 71: 13.

[c] He was aſſured that the more they raged, the nearer they were to deſtruction, and he the nearer to his deliverance.

[d] Hereby we are taught not to mock at others in their miſerie, leſt the ſame fall on our own necks.

[e] Becauſe he had felt Gods help before, he groundeth on experience, and boldly ſeeketh unto him for ſuccour.

PSAL. LXXI.

XIV Day. *Morning prayer.*

1 *David in confidence of faith and experience of Gods favour, prayeth both for himſelf, and againſt the enemies of his ſoul.* 14 *He promiſeth conſtancie.* 17 *He prayeth for perſeverance.* 19 *He praiſeth God, and promiſeth to do it cheerfully.*

IN * [a] thee, O LORD, do I put my truſt,let me never be put to confuſion.

2 Deliver me in thy [b] righteouſneſſe, and cauſe me to eſcape: incline thine eare unto me, and ſave me.

3 † Be thou my ſtrong habitation,whereunto I may continually reſort: [c] thou haſt given commandment to ſave me, for thou *art* my rock and my fortreſſe.

4 Deliver me, O my God, out of the hand of the [d] wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: thou *art* my [e] truſt from my youth.

6 By thee have I been holden up from the wombe: thou art he that took me out of my mothers bowels,my praiſe *ſhall be* continually of thee.

7 I am as a [f] wonder unto many; but thou *art* my ſtrong refuge.

8 Let my mouth be filled *with* thy praiſe, *and with* thy honour all the day.

9 Caſt me not off in the time of [g] old age. forſake me not when my ſtrength faileth.

10 For mine enemies ſpeak againſt me:and they that † lay wait for my ſoul, take counſel together.

11 Saying, [h] God hath forſaken him: perſecute and take him: for *there is* none to deliver *him*.

12 O God, be not farre from me: O [i] my God, make haſte for my help.

13 Let them be confounded *and* conſumed, that are adverſaries to my ſoul: let them be covered *with* reproach and diſhonour, that ſeek my hurt.

14 But I will hope continually, and will yet praiſe thee more and more,

* Pſalm 31: 1.

[a] He prayeth to God with full aſſurance of faith, that he will deliver him from his adverſaries.

[b] By declaring thy ſelf true of promiſe.

† Heb. *be thou to me for a rock of habitation.*

[c] Thou haſt infinite means, and all creatures are at thy commandement: therefore ſhew ſome ſigne, whereby I ſhall be delivered.

[d] That is, from Abſolom, Ahitophel, and that conſpiracie.

[e] He ſtrengtheneth his faith by the experience of Gods benefits, who did not only preſerve him in his mothers belly, but took him thence, and ever ſince hath preſerved him.

[f] All the world wondreth at me becauſe of my miſeries, aſwell they in authority, as the common people, yet being aſſured of thy favour, I remained ſtedfaſt.

[g] Thou that didſt help me in my youth, when I had more ſtrength, help me now ſo much the more in mine old age and weakneſſe.

† Heb. *watch* or *obſerve.*

[h] Thus the wicked both blaſpheme God, and triumph againſt his ſaints, as though he had forſaken them, if he ſuffer them to fall into their hands.

[i] In calling him his God, he putteth back the falſe reports of the adverſaries, that ſaid, God hath forſaken him.

15 My mouth ſhall ſhew forth thy righteouſneſſe, *and* thy ſalvation all the day: [k] for I know not the numbers *thereof*.

16 I will [l] go in the ſtrength of the Lord GOD: I will make mention of thy righteouſneſſe, *even* of thine onely.

17 O God, thou haſt taught me from my youth: and hitherto have I declared thy wondrous works.

18 [m] Now alſo † when I am old and grayheaded, O God, forſake me not: untill I have ſhewed † thy ſtrength unto *this* generation, *and* thy power to every one *that* is to come.

19 [n] Thy righteouſneſſe alſo, O God, *is* very high, who haſt done great things: [o] O God; who *is* like unto thee?

20 *Thou* which haſt ſhewed me [p] great and ſore troubles,ſhalt quicken me again,and ſhalt bring me up again from the depths of the earth.

21 Thou ſhalt increaſe my greatneſſe, and comfort me on every ſide.

22 I will alſo praiſe thee † with the pſalterie, *even* thy [q] truth, O my God: unto thee will I ſing with the harp, O thou holy one of Iſrael.

23 My lips ſhall greatly rejoyce when I ſing unto thee: and my [r] ſoul which thou haſt redeemed.

24 My tongue alſo ſhall talk of thy righteouſneſſe all the day long: for they are confounded, for they are brought unto ſhame, that ſeek my hurt.

[k] Becauſe thy benefits toward me are innumerable, I cannot but continually meditate and rehearſe them.

[l] I will remain ſtedfaſt, being upholden with the power of God.

[m] He deſireth that as he hath begun, he would ſo continue his benefits, that his liberalitie may have perfect praiſe.

† Heb. *unto old age, and gray hairs.*

† Heb. *thine arm.*

[n] The juſt performance of thy promiſe.

[o] His faith breaketh through all tentations, and by this exclamation he praiſeth the power of God.

[p] As he confeſſeth that God is the only Authour of his deliverance: ſo he acknowledgeth that theſe evils were ſent unto him by Gods providence.

† Heb. *with the inſtrument of pſalterie.*

[q] He confeſſeth that his long tarriance was well recompenſed,when God performed his promiſe.

[r] For there is no true praiſing of God, except it come from the heart:and therefore he promiſeth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 *David praying for Solomon, ſheweth the goodneſſe, and glory of his in type, and in truth of Chriſts kingdome.* 18 *He bleſſeth God.*

A pſalme ‡ [a] for Solomon.

GIve the king thy [b] judgements, O God,and thy righteouſneſſe unto the kings [c] ſonne.

2 He ſhall judge thy people with righteouſneſſe, and thy poore with judgement.

3 The [d] mountains ſhall bring peace to the people, and the little hills, by righteouſneſſe.

4 He ſhall [e] judge the poore of the people, he ſhall ſave the children of the needy, and ſhall break in pieces the oppreſſour.

5 They ſhall [f] fear thee as long as the ſunne and moon endure,throughout all generations.

6 He ſhall [g] come down like rain upon the mown graſſe, as ſhowres *that* water the earth.

7 In his dayes ſhall the righteous flouriſh: and abundance of peace † ſo long as the moon endureth.

8 He ſhall have dominion alſo [h] from ſea to ſea, and from the river unto the ends of the earth.

9 They that dwell in the wilderneſſe ſhall bowe before him: and his enemies ſhall lick the duſt.

10 The kings of [i] Tarſhiſh and of the iſles ſhall bring preſents: the kings of [k] Sheba and Seba ſhall offer gifts.

11 Yea, all kings ſhall fall down before him: all nations ſhall ſerve him.

‡ Or, *of.*

[a] Compoſed by David, as touching the reigne of his ſon Solomon.

[b] Endue the king with the ſpirit of wiſdome and juſtice, that he reign not as doe the worldly tyrants.

[c] To wit, to his poſteritie.

[d] When juſtice reigneth, even the places moſt barren,ſhall be enriched with thy bleſſings.

[e] He ſheweth wherefore the ſword is committed to Kings: to wit, to defend the innocent, and ſuppreſſe the wicked.

[f] The people ſhall embrace thy true religion,when thou giveſt a king that ruleth according to thy word.

[g] As this is true in all godly kings, ſo is it chiefly verified in Chriſt, who with his heavenly dew, maketh his church ever to flouriſh.

† Heb. *till there be no moon.*

[h] That is, from the red-ſea to the ſea called Syriacum, and from Euphrates forward: meaning, that Chriſts kingdome ſhould be large and univerſall.

[i] Of Cilicia, and of all other countries beyond the ſea, which he meaneth by the iſles.

[k] That is, of Arabia that rich countrie, whereof Sheba was a part bordering upon Ethiopia.

12 For he ſhall deliver the needy when he crieth: the poore alſo, and *him* that hath no helper.

13 He ſhall ſpare the poore and needy, and ſhall ſave the ſouls of the needy.

14 He ſhall redeem their ſoul from deceit and violence: and [l] precious ſhall their bloud be in his ſight.

15 And he ſhall live, and to him † ſhall be given of the [m] gold of Sheba; prayer alſo ſhall be made for him continually, *and* daily ſhall he be paaiſed.

16 There ſhall be an handfull of corn in the earth upon the top of the mountains; the [n] fruit thereof ſhall ſhake like Lebanon, and *they* of the citie ſhall flouriſh like graſſe of the earth.

17 His name † ſhall endure for ever: † his name ſhall be continued as long as the ſunne: and *men* ſhall be bleſſed in him; all nations ſhall call him [o] bleſſed.

18 Bleſſed *be* the LORD God, the God of Iſrael, who onely doeth [p] wondrous things.

19 And bleſſed *be* his glorious name for ever, and let the whole earth be filled *with* his glory; Amen, and amen.

20 The prayers of David the ſonne of Jeſſe [q] are ended.

l Though tyrants paſſe not to ſhed bloud, yet this godly king ſhall preſerve his ſubjects from all kinde of wrong.

† Heb. one *ſhall give.*

m God will both proſper his life, and alſo make the people moſt willing to obey him.

n Under ſuch a king ſhall be moſt great plenty, both of fruit, and alſo of the increaſe of mankinde.

† Heb. *ſhall be.*

† Heb. *ſhall be as a ſonne to continue his fathers name for ever.*

o They ſhall pray to God for his continuance, and know that God doth proſper them for his ſake.

p He confeſſeth that except God miraculouſly preſerve his people, that neither the king, nor the kingdome can continue.

q Concerning his ſonne Solomon.

Psal. LXXIII.

1 *The prophet prevailing in a temptation,* 2 *ſheweth the occaſion thereof, the proſperitie of the wicked.* 13 *The wound given thereby, diffidence.* 15 *The victorie over it, knowledge of Gods purpoſe, in deſtroying of the wicked, and ſuſtaining the righteous.*

XIV Day.
Evening prayer.

‡ A pſalme of Aſaph.

‡ TRuly [a] God *is* good to Iſrael, *even* to ſuch as are † of a clean heart.

2 But as for me, my feet were almoſt gone: my ſteps had wel-nigh ſlipt.

3 * For I was envious at the fooliſh, *when* I ſaw the proſperitie of the wicked.

4 For *there are* [b] no bands in their death: but their ſtrength *is* † firm.

5 They *are* not † in trouble *as other* men: neither are they plagued † like *other* men.

6 [c] Therefore pride compaſſeth them about as a chain: violence covereth them *as* a garment.

7 Their eyes ſtand out with fatneſſe: † they have more than heart could wiſh.

8 They are corrupt, and ſpeak wickedly *concerning* oppreſſion: they ſpeak loftily.

9 [d] They ſet their mouth againſt the heavens; and their tongue walketh through the earth.

10 Therefore [e] his people return hither: and waters of a full *cup* are wrung out to them.

11 And they [f] ſay, How doth God know? and is there knowledge in the moſt high?

12 Behold, theſe *are* the ungodly, who proſper in the world, they increaſe *in* riches.

13 Verily, I have cleanſed my heart in vain, and waſhed my hands in innocencie.

14 For all the day long have I been plagued, and † chaſtened every morning.

‡ Or, *a pſalme for Aſaph.*

‡ Or, *yet.*

a As it were between hope and deſpaire he burſteth forth into this affection, being aſſured that God would continue his favour toward ſuch as were godly in deed, and not hypocrites.

† Heb. *clean of heart.*

* Job 21: 7. Pſalm 37: 1. Jer. 12: 1.

b The wicked in this life live at pleaſure, and are not drawn to death like priſoners: that is, by ſickneſſe, which is deaths meſſenger.

† Heb. *fat.*

† Heb. *in the trouble of* other *men.*

† Heb. *with.*

c They glory in their pride as ſome do in their chains: and in cruelty, as ſome doe in apparell.

† Heb. *they paſſe the thoughts of the heart.*

d They blaſpheme God, and feare not his power, and rail upon men, becauſe they eſteem themſelves above all others.

e Not only the reprobate, but alſo the people of God oftentimes fall back, ſeeing the proſperous eſtate of the wicked, and are overwhelmed with ſorrows, thinking that God conſidereth not aright the ſtate of the godly.

f Thus the fleſh moveth even the godly to diſpute with God, touching their poore eſtate, and the proſperity of the wicked.

† Heb. *my chaſtiſement* was.

15 [g] If I ſay, I will ſpeak thus: behold, I ſhould offend *againſt* the generation of thy children.

16 When I thought to know this, † it *was* too painfull for me.

17 Uutill I went into the [h] ſanctuarie of God; *then* underſtood I their end.

18 Surely thou didſt ſet them in ſlipperie places: thou caſtedſt them down into deſtruction.

19 How are they *brought* into deſolation, as in a moment? they are [i] utterly conſumed with terrours.

20 As a dream when *one* awaketh; *ſo*, O Lord, when thou awakeſt thou ſhalt deſpiſe their [k] image.

21 Thus my heart was grieved; and I was pricked in my reins.

22 So fooliſh *was* I, and † ignorant: I was *as* a [l] beaſt † before thee.

23 Nevertheleſſe, I *am* [m] continually with thee: thou haſt holden *me* by my right hand.

24 Thou ſhalt guide me with thy counſel, and afterward receive me *to* glorie.

25 Whom have I in [n] heaven *but thee*? and *there is* none upon earth *that* I deſire beſides thee.

26 My fleſh and my heart faileth: *but* God *is* the † ſtrength of my heart, and my [o] portion for ever.

27 For lo, they that are farre from thee, ſhall periſh: thou haſt deſtroyed all them that [p] go a whoring from thee.

28 But it is good for me to draw neare [q] to God: I have put my truſt in the LORD GOD, that I may declare all thy works.

h If I give place to this wicked thought I offend againſt thy providence, ſeeing thou diſpoſedſt all things moſt wiſely, and preſerveſt thy children in their greateſt dangers.

† Heb. *it* was *labour in mine eyes.*

h Untill I entred into thy ſchool, and learned by thy word and holy ſpirit: that thou68 ordereſt all things wiſely and juſtly.

i By thy fearefull judgement.

k Or, their ſhadow, that is, deſtroy their tranſitory eſtate.

† Heb. *I know not.*

l For the more that man goeth about by his own reaſon to ſeek out Gods judgements, the more doth he declare himſelf a beaſt.

‡ Heb. *with thee.*

m By faith I was aſſured that thy providence did watch alwayes over me to preſerve me.

n He ſought neither help nor comfort of any ſave of God only.

† Heb. *rock.*

o He teacheth us to deny our ſelves to have God our whole ſufficiency, and only contentment.

p That is, forſake thee to ſeek others.

q Though all the world ſhrink from God, yet he promiſeth to truſt in him, and to magnifie his works.

Psal. LXXIIII.

1 *The prophet complaineth of the deſolation of the ſanctuarie.* 1 *He moveth God to help, in conſideration of his power,* 18 *Of his reprochfull enemies, of his children, and of his covenant.*

‡ Maſchil of Aſaph.

O God, [a] why haſt thou caſt *us* off for ever? *why* doth thine anger ſmoke againſt the ſheep of thy paſture?

2 Remember thy congregation *which* thou haſt purchaſed of old: the ‡ [b] rod of thine inheritance *which* thou haſt redeemed, this mount Sion wherein thou haſt dwelt.

3 Lift up thy feet unto the perpetuall deſolations: *even* all that the enemy hath done wickedly in the ſanctuarie.

4 Thine enemies roar in the midſt of thy congregations: they [c] ſet up their enſignes *for* ſignes.

5 *A man* was famous according as he had [d] lifted up axes upon the thick trees.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 † They have caſt fire into thy ſanctuarie, they have defiled *by caſting down* the dwelling place of thy name to the ground.

8 They ſaid in their [e] hearts, Let us † deſtroy

‡ Or, a pſalme *for Aſaph to give inſtruction.*

a The church of God being oppreſſed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God, by whoſe hand this yoke was laid upon them for their ſins.

‡ Or, *tribe.*

b Which inheritance thou haſt meaſured out thy ſelf, as with a line or rod.

c They have deſtroyed thy true religion, and ſpread their banners in ſigne of defiance.

d He commendeth the temple for the coſtly matter, the excellent workmanſhip, and beautie thereof, which notwithſtanding the enemies did deſtroy.

† Heb. *they have ſent thy ſanctuarie into the fire.*

e They encouraged one another to crueltie, that not onely Gods people might be deſtroyed, but alſo religion utterly in all places ſuppreſſed.

† Heb. *break.*

them together: they have burnt up all the ſynagogues of God in the land.

9 We ſee not our ſignes, *there is* no more any prophet, neither *is there* among us any that knoweth [f] how long.

10 O God, how long ſhall the adverſarie reproach, ſhall the enemie blaſpheme thy name for ever?

11 Why withdraweſt thou thy hand, even thy right hand? [g] pluck *it* out of thy boſome.

12 For God *is* my king of old, working ſalvation in the [h] midſt of the earth.

13 * Thou didſt † divide the ſea by thy ſtrength: thou brakeſt the heads of the ‡ [i] dragons in the waters.

14 Thou brakeſt the heads of [k] leviathan in pieces, *and* gaveſt him *to be* [l] meat to the people inhabiting the wilderneſſe.

15 * Thou didſt cleave the fountain and the floud: * thou driedſt up † mighty rivers.

16 The [m] day *is* thine, the night alſo *is* thine: thou haſt prepared the light and the ſunne.

17 Thou haſt ſet all the borders of the earth: thou haſt † made ſummer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the fooliſh people have blaſphemed thy name.

19 O deliver not the ſoul of thy [n] turtle-dove unto the multitude *of the wicked*, forget not the congregation of thy poore for ever.

20 Have reſpect unto the covenant: for [o] the dark places of the earth are full of the habitations of cruelty.

21 O let not the oppreſſed return aſhamed: let the poore and needy praiſe thy name.

22 Ariſe, O God, plead thine [p] own cauſe: remember how the fooliſh man reprocheth thee daily.

23 Forget not the voice of thine enemies: the tumult of thoſe that riſe up againſt thee, † increaſeth continually.

XV Day. *Morning prayer.*

PSAL. LXXV.

1 *The prophet praiſeth God.* 2 *He promiſeth to judge uprightly.* 4 *He rebuketh the proud by conſideration of Gods providence.* 9 *He praiſeth God, and promiſeth to execute juſtice.*

‡ To the chief muſician Al-taſchith, [a] A pſalme *or* ſong of Aſaph.

VNto thee, O God, do we [b] give thanks, *unto thee* do we give thanks: for that thy name *is* neare, thy wondrous works declare.

2 ‡ [c] When I ſhall receive the congregation, I will judge uprightly.

3 The earth and all the inhabitants thereof are diſſolved: I bear up the pillars [d] of it. Selah.

4 I ſaid unto the fools, Deal not fooliſhly; and to the wicked, Lift not up the horn.

5 Lift not up your [e] horn on high; ſpeak *not* with a ſtiff neck.

6 For promotion *cometh* neither from the eaſt, nor from the weſt: nor from the † ſouth.

7 But God *is* the judge: he putteth down one, and ſetteth up another.

8 For in the hand of the LORD *there is* a [f] cup, and the wine is red: it is full of mixture, and he poureth out of the ſame: but the dregs thereof all the wicked of the earth ſhall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will ſing praiſes to the God of Jacob.

10 All the horns of the wicked alſo will I cut off; *but* the horns of the [g] righteous ſhall be exalted.

PSAL. LXXVI.

1 *A declaration of Gods majeſtie in the church.* 11 *An exhortation to ſerve him reverently.*

To the chief muſician on Neginoth, A pſalme *or* ſong ‡ of Aſaph.

IN Judah is God [a] known: his name *is great* in Iſrael.

2 In [b] Salem alſo is his tabernacle, and his dwelling-place in Sion.

3 There brake he the arrows of the bow, the ſhield, and the ſword, and the battel. Selah.

4 Thou *art* more glorious *and* excellent than the [c] mountains of prey.

5 The ſtout-hearted are ſpoiled, they have ſlept their ſleep: and none of the men of might have [d] found their hands.

6 At thy rebuke, O God of Jacob, both the chariot and horſe are caſt into a dead ſleep.

7 Thou, *even* thou *art* to be feared, and who may ſtand in thy [e] ſight when once thou art angry?

8 Thou didſt cauſe judgement to be heard from heaven; the earth feared: and was ſtill,

9 When God aroſe to judgement to [f] ſave all the meek of the earth. Selah.

10 Surely the [g] wrath of man ſhall praiſe thee: the remainder of wrath ſhalt thou reſtrain.

11 Vow, and pay unto the LORD your God; let all that be [h] round about him bring preſents † unto him that ought to be feared.

12 He ſhall [i] cut off the ſpirit of princes: he *is* terrible to the kings of the earth.

PSAL. LXXVII.

1 *The pſalmiſt ſheweth what fierce combat he had with diffidence.* 10 *The victory which he had by conſideration of Gods great and gracious works.*

To the chief muſician, to Ieduthun, A pſalme ‡ of Aſaph,

I Cried unto God with my [a] voice: *even* unto God with my voice, and he gave eare unto me.

2 In the day of my trouble I ſought the Lord; † my ſore ran in the night, and ceaſed not? my ſoul refuſed to be comforted.

3 I remembred God, and was [b] troubled: I complained, and my ſpirit was overwhelmed. Selah.

4 Thou holdeſt mine eyes [c] waking: I am ſo troubled that I cannot ſpeak.

5 I have conſidered the dayes of old, the yeares of ancient times.

6 I call to remewbrance my [d] ſong in the night: I commune with mine own heart, and my ſpirit made [e] diligent ſearch:

[f] They lament that they have no prophet among them, to ſhew them how long their miſeries ſhould endure.

[g] They joyn their deliverance with Gods glory and power, knowing that the puniſhment of the enemie ſhould be their deliverance.

[h] Meaning in the ſight of all the world.

* Exod. 14: 21.

† Heb. *break.*

‡ Or, *whales.*

[i] To wit, Pharaohs army.

[k] Which was a great monſter of the ſea, or whale, meaning Pharaoh.

[l] His deſtruction did rejoyce them, as meat refreſheth the body.

* Exod. 17: 5. Num. 20: 11.

* Joſh. 3: 13.

† Heb. *rivers of ſtrength.*

[m] Seeing that God by his providence governeth and diſpoſeth all things, he gathereth that he will take care chiefly for his children.

† Heb. *made them.*

[n] He meaneth the church of God, which is expoſed as a prey to the wicked.

[o] That is, all places where thy word ſhineth not, there reigneth tyrannie and ambition.

[p] He ſheweth that God cannot ſuffer his church to be oppreſſed, except he loſe his own right.

† Heb. *aſcendeth.*

‡ Or, *to the chief muſician (deſtroy not) a pſalme* or *ſong for Aſaph.*

[a] The Caldee addeth when David ſaid, *Deſtroy not the people.*

[b] He declareth how the faithfull ſhall ever have juſt occaſion to praiſe God, foraſmuch as in their need they ſhall feel his power at hand to help them.

‡ Or, *when I ſhall take a ſet time.*

[c] When I ſee my time (ſaith God) to help your miſeries: I will come and ſet all things in good order.

[d] Though all things be brought to ruine, yet I can reſtore and preſerve them.

[e] The prophet warneth the wicked, that they would not ſet themſelves againſt Gods people, ſeeing that God at his time deſtroyeth them that rule wickedly.

† Heb. *deſert.*

[f] Gods wrath is compared to a cup of ſtrong and delicat wine, wherewith the wicked are made ſo drunk that by drinking till they come to the very dregs, they are utterly deſtroyed.

[g] The godly ſhall better proſper by their innocent ſimplicitie, than the wicked ſhall by all their craft and ſubtilitie.

‡ Or, *for Aſaph.*

[a] He declareth that Gods power is evidently ſeen in preſerving his people, and deſtroying his enemies.

[b] Which afterward was called Jeruſalem.

[c] He compareth the kingdomes full of extortion and rapin, to the mountains that are full of ravening beaſts.

[d] God hath taken their ſpirits and ſtrength from them as though their hands were cut off.

[e] God with a look is able to deſtroy all the power and activity of the enemies, were they never ſo many or mighty.

[f] To revenge the wrongs done to thy church.

[g] For the end ſhall ſhew that the enemie was able to bring nothing to paſſe: alſo thou ſhalt bridle their rage, that they ſhall not compaſſe their purpoſe.

[h] To wit, the Levites that dwell about the tabernacle, or the people among whom he doth dwel.

† Heb. *to fear.*

[i] The Hebrew word ſignifieth, to vintage, or gather grapes: meaning that he ſhall make the counſel and enterpriſes of wicked tyrants fooliſh and vain.

‡ Or, *for Aſaph.*

[a] The prophet teacheth us by his example to flee unto God for help in our neceſſities.

† Heb. *my hand.*

[b] He ſheweth that we muſt patiently abide, although God deliver us not out of our troubles at the firſt crie.

[c] Meaning, that his ſorrows were as watchmen, that kept his eyes from ſleeping.

[d] Of thankſgiving which I was accuſtomed to ſing in my proſperitie.

[e] Both the cauſes why I was chaſtened and when my ſorrows shoulds have an end.

7 Will the LORD caſt off for ever?and will he be favourable no more?

8 Is his [f] mercy clean gone for ever?doth *his* promiſe fail † for evermore?

9 Hath God forgotten to be gracious?hath he in anger ſhut up his tender mercies? Selah.

10 And I ſaid, This *is* my [g] infirmity: *but I will remember* the yeares of the right hand of the moſt high.

11 I will remember the works of the LORD? ſurely I will remember thy wonders of old.

12 I will meditate alſo of all thy work, and talk of thy doings.

13 Thy way, O God, *is* in the [h] ſanctuary: who *is ſo* great a [i] God as *our* God?

14 Thou *art* the God that doeſt wonders; thou haſt declared thy ſtrength among the people.

15 Thou haſt with *thine* arm redeemed thy people, the ſonnes of Jacob and Joſeph. Selah.

16 [k] The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.

17 † The clouds poured out water, the skies ſent out [l] a ſound: thine arrows alſo went abroad.

18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and ſhook.

19 Thy way *is* in the ſea, and thy path in the great waters, and thy foot-ſteps are not [m] known.

20 * Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.

PSAL. LXXVIII.

1 *An exhortation both to learn and to preach the law of God.* 9 *The ſtory of Gods wrath againſt the incredulous and diſobedient.* 67 *The Iſraelites being rejected, God choſe Iudah, Sion, and David.*

‡ [a] Maſchil of Aſaph.

GIve eare, O [b] my people, *to* my law: incline your eares to the words of my mouth.

2 * I will open my mouth in a parable: I will utter dark ſayings of old:

3 Which we have heard and known: and our [c] fathers have told us.

4 We will not hide *them* from their children, ſhewing to the generation to come, the praiſes of the LORD: and his ſtrength and his wonderfull works that he hath done,

5 For he eſtabliſhed a [d] teſtimony in Jacob, and appointed a law in Iſrael which he commanded our fathers: that they ſhould make them known to their children.

6 That the [e] generation to come might know *them, even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children:

7 That they might [f] ſet their hope in God, and not forget the works of God: but keep his commandments:

8 And might not be as [g] their fathers, a ſtubborn and rebellious generation, a generation † *that* ſet not their heart aright: and whoſe ſpirit was not ſtedfaſt with God.

9 The children of [h] Ephraim being armed *and* † carrying bows, turned back in the day of battel.

10 They kept not the covenant of God: and refuſed to walk in his law:

11 And forgat his works: and his wonders that he had ſhewed them.

12 Marvellous things did he in the ſight of their [i] fathers: in the land of Egypt, in the field of Zoan.

13 * He divided the ſea, and cauſed them to paſſe through: and he made the waters to ſtand as an heap.

14 * In the day-time alſo he led them with a cloud: and all the night with a light of fire.

15 * He clave the rocks in the wilderneſſe, and gave *them* drink as out of the great depths.

16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.

17 And they ſinned [k] yet more againſt him: by provoking the moſt high in the wilderneſſe.

18 And they tempted God in their heart: by asking meat for their [l] luſt.

19 * Yea, they ſpake againſt God: they ſaid, [m] Can God † furniſh a table in the wilderneſſe?

20 * Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed: can he give bread alſo? can he provide fleſh for his people?

21 Therefore the LORD heard *this*, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael:

22 Becauſe they beleeved not in God: and [n] truſted not in his ſalvation:

23 Though he had commanded the [o] clouds from above, and opened the doores of heaven:

24 * And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 ‡ Man did eat angels food, he ſent them meat to the full.

26 He cauſed an [p] eaſt-winde † to blow in the heaven: and by his power he brought in the ſouth-winde.

27 He rained fleſh alſo upon them as duſt: and † feathered fowls like as the ſand of the ſea.

28 And he let *it* fall in the midſt of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own deſire.

30 They were not eſtranged from their [q] luſt: but * while their meat *was* yet in their mouthes,

31 The wrath of God came upon them, and ſlew the [r] fatteſt of them, and † ſmote down the ‡ choſen men of Iſrael.

32 For all this they [ſ] ſinned ſtill: and beleeved not for his wondrous works.

---

[f] As if he ſhould ſay, It is impoſſible: whereby he exhorteth himſelf to patience.

† Heb. *to generation and generation.*

[g] Though I firſt doubted of my life, yet conſidering that God had his yeares, that is, change of times, and was accuſtomed alſo to lift up them, whom he hath beaten, I took heart again.

[h] That is, in heaven, whereunto we muſt aſcend by faith, if we will know the wayes of God.

[i] He condemneth all that worship any thing ſave the only true God, whoſe glory appeareth through the world.

[k] He declareth, wherein the power of God was declared, when he delivered the Iſraelites through the red Sea.

† Heb. *the clouds were poured forth with water.*

[l] That is, thundred and lightned.

[m] For when thou hadſt brought over thy people, the water returned to her courſe, and the enemies that thought to have followed them, could not paſſe through, Exod. 14: 28, 29.

* Exod. 14: 19.

XV Day. *Evening prayer.*

‡ Or, A pſalme *for Aſaph to give inſtruction.*

[a] Read Pſal. 32.

[b] The prophet under the name of a teacher, calleth the people his, and the doctrin his, as Paul calleth the goſpel his, whereof he was but the preacher, as Rom. 2: 16. and 16: 25. or, it may be meant of Chriſt, who ſpeaketh in this pſalme to his people: as the next verſe sheweth ſo Iſa 51: 4.

* Pſal. 49: 4. Matth. 13: 35.

[c] Which were the people of God.

[d] By the teſtimonie and law, he meaneth the law written, which they were commanded to teach their children, Deut. 4: 9. and 6: 7.

[e] He ſheweth wherein the children ſhould be like their fathers, that is, in maintaining Gods pure religion.

[f] He ſheweth wherein the uſe of this doctrin ſtandeth: in faith, in the meditation of Gods benefits, and in obedience.

[g] Though theſe Fathers were the ſeed of Abraham, and the choſen people, yet he ſheweth by their rebellion, provocation, falſehood, and hypocriſie, that the children ought not to follow their examples.

† Heb. that *prepared not their heart.*

[h] By Ephraim, he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth, that they were unfaithfull to God, and by their multitude and authoritie had corrupt all others.

† Heb. *throwing forth.*

[i] He proveth that not only the poſterity, but alſo their forefathers were wicked and rebellious to God.

* Exod. 14: 21.

* Exod. 13: 21. and 14: 24.

* Exod. 17: 6. Num. 20 11. Pſalm 105: 41. 1 Cor. 10: 4.

[k] Their wicked malice could be overcome by no benefits, which were great and many.

[l] Then to require more than is neceſſary, and to ſeparate Gods power from his will is to tempt God.

* Num. 11: 4.

[m] Thus when we give place to ſin, we are moved to doubt of Gods power except he will alwayes be ready to ſerve our luſt.

† Heb. *order.*

* Exod. 17: 6. Num. 20: 11.

[n] That is, in his fatherly providence, whereby he careth for his, and provideth ſufficiently.

[o] So that they had that which was neceſſarie and ſufficient: but their luſt made them to covet that which they knew God had denied them.

* Exod. 16: 14. John 6: 31.

‡ Or, *every one did eat the bread of the mighty.*

[p] God uſed the means of the wind to teach them that all elements were at his commandement, and that no diſtance of place could let his working.

† Heb. *to go.*

† Heb. *fowl of wing.*

[q] Such is the nature of concupiſcence, that the more it hath the more it luſteth.

* Num. 11: 33.

[r] That is, the chief and strongeſt, as. Judg. 3: 29. for though other were not ſpared, yet chiefly they ſuffered, which truſted in their ſtrength againſt God.

† Heb. *made to bowe.*

‡ Or, *young men.*

[ſ] Thus ſinne by continuance maketh men inſenſible, ſo that by no plagues they can be amended.

33 Therefore their dayes did he conſume in vanity; and their yeares in trouble.

34 When he [t] ſlew them, then they ſought him: and they returned and enquired early after God.

35 And they remembred that God *was* their rock, and the high God their redeemer.

36 Neverthelesſe, they did flatter him with their mouth, and they lied unto him with their tongues.

37 For their [u] heart was not right with him: neither were they ſtedfaſt in his covenant.

38 But he *being* full of compaſſion, [x] forgave *their* iniquity, and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtirre up all his wrath.

39 For he remembred that they *were* but fleſh? a winde that paſſeth away and cometh not again.

40 How oft did they ‡ provoke him in the wilderneſſe: and grieve him in the deſert?

41 Yea, they [y] turned back and tempted God: and [z] limited the holy one of Iſrael.

42 [a] They remembred not his hand: *nor* the day when he delivered them † from the enemy.

43 How he had † wrought his ſignes in Egypt, and his wonders in the field of Zoan:

44 * And had turned their rivers into bloud; and their floods, that they could not drink.

45 * He ſent divers [b] ſorts of flies among them, which devoured them, and * frogs which deſtroyed them.

46 * He [c] gave alſo their increaſe unto the caterpiller, and their labour unto the locuſt.

47 * He † deſtroyed their vines with hail, and their ſycomore-trees with ‡ froſt.

48 † He gave up their cattel alſo to the hail, and their flocks to ‡ hot thunderbolts.

49 He caſt upon them the fierceneſſe of his anger, wrath and indignation and trouble, by ſending [d] evil angels *among them*.

50 † He made a way to his anger, he ſpared not their ſoul from death: but gave ‡ their life over to the peſtilence.

51 * And ſmote all the firſt-born in Egypt: the [e] chief of *their* ſtrength in the tabernacles of [f] Ham:

52 But made his own people to go forth like ſheep, and guided them in the wilderneſſe like a flock.

53 And he led them on ſafely, ſo that they [g] feared not: but the ſea * † overwhelmed their enemies.

54 And he brought them to the border of his [h] ſanctuary, *even* to this mountain, *which* his right hand had purchaſed:

55 He caſt out the heathen alſo before them, and * divided them an inheritance by line: and made the tribes of Iſrael to dwell in their tents.

56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:

57 But turned back and dealt unfaithfully [i] like their fathers: they were turned aſide like a deceitfull bow.

58 * For they [k] provoked him to anger with their high places, and moved him to jealouſie with their graven images.

59 When God heard this, he was wroth, and greatly abhorred Iſrael:

60 * So that he [l] forſook the tabernacle of Shiloh, the tent *which* he placed among men:

61 And delivered his [m] ſtrength into captivity, and his glory into the enemies hand.

62 He gave his people over alſo unto the ſword: and was wroth with his inheritance.

63 The fire [n] conſumed their young men: and their maidens were not † [o] given to marriage.

64 Their prieſts fell by the ſword: and their [p] widows made no lamentation.

65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth [q] by reaſon of wine.

66 And he ſmote his enemies in the hinder-parts: he put them to a perpetuall reproach.

67 Moreover, he refuſed the tabernacle of [r] Joſeph: and choſe not the tribe of Ephraim.

68 But choſe the tribe of Judah, the mount Sion which he loved.

69 And he [s] built his ſanctuary like high *palaces*, like the earth which he hath † eſtabliſhed for ever.

70 * He choſe David alſo his ſervant, and took him from the ſheep-folds:

71 † From following the ews great with young, he brought him * to feed Jacob his people, and Iſrael his inheritance.

72 So [t] he fed them according to the integrity of his heart: and guided them by the skilfulneſſe of his hands.

[t] Such was their hypocriſie, that they ſought unto God for feare of puniſhment, though in their heart they loved him not.

[u] Whatſoever cometh not from the pure fountain of the heart, is hypocriſie.

[x] Becauſe he would ever have ſome remnant of a church to praiſe his name in earth, he ſuffered not their ſins to overcome his mercie.

‡ Or, *rebell againſt him.*

[y] That is, they tempted him ofttimes.

[z] As they all doe that meaſure the power of God by their capacitie.

[a] The forgetfulneſſe of Gods benefits is the root of rebellion and all vice.

‡ Or, *from affliction*

† Heb. *ſet.*

* Exod. 7: 20.

* Exod. 8: 24.

[b] This word ſignifieth a confuſed mixture of flies and venemous worms. Some take it for all ſorts of ſerpents, ſome for all wilde beaſt.

* Exod. 8: 6.

* Exod. 10: 13.

[c] He repeateth not here all the miracles that God did in Egypt, but certain which might be ſufficient to convince the people of malice and ingratitude.

* Exod. 9: 23.

† Heb. *killed.*

‡ Or, *great hailſtones.*

† Heb. *he ſhut up.*

‡ Or, *lightnings.*

[d] So called, either of the effect, that is, of puniſhing the wicked: or elſe, becauſe they were wicked ſpirits whom God permitted to vex men.

† Heb. *he weighed a path.*

‡ Or, *their beaſts to the murrain,* Exod. 9: 3.

* Exod. 12: 29.

[e] The firſt-born are ſo called, as Gen. 49: 3.

[f] That is, Egypt: for it was called Mizraim or Egypt, of Mizraim, that was the ſonne of Ham.

[g] That is, they had none occaſion to feare, foraſmuch as God deſtroyed their enemies, and delivered them ſafely.

* Exod. 14: 27. and 15: 10.

† Heb. *covered.*

[h] Meaning, Canaan, which God had conſecrated to himſelf, and appointed to his people.

* Joſh. 13: 7.

[i] Nothing more diſpleaſeth God in the children, than when they continue in that wickedneſſe, which their fathers had begun.

* Deut. 32: 21.

[k] By ſerving God otherwiſe than he had appointed.

* 1 Sam. 4: 11.

[l] For their ingratitude he ſuffered the Philiſtines to take the ark, which was the ſigne of his preſence from among them.

[m] The ark is ſo called Pſal. 132: 8. becauſe thereby he defended his people, and beautifully appeared unto them.

[n] They were ſuddenly deſtroyed, 1 Sam. 4: 10.

† Heb. *praiſed.*

[o] They had no marriage ſongs, that is, they were not married.

[p] Either they were ſlain before, or taken priſoners of their enemies, and ſo were forbidden.

[q] Becauſe they were drunken in their ſinnes, they judged Gods patience to be a ſlumbring, as though he were drunken: therfore he anſwering their beaſtly judgement, ſaith he will awake, and take ſudden vengeance.

[r] Shewing that he ſpared not altogether the Iſraelites, though he puniſhed their enemies.

[s] By building the temple, and eſtabliſhing the kingdome, he declareth that the ſignes of his favour were among them.

† Heb. *founded.*

* 1 Sam. 16: 11. 2 Sam. 7: 8.

† Heb. *from after*

* 2 Sam. 5: 2. 1 Chron. 11: 2.

[t] He ſheweth wherein all kings charge ſtandeth, to wit, to provide faithfully, for his people, to guide them by counſel, and defend them by power.

Psal. LXXIX.

1 *The pſalmiſt complaineth of the deſolation of Ieruſalem.* 8 *He prayeth for deliverance,* 13 *and promiſeth thankfulneſſe.*

A pſalme ‡ of Aſaph.

O God, the [a] heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jeruſalem on heaps.

2 The [b] dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.

3 Their bloud have they ſhed like water round about Jeruſalem: and *there was* none to [c] bury *them*.

4 * We are become a reproach to our [d] neighbours: a ſcorn and deriſion to them that are round about us.

5 * How long Lord, wilt thou be angry for ever? ſhall thy jealouſie [e] burn like fire?

6 * Poure out thy wrath upon the heathen that have not known thee, and upon the kingdomes that have not called upon thy name.

7 For they have devoured Jacob, and laid waſte his dwelling-place.

8 * O remember not againſt us ‡ [f] former

XVI Day. *Morning prayer.*

‡ Or, *for Aſaph.*

[a] The people cry unto God againſt the barbarous tyrannie of the Babylonians: who ſpoiled Gods inheritance, poluted his temple, deſtroyed his religion, and murdered his people.

[b] The prophet ſheweth to what extremities God ſuffereth ſomtime his church to fall, to exerciſe their faith, before he ſet to his hand to deliver them.

[c] Their friends and kinsfolk durſt not bury them for feare of the enemies.

* Pſal. 44: 14.

[d] Whereof ſome came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.

* Pſal. 89: 46.

[e] Wilt thou utterly conſume us for our ſins, before thou takeſt us to mercy?

* Jer. 10: 25.

* Iſa. 64: 9.

‡ Or, *the iniquities of them that were before us.*

[f] Which we and our fathers have committed.

iniquities: let thy tender mercies [g] ſpeedily prevent us: for we are brought very low.

9 Help us, O God of our [h] ſalvation, for the glory of thy name: and deliver us, and purge away our ſinnes for thy name ſake.

10 Wherefore ſhould the heathen ſay, Where *is* their God? let him be known among the heathen in our ſight *by* the † revenging of the bloud of thy ſervants which is ſhed.

11 Let the [i] ſighing of the priſoner come before thee, according to the greatneſſe of † thy power: † preſerve thou thoſe that are [k] appointed to die.

12 And render unto our neighbours ſevenfold into their boſome, the reproach wherewith they have reproached thee, O Lord.

13 So we thy people and ſheep of thy paſture, will give thee thanks for ever: [l] we will ſhew forth thy praiſe † to all generations.

PSAL. LXXX.

1 *The pſalmiſt in his prayer complaineth of the miſeries of the church.* 8 *Gods former favours are turned into judgements.* 14 *He prayeth for deliverance.*

To the chief muſician upon Shoshannim Eduth,
A pſalme ‡ of Aſaph.

GIve eare, [a] O Shepherd of Iſrael, thou that leadeſt Joſeph like a flock, thou that dwelleſt *between* the [b] cherubims, ſhine forth.

2 Before Ephraim, and Benjamin, and Manaſſeh, ſtirre up thy ſtrength, and † come *and* ſave us.

3 [c] Turn us again, O God: and cauſe thy face to ſhine, and we ſhall be ſaved.

4 O LORD God of hoſts, how long † wilt thou be [d] angry againſt the prayer of thy people?

5 Thou feedeſt them with the bread of tears: and giveſt them tears to drink in great meaſure.

6 Thou makeſt us a [e] ſtrife unto our neighbours: and our enemies laugh among themſelves.

7 [f] Turn us again, O God of hoſts, and cauſe thy face to ſhine, and we ſhall be ſaved.

8 [g] Thou haſt brought a vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou preparedſt *room* before it, and didſt cauſe it to take deep root, and it filled the land.

10 The hills were covered with the ſhadow of it, and the boughs thereof *were like* † the goodly cedars.

11 She ſent out her boughs unto the ſea, and her branches unto the [h] river.

12 Why haſt thou *then* broken down her hedges, ſo that all they which paſſe by the way, do pluck her?

13 The [i] boar out of the wood doth waſte it: and the wilde beaſt of the field doth devoure it.

14 Return, we beſeech thee, O God of hoſts: look down [k] from heaven, and behold and viſit this vine:

15 And the vine-yard which thy right hand hath planted: and the branch *that* thou madeſt [l] ſtrong for thy ſelf.

16 *It is* burnt with fire, *it is* cut down: they periſh at the [m] rebuke of thy countenance.

17 Let thy hand be upon the [n] man of thy right hand: upon the ſonne of man *whom* thou madeſt ſtrong for thy ſelf.

18 So will not we go back from thee: [o] quicken us, and we will call upon thy name.

19 Turn us again, O LORD God of hoſts, cauſe thy face to ſhine, and we ſhall be ſaved.

PSAL. LXXXI.

1 *An exhortation to a ſolemn praiſing of God.* 4 *God challengeth that duty by reaſon of his benefits.* 8 *God exhorting to obedience, complaineth of their diſobedience, which proveth their own hurt.*

To the chief muſician upon [a] Gittith, *A pſalme* ‡ of Aſaph.

SIng [b] aloud unto God our ſtrength: make a joyfull noiſe unto the God of Jacob.

2 Take a pſalme, and bring hither the timbrel, the pleaſant harp with the pſaltery.

3 Blow up the trumpet in the [c] new moon: in the time appointed on our ſolemn feaſt-day.

4 For this *was* a ſtatute for Iſrael, *and* a law of the God of Jacob.

5 This he ordained in [d] Joſeph *for* a teſtimony, when he went out ‡ through the land of Egypt: *where* I heard a language *that* [e] I underſtood not.

6 I removed his ſhoulder from the burden: his hands † were delivered from the [f] pots.

7 Thou calledſt in trouble and I delivered thee; I [g] anſwered thee in the ſecret place of thunder: I * proved thee at the waters of ‡ Meribah. Selah,

8 [h] Heare, O my people, and I will teſtifie unto thee: O Iſrael, if thou wilt hearken unto me;

9 There ſhall no ſtrange god be in thee: neither ſhalt thou worſhip any ſtrange god.

10 I *am* the LORD thy God which brought thee out of the land of Egypt: [i] open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice: and Iſrael would none of me.

12 *So I gave them up unto their own hearts luſt: *and* they walked in their own counſels.

13 [k] O that my people had hearkened unto me: *and* Iſrael had walked in my wayes!

14 I ſhould ſoon have ſubdued their enemies, and turned my [l] hand againſt their adverſaries.

15 The haters of the LORD ſhould have ‡ † ſubmitted themſelves unto him: [m] but their time ſhould have endured for ever.

16 He ſhould have fed them alſo † with the [n] fineſt of the wheat: and with honie out of the rock ſhould I have ſatisfied thee.

PSAL. LXXXII.

1 *The pſalmiſt having exhorted the judges,* 5 *and reproved their negligence,* 8 *prayeth God to judge.*

XVI Day.
Evening prayer.

A pſalme ‡ of Aſaph.

GOd ſtandeth in the congregation of the mightie: he [a] judgeth among the gods.

---

[g] And ſtay not till we have recompenſed for our ſinnes.

[h] Seeing we have none other Saviour, neither can we help our ſelves, and alſo by our ſalvation thy name ſhall be praiſed: therefore, O Lord, help us.

† Heb. *vengeance.*

[i] Who though in reſpect of God they were juſtly puniſhed for their ſins, yet in conſideration of their cauſe, were unjuſtly murthered.

† Heb. *thine arm.*

† Heb. *reſerve the children of death.*

[k] Which were captives among their enemies, and could look for nothing but death.

[l] We ought to deſire no benefits of God, but on this condition, to praiſe his name, Iſa. 43: 21.

† Heb. *to generation and generation.*

‡ Or, *for Aſaph.*

[a] This Pſalm was made as a prayer for to deſire God to be mercifull to the ten tribes.

[b] Move their hearts, that they may return to worſhip God aright: that is, in the place where thou haſt appointed.

† Heb. *come for ſalvation to us.*

[c] Joyn thy whole people and all thy tribes together again.

† Heb. *wilt thou ſmoke.*

[d] The faithfull feare Gods anger, when they perceive that their prayers are not forthwith heard.

[e] Our neighbours have continuall ſtrife and warre againſt us.

[f] Becauſe that repentance only cometh of God, they moſt inſtantly and oft times call to God for it, as a mean, whereby they ſhalbe ſaved.

[g] Seeing that of thy mercy thou haſt made us a moſt deare poſſeſſion to thee, and we through our ſins are made open for wilde beaſts to devoure us, declare again thy love, and finiſh the work that thou haſt begun.

† Heb. *the cedars of God.*

[h] To wit, Euphrates.

[i] That is, as well they that hate our religion, as they that hate our perſons.

[k] They gave not place to tentation, knowing that albeit there were no help in earth, yet God was able to ſuccour them from heaven.

[l] So that no power can prevail againſt it, and which as a young bud thou raiſeſt up again as out of the burnt aſhes.

[m] Onely when thou art angry, and not with the ſword of the enemie.

[n] That is, upon this vine, or people whom thou haſt planted with thy right hand, that they ſhould be as one man, or one body.

[o] For none can call upon God, but ſuch as are raiſed up, as it were from death to life, and regenerate by the holy Spirit.

[a] An inſtrument of muſick, brought from Gath.

‡ Or, *for Aſaph.*

[b] It ſeemeth that this Pſalme was appointed for ſolemn feaſts and aſſemblies of the people, to whom for a time theſe ceremonies were ordained, but now under the goſpel are aboliſhed.

[c] Under this feaſt he comprehendeth all other ſolemn dayes.

[d] That is, in Iſrael: for Joſephs family was counted the chief, before that Judah was preferred.

‡ Or, *againſt.*

[e] God ſpeaketh in the perſon of the people, becauſe he was their leader.

† Heb. *paſſed away.*

[f] If they were never able to give ſufficient thanks to God for this deliverance from corporall bondage, how much more are we indebted to him for our ſpirituall deliverance from the tyranny of Satan and ſinne?

[g] By a ſtrange and wonderfull faſhion.

* Exod. 17: 6.

‡ Or, *ſtriſe.*

[h] He condemneth all aſſemblies, where the people are not attentive to heare Gods voice, and to give obedience to the ſame.

[i] God accuſeth their incredulity, becauſe they opened not their mouths to receive Gods benefits in ſuch abundance as he powreth them out.

* Acts 14: 16.

‡ Or, *to the hardneſſe of their hearts, or imagination.*

[k] God by his word called all, but his ſecret election appointeth who ſhall heare.

[l] If their ſinnes had not letted.

‡ Or, *yeelded feigned obedience.*

† Heb. *lied.*

[m] If the Iſraelites had not broken covenant with God, he would have given them victorie againſt their enemies.

† Heb. *with the fat of wheat.*

[n] That is, the principall or flowre of corne ſo Deut. 32: 14.

‡ Or, *for Aſaph.*

[a] The Prophet ſheweth, that if princes and judges doe not their dutie, God, whoſe authoritie is above them, will take vengeance on them.

2 How long will ye judge unjuſtly: and * accept the perſons of the [b] wicked? Selah.

3 † Defend the poore and fatherleſſe: do juſtice to the afflicted and needy.

4 * Deliver the poore and [c] needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſſe: all the [d] foundations of the earth are † out of courſe.

6 * I have ſaid, Ye *are* gods: and all of you *are* children of the moſt high.

7 [e] But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit [f] all nations.

* Deut. 1: 17.

[b] For theeves and murderers finde favour in judgement, when the cauſe of the godly cannot be heard.

† Heb. *judge.*

* Prov. 24: 11.

[c] Not only when they cry for help, but when their cauſe requireth aid and ſupport.

[d] That is, all things are out of order, either by their tyrannie, or careleſſe negligence.

† Heb. *moved.*

* Joh. 10: 34.

[e] No title of honour ſhall excuſe you, but you ſhall be ſubject to Gods judgement, and render account as well as other men.

[f] Therefore no tyrant shall pluck thy right and authority from thee.

PSAL. LXXXIII.

1 *A complaint to God of the enemies conſpiracies.* 9 *A prayer againſt them that oppreſſe the church.*

A ſong *or* pſalme ‡ of Aſaph.

KEep [a] not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee; have lift up the head.

3 They have taken craftie counſel againſt thy people, and conſulted againſt thy [c] hidden ones.

4 They have ſaid, Come, and let us [d] cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance.

5 For they have conſulted [e] together with one † conſent: they are confederate [f] againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarens.

7 Gebal, and Ammon, and Amalek, the Philiſtines with the inhabitants of Tyre.

8 Aſſur alſo is joyned with them: † they have holpen the children of [g] Lot. Selah.

9 Do unto them as *unto* the * [h] Midianites: as *to* * Siſera, as *to* Jabin, at the brook of Kiſon:

10 *Which* periſhed at En-dor: they became *as* [i] dung for the earth.

11 Make their nobles like * Oreb, and like Zeeb: yea all their princes as * Zebah, and as Zalmunna:

12 Who ſaid, Let us take to our ſelves the [k] houſes of God in poſſeſſion.

13 O my God, make them like a [l] wheel: as the ſtubble before the winde.

14 As the fire burneth the wood: and as the flame ſetteth the mountains on fire:

15 So perſecute them with thy tempeſt; and make them afraid with thy ſtorm.

16 Fill their faces with ſhame: that they may [m] ſeek thy name, O LORD.

17 Let them be confounded and troubled for ever: yea let them be put to ſhame, and periſh.

18 That *men* may [n] know, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth.

‡ Or, *for Aſaph.*

[a] This Pſalme ſeemeth to have been compoſed as a form of prayer againſt the danger that the church was in, in the dayes of Jehoſhaphat.

[b] He calleth them Gods enemies, which are enemies to his church.

[c] The elect of God are his ſecret ones: for he hideth them in the ſecret of his tabernacle, and preſerveth them from all dangers.

[d] They were not content to take the church as priſoner, but ſought utterly to deſtroy it.

[e] By all ſecret meanes.

[f] Heb. *heart.*

† They thought to have ſubverted thy counſel, wherein the perpetuitie of the church was eſtabliſhed.

† Heb. *they have been an arm to the childern of Lot.*

[g] The wickedneſſe of the Ammonites and Moabites is deſcribed in that they provoked theſe other nations to fight againſt the Iſraelites their brethren.

* Judg. 7: 22.

[h] By theſe examples, they were confirmed that God would not ſuffer his people to be utterly deſtroyed, Judg. 7: 21. and 4: 15.

* Judg. 4: 15, 24.

[i] Troden under feet as mire.

* Judg. 7: 25.

* Judg. 8: 21.

[k] That is, Judea: for where his church is, there dwelleth he among them.

[l] Becauſe the reprobate could by no means be amended, he prayeth that they may be utterly deſtroyed, be unſtable, and led with all windes.

[m] That is, be compelled by thy plagues to confeſſe thy power.

[n] Though they beleeve not, yet they may prove by experience, that it is in vain to reſiſt againſt thy counſel in eſtabliſhing thy church.

PSAL. LXXXIIII.

1 *The prophet longing for the communion of the ſanctuarie,* 4 *ſheweth how bleſſed they are that dwell therein.* 8 *He prayeth to be reſtored unto it.*

To the chief muſician upon Gittith, A pſalme ‡ for the ſonnes of Korah.

HOw amiable *are* thy tabernacles, O LORD of hoſts.

2 My ſoul [a] longeth, yea, even fainteth for [b] the courts of the LORD: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, *even* thine [c] altars, O LORD of hoſts, my king, and my God.

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe [d] ſtrength *is* in thee: in whoſe heart *are* the wayes *of them.*

6 *Who* paſſing through the valley ‡ of [e] Baca, make it a well: the rain alſo † filleth the pools.

7 They go ‡ from [f] ſtrength to ſtrength, *every one* of them in Zion appeareth before God.

8 O LORD God of hoſts, heare my prayer: give eare, O God of Jacob. Selah.

9 Behold, O God our ſhield, and look upon the face of thine [g] anointed.

10 [h] For a day in thy courts *is* better than a thouſand: † I had rather be a doore-keeper in the houſe of my God, than to dwell in the tents of wickedneſſe.

11 For the LORD God *is* a ſunne and shield: the LORD will give grace and glorie: * no [i] good thing will he withhold from them that walk uprightly.

12 O LORD of hoſts, * bleſſed *is* the man that truſteth in thee.

‡ Or, *of.*

[a] David complaineth that he cannot have acceſſe to the church of God to make profeſſion of his faith, and to profit in religion.

[b] For none but the prieſts could enter into the ſanctuarie, and the reſt of the people into the courts.

[c] So that the poore birds have more liberty than I.

[d] Who truſteth nothing in himſelf, but in thee onely, and learneth of thee to rule his life.

‡ Or *of mulberry-trees make him a well, &c.*

[e] That is, of mulbery trees, which was a barren place: ſo that they which paſſed through, muſt dig pits for water: ſignifying, that no lets can hinder them that are fully bent to come to Chriſts church, neither yet that God will ever fail them.

† Heb. *covereth.*

‡ Or, *from companie to companie.*

[f] They are never wearie, but increaſe in ſtrength and courage, till they come to Gods houſe.

[g] That is, for Chriſts ſake, whoſe figure I repreſent.

[h] He would wish to live but one day rather in Gods church, than a thouſand among the worldlings.

† Heb. *I would chooſe rather to ſit at the threshold.*

* Pſalm 34: 9, 10.

[i] But will from time to time increaſe his bleſſings towards his more and more.

* Pſal. 2: 12.

PSAL. LXXXV.

1 *The pſalmiſt out of the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiſeth to wait thereon, out of confidence of Gods goodneſſe.*

To the chief muſician, A pſalme ‡ for the ſonnes of Korah.

LORD, thou haſt been ‡ [a] favourable unto thy land: thou haſt brought back the captivitie of Jacob.

2 * Thou haſt forgiven the iniquitie of thy people, thou haſt [b] covered all their ſinne. Selah.

3 Thou haſt taken away all thy wrath: ‡ thou haſt turned *thy ſelf* from the [c] fierceneſſe of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angrie with us [d] for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O LORD, and grant us thy [e] ſalvation.

8 I will heare what God the LORD will ſpeak: for he will ſpeak [f] peace uuto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him: that glorie may dwell in our land.

‡ Or, *of.*

‡ Or, *well pleaſed.*

[a] They confeſſe that Gods free mercie was the cauſe of their deliverance, becauſe he loved the land which he had choſen.

* Pſalm 32: 1.

[b] Thou haſt buried them that they shall not come into judgement.

‡ Or, *thou haſt turned thine anger from waxing hot.*

[c] Not onely in withdrawing thy rod, but in forgiving our ſins, and in touching our hearts to confeſſe them.

[d] As in times paſt they had felt Gods mercies: ſo now being oppreſſed by the long continuance of evils, they pray unto God that according to his nature he would be mercifull unto them.

[e] He confeſſeth that our ſalvation commeth only of Gods mercy.

[f] He will ſend all proſperitie to his church, when he hath ſufficiently corrected them: alſo by his punishments the faithfull shall learn to beware that they return not to like offences.

10 Mercie & truth are met *together*: righteouſneſſe and peace have kiſſed *each other*.

11 [g] Truth ſhall ſpring out of the earth:and righteouſneſſe ſhall look down from heaven.

12 Yea, the LORD ſhall give that which is good: and our land shall yeeld her increaſe.

13 [h] Righteouſneſſe shall go before him: and shall ſet *us* in the way of his ſteps.

[g] Though for a time God thus exerciſeth them with his rods, yet under the kingdome of Chriſt they should have peace and joy.

[h] Juſtice shall then flourish, and have free courſe and paſſage in everie place.

XVII Day. *Morning prayer.*

PSAL. LXXXVI.

1 *David ſtrengtheneth his prayer by the conſcience of his religion,* 5 *by the goodneſſe and power of God.* 11 *He deſireth the continuance of former grace.* 14 *Complaining of the proud, he craveth ſome token of Gods goodneſſe.*

‡ A prayer of David.

BOwe [a] down thine eare, O LORD, heare me: for I *am* poore and needy.

2 Preſerve my ſoul,for I *am* ‡ [b] holy:O thou my God,ſave thy ſervant that truſteth in thee.

3 Be mercifull unto me, O Lord: for I [c] crie unto thee ‡ daily.

4 Rejoyce the ſoul of thy ſervant: for unto thee (O Lord) do I lift up my ſoul.

5 * For thou Lord *art* [d] good, and ready to forgive: and plenteous in mercie unto all them that call upon thee.

6 Give eare, O LORD, unto my prayer: and [e] attend to the voice of my ſupplications.

7 In the day of my trouble I will call upon thee: for thou wilt anſwer me.

8 Among the gods *there is* none like unto thee (O Lord) * [f] neither *are there any works* like unto thy works.

9 All nations whom thou haſt made shall come and [g] worship before thee, O Lord: and shall glorifie thy name.

10 For thou *art* great and doeſt wondrous things: * thou *art* God alone.

11 [h] * Teach me thy way, O LORD: I will walk in thy truth: unite my heart to fear thy name.

12 I will praiſe thee, O Lord my God, with all my heart: and I will glorifie thy name for evermore.

13 For great *is* thy mercy toward me: and thou haſt delivered my ſoul from the [i] loweſt ‡ hell.

14 O God, the proud are riſen againſt me, and the aſſemblies of † violent men have [k] ſought after my ſoul: and have not ſet thee before them.

15 * But thou, O Lord, *art* a God full of compaſſion, and gracious: long-ſuffering, and plenteous in mercie and truth.

16 O turn unto me, and have mercie upon me, give thy ſtrength unto thy ſervant, and ſave the [l] ſonne of thine handmaid.

17 Shew me a token for good, that they which hate me may ſee *it*, and be aſhamed: becauſe thou, LORD, haſt holpen me, and comforted me.

‡ Or, *a prayer.* being a pſalme *of David.*

[a] David perſecuted of Saul, thus prayed, leaving the ſame to the church as a monument, how to ſeek redreſſe againſt their miſeries.

‡ Or, *one whom thou favoureſt.*

[b] The word properlie is, mercifull I am not enemy to them, but pitie them, though they be cruel toward me.

[c] Which was a ſure token that he beleeved that God would deliver him.

‡ Or, *all the day.*

* Joel 2: 13.

[d] He doth confeſſe that God is good to all, but onely mercifull to poore ſinners.

[e] By crying and calling continually, he sheweth how we may not be wearie, though God grant not forthwith our requeſt, but that we muſt earneſtly and often call upon him.

* Deut. 3: 24.

[f] He condemneth all idols, foraſmuch as they can doe no works, to declare that they are gods.

[g] This proveth, that David prayed in the name of Chriſt the Meſſias, of whoſe kingdome he doth here propheſie.

* Deut. 6: 4. and 32: 39. Iſa. 37: 16. and 44: 6. Mark 12: 29. 1 Cor. 8: 4. Epheſ. 4: 6.

[h] He confeſſeth himſelf ignorant till God hath taught him, and his heart variable and ſeparate from God, till God joyn it to him, and confirm it in his obedience.

* Pſalm 25: 3. and 119: 33.

[i] That is, from moſt great danger of death: out of the which none, but onely the mighty hand of God could deliver him.

‡ Or, *grave.*

† Heb. *terrible.*

[k] He sheweth that there can be no moderation nor equitie where proud tyrants reigne, and that the lack of Gods fear is a priviledge to all vice and cruelty.

* Deut. 34. verſe 6. Num. 14: 18. Pſalm 103: 8. and 139: 4. and 145: 8.

[l] He boaſteth not of his own vertues, but confeſſeth that God of his free goodneſſe hath ever been mercifull unto him, and given him power againſt his enemies, as to one of his own houshold.

PSAL. LXXXVII.

1 *The nature and glorie of the church.* 4 *The increaſe, honour and comfort of the members thereof.*

A pſalme *or* ſong ‡ for the ſonnes of Korah.

HIs [a] foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion, more than all the dwellings of Jacob.

3 [b] Glorious things are ſpoken of thee, O citie of God. Selah.

4 I will make mention of [c] Rahab, and Babylon, to them that know me; behold Philiſtia, and Tyre, with Ethiopia: [d] this *man* was born there.

5 And of Zion it ſhall be ſaid, [e] This and that man was born in her: and the higheſt himſelf ſhall eſtabliſh her.

6 The LORD ſhall count when he [f] writeth up the people, *that* this *man* was born there. Selah.

7 As well the ſingers, as the players on inſtruments *shall be there*: [g] all my ſprings *are* in thee.

‡ Or, *of.*

[a] God did chuſe that place among the hils, to eſtabliſh Jeruſalem and his temple.

[b] Though thy glorious eſtate do not yet appeare, yet wait with patience, and God will accompliſh his promiſe.

[c] That is, Egypt and thoſe other countries, shall come to the knowledge of God.

[d] It shall be ſaid of him that is regenerate and come to the church, that he is as one that was born in the church.

[e] In Hebrew, *man and man*, that is, Many. Out of all quarters shall come into the church, and be counted as citizens.

[f] When he calleth by his word them into the church, whom he had elected and written in his book.

[g] The prophet ſetteth his whole affections and comfort in the church.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

A ſong *or* pſalme ‡ for the ſonnes of Korah, to the chief muſician upon Mahalath [a] Leannoth, ‡ Maſchil of Heman the Ezrahite.

O LORD God of my ſalvation, I have cried day *and* night [b] before thee.

2 Let my prayer come before thee: incline thine eare unto my crie.

3 For my ſoul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no ſtrength.

5 [c] Free among the dead like the ſlain that lie in the grave, whom thou remembreſt no more: and they are cut off ‡ from thy [d] hand.

6 Thou haſt laid me in the loweſt pit, in darkneſſe, in the deeps.

7 Thy wrath lieth hard upon me: and thou haſt afflicted *me* with all thy [e] waves. Selah.

8 Thou haſt put away mine [f] acquaintance farre from me: thou haſt made me an abomination unto them: *I am* [g] shut up, and I cannot come forth.

9 [h] Mine eye mourneth by reaſon of affliction, LORD, I have called daily upon thee, I have ſtretched out my hands unto thee.

10 Wilt thou shew [i] wonders to the dead? shall the dead ariſe *and* praiſe thee? Selah.

11 Shall thy loving-kindneſſe be declared in the grave; *or* thy faithfulneſſe in deſtruction?

12 Shall thy wonders be known in the dark; and thy righteouſneſſe in the land of [k] forgetfulneſſe?

13 But unto thee have I cried, O LORD, and in the morning shall my prayer prevent thee.

14 LORD, why caſteth thou off my ſoul? why hideſt thou thy face from me?

15 I *am* afflicted and ready to die, [l] from *my* youth up: *while* I ſuffer thy terrous, I am diſtracted.

16 Thy fierce wrath goeth over me: thy terrous have cut me off.

17 They

‡ Or, *of.*

[a] That is, to humble. It was the beginning of a ſong, by the tune whereof this Pſalm was ſung.

‡ Or, a pſalme *of Heman the Ezrahite, giving inſtruction.*

[b] Though many cry in their ſorrows, yet they crie not earneſtly to God for remedie as he did: whom he confeſſed to be the authour of his ſalvation.

[c] For he that is dead is free from all cares and buſineſſe of this life, and thus he ſaith, becauſe he was unprofitable for all matters concerning mans life, and as it were cut off from this world.

‡ Or, *by thy hand.*

[d] That is, from thy providence and care, which is meant according to the judgement of the fleſh.

[e] The ſtorms of thy wrath have overwhelmed me.

[f] He attributeth the loſſe and diſpleaſure of his friends to Gods providence, whereby he partly puniſheth, and partly trieth his.

[g] I ſee none end of my ſorrows.

[h] Mine eyes and face declare my ſorrows.

[i] He sheweth that the time is more convenient for God to help, when men call unto him in their dangers, than to tarry till they be dead, and then raiſe them up again.

[k] That is, in the grave, where onely the body lieth, without all ſenſe and remembrance.

[l] I am ever in great dangers and ſorrowes, as though my life should utterly be cut off every moment.

17 They came round about me ‡ daily like water, they compaſſed me about together.

18 Lover and friend haſt thou put farre from me, *and* mine acquaintance into darkneſſe.

PSAL. LXXXIX.

1. *The pſalmiſt praiſeth God for his covenant, 5 for his wonderfull power, 15 for the care of his church, 19 for his favour to the kingdome of David. 38 Then complaining of contrary events, 46 he expoſtulateth, prayeth, and bleſſeth God.*

‡ Maſchil of Ethan the Ezrahite.

I Will [a] ſing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulneſſe † to all generations.

2 For [b] I have ſaid, Mercy ſhall be built up for ever. thy faithfulneſſe ſhalt thou [c] eſtabliſh in the very heavens.

3 [d] I have made a covenant with my choſen; I have * ſworn unto David my ſervant.

4 Thy ſeed will I eſtabliſh for ever, and build up thy throne † to all generations. Selah.

5 And the [e] heavens ſhall praiſe thy wonders, O LORD: thy faithfulneſſe alſo in the [f] congregation of the ſaints.

6 For who in the heaven can be compared unto the LORD? *who* among [g] the ſonnes of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the [h] aſſembly of the ſaints: and to be had in reverence of all *them that are* about him.

8 O LORD God of hoſts, who *is* a ſtrong LORD like unto thee? or to thy faithfulneſſe round about thee?

9 [i] Thou ruleſt the raging of the ſea: when the waves thereof ariſe, thou ſtilleſt them.

10 Thou haſt broken ‡ Rahab in pieces, as one that is ſlain; thou haſt ſcattered thine enemies † with thy ſtrong arm.

11 * The heavens *are* thine, the earth alſo *is* thine: as for the world, and the fulneſſe thereof, thou haſt founded them.

12 The north and the ſouth thou haſt created them: [k] Tabor and Hermon ſhall rejoyce in thy name.

13 Thou haſt † a mighty arm: ſtrong is thy hand, *and* high is thy right hand.

14 [l] Juſtice and judgement *are* the ‡ habitation of thy throne: mercy and truth ſhall go before thy face.

15 Bleſſed *is* the people that [m] know the * joyfull ſound: they ſhall walk, O LORD, in the [n] light of thy countenance.

16 In thy name ſhall they rejoyce all the day: and in thy righteouſneſſe ſhall they be exalted.

17 For thou *art* the [o] glory of their ſtrength: and in thy favour our horn ſhall be exalted.

18 For ‡ the LORD *is* our [p] defence: and the holy one of Iſrael *is* our king.

19 Then thou ſpakeſt in viſion to thy [q] holy one, and ſaidſt, I have laid help upon one that is [r] mighty: I have exalted one choſen out of the people.

20 * I have found David my ſervant: with my holy oyl have I anointed him.

21 With whom my hand ſhall be eſtabliſhed: mine arm alſo ſhall ſtrengthen him.

22 The enemy ſhall not exact upon him: nor the ſonne of wickedneſſe afflict him.

23 And I will [s] beat down his foes before his face, and plague them that hate him:

24 But my faithfulneſſe and my [t] mercy *ſhall be* with him: and in my name ſhall his [u] horn be exalted.

25 I will ſet his hand alſo in the ſea, and his right hand in the [x] rivers.

26 He ſhall cry unto me, Thou *art* my [y] father, my God, and the rock of my ſalvation.

27 Alſo I will make him *my* firſt-born, higher than the kings of the earth.

28 My mercy will I keep for him for evermore: and my covenant ſhall ſtand faſt with him.

29 His ſeed alſo will I make *to endure* [z] for ever, and his throne as the dayes of heaven.

30 If his children forſake my law, aud walk not in my judgements;

31 If they † break my ſtatutes, and keep not my commandments:

32 Then will I viſit their tranſgreſſion with the rod, and their iniquity with ſtripes.

33 [a] Neverthelesse, my loving-kindneſſe † will I not utterly take from him: nor ſuffer my faithfulneſſe † to fail.

34 My covenant will I not break: [b] nor alter the thing that is gone out of my lips.

35 Once have I ſworn by my holineſſe, † that I will not lie unto David.

36 * His ſeed ſhall endure for ever; and his throne as the ſunne before me.

37 It ſhall be eſtabliſhed for ever as the moon, and as a [c] faithfull witneſſe in heaven. Selah.

38 But thou haſt caſt off and abhorred, thou haſt been wroth with thine anointed.

39 Thou haſt [d] made void the covenant of thy ſervant: thou haſt profaned his [e] crown, *by caſting it* to the ground.

40 Thou haſt broken down all his hedges: thou haſt brought his ſtrong holds to ruine.

41 All that paſſe by the way ſpoil him: he is a reproach to his neighbours.

42 Thou haſt ſet up the right hand of his adverſaries: thou haſt made all his enemies to rejoyce.

43 Thou haſt alſo turned the edge of his ſword: and haſt not made him to ſtand in the battel.

44 Thou haſt made his † glory to ceaſe and caſt his throne down to the ground.

45 The dayes of his [f] youth haſt thou ſhortened: thou haſt covered him with ſhame. Selah.

46 [g] How long LORD, wilt thou hide thy ſelf for ever? ſhall thy wrath burn like fire?

47 Remember [h] how ſhort my time is: wherefore haſt thou made all men in vain?

---

‡ Or, *all the day.*

XVII Day. *Evening prayer.*

‡ Or, A pſalme *for Ethan the Ezrahite to give inſtruction.*

[a] Though the horrible confuſion of things might cauſe them to deſpaire of Gods favour, yet the manifold example of his mercies, cauſe them to truſt in God, though to mans judgement they ſaw none occaſion.

† Heb. *to generation and generation.*

[b] As he that ſurely beleeveth in heart.

[c] As thine inviſible heaven is not ſubject to any alteration and change: ſo ſhall the truth of thy promiſe be unchangeable.

[d] The prophet ſheweth what was the promiſe of God, whereon he grounded his faith.

* 2 Sam. 7: 11. &c.

† Heb. *to generation and generation.*

[e] The angels ſhall praiſe thy power and faithfulneſſe in delivering thy church.

[f] That is, in the heavens.

[g] Meaning, the angels, or, it may be underſtood of the princes of the world: Pſal. 82: 6.

[h] If the angels tremble before Gods Majeſtie and infinite juſtice, what earthly creature by oppreſſing the church, dare ſet himſelf againſt God?

[i] For as he delivered the church by the red ſea, and by deſtroying Rahab, that is, the Egyptians: ſo will he eftſoon deliver it when the dangers be great.

‡ Or, *Egypt.*

† Heb. *with the arm of thy ſtrength.*

* Gen. 1: 1. Pſalm 24: 1. Pſalm 50: 12.

[k] Tabor is a mountain weſtward from Jeruſalem, and Hermon eaſtward: ſo the prophet ſignifieth, that all parts and places of the world ſhall obey Gods power for the deliverance of his church.

† Heb. *an arm with might.*

[l] For hereby he judgeth the world, and ſheweth himſelf a mercifull father, and faithfull protectour unto his.

‡ Or, *eſtabliſhment.*

[m] Feeling in their conſcience that God is their Father.

* Num. 10: 6.

[n] They ſhall be preſerved by thy fatherly providence.

[o] In that they are preſerved and continue, they ought to give the praiſe and glory onely to thee.

‡ Or, *our ſhield is of the* LORD, *and our king* is *of the holy one of Iſrael.*

[p] In that, that our king hath power to defend us, it is the gift of God.

[q] To Samuel and to others, to aſſure that David was thy choſen one.

[r] Whom I have both choſen and given him ſtrength to execute his office, as verſe 21.

* 1 Sam. 16: 12.

[s] Though there ſhall be evermore enemies againſt Gods kingdome, yet he promiſeth to overcome them.

[t] I will mercifully perform my promiſes to him, notwithſtanding his infirmities and offences.

[u] His power, glory and eſtate.

[y] He ſhall enjoy the land round about.

[y] His excellent dignitie ſhall appeare herein, that he ſhall be named the Sonne of God, and the firſt born, wherein he is a figure of Chriſt.

[z] Though for the ſinnes of the people, the ſtate of this kingdome decayed, yet God reſerved ſtill a root, till he had accompliſhed his promiſe in Chriſt.

† Heb. *profane my ſtatutes.*

[a] Though the faithfull anſwer not in all points to their profeſſion, yet God will not brake his covenant with them.

† Heb. *I will not make void from him.*

† Heb. *to lie.*

[b] For God in promiſing, hath reſpect to his mercy, and not to mans power in performing.

† Heb. *if I lie.*

* 2 Sam. 7: 16. Luke 1: 33. John 12: 34.

[c] As long as the ſunne and moone endure, they ſhall be witneſſes to me of this promiſe.

[d] Becauſe of the horrible confuſion of things, the prophet complaineth to God, as though he ſaw not the performance of his promiſe. And this diſcharging his cares on God, he reſiſteth doubt and impatiencie.

[e] By this he meaneth, the horrible diſſipation and renting of the kingdome, which was under Jeroboam: or els by the Spirit of prophecie Ethan ſpeaketh of thoſe great miſeries which came ſoon afterward to paſſe at the captivitie of Babylon.

† Heb. *brightneſſe.*

[f] He ſheweth that the kingdome fell before it came to perfection, or was ripe.

[g] The prophet in joyning prayer with his complaint ſheweth that his faith neverfailed.

[h] Seeing mans life is ſhort, and thou haſt created man to beſtow thy benefits upon him, except thou haſte to help, death will prevent thee.

48 What man *is he that* liveth, and ſhall not ſee death? ſhall he deliver his ſoul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving kindneſſes, *which* thou * ſwareſt unto David in thy truth?

50 Remember (Lord) the reproach of thy ſervants: *how* I do bear in my [i] boſome *the reproach of* all the mighty people;

51 Wherewith [k] thine enemies have reproached, O LORD: wherewith they have reproached the [l] footſteps of thine anointed.

52 Bleſſed *be* the LORD for evermore. Amen, and amen.

PSAL. XC.

1 *Moſes ſetting forth Gods providence,* 3 *complaineth of humane fragility,* 7 *divine chaſtiſements,* 10 *and brevity of life.* 12 *He prayeth for the knowledge and ſenſible experience of Gods good providence.*

‡ A prayer of Moſes the [a] man of God.

LOrd, thou haſt been our [b] dwelling-place † in all generations.

2 Before the [c] mountains were brought forth, or ever thou hadſt formed the earth and the world: even from everlaſting to everlaſting, thou *art* God.

3 Thou [d] turneſt man to deſtruction: and ſayeſt, Return ye children of men.

4 * [e] For a thouſand yeares in thy ſight, *are but* as yeſterday ‡ when it is paſt, and *as* a watch in the night.

5 Thou [f] carrieſt them away as with a floud, they are *as* a ſleep: in the morning *they are* like graſſe *which* ‡ groweth up.

6 In the morning it flouriſheth, and groweth up, in the evening it is cut down, and withereth.

7 For we are [g] conſumed by thine anger, by thy wrath are we troubled.

8 Thou haſt ſet our iniquities before thee, our ſecret *ſinnes* in the light of thy countenance.

9 For all our dayes are † paſſed away in thy [h] wrath: we ſpend our years ‡ as a tale *that is told*.

10 † The dayes of our yeares *are* threeſcore yeares and ten; and if by reaſon of ſtrength *they be* [i] foureſcore yeares, yet *is* their ſtrength labour and ſorrow: for it is ſoon cut off, and we flie away.

11 [k] Who knoweth the power of thine anger? even according to thy fear, *ſo is* thy wrath.

12 So teach *us* to number our dayes, that we may † apply *our* hearts unto [l] wiſdome.

13 Return (O LORD) [m] how long? and let it repent thee concerning thy ſervants.

14 O ſatisfie us early with thy mercy; that we may rejoyce, and be glad all our dayes.

15 Make us glad according to the dayes *wherein* thou haſt afflicted us, *and* the yeares *wherein* we have ſeen evil.

16 [n] Let thy work appear unto thy ſervants, and thy glory unto their [o] children.

17 And let the [p] beauty of the LORD our God be upon us: and [q] eſtabliſh thou the work of our hands upon us, yea, the work of our hands eſtabliſh thou it.

PSAL. XCI.

1 *The ſtate of the Godly.* 3 *Their ſafety. Their habitation* 11 *Their keepers.* 14 *Their friends with the effects of them all.*

HE that dwelleth in the [a] ſecret place of the moſt high, ſhall † abide under the ſhadow of the Almighty.

2 [b] I will ſay of the LORD, *He is* my refuge, and my fortreſſe: my God, in him will I truſt.

3 Surely, he ſhall deliver thee from the [c] ſnare of the fowler: *and* from the noiſome peſtilence.

4 He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt: his [d] truth *ſhall be thy* ſhield and buckler.

5 [e] Thou ſhalt not be afraid for the terrour by night, *nor* for the arrow *that* flieth by day:

6 *Nor* for the peſtilence *that* walketh in darkneſſe: *nor* for the deſtruction *that* waſteth at noon-day.

7 A thouſand ſhall fall at thy ſide, and ten thouſand at thy right hand: *but* it ſhall not come nigh thee.

8 Onely with thine [f] eyes ſhalt thou behold, and ſee the reward of the wicked.

9 Becauſe thou haſt made the LORD *which is* my refuge, *even* the moſt high, thy habitation:

10 There ſhall no evil befall thee, neither ſhall any plague come nigh thy dwelling.

11 * [g] For he ſhall give his angels charge over thee, to keep thee in all thy wayes.

12 They ſhall bear thee up in *their* hands: leſt thou daſh thy foot againſt a ſtone.

13 Thou ſhal tread upon the lion, and ‡ adder: the [h] young lion and the dragon ſhalt thou trample under feet.

14 [i] Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him on high, becauſe he hath known my name.

15 He ſhall call upon me, and I will anſwer him: I *will be* with him in trouble, I will deliver him, and honour him.

16 With † [k] long life will I ſatisfie him, and ſhew him my ſalvation

PSAL. XCII.

1 *The prophet exhorteth to praiſe God,* 4 *for his great works,* 6 *for his judgements on the wicked,* 10 *and for his goodneſſe to the godly.*

A pſalme *or* ſong for the [a] ſabbath-day.

IT is a good thing ro give thanks unto the LORD, and to ſing *praiſes* unto thy name, O moſt high:

2 To ſhew forth thy loving-kindneſſe in the [b] morning, and thy faithfulneſſe † every night;

3 Upon an [c] inſtrument of ten ſtrings, and upon the pſalterie, ‡ upon the harp with † a ſolemn ſound.

4 For thou, LORD, haſt made me glad through thy [d] work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

6 A bru-

---

* 2 Sam. 7: 15.

[i] He meaneth, that Gods enemies did not onely ſlander him behinde his back: but alſo mocked him to his face, and as it were, caſt their injuries in his boſome.

[k] So he calleth them that perſecute the church.

[l] They laugh at us, which patiently wait for the coming of thy Chriſt.

XVIII Day.
Morning prayer.

‡ Or, *a prayer* being a pſalme *of Moſes.*

[a] Thus the ſcripture uſeth to call the prophets.

[b] Thou haſt been as an houſe and defence unto us in all our troubles and travels now this foure hundred yeares.

† Heb. *in generation and generation.*

[c] Thou haſt choſen us to be thy people before the foundations of the world were laid.

[d] Moſes by lamenting the frailty and ſhortneſſe of mans life, moveth God to pity.

* 2 Pet. 3: 8.

[e] Though man think his life long, which is indeed moſt ſhort, yea, though it were a thouſand yeares: yet in Gods ſight it is as nothing, and as the watch that laſteth but three houres.

‡ Or, *when he hath paſſed* them.

[f] Thou takeſt them away ſuddenly as with a floud.

‡ Or, *is changed.*

[g] Thou calleſt us by thy rods to conſidet the ſhortneſſe of our life, and for our ſinnes thou abridgeſt our dayes.

† Heb. *turned away.*

[h] Our dayes are not onely ſhort, but miſerable, foraſmuch as our ſinnes daily provoke thy wrath.

‡ Or, *as a meditation.*

† Heb. *as for the dayes of our yeares in them* are *ſeventy yeares.*

[i] Meaning, according to the common ſtate of life.

[k] If mans life for the brevitie be miſerable, much more if thy wrath lie upon it, as they which feare thee onely know.

† Heb. *cauſe to come.*

[l] Which is, by conſidering the ſhortneſſe of our life, and by meditating the heavenly joyes.

[m] Meaning, wilt thou be angry.

[n] Even thy mercy, which is thy chiefeſt work.

[o] As Gods promiſe appertained aſwel to their poſterity as to them, ſo Moſes prayeth for the poſterity.

[p] Meaning, That it was obſcured, when he ceaſed to doe good to his church.

[q] For except thou guid us with thine holy Spirit, our enterpriſes can have no good ſucceſſe.

[a] He that maketh God his defence and truſt, ſhall perceive his protection to be a moſt true ſafeguard.

† Heb. *lodge.*

[b] Being aſſured of his protection, he prayeth unto the Lord.

[c] That is, Gods help is moſt ready for us, whether Satan aſſail us ſecretly, which he calleth a ſnare: or openly, which is here meant by the peſtilence.

[d] That is, his faithfull keeping of promiſe to help thee in thy neceſſity.

[e] The care that God hath over his, is moſt ſufficent to defend them from all dangers.

[f] The godly ſhall have ſome experience of Gods judgements again the wicked, even in this life, but fully they ſhall ſee it at that day, when all things ſhall be revealed.

* Matth. 4: 6. Luke 4: 10.

[g] God hath not appointed every man one angel, but many to be miniſters of his providence to keep his, and defend them in their vocation, which is the way to walk in without tempting God.

‡ Or, *aſp.*

[h] Thou ſhalt not onely be preſerved from all evil, but overcome it, whether it be ſecret or open.

[i] To aſſure the faithfull of Gods protection, he bringeth in God to confirm the ſame.

† Heb. *length of dayes.*

[k] For he is contented with that life, that God giveth, for by death the ſhortneſſe of this life is recompenſed with immortality.

[a] Which teacheth that the uſe of the ſabbath ſtandeth in praiſing God, and not onely in ceaſing from works.

[b] For Gods mercy and fidelity in his promiſes toward his, bindeth them to praiſe him continually both day and night.

† Heb. *in the night.*

[c] Theſe inſtruments were then permitted, but at Chriſts coming, aboliſhed.

‡ Or, *upon the ſolemn ſound with the harp.*

† Heb. *Higgaion.*

[d] He ſheweth what is the uſe of the ſabbath-day; to wit, to meditate on Gods work.

6 [e] A brutiſh man knoweth not: neither doth a fool underſtand this.

7 When the wicked ſpring as the graſſe, and when all the workers of iniquitie do flouriſh: *it is* that they ſhall be deſtroyed for ever.

8 But thou, LORD, *art moſt* [f] high for evermore.

9 For lo thine enemies, O LORD, for lo, thine enemies ſhall periſh: all the workers of iniquitie ſhall be ſcattered.

10 [g] But my horn ſhalt thou exalt like *the horn of* an unicorn: I ſhall be anointed with freſh oyl.

11 Mine eye alſo ſhall ſee *my deſire* on mine enemies: *and* mine eares ſhall heare *my deſire* of the wicked that riſe up againſt me.

12 * The righteous ſhall [h] flouriſh like the palm-tree: he ſhall grow like a cedar in Lebanon.

13 Thoſe that be planted in the houſe of the LORD, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring forth fruit in [i] old age, they ſhall be fat, and † flouriſhing:

15 To ſhew that the LORD *is* upright; he *is* my rock, and *there is* no unrighteouſneſſe in him.

PSAL. XCIII.

The majeſtie, power, and holineſſe of Chriſts kingdome.

THe LORD [a] reigneth, he is clothed with majeſtie, the LORD is clothed with ſtrength *wherewith* he hath girded himſelf: the world alſo is ſtabliſhed, that it cannot be moved.

2 Thy [b] throne is eſtabliſhed † of old: thou *art* from everlaſting.

3 The [c] flouds have lifted up, O LORD, the flouds have lifted up their voice: the flouds lift up their waves.

4 The LORD on high *is* mightier than the noiſe of many waters, *yea than* the mightie waves of the ſea.

5 [d] Thy teſtimonies are very ſure: holineſſe becometh thine houſe, O LORD, † for ever.

PSAL. XCIIII.

1 The prophet calling for juſtice, complaineth of tyrannie and impietie. 8 He teacheth Gods providence. 12 He ſheweth the bleſſedneſſe of affliction. 16 God is the defender of the afflicted.

O LORD † God, [a] to whom vengeance belongeth: O God to whom vengeance belongeth, † [b] ſhew thy ſelf.

2 Lift up thy ſelf thou judge of the earth: render a reward to the proud.

3 LORD, how long ſhall the wicked, how long ſhall the wicked [c] triumph?

4 *How long* ſhall they utter *and* ſpeak hard things? *and* all the workers of iniquitie boaſt themſelves?

5 They [d] break in pieces thy people, O LORD, and afflict thine heritage.

6 They ſlay the widow and the ſtranger: and murder the fatherleſſe.

7 * [e] Yet they ſay, The LORD ſhall not ſee: neither ſhall the God of Jacob regard *it*.

8 Underſtand, ye brutiſh among the people: and *ye* fools, when will ye be wiſe?

9 * He that [f] planted the eare, ſhall he not heare? he that formed the eye, ſhall he not ſee?

10 He that [g] chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, *ſhall not he know?*

11 * The LORD knoweth the thoughts of man, that they *are* vanity.

12 Bleſſed *is* the man whom thou [h] chaſteneſt, O LORD, and teacheſt him out of thy law:

13 That thou mayeſt give him reſt from the dayes of adverſitie, untill the pit be digged for the wicked.

14 For the LORD will not caſt off his people, neither will he forſake his inheritance.

15 But [i] judgement ſhall return unto righteouſneſſe: and all the upright in heart † ſhall follow it.

16 Who will riſe up for me againſt the evildoers? *or* who will ſtand up for me againſt the workers of iniquitie?

17 Unleſſe the LORD *had been* [k] my help, my ſoul had ‡ almoſt dwelt in ſilence.

18 When I ſaid, [l] My foot ſlippeth: thy mercie, O LORD, held me up.

19 In the multitude of my [m] thoughts within me, thy comforts delight my ſoul.

20 Shall the throne of iniquitie have [n] fellowſhip with thee, which frameth miſchief by a law?

21 They gather themſelves together againſt the ſoul of the righteous, and condemn the innocent bloud.

22 But the LORD is my defence: and my God *is* the rock of my refuge.

23 And he ſhall bring upon them their own iniquitie, and ſhall [o] cut them off in their own wickedneſſe: yea, the LORD our God ſhall cut them off.

PSAL. XCV.

1 An exhortation to praiſe God, 3 for his greatneſſe, 6 and for his goodneſſe, 8 and not to tempt him.

O Come let us ſing unto the LORD: let us make a [a] joyfull noiſe to the rock of our ſalvation.

2 Let us † come before his preſence with thankſgiving, and make a joyfull noiſe unto him with pſalmes.

3 For the LORD *is* a great God, and a great king above all [b] gods.

4 † In his hand *are* the deep places of the earth: ‡ the ſtrength of the [c] hills *is* his alſo.

5 † The ſea *is* his, and he made it: and his hands formed the drie land.

6 O come, let us [d] worſhip and bowe down: let us kneel before the LORD our maker.

7 For he *is* our God, and we *are* the people of his paſture, and the ſheep of his [e] hand: * to day if ye will heare his voice,

8 [f] Harden not your heart, * as in the † provocation, *and* as in the day of temptation in the wilderneſſe:

---

[e] That is, the wicked conſider not Gods works, not his judgements againſt them, and therefore moſt juſtly periſh.

[f] Thy judgements are moſt conſtant againſt the wicked, and paſſe our reach.

[g] Thou wilt ſtrengthen them with all power, and bleſſe them with all felicitie.

* Hoſ. 14: 5.

[h] Though the faithfull ſeem to wither and be cut down by the wicked: yet they ſhall grow again and flouriſh in the church of God, as the cedars do in mount Lebanon.

[i] The children of God ſhall have a power above nature, and their old age ſhall bring forth moſt freſh fruits.

† Heb. *green.*

XVIII Day. *Evening prayer.*

[a] As God by his power and wiſdom hath made and governeth the world: ſo muſt the ſame be our defence againſt all enemies and dangers.

[b] Wherein thou ſitteſt and governeſt the world.

† Heb. *from then.*

[c] Gods power appeareth in ruling the furious waters.

[d] Beſide Gods power and wiſdome in creating and governing, his great mercie alſo appeareth, in that he hath given his people his word and covenant.

† Heb. *length of dayes.*

† Heb. *God of revenges.*

[a] Whoſe office it is to take vengeance on the wicked.

† Heb. *ſhine forth.*

[b] Shew by effect that thou art judge of the world to puniſh the wicked.

[c] That is, brag of their cruelty and oppreſſion: or eſteem themſelves above all other.

[d] Seeing the church was then ſo ſore oppreſſed, it ought not to ſeem ſtrange to us, if we ſee it ſo now, and therefore muſt call to God to take our cauſe in hand.

* Pſal. 10: 11, 13.

[e] He ſheweth that they are deſperate in malice, foraſmuch as they feared not God, but gave themſelves wholy to doe wickedly.

* Exod. 4: 11. Prov. 20: 12.

[f] He ſheweth that it is impoſſible, but God ſhould hear, ſee, and underſtand their wickedneſſe.

[g] If God puniſh whole nations for their ſinnes, it is meer folly for any one man, or elſe a few, to think that God will ſpare them.

* 1 Cor. 3: 20.

[h] God hath care over his, and chaſtiſeth them for their wealth, that they ſhould not periſh for ever with the wicked.

[i] God will reſtore the ſtate and government of things to their right uſe, and then the godly ſhall follow him cheerfully.

† Heb. ſhall be *after it.*

[k] He complaineth of them, which would not help him to reſiſt the enemies: yet was aſſured that Gods help would not fail.

‡ Or, *quickly.*

[l] When I thought there was no way but death.

[m] In my trouble and diſtreſſe I ever found thy preſent help.

[n] Though the wicked judges pretend juſtice in oppreſſing the church, yet they have not that authority of God.

[o] It is a great token of Gods judgement, when the purpoſe of the wicked is broken, but moſt when they are deſtroyed in their own malice.

XIX Day. *Morning prayer.*

[a] He ſheweth that Gods ſervice ſtandeth not in dead ceremonies, but chiefly in ſacrifices of praiſe and thankſgiving.

† Heb. *prevent his face.*

[b] Even the angels (who in reſpect of men are thought as gods) are nothing in his ſight: much leſſe the idols which mans brain inventeth.

† Heb. *in whoſe.*

‡ Or, *the heights of the hills are his.*

[c] All things are governed by his providence.

† Heb. *whoſe the ſea is.*

[d] By theſe three words he ſignifieth one thing: meaning, that they muſt wholly give themſelves to ſerve God.

[e] That is, the flock whom he governeth with his own hand. He ſheweth wherein they are Gods flock: that is, if they hear his voice.

* Heb. 3: 7. and 4: 7.

[f] By the contemning of Gods word.

* Exod. 17: 2, 7. Num. 14: 22. &c.

† Heb *contention.*

9 When your fathers tempted me, proved me, and ſaw my work.

10 Fourtie years long was I grieved with *this* generation, and ſaid, *It is* a people that do [g] erre in their heart, and they have not known my wayes.

11 Unto whom I ſware in my wrath, † that they ſhould not enter into my [h] reſt.

[g] They were without judgement and reaſon.

† Heb. *If they enter into my reſt.*

[h] That is, into the land of Canaan, where he promiſed them reſt.

PSAL. XCVI.

1 *An exhortation to praiſe God.* 4 *for his greatneſſe,* 8 *for his kingdome,* 11 *for his generall judgement.*

O * [a] Sing unto the LORD a new ſong: ſing unto the LORD all the earth.

2 Sing unto the LORD, bleſſe his name: ſhew forth his ſalvation from day to day.

3 Declare his glorie among the heathen, his wonders among all people.

4 For the LORD *is* [b] great, and greatly to be praiſed: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD [c] made the heavens.

6 [d] Honour and majeſtie *are* before him: ſtrength and beautie *are* in his ſanctuarie.

7 Give unto the LORD (O ye kindreds of the people) give unto the LORD glorie and [e] ſtrength.

8 Give unto the LORD the glorie † *due unto* his name: bring an [f] offering and come into his courts.

9 O worship the LORD ‡ in the beautie of holineſſe, fear before him all the earth.

10 Say among the [g] heathen, *that* * the LORD reigneth: the world alſo ſhall be eſtabliſhed that it ſhall not be moved; he ſhall judge the people [h] righteouſly.

11 Let the heavens rejoyce, and let the earth be glad: let the ſea roar, and the fulneſſe thereof.

12 Let the field be joyfull, and all that *is* therein: then ſhall all the [i] trees of the wood rejoyce.

13 Before the LORD; for he cometh, for he cometh to judge the earth, he ſhall judge the world with righteouſneſſe, and the people with his truth.

* 1 Chron. 16: 23.

[a] The prophet ſheweth that the time ſhall come, that all nations ſhall have occaſion to praiſe the Lord for the revealing of his goſpel.

[b] Seeing he will reveal himſelf to all nations contrary to their own expectation, they ought all to worship him contrary to their own imaginations, and onely as he hath appointed.

[c] Then the idols, or whatſoever made not the heavens, are not God.

[d] God cannot be known, but by his ſtrength and beautie: the ſignes whereof appear in his ſanctuary.

[e] As by experience yee ſee that it is onely due unto him.

† Heb. *of his name.*

[f] By offering up your ſelves wholly unto God, declare that you worship him only.

‡ Or, *in the glorious ſanctuarie.*

[g] He propheſieth that the Gentiles ſhall be partakers with the Jews of Gods promiſe.

* Pſalm 93: 1. and 97: 1.

[h] He ſhall regenerate them anew with his ſpirit, and reſtore them to the image of God.

[i] If the inſenſible creatures ſhall have cauſe to rejoyce, when God appeareth, much more we, from whom he hath taken malediction and ſinne.

PSAL. XCVII.

1 *The majeſtie of Gods kingdome.* 7 *The church rejoyceth at Gods judgements upon idolaters.* 10 *An exhortation to godlineſſe and gladneſſe.*

THe [a] LORD reigneth, let the earth rejoyce: let the † [b] multitude of iſles be glad thereof.

2 [c] Clouds and darkneſſe *are* round about him: * righteouſneſſe and judgement *are* the ‡ habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth ſaw and [d] trembled.

5 The hills melted like wax at the preſence of the LORD: at the preſence of the Lord of the whole earth.

6 The heavens declare his righteouſneſſe: and all the people ſee his glorie.

7 * [c] Confounded be all they that ſerve graven images, that boaſt themſelves of idols: worſhip him all *ye* [f] gods.

8 Sion heard, & was glad, & the [g] daughters of Judah rejoyced; becauſe of thy judgements, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted farre above all gods.

10 Ye that [h] love the LORD, * hate evil: he preſerveth the ſouls of his ſaints, he delivereth them out of the hand of the wicked.

11 [i] Light *is* ſown for the righteous, and gladneſſe for the upright in heart.

12 Rejoyce in the LORD, ye righteous, and give thanks ‡ at the [k] remembrance of his holineſſe.

[a] He ſheweth that where God reigneth, there is all felicity and ſpirituall joy.

† Heb. *many* or *great iſles.*

[b] For the goſpel ſhall not be onely preached in Judea, but through all Iſles and countries.

[c] He is thus deſcribed to keep his enemies in feare, which commonly contemn Gods power.

* Pſalm 89: 14.

‡ Or, *eſtabliſhment*

[d] This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

* Exod. 20: 4. Levit. 26: 1. Deut. 5: 8.

[e] He ſignifieth that Gods judgements are in a readineſſe to deſtroy the idolaters.

* Hebr. 1: 6.

[f] Let all that which is eſteemed in the world, fall down before him.

[g] The Jews ſhall have occaſion to rejoyce that the Gentiles are made partakers with them of Gods favour.

[h] He requireth two things of his children, the one, that they deteſt vice, the other, that they put their truſt in God for their deliverance.

* Pſalm 34: 14. Amos 5: 15. Rom. 12: 9.

[i] Though Gods deliverance appear not ſuddenly, yet it is ſown and laid up in ſtore for them.

‡ Or, *to the memoriall.*

[k] Be mindfull of his benefits, and onely truſt in his defence.

PSAL. XCVIII.

XIX Day.
Evening prayer.

1 *The pſalmiſt exhorteth the Iews,* 4 *the Gentiles,* 7 *and all the creatures to praiſe God.*

A pſalme.

O Sing unto the LORD a [a] new ſong, for he hath done marvellous things: his right hand, and his holy [b] arm hath gotten him the victorie.

2 * The LORD hath made known his [c] ſalvation: his righteouſneſſe hath he ‡ openly ſhewed in the ſight of the heathen.

3 He hath [d] remembred his mercy and his truth toward the houſe of Iſrael: all the ends of the earrh have ſeen the ſalvation of our God.

4 Make a joyfull noiſe unto the LORD, all the earth: make a loud noiſe, and rejoyce, and ſing praiſe.

5 Sing unto the LORD with the harp: with the harp, and the voice of a pſalme.

6 With [e] trumpets and ſound of cornet: make a joyfull noiſe before the LORD, the king.

7 Let the ſea roar, and the fulneſſe thereof; the world, and they that dwell therein.

8 Let the flouds clap *their* hands: let the hills be joyfull together,

9 Before the LORD; * for he cometh to judge the earth: with righteouſneſſe ſhall he judge the world. and the people with equitie.

[a] That is, ſome ſong newly made in token of their wonderfull deliverance by Chriſt.

[b] He preſerveth his church miraculouſly.

* Iſa. 52: 10.

[c] For the deliverance of his church.

‡ Or, *revealed.*

[d] God was moved by none other means to gather his church of the Jews and Gentiles, but becauſe he would perform his promiſe.

[e] By this repetition and earneſt exhortation to give praiſes with inſtruments, and alſo of the dumbe creatures, he ſignifieth, that the world is never able to praiſe God ſufficiently for their deliverance.

* Pſalm 96.

PSAL. XCIX.

1 *The prophet ſetting forth the kingdome of God in Zion,* 5 *exhorteth all, by the example of forefathers, to worſhip God at his holy hill.*

THe LORD reigneth, let the people [a] tremble: he ſitteth *between* the cherubims, let the earth † be moved.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them [b] praiſe thy great and terrible name: *for* it *is* holy.

4 The kings ſtrength alſo loveth judgement, thou doeſt eſtabliſh equity, thou executeſt judge-

[a] When God delivereth his church, all the enemies ſhall have cauſe to tremble.

† Heb. *ſtagger.*

[b] Though the wicked rage againſt God, yet the godly ſhall praiſe his name and mighty power.

judgement and righteouſneſſe in Jacob.

5 Exalt ye the LORD our God, and worſhip at his [c] footſtool: *for* † he *is* holy.

6 Moſes and Aaron among his prieſts, and [d] Samuel among them that call upon his name: they called upon the LORD, and he anſwered them.

7 He ſpake unto them in the cloudy pillar: they kept his teſtimonies, and the ordinance *that* he gave them.

8 Thou anſweredſt them, O LORD our God: thou waſt a God that forgaveſt them, though thou [e] tookeſt vengeance of their inventions.

9 Exalt the LORD our God, and worſhip at his holy hill: for the LORD our God *is* holy.

[c] That is before his temple, or ark, where he promiſed to heare when they worſhipped him, as now he promiſeth his ſpirituall preſence, whereſoever his church is aſſembled.
‡ Or, *it is holy.*
[d] Under theſe three he comprehendeth the whole people of Iſrael, with whom God made his promiſe.
[e] For the more liberally that God dealeth with his people, the more doth he puniſh them that abuſe his benefits.

PSAL. C.

1 ***An exhortation to praiſe God cheerfully, 3 for his greatneſſe, 4 and for his power.***

A pſalme of ‡ praiſe.

MAke a joyfull noiſe unto the LORD, † [a] all ye lands,

2 Serve the LORD with gladneſſe: come before his preſence with ſinging.

3 Know ye that the LORD he *is* God, *it is* he *that* [b] hath made us, ‡ and not we our ſelves; *we are* his people, and the ſheep of his paſture.

4 [c] Enter into his gates with thankſgiving, *and* into his courts with praiſe: be thankfull unto him, *and* bleſſe his name.

5 For the LORD *is* good: his mercy *is* [d] everlaſting: and his truth *endureth* † to all generations.

‡ Or, *thankſgiving.*
† Heb. *all the earth.*
[a] He propheſieth that Gods benefit in calling the Gentiles, ſhall be ſo great, that they ſhall have wonderfull occaſion to praiſe his mercie, and rejoyce.
[b] He chiefly meaneth, touching the ſpirituall regeneration, whereby we are his ſheep and people.
‡ Or, *and his we are.*
[c] He ſheweth that God will not be worſhipped, but by that means, which he hath appointed.
[d] He declareth that we ought never to be wearie in praiſing him, ſeeing his mercies toward us, laſt for ever.
† Heb. *to generation and generation.*

PSAL. CI.

David maketh a vow and profeſſion of godlineſſe.

A pſalme of David.

I Will [a] ſing of mercy and judgement: unto thee, O LORD, will I ſing.

2 I will behave my ſelf wiſely in a perfect way, O when wilt thou [b] come unto me? I will walk within my houſe with a perfect heart.

3 I will ſet no † wicked thing before mine eyes: [c] I hate the work of them that turn aſide, *it* ſhall not cleave to me.

4 A froward heart ſhall depart from me: I will not know a wicked perſon.

5 Whoſo [d] privily ſlandereth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I ſuffer.

6 Mine eyes *ſhall be* upon the [e] faithfull of the land, that they may dwell with me: he that walketh ‡ in a perfect way, he ſhall ſerve me.

7 He that worketh deceit, ſhall not dwell within my houſe he that telleth lies, † ſhall not tarrie in my ſight.

8 I will [f] early deſtroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

[a] David conſidereth what manner of king he would be when God ſhould place him in the throne, promiſing openly that he would be mercifull and juſt.
[b] Namely, to aſſiſt me in the performance of my duty. Or it may be underſtood of calling him to an account of his life.
† Heb. *thing of belial.*
[c] He ſheweth that magiſtrates doe not their duties, except they be enemies to all vice.
[d] In promiſing to puniſh theſe vices, which are moſt pernicious in them that are about kings, he declareth that he will puniſh all.
[e] He ſheweth what is the true uſe of the ſword: to puniſh the wicked, and to maintain the good.
‡ Or, *perfect in the way.*
† Heb. *ſhall not be eſtabliſhed.*
[f] Magiſtraets muſt immediately puniſh vice, leſt it grow to farther inconvenience: and if heathen Magiſtrates are bound to doe this, how much more they that have the charge of the church of God?

PSAL. CII.

XX Day.
Morning prayer.

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *He ſuſtaineth his weakneſſe by the unchangeableneſſe of God.*

A prayer ‡ of the [a] afflicted when he is over-whelmed, and poureth out his complaint before the LORD.

HEare my prayer, O LORD, and let my [b] crie come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, encline thine eare unto me: in the day *when* I call, anſwer me ſpeedily.

3 For my dayes are [c] conſumed ‡ like ſmoke: and my bones are burnt as an hearth.

4 My heart is ſmitten, and withered like graſſe: ſo that I forget to [d] eat my bread.

5 By reaſon of the voice of my groaning, my bones cleave to my ‡ skin.

6 I am like a [e] pelican of the wilderneſſe: I am like an owl of the deſert.

7 I watch, and am as a ſparrow alone upon the houſe top.

8 Mine enemies reproach me all the day: *and* they that are mad againſt me, [f] are ſworn againſt me.

9 For I have [g] eaten aſhes like bread, and mingled my drink with weeping:

10 Becauſe of thine [h] indignation and thy wrath: for thou haſt lifted me up, and caſt me down.

11 * My dayes *are* like a ſhadow, that declineth: and I am withered like graſſe.

12 But thou, O LORD, ſhalt endure for ever, and thy remembrance unto all generations.

13 Thou ſhalt ariſe, *and* have mercy upon Zion: for the time to favour her, yea the [k] ſet time is come.

14 For thy ſervants take pleaſure in her [l] ſtones, and favour the duſt thereof.

15 So the heathen ſhall fear the name of the LORD: and all the kings of the earth thy glory.

16 When the LORD ſhall build up Zion; he ſhall appeare [m] in his glory.

17 He will regard the prayer of the deſtitute, and not deſpiſe their prayer.

18 This ſhall be written for the generation to come: and the people which ſhall be [n] created, ſhall praiſe the LORD.

19 For he hath looked down from the height of his ſanctuary: from heaven did the LORD behold the earth:

20 To heare the groaning of the priſoner; to looſe † thoſe that are [o] appointed to death;

21 To declare the name of the LORD in Zion, and his praiſe in Jeruſalem:

22 When the people are [p] gathered together, and the kingdomes to ſerve the LORD.

23 [q] He † weakened my ſtrength in the way? he ſhortned my dayes.

24 I ſaid, O my God, take me not away in the midſt of my dayes: thy yeares *are* throughout all generations.

25 * Of old haſt thou laid the foundation

‡ Or, *for.*
[a] Whereby is ſignified, that albeit wee be in never ſo great miſeries, yet here is ever place left for prayer.
[b] He declareth that in our prayer we muſt lively feel that, which we deſire, and ſtedfaſtly beleeve to obtain.
[c] Theſe exceſſive kindes of ſpeech, ſhew how much the affliction of the church ought to wound the hearts of the godly.
‡ Or, (as ſome reade, *into ſmoke.*
[d] My ſorrowes were ſo great, that I paſſed not for mine ordinarie food.
‡ Or, *fleſh.*
[e] A bird living in wilde and deſolate places, Zeph. 2: 14. Iſa. 34. 11. Ever mourning and ſolitary, caſting out fearfull cries.
[f] Have conſpired my death.
[g] I have not riſen out of my mourning, to take my refection.
[h] He ſheweth that the afflictions did not onely thus move him, but chiefly the feeling of Gods diſpleaſure.
* Iſa. 40: 6. James 1: 10.
[i] Howſoever we be frail; yet thy promiſe is ſure, and the remembrance thereof ſhall confirm us for ever.
[k] That is, the ſeventy years, which by the prophet Jeremy thou didſt appoint, Jer. 29: 12.
[l] The more that the church is in miſery and deſolation, the more ought the faithfull to love and pitie it.
[m] That is, when he ſhall have drawn his church out of the darkneſſe of death.
[n] The deliverance of the church is a moſt excellent benefit, and therefore he compareth it to a new creation: for in their baniſhment, the body of the church ſeemed to have been dead, which by deliverance was as it were created a new.
† Heb. *the children of death.*
[o] Who now in their baniſhment could look for nothing but death.
[p] He ſheweth that Gods name is never more praiſed, than when religion flouriſheth and the church, increaſeth: which thing is chiefly accompliſhed under the kingdome of Chriſt.
[q] The church lament that they ſee not the time of Chriſt, which was promiſed, but have but few years and ſhort dayes.
† Heb *afflicted.*
* Hebr. 1: 10.

of the earth, and the heavens *are* the work of thy hands.

26 [r] They ſhall periſh, but thou ſhalt † endure, yea all of them ſhall wax old like a garment: as a veſture ſhalt thou change them, and they ſhall be changed.

27 But thou *art* the ſame, and thy yeares ſhall have no end.

28 The children of thy ſervants ſhall continue, and their ſeed shall [ſ] be eſtabliſhed before thee.

PSAL. CIII.

1 *An exhortation to bleſſe God for his mercy,* 15 *and for the conſtancy thereof.*

A pſalme of David.

BLeſſe the LORD, [a] O my ſoul: and all that is within me, *bleſſe* his holy name.

2 Bleſſe the LORD, O my ſoul, and forget not all his benefits.

3 Who [b] forgiveth all thine iniquities: who healeth all thy diſeaſes.

4 Who redeemeth thy life from [c] deſtruction: who crowneth thee with loving-kindneſſe and tender mercies.

5 Who ſatisfieth thy mouth with good things: *ſo that* thy [d] youth is renewed like the eagles.

6 The LORD executeth righteouſneſſe and judgement for all that are oppreſſed.

7 He made known his wayes unto [e] Moſes, his acts unto the children of Iſrael.

8 * The LORD *is* mercifull and gracious, ſlow to anger, and † plenteous in mercy.

9 He will not alwayes [f] chide: neither will he keep *his anger* for ever.

10 He hath not [g] dealt with us after our ſinnes: nor rewarded us according to our iniquities.

11 For † as the heaven is high above the earth: *ſo* great is his mercy toward them that fear him.

12 As [h] farre as the eaſt is from the weſt: *ſo* farre hath he removed our tranſgreſſions from us.

13 Like as a father pitieth *his* children: *ſo* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembreth that we *are* duſt.

15 As for man, [i] his dayes *are* as graſſe: as a flower of the field, ſo he flouriſheth.

16 For the winde paſſeth over it, and † it is gone; and the place thereof ſhall know it no more.

17 But the mercy of the LORD *is* from everlaſting to everlaſting upon them that fear him: and his [k] righteouſneſſe unto childrens children:

18 * To ſuch as keep his [l] covenant, and to thoſe that remember his commandments, to do them.

19 The LORD hath prepared his throne in the heavens: and his kingdome ruleth over all.

20 Bleſſe the LORD ye his [m] angels † that excell in ſtrength, that do his commandments, hearkening unto the voice of his word.

21 Bleſſe ye the LORD all ye his hoſts, ye miniſters of his that do his pleaſure.

22 Bleſſe the LORD all his works in all places of his dominion: bleſſe the LORD, O my ſoul.

PSAL. CIIII.

XX Day.
Evening prayer.

1 *A meditation upon the mighty power.* 7 *and wonderfull providence of God.* 31 *Gods glory is eternall.* 33 *The prophet voweth perpetually to praiſe God.*

BLeſſe the LORD, O my ſoul, O LORD my God, thou art very great, thou art [a] clothed with honour and majeſtie.

2 Who covereſt *thy ſelf* with light, as *with* a garment: who ſtretcheſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the winde.

4 [b] Who maketh his angels ſpirits: his miniſters a flaming fire.

5 † *Who* laid the foundations of the earth, *that* it ſhould not be removed for ever.

6 Thou coveredſt it with the [c] deep as *with* a garment: the [d] waters ſtood above the mountains.

7 At thy rebuke they fled, at the voice of thy thunder they haſted away.

8 ‡ They go up by the mountains: they go down by the valleys unto the place which thou haſt founded for them.

9 Thou haſt ſet a bound that they may not paſſe over: that they turn not again to cover the earth.

10 † He ſendeth the ſprings into the valleys, *which* † run among the hills.

11 They give drink to every [e] beaſt of the field: the wilde aſſes † quench their thirſt.

12 By them ſhall the fowls of the heaven have their habitation: *which* † [f] ſing among the branches.

13 He watereth the hills from his [g] chambers: the earth is ſatisfied with the fruit of thy works.

14 He cauſeth the graſſe to grow for the cattel, and herb for the ſervice of [h] man: that he may bring forth food out of the earth:

15 And * wine that maketh glad the heart of man, and † oyl to make *his* face to ſhine, and bread *which* ſtrengtheneth mans heart.

16 The trees of the LORD are full *of ſap*: the cedars of Lebanon which he hath planted.

17 Where the birds make their neſts: as for the ſtork, the firre-trees *are* her houſe.

18 The high hills *are* a refuge for the wilde goats: *and* the rocks for the conies.

19 He appointeth the [i] moon for ſeaſons; the [k] ſunne knoweth his going down.

20 Thou makeſt darkneſſe, and it is night: wherein † all the beaſts of the forreſt do creep *forth*.

21 The young lions roar after their prey, and ſeek their meat [l] from God.

22 The ſun ariſeth, they gather themſelves together, and lay them down in their dens.

23 [m] Man

[r] If heaven and earth periſh, much more man ſhall periſh: but the church by reaſon of Gods promiſe, endureth for ever.

† Heb. *ſtand.*

[ſ] Seeing thou haſt choſen thy church out of the world, and joyned it to thee, it cannot but continue for ever: for thou art everlaſting.

[a] He wakeneth his dulneſſe to praiſe God, ſhewing that both underſtanding and affections, minde and heart, are too little to ſet forth his praiſe.

[b] This is the beginning and chiefeſt of all benefits: remiſſion of ſinne.

[c] Death and the grave: for before that we have remiſſion of our ſinnes, we are as dead men in the grave.

[d] As the eagle, when her beak overgroweth ſucketh bloud, and ſo is renewed in ſtrength, even ſo God miraculouſly giveth ſtrength to his church above all mans expectation.

[e] As to his chief miniſter, and next to his people.

* Exod. 34: 6, 7. Num. 14: 18. Deut. 5: 10. Nehem. 9: 17. Pſal. 86: 15. Jerem. 32: 18.

† Heb. *great of mercy.*

[f] He ſheweth firſt his ſevere judgement, but ſo ſoon as the ſinner is humbled, he receiveth him to mercie.

[g] We have proved by continuall experience, that his mercy hath ever prevailed againſt our offences.

† Heb. *according to the height of the heaven.*

[h] As great as the world is, ſo full is it of ſignes of Gods mercies toward his faithfull, when he hath removed their ſins.

[i] He declareth that man hath nothing in himſelf to move God to mercie, but onely the confeſſion of his infirmity and miſery.

† Heb. *it is not.*

[k] His juſt and faithfull keeping of his promiſe.

* Deut. 7: 9.

[l] To whom he giveth grace to feare him, and to obey his word.

[m] In that, that we, which naturally are ſlow to praiſe God, exhort the angels, which willingly do it, we ſtirre up our ſelves to conſider our duty, and awake out of our ſluggiſhneſſe.

† Heb. *mighty in ſtrength.*

[a] The prophet ſheweth that we need not to enter into the heavens to ſeek God, foraſmuch as all the order of nature, with the proprietie and placing of the elements, are moſt lively mirrours to ſee his majeſtie in.

[b] As the prophet here ſheweth, that all viſible powers are readie to ſerve God, ſo the apoſtle to the Hebrews 1: 7. beholdeth in this glaſſe, how the very angels alſo are obedient to his commandement.

† Heb. *he hath founded the earth upon her baſes.*

[c] Thou makeſt the ſea to be an ornament unto the earth.

[d] If by thy power thou didſt not bridle the rage of the waters, it were not poſſible but the whole world ſhould be deſtroyed.

‡ Or, *the mountains aſcend, the valleys deſcend.*

† Heb. *who ſendeth.*

† Heb. *walk.*

[e] If God provide for the very beaſts, much more will he extend his provident care to man.

† Heb. *break.*

† Heb. *give a voice.*

[f] There is no part of the world ſo barren, where moſt evident ſignes of Gods bleſſings appeare not.

[g] From the clouds.

[h] He deſcribeth Gods provident care over man, who doth not onely provide neceſſary things for him, as herbs and other meat: but alſo things to rejoyce and comfort him, as wine and oyl or ointments.

* Judges 9: 13.

† Heb. *to make his face ſhine with oyl,* or *more than oyl.*

[i] As to ſeparate the night from the day, and to note dayes, moneths, and yeares.

[k] That is, by his courſe, either farre or neare, it noteth ſummer, winter, and other ſeaſons.

† Heb. *all the beaſts therefore do trample on the forreſt.*

[l] That is, they onely finde meat according to Gods providence, who careth ever for the bruit beaſts.

23 [m] Man goeth forth to his work, and to his labour untill the evening.

24 O Lord, [n] how manifold are thy works! in wiſdome haſt thou made them all: the earth is full of thy riches.

25 *So is* this great and wide ſea, wherein *are* things creeping innumerable, both ſmall and great beaſts.

26 There go the ſhips; *there is* that leviathan, *whom* thou † haſt made to play therein.

27 * [o] Theſe wait all upon thee: that thou mayeſt give *them* their meat in due ſeaſon.

28 *That* thou giveſt them, they gather: thou openeſt thine hand, they are filled with good.

29 [p] Thou hideſt thy face, they are troubled? thou takeſt away their breath, they die, and return to their duſt.

30 [q] Thou ſendeſt forth thy ſpirit, they are created: and thou reneweſt the face of the earth.

31 The glory of the Lord † ſhall endure for ever: the Lord ſhall rejoyce in his works,

32 He looketh on the earth, and it trembleth: he toucheth the hills, [r] and they ſmoke.

33 I will ſing unto the Lord as long as I live: I will ſing praiſe unto my God, while I have my being.

34 My meditation of him ſhall be ſweet: I will be glad in the Lord.

35 Let the ſinners be [ſ] conſumed out of the earth, and let the wicked be no more: bleſſe thou the Lord, O my ſoul. Praiſe ye the Lord.

XXI Day.
Morning prayer.

Psal. CV.

1 *An exhortation to praiſe God, and to ſeek out his works.* 7 *The ſtory of Gods providence over Abraham,* 16 *over Ioſeph,* 23 *over Iacob in Egypt,* 26 *over Moſes delivering the Iſraelites,* 37 *over the Iſraelites brought out of Egypt, fed in the wilderneſſe, and planted in Canaan.*

O * Give thanks unto the Lord; call upon his name: [a] make known his deeds among the people.

2 Sing unto him, ſing pſalmes unto him: talk ye of all his Wondrous works.

3 Glory ye in his holy name: let the heart of them rejoyce that ſeek the Lord.

4 Seek the Lord, and his [b] ſtrength: ſeek his face evermore.

5 Remember his [c] marvellous works that he hath done, his wonders and the [d] judgements of his mouth.

6 O ye ſeed of Abraham his ſervant: ye children of Jacob his choſen.

7 He *is* the Lord our God, his judgements *are* in all the earth.

8 He hath remembred his covenant for ever: the word *which* he commanded to a thouſand generations.

9 * Which *covenant* he made with [e] Abraham, and his oath unto Iſaac:

10 And confirmed the ſame unto Jacob for a law, *and* to Iſrael *for* an everlaſting covenant.

11 Saying, * [f] Unto thee will I give the land of Canaan, † the lot of your inheritance.

12 When they were *but* a few men in number: yea, very few, and ſtrangers in it.

13 When they went from one nation to another, from *one* kingdome to another people.

14 He ſuffered no man to do them wrong: yea, he [g] reproved kings for their ſakes:

15 *Saying,* Touch not mine [h] anointed, and do my [i] prophets no harm.

16 Moreover, he called for a famine upon the land, he brake the whole [k] ſtaff of bread.

17 He ſent a man before them, * *even* Joſeph *who* was ſold for a ſervant.

18 * Whoſe feet they hurt with fetters: † he was laid in iron.

19 [l] Untill the time that his word came: the word of the Lord tried him.

20 * The king ſent and looſed him: *even* the ruler of the people, and let him go free.

21 * He made him lord of his houſe, and ruler of all his † ſubſtance:

22 To binde his [m] princes at his pleaſure: and teach his ſenatours wiſdome.

23 * Iſrael alſo came into Egypt: and Jacob ſojourned in the land of Ham.

24 And he increaſed his people greatly: and made them ſtronger than their enemies.

25 * He turned their heart to hate his people, to deal ſubtilly with his ſervants.

26 * He ſent Moſes his ſervant, *and* Aaron whom he had choſen.

27 * They ſhewed † his ſignes among them, and wonders in the land of Ham.

28 * He ſent darkneſſe, and made it dark: and [o] they rebelled not againſt his word.

29 * He turned their waters into bloud, and ſlew their fiſh.

30 * The land brought forth frogs in abundance, in the chambers of their kings.

31 * [p] He ſpake, and there came divers ſorts of flies, *and* lice in all their coaſts.

32 * † He gave them [q] hail for rain: *and* flaming fire in their land.

33 He ſmote their vines alſo and their figtrees: and brake the trees of their coaſts.

34 * [r] He ſpake, and the locuſts came: and caterpillars, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

36 * He ſmote alſo all the firſt-born in their land: the chief of all their ſtrength.

37 * He brought them forth alſo with ſilver and gold: and *there was* not one [ſ] feeble perſon among their tribes.

38 * Egypt was [t] glad when they departed: for the fear of them fell upon them.

39 * He ſpread a cloud for a covering: and fire to give light in the night.

40 * *The people* [u] asked, and he brought quails: and ſatisfied them with the bread of heaven.

41 * He opened the rock, and the waters guſhed out, they ran in the dry places *like* a river.

---

[m] To wit, when the day ſpringeth, for the light is as it were a ſhield to defend man againſt the tyrannie and fierceneſſe of beaſts.

[n] He confeſſeth that no tongue is able to expreſſe Gods works, nor minde to comprehend them.

† Heb. *formed.*

* Pſal. 145: 15.

[o] God is a moſt nouriſhing Father, who provideth for all creatures their daily food.

[p] As by thy preſence all things have life: ſo if thou withdraw they bleſſings, they all periſh.

[q] As the death of creatures ſheweth that we are nothing of our ſelves: ſo their generation declareth that we receive all things of our creatour.

† Heb. *ſhall be.*

[r] Gods mercifull face giveth ſtrength to the earth, but his ſevere countenance burneth the mountains.

[ſ] Who infect the world, and ſo cauſe God that he can not rejoyce in his workes.

* 1 Chron. 16: 8. Iſa. 12: 4.

[a] Foraſmuch as the Iſraelites were exempted from the common condemnation of the world, and were elected to be Gods people, the prophet willeth them to ſhew themſelves mindfull by thankſgiving.

[b] By the ſtrength and face, he meaneth the ark, where God declared his power and his preſence.

[c] Which he hath wrought in the deliverance of his people.

[d] Becauſe his power was thereby as lively declared, as if he ſhould have declared it by mouth.

* Gen. 17: 2. and 22: 16. &c. and 26: 3. and 28: 13. and 35: 11. Luke 1: 73. Heb. 6: 17.

[e] The promiſe which God made to Abraham to be his God, and the God of his ſeed after him, he renewed and repeated it again to his ſeed after him.

* Gen. 13. verſe 15. and 15: 18.

[f] He ſheweth that they ſhould not enjoy the land of Canaan by any other meanes, but by reaſon of his covenant, made with their fathers.

† Heb. *the cord.*

[g] That is, the king of Egypt, and the king of Gerar, Gen. 12: 17. and 20: 3.

[h] Thoſe whom I have ſanctified to be my people.

[i] Meaning, the old fathers, to whom God ſhewed himſelf plainly, and who were ſetters forth of his word.

[k] Either by ſending ſcarcitie, or by taking away the ſtrength and nouriſhment thereof.

* Gen. 37: 28,

* Gen. 39: 20.

† Heb. *his ſoul came into iron.*

[l] So long he ſuffered adverſity, as God had appointed, and till he had tried ſufficiently his patience.

* Gen. 41: 14.

* Gen. 41: 40.

† Heb. *poſſeſſion.*

[m] That the very princes of the countrie ſhould be at Joſephs commandement, and learne wiſdome at him,

* Gen. 46: 6.

* Exod. 1: 8. &c.

[n] So is it in God, either to move the hearts of the wicked to love or hate Gods children.

* Exod. 3: 10.

* Exod. 7: 9.

† Heb. *word of his ſignes.*

* Exod. 10: 22.

[o] Meaning, Moſes and Aaron.

* Exod. 7: 20.

* Exod. 8: 6.

* Exod. 8: 17, 24.

[p] So that this vermine came not by fortune, but as God had appointed, and his prophet Moſes ſpake.

* Exod. 9: 23.

† Heb. *he gave their rain hail.*

[q] It was ſtrange to ſee rain in Egypt, much more it was fearefull to ſee haile.

* Exod. 10: 4.

[r] He ſheweth that all creatures are armed againſt man when God is his enemie: as at his commandment the graſhoppers deſtroyed the land,

* Exod. 12: 29.

* Exod. 12: 35.

[ſ] When their enemies felt Gods plagues, his children by his providence were exempted.

* Exod. 12: 33.

[t] For Gods plagues cauſed them rather to depart with the Iſraelites, than with their lives.

* Exod. 13: 21.

* Exod. 16: 12. &c.

[u] Not for neceſſitie, but for ſatisfying of their luſt.

* Exod. 17: 6. Num. 20: 11. 1 Cor. 10: 4.

42 For he remembred his [x] holy promiſe, *and* Abraham his ſervant.

43 And he brought forth his people with [y] joy, *and* his choſen with † gladneſſe:

44 * And gave them the lands of the heathen: and they inherited the labour of the people.

45 That they might obſerve his [z] ſtatutes, and keep his laws. Praiſe ye the LORD.

PSAL. CVI.

XXI Day. *Evening prayer.*

1 *The pſalmiſt exhorteth to praiſe God.* 4 *He prayeth for pardon of ſinne, as God did with the fathers.* 7 *The ſtory of the peoples rebellion, and Gods mercy.* 47 *He concludeth with prayer and praiſe.*

PRaiſe [a] ye the LORD, O * give thanks unto the LORD, for he *is* good, for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can ſhew forth all his praiſe?

3 Bleſſed *are* they that [b] keep judgement: *and* he that doth righteouſneſſe at all times.

4 Remember me, O LORD, with the [c] favour *that thou beareſt unto* thy people: O viſit me with thy ſalvation:

5 That I may ſee the good of thy choſen, that I may rejoyce in the gladneſſe of thy nation: that I may glory with thine inheritance.

6 We have [d] ſinned with our fathers: we have committed iniquity, we have done wickedly.

7 Our fathers underſtood not thy wonders in Egypt, they remembred not the multitude of thy mercies, * but provoked *him* at the ſea, *even* at the Red-ſea.

8 Nevertheleſſe, he [e] ſaved them for his names ſake: that he might make his mighty power to be known.

9 He rebuked the Red-ſea alſo, and it was dried up: ſo he led them through the depths as through the wilderneſſe.

10 And he ſaved them from the hand of him that hated *them*: and redeemed them from the hand of the enemy.

11 * And the waters covered their enemies: there was not one of them left.

12 * Then [f] beleeved they his words, they ſang his praiſe.

13 * † They ſoon forgat his works, they waited not for his [g] counſel.

14 * But † luſted exceedingly in the wilderneſſe, and tempted God in the deſert.

15 * And he gave them their requeſt, but ſent [h] leanneſſe into their ſoul.

16 * They envied Moſes alſo in the camp, *and* Aaron the ſaint of the LORD.

17 * The earth opened and [i] ſwallowed up Dathan, and covered the companie of Abiram.

18 * And a fire was kindled in their company; the flame burnt up the wicked.

19 * They made a calf in Horeb, and worſhipped the molten image.

20 Thus they changed their [k] glory into the ſimilitude of an ox that eateth graſſe.

21 They forgat God their ſaviour, which had done great things in Egypt:

22 Wonderous works in the land of Ham, *and* terrible things by the Red-ſea.

23 * Therefore he ſaid that he would deſtroy them, had not [l] Moſes his choſen ſtood before him in the breach: to turn away his wrath, leſt he ſhould deſtroy *them*.

24 Yea, they deſpiſed † the [m] pleaſant land: they beleeved not his word.

25 * But murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he [n] lifted up his hand againſt them, to overthrow them in the wilderneſſe:

27 † To overthrow their ſeed alſo among the nations, and to ſcatter them in the lands.

28 * They joyned themſelves alſo unto [o] Baal-peor, and ate the ſacrifices of the [p] dead.

29 Thus they [q] provoked *him* to anger with their inventions: and the plague brake in upon them.

30 * [r] Then ſtood up Phinehas and executed judgement: and *ſo* the plague was ſtayed.

31 And that was [ſ] counted unto him for righteouſneſſe, unto all generations for evermore.

32 * They angred *him* alſo at the waters of ſtrife, ſo that it went ill with [t] Moſes for their ſakes.

33 Becauſe they provoked his ſpirit, ſo that he ſpake unadviſedly with his lips.

34 They did not deſtroy the nations, * concerning whom the LORD commanded them:

35 * But were mingled among the heathen, and learned their works.

36 And they ſerved their idols: which were a ſnare unto them.

37 Yea, they ſacrificed their [u] ſonnes and their daughters unto devils,

38 And ſhed innocent bloud, *even* the bloud of their ſonnes and of their daughters, whom they ſacrificed unto the idols of Canaan: and the land was polluted with bloud.

39 Thus were they defiled with their own works: and went a * whoring with their own inventions.

40 Therefore was the wrath of the LORD kindled againſt his people, inſomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them, ruled over them.

42 Their enemies alſo oppreſſed them, and they were brought into ſubjection under their hand.

43 * [y] Many times did he deliver them, but they provoked *him* with their counſel, and were ‡ brought low for their iniquitie.

44 Neverthelеſſe, he regarded their affliction when he heard their crie.

45 * And he remembred for them his

---

[x] Which he confirmeth to the poſteritie, in whom after a ſort the dead live and enjoy the promiſes.

[y] When the Egyptians lamented and were deſtroyed.

† Heb *ſinging*.

* Deut. 6: 10. 11. Joſh. 3: 17.

[z] That is, the end why God preſerveth his church, becauſe they ſhould worſhip, and call upon him in this world.

† Heb. *Hallelujah*.

[a] The prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their mindes may beſtrengthened againſt all preſent troubles and deſpair.

* Pſalm 107: 1. and 118: 1. and 136: 1.

[b] He ſheweth that it is not enough to praiſe God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.

[c] Let the good will that thou beareſt to thy people, extend unto me, that thereby I may be received into the number of thine.

[d] By earneſt confeſſion aſwell of their own, as of their fathers ſins, they ſhew that they had hope that God according to his promiſe would pitie them.

* Exod. 14: 11, 12.

[e] The ineſtimable goodneſſe of God appeareth in this, that he would change the order of nature, rather than his people ſhould not be delivered, although they were wicked.

* Exod. 14: 27. and 15: 5.

* Exod. 14: 31. and 15: 1.

[f] The wonderfull works of God cauſed them to beleeve for a time, and to praiſe him.

* Exod. 15: 24. and 17: 2.

† Heb. *they made haſte, they forgat.*

[g] They would prevent his wiſdome and providence.

* Num 11: 4. 1 Cor. 10: 6.

† Heb. *luſted a luſt.*

* Num. 11: 31.

[h] The abundance that God gave them, profited not, but made them pine away, becauſe God curſed it.

* Num. 16: 1. &c.

* Num. 16: 31. Deut. 11: 6.

[i] By the greatneſſe of the puniſhment, the hainous offence may be conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

* Num. 16: 35: 45.

* Exod. 32: 4.

[k] He ſheweth that all idolaters renounce God to be their glory, when in ſtead of him they worſhip any creature, much more wood, ſtone, mettal or calves.

* Exod. 32: 10.

[l] If Moſes by his interceſſion had not obtained Gods favour againſt their rebellions.

† Heb. *a land of deſire.*

[m] That is, Canaan, which was as it were an earneſt peny of the heavenly inheritance.

* Num 14: 2.

[n] That is, He ſware. Sometime alſo it meaneth, to puniſh.

† Heb. *to make them fall.*

* Num. 25: 3.

[o] Which was the idol of the Moabites.

[p] Sacrifices offered to the dead idols.

[q] Signifying, that whatſoever man inventeth of himſelf to ſerve God by, is deteſtable and provoketh his anger.

* Num. 25: 7.

[r] When all other neglected Gods glory, he in his zeal killed the adulterers, and prevented Gods wrath.

[ſ] This act declared his lively faith, and for his faiths ſake was accepted.

* Num. 20: 13.

[t] If ſo notable a prophet of God eſcape not puniſhment, though others provoked him to ſinne, how much more ſhall they be ſubject to Gods judgemens, which cauſe Gods children to ſin?

* Deut. 7: 2.

* Judg. 1: 21.

[u] He ſheweth how monſtrous a thing idolatry is, which can winne us to things abhorring to nature, whereas Gods word cannot obtain moſt ſmall things.

[x] Then true chaſtitie is, to cleave wholly and only unto God.

* Judg 2: 16.

[y] The prophet ſheweth that neither by menaces nor promiſes, we can come to God, except we be altogether newly reformed, and that his mercy overcover and hide our malice.

‡ Or, *impoveriſhed, or weakened.*

* Deut. 30: 3.

covenant, and [k] repented according to the multitude of his mercies.

46 He made them alſo to be pitied of all thoſe that carried them captives.

47 Save us, O LORD our God, and [a] gather us from among the heathen, to give thanks unto thy holy name, *and* to triumph in thy praiſe.

48 Bleſſed *be* the LORD God of Iſrael from everlaſting to everlaſting: and let all the people ſay, Amen. Praiſe ye the LORD.

XXII Day.
Morning prayer.

PSAL. CVII.

1 *The pſalmiſt exhorteth the redeemed in praiſing God, to obſerve his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over ſick men,* 23 *over ſea-men.* 33 *and in divers varieties of life.*

O* [a] Give thanks unto the LORD, for *he is* good: for his mercie *endureth* for ever.

2 Let the [b] redeemed of the LORD ſay *ſo*, whom he hath redeemed from the hand of the enemie:

3 And gathered them out of the lands, from the eaſt and from the weſt, from the north and † from the ſouth.

4 They wandered in the wilderneſſe in a ſolitarie way, they found no citie to dwell in.

5 [c] Hungrie and thirſtie, their ſoul fainted in them.

6 Then they cried unto the LORD in their trouble, *and* he delivered them out of their diſtreſſes.

7 And he led them forth by the right way, that they might go to a citie of habitation.

8 O that *men* would praiſe the LORD for his goodneſſe, and for his wonderfull works to the children of men.

9 For he ſatisfieth the longing ſoul, and filleth the hungrie ſoul with goodneſſe.

10 Such as ſit in darkneſſe and in the ſhadow of death, being bound in affliction and iron:

11 Becauſe they [d] rebelled againſt the words of God, and contemned the counſel of the moſt high:

12 Therefore he brought down their heart with labour, they fell down and *there was* none to help.

13 Then they [e] cried unto the LORD in their trouble, *and* he ſaved them out of their diſtreſſes.

14 He brought them out of darkneſſe, and the ſhadow of death, and brake their bands in ſunder.

15 O that *men* would praiſe the LORD for his goodneſſe, and for his wonderfull works to the children of men:

16 For he hath broken the [f] gates of braſſe, and cut the barres of iron in ſunder.

17 [g] Fools, becauſe of their tranſgreſſion, and becauſe of their iniquities, are afflicted.

18 * Their ſoul abhorreth all manner of meat, and they draw neare uuto the gates of death.

19 Then they crie unto the LORD in their trouble, he ſaveth them out of their diſtreſſes.

20 [h] He ſent his word, and healed them, and delivered *them* from their [i] deſtructions.

21 O that *men* would praiſe the LORD for his goodneſſe, and for his wonderfull works to the children of men,

22 And let them ſacrifice the ſacrifices of [k] thankſgiving, and declare his works with † rejoycing.

23 They that go down to the [l] ſea in ſhips, that do buſineſſe in great waters:

24 Theſe ſee the works of the LORD, and his wonders in the deep.

25 For he commandeth, and † raiſeth the ſtormie winde, which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths, their ſoul is [m] melted becauſe of trouble.

27 They reel to and fro, and ſtagger like a drunken man, and † [n] are at their wits end.

28 Then they crie unto the LORD in their trouble, and he bringeth them out of their diſtreſſes.

29 He maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

30 Then are they glad becauſe they be [o] quiet; ſo he bringeth them unto their deſired haven.

31 O that *men* would praiſe the LORD for his goodneſſe, and for his wonderfull works to the children of men.

32 Let them exalt him alſo in the [p] congregation of the people, and praiſe him in the aſſembly of the elders.

33 He turneth rivers into a wilderneſſe, and the water-ſprings into dry ground:

34 A fruitfull land into † barrenneſſe, for the wickedneſſe of them that dwell therein.

35 * He [q] turneth the wilderneſſe into a ſtanding water, and dry ground into water-ſprings.

36 And there he maketh the hungrie to dwell, that they may prepare a citie for habitation:

37 And ſow the fields, and plant vineyards, which may yeeld fruits of [r] increaſe.

38 He bleſſeth them alſo, ſo that they are multiplied greatly, and ſuffereth not their cattel to decreaſe.

39 [ſ] Again they are miniſhed and brought low through oppreſſion, affliction and ſorrow.

40 * He poureth [t] contempt upon princes, and cauſeth them to wander in the ‡ wilderneſſe, *where there is* no way.

41 * Yet ſetteth he the poore on high ‡ from affliction, and maketh *him* families like a flock.

42 * [u] The righteous ſhall ſee *it*, and rejoyce; and all * iniquitie ſhall ſtop her mouth.

43 Whoſo *is* wiſe, and will obſerve thoſe things, even they ſhall underſtand the loving kindneſſe of the LORD.

[k] Not that God is changeable in himſelf, but that then he ſeemeth to us to repent, when he altereth his puniſhements and forgiveth us.

[a] Gather thy church which is diſperſed, and give us conſtancy under the croſſe, that with one conſent we may all praiſe thee.

* Pſal. 106: 1. and 118: 1. and 136: 1.

[a] This notable ſentence was in the beginning uſed, as the foot or tenour of the ſong which was oftentimes repeated.

[b] As this was true in the Jews, ſo is there none of Gods elect, that feel not his help in their neceſſitie.

† Heb. *from the ſea; meaning the red-ſea, which was the ſouth part of the land.*

[c] He ſheweth that there is none affliction ſo grievous, out of the which God will not deliver his, and alſo exhorteth them that are delivered, to be mindefull of ſo great a benefit.

[d] Then the true way to obey God, is to follow his expreſſe commandement: alſo hereby all are exhorted to deſcend into themſelves, for as much as none are puniſhed, but for their ſinnes.

[e] He ſheweth that the cauſe why God doth puniſh us extreamly, is, becauſe we can be brought unto him by no other means.

[f] Where there ſeemeth to mans judgement no recovery, but all things are brought to deſpaire; then God chiefly ſheweth his mighty power.

[g] They that have no feare of God, by his ſharp rods are brought to call upon him, and ſo find mercy.

* Job 33: 20.

[h] By healing them he declareth his good will toward them.

[i] Meaning, their diſeaſes, which had almoſt brought them to the grave and deſtruction.

[k] Praiſe and confeſſion of Gods benefits are the true ſacrifices of the godly.

† Heb. *ſinging.*

[l] He ſheweth by the ſea what care God hath over man, for in that, that he delivereth them from the great dangers of the ſea, he delivereth them as it were from a thouſand deaths.

† Heb. *maketh to ſtand.*

[m] Their feare and danger is ſo great.

† Heb. *all their wiſdome is ſwallowed up.*

[n] When their art and meanes fail them, they are compelled to confeſſe that onely Gods providence doth preſerve them.

[o] Though before every drop ſeemed to fight one againſt another, yet at his commandement they are as ſtill as though they were frozen.

[p] This great benefit ought not only to be conſidered particularly, but magnified in all places and aſſemblies.

† Heb. *ſaltneſſe.*

* Iſa. 41: 18.

[q] For the love that he beareth to his church he changeth the order of nature for their commodity.

[r] Continuall increaſe and yearely.

[ſ] As God by his providence doth exalt men, ſo doth he alſo humble them by affliction that they may know themſelves.

* Job. 12: 21.

[t] For their wickedneſſe and tyranny he cauſeth the people and ſubjects to contemn them.

‡ Or, *void place.*

* 1 Sam. 2: 8. Pſal. 113: 7, 8.

‡ Or, *after.*

* Job 22: 19.

[u] They, whoſe faith is lightned by Gods Spirit, ſhall rejoyce to ſee Gods judgements againſt the wicked and ungodly.

* Job 5: 16.

XXII Day.
Evening prayer.

PSAL. CVIII.

1 *David encourageth himſelf to praiſe God.* 5 *He prayeth for Gods aſſiſtance according to his promiſe.* 11 *His confidence in Gods help.*

A ſong *or* pſalme of David.

O God my heart is [a] fixed, I will ſing and give praiſe, even with my glorie.

2 Awake pſalterie and harp: I *my ſelf* will awake early.

3 I will praiſe thee, O LORD, among the [b] people: and I will ſing praiſes unto thee among the nations.

4 For thy mercie *is* great above the heavens: and thy truth *reacheth* unto the ‡ clouds.

5 [c] Be thou exalted, O God, above the heavens: and thy glorie above all the earth;

6 * That thy beloved may be delivered: [d] ſave *with* thy right hand and anſwer me.

7 God hath ſpoken in his [e] holineſſe, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.

8 Gilead *is* mine, Manaſſeh *is* mine, Ephraïm alſo *is* the ſtrength of mine head, Judah *is* my law-giver.

9 Moab *is* my waſhpot, over Edom will I caſt out my ſhoe: over Philiſtia will I triumph.

10 Who will bring me into the ſtrong citie? who will lead me into Edom?

11 [f] *Wilt* not *thou*, O God, *who* haſt caſt us off? and wilt not thou, O God, go forth with our hoſt?

12 Give us help from trouble: for vain *is* the help of man.

13 Through God we ſhall do valiantly: for he *it is that* ſhall tread down our enemies.

PSAL. CIX.

1 *David complaining of his ſlanderous enemies, under the perſon of Judas, devoteth them.* 16 *He ſheweth their ſinne.* 21 *Complaining of his own miſerie, he prayeth for help.* 30 *He promiſeth thankfulneſſe.*

To the chief muſician, A pſalme of David.

HOld not thy peace, O God of my [a] praiſe.

2 For the mouth of the wicked, and the † mouth of the deceitfull † are opened againſt me: they have ſpoken againſt me with a lying tongue.

3 They compaſſed me about alſo with words of hatred: and fought againſt me without a cauſe.

4 For my love, they are my adverſaries: [b] but *I give my ſelf unto* prayer.

5 And they have rewarded me evil for good, and hatred for my love.

6 [c] Set thou a wicked man over him: and let ‡ Satan ſtand at his right hand.

7 When he ſhall be judged, let him † be condemned, [d] and let his prayer become ſinne.

8 Let his dayes be few, *and* * let another take his † [e] office.

9 Let his children be fatherleſſe, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them ſeek *their bread* alſo out of their deſolate places.

11 Let the [f] extortioner catch all he hath and let the ſtranger ſpoil his labour.

12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherleſſe children.

13 Let his poſterity be cut off, *and* in the generation following let their name be blotted out.

14 [g] Let the iniquity of his fathers be remembred with the LORD: and let not the ſinne of his mother be blotted out.

15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

16 Becauſe that [h] he remembred not to ſhew mercy, but perſecuted the poore and needy man, that he might even ſlay the broken in heart.

17 As he loved curſing, [i] ſo let it come unto him: as he delighted not in bleſſing, ſo let it be farre from him.

18 As he clothed himſelf with curſing like as with his garment: ſo let it come † into his bowels like water, and like oyl into his bones.

19 Let it be unto him as the garment *which* covereth *him*, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adverſaries [k] from the LORD, and of them that ſpeake evil againſt my ſoul.

21 But do thou for me, O GOD the Lord, for thy [l] names ſake: becauſe thy mercy *is* good, deliver thou me.

22 For I *am* poore and needy, and my heart is wounded within me.

23 I am gone like the ſhadow, when it declineth: I am toſſed up and down as the [m] locuſt.

24 My knees are weak through faſting: and my fleſh faileth of [n] fatneſſe.

25 I became alſo a reproach unto them: *when* they looked upon me, they ſhaked their heads.

26 Help me, O LORD my God: O [o] ſave me according to thy mercy:

27 That they may know, that this *is* thy hand: *that* thou LORD haſt done it.

28 [p] Let them curſe, but bleſſe thou: when they ariſe, let them be aſhamed: but let thy ſervant rejoyce.

29 Let mine adverſaries be clothed with ſhame: and let them cover themſelves with their own confuſion, as with a mantle.

30 I will greatly praiſe the LORD with my [q] mouth: yea, I will praiſe him among the multitude,

31 For he ſhall ſtand at the right hand of the poore, to ſave *him* † from thoſe that [q] condemn his ſoul.

XXIII Day.
Morning prayer.

PSAL. CX.

1 *The kingdome,* 4 *the prieſthood,* 5 *the conqueſt,* 7 *and the paſſion of Chriſt.*

A pſalme of David.

THe * [a] LORD ſaid unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footſtool.

---

[a] This earneſt affection declareth that he is free from hypocriſie, and that ſluggiſhneſſe taketh him not.

[b] He propheſieth of the calling of the Gentiles: for except they were called, they could not heare the goodneſſe of God.

‡ Or, *skies*.

[c] Let all the world ſee thy judgements, in that that thou art God over all, and ſo confeſſe that thou art glorious.

* Pſalm 60:5.

[d] When God by his benefits maketh us partakers of his mercies, he admoniſheth us to be earneſt in prayer, to deſire him to continue and finiſh his graces.

[e] As he hath ſpoken to Samuel concerning me, ſo will he ſhew himſelf conſtant and holy in his promiſe, ſo that theſe nations following ſhall ſubject unto me.

[f] From the ſixt verſe of this pſalme, unto the laſt, read the expoſition in the lx pſalme, and fift verſe.

[a] Though all the world condemne me, yet thou wilt approve mine innocencie, and that is a ſufficient praiſe to me.

† Heb. *mouth of deceit*.

† Heb. *have opened* themſelves.

[b] To declare that I had none other refuge but thee, in whom my conſcience was at reſt.

[c] Whether it were Doeg or Saul, or ſome familiar friend that had betraied him, he prayeth not of private affection, but moved by Gods Spirit, that God would take vengeance upon him.

‡ Or, *an adverſarie*.

† Heb *go out guilty*, or *wicked*.

[d] As to the elect all things turne to their profit: ſo to the reprobate, even thoſe things that are good turne to their damnation.

* Acts. 1:20.

† Or, *charge*.

[e] This was chiefly accomplished in Judas. Acts. 1:20.

[f] He declareth that the curſe of God lieth upon the extortioners, who thinking to enrich their children by their unlawfull gotten goods, are by Gods juſt judgement deprived of all.

[g] Thus puniſheth the Lord to the third and fourth generation the wickedneſſe of the parents in their wicked children.

[h] He ſheweth that God accuſtometh to plague them after a ſtrange ſort, that ſhew themſelves cruell toward other.

[i] Thus giveth the Lord to every man the thing, wherein he delighteth, that the reprobate cannot accuſe God of wrong, when they are given up to their luſts and rebrobate minds.

† Heb. *within him*.

[k] For being deſtitute of mans help, he fully truſted in the Lord, that he would deliver him.

[l] As thou art named mercifull, gracious, and long ſuffering, ſo ſhew thy ſelf in effect.

[m] Meaning, that he hath no ſtay nor aſſurance in this world.

[n] For hunger, that came of ſorrow, he was lean, and his naturall moiſture failed him.

[o] The more grievous that Satan aſſailed him, the more earneſt and inſtant was he in prayer.

[p] They ſhall gain nothing by curſing me.

[q] Not onely in confeſſing it ſecretly in my ſelf, but alſo in declaring it before all the congregation.

† Heb. *from the judges of his ſoul*.

[r] Hereby he ſheweth that he had not to doe with them that were of little power, but with the judges and princes of the world.

* Matth. 22:44. Mark 12:36. Luke 20:42. Acts 2:34. 1 Cor. 15:25. Hebr. 1:13.

[a] Jeſus Chriſt in the 22. of Matth. verſ. 44. giveth the interpretation hereof, and ſheweth that his cannot properly be applied unto David, but to himſelf.

2 The LORD ſhall ſend the rod of thy ſtrength out of [b] Zion: rule thou in the mids of thine enemies:

3 Thy people *ſhall be* willing in the day of thy [c] power, in the beauties of holineſſe ‡ from the wombe of the morning: thou haſt the dew of thy youth.

4 The LORD hath ſworn, and will not repent, * Thou *art* a prieſt for ever, after the order of [d] Melchiſedek.

5 The Lord at thy right hand ſhall ſtrike through kings in the day of his wrath.

6 He ſhall judge among the heathen, he ſhall fill *the places* with the dead bodies: he ſhall wound the [e] heads over † many countreys.

7 He ſhall [f] drink of the brook in the way: therefore ſhall he lift up the head,

[b] And thence it ſhall ſtretch through all the world: and this power chiefly ſtandeth in the preaching of his word.

[c] By thy word, thy people ſhall be aſſembled into thy church, whoſe increaſe ſhall be ſo abundant and wonderfull as the drops of the dew.

‡ Or, *more than the wombe of the morning: thou ſhalt have, &c.*

* Hebr. 5:6. and 7:17.

[d] As Melchiſedek, the figure of Chriſt, was both king and prieſt: ſo the effect cannot be accompliſhed in any king ſave only in Chriſt.

[e] No power ſhall be able to reſiſt him.

† Or, *great.*

[f] Under this ſimilitude of a captain, that is ſo greedie to deſtroy his enemies, that he will not ſcarce drink by the way, he ſheweth how God will deſtroy his enemies.

PSAL. CXI.

1 *The pſalmiſt by his example inciteth others to praiſe God, for his glorious,* 5 *and gracious works.* 10 *The fear of God breedeth true wiſdome.*

† PRaiſe, ye the LORD, I [a] will praiſe the LORD with *my* whole heart, in the aſſembly of the upright, and *in* the congregation.

2 The works of the LORD *are* [b] great, ſought out of all them that have pleaſure therein.

3 His work *is* honourable and glorious: and his righteouſneſſe endureth for ever.

4 He hath made his wonderfull works to be remembred: the LORD *is* gracious and full of compaſſion.

5 He hath given [c] † meat unto them that fear him: he will ever be mindfull of his covenant.

6 He hath ſhewed his people the power of his works, that he may give them the heritage of the heathen.

7 The [d] works of his hands *are* verity and judgement; all his commandments are ſure.

8 They † ſtand faſt for ever and ever, *and are* done in truth and uprightneſſe.

9 He ſent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.

10 * [e] The fear of the LORD *is* the beginning of wiſdome, ‡ a good underſtanding have all they † that do *his commandments:* his praiſe endureth for ever.

† Heb. *Hallelujah.*

[a] The prophet declareth that he will praiſe God both privately and openly, and that from the heart, as he that conſecrateth himſelf wholy and onely unto God.

[q] He ſheweth that Gods works are a ſufficent cauſe, wherefore we ſhould praiſe him, but chiefly his benefits toward his church.

† Heb. *prey.*

[c] God hath given to his people all that was neceſſarie for them, and wil doe ſtill even for his covenants ſake, and in this ſenſe, the Hebrew word is taken, Prov. 30:8. and 31:15. Mal. 3:10.

[d] As God promiſed to take the care of his church, ſo in effect, doth he declare himſelf juſt and true in the government of the ſame.

† Heb. are *ſtabliſhed.*

* Job 28:28. Prov. 1:7. and 9:10. Ecclus 1:16.

[e] They onely are wiſe that feare God, and none have underſtanding, but they that obey his word.

‡ Or, *good ſucceſſe.*

† Heb. *that do them.*

PSAL. CXII.

1 *Godlineſſe hath the promiſes of this life,* 4 *and of the life to come.* 10 *The proſperity of the godly ſhall be an eye-ſore to the wicked.*

† PRaiſe ye the LORD. Bleſſed *is* the [a] man *that* feareth the LORD, that delighteth greatly in his commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the upright ſhall be bleſſed.

3 [b] Wealth and riches *ſhall be* in his houſe: and his righteouſneſſe endureth for ever.

4 Unto the [c] upright there ariſeth light in the darkneſſe: *he is* gracious; and full of compaſſion, and righteous.

5 A good man ſheweth favour, and [d] lendeth; he will guide his affairs with † diſcretion.

6 Surely he ſhall not be moved for ever: the righteous ſhall be in everlaſting remembrance.

7 He ſhall not be afraid of evil tidings: his heart is fixed, truſting in the LORD.

8 His heart *is* eſtabliſhed, he ſhall not be afraid, untill he ſee *his deſire* upon his enemies.

9 * He hath [e] diſperſed, he hath given to the poore: his righteouſneſſe endureth for ever; his [f] horn ſhall be exalted with honour.

10 The wicked ſhall ſee *it*, and be grieved: he ſhall gnaſh with his teeth, and [g] melt away; the deſire of the wicked ſhall periſh.

† Heb. *Hallelujah.*

[a] He meaneth, that reverent fear, which is in the children of God, which cauſeth them to delight only in the word of God.

[b] The godly ſhall have abundance, and contentment becauſe their heart is ſatisfied in God onely.

[c] The faithfull in all their adverſities know that all ſhall goe well with them, for God will be mercifull and juſt.

[d] He ſheweth what is the fruit of mercie, to lend freely and not for gaine, and ſo to meaſure his doings, that he may be able to help where need requireth and not to beſtow all on himſelf.

† Heb. *judgement.*

* 2 Cor. 9:9.

[e] The godly pinch not niggardly, but diſtribute liberally, as the neceſſitie of the poore requireth, and as his power is able.

[f] His power and proſperous eſtate.

[g] The bleſſings of God upon his children, ſhall cauſe the wicked to die for envie.

PSAL. CXIII.

1 *An exhortation to praiſe God for his excellency.* 6 *for his mercy.*

† PRaiſe ye the LORD, praiſe, O ye ſervants of the LORD, [a] praiſe the name of the LORD.

2 * Bleſſed be the name of the LORD, from this time forth and for evermore.

3 * From the riſing of the ſunne unto the going down of rhe ſame, the LORDS name *is* to be praiſed.

4 The LORD *is* high above all [b] nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who † dwelleth on high?

6 Who humbleth *himſelf* to behold *the things that are* in heaven, and in the earth.

7 * He raiſeth up the poore out of the duſt, *and* lifteth the [c] needy out of the dunghill:

8 That he may ſet *him* with princes, *even* with the princes of his people.

9 He maketh the barren woman † to keep houſe; *and to be* a joyfull mother of children: praiſe ye the LORD.

† Heb. *Hallelujah.*

[a] By this often repetition he ſtirreth up our cold dulneſſe to praiſe God, ſeeing his works are ſo wonderfull, and that we are created for the ſame cauſe.

* Dan. 2:20.

* Mal. 1:11.

[b] If Gods glorie ſhine through all the world, and therefore of all ought to be praiſed, what great condemnation were it to his people, among whom chiefly it ſhineth, if they ſhould not earneſtly extell his name?

† Heb. *exalteth* himſelf *to dwell.*

* 1 Sam. 2:8. Pſalm 107:41.

[c] By preferring the poore to high honour, and giving the barren children, he ſheweth that God worketh not onely in his church by ordinarie meanes, but alſo by miracles.

† Heb. *to dwell in an houſe.*

PSAL. CXIIII.

1 *An exhortation by the example of the dumbe creatures, to fear God in his church.*

WHen * Iſrael went out of Egypt, the houſe of Jacob, from a people of [a] ſtrange language.

2 Judah was his [b] ſanctuary, *and* Iſrael his dominion.

3 * [c] The ſea ſaw *it*, and fled; * Jordan was driven back.

4 The mountains ſkipped like rammes, *and* the little hills like lambes.

5 What *ailed* thee, O thou ſea, that thou fleddeſt; thou Jordan, that thou waſt driven back?

6 Ye mountains, *that* ye ſkipped like rams; *and* ye little hills, like lambes?

7 [d] Tremble thou earth at the preſence of the Lord: at the preſence of the God of Jacob:

8 * Which

XXIII Day. *Evening prayer.*

* Exod. 13:3.

[a] Spiritually it meaneth ſuch as ſpeak againſt the faith, *the language of Canaan.* Iſa. 19:18.

[b] The whole people were witneſſes of his holy majeſtie; in adopting them, and of his mighty power in delivering them.

* Exod. 14:21.

[c] Seeing that theſe dead creatures felt Gods power, and after a ſort ſaw it, much more his people ought to conſider it, and glorifie him for the ſame.

* Joſh. 3:13.

[d] Ought then his people to be inſenſible, when they ſee his power and majeſtie?

8 * Which [c] turned the rock into a ſtanding water, the flint into a fountain of waters.

* Exod. 17: 6. Num. 20: 11.

[c] That is, cauſed miraculouſly water to come out of the rock in moſt abundance, Exod. 17:6.

PSAL. CXV.

1 *Becauſe God is truly glorious,* 4 *and idols are vanitie,* 9 *he exhorteth to confidence in God,* 12 *God is to be bleſſed for his bleſſings.*

NOt [a] unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truths ſake.

2 Wherefore ſhould the heathen ſay, * [b] where *is* now their God?

3 * But our God *is* in the heavens, he hath done whatſoever he [c] pleaſed.

4 * Their idols *are* [d] ſilver and gold, the work of mens hands.

5 They have mouthes, but they ſpeak not: eyes have they, but they ſee not.

6 They have eares, but they heare not: noſes have they, but they ſmell not.

7 They have [e] hands, but they handle not: feet have they, but they walk not; neither ſpeak they through their throat.

8 They that make them are [f] like unto them: *ſo is* every one that truſteth in them.

9 O Iſrael, truſt thou in the LORD: he *is* their help and their ſhield.

10 [g] O houſe of Aaron, truſt in the LORD: he *is* their help and their ſhield.

11 Ye that fear the LORD, truſt in the LORD: he *is* their help and their ſhield.

12 The LORD hath been mindfull of us, he will bleſſe *us*, he will [h] bleſſe the houſe of Iſrael, he will bleſſe the houſe of Aaron.

13 He will bleſſe them that fear the LORD, *both* ſmall † and great.

14 The LORD ſhall increaſe you more and more, you and your children.

15 You *are* bleſſed of the LORD, which [i] made heaven and earth.

16 [k] The heaven, *even* the heavens *are* the LORDS: but the earth hath he given to the children of men.

17 The dead praiſe not the LORD, neither any that [l] go down into ſilence.

18 * But we will bleſſe the LORD, from this time forth and for evermore. Praiſe the LORD.

[a] Becauſe God promiſed to deliver them, not for their ſakes, but for his name, Iſa. 48: 11. therefore they ground their prayer upon this promiſe.

* Pſalm 42: 10. and 79: 10.

[b] When the wicked ſee that God accompliſheth not his promiſe as they imagine, they think there is no God.

* Pſalm 135: 6.

[c] No impediments can let his work, but he uſeth even the impediments to ſerve his will.

* Pſalm 135: 15.

[d] Seeing that neither the matter, nor the form can commend the idols, it followeth that there is nothing, why they ſhould be eſteemed.

[e] He ſheweth what great vanitie it is to aſk help of them which not onely have no help in them, but lack ſenſe and reaſon.

[f] As much without ſenſe as blocks and ſtones.

[g] For they were appointed by God as inſtructers and teachers of faith and religion for others to follow.

[h] That is, he will continue his graces toward his people.

† Heb. *with.*

[i] And therefore doth ſtill govern and continue all things therein.

[k] And they declare enough his ſufficiency, ſo that the world ſerveth him nothing, but to ſhew his fatherly care toward men.

[l] Though the dead ſet forth Gods glorie, yet he meaneth here, that they praiſe him not in his church and congregation.

* Dan. 7: 20.

XXIV Day.
Morning prayer.

PSAL. CXVI.

1 *The pſalmiſt profeſſeth his love and duty to God for his deliverance.* 12 *He ſtudieth to be thankfull.*

I [a] Love the LORD, becauſe he hath heard my voice, *and* my ſupplications.

2 Becauſe he hath inclined his eare unto me, therefore will I call upon *him* † [b] as long as I live.

3 * The ſorrows of death compaſſed me, and the paines of hell † gat hold upon me: I found trouble and ſorrow.

4 Then called I upon the name of the LORD; O LORD I beſeech thee, deliver my ſoul.

5 [c] Gracious *is* the LORD, and righteous: yea, our God *is* mercifull.

6 The LORD preſerveth the ſimple: I was brought low, and he helped me.

7 Return unto thy reſt, O [d] my ſoul, for the LORD hath dealt bountifully with thee,

8 For thou haſt delivered my ſoul from death, mine eyes from tears, *and* my feet from falling.

9 [e] I will walk before the LORD in the land of the living.

10 * [f] I beleeved, therefore have I ſpoken: I was greatly afflicted.

11 I ſaid in my [g] haſte, * All men *are* liars.

12 What ſhall I render unto the LORD, *for* all his benefits towards me?

13 I will [h] take the cup of ſalvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the preſence of all his people.

15 Precious in the ſight of the LORD, *is* the [i] death of his ſaints.

16 O LORD, truly I *am* thy ſervant, I *am* thy ſervant, *and* the ſonne of thy handmaid: thou haſt looſed my bonds.

17 I will offer to thee the ſacrifice of thankſgiving, and will call upon the name of the LORD.

18 I will pay my [k] vows unto the LORD, now in the preſence of all his people:

19 In the courts of the LORDS houſe, in the midſt of thee, O Jeruſalem. Praiſe ye the LORD.

[a] He granteth that no pleaſure is ſo great as to feel Gods help in our neceſſitie, neither that any thing more ſtirreth up our love toward him.

† Heb. *in my dayes.*

[b] Or, dayes of affliction: as Job 30: 16. See Pſal. 119: 84.

* Pſal. 18: 5, 6.

† Heb *found me.*

[c] He ſheweth forth the fruit of his love, in calling upon him, confeſſing him to be juſt and mercifull, and to help them that are deſtitute of aid and counſel.

[d] Which was unquieted before now reſt upon the Lord, for he hath been beneficiall towards thee.

[e] To wit, *pleaſingly:* as the Greek interpreteth it, or *pleaſingly adminiſter.* See 1 Sam. 2. verſe 30, 35. Pſalm 86: 14.

* 2 Cor. 4: 13.

[f] I felt all theſe things, and therefore was moved by faith to counſel them.

[g] Through fear, and great diſtreſſe, I thought God would not regard man, which is, but lies and vanitie, yet I overcame this tentation, and felt the contrary.

* Rom. 3: 4.

[h] In the law, they uſed to make a banket, when they gave ſolemn thanks to God, and to take the cup and drink in ſigne of thankſgiving.

[i] I perceive that God hath a care over his, ſo that he both diſpoſeth their death, and taketh an account.

[k] I will thank him for his benefits: for that is a juſt payment, to confeſſe that we owe all to God.

PSAL. CXVII.

An exhortation to praiſe God for his mercy and truth.

O * Praiſe the LORD, all ye nations: praiſe him, all ye people.

2 For his mercifull kindneſſe is great toward us, and the [a] truth of the LORD *endureth* for ever. Praiſe ye the LORD.

* Rom. 15: 11.

[a] That is, the moſt certain and continuall teſtimonies of his fatherly grace.

PSAL. CXVIII.

1 *An exhortation to praiſe God for his mercy.* 5 *The pſalmiſt by his experience ſheweth how good it is to truſt in God.* 19 *Under the type of the pſalmiſt, the coming of Chriſt in his kingdome is expreſſed.*

O * [a] Give thanks unto the LORD, for *he is* good: becauſe his mercy *endureth* for ever.

2 Let Iſrael now ſay: that his mercy *endureth* for ever.

3 Let the houſe of Aaron now ſay, that his mercy *endureth* for ever.

4 Let them now that fear the LORD ſay, his that his mercy *endureth* for ever.

5 I called upon the LORD † in [b] diſtreſſe: the LORD anſwered me, *and ſet me* in a large place.

6 * The LORD *is* † on my ſide, I will [c] not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore ſhall I ſee *my deſire* upon them that hate me.

8 *It is* better to truſt in the LORD, than to put confidence in [d] man.

9 * *It is* better to truſt in the LORD, than to put confidence in princes.

* 1 Chron. 16: 8. Pſalm 106: 1. and 107: 1. and 136: 1.

[a] Becauſe God by creating David king, ſheweth his mercie toward his afflicted church, the prophet doth not only himſelf thank God, but exhorteth all the people to doe the ſame.

† Heb. *out of diſtreſſe.*

[b] We are here taught that the more that troubles oppreſſe us, the more ought we to be inſtant in prayer.

* Pſal. 56: 4, 11. Hebr. 13: 6.

† Heb. *for me.*

[c] Being exalted to this eſtate, he aſſured himſelf to have man ever to be his enemie. Yet he doubted not, but God would maintain him, becauſe he had placed him.

[d] He ſheweth that he had truſted in vain, if he had put his confidence in man, to have been preferred to the kingdome, and therefore he put his truſt in God, and obtained.

* Pſal. 146: 2.

10 All nations compaſſed me about: but in the name of the LORD will I † deſtroy them.

11 They compaſſed me about, yea, they compaſſed me about: but in the name of the LORD I will deſtroy them.

12 They compaſſed me about like bees, they are quenched as the fire of thorns: for in the name of the LORD I will † deſtroy them.

13 [e] Thou haſt thruſt ſore at me that I might fall: but the LORD helped me.

14 * The LORD *is* my ſtrength and [f] ſong: and is become my ſalvation.

15 The [g] voice of rejoycing and ſalvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted: the [h] right hand of the LORD doeth valiantly.

17 I ſhall not die but live, and declare the works of the LORD.

18 The LORD hath chaſtened me ſore: but he hath not given me over unto death.

19 Open to me the [i] gates of righteouſneſſe: I will go in to them, *and* I will praiſe the LORD.

20 This gate of the LORD, into which the righteous ſhall enter.

21 I will praiſe thee, for thou haſt heard me, and art become my ſalvation.

22 * The ſtone *which* the builders [k] refuſed, is become the head-*ſtone* of the corner.

23 † This is the LORDS doing, it is marvellous in our eyes.

24 This *is* the [l] day *which* the LORD hath made, we will rejoyce and be glad in it.

25 [m] Save now, I beſeech thee, O LORD: O LORD, I beſeech thee, ſend now proſperity.

26 * Bleſſed *be* he that cometh in the name of the LORD: [n] we have bleſſed you out of the houſe of the LORD.

27 God *is* the LORD, which hath ſhewed us [o] light, binde the ſacrifice with cords, even unto the horns of the altar.

28 Thou *art* my God, and I will praiſe thee; *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD, for *he is* good: for his mercy *endureth* for ever.

† Heb. *cut them off.*

† Heb. *cut down.*

e He noteth Saul his chief enemie.

* Exod. 15:2. Iſa. 12:2.

f In that he was delivered, it came not of himſelf, nor of the power of man but only of Gods favour, therefore he will praiſe him.

g He promiſeth both to render graces himſelf, and to cauſe others to doe the ſame, becauſe that in his perſon the church was reſtored.

h So that all, that are both farre and neare, may ſee his mightie power.

i He willeth the doores of the tabernacle to be opened, that he may declare his thankfull minde.

* Matth. 21:42. Mark 12:10. Luke 20:17. Acts 4:11. 1 Pet. 2:4.

k Though Saul and the chief powers refuſed me to be king, yet God hath preferred me above them all.

† Heb. *this is from the* LORD.

l Wherein God hath ſhewed chiefly his mercie, by appointing me king, and delivering his church.

m The people pray for the proſperitie of Davids kingdome, who was the figure of Chriſt.

* Matth. 21:9.

n Which are the prieſts, and have the charge thereof, as Num. 6:23.

o Becauſe he hath reſtored us from darkneſſe to light, we will offer ſacrifices and praiſes unto him.

PSAL. CXIX.

XXIV Day. *Evening prayer.*

This Pſalme containeth ſundry prayers, praiſes, and profeſſions of obedience.

ALEPH.

Bleſſed *are* the † [a] undefiled in the way, who walk in the law of the LORD.

2 Bleſſed *are* they that keep his teſtimonies, *and that* ſeek him with the whole heart.

3 They alſo do [b] no iniquity: they walk in his wayes.

4 Thou haſt commanded *us* to keep thy precepts diligently.

5 [c] O that my wayes were directed to keep thy ſtatutes!

6 Then ſhall I not be aſhamed, when I have reſpect unto all thy commandments.

† Or, *perfect*, or *ſincere*.

a Hereby they are not called bleſſed, which think themſelves wiſe in their own judgement, nor which imagine to themſelves a certain holineſſe, but they whoſe converſation is without hypocriſie.

b For they are ruled by Gods ſpirit, and embrace no doctrine but his.

c David acknowledgeth his imperfection, deſiring God to reform it, that his life may be conformable to Gods word.

7 I will praiſe thee with [d] uprightneſſe of heart, when I ſhall have learned † [e] thy righteous judgements.

8 I will keep thy ſtatutes: O forſake me not [f] utterly.

d For true religion ſtandeth, in ſerving God without hypocriſie.

† Heb. *judgements of thy righteouſneſſe.*

e That is, thy precepts, which contain perfect righteouſneſſe.

f He refuſeth not to be tried by tentations, but he feareth to faint, if God ſuccour not his infirmitie in time.

BETH.

9 Where withall ſhall [a] a young man cleanſe his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I ſought thee: O let me not wander from thy commandments.

11 Thy word have I [b] hid in mine heart, that I might not ſinne againſt thee.

12 Bleſſed *art* thou, O LORD: teach me thy ſtatutes.

13 With my lips have I declared all the judgements of thy mouth.

14 I have [c] rejoyced in the way of thy teſtimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have reſpect unto thy wayes.

16 I will delight my ſelf in thy ſtatutes: I will not forget thy word.

a Becauſe youth is moſt given to licentiouſneſſe, he chiefly warneth them to frame their lives betime to Gods word.

b If Gods word be graven in our hearts, we ſhall be more able to reſiſt the aſſaults of Satan: and therefore the Prophet deſireth God to inſtruct him daily more and more therein.

c The prophet doth not boaſt of his vertues, but ſetteth forth an example for others to follow Gods word, and leave wordly vanities.

GIMEL.

17 Deal bountifully with thy ſervant, *that* I may [a] live, and keep thy word.

18 † Open thou mine eyes, that I may behold wondrous things out of thy law.

19 * I *am* a [b] ſtranger in the earth, hide not thy commandments from me.

20 My ſoul breaketh for the longing *that it hath* unto thy judgements at all times.

21 Thou haſt [c] rebuked the proud *that are* curſed, which do erre from thy commandments.

22 Remove from me reproach and contempt, for I have kept thy teſtimonies.

23 [d] Princes alſo did ſit *and* ſpeak againſt me: *but* thy ſervant did meditate in thy ſtatutes.

24 Thy teſtimonies alſo *are* my delight, *and* † my counſellers.

a He ſheweth that we ought not to deſire to live, but to ſerve God, and that we cannot ſerve him aright, except he open our eyes and minds.

† Heb. *reveal.*

* Gen. 47:9. 1 Chron. 29:15. Pſalm 39:12. Hebr. 11:13.

b Seeing mans life in this world is but a paſſage, what ſhould become of him, if thy word were not his guide?

c In all ages thou haſt plagued all ſuch, which maliciouſly and contemptuouſly depart from thy truth.

d When the powers of the world gave falſe ſentence againſt me, thy word was a guide and counſeller to teach me what to do, and comfort me.

† Heb. *men of my counſel.*

DALETH.

25 My ſoul [a] cleaveth unto the duſt: quicken thou me according to thy word.

26 I have [b] declared my wayes, and thou heardeſt me: * teach me thy ſtatutes.

27 Make me to underſtand the way of thy precepts: ſo ſhall I talk of thy wondrous works.

28 My ſoul † melteth for heavineſſe: ſtrengthen thou me according unto thy [c] word.

29 Remove from me the [d] way of lying: and grant me thy law graciouſly.

30 I have choſen the way of truth: thy judgements have I laid *before me.*

31 I have ſtuck unto thy teſtimonies: O LORD put me not to ſhame.

32 I will runne the way of thy commandments, when thou ſhalt [e] inlarge my heart.

a That is, *it is* almoſt brought to the grave, and without thy word I cannot live.

b I have confeſſed mine offences, and now depend wholly on thee.

* Pſalm 25:4. and 27:11. and 86:11.

† Heb. *droppeth.*

c If God did not maintain us by his word, our life would drop away like water.

d Inſtruct me in thy word, whereby my minde may be purged from vanitie, and taught to obey thy will.

e By this he ſheweth, that we can neither chuſe good, cleave to Gods word, nor runne forward in his way, except he make our hearts large to receive his grace, and willing to obey.

HE.

33 Teach [a] me, O LORD, the way of thy ſtatutes, and I ſhall keep it *unto* the end.

34 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall obſerve it with *my* [b] whole heart.

35 Make me to go in the path of thy commandments, for therein do I delight.

36 Incline my heart unto thy teſtimonies, and not to [c] covetouſneſſe.

37 † Turn away mine [d] eyes from beholding vanity: *and* quicken thou me in thy way.

38 Stabliſh thy word unto thy ſervant, who *is devoted* to thy fear.

39 Turn away my [e] reproach which I fear; for thy judgements *are* good.

40 Behold, I have longed after thy precepts: [f] quicken me in thy righteouſneſſe.

VAU.

41 Let thy [a] mercies come alſo unto me, O LORD: *even* thy ſalvation according to thy word.

42 ‡ So ſhall I have [b] wherewith to anſwer him that reproacheth me: for I truſt in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgements.

44 So ſhall I keep thy law continually: for ever and ever.

45 And I will walk † [c] at libertie: for I ſeek thy precepts.

46 I will ſpeak of thy teſtimonies alſo before [d] kings, and will not be aſhamed.

47 And I will delight my ſelf in thy commendments which I have loved.

48 My hands alſo will I lift up unto thy commandments, which I have loved: and I will meditate in thy ſtatutes.

ZAIN.

49 Remember the [a] word unto thy ſervant, upon which thou haſt cauſed me to hope.

50 This *is* my comfort in my affliction: for thy word hath quickened me.

51 [b] The proud have had me greatly in deriſion: *yet* have I not declined from thy law.

52 I remembred thy judgements of old, O LORD: and have comforted my ſelf.

53 [d] Horrour hath taken hold upon me: becauſe of the wicked that forſake thy law.

54 Thy ſtatutes have been my ſongs in the houſe of my [e] pilgrimage.

55 I have remembred thy name, O LORD, in the [f] night, and have kept thy law.

56 [g] This I had: becauſe I kept thy precepts.

CHETH.

57 Thou *art* my [a] portion, O LORD; I have ſaid, that I would keep thy words.

58 I intreated thy † favour with *my* whole heart: be mercifull unto me according to thy word.

59 I thought on my [b] wayes, and turned my feet unto thy teſtimonies.

60 I made haſt, and delayed not to keep thy commandments.

61 The ‡ bands of the wicked have [c] robbed me: *but* I have not forgotten thy law.

62 At midnight I will riſe to give thanks unto thee: becauſe of thy righteous judgements.

63 I *am* a [d] companion of all them that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercie: [e] teach me thy ſtatutes.

TETH.

65 Thou haſt [a] dealt well with thy ſervant, O LORD, according unto thy word.

66 Teach me good judgement, and knowledge: for I have beleeved thy commandments.

67 Before I was [b] afflicted, I went aſtray: but now have I kept thy word.

68 Thou *art* good, and doeſt good; teach me thy ſtatutes.

69 The proud have forged a lie againſt me: *but* I will keep thy precepts with my whole heart.

70 [c] Their heart is as fat as greaſe, *but* I delight in thy law.

71 *It is* [d] good for me that I have been afflicted: that I might learn thy ſtatutes.

72 * The law of thy mouth *is* better unto me, than thouſands of gold and ſilver.

JOD.

73 Thy hands have [a] made me and faſhioned me: give me underſtanding, that I may learn thy commandments.

74 They that [b] fear thee, will be glad when they ſee me: becauſe I have hoped in thy word.

75 I know, O LORD, that thy judgements *are* † right, and *that* thou in faithfulneſſe haſt afflicted me.

76 Let, I pray thee, thy mercifull kindneſſe be † for my comfort, according to thy word unto thy ſervant.

77 Let thy tender mercies come unto me, that I may [c] live: for thy law *is* my delight.

78 Let the proud be aſhamed, for they dealt perverſely with me without a cauſe: *but* I will meditate in thy precepts.

79 Let thoſe that fear thee, [d] turn unto me, and thoſe that have known thy [e] teſtimonies.

80 Let my heart be ſound in thy ſtatutes; that I be not aſhamed.

CAPH.

81 My ſoul [a] fainteth for thy ſalvation: *but* I hope in thy word.

82 Mine eyes fail for thy word, ſaying, When wilt thou comfort me:

83 For I am become like a [b] bottle in the ſmoke: *yet* do I not forget thy ſtatutes.

84 How many *are* the [c] dayes of thy ſervant? when wilt thou execute judgement on them that perſecute me?

85 The proud have [d] digged pits for me, which *are* not after thy law.

86 All thy commandments *are* † faithfull: they perſecute me wrongfully; [e] help thou me.

87 They had almoſt [f] conſumed me upon earth: but I forſook not thy precepts.

88 Quicken

XXV Day. *Morning prayer.*

[a] He ſheweth that he cannot follow on to the end, except God teach him oft times, and lead him forward.

[b] Not onely in outward converſation, but alſo with inward affection.

[c] Hereby meaning all other vices, becauſe that covetouſnes is the root of all evil.

† Heb. *make to paſſe.*

[d] Meaning, all his ſenſes.

[e] Let me not fall to thy diſhonour, but let mine heart ſtill delight in thy gracious word.

[f] Give me ſtrength to continue in thy word even to the end.

[a] He ſheweth that Gods mercie and love is the firſt cauſe of our ſalvation.

‡ Or, *ſo ſhall I anſwer him that reproveth me in a thing.*

[b] By truſting in Gods word, he aſſureth himſelf to be able to confute the ſlanders of his adverſaries.

† Heb. *at large.*

[c] They that ſimply walk after Gods word have no lets to intangle them: whereas they that do contrary, are ever in nets and ſnares.

[d] He ſheweth that the children of God ought not to ſuffer their fathers glory to be obſcured by the vain pomp of princes.

[a] Though he feel Gods hand ſtill to lie upon him, yet he reſteth on his promiſe, and comforteth himſelf therein.

[b] Meaning, the wicked, which contemn Gods word, and tread his religion under foot.

[c] That is, the examples, whereby thou declareſt thy ſelf to be judge of the world.

[d] That is, a vehement zeal to thy glory, and indignation againſt the wicked.

[e] In the courſe of this life and ſorrowfull exile.

[f] Even when others ſleep.

[g] That is, all theſe benefits.

[a] I am perſwaded that to keep thy law is an heritage and great gain for me.

† Heb. *face.*

[b] He ſheweth that none can embrace the word of God, except he conſider his own imperfections and wayes.

‡ Or, *companies.*

[c] They have gone about to draw me into their company.

[d] Not onely in mutuall conſent, but alſo with aid and ſuccour.

[e] For the knowledge of Gods word is a ſingular token of his favour.

[a] Having proved by experience that God was true in his promiſe, he deſireth that he would increaſe him in knowledge and judgement.

[b] So Jeremy ſaith, that before the Lord touched him, he was like a calf untamed, ſo that the uſe of Gods rod is to call us home to God.

[c] Their heart is indurate and hardened, puffed up with proſperitie and vain eſtimation of themſelves.

[d] He confeſſeth, that before that he was chaſtened, he was rebellious as man by nature is.

* Pſal. 19: 10.

XXV Day. *Evening prayer.*

[a] Becauſe God leaveth not his work that he hath begun, he deſireth a new grace, that is, that he would continue his mercies.

[b] When God ſheweth his grace toward any, he teſtifieth to others that he faileth not them that truſt in him.

† Heb. *righteouſneſſe.*

† Heb. *to comfort me.*

[c] He declareth, that when he felt not Gods mercies, he was as dead.

[d] That is, be comforted by mine example.

[e] He ſheweth that there can be no true fear of God without the knowledge of his word.

[a] Though my ſtrength fail me, yet my ſoul groneth, and ſigheth, reſting ſtill in thy word.

[b] Like a ſkin-bottle or bladder, that is parched in the ſmoak.

[c] How long wilt thou afflict thy ſervant.

[d] They have not onely oppreſſed me violently, but alſo craftily conſpired againſt me.

† Heb. *faithfulneſſe.*

[e] He aſſureth himſelf, that God will deliver his, and deſtroy ſuch as unjuſtly perſecute them.

[f] Finding no help in earth, he lifteth up his eyes to heaven.

88 Quicken me after thy loving-kindneſſe, ſo ſhall I keep the teſtimonie of thy mouth.

LAMED.

89 For ever, O LORD, thy word is ſettled in [a] heaven.

90 Thy faithfulneſſe is † unto all generations: thou haſt eſtabliſhed the earth, and it † abideth.

91 They [b] continue this day according to thine ordinances: for all *are* thy ſervants.

92 Unleſſe thy law *had been* my delights, I ſhould then have periſhed in mine affliction.

93 I will never forget thy precepts: for with them thou haſt quickened me.

94 I *am* [c] thine, ſave me: for I have ſought thy precepts.

95 The wicked have waited for me to deſtroy me: *but* I will conſider thy teſtimonies.

96 I [d] have ſeen an end of all perfection; *but* thy commandment *is* exceeding broad.

MEM.

97 O how love I thy law! [a] it *is* my meditation all the day.

98 Thou through thy commandments haſt made we wiſer than mine enemies: for † they *are* ever with me.

99 I have more [b] underſtanding than all my teachers: for thy teſtimonies *are* my meditation.

100 I underſtand more than the ancients: becauſe I keep thy precepts.

101 I have refrained my feet from every evil way: that I may keep thy word.

102 I have not departed from thy judgements: [c] for thou haſt taught me.

103 * How ſweet are thy words unto my † taſte! *yea, ſweeter* than honey to my mouth.

104 Through thy precepts I get underſtanding: therefore I hate every falſe way.

NUN.

105 Thy word *is* a ‡ [a] lamp unto my feet, and a light unto ‡ my path.

106 I have [b] ſworn, and *I* will perform it, that I will keep thy righteous judgements.

107 I am afflicted very much: quicken me, O LORD, according unto thy word.

108 Accept, I beſeech thee, the [c] free-will-offerings of my mouth, O LORD, and teach me thy judgements.

109 [d] My ſoul *is* continually in my hand: yet do I not forget thy law.

110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.

111 Thy teſtimonies have I taken as an [e] heritage for ever: for they *are* the rejoycing of my heart.

112 I have inclined mine heart † to perform thy ſtatutes alway, *even* unto the end.

SAMECH.

113 I hate [a] *vain* thoughts: but thy law do I love.

114 Thou *art* my hiding-place, and my ſhield: I hope in thy word.

[a] Becauſe none ſhould eſteem Gods word according to the changes of things in this world, he ſheweth that it abideth in heaven and therefore is immutable.

† Heb. *to generation and generation.*

† Heb. *ſtandeth.*

[b] Seeing the earth and all creatures remain in that eſtate, wherein thou haſt created them, much more thy truth remaineth conſtant and unchangeable.

[c] He proveth by effect, that he is Gods childe, becauſe he ſeeketh to underſtand his word.

[d] There is nothing ſo perfect in earth, but it hath an end, only Gods word laſteth for ever.

[a] He ſheweth that we cannot love Gods word except we exerciſe our ſelves therein, and practiſe it.

† Heb. *it is ever with me.*

[b] Whoſoever doth ſubmit himſelf only to Gods word, ſhall not only be ſafe againſt the practiſes of his enemies, but alſo learn more wiſdome than they that profeſſe it, and are men of experience.

[c] So then of our ſelves we can do nothing, but when God doth inwardly inſtruct us with his ſpirit, we feel his graces ſweeter than honey.

* Pſalm 19: 10.

† Heb. *palate.*

XXVI Day, *Morning prayer.*

‡ Or, *candle.*

[a] Of our ſelves we are but darkneſſe and cannot ſee, except we be lightned with Gods word.

[b] So all the faithfull ought to binde themſelves to God by a ſolemn oath and promiſe, to ſtirre up their zeal to embrace Gods word.

[c] That is, my prayers and thankſgiving, which ſacrifice Hoſea calleth, The calves of the lips, Chap. 14. verſ. 3.

[d] That is, I am in continuall danger of my life.

[e] I eſteemed no wordly things, but made thy word mine inheritance.

† Heb. *to do.*

[a] Whoſoever will embrace Gods word aright muſt abhorre all fantaſies and imaginations both of himſelf and others.

115 * [b] Depart from me, ye evil-doers; for I will keep the commandments of my God.

116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.

117 [c] Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.

118 Thou haſt troden down all them that erre from thy ſtatutes: for their [d] deceit *is* falſhood.

119 Thou † putteſt away all the wicked of the earth *like* [e] droſſe: therefore I love thy teſtimonies.

120 My fleſh [f] trembleth for fear of thee, and I am afraid of thy judgements.

AIN.

121 I have done judgement and juſtice: leave me not to mine oppreſſours.

122 [a] Be ſuretie for thy ſervant for good: let not the proud oppreſſe me.

123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſſe.

124 Deal with thy [b] ſervant according unto thy mercie, and teach me thy ſtatutes.

125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.

126 [c] *It is* time for *thee*, LORD, to work: *for* they have made void thy law.

127 * Therefore I love thy commandments above gold, yea above fine gold.

128 Therefore I eſteem all *thy* precepts concerning all things *to be* right; *and* I hate [d] every falſe way.

PE.

129 Thy teſtimonies *are* [a] wonderfull: therefore doth my ſoul keep them.

130 The entrance of thy [b] words giveth light: it giveth underſtanding unto the ſimple.

131 I opened my mouth, and [c] panted: for I longed for thy commandments.

132 Look thou upon me, and be mercifull unto me, † as thou uſeſt to do unto thoſe that love thy name.

133 Order my ſteps in thy word: and let not any iniquitie have dominion over me.

134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.

135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.

136 Rivers of waters [d] run down mine eyes: becauſe they keep not thy law.

TSADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgements.

138 Thy teſtimonies *that* thou haſt commanded, *are* † [a] righteous, and very † faithfull.

139 * My zeal hath † conſumed me: becauſe mine enemies have forgotten thy words.

140 Thy word *is* very † [h] pure: therefore thy ſervant loveth it.

141 I *am* [c] ſmall and deſpiſed: *yet* do not I forget thy precepts.

* Matth. 7: 23.

[b] And hinder me not to keep the law of the Lord.

[c] He deſireth Gods continuall aſſiſtance, leſt he ſhould faint in this race which he had begun.

[d] The crafty practiſes of them that contemn thy law, ſhall be brought to nought.

† Heb. *cauſeſt to ceaſe.*

[e] Which infected thy people, as droſſe doth the mettall.

[f] Thy judgements do not only teach me obedience, but cauſe me to feare, conſidering mine own weakneſſe, which feare cauſeth repentance.

[a] Put they ſelf between mine enemies and me, as if thou wert my pledge.

[b] He boaſteth that he is Gods ſervant, but hereby putteth God in minde, that as he made him by his grace, ſo he would continue his favour toward him.

[c] The prophet ſheweth, that when the wicked have brought all things to confuſion, and Gods word to utter contempt, then it is Gods time to help and ſend remedie.

* Pſalm 19: 10. Prov. 8: 11.

[d] That is, whatſoever diſſenteth from the puritie of thy word.

[a] Containing high and ſecret myſteries, ſo that I am moved with admiration and reverence.

[b] The ſimple idiots that ſubmit themſelves to God, have their eyes opened, and their mindes illuminated ſo ſoon as they begin to reade Gods word.

[c] My zeal toward thy word was ſo great.

† Heb. *according to thy cuſtome towards thoſe, &c.*

[d] He ſheweth what ought to be the zeal of Gods children, when they ſee his word contemned.

† Heb. *righteouſneſſe.*

[a] And in this regard I ought to love them the more dearly, and to walk in the practice of them cheerfully all my life long.

† Heb. *faithfulneſſe.*

* Pſalm 69: 9. John 2: 17.

† Heb. *cut me off.*

† Heb. *tried* or *refined.* [b] Gold hath need to be fined, but thy word is perfection it ſelf.

[c] This is the true triall, to praiſe God in adverſity.

142 Thy righteouſneſſe *is* an everlaſting righteouſneſſe, and thy law *is* the truth.

143 Trouble and anguiſh have † taken hold on me: *yet* thy commandments *are* my delights.

144 The righteouſneſſe of thy teſtimonies *is* everlaſting: give me underſtanding, and I ſhall [d] live.

KOPH.

145 I [a] cried with *my* whole heart, heare me, O Lord: I will keep thy ſtatutes.

146 I cried unto thee, ſave me, ‡ and I ſhall keep thy teſtimonies.

147 I prevented the dawning of the morning, and cried: I hoped in thy word.

148 Mine eyes [b] prevent the *night* watches, that I might meditate in thy word.

149 Heare my vioce according unto thy loving-kindneſſe: O Lord quicken me according to thy judgement.

150 They draw nigh that follow after [c] miſchief: they are farre from thy law.

151 Thou *art* neare, O Lord: and all thy commandments *are* truth.

152 Concerning thy teſtimonies, I have [d] known of old, that thou haſt founded them for ever.

RESH.

153 Conſider mine affliction, and deliver me: for I do not forget thy law.

154 Plead my cauſe, and deliver me: quicken me according to thy [a] word.

155 Salvation *is* farre from the wicked: for they ſeek not thy ſtatutes.

156 ‡ Great *are* thy tender mercies, O Lord: quicken me according to thy [b] judgments.

157 Many *are* my perſecutors, and mine enemies: *yet* do I not decline from thy teſtimonies.

158 I beheld the tranſgreſſours, and was [c] grieved: becauſe they kept not thy word.

159 Conſider how I [d] love thy precepts: quicken me, O Lord, according to thy loving-kindneſſe.

160 † Thy word *is* true *from* the [e] beginning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have [a] perſecuted me without a cauſe: but my heart ſtandeth in aw of thy word.

162 I rejoyce at thy word, as one that findeth great ſpoil.

163 I hate and abhorre lying: *but* thy law do I love.

164 [b] Seven times a day do I praiſe thee: becauſe of thy righteous judgements.

165 [c] Great peace have they which love thy law: and † nothing ſhall offend them.

166 Lord, I have [d] hoped for thy ſalvation, and done thy commandments.

167 My ſoul hath kept thy teſtimonies, and I love them exceedingly.

† Heb. *found me.*

d So that the life of man without the knowledge of God is death.

XXVI Day. *Evening prayer.*

a He ſheweth that all his affections and whole heart were bent to Godward for to have help in dangers.

‡ Or, *that I may keep.*

b He was more earneſt in the ſtudy of Gods word, than they that kept the watch, were in their charge.

c He ſheweth the nature of the wicked to be, to perſecute againſt their conſcience.

d His faith is grounded upon Gods word, that he would ever be at hand when his children be oppreſſed.

a For without Gods promiſe there is no hope of deliverance.

‡ Or, *many.*

b According to thy promiſe made in thy law, which becauſe the wicked lack, they can have no hope of ſalvation.

c My zeal conſumed me, when I ſaw their malice and contempt of thy glory.

d It is a ſure ſigne of our adoption, when we love the law of God.

† Heb. *the beginning of thy word* is *true.*

e Since thou firſt promiſedſt even to the end all thy ſayings are true.

a The threatnings and perſecutions of princes could not cauſe me to ſhrink to confeſſe thee, whom I more feare than men.

b That is, often and ſundry times.

c For their conſcience aſſureth them, that they pleaſe thee, whereas they that love not thee have the contrarie.

† Heb. *they ſhall have no ſtumbling block.*

d He ſheweth that we muſt firſt have faith, before we can work and pleaſe God.

168 I have kept thy precepts and thy teſtimonies: for [e] all my wayes *are* before thee.

TAU.

169 Let my crie come neare before thee, O Lord: give me underſtanding [a] according to thy word.

170 Let my ſupplication come before thee: deliver me according to thy word.

171 My lips ſhall [b] utter praiſe, when thou haſt [c] taught me thy ſtatutes.

172 My tongue ſhall ſpeak of thy word: for all thy commandments *are* righteouſneſſe.

173 Let thine hand help me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord: and thy law *is* my delight.

175 Let my ſoul live, and it ſhall praiſe thee: and let thy [d] judgements help me.

176 I have [e] gone aſtray like a loſt ſheep, ſeek thy ſervant: for I do not forget thy commandments.

e I had no reſpect unto men, but ſet thee alwayes before mine eyes, as the judge of my doings.

a As thou haſt promiſed to be the ſchoolmaſter unto all them that depend upon thee.

b The word ſignifieth, To powre forth continually, as from a ſpring or fountain.

c All his prayer and deſire is, to profit in the word of God.

d That is, thy provident care over me, and wherewith thou wilt judge mine enemies.

e Being chaſed to and fro by mine enemies, and having no place to reſt in.

Psal. CXX.

1 *David prayeth againſt Doeg,* 3 *reproveth his tongue,* 5 *complaineth of his neceſſary converſation with the wicked.*

A ſong of [a] degrees.

IN my [b] diſtreſſe I cried unto the Lord, and he heard me.

2 Deliver my ſoul, O Lord, from lying lips, *and* from a deceitfull tongue.

3 ‡ [c] What ſhall be given unto thee? or what ſhall be † done unto thee, thou falſe tongue?

4 ‡ [d] Sharp arrows of the mighty, with coals of juniper.

5 Wo is me, that I ſojourn in [e] Meſech, *that* I dwell in the tents of [f] Kedar.

6 My ſoul hath long dwelt with him that hateth peace.

7 I *am* ‡ [g] *for* peace: but when I ſpeak, they *are* for warre.

XXVII Day. *Morning prayer.*

a Heb. *Hammahaloth.* That is, of lifting up the tune, and riſing in ſinging, as the Levites are ſaid to praiſe God *with a great voice or high.* Heb. *Le-ma-halah,* 2 Chron. 20: 19. or this title noteth the excellencie of the ſong for ſhort grave and pithy ſentences, as *Adam Ham-mahalah* is a man of eminencie (or, of high degree, 2 Chron. 17. verſe 17. others underſtand this as of the ſtayers that went up to the houſe of the Lord: and ſome of the coming up from Babylon: called *Ma-halah an aſcenſion,* Ezr. 7: 9. fifteen pſalmes together have this title prefixed. b Albeit the children of God ought to rejoyce when thy ſuffer for righteouſneſſe ſake, yet it is a great grief to the fleſh to heare evil for well doing. ‡ Or, *what ſhall* the deceitfull tongue *give unto thee?* or, *what ſhall it profit thee?* c He aſſured himſelf that God would turn their craft to their own deſtruction. † Heb. *added.* ‡ Or, It is as *the ſharp arrows of the mighty* man *with coals of juniper.* d He ſheweth that there is nothing ſo ſharp to pierce, nor ſo hot to ſet on fire, as a ſlanderous tongue. e Theſe were people of Arabia, which came of Japhet, Gen 20: 2. f That is, of the Iſhmaëlites. ‡ Or, a man *of peace.* g He declareth what he meaneth by Meſech and Kedar: to wit, the Iſraelites which had degenerated from their godly fathers, and hated and contended againſt the faithfull.

Psal. CXXI.

1 *The great ſafetie of the godly, who put their truſt in Gods protection.*

A ſong of degrees.

‡ I Will lift up mine eyes unto the ‡ hills from whence cometh my help.

2 * My help *cometh* from the Lord, which made [a] heaven and earth.

3 He will not ſuffer thy foot to be moved: he that keepeth thee will not [b] ſlumber.

4 Behold, he that keepeth Iſrael ſhall neither ſlumber nor ſleep.

5 The Lord *is* thy keeper: the Lord *is* thy ſhade upon thy right hand.

6 The ſunne ſhall not [c] ſmite thee by day; nor the moon by night.

7 The Lord ſhall preſerve thee from all evil: he ſhall preſerve thy ſoul.

8 The Lord ſhall [d] preſerve thy going out,

‡ Or, *ſhall I lift up mine eyes to the hills? whence ſhould my help come?*

‡ Or, *above the hils, meaning, that there is nothing ſo high in this world wherein he can truſt, but only in God.*

* Pſal. 124: 8.

a He accuſeth mans ingratitude which cannot depend on Gods power.

b He ſheweth that Gods providence not only watcheth over his church in generall, but alſo every member thereof.

c Neither heat nor cold, nor any incommoditie ſhall be able to deſtroy Gods church: albeit for a time they moleſt it. d Whatſoever thou doeſt enterpriſe, ſhall have good ſucceſſe.

and thy coming in: from this time forth and even for evermore.

Psal. CXXII.

1 *David profeſſeth his joy for the church,* 6 *and prayeth for the peace thereof.*

A ſong of degrees of David.

I Was [a] glad when they ſaid unto me, Let us go into the houſe of the Lord.

2 Our [b] feet ſhall ſtand within thy gates, O Jeruſalem.

3 Jeruſalem is builded as a citie, that is [c] compact together:

4 Whither the [d] tribes go up, the tribes of the Lord, unto the teſtimony of Iſrael, to give thanks unto the name of the Lord.

5 For there † are ſet thrones of judgement: the thrones of the houſe of [e] David.

6 Pray for the peace of Jeruſalem: they ſhall proſper that love thee.

7 Peace be within thy [f] walls, *and* proſperity within thy palaces.

8 For my [g] brethren and companions ſakes, I will now ſay, Peace *be* within thee.

9 Becauſe of the houſe of the Lord our God, I will ſeek thy good.

[a] He rejoyceth that God had appointed a place where the ark ſhould ſtill remain.
[b] Which were wont to wander to and fro as the ark removed.
[c] By the artificiall joyning and beauty of the houſes, he meaneth the concord, and love that was between the citizens.
[d] All the tribes according to Gods covenant ſhall come and pray there.
† Heb. *to ſit.*
[e] In whoſe houſe God placed the throne of juſtice, and made it a figure of Chriſts kingdome.
[f] The favour of God proſper thee within and without.
[g] Not only for mine own ſake, but for all the faithfull.

Psal. CXXIII.

1 *The godly profeſſe their confidence in God, and pray to be delivered from contempt.*

A ſong of degrees.

Unto thee lift I up mine eyes, O thou that dwelleſt in the heavens.

2 Behold, as the eyes of [a] ſervants *look* unto the hand of their maſters, *and* as the eyes of a maiden unto the hand of her miſtreſſe: ſo our eyes *wait* upon the Lord our God, untill that he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are [b] exceedingly filled with contempt.

4 Our ſoul is exceedingly filled with the ſcorning of thoſe that are at eaſe, *and* with the contempt of the proud.

[a] He compareth the condition of the godly to ſervants that are deſtitude of all help, aſſuring that when all other helps fail, God is ever at hand and like himſelf.
[b] He declareth that when the faithfull are ſo full, that they can no more endure the oppreſſions and ſcornings of the wicked, there is alway help above, if with hungry deſires they call for it.

Psal. CXXIIII.

The church bleſſeth God for a miraculous deliverance.

A ſong of degrees of David.

If [a] *it had not been* the Lord who was on our ſide, now may Iſrael ſay:

2 If *it had not been* the Lord who was on our ſide, when men roſe up againſt us:

3 Then they had ſwallowed us up [b] quick, when their wrath was kindled againſt us:

4 Then the [c] waters had overwhelmed us, the ſtream had gone over our ſoul.

5 Then the proud waters had gone over our ſoul.

6 Bleſſed *be* the Lord, who hath not given us *as* a prey to their teeth.

7 Our ſoul is eſcaped as a bird out of the [d] ſnare of the fowlers; the ſnare is broken, and we are eſcaped.

8 * Our help *is* in the name of the Lord, who made heaven and earth.

[a] He ſheweth that God was ready to help at need, and that there was none other way to be ſaved, but by his only means.
[b] So unable were we to reſiſt.
[c] He uſeth moſt proper ſimilitudes to expreſſe the great danger that the church was in, and out of the which God miraculouſly delivered them.
[d] For the wicked did not onely furiouſly rage againſt the faithfull, but craftily imagined to deſtroy them.
* Pſal. 121:2.

Psal. CXXV.

1 *The ſafety of ſuch as truſt in God.* 4 *A prayer for the godly, and againſt the wicked.*

A ſong of degrees.

They that truſt in the Lord *ſhall be* as mount Zion, *which* cannot be [a] removed, *but* abideth for ever.

2 *As* the mountains *are* round about Jeruſalem, ſo the Lord *is* round about his people, from henceforth even for ever.

3 For the [b] rod of † the wicked ſhall not reſt upon the lot of the righteous: leſt the righteous put forth their hands unto iniquitie.

4 Do good, O Lord, unto thoſe that be good, and to them that are upright in their hearts.

5 [c] As for ſuch as turn aſide unto their crooked wayes, the Lord ſhall lead them forth with the workers of iniquity: *but* peace *ſhall be* upon Iſrael.

[a] Though the world be ſubject to mutation, yet the people of God ſhall ſtand ſure, and be defended by Gods providence.
[b] Though God ſuffer his to be under the croſſe, leſt they ſhould imbrace wickedneſſe, yet this croſſe ſhall not ſo reſt upon them that it ſhould drive them from hope.
† Heb. *wickedneſſe.*
[c] He deſireth God to purge his church from hypocrites, and ſuch as have not zeal of the truth.

XXVII Day.
Evening prayer.

Psal. CXXVI.

1 *The church celebrating her incredible return out of captivitie,* 4 *prayeth for, and propheſieth the good ſucceſſe thereof.*

A ſong of degrees.

When the Lord † turned again the captivity of Zion: we were like them that [a] dream.

2 Then was our mouth [b] filled with laughter, and our tongue with ſinging: then ſaid they among the [c] heathen, The Lord † hath done great things for them.

3 The Lord hath done great things for us: *whereof* we are glad.

4 Turn again our [d] captivitie, O Lord, as the ſtreams in the ſouth.

5 They that ſow in tears, ſhall reap in ‡ joy.

6 He that goeth forth and weepeth, bearing ‡ [e] precious ſeed, ſhall doubtleſſe come again with rejoycing, bringing his ſheaves *with him.*

† Heb. *returned the returning of Zion.*
[a] Their deliverance was as a thing incredible, and therefore took away all excuſe of ingratitude.
[b] He ſheweth how the godly ought to rejoyce, when God gathered his church, or delivereth it.
[c] If the infidels confeſſe Gods wonderfull work, the faithfull can never ſhew themſelves ſufficiently thankfull.
† Heb. *hath magnified to do with them.*
[d] That is, the reſt of the captives which remain yet behind, bring them alſo: ſo *Captivitie* is for *Captives,* Ezech. 11:24,25.
‡ Or, *ſinging.*
‡ Or, *ſeed-basket.*
[e] That is, ſeed which was ſcarce and deare: meaning, that they which truſted in Gods promiſe to return, had their deſire.

Psal. CXXVII.

1 *The vertue of Gods bleſſing.* 3 *Good children are his gift.*

A ſong of degrees ‡ for Solomon.

Except the Lord [a] build the houſe, they labour in vain that † build it: except the Lord keep the [b] city, the watchman waketh but in vain.

2 *It is* vain for [c] you to riſe up early, to ſit up late, to eat the bread of [d] ſorrows: *for* ſo he giveth his beloved [e] ſleep.

3 Lo, children *are* an heritage of the Lord: *and* the fruit of the wombe *is his* reward.

4 As arrows *are* in the hand of a mighty man: ſo *are* [f] children of the youth.

5 Happy *is* the man that † hath his quiver full of them: they [g] ſhall not be aſhamed, but they ‡ ſhall ſpeak with the enemies in the gate.

‡ Or, *of Solomon.*
[a] That is, govern and diſpoſe all things pertaining to the family.
† Heb. *are builders of it in it.*
[b] The publick eſtate of the common-wealth.
[c] Which watch and ward, and are alſo magiſtrates, and rulers of the citie.
[d] Either that which is gotten by hard labour, or eaten with grief of minde.
[e] Not exemting them from labour, but making their labours comfortable, and as it were a reſt.
[f] That is, indeed with ſtrength and vertues from God, for theſe are ſignes of Gods bleſſing and not the number.
† Heb. *hath filled his quiver with them.*
[g] Such children ſhall be able to ſtop their adverſaries mouthes, when their godly life is maliciouſly accuſed before judges.
‡ Or, *ſhall ſubdue,* as Pſal. 18:47. or, *deſtroy.*

PSAL. CXXVIII.

The ſundry bleſſings which follow them that fear God.

A ſong of degrees.

BLeſſed *is* every one that feareth the LORD; that walketh in his [a] wayes.

2 For thou ſhalt eat the labour of thine [b] hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitfull vine by the ſides of thine houſe: thy [c] children like olive plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5 The LORD ſhall [d] bleſſe thee out of Zion: and thou ſhalt ſee the good of [e] Jeruſalem, all the dayes of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

---

[a] God approveth not our life, except it be reformed according to his word.

[b] The world eſteemeth them happy, which live in wealth, and idleneſſe, but the holy Ghoſt approveth them beſt, that live of the mean profit of their labours.

[c] Becauſe Gods favour appeareth in none outward thing more than in increaſe of children he promiſeth to enrich the faithfull with this gift.

[d] Becauſe of the ſpirituall bleſſing, which God hath made to his church theſe temporall things shall be granted.

[e] For except God bleſſed his church publikely, this private bleſſing were nothing.

PSAL. CXXIX.

1 *An exhortation to praiſe God for ſaving Iſrael in their great afflictions.* 5 *The haters of the church are curſed.*

A ſong of degrees

‡ MAny a time have they afflicted me from my youth, may [a] Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* [b] righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 [c] Let them be as the graſſe *upon* the houſe tops, which [d] withereth afore it groweth up:

7 Wherewith the mower filleth not his hand: nor he that bindeth sheaves, his boſome.

8 Neither do they which go by, ſay, The bleſſing of the LORD *be* upon you: we bleſſe you in the name of the LORD.

---

‡ Or, *much*.

[a] The church now afflicted ought to remember, how her condition hath ever been ſuch from the beginning, to be moleſted moſt grievouſly by the wicked: yet in time it hath ever been delivered.

[b] Becauſe God is righteous, he cannot but plague his adverſaries, and deliver his, as oxen out of the plough.

[c] The enemies that lift themſelves moſt high, and as it were approch neare to the ſun, are conſumed with heat of Gods wrath, becauſe they are not grounded in godly humilitie.

[d] The Chaldee explains it: *which before it flouriſheth, an eaſtwinde cometh, and bloweth on it, and it withereth.*

PSAL. CXXX.

1 *The pſalmiſt profeſſeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Iſrael to hope in God.*

A ſong of degrees.

OUt of the [a] depths have I cried unto thee, O LORD.

2 Lord heare my voice: let thine eares be attentive to the voice of my ſupplications.

3 If thou, LORD, ſhouldeſt mark iniquities: O Lord, [b] who ſhall ſtand?

4 But *there is* forgiveneſſe with thee: that thou [c] mayeſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord, more than they that watch for the morning: ‡ *I ſay, more than* they that watch for the morning.

7 Let Iſrael hope in the LORD, for with the LORD *there is* [d] mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

---

[a] Being in great diſtreſſe and ſorrow with heartie deep affections, and lowlineſſe of minde.

[b] He declareth that we cannot be juſt before God, but by forgiveneſſe of ſins.

[c] Becauſe of nature thou art mercifull: therefore the faithfull reverence thee.

‡ Or, *which watch unto the morning*.

[d] He sheweth to whom the mercy of God doth appertain, to Iſrael: that is, to the church and not to the reprobate,

PSAL. CXXXI.

1 *David profeſſing his humilitie.* 3 *exhorteth Iſrael to hope in God.*

A ſong of degrees of David.

LORD, [a] my heatt is not haughty, nor mine eyes lofty: neither do I † exerciſe my ſelf in great matters, or in things too † high for me.

2 Surely I have behaved aud quieted † my ſelf as [b] a childe that is weaned of his mother: my ſoul *is* even as a [c] weaned childe.

3 Let Iſrael hope in the LORD, † from henceforth and for ever.

---

[a] He ſetteth forth his great humilitie, as an example to all rulers and governours.

† Heb. *walk*.

† Heb. *wonderfull*.

† Heb. *my ſoul*.

[b] Which paſſe the meaſure and limits of his vocation.

[c] He was void of ambition and wicked deſires as a weaned childe, that is, meek, modeſt, humble, ſubmiſſive, ſimple, &c. Matth. 18. 1,2,3,4.

† Heb. *from now*.

PSAL. CXXXII.

XXVIII Day. *Morning prayer.*

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of Gods promiſes.*

A ſong of degrees.

LORD remember David, *and* all his [a] afflictions:

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob.

3 Surely [b] I will not come into the tabernacle of my houſe, nor go up into my bed:

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Untill I finde out a place for the [c] LORD: † an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at [d] Ephratah we found it in the fields of the wood.

7 We will go into his tabernacles: we will worship at his footſtool.

8 * Ariſe, O LORD, into thy [e] reſt thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with [f] righteouſneſſe: and let thy ſaints shout for joy.

10 For thy ſervant [g] Davids ſake, turn not away the face of thine anointed.

11 The LORD hath ſworn *in* truth unto David, he will not turn from it, * Of the fruit of † thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimonie, that I shall teach them; their children alſo shall ſit upon thy throne [h] for evermore.

13 For the LORD hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell, for I have [i] deſired it.

15 I will ‡ abundantly bleſſe her proviſion, I will ſatisfie her poore with bread.

16 I will alſo clothe her prieſts with [k] ſalvation: and her ſaints shall shout aloud for joy.

17 * There will I make the [l] horn of David to bud: I have ordained a ‡ lamp for mine anointed.

18 His enemies will I clothe with shame: but upon himſelf shall his crown flouriſh.

---

[a] That is, with how great difficultie he came to the kingdome, and with how great zeal and care he went about to build thy temple.

[b] Becauſe the chief charge of the king was to ſet forth Gods glorie, he sheweth that he could take no reſt, neither would go about any worldly thing, were it never ſo neceſſarie, before he had executed his office.

[c] That is, the ark, which was a ſigne of Gods preſence,

† Heb. *habitation*.

[d] The common bruit was, that the ark should remain in Ephratah: that is in Beth-le-hem, a plentifull place: but after we perceived that thou wouldeſt place it in Jeruſalem, which was barren as a foreſt, and compaſſed about only with hils.

* Num. 10: 35. 2 Chron. 6: 4.

[e] That is, Jeruſalem, becauſe that afterward his ark should remove to none other place.

[f] Let the effect of thy grace, both appeare in the prieſts and in the people.

[g] As thou firſt madeſt promiſe to David, ſo continue it to his poſteritie, that whatſoever they shall ask for their people, it may be granted.

* 2 Sam. 7: 12. 1 Kings 8. 25. 2 Chron. 6: 16. Luke 1: 69. Acts 2: 30.

† Heb. *thy bellie*.

[h] Becauſe this cannot be accompliſhed but in Chriſt, it followeth that the promiſe was ſpirituall.

[i] Meaning, for his own ſake, and not for the plentifulneſſe of the place: for he promiſeth to bleſſe it, declaring before, that it was barren.

‡ Or, *ſurely*.

[k] That is, with my protection, whereby they shall be ſafe.

* Luke 1: 69.

[l] Though his force for a time ſeemed to be broken, yet he promiſeth to reſtore it.

‡ Or, *candle*.

PSAL. CXXXIII.

The benefit of the communion of ſaints.

A ſong of degrees of David.

BEhold, how good and how pleaſant *it is*, for brethren to dwell † [a] together in unitie.

2 *It is* like the [b] precious ointment upon the head, that ran down upon the beard, *even* Aarons beard, that went down to the skirts of his garments.

3 As the dew of [c] Hermon, *and as the dew* that deſcended upon the mountains of Zion, for [d] there the LORD commanded the bleſſing, *even* life for evermore.

† Heb. *even together.*

[a] Becauſe the greateſt part were againſt David, though ſome favoured him, yet when he was eſtabliſhed king, at length they joyned altogether like brethren: and therefore he ſheweth by theſe ſimilitudes the commoditie of brotherly love.

[b] The ointment was a figure of the graces which come from Chriſt the head unto his church.

[c] By Hermon and Zion, he meaneth the plentifull countrey about Jeruſalem.

[d] Where there is ſuch concord.

PSAL. CXXXIIII.

An exhortation to bleſſe God.

A ſong of degrees.

BEhold, bleſſe ye the LORD, all ye [a] ſervants of the LORD, which by night ſtand in the houſe of the LORD.

2 Lift up your [b] hands ‡ *in* the ſanctuary: and bleſſe the LORD.

3 The LORD that [c] made heaven and earth, bleſſe thee out of Zion.

[a] Ye that are Levites, and chiefly appointed to this office.

[b] For their charge was not onely to keep the temple, but to pray there and to give God thanks.

‡ Or, in *holineſſe.*

[c] And therefore hath all power, bleſſe thee with his fatherly love declared in Zion. Thus the Levites uſed to praiſe the Lord, and bleſſe the people.

PSAL. CXXXV.

An exhortation to praiſe God for his mercy, 5 for his power, 8 for his judgements. 15 The vanity of idols. 19 An exhortation to bleſſe God.

PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe *him*, O ye ſervants of the LORD.

2 Ye that ſtand in the [a] houſe of the LORD, in the [b] courts of the houſe of our God.

3 Praiſe ye the LORD, for the LORD *is* good: ſing praiſes unto his name, for *it is* pleaſant.

4 For the LORD hath [c] choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatſoever the LORD pleaſed, *that* [d] did he in heaven and in earth, in the ſeas, and all deep places.

7 * He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain: he bringeth the winde out of his treaſuries.

8 * Who ſmote the firſt-born of Egypt, † both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 * Who ſmote great nations, and ſlew mighty kings:

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdomes of Canaan:

12 * And [e] gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O LORD, *endureth* for ever, *and* thy memoriall, O LORD, † throughout all genetations.

14 For the LORD will [f] judge his people, and he will repent himſelf concerning his ſervants.

15 * The [g] idols of the heathen *are* ſilver and gold, the work of mens hands.

16 They have mouthes, but they ſpeak not; eyes have they, but they ſee not.

17 They have eares, but they heare not, neither is there any breath in their mouthes.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſſe the LORD, O houſe of Iſrael: bleſſe the LORD, O houſe of Aaron.

20 Bleſſe the LORD, O houſe of Levi: ye that fear the LORD, bleſſe the LORD.

21 Bleſſed be the LORD out of Zion, which dwelleth at Jeruſalem. Praiſe ye the LORD.

[a] Ye Levites that are in his ſanctuarie.

[b] Meaning, the people: for the people and Levites had their courts, which were places of the temple ſeparate.

[c] That is, hath freely loved the poſteritie of Abraham.

[d] He joyneth Gods power with his will, to the intent that we ſhould not ſeparate them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

* Jer. 10: 13.

* Exod. 12: 29.

† Heb. *from man unto beaſt.*

* Num. 21: 24, 25. 26, 34, 35.

* Joſh. 12: 7.

[e] He ſheweth what fruit the godly conceive of Gods power, whereby they ſee how he deſtroyeth his enemies, and delivereth his people.

† Heb. *to generation and generation.*

[f] That is, govern and defend his people.

* Pſal. 115: 4, 5, 6, 7, 8, 9, 10, 11.

[g] By ſhewing what puniſhment God appointeth for the heathen idolaters, he warneth the people to beware the like offence, ſeeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God.

PSAL. CXXXVI.

An exhortation to give thanks to God for particular mercies.

XXVIII Day. *Evening prayer.*

O * Give thanks unto the LORD, for he *is* good: for his [a] mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doth great wonders: for his mercy *endureth* for ever.

5 * To him that by wiſdome made the heavens: for his mercy *endureth* for ever.

6 * To him that ſtretched out the earth above the waters: for his [b] mercy *endureth* for ever.

7 * To him that made great lights, for his mercy *endureth* for ever.

8 The ſunne † to rule by day: for his mercy *endureth* for ever.

9 The moon and ſtarres to rule by night: for his mercy *endureth* for ever.

10 * To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

11 * And [c] brought out Iſrael from among them: for his mercy *endureth* for ever.

12 With a ſtrong hand, and with a [d] ſtretched out arm: for his mercy *endureth* for ever.

13 * To him which divided the Red-ſea into parts: for his mercy *endureth* for ever.

14 And made Iſrael to paſſe through the midſt of it: for his mercy *endureth* for ever.

15 * But † overthrew Pharaoh and his hoſt in the Red-ſea: for his mercy *endureth* for ever.

16 * To him which led his people through the [e] wilderneſſe: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever.

18 * And ſlew [f] famous kings: for his mercy *endureth* for ever.

19 * Sihon king of the Amorites: for his mercy *endureth* for ever.

20 * And Og the king of Baſhan: for his mercy *endureth* for ever.

21 * And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembred us in our [g] low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

* Pſal. 106: 1. and 107: 1. and 118: 1.

[a] By this repetition he ſheweth, that the leaſt of Gods benefits binde us to thankſgiving: but chiefly his mercie which is principally declared toward his church.

* Gen. 1: 1.

* Gen. 1: 9. Jer. 10: 12.

[b] This was a common kinde of thankſgiving, which the whole uſed when the people had received any benefit of God, as 2 Chron. 7: 6. and 20: 21. Meaning, that God was not onely mercifull to their fathers, but alſo continued the ſame to their poſteritie.

* Gen. 1: 14.

† Heb. *for the rulings by day.*

* Exod. 12: 29.

* Exod. 14: 17.

[c] Gods mercifull providence toward man, appeareth in all his creatures, but chiefly in that, that he delivered his church from the thraldome of their enemies.

[d] In doing ſuch a work as was never done before, nor that any other could doe.

* Exod. 14: 21, 22.

* Exod. 14: 28.

† Heb. *ſhaked off.*

* Exod. 15: 22.

[e] Where for the ſpace of fourtie yeares, he ſheweth infinite and moſt ſtrange wonders.

* Deut, 29: 7. Pſal. 135: 10, 11.

[f] Declaring thereby, that no power nor authority was ſo dear unto him, as the love of his church.

* Num. 21: 23.

* Num. 21: 33.

* Joſh. 12: 7.

[g] In our greateſt affliction and ſlaverie, when we looked for nothing leſſe than to have had any ſuccour.

25 Who giveth food to all [h] fleſh: for his mercy *endureth* for ever.

26 [i] O give thanks unto the God of heaven: for his mercy *endureth* for ever.

[h] Seeing that God provideth even for the beaſts, much more hath he care over his.
[i] Seeing that all ages have had moſt plain teſtimonies of Gods benefits.

Psal. CXXXVII.

The conſtancie of the Iews in captivitie. 7 The prophet curſeth Edom and Babel.

BY the rivers of Babylon, there we[a] ſat down yea we wept, when we remembred Zion.

2 We hanged our harps upon the willows, in the midſt [b] thereof.

3 For there they that carried us away captive, [c] required of us † a ſong; and they that † waſted us, *required of us* mirth *ſaying*, Sing us *one* of the ſongs of Zion.

4 How ſhall we ſing the Lords ſong in a † ſtrange land?

5 [d] If I forget thee, O Jeruſalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I preferre not Jeruſalem above † my [e] chief joy.

7 Remember, O Lord, the children of [f] Edom, in the [g] day of Jeruſalem; who ſaid, † Raſe *it*, raſe *it*, even to the foundation thereof.

8 O daughter of Babylon, who art to be † deſtroyed: happy *shall he be* † that rewardeth thee, as thou haſt ſerved us.

9 [h] Happy *shall he be* that taketh and daſheth thy little ones againſt † the ſtones.

[a] That is, we abode a long time: and albeit that the countrey was pleaſant yet could it not ſtay our tears, nor turn us from the true ſervice of our God.
[b] To wit, of that countrey.
[c] The Babylonians ſpake thus in mocking us, as though by our ſilence we ſhould ſignifie that we hoped no more in God.
† Heb. *the words of a ſong.*
† Heb. *laid us on heaps.*
† Heb. *land of a ſtranger.*
† Heb. *the head of my joy.*
[d] Albeit the faithfull are touched with their particular griefs, yet the common ſorrow of the church is moſt grievous unto them, and is ſuch as they cannot but remember and lament.
* Obad. 10, &c.
† Heb. *make bare.*
† Heb. *waſted.*
[e] The decay of Gods religion in their countrey was ſo grievous, that no joy could make them glad, except it were reſtored. [f] According as Ezek. 25: 13. and Jerem. 49: 7. verſe propheſied, and Obadiah verſe 10 ſheweth, that the Edomites which came of Eſau, conſpired with the Babylonians againſt their brethren and kinsfolk. [g] When thou didſt viſite Jeruſalem. † Heb. *make bare.* † Heb. *waſted.* † Heb. *that recompenſeth unto thee thy deed which thou didſt to us.* [h] He alludeth to Iſaias propheſie, Chapter 13, and 16 verſe, promiſing good ſucceſſe to Cyrus and Darius, whom ambition moved to fight againſt Babylon: but God uſed them as his rods to puniſh his enemies. * Iſa. 13: 16. Heb. *the rock.*

Psal. CXXXVIII.

1 *David praiſeth God for the truth of his word.* 4 *He propheſieth that the kings of the earth shall praiſe God.* 7 *He profeſſeth his confidence in God.*

A pſalme of David.

I Will praiſe thee with my whole heart, * before the [a] gods will I ſing praiſe unto thee.

2 I will worſhip towards thy[b] holy temple, and praiſe thy name, for thy loving kindneſſe, and for thy truth: for thou haſt magnified thy word above all thy name.

3 In the day when I cried, thou anſweredſt me: *and* [c] ſtrengthenedſt me *with* ſtrength in my ſoul.

4 [d] All the kings of the earth ſhall praiſe thee, O Lord, when they heare the words of thy mouth.

5 Yea, they ſhall ſing in the wayes of the Lord: for great *is* the glorie of the Lord.

6 Though the Lord be high, yet hath he reſpect unto the lowly: but the proud he knoweth [e] afarre off.

7 Though I walk in the midſt of trouble, thou wilt revive me, thou ſhalt ſtretch forth thine hand againſt the wrath of mine enemies, and thy right hand ſhall ſave me.

8 The Lord will [f] perfect *that which* concerneth me: thy mercy, O Lord, *endureth* for ever: forſake not the works of thine own hands.

* Pſal. 119: 46.
[a] Even in the preſence of angels, and of them that have authority among men.
[b] Both the temple and ceremoniall ſervice at Chriſt comming were aboliſhed: ſo that now God will be worſhipped only in ſpirit and truth, John 4: 23.
[c] Thou haſt ſtrengthened me againſt mine outward and inward enemies.
[d] All the world ſhall confeſſe that thou haſt wonderfully preſerved me, and performed thy promiſe.
[e] Diſtance of place cannot hinder God to ſhew mercie to his, and to judge the wicked, though they think that he is farre off.
[f] Though mine enemies rage never ſo much, yet the Lord, which hath begunne his work in me, will continue his grace to the end.

Psal. CXXXIX.

XXIX Day. *Morning prayer.*

1 *David praiſeth God for his all-ſeeing providence,* 17 *and for his infinite mercie.* 19 *He defieth the wicked.* 23 *He prayeth for ſinceritie.*

To the chief muſician, A pſalme of David.

O Lord, thou haſt ſearched me, and known *me.*

2 Thou knoweſt my [a] down-ſitting, and mine up-riſing, thou underſtandeſt my throught afarre off.

3 Thou ‡ [b] compaſſeſt my path, and my lying down, and art acquainted *with* all my wayes.

4 For *there is* not [c] a word in my tongue, *but* lo, O Lord, thou knoweſt it altogether.

5 Thou haſt beſet me behinde and before, and [d] laid thine hand upon me.

6 *Such* knowledge *is* too wonderfull for me; it is high, I cannot *attain* unto it.

7 Whither ſhall I go from thy [e] ſpirit? or whither ſhall I flee from thy preſence?

8 * If I aſcend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermoſt parts of the ſea:

10 Even there ſhall thy [f] hand lead me, and thy right hand ſhall hold me.

11 If I ſay, Surely the darkneſſe ſhall cover me: even the night ſhall be [g] light about me.

12 Yea, * the darkneſſe † hideth not from thee, but the night ſhineth as the day: † the darkneſſe and the light *are* both alike *to thee.*

13 For thou haſt [h] poſſeſſed my reins: thou haſt covered me in my mothers wombe.

14 I will praiſe thee, for I am [i] fearfully *and* wonderfully made; marvellous *are* thy works, and *that* my ſoul knoweth † right well.

15 My ‡ ſubſtance was not hid from thee, when I was made in ſecret; *and* curiouſly wrought in the [k] loweſt parts of the earth.

16 Thine eyes did ſee my ſubſtance yet being unperfect, and in thy [l] book † all *my members* were written, ‡ *which* in continuance were faſhioned, when *as yet there was* none of them.

17 * How [m] precious alſo are thy thoughts unto me, O God; how great is the ſumme of them?

18 *If* I ſhould count them, they are mo in number than the ſand: when I awake, [n] I am ſtill with thee.

19 Surely thou wilt ſlay the wicked, O God: depart from me therefore ye bloudy men.

20 For they ſpeak againſt thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I [o] hate them, O Lord, that hate thee? and am not I grieved with thoſe that riſe up againſt thee?

22 I hate them with perfect hatred: I count them mine enemies.

23 Search me, O God, and know my heart: trie me, and know my thoughts.

[a] He confeſſeth that neither our actions, thoughts, or any part of our life can be hid from God, though he ſeem to be farre off.
‡ Or, *winnoweſt.*
[b] So that they are evidently known to thee.
[c] Thou knoweſt my meaning before I ſpeak.
[d] Thou ſo guideſt me with thine hand, that I can turn no way, but where thou appointeſt me.
[e] From thy power and knowledge.
* Amos 9: 2, 3, 4.
[f] Thy power doth ſo faſt hold me, that I can eſcape by no means from thee.
[h] Though darkneſſe be an hindrance to mans ſight, yet it ſerveth thine eyes as well as the light.
* Job 26: 6. Hebr. 4: 12.
† Heb. *darkneth not.*
† Heb. *as is the darkneſſe ſo is the light.*
[h] Thou haſt made me in all parts, and therefore muſt needs know me.
[i] Conſidering thy wonderfull works in forming me, I cannot but praiſe thee, and feare thy mightie power.
† Heb. *greatly.*
‡ Or, *ſtrength,* or *body.*
[k] That is, in my mothers wombe: which he compareth to the inward parts of the earth.
[l] Seeing that thou didſt know me before I was compoſed of either fleſh or bone, much more now muſt thou know me, when thou haſt faſhioned me.
† Heb. *all of them.*
‡ Or, what *dayes they should be faſhioned.*
* Pſalm 40: 5.
[m] How ought we to eſteem the excellent declaration of thy wiſdome in the creation of man.
[n] I continually ſee new occaſions to meditate in thy wiſdome, and to praiſe thee.
[o] He teacheth us boldly to contemn all the hatred of the wicked, and friendship of the world, when they would let us to ſerve God ſincerely.

24 And ſee if *there be* any † [p] wicked way in me, and lead me in the [q] way everlaſting.

† Heb. *way of pain*, or *grief*.
[p] Or, any heinous way, or rebellious meaning, that though he were ſubject to ſinne, yet was he not given to wickedneſſe, and to provoke God by rebellion. [q] That is, continue thy favour towards me to the end.

PSAL. CXL.

1 David prayeth to be delivered from Saul and Doeg 8 He prayeth againſt them. 12 He comforteth himſelf by confidence in God.

To the chief muſician, A pſalme of David.

DEliver me, O LORD; from the evil man: preſerve me from the † [a] violent man.

2 Which imagine miſchiefs in *their* [b] heart; continually are they gathered together *for* warre.

3 They have ſharpened their tongues like a ſerpent; * [c] adders poyſon *is* under their lips. Selah.

4 Keep [d] me, O LORD, from the hands of the wicked, preſerve me from the violent man, who have purpoſed to overthrow my goings.

5 The proud have hid a ſnare for me, and cords, they have ſpread a net by the way-ſide: they have ſet grins for me. Selah.

6 I ſaid unto the LORD, Thou *art* my God: heare the voice of my ſupplications, O LORD.

7 O GOD the Lord, the ſtrength of my ſalvation; thou haſt [e] covered my head in the day of battel.

8 Grant not, O LORD, the deſires of the wicked, [f] further not his wicked device, ‡ *leſt* they exalt themſelves. Selah.

9 As for the [g] head of thoſe that compaſſe me about, let the miſchief of their own lips cover them.

10 Let burning coals fall upon them, let them [h] be caſt into the fire; into deep pits, that they riſe not up again.

11 Let not † ‡ an evil-ſpeaker be eſtabliſhed in the earth; evil ſhall [i] hunt rhe violent man to overthrow *him*.

12 I know that the LORD will maintain the cauſe of the afflicted, *and* the right of the poore.

13 Surely the righteous ſhall give thanks unto thy name, the upright ſhall [k] dwell in thy preſence.

† Heb. *man of violences*.
[a] Which preſecuteth me of malice and without cauſe.
[b] That is, by their falſe cavillations the hatred of the wicked againſt me.
* Pſalm 58:4. Rom. 3:13.
[c] He ſheweth what weapons the wicked uſe, when power and force faile them.
[d] He declareth what is the remedie of the godly, when they are oppreſſed by the worldlings.
[e] He calleth to God with lively faith, being aſſured of his mercies, becauſe he had before time proved, that God helped him ever in his dangers.
[f] Or, bring not to paſſe: For it is in Gods hand to overthrow the counſels and enterpriſes of the wicked.
‡ Or, *let them* not *be exalted*.
[g] It ſeemeth that he alludeth to Saul but the Chaldee nameth it *Achitophel*.
[h] To wit, by God: for David ſaw that they were reprobate, and that there was no hope of repentance in them.
† Heb. *a man of tongue*.
‡ Or, *an evil-ſpeaker, a wicked man of violence be eſtabliſhed in the earth: let him be hunted to his overthrow*.
[i] Gods plagues ſhall light upon him in ſuch ſort, that he ſhall not eſcape. [k] That is, ſhall be defended and preſerved by thy fatherly providence and care.

PSAL. CXLI.

1 David prayeth that his ſuit may be acceptable, 3 his conſcience ſincere, 7 and his life ſafe from ſnares.

A pſalme of David.

LORD, I [a] crie unto thee, make haſte unto me, give eare unto my voice, when I crie unto thee.

2 Let my prayer be † ſet forth before thee *as* incenſe; *and* the [b] lifting up of my hands, *as* the evening ſacrifice.

3 Set a watch (O LORD) before my mouth, keep the [c] doore of my lips.

4 Incline not my heart to any evil thing, to practiſe wicked works with men that work iniquitie: and let me not eat of their [d] dainties.

5 ‡ Let the righteous ſmite me, *it ſhall be* a kindneſſe; and let [e] him reprove me, *it ſhall be* an excellent oyl, *which* ſhall not break my head: for yet my [f] prayer alſo *ſhall be* in their calamities.

6 When their judges are overthrown in ſtonie places, they ſhall [g] heare my words, for they are ſweet.

7 Our bones are ſcattered at the [h] graves mouth, as when one cutteth and cleaveth *wood* upon the earth.

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my truſt, † leave not my ſoul deſtitute.

9 Keep me from the ſnare *which* they have laid for me, and the grinnes of the workers of iniquitie.

10 Let the wicked fall [i] into their own [k] nets, whileſt that I withall † eſcape.

[a] He ſheweth that there in none other refuge in our neceſſities, but onely to flee unto God for comfort of our ſoul.
† Heb. *directed*.
[b] He meaneth his earneſt zeal and geſture, which he uſed in prayer: alluding to the ſacrifices which were by Gods commandement offred in the old law.
[c] He deſireth God to keep his thoughts and wayes either from thinking or executing vengeance. [d] Let not their proſperitie allure me to be wicked as they are.
‡ Or, *let the righteous ſmite me kindly, and reprove me; let not* their *precious oyl break my head, &c.*
[e] He could abide all corrections that came of a loving heart.
[f] By patience I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pitie pray for them.
[g] The people which followed their wicked rulers in perſecuting the prophet, ſhall repent and turn to God, when they ſee their wicked rulers puniſhed.
[h] Here appeareth that David was miraculouſly delivered out of many deaths, as 2 Cor. 1:9, 10.
† Heb. *make not my ſoul bare*. [i] Into Gods nets, whereby he catcheth the wicked in their own malice. [k] The Heb. is, *together*, meaning himſelf, and ſuch as were with him. † Heb. *paſſe over*.

PSAL. CXLII.

David ſheweth that in his trouble, all his comfort was in prayer unto God.

XXIX Day. *Evening prayer.*

‡ Maſchil of Daid; a prayer when he was in the cave.

I Cried unto the LORD with my voice: with my voice unto the LORD did I make [a] my ſupplication.

2 I poured out my complaint before him; I ſhewed before him my trouble.

3 When my ſpirit was ‡ overwhelmed within me, then thou kneweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.

4 ‡ I looked on *my* right hand, and beheld, but *there was* no man that would know me, refuge † failed me: † no man cared for my ſoul.

5 I cried unto thee, O LORD, I ſaid, Thou *art* my [b] refuge, *and* my portion in the land of the living.

6 Attend unto my crie, for I am brought very low; deliver me from my perſecutours; for they are ſtronger than I.

7 Bring my ſoul out of [c] priſon, that I may praiſe thy name: the righteous ſhall [d] compaſſe me about: for thou ſhalt deal bountifully with me.

‡ Or, A pſalme *of David giving inſtruction*.
[a] Davids patience and inſtant prayer to God, contemneth their wicked rage, which in their troubles either deſpaire and murmure againſt God, or elſe to ſeek to others than to God, to have redreſſe in their miſeries.
† Heb. *was folden or wrapped in me: meaning as a thing that could have no iſſue.*
‡ Or, *look on the right hand, and ſee*.
† Heb. *periſhed from me*.
† Heb. *no man ſought after my ſoul*.
[b] Though all means failed him, yet he knew that God would never forſake him.
[c] For he was on all ſides beſet with his enemies, as though he had been in a moſt ſtraight priſon.
[d] Either to rejoyce at my wonderfull deliverance, or to ſet a crown upon mine head.

PSAL. CXLIII.

1 David prayeth for favour in judgement. 3 He complaineth of his griefs. 5 He ſtrengtheneth his faith by meditation and prayer. 7 He prayeth for grace, 9 for deliverance, 10 for ſanctification, 12 for deſtruction of his enemies.

A pſalme of David.

HEare my prayer, O LORD, give eare to my ſupplications: in thy [a] faithfulneſſe anſwer me, *and* in thy [b] righteouſneſſe.

2 And enter not into judgement with thy ſervant, for * in thy [c] ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the gound: he hath made me to dwell in darkneſſe, as thoſe that have been [d] long dead.

[a] That is, as thou haſt promiſed to be faithfull in thy promiſe to all that truſt in thee.
[b] That is, according to thy free goodneſſe whereby thou defendeſt thine.
* Exod. 34:7. Rom. 3:20. Gal. 2:16.
[c] He knew that his afflictions were Gods meſſengers to call him to repentance for his ſinnes, though toward his enemies he was innocent, and that in Gods ſight all men are ſinners. [d] He acknowledgeth that God is the only and true Phyſician to heal him: and that he is able to raiſe him to life, though he were dead long ago, and turned to aſhes.

4 Therefore is my ſpirit overwhelmed within me: my [c] heart within me is deſolate.

5 I remember the dayes of [f] old, I meditate on all thy works: I muſe on the work of thy hands.

6 I ſtretch forth my hands unto thee: my ſoul *thirſteth* after thee, as a thirſty land. Selah.

7 Heare me ſpeedily, O Lord, my ſpirit faileth: hide not thy face from me, ‡ leſt I be like unto them that go down into the pit.

8 Cauſe me to heare thy loving-kindneſſe in the [g] morning, for in thee do I truſt: cauſe me to [h] know the way wherein I ſhould walk, for I lift up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies: I † flee unto thee to [i] hide me.

10 [k] Teach me to [l] do thy will, for thou *art* my God: thy ſpirit *is* good, lead me into the land of uprightneſſe.

11 Quicken me, O Lord, for thy names ſake: for thy righteouſneſſe ſake bring my ſoul out of trouble.

12 And of thy mercy [m] cut off mine enemies, and deſtroy all them that afflict my ſoul: for I *am* [n] thy ſervant.

[e] So that onely by faith, and by the grace of Gods ſpirit he was upholden.

[f] To wit, thy great benefits of old, and the manifold examples of thy favour toward thine.

‡ Or, *for I am become like, &c.*

[g] That is, ſpeedily, and in due ſeaſon.

[h] Let thine holy Spirit counſel me how to come forth of theſe great cares and troubles.

† Heb. *hid me with thee.*

[i] I hid my ſelf under the ſhadow of thy wings, that I might be defended by thy power.

[k] He confeſſeth that both the knowledge and obedience of Gods will commeth by the ſpirit of God, who teacheth us by his word, giveth underſtanding by his ſpirit, and frameth our hearts by his grace to obey him.

[l] That is, juſtly, and aright: for ſo ſoon as we decline from Gods will, we fall into errour.

[m] Which ſhall be a ſigne of thy fatherly kindneſſe toward me.

[n] Reſigning my ſelf wholly unto thee, and truſting in thy protection.

XXX Day.
Morning prayer.

Psal. CXLIIII.

1 *David bleſſeth God for his mercy both to him and to man* 5 *He prayeth that God would powerfully deliver him from his enemies.* 9 *He promiſeth to praiſe God.* 11 *He prayeth for the happy eſtate of the kingdome.*

A pſalme of David.

Bleſſed *be* the Lord † my ſtrength, * which [a] teacheth my hands † to warre, *and* my fingers to fight.

2 ‡ * My goodneſſe and my fortreſſe, my high tower and my † deliverer, my ſhield, and *he* in whom I truſt: who [b] ſubdueth my people under me.

3 * Lord, what *is* man, that thou [c] takeſt knowledge of him? *or* the ſonne of man, that thou makeſt account of him?

4 * Man is like to vanitie: his dayes *are* as a ſhadow that paſſeth away.

5 Bowe thy heavens, O Lord, and [d] come down: touch the mountains, and they ſhall ſmoke.

6 * [e] Caſt forth lightning, and ſcatter them: ſhoot out thine arrows and deſtroy them.

7 Send thine † hand from above, rid me, and deliver me out of great [f] waters: from the hand of ſtrange children.

8 Whoſe mouth ſpeaketh vanity: and their right hand *is* a right hand of [g] falſhood.

9 I will ſing a new [h] ſong unto thee, O God: upon a pſaltery, *and* an inſtrument of ten ſtrings will I ſing praiſes unto thee.

10 *It is he* that giveth ‡ ſalvation unto kings: who delivereth David his [i] ſervant from the hurtfull ſword.

11 Rid me, and deliver me from the hand of ſtrange children, whoſe mouth ſpeaketh vanity, and their right hand *is* a right hand of falſhood.

12 That our [k] ſonnes *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-ſtones, † poliſhed *after* the ſimilitude of a palace:

13 *That* our [l] garners *may be* full, affording † all manner of ſtore, *that* our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 *That* our [m] oxen *may be* † ſtrong to labour, *that there be* no breaking in, nor going out; that *there be* no complaining in our ſtreets.

15 * Happy *is* that people, that is in ſuch a caſe: *yea*, [n] happy *is* that people, whoſe God *is* the Lord.

† Heb. *my rock.*

* 2 Sam. 22:35.

[a] Who of a poore ſhepheard hath made me a valiant warriour and mighty conquerour.

† Heb *To the war, &c.*

‡ Or, *my mercy.*

* 2 Sam. 22:2, 3, 40.

† Heb. *my deliverer unto me: for the Prophet cannot ſatisfie himſelf with any words.*

[b] He confeſſeth that neither by his owne authority, power, nor policie, his kingdome was quiet, but by the ſecret grace of God.

* Job 7:17. Pſalm 8:4. Hebr. 2:6.

[c] That is, takeſt care to provide all neceſſarie bleſſings for him.

* Job 14:2. Pſalm 39:5.

[d] For my help and foes ruine: ſee Pſalm 18:10.

* Pſal. 18:13, 14.

[e] By theſe manner of ſpeeches he ſheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith.

† Heb. *hands.*

[f] That is, deliver me from the tumults of them that ſhould be my people, but are corrupt in their judgement and enterpriſes, as though they were ſtrangers.

[g] For though they ſhake hands, yet they keep not promiſe.

[h] That is, a rare and excellent ſong, as thy great benefits deſerve.

‡ Or, *victory.*

[i] Though wicked kings be called Gods ſervants, as Cyrus, Iſa. 45:1, foraſmuch as he uſeth them to execute his judgements: yet David becauſe of Gods promiſe, and they that rule godly, are properly ſo called, becauſe they ſerve not their own affections but ſet forth Gods glorie.

[k] He deſireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefeſt of Gods benefits.

† Heb. *cut.*

[l] That the very corners of our houſes may be full of ſtore for the great aboundance of thy bleſſings.

† Heb. *from kinde to kinde.*

[m] He attributeth not onely the great commodities, but even the leaſt alſo to Gods favour.

† Heb. *able to bear burdens*, or *loaden* with fleſh.

* Pſalm 33:12. and 65:4.

[n] And if God give not to all his children all theſe bleſſings, yet het recompenſeth them with better things.

Psal. CXLV.

1 *David praiſeth God for his fame.* 8 *for his goodneſſe.* 11 *for his kingdome,* 14 *for his providence,* 17 *for his ſaving mercy.*

Davids *pſalme* of praiſe.

I Will extoll thee, my God, O King, and [a] I will bleſſe thy name for ever and ever.

2 Every day will I bleſſe thee, and I will praiſe thy name for ever and ever.

3 [b] Great *is* the Lord, and greatly to be praiſed, † and his greatneſſe *is* unſearchable.

4 One generation ſhall praiſe thy works to [c] another, and ſhall declare thy mighty acts.

5 I will ſpeak of the glorious honour of thy majeſtie, and of thy wondrous † works.

6 And *men* ſhall ſpeak of the might of thy terrible acts: and I will † declare thy greatneſſe.

7 They ſhall abundantly utter the memory of thy great goodneſſe, and ſhall ſing of thy righteouſneſſe.

8 * The Lord *is* gracious, [e] and full of compaſſion; ſlow to anger, and † of great mercie.

9 The Lord *is* good to all: and his tender mercies *are* over all his works.

10 All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſſe thee.

11 [f] They ſhall ſpeak of the glorie of thy kingdome, and talk of thy power.

12 To make known to the ſonnes of men, his [g] mightie acts, and the glorious majeſtie of his kingdome.

13 Thy kingdome *is* † an everlaſting kingdome, and thy dominion *endureth* throughout all generations.

14 The Lord upholdeth all [h] that fall: and raiſeth up all thoſe that be bowed down.

15 The eyes of all ‡ [i] wait upon thee, and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing.

17 The Lord *is* [k] righteous in all his wayes, and ‡ holy in all his works.

[a] He ſheweth what ſacrifices are pleaſant and acceptable unto God: even praiſe and thankſgiving, and ſeeing that God ſtill continueth his benefits towards us, we ought never to be weary in praiſing him for the ſame.

[b] Hereby he declareth, that all power is ſubject unto God, and that no worldly promotion ought to obſcure Gods glory.

† Heb. *and of his greatneſſe*, there is *no ſearch.*

[c] Foraſmuch as the end of mans creation, and of his preſervation in this life is to praiſe God, therefore he requireth that not onely we our ſelves doe this, but cauſe all other to doe the ſame.

† Heb. *things* or *words.*

[d] Of thy terrible judgements againſt the wicked.

Heb. *declare it.*

* Exod. 34:6, 7. Num. 14:18. Pſal. 86:5, 15. and 103:8.

[e] He deſcribeth after what ſort God ſheweth himſelf to all his creatures, though our ſinnes have provoked his vengeance againſt all: to wit, mercifull, not onely in pardoning the ſins of his elect, but in doing good even to the reprobate, albeit they cannot feel the ſweet comfort of the ſame.

† Heb. *great in mercy.*

[f] The praiſe of glory appeareth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithfull are ever mindfull of the ſame.

[g] He ſheweth that all things are out of order, but onely where God reigneth.

† Heb. a *kingdome of all ages.*

[h] Who being in miſerie and affliction would faint and fall away, if God did not uphold them, and therefore they ought to reverence him, that reigneth in heaven, and ſuffer themſelves to be governed by him.

‡ Or, *look unto thee.*

[i] To wit, aſwell of men, as of beaſts.

[k] He prayeth God, not onely for that he is beneficiall to all his creatures, but alſo in that he juſtly puniſheth the wicked, and mercifully examineth his by the croſſe, giving them ſtrength, and delivering them.

‡ Or, *mercifull*, or *bountifull.*

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in [l] truth.

19 He will fulfill the [m] deſire of them that fear him: he alſo will heare their cry, and will ſave them.

20 The LORD preſerveth all them that love him: but all the wicked will he deſtroy.

21 My mouth ſhall ſpeak the praiſe of the LORD: and let all [n] fleſh bleſſe his holy name for ever and ever.

PSAL. CXLVI.

1 The pſalmiſt voweth perpetuall praiſes to God. 3 He exhorteth, not to truſt in man. 5 God for his power, juſtice, mercy, and kingdome, is onely worthy to be truſted.

† PRaiſe ye the LORD: praiſe the LORD, O my [a] ſoul.

2 While I live, will I praiſe the LORD: I will ſing praiſes unto my God, while I have any being.

3 * Put not your truſt in [b] princes, *nor* in the ſonne of man, in whom *there is* no ‡ help.

4 His breath goeth forth, he returneth to his earth: in that very day his [c] thoughts periſh.

5 Happy *is* he that *hath* the God of Jacob for his help, whoſe hope *is* in the LORD his God.

6 Which made [d] heaven and earth, the ſea, and all that therein is: which keepeth truth for ever.

7 Which executeth judgement for the [e] oppreſſed, which giveth food to the hungry: the LORD looſeth the priſoners.

8 The LORD openeth *the eyes of* the blinde: the LORD raiſeth them that are bowed down: the LORD [f] loveth the righteous.

9 The LORD preſerveth the [g] ſtrangers; he relieveth the fatherleſſe and widow: but the way of the wicked he turneth upſide down.

10 * The LORD ſhall [g] reigne for ever, *even* thy God, O Zion, unto all generations. Praiſe ye the LORD.

[l] Which only appertaineth to the faithfull: and this vertue is contrary to infidelite, doubting, impatience, and murmuring.

[m] For they will ask or wish for nothing, but according to his will, 1 John 5:14.

[n] That is, all men ſhall be bound to praiſe him.

† Heb. *Halleluiah.*

[a] He ſtirreth up himſelf and all his affections to praiſe God.

* Pſal.118:8, 9.

[b] That God may have the whole praiſe, wherein he forbiddeth all vain confidence, ſhewing that of nature we are more inclined to put our truſt in creatures, than in God the creatour.

‡ Or, *ſalvation.*

[c] As their vain opinions, whereby they flattered themſelves, and ſo imagined wicked enterpriſes.

[d] He encourageth the godly to truſt only in the Lord, both for that his power is able to deliver them from all dangers, and for his promiſe ſake his will is moſt ready to do it.

[e] Whoſe faith and patience for a while he trieth; but at length he puniſheth the adverſaries, that he may be known to be judge of the world.

[f] Though he viſit them by affliction, hunger, impriſonment, and ſuch like, yet his fatherly love and pity never faileth them; yea rather to his, theſe are ſignes of his love. [g] Meaning all them that are deſtitute of worldly means and ſuccour. * Exod.15.18. [h] He aſſureth the church that God reigneth for ever, for the preſervation of the ſame.

PSAL. CXLVII.

XXX Day. *Evening prayer.*

1 The prophet exhorteth to praiſe God, for his care of the church, 4 his power, 6 and his mercy: 7 to praiſe him for his providence: 12 to praiſe him for his bleſſings upon the kingdome, 15 for his power over the meteors, 19 and for his ordinances.

PRaiſe ye the LORD: for *it is* good to ſing praiſe unto our God: for *it is* [a] pleaſant, *and* praiſe is comely.

2 The LORD doth build up [b] Jeruſalem: he gathereth together the outcaſts of Iſrael.

3 He healeth the [c] broken in heart, and bindeth up their † wounds.

4 He [d] telleth the number of the ſtarres: he calleth them all by *their* names.

5 Great *is* our Lord, and of great power: † his underſtanding *is* infinite.

6 The LORD lifteth up the meek: he caſteth the wicked down to the [e] ground.

7 Sing unto the LORD with thankſgiving: ſing praiſe upon the harp unto our God:

8 Who [f] covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſſe to grow upon the mountains.

9 * He giveth to the beaſt his food, *and* to the young ravens which [g] cry.

10 He delighteth not in the [h] ſtrength of the horſe: he taketh not pleaſure in the legs of a man.

11 The LORD taketh pleaſure in them that fear him, in thoſe that hope in his mercy.

12 Praiſe the LORD, O Jeruſalem, praiſe thy God, O Zion.

13 For he hath [i] ſtrengthened the barres of thy gates, he hath bleſſed thy children within thee.

14 † He maketh peace *in* thy borders, *and* filleth thee with the † fineſt of the wheat.

15 He ſendeth forth his [k] commandment *upon* earth: his word runneth very [l] ſwiftly.

16 He giveth ſnow like wool: he ſcattereth the hoar froſt like aſhes.

17 He caſteth forth his yce like morſels: who can ſtand before his cold?

18 He ſendeth out his word and melteth them: he cauſeth his winde to blow, *and* the waters flow.

19 He ſheweth † his [m] word unto Jacob, his ſtatutes and his judgements unto Iſrael.

20 He hath not dealt ſo with any nation: and as for *his* judgements, they have not [n] known them. Praiſe ye the LORD.

[a] He ſheweth wherein we ought to exerciſe our ſelves continually, and to take our paſtime: to wit, in praiſing God.

[b] Becauſe the Lord is the founder of the church it cannot be deſtroyed, though the members thereof be diſperſed, and ſeem, as it were for a time to be cut off.

[c] With affliction or ſorrow for ſinne.

† Heb. *griefs.*

[d] Though it ſeem to man incredible, that God ſhould aſſemble his church, being ſo diſperſed: yet nothing can be too hard to him that can number and name the ſtars: ſee Gen. 15:5. Jer.33:22. Iſa.40:26. † Heb. *of his underſtanding* there is *no number.* [e] For the more high that the wicked climbe, the greater is their fall in the end.

[f] He ſheweth the examples of Gods mighty power, goodneſſe, and wiſdome, that we can never want moſt juſt occaſion to praiſe God.

* Job 38:41. Pſal.104:27, 28.

[g] For their crying is as it were a confeſſion of their need, which cannot be relieved, but by God only: then if God ſhew himſelf mindfull of the moſt contemptible fowls, can he ſuffer them to die with famine, whom he hath aſſured of live everlaſting?

[h] Though to uſe lawfull means is both profitable and pleaſeth God, yet to put our truſt in them, is to defraude God of his honour.

[i] He doth not only furniſh this church with all things neceſſarie, but preſerveth alſo the ſame, and maketh it ſtrong againſt all outward force.

† Heb. *who maketh thy border peace.*

† Heb. *fat of wheat.*

[k] His ſecret working in all creatures, is as a commandement to keep them in order, and to give them moving and force.

[l] For immediately and without reſiſting all things obey him. † Heb. *his words.* [m] As before called Gods ſecret working in all his creatures, his word, ſo he meaneth here by his word, the doctrin of life everlaſting, which he hath left to his church, as a moſt precious treaſure. [n] The cauſe of this difference is Gods free mercy, which hath elected his in his Sonne Chriſt Jeſus to ſalvation: and his juſt judgement, whereby he hath appointed the reprobare to eternall damnation.

PSAL. CXLVIII.

1 The pſalmiſt exhorteth the celeſtiall, 7 the terreſtriall, 11 and the rationall creatures to praiſe God.

† PRaiſe ye the LORD. Praiſe ye the LORD from the heavens: praiſe him in the heights.

2 Praiſe ye him all his [a] angels: praiſe ye him all his hoſts.

3 Praiſe ye him [b] ſunne and moon: praiſe him all ye ſtarres of light.

4 Praiſe him ye [c] heavens of heavens, and ye [d] waters that *be* above the heavens.

5 Let them praiſe the name of the LORD: for he commanded, and they were created.

6 He hath alſo ſtabliſhed them for ever and ever: he hath made a decree which ſhall not paſſe.

7 Praiſe the LORD from the earth; ye [e] dragons and all deeps.

8 [f] Fire and hail, ſnow and vapour, ſtormie winde fulfilling his word.

9 Mountains and all hills, fruitfull trees and all cedars.

10 Beaſts and all cattel, creeping things, and † flying fowl.

11 [g] Kings of the earth, and all people; princes, and all judges of the earth.

† Heb. *Hallelujah.*

[a] Becauſe they are members of the ſame body, he ſetteth them before our eyes, which are moſt willing hereunto, and by their prompt obedience teach us to doe our dutie.

[b] In that Gods glory ſhineth in theſe inſenſible creatures, their beauty is as a continuall praiſing of God.

[c] Not that there are divers heavens, but becauſe of the ſpheres and of the ſituation of the fixed ſtars and planets, he comprehendeth by this word the whole heaven.

[d] That is, the rain, which is in the middle region of the aire, which he here comprehendeth under the name of the heavens.

[e] Meaning the great and monſtrous fiſhes, as whales, and ſuch like. [f] Which come not by chance or fortune, but by Gods appointed ordinance. † Heb. *birds of wing.* [g] For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to praiſe God for the ſame: but neither high nor low condition or degree can be exempted from this dutie.

12 Both young men and maidens, old men and children.

13 Let them praiſe the name of the LORD: for his name alone is † excellent, his glorie *is* above the earth and heaven.

14 He alſo exalteth the [h] horn of his people, the praiſe of all his ſaints: *even* of the [i] children of Iſrael, a people neare unto him. Praiſe ye the LORD.

† Heb. *exalted.*

h That is, the dignity, power, and glory of his church.

i By reaſon of his covenant made with Abraham.

PSAL. CXLIX.

1 The prophet exhorteth to praiſe God for his love to the church, 5 and for that power which he hath given to the church, for the converſion of ſinners.

† PRaiſe ye the LORD: ſing unto the LORD [a] a new ſong, *and* his praiſe in the congregation of ſaints.

2 Let Iſrael rejoyce in him that [b] made him: let the children of Zion be joyfull in their [c] king.

3 Let them praiſe his name ‡ in the dance: let them ſing praiſes unto him with the timbrel and harp.

4 For the LORD taketh pleaſure in his people: he will beautifie the meek with ſalvation.

5 Let the ſaints be joyfull in glory: let them ſing aloud upon their [d] beds.

6 *Let* the high *praiſes* of God *be* † in their mouth, and a two-edged ſword in their hand,

7 To [e] execute vengeance upon the heathen: *and* puniſhments upon the people.

8 To binde their [f] kings with chains, and their nobles with fetters of iron.

9 * To execute upon them the judgement [g] written: this honour have all his ſaints. Praiſe ye the LORD.

---

† Heb. *hallelujah.*

a For his rare and manifold benefits beſtowed on his church.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Pſal. 95: 7. they were called the ſheep of Gods hands.

c For God, as he is the Creatour of the ſoul and body, ſo will he that both do ſerve him, and that his people be continually ſubject unto him, as their moſt lawfull king.

‡ Or, *with the pipe.*

d He alludeth to that continuall reſt and quietneſſe, which they ſhould have, if they would ſuffer God to rule them.

† Heb. *in their throat.*

e That is, chiefly accompliſhed in the kingdome of Chriſt, when Gods people for juſt cauſes execute Gods judgements againſt his enemies: and it giveth no liberty to any to revenge their private injuries.

f Not onely the people, but the kings that were their enemies, ſhould be deſtroyed.

* Deut. 7. verſe 1, 2.

g Hereby God bindeth the hands and mindes of all his, to enterpriſe no further then he appointeth.

PSAL. CL.

1 An exhortation to praiſe God, 3 with all kinde of inſtruments.

† PRaiſe ye the LORD. Praiſe God in his [a] ſanctuarie: praiſe him the [b] firmament of his power.

2 Praiſe him for his mightie acts: praiſe him according to his excellent greatneſſe,

3 Praiſe him with the ſound of the ‡ [c] trumpet: praiſe him with the pſalterie and harp.

4 Praiſe him with the timbrel and † dance: praiſe him with ſtringed inſtruments, and organs.

5 Praiſe him upon the loud cymbals: praiſe him upon the high-ſounding cymbals.

6 Let every thing that hath [d] breath, praiſe the LORD. Praiſe ye the LORD.

---

† Heb. *hallelujah.*

a That is, in the heaven.

b For his wonderfull power appeareth in the firmament, which in Hebrew is called a ſtretching out, or ſpreading abroad, wherein the mighty work of God ſhineth.

‡ Or, *cornet.*

c Exhorting the people onely to rejoyce in praiſing God, he maketh mention of thoſe inſtruments which by Gods commandement were appointed in the old law, but under Chriſt the uſe thereof is aboliſhed in the church.

† Or, *pipe.*

d He ſheweth that all the order of nature is bound to this duty, and much more Gods children, who ought never to ceaſe to him, till they be gathered into that kingdome, which he hath prepared for his, where they ſhall ſing everlaſting praiſe.

THE

* PROVERBS.

* This word Proverb, or Parable, ſignifieth a grave and notable ſentence, worthy to be kept in memorie: and is ſometime taken in the evil part, for a mock or ſcoff.

THE ARGUMENT.

THe wonderfull love of God toward his church, is declared in this book: foraſmuch as the ſumme and effect of the whole ſcripture is here ſet forth in theſe brief ſentences, which partly contain doctrin, and partly manners, and alſo exhortations to both: whereof the nine firſt chapters, are as a preface full of grave ſentences and deep myſteries, to allure the hearts of men to the diligent reading of the parables that follow; which are left as a moſt precious jewell to the church, of thoſe three thouſand parables mentioned, 1 King 4. 32. and were gathered and committed to writing by Solomons ſervants, and indited by him.

CHAP. I.

1 The uſe of the proverbs. 7 An exhortation to fear God, and beleeve his word. 10 To avoid the enticings of ſinners. 20 Wiſdome complaineth of her contempt. 24 She threatneth her contemners.

THe Proverbs of Solomon the ſonne of David, king of Iſrael.

2 To know wiſdome and [a] inſtruction, to perceive the [b] words of underſtanding;

3 To receive the [c] inſtruction of wiſdome, [d] juſtice, and judgement, and † equitie;

4 To give ſubtiltie to the [e] ſimple, to the young man knowledge and ‡ diſcretion.

5 A wiſe man will heare, and will increaſe learning: and a man of [f] underſtanding ſhall attain unto wiſe counſels:

6 To underſtand a proverb, and ‡ the interpretation; the words of the wiſe, and their dark ſayings.

7 ¶ * The fear of the Lord *is* ‡ the beginning of knowledge: *but* fools deſpiſe wiſdome and inſtruction.

8 My ſonne, heare the inſtruction of thy [g] father, and forſake not the law of thy [h] mother.

9 For they *ſhall be* † an ornament of grace unto thy head, and chains about thy neck.

10 ¶ My ſonne, if [i] ſinners entice thee, conſent thou not.

11 If they ſay, Come with us, let us lay wait for [k] bloud, let us lurk privily for the innocent without cauſe:

12 Let us ſwallow them up alive as the [l] grave, and whole, as thoſe that go down into the pit:

13 We ſhall finde all precious ſubſtance, we ſhall fill our houſes with ſpoil:

---

a That is, what we ought to know and follow, and what we ought to refuſe.

b Meaning, the word of God, wherein is the only true knowledge,

c To learn to ſubmit our ſelves to the correction of thoſe that are wiſe.

d By living juſtly, and rendring to every man that which appertaineth unto him.

† Heb. *equities.*

e To ſuch as have no diſcretion to rule themſelves.

‡ Or, *adviſement.*

f As he ſheweth that theſe parables containing the effect of religion, as touching manners and doctrine, do appertain to the ſimple people; ſo doth he declare that the ſame is alſo neceſſarie for them that are wiſe and learned.

‡ Or, *an eloquent ſpeech.*

* Job 28: 28. Pſal. 111: 10. Chap. 9: 10.

‡ Or, *the principall part.*

g He ſpeaketh this in the name of God, which is the univerſall father of all creatures, or in the name of the paſtour of the church, who is as a father.

h That is, of the church, wherein the faithfull are begotten by the incorruptible ſeed of Gods word.

† Heb. *an adding.*

i To wit, the wicked which have not the fear of God.

k He ſpeaketh not only of the ſhedding of bloud with hand, but of all craftie practiſes which tend to the detriment of our neighbour.

l As the grave is never ſatiate, ſo the avarice of the wicked and their crueltie hath none end.

14 Caſt in thy lot among us, let us all have one [m] purſe.

15 My ſonne, walk not thou in the way with them; refrain thy foot from their [n] path.

16 * For their feet run to evil, and make haſte to ſhed bloud.

17 Surely in vain the net is ſpread † in the ſight of any bird.

18 And they lay wait for their *own* bloud, they lurk privily for their *own* [o] lives.

19 So *are* the wayes of every one that is greedy of gain: *which* taketh away the [p] life of the owners thereof.

20 ¶ * † [q] Wiſdome crieth without, ſhe uttereth her voice in the [r] ſtreets:

21 She crieth in the chief place of concourſe, in the openings of the gates: in the citie ſhe uttereth her words, *ſaying*,

22 How long, ye [ſ] ſimple ones, will ye love ſimplicitie? and the ſcorners delight in their ſcorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will poure out my ſpirit unto you, I will make known my words unto you.

24 ¶ * Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded;

25 But ye have ſet at nought all my counſel, and would none of my reproof:

26 I alſo will [t] laugh at your calamitie, I will mock when your fear cometh;

27 When your [u] fear cometh as deſolation, and your deſtruction cometh as a whirlwinde; when diſtreſſe and anguiſh cometh upon you.

28 * Then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall [x] not finde me:

29 For that they hated knowledge, and did not chooſe the fear of the LORD.

30 They would none of my counſel: they [y] deſpiſed all my reproof.

31 Therefore ſhall they eat of the [z] fruit of their own way, and be filled with their own devices.

32 For the ‡ turning away of the ſimple ſhall ſlay them, and the [a] proſperitie of fools ſhall deſtroy them.

33 But whoſo hearkeneth unto me, ſhall dwell ſafely, and ſhall be quiet from fear of evil.

CHAP. II.

1 *Wiſdome promiſeth godlineſſe to her children,* 10 *and ſafetie from evil companie,* 20 *and direction in good wayes.*

MY ſonne, if thou wilt receive my words, and [a] hide my commandments with thee:

2 So that thou incline thine eare unto wiſdome, *and* apply thine [b] heart to underſtanding:

3 Yea, if thou crieſt after knowledge, *and* † [c] lifteſt up thy voice for underſtanding.

4 * If thou ſeekeſt her as ſilver, and [d] ſearcheſt for her, as *for* hid treaſures:

5 Then ſhalt thou underſtand the fear of the LORD: and finde the [e] knowledge of God.

6 * For the LORD giveth wiſdome: out of his mouth *cometh* knowledge and underſtanding.

7 He layeth up ſound wiſdome for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgement, and preſerveth the way of his ſaints.

9 Then ſhalt thou underſtand righteouſneſſe, and judgement, and equity; *yea*, every good path.

10 ¶ When wiſdome entreth into thine heart, and knowledge is pleaſant unto thy ſoul;

11 [f] Diſcretion ſhall preſerve thee, underſtanding ſhall keep thee:

12 To deliver thee from the way of the evil man, from the man that ſpeaketh froward things.

13 Who leave the [g] paths of uprightneſſe, to walk in the wayes of darkneſſe:

14 Who rejoyce to do evil, *and* delight in the [h] frowardneſſe of the wicked.

15 Whoſe wayes *are* crooked, and *they* froward in their paths.

16 To deliver thee from the [i] ſtrange woman, * *even* from the ſtranger *which* flattereth with her words.

17 Which forſaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.

18 For her [m] houſe inclineth unto death, and her paths unto the [n] dead.

19 None that go unto her, return again, neither take they hold of the paths of life.

20 That thou mayeſt walk in the way of good men, and keep the paths of the righteous.

21 * For the upright ſhall dwell in the [o] land, and the perfect ſhall remain in it.

22 * But the wicked ſhall be cut off from the earth, and the tranſgreſſours ſhall be ‡ rooted out of it.

CHAP. III.

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotiou,* 11 *to patience.* 13 *The happy gain of wiſdome.* 19 *The power,* 21 *and the benefits of wiſdome.* 27 *An exhortation to charitableneſſe,* 30 *peaceableneſſe,* 31 *and contentedneſſe.* 33 *The curſed ſtate of the wicked.*

MY ſonne, forget not my law; * but let thine heart keep my commandments:

2 For [a] length of dayes, and † long life, and peace ſhall they adde to thee.

3 Let not [b] mercie and truth forſake thee: * binde them about thy [c] neck, write them upon the table of thine [d] heart.

4 * So ſhalt thou finde favour, and ‡ good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 * In all thy wayes acknowledge him, and he ſhall direct thy paths.

7 ¶ *

---

[m] He ſheweth whereby the wicked are allured to joyn together, becauſe they have every one part of the ſpoil of the innocent.

[n] That is, have nothing at all to doe with them.

* Iſa. 59: 7. Rom. 3: 15.

† Heb. *in the eyes of every thing that hath a wing.*

[o] He ſheweth that there is no cauſe to move theſe wicked to ſpoil the innocent, but their avarice and cruelty.

[p] Whereby he concludeth that the covetous man is a murtherer.

† Heb. *wiſdomes,* that is, *excellent wiſdome.*

* Chap. 8: 1.

[q] This wiſdome is the eternall word of God.

[r] So that none can pretend ignorance.

[ſ] Wiſdome repreveth three kindes of men, the foolish or ſimple, which erre of ignorance, and the mockers that cannot ſuffer to be taught, and the fools, which are drowned in worldly luſts, and hate the knowledge of godlineſſe.

* Iſa. 65: 12. and 66: 4. Jer. 7: 13. Ezek. 8: 18.

[t] This is ſpoken according to our capacitie, ſignifying, that the wicked which mock and jeſt at Gods word, ſhall have the juſt reward of their mocking.

[u] That is, your deſtruction, which thing you feared.

* Job 27: 9. Iſa. 1: 15. Jer. 1: 11. and 14: 12. Micah 3: 4.

[x] Becauſe they ſought not with an affection to God, but for eaſe of their own grief.

[y] Shewing that without faith and obedience we cannot call upon God aright.

[z] They ſhall feel what commodity their wicked life ſhall give them.

‡ Or, *eaſe of the ſimple.*

[a] That is, the pleaſure, and ſenſualitie, wherein they delight.

[a] That is, keep them as a treaſure in thine heart.

[b] If thou give thy ſelf to the true knowledge of God without hypocriſie.

† Heb. *giveſt thy voice.*

[c] Meaning, that we muſt ſeek the knowledge of God with care and diligence.

* Matth. 13: 44.

[d] A metaphor from miners who with great diligence bring treaſures out of the earth.

[e] This (ſaith he) is the true wiſdome to know and feare God.

* 1 King. 3: 9. Jam. 1: 5.

[f] The word of God ſhall teach thee and counſel thee how to govern thy ſelf.

[g] That is, the word of God, which is the only light, to follow their own fantaſies, which are darkneſſe.

[h] When they ſee any given to evil as they are.

[i] Meaning, that wiſdome which is the word of God, ſhall preſerve us from all vices: naming this vice of whoredome, whereunto man is moſt prone.

* Chap. 5: 3. and 7: 5.

[k] That is, her husband, which is her head and guide to govern her from whom ſhe ought not to depart, but remain in his ſubjection.

[l] Which is the promiſe made in marriage.

[m] Her acquaintance with her familiar, and them that haunt her.

[n] To them that are dead in bodie and ſoul.

* Pſal. 37: 29.

[o] They ſhall enjoy the temporall and ſpirituall promiſes of God, as the wicked ſhall be void of them.

* Job 18. verſe 17. Pſalm 104: 35.

‡ Or, *pluckt up.*

* Deut. 8: 1. and 10: 16.

[a] Long life is the bleſſing of God, which he giveth to his, ſo farre forth as it is expedient for them.

† Heb. *yeares of life.*

[b] By mercie and truth, he meaneth, the commandements of the firſt and ſecond table: or elſe the mercie and faithfulneſſe that we ought to uſe toward our neighbours.

* Exod. 13: 9. Deut. 6: 8.

[c] Keep them as moſt precious jewell.

[d] Have them ever in remembrance.

* Pſal. 111: 10.

‡ Or, *good ſucceſſe.*

* 1 Chron. 28: 9.

7 ¶ * Be not wiſe in thine own eyes:fear the LORD, and depart from evil.

8 It ſhall be † health to thy [e] navel, and † marrow to thy bones.

9 * [f] Honour the LORD with thy ſubſtance, and with the firſt-fruits of all thine increaſe.

10 * So ſhall thy barns be filled with plenty, and thy preſſes ſhall [g] burſt out with new wine.

11 ¶ * My ſonne, deſpiſe not the chaſtening of the LORD: neither be wearie of his correction.

12 For whom the LORD loveth, he correcteth, even as a father the ſonne, *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wiſdome, and † the man *that* getteth underſtanding.

14 * For the merchandiſe of it *is* better than the merchandiſe of ſilver, and the gain thereof than fine gold.

15 She *is* more precious than rubies: and all the things thou canſt deſire are not to be compared unto her.

16 Length of dayes *is* in her right hand: *and* in her [h] left hand riches and honour.

17 Her wayes *are* wayes of pleaſantneſſe, and all her paths *are* peace.

18 She *is* a tree of [i] life to them that lay hold upon her; and happy *is* every one that retaineth her.

19 The LORD by wiſdome hath [k] founded the earth; by underſtanding hath he ‡ eſtabliſhed the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My ſonne, let not *them* depart from thine eyes: keep ſound wiſdome and diſcretion.

22 So ſhall they be life unto thy ſoul, and grace to thy neck.

23 * Then ſhalt thou walk in thy way ſafely, and thy foot shall not ſtumble.

24 When thou lieſt down, thou shalt not be afraid: yea, thou shalt lie down, and thy ſleep shall be ſweet.

25 Be not afraid of ſudden fear, neither of the [l] deſolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from † them to whom it is [m] due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou haſt it by thee.

29 ‡ Deviſe not evil againſt thy neighbour, ſeeing he [n] dwelleth ſecurely by thee.

30 ¶ Strive not with a man without cauſe, if he have done thee no harm.

31 ¶ * [o] Envy thou not † the oppreſſour, and chooſe none of his wayes.

32 For the froward *is* abomination to the LORD: * but his [p] ſecret *is* with the righteous.

33 ¶ * The curſe of the LORD *is* in the houſe of the wicked: but he bleſſeth the habitation of the juſt.

* Rom. 12: 16.

† Heb. *medicine.*

[e] By this part he comprehendeth the whole bodie, as by health he meaneth all the benefits promiſed in the law, both corporall and ſpirituall.

† Heb. *watering* or *moyſtning.*

* Exod. 23: 19. and 34: 26. Deut. 26: 2. &c. Mal. 3: 10. &c. Luke 14: 13.

[f] As was commanded in the law; and by this they acknowledged, that God was the giver of all things, and that they were ready to beſtow all at his commandement.

* Deut. 28: 8.

[g] For to the faithfull diſtributer God giveth in greater aboundance.

* Job 5: 17. Hebr. 12: 5. Apoc. 3: 19.

† Heb. *the man* that *draweth out underſtanding.*

* Job 23: 15. &c. Pſalm 19: 10. Chap. 8: 11, 19. and 16: 16.

[h] Meaning, that he that ſeeketh wiſdome, that is, ſuffereth himſelf to be governed by the word of God, shall have all proſperitie both ſpirituall, and temporall.

[i] Which bringeth forth ſuch fruit, that they that eat thereof, have life: and he alludeth to the tree of life in paradiſe.

[k] Hereby he ſheweth that this wiſedome, whereof he ſpeaketh, is everlaſting, becauſe it was before all creatures, and that all things, even the whole world were made by it.

‡ Or, *prepared.*

* Pſal. 37: 24. and 91: 11, 12.

[l] For when God deſtroyeth the wicked, he will ſave his as he did Lot in Sodom.

† Heb. *the owners thereof.*

[m] Not only from them to whom the poſſeſſion belongeth, but alſo thou shalt not keep it from them which have need of the uſe thereof.

‡ Or, *practiſe no evil.*

[n] That is, putteth his truſt in thee.

[o] Deſire not to be like unto him, as the Chalde addeth, both here and on Pſal. 37: 1.

† Heb. *a man of violence.*

* Pſal. 25: 14.

[p] That is, his covenant and fatherly affection, which is hid and ſecret from the world.

* Mal. 2: 2.

34 ¶ * Surely he ſcorneth the [q] ſcorners: but he giveth grace unto the lowly.

35 The wiſe ſhall inherit glory, but ſhame † ſhall be the promotion of fools.

* James 4: 6. 1 Petr. 5: 5.

[q] He will ſhew by his plagues, that their ſcorns shall turn to their own deſtruction: as Chap. 1: 26.

† Heb. *exalteth the fools.*

CHAP. IIII.

1 Solomon, to perſwade obedience, 3 ſheweth what inſtruction he had of his parents. 5 To ſtudy wiſdome, 14 and to ſhun the path of the wicked. 20 He exhorteth to faith, 23 and ſanctification.

HEare, ye children, the inſtruction of a [a] father, and attend to know underſtanding.

2 For I give you good doctrine, forſake you not my law.

3 For I was my fathers ſonne, * tender and [b] onely *beloved* in the ſight of my mother.

4 * [c] He taught me alſo, and ſaid unto me, Let thine heart retain my words: keep my commandments and live.

5 Get wiſdome, get underſtanding: forget *it* not, neither decline from the words of my mouth.

6 Forſake her not, and ſhe ſhall perſerve thee: love her, and she shall keep thee.

7 [d] Wiſdome *is* the principall thing, *therefore* get wiſdome, and with all thy getting get underſtanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou doſt embrace her.

9 She shall give to thine head * an ornament of grace: ‡ a crown of glory shall she deliver to thee.

10 Heare, O my ſonne, and receive my ſayings: and the yeares of thy life ſhall be many.

11 I have [e] taught thee in the way of wiſdome: I have led thee in right paths.

12 When thou goeſt, thy ſteps shall not be [f] ſtraitned, * and when thou runneſt, thou shalt not ſtumble.

13 Take faſt hold of inſtruction, let *her* not go; keep her, for she *is* thy life.

14 ¶ * Enter not into the path of the wicked, and go not in the way of evil men.

15 Avoid it, paſſe not by it, turn from it, and paſſe away.

16 For they [g] ſleep not except they have done miſchief: and their ſleep is taken away unleſſe they cauſe *ſome* to fall.

17 For they eat the [h] bread of wickedneſſe, and drink the wine of violence.

18 But the path of the juſt *is* as the [i] shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkneſſe: they know not at what they ſtumble.

20 ¶ My ſonne, attend to my words, incline thine eare unto my ſayings.

21 Let them not depart from thine eyes: keep them in the midſt of thine heart.

22 For they *are* life unto thoſe that finde them, and † health to all their [k] flesh.

23 ¶ Keep thy heart † with all diligence: for out of it *are* the iſſues of [l] life.

[a] He ſpeaketh this in the perſon, of a preacher or miniſter, which is as a father unto the people, read Chap. 1: 8.

* 1 Chron. 29: 1.

[b] For though she had three others, as 1 Chron. 3: 5. yet ſo tenderly she loved Solomon, that he was unto her, as her onely ſonne.

* 1 Chron. 28: 9.

[c] Meaning, David his father.

[d] He ſheweth that we muſt firſt begin at Gods word, if ſo be we will that other things proſper with us, contrary to the judgement of the world, which make it their laſt ſtudie, or elſe, care not for it at all.

* Chap. 1: 9.

‡ Or, *she shall compaſſe thee with a crown of glory.*

[e] Solomon declareth, what care his father had to bring him up in the true feare of God: for this was Davids proteſtation.

[f] Thou shalt walk at libertie, without offence.

* Pſal. 91: 11, 12.

* Pſalm 1: 1. Chap. 1: 10, 15.

[g] Meaning, that to doe evil, is more proper and naturall to the wicked, than to ſleep, eat, or drink.

[h] Gotten by wicked means and cruell oppreſſion.

[i] Signifying, that the godly increaſe daily in knowledge and perfection, till they come to full perfection, which is, when they shall be joyned to their head in the heavens.

† Heb. *medicine.*

[k] That is, they shall have health of bodie: under which all other bleſſings promiſed in the law are contained.

† Heb. *above all keeping.*

[l] For as the heart is either pure or corrupt, ſo is the whole courſe of mans life.

24 Put away from thee † a froward mouth, and perverſe lips put farre from thee.

25 Let thine eyes look right on, and let thine eye-lids look ſtraight before thee.

26 [m] Ponder the paths of thy feet, and ‡ let all thy wayes be eſtabliſhed.

27 * Turn not to the right hand nor to the left: remove thy foot from evil.

CHAP. V.

1 *Solomon exhorteth to the ſtudy of wiſdome.* 3 *He ſheweth the miſchief of whoredome and riot.* 15 *He exhorteth to contentedneſſe, liberality, and chaſtity.* 22 *The wicked are overtaken with their own ſinnes.*

MY ſonne, attend unto my wiſdome, *and* bowe thine eare to my underſtanding.

2 That thou mayeſt regard diſcretion, and *that* thy lips may keep knowledge.

3 ¶ * For the lips of [a] a ſtrange *woman* drop *as* an honey-combe, and her mouth *is* ſmoother than [b] oyl.

4 But her end is bitter as worm-wood, ſharp as a two edged ſword.

5 * Her [c] feet go down to death: her ſteps take hold on hell.

6 Leſt thou ſhouldeſt ponder the path of life, her wayes are [d] moveable, *that* thou canſt not know *them*.

7 Heare me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way farre from her, and come not nigh the doore of her houſe:

9 Leſt thou give thine [e] honour unto others, and thy yeares unto the cruel.

10 Leſt ſtrangers be filled with † thy wealth, and thy [f] labours *be* in the houſe of a ſtranger,

11 And thou mourn at the laſt, when thy fleſh and thy body are conſumed.

12 And ſay, How have I hated inſtruction, and my heart deſpiſed reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine eare to them that inſtructed me?

14 I was almoſt in all evil, in the midſt of the congregation and [g] aſſembly.

15 ¶ Drink waters out of thine own [h] ciſtern; and running waters out of thine own well.

16 Let thy fountains be diſperſed abroad, *and* rivers of waters in the ſtreets.

17 Let them be [i] onely thine own, and not ſtrangers with thee.

18 Let thy [k] fountain be bleſſed: and rejoyce with the wife of thy [l] youth.

19 *Let her be as* the loving hinde, and pleaſant roe, let her breaſts † ſatisfie thee at all times, and † be thou raviſht alwayes with her love.

20 And why wilt thou, my ſonne, be raviſht with a ſtrange woman, and embrace the boſome of a ſtranger?

21 * For the wayes of man *are* before the [m] eyes of the LORD, and he pondereth all his goings.

† Heb. *forwardneſſe of mouth, and perverſneſſe of lips.*

[m] Keep a meaſure in all thy doings.

‡ Or, *all thy wayes ſhall be ordered aright.*

* Deut. 5: 32.

* Chap. 2: 16. and 6: 24.

[a] That is, an harlot which giveth her ſelf to another, than to her husband.

† Heb. *palate.*

[b] By oil and honey, he meaneth flattering & craftie entiſements.

* Chap. 7: 27.

[c] All her doings lead to deſtruction.

[d] She hath ever new meanes to allure to wickedneſſe.

[e] That is, thy ſtrength & goods to her that will have no pitie upon thee: as is read of Sampſon, and the prodigall ſonne.

† Heb. *thy ſtrength.*

[f] The goods gotten by thy travell.

[g] Although I was faithfully inſtructed in the truth, yet had I almoſt falne to utter ſhame and deſtruction, notwithſtanding my good bringing up in the aſſembly of the godly.

[h] He teacheth us ſobrietie, exhorting us to live of our own labours, and to be beneficiall to the godly that want.

[i] Diſtribute them not to the wicked and infidels, but reſerve them for thy ſelf, thy family, and them that are of the houſhold of faith.

[k] Thy children ſhall come of thee in great aboundance, ſhewing, that God bleſſeth marriage, and curſeth whoredome.

[l] Which thou diddeſt marry in thy youth. † Heb. *water thee.* † Heb. *erre thou alwayes in her love.* * Job 31. 4. and 34. 21. Chap. 15. 3. Jerem. 16. 17. and 32. 19. [m] He declareth that except man doe joyn to his wife both in heart and outward converſation, that he ſhall not eſcape the judgements of God.

22 ¶ His own iniquities ſhall take the wicked himſelf, and he ſhall be holden with the cords of his † ſinnes.

23 He ſhall [n] die without inſtruction, and in the greatneſſe of his folly he ſhall go aſtray.

CHAP. VI.

1 *Againſt ſuretiſhip,* 6 *Idleneſſe,* 12 *and miſchievouſneſſe.* 16 *Seven things hatefull to God.* 20 *The bleſſings of obedience* 25 *The miſchiefs of whoredome.*

MY ſonne, if thou be ſurety for thy friend, *if* thou haſt ſtricken thy hand with a ſtranger,

2 Thou art [a] ſnared with the words of thy mouth, thou art taken with the words of thy mouth.

3 Do this now, my ſonne. and deliver thy ſelf, when thou art come into the hand of thy friend: go, humble thy ſelf, ‡ and make ſure thy friend.

4 Give not ſleep to thine eyes, nor ſlumber to thine eye-lids.

5 Deliver thy ſelf as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the [b] ant, thou ſluggard, conſider her wayes, and be wiſe:

7 Which having no guide, overſeer, or ruler,

8 Provideth her meat in the ſummer, *and* gathereth her food in the harveſt.

9 * How long wilt thou ſleep, O ſluggard? when wilt thou ariſe out of thy ſleep?

10 *Yet* a little ſleep, a little ſlumber, [c] a little folding of the hands to ſleep.

11 * So ſhall thy poverty come as one that [d] travelleth, and thy want as an [e] armed man.

12 ¶ A naughty perſon, [f] a wicked man walketh with a froward mouth.

13 He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his [g] fingers.

14 Frowardneſſe *is* in his heart, he deviſeth miſchief continually, he † ſoweth diſcord.

15 Therefore ſhall his calamity come ſuddenly; ſuddenly ſhall he be broken without remedy.

16 ¶ Theſe ſix things doth the LORD hate; yea, ſeven *are* an abomination † unto him:

17 † A proud look, a lying tongue, and hands that ſhed innocent bloud,

18 An heart that deviſeth wicked imaginations, * [h] feet that be ſwift in running to miſchief,

19 A falſe witneſſe *that* ſpeaketh lies, and him that ſoweth diſcord among brethren.

20 ¶ * My ſonne, keep thy fathers commandment, and forſake not the law of thy mother.

21 Binde them continually upon thine [i] heart, *and* tie them about thy neck,

22 When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee, and *when* thou awakeſt, it ſhall talk with thee.

23 * For the [k] commandment *is* a ‡ lamp, and the law *is* light, and [l] reproofs of inſtruction *are* the way of life:

24 * To keep thee from the evil woman,

† Heb. *ſinne.*

[n] Becauſe he will not give eare to Gods word and be admoniſhed:

[a] He forbiddeth us not to become ſuretie one for an other; according to the rule of charity, but that we conſider for whom and after what ſort, ſo that the creditour may not be defrauded.

‡ Or, *ſo ſhalt thou prevail with thy friend.*

[b] If the word of God cannot inſtruct thee, yet learn of the little ant to labour for thy ſelf, and not to burthen others.

* Chap. 24. 33.

[c] He expreſſeth lively the nature of the ſluggards which, though they ſleep never ſo long, yet have never enough, but ever ſeek occaſions thereunto.

* Chap. 13: 4. and 20: 4.

[d] That is, ſuddenly, and when thou lookeſt not for it.

[e] It ſhall come in ſuch ſort as thou art not able to reſiſt it.

[f] He ſheweth to what inconvenience the idle perſons and ſluggards come by calling them wicked or the men of Belial; and ſlanderous.

[g] Thus all his geſture tendeth to wickedneſſe.

† Heb. *caſteth forth.*

† Heb. *of his ſoul.*

† Heb. *haughty eyes.*

* Rom. 3: 15.

[h] Meaning, the raging affections; which carrie a man away in ſuch ſort, that he cannot tell what he doth.

* Chap. 1: 8.

[i] Reade Chap. 3: 3.

* Pſalm 19: 8. and 119: 105.

[k] By the commandment, he meaneth the word of God, and by the inſtruction, the preaching and declaration of the ſame, which is committed to the church. ‡ Or, *candle.* [l] And reprehenſions when the word is preached bring us to life. * Chap. 2: 16. and 5: 3. and 7: 5.

from the flattery ‡ of the tongue of a ſtrange woman.

25 * Luſt not after her beauty in thine heart: neither let her take thee with her [m] eye-lids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and † the adultereſſe will hunt for the precious life.

27 [n] Can a man take fire in his boſome, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbours wife: whoſoever toucheth her, ſhall not be innocent.

30 Men do not [o] deſpiſe a thief, if he ſteal to [p] ſatisfie his ſoul when he is hungry:

31 But *if* he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman, lacketh † underſtanding: he *that* doeth it, deſtroyeth his own ſoul.

33 A [q] wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

34 For jealouſie *is* the rage of a man: therefore he will [r] not ſpare in the day of vengeance.

35 † He will not regard any ranſome; neither will he reſt content, though thou giveſt many gifts.

‡ Or, *of the ſtrange tongue.*

* Matth. 5: 28.

[m] With her wanton looks and geſture.

† Heb. *the woman of a man*, or *a mans wife.*

[n] Meaning, that ſhe will never ceaſe till ſhe have brought thee to beggery, and then ſeek thy deſtruction.

[o] He approveth not theft, but ſheweth that it is not ſo abominable as whoredome, foraſmuch as theft might be redeemed: but adultery was a perpetuall infamie, and death by the law of God.

[p] Meaning, for very neceſſitie.

† Heb. *heart.*

[q] That is, death appointed by the law.

[r] He ſheweth, that man by nature ſeeketh his death, that hath abuſed his wife, and ſo concludeth, that neither Gods law, nor the law of nature admitteth any ranſome for the adulterie.

† Heb. *he will not accept the face of any ranſome.*

CHAP. VII.

1 Solomon perſwadeth to a ſincere and kinde familiarity with wiſdome. 6 In an example of his own experience, he ſheweth 10 the cunning of an whore, 22 and the deſperate ſimplicity of a young wanton, 24 He dehorteth from ſuch wickedneſſe.

MY ſonne keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live: and my law as the [a] apple of thine eye.

3 * Binde them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdome, Thou *art* my ſiſter, and call underſtanding *thy* kinſwoman.

5 * That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the [b] window of my houſe I looked through my caſement,

7 And beheld among the ſimple ones, I diſcerned among the † youths: a young man void of underſtanding,

8 Paſſing through the ſtreet neare her corner, and he went the way to her houſe,

9 In the twilight † in the evening, in the [c] black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtill of heart.

11 (* She is [d] loud and ſtubborn, her feet abide not in her houſe,

12 Now *is ſhe* without, now in the ſtreet, and lieth in wait at every corner)

13 So ſhe caught him and kiſſed him, *and* † with an impudent face ſaid unto him.

14 † I *have* [e] peace-offerings with me; [f] this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

16 I have deckt my bed with coverings of tapeſtry, with carved *works*, *with* fine linnen of Egypt.

17 I have perfumed my bed with myrrhe, aloes, and cinnamon.

18 Come, let us take our fill of love untill the morning, let us ſolace our ſelves with loves.

19 For the good-man *is* not at home, he is gone a long journey.

20 He hath taken a bag of money † with him, *and* will come home at ‡ the day appointed.

21 With much fair ſpeech ſhe cauſed him to yeeld, with the flattering of her lips ſhe forced him.

22 He goeth after her † ſtraightway, as an [g] ox goeth to the ſlaughter, or as a [h] fool to the correction of the ſtocks:

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her wayes, go not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many [i] ſtrong men have been ſlain by her.

27 * Her houſe *is* the way to hell, going down to the chambers of death.

[a] By this diverſitie of words he meaneth, that nothing ought to be ſo deare unto us, as the word of God, nor that we look on any thing more, nor minde any thing ſo much.

* Deut. 6: 8. and 11: 18. Chap. 3: 3.

* Chap. 5: 3.

[b] Solomon uſeth this parable, to declare their follie, that ſuffer themſelves to be abuſed by harlots.

† Heb. *the ſonnes.*

† Heb. *in the evening of the day.*

[c] He ſheweth, that there was almoſt none ſo impudent, but they were afraid to be ſeene, and alſo their own conſciences did accuſe them, which cauſed them to ſeek the night to cover their filthineſſe.

* Chap. 9: 13.

[d] He deſcribeth certaine conditions which are peculiar to harlots.

† Heb. *ſhe ſtrengthened her face, and ſaid.*

† Heb. *peace-offerings are upon me.*

[e] Becauſe that in peace-offerings, a portion returned to them that offered, ſhe ſheweth him that ſhe hath meat at home to make good cheere with: or elſe ſome cloke of holineſſe, till ſhe had gotten him in her ſnares.

[f] Which declareth, that harlots outwardly will ſeeme holy and religious: both becauſe they may the better deceive others, and alſo thinking by obſerving of ceremonies and offerings, to make ſatiſfaction for their ſinnes.

† Heb. *his hand.*

‡ Or, *the new moon.*

† Heb. *ſuddenly.*

[g] Which thinking he goeth to the paſture, goeth willingly to his own deſtruction.

[h] Which goeth cheerfully, not knowing that he ſhall be chaſtiſed.

[i] Neither wit nor ſtrength can deliver them that fall into the hands of the harlot.

* Chap. 2. 18. and 5. 5.

CHAP. VIII.

1 The fame, 6 and evidence of wiſdome. 10 The excellencie. 12 the nature, 15 the power, 18 the riches, 22 and the eternity of wiſdome. 32 Wiſdome is to be deſired for the bleſſedneſſe it bringeth.

DOth not * [a] wiſdome cry? and underſtanding put forth her voice?

2 She ſtandeth in the top of high places, by the way in the places of the paths.

3 She crieth at the [b] gates, at the entry of the city, at the coming in at the doores.

4 Unto you, O men, I call, and my voice *is* to the ſonnes of man.

5 O ye ſimple, underſtand wiſdome; and ye fools, be ye of an underſtanding heart.

6 Heare, for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.

7 For my mouth ſhall ſpeak truth, and wickedneſſe *is* † an abomination to my lips.

8 All the words of my mouth *are* in righteouſneſſe, *there is* nothing † froward or perverſe in them.

9 They *are* all [c] plain to him that underſtandeth, and right to them that finde knowledge.

10 Receive my inſtruction, and not ſilver; and knowledge rather than choice gold.

11 * For wiſdome *is* better than rubies; and all

* Chap. 1. 20.

[a] Solomon declareth that man is cauſe of his own perdition, and that he can pretend no ignorance, foraſmuch as God calleth to all men by his word, and by his works, to follow vertue and to flee from vice.

[b] Where the people did moſt reſort, and which was the place of juſtice.

† Heb. *abomination of my lips.*

† Heb. *wreathed.*

[c] Meaning, that the word of God is eaſie unto all, that have a deſire unto it, and which are not blinded by the prince of this world.

* Job 28. 15. Pſalm 19. 10. Chap. 3. 15. and 16. 16.

all the things that may be deſired, are not to be compared to it.

12 I wiſdome dwell with ‡ [d] prudence,and finde out knowledge of witty inventions.

13 The fear of the LORD *is* to hate [e] evil: pride and arrogancie, and the evil way, and the froward mouth do I hate.

14 Counſel *is* mine, and ſound wiſdome: I *am* underſtanding, I have ſtrength.

15 By me kings reigne, and princes decree juſtice.

16 By [f] me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me: and thoſe that ſeek me [g] early ſhall finde me.

18 * Riches and honour *are* with me; *yea,* [h] durable riches and righteouſneſſe.

19 * My fruit *is* better than gold, yea, than fine gold, and my revenue than choice ſilver.

20 I ‡ lead in the way of righteouſneſſe, in the midſt of the pathes of [i] judgement.

21 That I may cauſe thoſe that love me to inherit ſubſtance; and I will fill their treaſures.

22 The LORD poſſeſſed me in the beginning of his way, [k] before his works of old.

23 I was ſet up from everlaſting, from the beginning, or ever the earth was.

24 When *there* were no depths, I was brought forth: when *there were* no fountains abounding with water,

25 Before the mountains were ſettled, before the hills was I brought forth:

26 While as yet he had not made the earth nor the ‡ fields, nor ‡ the higheſt part of the duſt of the world.

27 When he prepared the heavens, I *was* [l] there: when he ſet ‡ a compaſſe upon the face of the depth:

28 When he eſtabliſhed the clouds above: when he ſtrengthened the fountains of the deep:

29 * When he gave to the ſea his decree, that the waters ſhould not paſſe his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one [m] brought up *with him*: and I was daily *his* delight, rejoycing alwayes before him:

31 [n] Rejoycing in the habitable part of his [o] earth, and my delights *were* with the ſons of men.

32 Now therefore hearken unto me, O ye children: for * bleſſed *are they that* keep my wayes.

33 Heare inſtruction, and be wiſe, and refuſe it not.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doores.

35 For whoſo findeth me, findeth life, and ſhall † obtain favour of the LORD.

36 But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me love death.

‡ Or, *ſubtilty.*

[d] That is, except a man have wiſdome, which is the true knowledge of God, he can neither be prudent, nor good counſeller.

[e] So that he that doth not hate evil, feareth not God.

[f] Whereby he declareth, that honours, dignity, or riches, come not of mans wiſdome, or induſtrie, but by the providence of God.

[g] That is, ſtudy the word of God diligently, and with a deſire to profit.

* Chap. 3: 16.

[h] Signifying, that he chiefly meaneth the ſpirituall treaſures, and heavenly riches.

* Chap. 3: 14.

‡ Or, *walk.*

[i] For there can be no true juſtice or judgement, which is not directed by this wiſdome.

[k] He declareth hereby the divinitie and eternity of this wiſdome, which he magnifieth, and praiſeth through this book: meaning thereby the eternall Son of God, Jeſus Chriſt our Saviour, whom ſaint John calleth, the word that was in the beginning, Joh. 1: 1.

‡ Or, *open places.*

‡ Or, *the chief part.*

[l] He declareth the eternity of the Son of God, which is meant by this word wiſdome, who was before all time, and ever preſent with the Father.

‡ Or, *a circle*

* Gen. 1: 9, 10. Job 38: 10, 11. Pſalm 104: 9.

[m] Some read, a chief Worker: ſignifying, that this wiſdome, even Chriſt Jeſus, was equall with God his Father, and created, preſerveth, and ſtill worketh with him, as Joh. 5: 17.

[n] Whereby is declared, that the work of the creation was no paine, but a ſolace unto the wiſdome of God.

[o] By earth, he meaneth man, which is the work of God, in whom wiſdome took pleaſure; in ſo much, as for mans ſake, the divine wiſdome tooke mans nature, and dwelt among us, and filled us with unſpeakable treaſures, and this is that ſolace and paſtime whereof is here ſpoken.

* Pſal. 119. 1, 2. and 128. 2. Luke, 11. 28.

† Heb. *bring forth,*

CHAP. IX.

1 *The diſcipline,* 4 *and doctrine of wiſdome,* 13 *The cuſtome,* 16 *and errour of folly.*

WIſdome hath builded her [a] houſe, ſhe hath hewen out her [b] ſeven pillars.

2 She hath † killed her beaſts, ſhe hath mingled her wine; ſhe hath alſo [c] furniſhed her table.

3 She hath ſent forth her [d] maidens [e] ſhe crieth upon the higheſt places of the city.

4 Whoſo *is* [e] ſimple, let him turn in hither: as for him that wanteth underſtanding, ſhe ſaith to him.

5 Come, eat of my [f] bread, and drink of the wine *which* I have mingled.

6 Forſake the fooliſh, and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked man, *getteth* himſelf [g] a blot.

8 * Reprove not a [h] ſcorner, leſt he hate thee: rebuke a wiſe man, and he will love thee.

9 Give *inſtruction* to a wiſe man, and he will be yet wiſer: teach a juſt man, and he will increaſe in learning.

10 * The fear of the LORD *is* the beginning of wiſdome: and the knowledge of the holy *is* [i] underſtanding.

11 * For by me thy dayes ſhall be multiplied, and the years of thy life ſhall be increaſed.

12 If thou be wiſe, thou ſhalt be wiſe [k] for thy ſelf: but *if* thou ſcorneſt, thou alone ſhalt bear it.

13 ¶ * [l] A fooliſh woman *is* clamorous: *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the doore of her houſe, on a ſeat in the high places of the city,

15 To call paſſengers who go right on their wayes.

16 Whoſo *is* ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,

17 Stolen waters are ſweet, and bread † *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there; *and that* her gueſts *are* in the depths of hell.

[a] Chriſt hath prepared him a church.

[b] That is, many chief ſtates and principall parts of his church, as were the patriarks, prophets, apoſtles, paſtors, and doctours.

† Heb. *her killing.*

[c] He compareth wiſdome with great princes, that keep open houſe for all that come.

[d] Meaning, true preachers, which are not infected with mans wiſedome.

[d] He that knoweth his own ignorance, and is void of malice.

[f] By bread and drink is meant, the word of God, and the miniſtration of the ſacraments, whereby God nouriſheth his ſervants in his houſe, which is the church.

[g] For the wicked will contemn him, and labour to defame him.

* Matth. 7: 6.

[h] Meaning, them that are incorrigible, which Chriſt calleth dogs and ſwine: or he ſpeaketh this in compariſon, not that the wicked ſhould not be rebuked, but he ſheweth their malice, and the ſmall hope of profit.

* Job 28; 28. Pſal. 111: 10. Chap. 1: 7.

[i] He ſheweth that true underſtanding is, to know the will of God in his word, which is meant by holy things.

* Chap. 10: 27.

[k] Thou ſhall have the chief profit and commodity thereof.

* Chap 7. 11.

[l] By the fooliſh woman, ſome underſtand the wicked preachers, who counterfeit the word of God, as appeareth verſ. 16, which were the words of the true preachers, as verſe 4. but their doctrin is but as ſtolen waters, meaning that they are but mans traditions, which are more pleaſant to the fleſh than the word of God; and therefore they themſelves boaſt thereof.

† Heb. *of ſecrecies,*

CHAP. X.

From this chapter to the five and twentieth, are ſundry obſervations of morall vertue, and their contrary vices.

THe proverbs of Solomon: * A wiſe ſonne maketh a glad father; but a fooliſh ſonne *is* the heavineſſe of his mother.

2 * [a] Treaſures of wickednes profit nothing: but righteouſneſſe delivereth from death.

3 * The LORD will [c] not ſuffer the ſoul of the righteous to famiſh: but he caſteth away ‡ the ſubſtance of the wicked.

4 * He becometh poore that dealeth *with* a ſlack hand: but the hand of the diligent maketh rich.

5 He that gathereth in ſummer, is a wiſe

* Chap. 15. 20.

* Chap. 11. 4.

[a] That is, wickedly gotten.

* Pſal. 37. 25.

is Though he ſuffer the juſt to want for a time, yet he will ſend him comfort in due ſeaſon.

‡ Or, *the wicked for their wickedneſſe.*

* Chap 12: 24.

ſonne: *but* he that ſleepeth in harveſt, *is* a ſonne that cauſeth ſhame.

6 Bleſſings *are* upon the head of the juſt: but * violence covereth the mouth of the[c] wicked.

7 * The memorie of the juſt *is* bleſſed: but the name of the wicked ſhall [d] rot.

8 The wiſe in heart will receive commandments: but † a prating fool ‡ ſhall fall.

9 * He that walketh uprightly, walketh ſurely: but he that perverteth his wayes, ſhall be known.

10 * He that [e] winketh with the eye cauſeth ſorrow: but a prating fool ‡ ſhall [f] fall.

11 * The mouth of a righteous man *is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred ſtirreth up ſtrifes: but * love covereth all ſinnes.

13 In the lips of him that hath underſtanding, wiſdome is found, but [g] a rod *is* for the back of him that is void of † underſtanding.

14 Wiſe men lay up knowledge: but the mouth of the fooliſh *is* neare deſtruction.

15 * The rich mans wealth *is* his[h] ſtrong city: the deſtruction of the poore *is* their poverty.

16 The labour of the righteous *tendeth* to life: the fruit of the wicked to ſinne.

17 He *is in* the way of life that keepeth inſtruction: but he that refuſeth reproof, ‡ erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a ſlander, is a fool.

19 In the multitude of words there wanteth not ſinne: but he that refraineth his lips, *is* wiſe.

20 The tongue of the juſt *is as* choice ſilver: the heart of the wicked *is* little worth.

21 The lips of the righteous [i] feed many: but fools die for want † of wiſdome.

22 The bleſſing of the LORD, it maketh rich, and he addeth no [k] ſorrow with it.

23 * *It is* a ſport to a fool to do miſchief: but a man of underſtanding hath wiſdome.

24 The fear of the wicked, it ſhall come upon him: but the deſire of the righteous ſhall be granted.

25 As the whirlwinde paſſeth, ſo *is* the wicked no more: but the righteous *is* an everlaſting foundation.

26 As vineger to the teeth, and as ſmoke to the eyes, ſo *is* the ſluggard to them that [l] ſend him.

27 * The fear of the LORD † prolongeth dayes: but the yeares of the wicked ſhall be [m] ſhortened.

28 The hope of the righteous *ſhall be* gladneſſe: but the * expectation of the wicked ſhall periſh.

29 The way of the LORD *is* ſtrength to the upright: but deſtruction *ſhall be* to the workers of iniquitie.

30 * The righteous ſhall [n] never be removed: but the wicked ſhall not inherit the earth.

31 The mouth of the juſt bringeth forth wiſdome: but the froward tongue ſhall be cut out.

* Verſe 11.

[c] When their wickedneſſe ſhall be diſcovered, they ſhall be as dumbe, and not know what to ſay.

* Pſalm 112: 6.

[d] Shall be vile and abhorred both of God and man, contrary to their own expectation, which think to make their name immortall.

† Heb. *a fool of lips.*

‡ Or, *ſhall be beaten.*

* Pſalm 23: 4.

* Chap 6: 13.

[e] He that beareth a faire countenance, and imagineth miſchief in his heart, as Chap. 6: 13.

‡ Or, *ſhall be beaten.*

[f] His evil tongue ſhall cauſe his deſtruction.

* Chap. 13: 14.

* 1 Cor. 13: 14. 1 Petr. 4: 8.

[g] That is, God will finde him out to puniſh him.

† Heb. *heart.*

* Chap. 18: 11.

[h] And ſo maketh him bold to doe evil, whereas poverty bridleth the poore from many evil things.

‡ Or, *cauſeth to erre.*

[i] For they ſpeak truth, and edifie many by exhortations, admonitions, and counſel, thus there is *lip feeding* and *hand feeding.*

† Heb. *of heart.*

[k] Meaning, that all worldly things bring care and ſorrow, whereas they that feel the bleſſing of God, have none.

* Chap. 14: 9.

[l] He is but a trouble and grief to him that ſetteth him about any buſineſſe.

* Chap. 9: 11.

† Heb. *addeth.*

[m] The time of their proſperitie ſhall be ſhort becauſe of their great fall, though they ſeem to live long.

* Job 8: 13. and 11: 20. Pſalm 112: 10.

* Pſalm. 37: 22. and 125: 1.

[n] They enjoy in this life by faith and hope their everlaſting life.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked *ſpeaketh* † frowardneſſe.

CHAP. XI.

A * ‡ Falſe [a] balance *is* abomination to the LORD: but ‡ a juſt weight *is* his delight.

2 * *When* pride cometh, then cometh [b] ſhame: but with the lowly *is* wiſdome.

3 * The integritie of the upright ſhall guide them: but the perverſneſſe of tranſgreſſours ſhall deſtroy them.

4 * Riches profit not in the day of wrath: but righteouſneſſe delivereth from death.

5 The righteouſneſſe of the perfect ſhall † direct his way: but the wicked ſhall fall by his own wickedneſſe.

6 The righteouſneſſe of the upright ſhall deliver them: but * tranſgreſſours ſhall be taken in *their own* naughtineſſe.

7 When a wicked man dieth, *his* expectation ſhall periſh: and the hope of unjuſt men periſheth.

8 * The righteous is delivered out of trouble, and the wicked cometh in his [c] ſtead.

9 An * [d] hypocrite with *his* mouth deſtroyeth his neighbour: but through knowledge ſhall the juſt be delivered.

10 When it goeth well with the righteous, the city [e] rejoyceth: and when the wicked periſh, *there is* ſhouting.

11 By the bleſſing of the upright the citie is exalted; but it is overthrown by the mouth of the wicked.

12 He that is † void of wiſdome, deſpiſeth his neighbour: but a man of underſtanding [f] holdeth his peace.

13 † A tale-bearer revealeth ſecrets: but he that is of a faithfull ſpirit concealeth the matter.

14 * Where no counſel *is*, the people fall: but in the multitude of[g] counſellers *there is* ſafetie.

15 He that is ſuretie for [h] a ſtranger, † ſhall ſmart for it: and he that [i] hateth † ſuretiſhip, is ſure.

16 A gracious woman retaineth honour: and ſtrong men retain riches.

17 The mercifull man doeth [k] good to his own ſoul: but he that is cruel, troubleth his own fleſh.

18 The wicked worketh a deceitfull work: but to him that ſoweth righteouſneſſe, *ſhall be* a ſure reward.

19 As righteouſneſſe *tendeth* to life, ſo he that purſueth evil, *purſueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but ſuch as are upright in *their* way, *are* his delight.

21 [l] *Though* hand *joyn* in hand, the wicked ſhall not be unpuniſhed: but the ſeed of the righteous ſhall be delivered.

22 *As* a jewel of gold in a ſwines ſnout, *ſo is* a fair woman which † is without diſcretion.

23 The deſire of the righteous *is* onely good: *but* the expectation of the wicked *is* [m] wrath.

24 There

† Heb. *frowardneſſes.*

* Levit. 19: 35. Deut. 25: 15. Chap. 16: 11. and 20: 10, 23.

† Heb. *balances of deceit.*

[a] Under this word he condemneth all falſe weights, meaſure and deceit.

† Heb. *a perfect ſtone.*

* Chap. 15: 33. and 16: 18. and 18: 12.

[b] When man forgetteth himſelf, and thinketh to be exalted above his vocation, then God bringeth him to confuſion.

* Chap. 13: 6.

* Chap. 10: 2. Ezek. 7: 19. Zeph. 1: 18.

‡ Heb. *rectifie.*

* Chap. 5: 22.

* Chap. 21: 18.

[c] That is, ſhall enter into trouble.

* Job 8: 13.

[d] A diſſembler that pretendeth friendſhip, but is a privie enemy.

[e] The countrey is bleſſed, when there are godly men, and they ought to rejoyce when the wicked are taken away.

† Heb. *deſtitute of heart.*

[f] Will not make light report of others.

† Heb. *he that walketh*, being *a tale-bearer.*

* 1 King. 12: 1. &c.

[g] Where God giveth ſtore of men of wiſdome and counſel.

[h] Whoſe converſation he knoweth not.

† Heb. *ſhall be ſore broken.*

[i] He that doeth not without judgement and conſideration of the circumſtances, put himſelf in danger, as Cap. 6: 1.

† Heb. *thoſe that ſtrike* hands.

[k] Is both good to himſelf, and to others.

[l] Though they make never ſo many friends, or think themſelves never ſo ſure yet they ſhall not eſcape.

† Heb. *departeth from.*

[m] They can look for nothing but Gods vengeance.

24 There is that ſcattereth, and yet [n] increaſeth; & [o] *there is* that with-holdeth more than is meet; but *it tendeth* to povertie.

25 *† The liberall ſoul ſhall be made fat: & he that watereth, ſhall be watered alſo himſelf.

26 He that withholdeth corn; the people ſhall curſe him: but bleſſing *shall* be upon the head of him that [p] ſelleth *it*.

27 He that diligently ſeeketh good, procureth favour: * but he that ſeeketh miſchief, it ſhall come unto him.

28 He that truſteth in his riches, ſhall fall: but * the righteous ſhall flouriſh as a branch.

29 He that troubleth his own [q] houſe, ſhall inherit the winde: and the fool *shall be* [r] ſervant to the wiſe of heart.

30 The fruit of the righteous *is* a tree of life; and he that † [ſ] winneth ſouls, *is* wiſe.

31 Behold, the righteous shall be [t] recompenſed in the earth: much more the wicked and the ſinner.

† Heb. *taketh.* ſ That is, bringeth them to the knowledge of God.

Chap. XII.

WHoſo loveth inſtruction, loveth knowledge: but he that hateth reproof, is brutish.

2 A good man obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be eſtablished by wickedneſſe: but the * [a] root of the righteous shall not be moved.

4 * A vertuous woman *is* a crown to her husband: but she that maketh ashamed, *is* as rottenneſſe in his bones.

5 The thoughts of the righteous *are* right: *but* the counſels of the wicked *are* deceit.

6 * The words of the wicked *are* to lie in wait for bloud: but the mouth of the upright shall [b] deliver them.

7 * The wicked are overthrown, and *are* not: but the houſe of the righteous shall ſtand.

8 A man shall be commended according to his wiſdome: but he that is † of a perverſe heart shall be deſpiſed.

9 He that is [c] deſpiſed and hath a ſervant, *is* better than he that honoureth himſelf, and lacketh bread.

10 A righteous man [d] regardeth the life of his beaſt: but the ‡ ‡ tender mercies of the wicked *are* cruel.

11 * He that tilleth his land, shall be ſatisfied with bread: but he that followeth vain perſons, *is* void of underſtanding.

12 The wicked deſireth ‡ the [e] net of evil men: but the [f] root of the righteous yeeldeth *fruit*.

13 † * The wicked is ſnared by the tranſgreſſion of *his* lips: but the juſt shall come out of trouble.

14 * A man shall be ſatisfied with good by the fruit of *his* mouth, and the recompenſe of a mans hands shall be rendred unto him.

15 * The way of a fool *is* [g] right in his own eyes: but he that hearkneth unto counſel, *is* wiſe.

16 A fools wrath is † preſently known: but a prudent man [h] covereth shame.

17 * *He that* ſpeaketh truth, sheweth forth righteouſneſſe; but a falſe witneſſe, deceit.

18 * There is that ſpeaketh like the piercings of a [i] ſword: but the tongue of the wiſe *is* health.

19 The lip of truth shall be eſtablished for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counſellers of peace, *is* joy.

21 There shall no evill happen to the juſt: but the wicked shall be filled with miſchief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 * A prudent man concealeth knowledge: but the heart of fools proclaimeth fooliſhneſſe,

24 * The hand of the diligent shall bear rule: but the ‡ ſlothfull shall be under tribute.

25 * Heavineſſe in the heart of man maketh it ſtoop: but [k] a good word maketh it glad.

26 The righteous *is* more ‡ [l] excellent than his neighbour: but the way of the wicked ſeduceth them.

27 The ſlothfull *man* roſteth not that which he [m] took in hunting: but the ſubſtance of a diligent man *is* precious.

28 In the way of righteouſneſſe *is* life, and in the path-way *thereof there is* no death.

Chap. XIII.

A Wiſe ſonne *heareth* his fathers inſtruction: but a ſcorner heareth not rebuke.

1 * A man ſhall eat good by the [a] fruit of *his* mouth: but the ſoul of the tranſgreſſours *shall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, ſhall have deſtruction.

4 The ſoul of the ſluggard [b] deſireth, and *hath* nothing: but the ſoul of the diligent ſhall be made fat.

5 A righteous man hateth lying: but a wicked man is lothſome, and cometh to ſhame.

6 * Righteouſneſſe keepeth him that is upright in the way: but wickedneſſe overthroweth † the ſinner.

7 There is that maketh himſelf rich: yet *hath* nothing: there is that maketh himſelf poore, yet *hath* great riches.

8 The ranſome of a mans life *are* his riches: but the poore heareth not [c] rebuke.

9 The light of the righteous rejoyceth: * but the ‡ lamp of the wicked shall be put out.

10 Onely by [d] pride cometh contention: but with the well-adviſed *is* wiſdome.

11 * Wealth *gotten* by [e] vanity, shall be diminished: but he that gathereth † [e] by labour, shall increaſe.

12 Hope deferred maketh the heart ſick: but *when* the deſire cometh, *it is* a tree of life,

n Meaning, them that give liberally, whom God bleſſeth.
o That is, the niggard.
* 2 Cor. 9: 8, 9, 10.
† Heb. *the ſoul of bleſſing.*
p That provideth for the uſe of them that are in neceſſitie.
* Pſal. 7: 15, 16. and 9: 15, 16. and 10: 2. and 57. 6.
* Pſal. 1: 3. and 92: 12, &c. Jer. 17: 8.
q The covetous men that ſpare their riches to the hinderance of their families shall be deprived thereof miſerably.
r For though the wicked be rich, yet are they but ſlaves to the godly, which are the true poſſeſſours of the gifts of God.
t Shall be punished as he deſerveth, 1 Pett, 4: 18.
* Chap. 10. 25.
a They are ſo grounded in the favour of God, that their root shall proſper continually.
* 1 Cor, 11. 7.
* Chap. 1. 11, 18.
b As their conſcience is upright, ſo shall they be able to ſpeak for themſelves againſt their accuſer.
* Pſalm 37. 37. Chap. 11. 21.
† Heb. *perverſe of heart.*
c The poor man that is contemned, and yet liveth of his own travell.
d Is mercifull, even to the very beaſt that doth him ſervice.
‡ Or, *bowels.*
‡ See this in Pilate who cauſed Chriſt to be beaten as a work of his mercie towards him.
* Chap. 28. 19.
‡ Or, *the fortreſſe.*
e Continually imagineth means how to do harm to others.
f Meaning, their heart within, which is upright and doth good to all.
† Heb. *the ſnare of the wicked is in the tranſgreſſion of lips.*
* Chap. 18. 7.
* Chap. 13. 2. * Chap. 3. 7. g He ſtandeth in his own conceit and condemneth all others in reſpect of himſelf.

† Heb. *in that day.*
h He bridleth his affection and thereby avoideth shame.
* Chap. 14: 5.
* Pſal. 57. 4. and 59. 7.
i Which ſeek nothing more than to provoke others to anger.
* Chap. 13. 16. and 15. 2.
* Chap. 10. 4.
‡ Or, *deceitfull.*
* Chap. 15. 13.
k That is, words of comfort, or a cheerfull minde, which is declared by his words, rejoyceth a man, as a covetous minde killeth him.
‡ Or, *abundant.*
l That is, more liberall in giving
m Although he get much by unlawfull means, yet will he not ſpend it upon himſelf.
* Chap. 12. 14.
a If he uſe his tongue to Gods glory, and the profit of his neighbour, God shall bleſſe him.
b He ever deſireth, but taketh no paines to get any thing.
* Chap. 11. 3, 5, 6.
† Heb. *ſinne,*
c For his povertie, he is not able to eſcape the threatnings, which the cruell oppreſſours uſe againſt him.
* Job 18. 6. and 21. 17.
‡ Or, *candle.*
d When as every man contendeth to have the preheminence, and will not give place to another,
* Chap. 10. 2. and 20. 21.
e That is, goods evil gotten. * Heb. *with the hand,* f That is, by lawfull and juſt means.

13 Whoſo deſpiſeth the [g] word, ſhall be deſtroyed: but he that feareth the commandment, ‡ ſhall be rewarded.

14 * The law of the wiſe *is* a fountain of life, to depart from the ſnares of death.

15 Good underſtanding giveth favour: but the way of trangreſſours *is* hard.

16 * Every prudent man dealeth with knowledge: but a fool † layeth open *his* folly.

17 A wicked meſſenger [h] falleth into miſchief: but a faithfull ambaſſadour *is* health.

18 Poverty and ſhame *shall be to* him that refuſeth inſtruction: but he that regardeth reproof, ſhall be honoured.

19 The deſire accompliſhed is ſweet to the ſoul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wiſe men, ſhall be wiſe: but a companion of fools † ſhall be [i] deſtroyed.

21 Evil purſueth ſinners: but to the righteous, good ſhall be repayed.

22 A good man leaveth an inheritance to his childrens children: and the * wealth of the [k] ſinner *is* laid up for the juſt.

23 * Much food *is in* the tillage of the [l] poore: but there is that is deſtroyed for want of judgement.

24 * He that ſpareth his rod, hateth his ſonne: but he that loveth him chaſteneth him betimes.

25 * The righteous eateth to the ſatisfying of his ſoul: but the belly of the wicked ſhall want.

[g] Meaning, the word of God, whereby he is admoniſhed of his duty.
‡ Or, *ſhall be in peace.*
* Chap. 14: 27.

* Chap. 12: 23. and 15: 2.
† Heb. *ſpreadeth.*
[h] Bringeth many inconveniences both to himſelf and to others.

† Heb. *ſhall be broken.*
[i] As he is partaker of their wickedneſſe and beareth with their vices, ſo ſhall he be puniſhed alike as they are.
* Job 27: 17
[k] See this in Saul, Haman, and others
* Chap. 12: 13.
[l] God bleſſeth the labour of the poore, and conſumeth their goods, which are negligent becauſe they think they have enough.
* Chap. 23: 13.
* Pſal. 34: 10. and 37: 3.

CHAP. XIIII.

Every wiſe woman [a] buildeth her houſe: but the fooliſh plucketh it down with her hands.

2 He that walketh in his [b] uprightneſſe, feareth the LORD: * but he that is perverſe in his wayes, deſpiſeth him.

3 In the mouth of the fooliſh *is* a [c] rod of pride: but the lips of the wiſe ſhall preſerve them.

4 Where no [d] oxen *are*, the crib *is* clean: but much increaſe *is* by the ſtrength of the ox.

5 * A faithfull witneſſe will not lie: but a falſe witneſſe will utter lies.

6 A ſcorner [e] ſeeketh wiſdome, and *findeth it* not: but * knowledge is eaſie unto him that underſtandeth.

7 Go from the preſence of a fooliſh man, when thou perceiveſt not *in him* the lips of knowledge.

8 The wiſdome of the prudent *is* to underſtand his way: but the folly of fools *is* deceit.

9 * Fools make a [f] mock at ſinne: but among the righteous *there is* favour.

10 The heart knoweth † his own [g] bitterneſſe; and a ſtranger doth not intermedle with his joy.

11 The houſe of the wicked ſhall be overthrown: but the tabernacle of the upright ſhall flouriſh.

12 * There is a way which ſeemeth right unto a man; but the end thereof *are* the wayes of death.

13 Even in laughter the heart is ſorrowfull; and the [h] end of that mirth *is* heavineſſe.

14 The [i] backſlider in heart ſhall be * filled with his own wayes: and a good man *shall be ſatisfied* from himſelf.

15 The ſimple beleeveth every word: but the prudent man looketh well to his going.

16 A wiſe man feareth, and departeth from evil: but the fool rageth and is confident.

17 He that is ſoon angry dealeth fooliſhly: and a man of wicked devices is hated.

18 The ſimple inherit folly: but the prudent are crowned with knowledge.

19 The evil bow before the good: and the wicked at the [k] gates of the righteous.

20 * The poore is hated even of his own neighbour: but † the rich *hath* many friends.

21 He that deſpiſeth his neighbour, ſinneth: * but he that hath mercy on the poore, happy *is* he.

22 Do they not erre that deviſe evil? but mercy and truth *shall be* to them that deviſe good.

23 In all labour there is profit: but the talk of the lips *tendeth* onely to penury.

24 The crown of the wiſe *is* their riches: *but* the fooliſhneſſe of fools *is* folly.

25 * A true witneſſe delivereth ſouls, but a deceitfull *witneſſe* ſpeaketh lies.

26 In the fear of the LORD *is* ſtrong confidence: and his children ſhall have a place of refuge.

27 * The fear of the LORD *is* a fountain of life, to depart from the ſnares of death.

28 In the multitude of [l] people *is* the kings honour: but in the want of people *is* the deſtruction of the prince.

29 He that is ſlow to wrath *is* of great underſtanding: but he that is † haſtie of ſpirit axalteth folly.

30 A ſound heart *is* the life of the fleſh: but envie the rottenneſſe of the bones.

31 * He that oppreſſeth the poore, reproacheth his maker: but he that honoureth him, hath mercie on the poore..

32 The wicked is driven away in his wickedneſſe: but the righteous hath hope in his death.

33 Wiſdome reſteth in the heart of him that hath underſtanding: but *that which is* in the [m] midſt of fools is made known.

34 Righteouſneſſe exalteth a nation: but ſinne *is* a reproach † to any people.

35 The kings favour *is* toward a wiſe ſervant: but his wrath is *againſt* him that cauſeth ſhame.

[a] That is, taketh pain to profit her familie, and to doe that which concerneth her duty in her houſe.
[b] That is, in uprightneſſe of heart, and without hypocriſie.
* Job 12: 4.
[c] His proud tongue ſhall cauſe him to be puniſhed.
[d] By the ox is meant labour, and by the crib the barn: meaning, without labour there is no profit.
* Exod. 20: 16. and 23: 1. Chap. 6: 19. and 12: 17.
[e] For the maintenance of his owne ambition, and not for Gods glory; as Simon Magus.
* Chap. 8: 9.

* Chap. 10: 23.
[f] Doth not know the grievouſneſſe thereof, nor Gods judgements againſt the ſame.
† Heb. *the bitterneſſe of his ſoul.*
[g] As a mans conſcience is witneſſe of his own grief: ſo another cannot feel the joy and comfort, which a man feeleth in himſelf.
* Chap. 16: 25.

[h] He ſheweth, that the allurement unto ſinne ſeemeth ſweet, but the end thereof is deſtruction.
[i] He that forſaketh God, ſhall be puniſhed, and wax wearie of his ſins wherein he delighteth.
* Chap. 1: 31.

[k] If this come not daily to paſſe, we muſt conſider that it is becauſe of our ſins, which let Gods working.
* Chap. 19: 7.
† Heb. *many are the lovers of the rich.*
* Pſal. 112: 9.

* Verſe 5.

* Chap. 13: 14.

[l] That is, the ſtrength of a king ſtandeth in many people.

† Heb. *ſhort of ſpirit.*

* Chap. 17: 5. Matth. 25: 40, 45.

[m] For as much as they are convict thereby, and put to ſilence.
† Heb. *to nations.*

CHAP. XV.

A * Soft anſwer turneth away wrath: but grievous words ſtirre up anger.

2 The tongue of the wiſe uſeth knowledge aright: * but the mouth of fools † poureth out fooliſhneſſe.

3 * The eyes of the LORD *are* in every place, beholding the evil and the good.

* Chap. 25: 15.

* Verſe 28. Chap. 12: 23. and 13: 16.
† Heb. *belcheth* or *bubleth.*
* Job 34: 21. Chap. 5: 21. Jere. 16: 17. and 32: 19. Hebr. 4: 13.

4 † A wholeſome tongue *is* a tree of life: but perverſeneſſe therein *is* a breach in the ſpirit.

5 * A fool deſpiſeth his fathers inſtruction: but he that regardeth reproof, is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is [a] trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

8 * The [b] ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſſe.

10 ‡ Correction *is* grievous unto him that [c] forſaketh the way: *and* he that hateth reproof ſhall die.

11 * [d] Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 * A merry heart maketh a cheerfull countenance: but by ſorrow of the heart, the ſpirit is broken.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſſe.

15 All the dayes of the afflicted *are* evil: but he that is of a merry heart hath a continuall feaſt.

16 * Better *is* little with the fear of the LORD, than great treaſure, and trouble therewith.

17 * Better *is* a dinner of herbs where love is, than a ſtalled ox, and hatred therewith.

18 * A wrathfull man ſtirreth up ſtrife: but he that is ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothfull man *is* as an hedge of [e] thorns: but the way of the righteous † *is* made plain.

20 * A wiſe ſonne maketh a glad father: but a fooliſh man deſpiſeth his mother.

21 * Folly *is* joy to him that is † deſtitute of wiſdome: but a man of underſtanding walketh uprightly.

22 * Without counſel, purpoſes are diſappointed: but in the multitude of counſellers they are [f] eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* † in [g] due ſeaſon, how good *is it*?

24 * The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 * The LORD will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

26 * The thoughts of the wicked *are* an abomination to the LORD: but the *words* of the pure, *are* † [h] pleaſant words.

27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 * The LORD *is* farre from the wicked: but * he heareth the prayer of the righteous.

30 The light of the eyes rejoyceth the heart: *and* a good report maketh the bones fat.

31 The eare that heareth the [i] reproof of life, abideth among the wiſe.

32 He that refuſeth ‡ inſtruction, deſpiſeth his own ſoul: but he that ‡ heareth reproof, † getteth underſtanding.

33 The fear of the LORD *is* the inſtruction of wiſdome; and * before honour *is* [k] humility.

CHAP. XVI.

THe * ‡ [a] preparations of the heart in man; and the anſwer of the tongue *is* from the LORD.

2 * All the wayes of a man *are* [b] clean in his own eyes: but the LORD weigheth the ſpirits.

3 * † Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

4 The LORD hath made all things for himſelf: * yea even the wicked for the day of [c] evil.

5 * Every one that is proud in heart, *is* an abomination to the LORD: *though* hand *joyn* in hand, he ſhall not be † unpuniſhed.

6 By [d] mercy and truth iniquity is purged: and by the fear of the LORD, men depart from evil.

7 When a mans wayes pleaſe the LORD, he maketh even his enemies to be at peace with him.

8 * Better *is* a little with righteouſneſſe, than great revenues without right.

9 * A mans heart [e] deviſeth his way: but the LORD directeth his ſteps.

10 † A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgement.

11 * A juſt weight & balance *are* the LORDS: † all the weights of the bag *are* his [f] work.

12 *It is* an abomination to kings to commit wickedneſſe: for the throne is eſtabliſhed [g] by righteouſneſſe.

13 Righteous lips *are* the delight of kings: and they love him that ſpeaketh right.

14 The wrath of a king *is as* [h] meſſengers of death, but a wiſe man will pacifie it.

15 In the light of the kings coutenance *is* life, & * his favour *is* as [i] a cloud of the latter rain.

16 * How much better is it to get wiſdome, than gold? and to get underſtanding, rather to be choſen than ſilver?

17 The high-way of the upright *is* to depart from evil: he that keepeth his way, preſerveth his ſoul.

18 * Pride *goeth* before deſtruction: and an haughtie ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.

20 ‡ He that handleth a matter wiſely, ſhall finde good: and whoſo * truſteth in the LORD, happie *is* he.

† Heb. *the healing of the tongue.*

* Chap. 10: 1.

[a] For though they have much, yet it is full of trouble and care.

* Chap. 21: 27. Iſa. 1: 11. and 66: 3. Jere. 6: 20. and 7: 22. Amos 5: 22.

[b] That thing is abominable before God, which the wicked think to be moſt excellent, and whereby they think moſt to be accepted.

‡ Or, *inſtruction.*

[c] He that ſwarveth from the word of God, cannot abide to be admoniſhed.

* Job 26: 6.

[d] There is nothing ſo deep, or ſecret, that can be hid from the eyes of God, much leſſe mens thoughts.

* Chap. 17: 22.

* Pſalm 37: 16. Chap. 16: 8. 1 Tim. 6: 6.

* Chap. 17: 1.

* Chap. 26: 21. and 29: 22.

[e] That is, he ever findeth ſome let or ſtay, and dare not goe forward.

† Heb. *is raiſed up as a cauſey.*

* Chap. 10: 1.

* Chap. 10: 23.

† Heb. *void of heart.*

* Chap. 11: 14.

[f] Becauſe they are rightly taken in hand and carefullie managed.

† Heb. *in his ſeaſon.*

[g] If we will that our talk be comfortable, we muſt wait for time and ſeaſon.

* Phil. 3: 20. Col. 3: 1, 2.

* Chap. 12: 7. and 14: 11.

* Chap. 6: 18.

† Heb. *words of pleaſantneſſe.*

[h] That is, wholſome and profitable to the hearers.

* Pſal. 34: 16.

* Pſal. 145: 18.

[i] That ſuffereth himſelf to be admoniſhed by Gods word, which bringeth life: and ſo amendeth.

‡ Or, *correction.*

‡ Or, *obeyeth.*

† Heb. *poſſeſſeth an heart.*

* Chap. 18: 12.

[k] Meaning, that God exalteth none but them that are truely humbled.

* Verſe 9. Chap. 19: 21. and 20: 24. Jer. 10: 23.

‡ Or, *diſpoſings.*

[a] He derideth the preſumption of man, who dare attribute to himſelf any thing, as to prepare his heart or ſuch like, ſeeing that he is not able to ſpeak a word, except God give it him.

* Chap. 21: 2.

[b] Hee ſheweth hereby, that man flattereth himſelf in his doings, calling that vertue, which God termeth vice.

* Pſal. 37: 5. and 55: 22. Matth. 6: 25. Luke 12: 22. 1 Petr. 5: 7.

† Heb. *roll.*

* Job 21: 30.

[c] So that the juſtice of God ſhall appeare to his glory, even in the deſtruction of the wicked.

* Chap. 6: 17. and 8: 13.

† Heb. *held innocent.*

[d] Their upright and repenting life ſhall be a token that their ſinnes are forgotten.

* Pſal. 37: 16. Chap. 15: 16.

* Verſe 1.

[e] He ſheweth the folly of man, which thinketh that his wayes are in his own hand, and yet is not able to remove one foot, except God give force.

† Heb. *divination.*

* Levit. 19: 36. Chap. 11: 1.

† Heb. *all the ſtones.*

[f] If they be true and juſt, they are Gods work, and he delighteth therin: but otherwiſe, if they be falſe, they are the work of the devil, and to their condemnation that uſe them.

[g] They are appointed by God to rule according to equitie and juſtice.

[h] That is, he findeth out many means to execute his wrath.

* Chap. 19: 12.

[i] Which is moſt comfortable to the drie ground.

* Chap. 8: 11.

---

* Chap. 11: 2. and 18: 12. ‡ Or, *he that underſtandeth a matter.* * Pſalm 2: 12. and 34: 8. and 125: 1. Iſa. 30: 18. Jer. 17: 7.

21 The wiſe in heart ſhall be called prudent, and the [k] ſweetnes of the lips increaſeth learning.

22 * Underſtanding *is* a well-ſpring of life unto him that hath it: but the [l] inſtruction of fools *is* folly.

23 The heart of the wiſe † teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an honey-combe, ſweet to the ſoul, and health to the bones.

25 † There is a way that ſeemeth right unto a man: but the end thereof *are* the wayes of death.

26 † He that laboureth, laboureth for himſelf; for his mouth † craveth it of him.

27 † An ungodly man diggeth up evil: and in his lips *there is* as [m] a burning fire.

28 * A froward man † ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 [n] He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſſe.

31 The hoarie head *is* a crown of glorie, *if* it be found in the way of [o] righteouſneſſe.

32 He that is ſlow to anger, *is* better than the mightie: and he that ruleth his ſpirit, than he that taketh a citie.

33 The lot is caſt into the lap: but the whole diſpoſing thereof *is* [p] of the LORD.

CHAP. XVII.

BEtter *is* * a drie morſel, and quietneſſe therewith, than a houſe full of ‡ [a] ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſonne that cauſeth ſhame: and ſhall have part of the [b] inheritance among the brethren.

3 * The fining-pot *is* for ſilver, and the fornace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to falſe lips: *and* a liar giveth eare to a naughty tongue.

5 * Whoſo mocketh the poore, reprocheth his maker: *and* he that is glad at calamities, ſhall not be † unpuniſhed.

6 * Childrens children *are* the crown of old men; and the glorie of children *are* their fathers.

7 † Excellent ſpeech becometh not a fool: much leſſe do † lying lips a prince.

8 * A gift *is as* † a precious ſtone in the eyes of him that hath it: [c] whitherſoever it turneth, it proſpereth.

9 * He that covereth a tranſgreſſion, ‡ ſeeketh love; but he that repeateth a matter, ſeparateth *very* [d] friends.

10 ‡ A reproof entreth more into a wiſe man, than an hundred ſtripes into a fool.

11 An evil man ſeeketh onely rebellion, therefore a [e] cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather than [f] a fool in his folly.

13 Whoſo * rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention, before it be meddled with.

15 * He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the LORD.

16 Wherefore *is there* a [g] price in the hand of a fool to get wiſdome, ſeeing *he hath* no heart *to it*?

17 * A friend loveth at all times, and [h] a brother is born for adverſitie.

18 A man void of † underſtanding [i] ſtriketh hands, *and* becometh ſuretie in the preſence of his friend.

19 He loveth tranſgreſſion, that loveth ſtrife: *and* he that [k] exalteth his gate, ſeeketh deſtruction.

20 † He that hath a froward heart, findeth no good: and he that hath a perverſe tongue, falleth into miſchief.

21 * He that begetteth a fool, *doth it* to his ſorrow: and the father of a fool hath no joy.

22 * A merrie heart doeth good ‡ *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked man taketh a gift out of the [l] boſome to pervert the wayes of judgement.

24 * Wiſdome *is* before him that hath underſtanding; but the eyes of a fool *are* in the [m] ends of the earth.

25 * A fooliſh ſonne *is* a grief to his father, and bitterneſſe to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes [n] for equitie.

27 * He that hath knowledge ſpareth his words: and a man of underſtanding is of ‡ an excellent ſpirit.

28 * Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

CHAP. XVIII.

‡ THrough deſire a man having [a] ſeparated himſelf, ſeeketh *and* intermedleth with all wiſdome.

2 A fool hath no delight in underſtanding, but that his heart may [b] diſcover it ſelf.

3 When the wicked cometh, then cometh alſo [c] contempt, and with ignominie reproach.

4 * The words of a mans mouth *are as* deep [d] waters, *and* the well-ſpring of wiſdome *as a* flowing brook.

5 * It is not good to [e] accept the perſon of the wicked, to overthrow the righteous in judgement.

6 A fools lips enter into contention, and his mouth calleth for ſtrokes.

7 * A fools mouth *is* his deſtruction, and his lips *are* the ſnare of his ſoul.

8 * The words of a ‡ tale-bearer *are* ‡ as wounds, and they go down into the † [f] innermoſt parts of the belly.

9 He alſo that is ſlothfull in his work,

is

[k] The ſweet words of conſolation, which come forth of a godly heart.
* Chap. 13: 14.
[l] Either that which the wicked teach others, or elſe it is follie to teach them that are malicious.
† Heb. *maketh wiſe.*
* Chap. 14: 12.
† Heb. *the ſoul of him that laboureth*
‡ Heb. *boweth unto him.*
† Heb. *a man of Belial.*
[m] For he conſumeth himſelf and others.
* Chap. 6: 14, 19. and 15: 18. and 26: 21. and 29: 22.
† Heb. *ſendeth forth.*
[n] With his whole endeavour he laboureth to bring his wickedneſſe to paſſe.
[o] That is, when it is joyned with vertue: or elſe the elder that the wicked are, the more they are to be abhorred.
[p] So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſel of God, which ſhall come to paſſe.
* Chap. 15: 17.
‡ Or, *good cheer.*
[a] For where were many ſacrifices, there were many portions given to the people wherewith they feaſted.
[b] That is, ſhall be made governour over the children.
* Pſal. 26: 2. Chap. 27: 2. Jer. 17: 10. Mal. 3: 3.
* Chap. 14: 31.
† Heb. *held innocent.*
* Pſal. 27: 3. and 128: 3.
† Heb. *a lip of excellencie.*
† Heb. *a lip of lying.*
* Chap. 18: 16.
† Heb. *a ſtone of grace.*
[c] Maketh himſelf to be hated of his friend for diſcovering of that which he ſhould have kept ſecret.
* Chap. 10: 12.
‡ Or, *procureth.*
[d] He that admoniſheth the prince of his fault maketh him his enemie.
‡ Or, *a reproof aweth more a wiſe man, than to ſtrike a fool an hundred times.*
[e] By the meſſenger, is meant ſuch meanes, as God uſeth to puniſh the rebels.
[f] Whereby he meaneth the wicked in his rage, who hath no fear of God.

* Rom. 12: 17. 1 Theſſ. 5: 15. 1 Pet. 3: 9.
* Exod. 23: 7. Chap. 24: 24. Iſa. 5: 23.
[g] What availeth it the wicked to be rich, ſeeing he ſetteth not his minde to wiſedom?
* Chap. 18: 24.
[h] So that he is more than a friend, even a brother, that helpeth in time of adverſity.
† Heb. *heart.*
[i] Read Chap. 6. verſe 1.
[k] Lifteth up himſelf above his degree.
† Heb. *the froward of heart.*
* Chap. 10: 1.
* Chap. 15: 13. and 12: 25.
‡ Or, *to a medicine.*
[l] That is, ſecretly, and out of the boſome of the rich.
* Eccles 2: 14. and 8: 1.
[m] That is, wander to and fro, and ſeek not after wiſdome.
* Chap. 10: 1. and 15: 20. and 19: 13.
[n] For their welldoing.
* Jam. 1: 19.
‡ Or, *a cool ſpirit.*
* Job 13: 5.
‡ Or, *he that ſeparateth himſelf, ſeeketh according to his deſire, and intermedleth in every buſineſſe.*
[a] He that loveth wiſedome will ſeparate himſelf from all impediments: and give himſelf wholly to ſeek it.
[b] That is, that he may talk licenciouſly of whatſoever cometh to minde.
[c] Meaning, ſuch one as contemneth all others.
* Chap. 20: 5.
[d] Which can never be drawn emptie but bring ever profit.
* Levit. 19: 15. Deut. 1: 17. and 16: 19. Chap. 24: 23.
[e] That is, to favour him and ſupport him.
* Chap. 10: 14. and 12: 13. and 13: 3.
* Chap. 11: 18. and 26: 22.

† Or, *whiſperer.* ‡ Or, *like as when men are wounded.* † Heb. *chambers.* [f] They are ſoon beleeved, and enter moſt deeply.

is brother to him that is a great waſter.

10 * The name of the LORD *is* a ſtrong tower: the righteous runneth [g] into it, and † is ſafe.

11 * The rich mans wealth *is* his ſtrong city: and as an high wall in his own conceit.

12 * Before deſtruction the heart of man is haughtie, and before honour *is* humilitie.

13 He that † anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmitie; but [h] a wounded ſpirit who can bear?

15 The heart of the prudent getteth knowledge; and the eare of the wiſe ſeeketh knowledge.

16 * A mans gift [i] maketh room for him, and bringeth him before great men.

17 [k] He that *is* firſt in his own cauſe *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

18 The lot [l] cauſeth contentions to ceaſe, and [m] parteth between the mightie.

19 A brother offended, *is harder to be wonne* than a ſtrong citie: and *their* contentions *are* like the [n] barres of a caſtle.

20 * A mans belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

21 Death and life *are* in rhe power of the tongue; and they that [o] love it, ſhall eat the fruit thereof.

22 * *Whoſo* findeth [p] a wife, findeth a good thing, and obtaineth favour of the LORD.

23 The poore uſeth intreaties, but the rich anſwereth * roughly.

24 A man *that hath* friends, muſt ſhew himſelf friendly: * and there is a friend *that* ſticketh cloſer [q] than a brother.

* Pſalm 18: 2. and 27: 1. and 144: 2.
g He ſheweth what is the refuge of the godly againſt all troubles.
† Heb. *is ſet aloft.*
* Chap. 10: 15.
* Chap. 11: 2. and 15: 33. and 16: 18.
† Heb. *return that word.*
h The minde can well beare the infirmity of the bodie, but when the ſpirit is wounded, it is a thing moſt hard to ſuſtain.
* Chap. 17: 8.
i Getteth him libertie to ſpeak, and favour of them that are moſt in eſtimation.
k He that ſpeaketh firſt, is beſt heard of the wicked judge, but when his adverſarie enquireth out the matter, it turneth to his ſhame.
l If a controverſie cannot otherwiſe be decided, it is beſt to caſt lots, to know whoſe the thing ſhall be.
m Appeaſeth their controverſie, which are ſo ſtout that cannot otherwiſe be pacified.
n Which for the ſtrength thereof, will not bow nor yeeld.
* Chap. 12: 14. and 13: 2.
o By the uſing of the tongue well or evil, commeth the fruit thereof either good or bad.
* Chap. 19: 14.
p He that is joyned with a vertuous woman in marriage is bleſſed of the Lord, as Chap. 19:14. * James 2: 3. * Chap. 17:17. p That is oftentimes, ſuch are found which are more readie to doe pleaſure, than he that is more bound by dutie.

CHAP. XIX.

* BEtter *is* the poore that walketh in his integritie, than he that is perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge, it is not good; and he that haſteth with his feet, ſinneth.

3 The fooliſhneſſe of man' perverteth his way: and his heart fretteth againſt the LORD.

4 * Wealth maketh many friends; but the poore is ſeparated from his neighbour.

5 * A falſe witneſſe ſhall not be † unpuniſhed, and *he that* ſpeaketh lies ſhall not eſcape.

6 Many will intreat the favour of the prince; and every man *is* a friend to † him that giveth gifts.

7 * All the brethren of the poore do hate him: how much more do his friends go farre from him? he purſueth *them with* words, *yet* they are [a] wanting to him.

8 He that getteth † wiſdome, [b] loveth his own ſoul: he that keepeth underſtanding, ſhall finde good.

9 * A falſe witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lies, ſhall periſh.

* Chap. 28: 6.
* Chap. 14: 20.
* Exod. 22: 1. Deut. 19: 16. Chap. 6: 19. and 21: 28.
† Heb. *held innocent.*
† Heb. *a man of gifts.*
* Chap. 14: 20.
a To have comfort of them.
† Heb. *an heart.*
b He that is upright in judgement, findeth favour of God.
* Verſe 5.

10 [c] Delight is not ſeemly for a fool: much leſſe * for a ſervant to have rule over princes.

11 * The ‡ diſcretion of a man deferreth his anger, and *it is* his glorie to [d] paſſe over a tranſgreſſion.

12 * The kings wrath *is* as the roaring of a lion; but his favour *is* as dew upon the graſſe.

13 * A fooliſh ſonne *is* the calamitie of his father; * and the contentions of a wife *are* a continuall [e] dropping.

14 Houſe and riches *are* the inheritance of fathers? and * a prudent wife *is* from the LORD.

15 Slothfulneſſe caſteth into a deep ſleep; and an idle ſoul ſhall * ſuffer hunger.

16 * He that keepeth the commandement, keepeth his own ſoul; *but* he that deſpiſeth his wayes, ſhall die.

17 He that hath pitie upon the poore, lendeth unto the LORD; and ‡ that which he hath given, will he pay him again.

18 * Chaſten thy ſonne while there is hope, and let not thy ſoul ſpare ‡ for his crying.

19 A man of great wrath ſhall ſuffer puniſhment: for if thou [f] deliver *him*, yet thou muſt † *do* it again.

20 Heare counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

21 * *There are* many devices in a mans [g] heart; nevertheleſſe the counſel of the LORD, that ſhall ſtand.

22 The deſire of a man *is* his [h] kindeneſſe: and a poore man *is* better than a lyar.

23 The fear of the LORD *tendeth* to life, and *he that hath it* ſhall abide ſatisfied: he ſhall not be viſited with evil.

24 * A ſlothfull man hideth his hand in *his* boſome, and will not ſo much as bring it to his mouth again.

25 * Smite a ſcorner, and the [i] ſimple † will beware; and reprove one that hath undeſtanding, *and* he will underſtand knowledge.

26 He that waſteth *his* father, *and* chaſeth away *his* mother, *is* a ſonne that cauſeth ſhame, and bringeth reproach.

27 Ceaſe my ſonne, to heare the inſtruction, *that cauſeth* to erre from the words of knowledge.

28 † An ungodly witneſſe ſcorneth judgement: and the mouth of the wicked [k] devoureth iniquity.

29 Judgements are prepared for ſcorners, and ſtripes for the back of fools.

c The free uſe of things are not to be permitted to him that cannot uſe them aright.
* Chap. 30: 22. Eccleſ. 10: 6, 7.
* Chap. 14: 29.
‡ Or, *prudence.*
d That is, to cover it by charity; and to doe therein as may moſt ſerve to Gods glorie.
* Chap. 16: 14, 15. and 20: 2. and 28: 15.
* Chap. 10: 1. and 15: 20. and 17: 21, 25.
* Chap. 21: 9. and 27: 15.
* Chap. 18: 22.
e As rain that droppeth and rotteth the houſe.
* Chap. 10: 4. and 20: 13.
* Luk. 11: 28.
* Matth. 10: 42. and 25: 40. 2 Cor. 9: 6, 7.
‡ Or, *his deed.*
* Chap. 13: 24. and 23: 13.
‡ Or, *to his deſtruction: or to cauſe him to die.*
f Though for a time he give place to counſel, yet ſoone after will he give place to his raging affections.
† Heb. *adde.*
* Job 23: 13. Pſal. 33: 10: 11. Chap. 16: 1, 9. Iſa. 46: 10.
g Mans device ſhall not have ſucceſſe, except God govern it, whoſe purpoſe is unchangeable.
h That is, that he be honeſt: for the poore man that is honeſt, is to be eſteemed above the rich, which is not vertuous.
* Chap. 15: 19. and 26: 13, 15.
* Chap. 21: 11.
i That is, the ſimple and ignorant men learne, when they ſee the wicked puniſhed.
† Heb. *will be cunning.*
† Heb. *a witneſſe of belial.*
k Taketh a pleaſure and delight therein, as gluttons and drunkards in delicate meats and drinks.

CHAP. XX.

WIne *is* [a] a mocker, ſtrong drink *is* raging: and whoſoever *is* deceived thereby is not wiſe.

2 * The fear of a king *is as* the roaring of a lion: *whoſo* provoketh him to anger, ſinneth *againſt* his [b] own ſoul.

3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be medling.

4 * The ſluggard will not plow by reaſon of the ‡ cold; therefore ſhall he beg in harveſt, and *have* nothing.

a Wine doth ſo mock the drunkards, as it cauſes them to be vain and idle, and ſo juſtly derided and mocked of others.
* Chap. 16: 14. and 19: 12.
b Putteth his life in danger.
* Chap. 10: 4.
‡ Or, *winter.*

5 *

5 * Counſel in the heart of man *is like* [c] deep water; but a man of underſtanding will draw it out.

6 Moſt men will proclaim every one his own ‡ goodneſſe: but a faithfull man who can finde?

7 The juſt man walketh in his integrity: * his children *are* bleſſed after him.

8 A king that ſitteth in the throne of judgement, [d] ſcattereth away all evil with his eyes.

9 * Who can ſay, I have made my heart clean, I am pure from my ſinne?

10 * † Divers weights, *and* † divers meaſures, both of them *are* alike [e] abomination to the Lord.

11 Even a childe is known by his doings, whether his work *be* pure, and whether *it be* right.

12 * The hearing eare, and the ſeeing eye, the Lord hath made even both of them.

13 * Love not ſleep, leſt thou come to povertie; open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 *It is* naught, *it is* naught (ſaith the buyer) but when he is gone his way, then he boaſteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 * [f] Take his garment that is ſurety *for* a ſtranger: and take a pledge of him for a ſtrange woman.

17 * † Bread of deceit *is* ſweet to a man: but afterwards his mouth ſhall be filled with gravel.

18 * Every purpoſe is eſtabliſhed by counſel: and with good advice make warre.

19 * He that goeth about *as* a tale-bearer, revealeth ſecrets: therefore meddle not with him that ‡ flattereth with his lips.

20 * Whoſo curſeth his father or his mother, his ‡ lamp ſhall be put out in obſcure darkneſſe.

21 An inheritance *may be* gotten haſtily at the beginning: but the end thereof ſhall not be bleſſed.

22 * Say not thou, I will recompenſe evil: *but* wait on the Lord, and he ſhall ſave thee.

23 * Divers weights *are* an abomination unto the Lord: and † a falſe balance *is* not good.

24 * Mans goings *are* of the Lord, how can a man then underſtand his own way?

25 *It is* a ſnare to the man *who* [g] devoureth that which is holy; and after vows to make enquiry.

26 * A wiſe king ſcattereth the wicked, and bringeth the [g] wheel over them.

27 The ſpirit of man *is* the ‡ [i] candle of the Lord, ſearching all the inward parts of the belly.

28 * Mercy and truth preſerve the king: and his throne is upholden by mercy.

* Chap. 18: 44.
[c] It is hard to finde out: for it is as deep waters, whoſe bottome cannot be found: yet the wiſe man will know a man either by his words or manners. See 1 Cor. 2: 11.
‡ Or, *bounty*.
* Pſalm 112: 2.
[d] Where righteous judgement is executed, there ſin ceaſeth, and vice dare not appear.
* 1 Kings 8: 46. 2 Chron. 6: 36. Job 14: 4. Pſalm 51: 5. Eccles 7: 20. 1 John 1: 8.
* Deut. 25: 13. &c. Chap. 11: 1. and 16: 11.
† Heb. *a ſtone and a ſtone*.
† Heb. *an ephah and an ephah*.
[e] Reade Chap. 26. verſe 11.
* Exod. 4: 11. Pſalm 94: 9.
* Chap. 12: 11. and 19: 15.
* Chap. 27: 13.
[f] Teach him wit, that he caſt not himſelf raſhly into danger.
* Chap. 9: 17.
† Heb. *bread of lying*, or *falſhood*.
* Chap. 15: 22.
* Chap. 11: 13.
‡ Or, *enticeth*.
* Exod. 21: 17. Levit. 20: 9. Matth. 15: 4.
‡ Or, *candle*.
* Deut. 32: 35. Chap. 17: 13. and 24: 29. Rom. 12: 17. 1 Theſſ. 5: 15. 1 Petr. 3: 9.
* Verſe 10.
† Heb. *balances of deceit*.
* Pſal. 37: 23. Chap. 16: 9. Jer. 10: 25.
[g] That is, to apply it, or take it to his own uſe, which was appointed to God, and then enquire how they may be exempted from the fault.
* Verſe 8. Pſal. 101: 5. &c.
[h] Which was a kinde of puniſhment then uſed.
‡ Or, *lamp*.
[i] The word of God giveth light unto man, and cauſeth us to ſee and trie the ſecrets of our dark hearts. Hebr. 4. 21.
* Pſalm 101. 1. Chap. 29. 14.

29 The glory of young men *is* their ſtrength: and * the beauty of old men *is* the gray head.

30 The [k] blueneſſe of a wound † cleanſeth away evil: ſo do ſtripes the inward parts of the belly.

* Chap. 16. 31.
[k] Sharp puniſhment that pierceth even the inward parts, is profitable for the wicked to bring them to amendment.
† Heb is *a purging medicine againſt evil*.

Chap. XXI.

The [a] kings heart *is* in the hand of the Lord, *as* the rivers of water, he turneth it whitherſoever he will.

2 * Every way of a man *is* right in his own eyes: but the Lord pondereth the heart.

3 * To do juſtice and judgement, is more acceptable to the Lord than ſacrifice.

4 * † An high look, and a proud heart, *and* ‡ the [b] plowing of the wicked, *is* ſinne.

5 The thoughts of the diligent *tend* onely to plenteouſneſſe: but of every one that is [c] haſtie, onely to want.

6 * The getting of treaſures by a lying tongue, *is* a vanity toſſed to and fro of them that ſeek death.

7 The [d] robberie of the wicked ſhall † deſtroy them; becauſe they refuſe to do judgement.

8 The way of man *is* froward and ſtrange: but as for the pure, his work *is* right.

9 * It is better to dwell in a corner of the houſe top, than with † a brawling woman in † a wide houſe.

10 * The ſoul of the wicked deſireth evil: his neighbour † findeth no favour in his eyes.

11 * When the ſcorner is puniſhed, the ſimple is made [e] wiſe: and when the wiſe is inſtructed, he receiveth knowledge.

12 The righteous man wiſely conſidereth [h] the houſe of the wicked: *but God* overthroweth the wicked for *their* wickedneſſe.

13 * Whoſo ſtoppeth his eares at the cry of the poore, he alſo ſhall cry himſelf, but ſhall not be heard.

14 * [e] A gift in ſecret pacifieth anger: and a reward in the boſome, ſtrong wrath.

15 *It is* joy to the juſt to do judgement: but deſtruction *ſhall be* to the workers of iniquity.

16 The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead.

17 He that loveth ‡ pleaſure *ſhall be* a poore man: he that loveth wine and oyl ſhall not be rich.

18 * [h] The wicked *ſhall be* a ranſome for the righteous: and the tranſgreſſour for the upright.

19 * It is better to dwell † in the wilderneſſe, than with a contentious and an angry woman.

20 There is a treaſure to be deſired, and [i] oyl in the dwelling of the wiſe: but a fooliſh man ſpendeth it up.

21 He that followeth after righteouſnes and mercy, findeth life, righteouſneſſe and honour.

22 * [k] A wiſe man ſcaleth the city of the mighty

[a] Though kings ſeem to have all things at commandement, yet are they not able to bring their own purpoſes to paſſe any otherwiſe than God hath appointed: much leſſe are the inferiours able.
* Chap. 16. 2.
* 1 Sam. 15. 22. Chap. 15. 8. Iſa. 1. 11. Hoſ. 6. 6. Mich. 6. 7, 8.
* Chap. 6. 17.
† Heb. *haughtineſſe of eyes*.
‡ Or, *the light of the wicked*.
[h] That is, the thing whereby he is guided, or which be bringeth forth as the fruits of his work.
[c] He that goeth raſhly about his buſineſſe, and without counſel.
* Chap. 10, 2. and 13. 11.
[d] He meaneth this chiefly of judges and princes which leave that vocation whereunto God hath called them, and poul their ſubjects to maintain their luſts.
† Heb. *ſaw them*, or *dwelt with them*.
* Chap. 19. 13. and 25. 24. and 27. 15.
† Heb. *a woman of contentions*.
† Heb. *an houſe of ſociety*.
* James 4: 5.
* Heb. *is not favoured*.
* Chap. 19: 25.
[e] He is kept by this means from the practice of ſinne.
[f] God inflicting judgements on the wicked, profiteth thereby ſuch as are godly, Pſal. 119: 120.
[k] Matth. 18: 30. &c.
* Chap. 17: 8. and 16: 16.
[g] To doe a pleaſure to the angry man pacifieth him.
‡ Or, *ſport*.
* Chap. 11: 8.
[h] God ſhall cauſe that to fall on their own heads, which they intended againſt the juſt by delivering the juſt, and putting the wicked in their places.
* Verſe 9.
† Heb. *to the land of the deſert*.
[i] Meaning abundance of all things.
* Eccles 9: 14 &c.
[k] Wiſdome overcometh ſtrength, and confidence in worldly things.

mighty, and caſteth down the ſtrength of the confidence thereof.

23 * Whoſo keepeth his mouth and his tongue, keepeth his ſoul from troubles.

24 Proud *and* haughty ſcorner *is* his name, who dealeth † in proud wrath.

25 * The deſire of the ſlothfull[l] killeth him: for his hands refuſe to labour.

26 He coveteth greedily all the day long: but the * righteous giveth and ſpareth not.

27 * The ſacrifice of the wicked *is* abomination: how much more, *when* he bringeth it † with a wicked minde?

28 * † A falſe witneſſe ſhall periſh: but the man that heareth, [m] ſpeaketh conſtantly.

29 A wicked man hardeneth his face: but as for the upright, he ‡ directeth his way.

30 * *There is* no wiſdome nor underſtanding, nor counſel againſt the LORD.

31 * The horſe is prepared againſt the day of battel: but * ‡ ſafety *is* of the LORD.

CHAP. XXII.

A * *Good* name is rather to be choſen than great riches, *and* ‡ [a] loving favour rather than ſilver and gold.

2 * The rich and poore [b] meet together: the LORD *is* the maker of them all.

3 * A prudent man foreſeeth the [c] evil, and hideth himſelf: but the ſimple paſſe on and are puniſhed.

4 * ‡ By humility *and* the fear of the LORD, *are* riches, and honour, and life.

5 Thorns *and* ſnares *are* in the way of the froward: he that doth keep his ſoul ſhall be farre from them.

6 ‡ [d] Train up a childe † in the way he ſhould go: and when he is old, he will not depart from it.

7 The rich ruleth over the poore, and the borrower *is* ſervant † to the lender.

8 * He that ſoweth iniquity, ſhall reap vanity: ‡ and the [e] rod of his anger ſhall fail.

9 * † He that hath [f] a bountifull eye ſhall be bleſſed: for he giveth of his bread to the poore.

10 * Caſt out the ſcorner, and contention ſhall go out; yea, ſtrife and reproach ſhall ceaſe.

11 He that loveth pureneſſe of heart, ‡ *for* the grace of his lips, the [g] king *ſhall be* his friend.

12 The eyes of the LORD [h] preſerve knowledge, and he overthroweth ‡ the words of the tranſgreſſour.

13 * The ſlothfull man ſaith, *There is* [i] a lion without, I ſhall be ſlain in the ſtreets.

14 * The mouth of ſtrange women *is* a deep pit: he that is abhorred of the LORD, [k] ſhall fall therein.

15 Fooliſhneſſe *is* bound in the [l] heart of a childe, *but* * the rod of correction ſhall drive it farre from him.

16 He that oppreſſeth the poore to increaſe his *riches*, *and* he that giveth to the rich *ſhall* ſurely *come* to want.

* Chap. 12: 13. and 18: 21.

† Heb. *in the wrath of pride.*

* Chap. 13. 4.

[l] He thinketh to live by wiſhing and deſiring all things, but will take no pains to get ought.

* Pſalm. 112, 9.

* Pſalm 50. 8. Chap. 15. 8. Iſa. 66. 3. Jer. 6. 20. Amos 5. 22.

† Heb. *in wickedneſſe.*

* Chap. 19. 5, 9.

† Heb. *a witneſſe of lies.*

[m] He that boldly teſtifies the truth that he hath heard.

‡ Or, *conſidereth.*

* Jer. 9. 23.

* Pſalm 33. 17.

* Pſalm 5. 8.

‡ Or, *victorie.*

* Eccles 7. 1.

‡ Or, *favour is better than, &c.*

[a] Which cometh by well doing.

* Chap. 29. 13.

[b] Live together, and have need the one of the other.

* Chap. 27. 12.

[c] That is, the puniſhment, which is prepared for the wicked, and fleeth to God for ſuccour.

* Pſalm 112. 3.

‡ Or, *the reward of humility, &c.*

‡ Or, *catechize.*

[d] Bring him up vertuouſly, and he ſhall ſo continue.

† Heb. *in his way.*

† Heb. *to the man that lendeth.*

* Job 4. 8. Hoſea 10. 13.

‡ Or, *and with the rod of his anger he ſhall be conſumed.*

[e] His authoritie, whereby he did oppreſſe others, ſhall be taken from him.

* 2 Cor. 9. 6.

† Heb. *good of eye.*

[f] He that is mercifull and liberall.

* Pſalm 101. 5.

‡ Or, and hath *grace in his lips.*

[g] He ſheweth, that princes ſhould uſe their familiarity, whoſe conſcience is good, and their talk wiſe and godly.

[h] Favour them that love knowledge.

‡ Or, *the matters.*

* Chap. 26. 13.

[i] He derideth them that invent vain excuſes, becauſe they would not doe their dutie.

* Chap. 2. 16. and 5. 3. and 7. 5. and 23. 27.

[k] So God puniſheth one ſin by another, when he ſuffereth the wicked to fall into the acquaintance of an harlot.

[k] He is naturally given unto it.

* Chap. 13, 24. and 19. 18. and 23. 13. and 29. 15, 17.

17 Bowe down thine eare, and heare the words of the wiſe, and apply thine heart unto my knowledge.

18 For *it is* a pleaſant thing if thou keep them † within thee; they ſhall withall be fitted in thy lips.

19 That thy truſt may be in the [m] LORD, I have made known to thee this day, ‡ even to thee.

20 Have not I written to thee excellent things in counſels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou mighteſt [n] anſwer the words of truth ‡ to them that ſend unto thee?

22 Rob not the poore, becauſe he *is* poore: * neither oppreſſe the afflicted in the gate.

23 * For the LORD will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.

24 [o] Make no friendſhip with an angry man: and with a furious man thou ſhalt not go:

25 Leſt thou learn his wayes, and get a ſnare to thy ſoul.

26 * Be not thou *one* of them that [p] ſtrike hands, *or* of them that are ſureties for debts.

27 If thou haſt nothing to pay, why ſhould he take away thy bed from under thee?

28 * Remove not the ancient ‡ land-mark, which thy fathers have ſet.

29 Seeſt thou a man diligent in his buſineſſe? he ſhall ſtand before kings, he ſhall not ſtand before † mean men.

CHAP. XXIII.

WHen thou ſitteſt to eat with a ruler, [a] conſider diligently what *is* before thee.

2 And put [b] a knife to thy throat, if thou be a man given to appetite.

3 Be not deſirous of his [c] dainties: for they *are* deceitfull meat.

4 * Labour not to be rich: ceaſe from thine own [d] wiſdome.

5 † Wilt thou ſet thine eyes upon that which is not? for *riches* certainly make themſelves wings, they flie away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an [e] evil eye, neither deſire thou his daintie meats.

7 For as he thinketh in his heart, ſo *is* he: Eat and drink, ſaith he to thee, but his heart *is* not with thee.

8 The morſell *which* thou haſt eaten, [f] ſhalt thou vomit up, and loſe thy ſweet words.

9 Speak not in the eares of a fool; for he will deſpiſe the wiſdome of thy words.

10 * Remove not the old ‡ land-mark; and enter not into the fields of the fatherleſſe.

11 * For their redeemer is mighty; he ſhall plead their cauſe with thee.

12 Apply thine heart unto inſtruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the childe: for *if* thou beateſt him with the rod, he ſhall not die.

14 Thou ſhalt beat him with the rod,

† Heb. *in thy belly.*

[m] He ſheweth what the end of wiſdome is: to wit, to direct us to the Lord.

‡ Or, truſt *thou alſo.*

[n] That is, certain and true things.

‡ Or, *to thoſe that ſend thee.*

* Zech. 7. 10.

* Job 31. 21. Chap. 23. 11.

[o] Have not to do with him, that is not able to rule his affections: for he would hurt thee by his evil converſation.

* Chap. 6. 1. and 11. 15.

[p] Which raſhly put themſelves in danger for others, as Chap. 6. 2.

* Deut. 19. 14. and 27. 17. Chap. 23. 10.

‡ Or, *bound.*

† Heb. *obſcure men.*

[a] Eat with ſobriety.

[b] Bridle thine appetite, as it were by force and violence.

[c] For oft times the rich, when they bid their inferiours to their tables, it is not for the love they bear to them, but for their own ſecret purpoſes.

* 1 Tim. 6. 9, 10.

[d] Which is carnal: and ſo will lead thee to unjuſt courſes.

† Heb. *wilt thou cauſe thine eyes to flie upon.*

[e] That is, covetous, as contrary, a good eye is taken for liberall, as Chap. 22. 9.

[f] He will not ceaſe till he hath done thee ſome harm, and his flattering words ſhall come to no uſe.

* Deut. 19. 14. and 27. 17. Chap. 22. 28.

‡ Or, *bound.*

* Job 31. 21. Chap. 22. 23.

* Chap. 13. 14. and 19. 18. and 22. 15.

and ſhalt deliver his ſoul from [g] hell.

15 My ſonne, if thine heart be wiſe, my heart ſhall rejoyce, ‡ even mine.

16 Yea, my reins ſhall rejoyce, when thy lips ſpeak right things.

17 * Let not thine heart envie ſinners: but *be thou* in the fear of the LORD all the day long.

18 * For ſurely there is an ‡ [h] end, and thine expectation ſhall not be cut off.

19 Heare thou, my ſonne, and be wiſe, and guide thine heart in the [i] way.

20 * Be not amongſt wine-bibbers; amongſt riotous eaters † of fleſh.

21 For the drunkard and the glutton ſhall come to povertie: and drowſineſſe ſhall cloath *a man* with rags.

22 * Hearken unto thy father that begat thee, and deſpiſe not thy mother when ſhe is old.

23 [k] Buy the truth, and ſell *it* not; *alſo* wiſdome, and inſtruction, and underſtanding.

24 * The father of the righteous ſhall greatly rejoyce: and he that begetteth a wiſe *childe*, ſhall have joy of him.

25 Thy father and thy mother ſhall be glad, and ſhe that bare thee ſhall rejoyce.

26 My ſonne, give me [l] thine heart, and let thine eyes obſerve my wayes.

27 * For an whore *is* a deep ditch; and a ſtrange woman *is* a narrow pit.

28 She alſo lieth in wait ‡ as *for* a prey, and increaſeth the [m] tranſgreſſours among men.

29 * Who hath wo? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſſe of eyes?

30 They that tarrie long at the wine, they that go to ſeek [n] mixt wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth it ſelf aright.

32 At the laſt it biteth like a ſerpent, and ſtingeth like ‡ an adder.

33 Thine [o] eyes ſhall behold ſtrange women, and thine heart ſhall utter perverſe things.

34 Yea, thou ſhalt be as he that lieth down † in the midſt of the [p] ſea, or as he that lieth upon the top of a maſt.

35 They have ſtricken me, *ſhalt thou ſay and* I was not ſick; they have beaten me, *and* † I felt *it* not: when ſhall I awake? I will [q] ſeek it yet again.

CHAP. XXIIII.

BE not thou * envious againſt evil men, neither deſire to be with them.

2 * For their heart ſtudieth deſtruction, and their lips talk of miſchief.

3 Through wiſdome is an houſe builded, and by underſtanding it is eſtabliſhed:

4 And by knowledge ſhall the chambers be filled with all precious and pleaſant riches.

5 A wiſe man † *is* ſtrong, yea, a man of knowledge † increaſeth ſtrength.

6 * For by wiſe counſel thou ſhalt make thy warre: and in multitude of counſellours *there is* ſafetie.

7 Wiſdome *is* too high for a fool: he openeth not his mouth in the [a] gate.

8 He that deviſeth to do evil, ſhall be called a miſchievous perſon.

9 The thought of fooliſhneſſe *is* ſinne: and the ſcorner *is* an abomination to men.

10 *If* thou [b] faint in the day of adverſitie, thy ſtrength *is* † ſmall.

11 * If thou forbear to deliver them that are drawn [c] unto death, and thoſe that are readie to be ſlain.

12 If thou ſayeſt, Behold, we knew it not: doth not he that pondereth the heart conſider *it*? and he that keepeth thy ſoul, doth *not* he know *it*? and ſhall *not* he render to every man * according to his works?

13 My ſonne, eat thou [d] honey, becauſe *it is* good, and the honey-combe, *which is* ſweet † to thy taſte.

14 * So *ſhall* the knowledge of wiſdome *be* unto thy ſoul, when thou haſt found *it*, * then there ſhall be a reward, and thy expectation ſhall not be cut off.

15 Lay not wait (O wicked man) againſt the dwelling of the righteous: ſpoil not his reſting place.

16 * For a juſt man [e] falleth ſeven times, and riſeth up *again*: but the wicked ſhall fall into miſchief.

17 * Rejoyce not when thine enemy falleth, and let not thine heart be glad when he ſtumbleth:

18 Leſt the LORD ſee *it*, and † it diſpleaſe him, and he turn away his wrath [f] from him.

19 * ‡ Fret not thy ſelf becauſe of evil men, neither be thou envious at the wicked.

20 For there ſhall be no reward to the evil man, * the ‡ candle of the wicked ſhall be put out.

21 My ſonne, fear thou the LORD, and the king: *and* meddle not with † them that are given to change.

22 For their calamitie ſhall riſe ſuddenly, and who knoweth the ruine of them [g] both?

23 Theſe things alſo *belong* to the wiſe. * *It is* not good to have reſpect of perſons in judgement.

24 * He that ſaith unto the wicked, Thou *art* righteous; him ſhall the people curſe, nations ſhall abhorre him.

25 But to them that rebuke *him* ſhall be delight, and † a good bleſſing ſhall come upon them.

26 *Every man* ſhall kiſſe *his* lips † that giveth a right anſwer.

27 Prepare thy work without, and make it fit for thy ſelf in the field; and [h] afterwards build thine houſe.

28 Be not a witneſſe againſt thy neighbour without cauſe, and deceive *not* with thy lips.

29 * Say not, I will do ſo to him as he hath done to me: [i] I will render to the man according to his work.

[g] That is, from deſtruction.
‡ Or, *even I* will rejoyce.
* Pſalm 37. 1. and 73. 3. Chap. 3. 31. and 24. 1.
* Chap. 24. 14.
‡ Or, *reward*.
[h] The proſperity of the wicked ſhall not continúe.
[i] In the obſervation of Gods commandements.
* Rom. 13. 13. Epheſ. 5. 18.
† Heb. *of their fleſh*.
* Chap. 1. 8.
[k] Spare no coſt for truths ſake neither depart from it for any gain.
* Chap. 10. 1. and 15. 20.
[l] Give thy ſelf wholly to wiſdome.
* Chap. 22. 14.
* Chap. 7. 12.
‡ Or, *as a robber*.
[m] Shee ſeduceth many, and cauſeth them to offend God.
* Iſa. 5. 11.
[n] Which by art make wine ſtronger, and more pleaſant.
‡ Or, *a cockatrice*.
[o] That is, drunkennes ſhall bring thee to whoredome.
† Heb. *in the heart of the ſea*.
[p] In ſuch great danger ſhalt thou be.
† Heb. *I knew it not*.
[q] Though drunkennes make them more inſenſible than beaſts, yet can they not refrain.
* Verſe 19. Pſalm 37. 1. &c. and 73. 3. Chap. 23. 17.
* Pſalm 10. 7.
† Heb. is *in ſtrength*.
† Heb. *ſtrengtheneth might*.
* Chap. 20. 18. and 11. 14. and 15. 22.

[a] In the place where wiſedome ſhould be ſhewed.
[b] Man hath no triall of his ſtrength, till he be in troubles.
† Heb. *narrow*.
* Pſalm 82. 4.
[c] None can be excuſed, if he help not the innocent when he is in danger.
* Job 34. 11. Pſalm 62. 12. Jer 32. 19. Rom. 2, 6. Apoc. 22. 12.
[d] As honey is ſweet and pleaſant to the taſte, ſo wiſedome is to the ſoul.
† Heb. *upon thy palate*.
* Pſalm 19. 10. and 119. 103.
* Chap. 33. 18.
* Job 5. 19. Pſalm 34. 19. and 37. 24.
[e] He is ſubject to many perils: but God delivereth him.
* Job 31. 29. Pſalm 35. 15. Chap. 17. 5.
† Heb. *it be evil in his eyes*.
[f] To be avenged on thee.
* Pſalm 37. 1. Chap. 23. 17.
‡ Or *keep not company with the wicked*.
* Job 21. 17. Chap. 13. 9.
‡ Or, *lamp*.
† Heb. *changers*.
[g] Meaning, either of the wicked, and ſeditious, as verſ. 19, and 21. or of them that fear not God, nor obey their king.
* Levit. 19. 15. Deut. 1. 17. and 16. 19. Chap. 12. 5. and 28. 21. John 7. 24.
* Chap. 17. 15. Iſa. 5. 23.
† Heb. *a bleſſing of good*.
† Heb. *that anſwereth right words*.
[h] Be ſure of the means how to compaſſe it before thou take any enterpriſe in hand.
* Chap. 20. 22.
[i] He ſheweth, what is the nature of the wicked, to revenge wrong for wrong.

30 I went by the field of the ſlothfull, and by the vineyard of the man void of underſtanding.

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the ſtone wall thereof was broken down.

32 Then I ſaw, *and* † conſidered it well: I looked upon *it*, *and* [k] received inſtruction.

33 * *Yet* a little ſleep, a little ſlumber, a little folding of the hands to ſleep:

34 So ſhall thy povertie come, *as* one that travelleth; and thy want as † an armed man.

CHAP. XXV.

1 Obſervations about kings, 8 and about avoiding cauſes of quarrels, and ſundry cauſes thereof.

THeſe *are* alſo proverbs of Solomon, which the [a] men of Hezekiah king of Judah [b] copied out.

2 *It is* the glorie of God to [c] conceal a thing: but the [d] honour of kings *is* to ſearch out a matter.

3 The heaven for height, and the earth for depth and the [e] heart of kings † *is* unſearchable.

4 Take away the [f] droſſe from the ſilver, and there ſhall come forth a veſſel for the finer.

5 * [g] Take away the wicked *from* before the king, and his throne ſhall be eſtabliſhed in righteouſneſſe.

6 † Put not forth thy ſelf in the preſence of the king, and ſtand not in the place of great men.

7 * For better *it is* that it be ſaid unto thee, Come up hither: than that thou ſhouldeſt be put lower in the preſence of the prince whom thine eyes have ſeen.

8 Go not forth haſtily to ſtrive, leſt *thou know not* what to do in the end thereof, when thy neighbour hath put thee to ſhame.

9 * Debate thy cauſe with thy neighbour *himſelf*; and ‡ diſcover not a ſecret to another:

10 Leſt he that heareth *it*, put thee to ſhame, and thine infamie [h] turn not away.

11 A word † fitly ſpoken *is like* apples of gold in pictures of ſilver.

12 *As* an eare-ring of gold, and an ornament of fine gold, *ſo is* a wiſe reprover upon an obedient eare.

13 * As the [i] cold of ſnow in the time of harveſt, *ſo is* a faithfull meſſenger to them that ſend him: for he refreſheth the ſoul of his maſters.

14 Whoſo boaſteth himſelf † of a falſe gift, *is like* [k] clouds and winde without rain.

15 * By [l] long forbearing is a prince perſwaded, and a ſoft tongue [m] breaketh the bone.

16 Haſt thou found honey? eat ſo much as is [n] ſufficient for thee, leſt thou be filled therewith, and vomit it.

17 ‡ Withdraw thy foot from thy neighbours houſe: leſt he be † wearie of thee, and *ſo* hate thee.

18 * A man that beareth falſe witneſſe againſt his neighbour, is a maul, and a ſword, and a ſharp arrow.

† Heb. *ſet my heart.*
[k] That I might learn by another mans fault.
* Chap. 6: 9, &c.
† Heb. *a man of ſhield.*
[a] Whom Hezekiah appointed for this purpoſe.
[b] That is, gathered out of divers books of Solomon.
[c] God doth not reveal the cauſe of his judgements to man.
[d] Becauſe the king ruleth by the revealed word of God, the cauſe of his doings muſt appeare, and therefore he muſt uſe diligence in trying out of cauſes.
[e] He ſheweth, that it is too hard for man to attain to the reaſon of all the ſecret doings of the king, even when he is upright, and doth his dutie.
† Heb. there is *no ſearch.*
[f] When vice is removed from a king, he is a meet veſſel for the Lords uſe.
* Chap. 20: 8.
[g] It is not enough that he be pure himſelf, but that he put away others that be corrupted.
† Heb. *ſet not out thy glory.*
* Luk. 14: 10.
* Matth. 5: 25. and 18: 15.
‡ Or, *diſcover not the ſecret of another.*
[h] Leſt whereas thou thinkeſt by this meanes to have an end of the matter, it put thee to farther trouble.
† Heb. *ſpoken upon his wheels.*
* Chap. 13: 17.
[i] In the time of great heat when men deſire cold.
† Heb. *in a gift of falshood.*
[k] Which have an outward appearance, and are nothing within.
* Gen. 32: 4, &c. 1 Sam. 25: 24, &c. Chap. 15: 1. and 6: 14.
[l] By not miniſtring occaſion to provoke him farther.
[m] That is, the heart that is bent to anger, as Chap. 15: 1.
[n] Uſe moderately the pleaſures of this world.
‡ Or, *let thy foot be ſeldome in thy neighbours houſe.*
† Heb. *full of thee.*
* Pſalm 120: 4. Chap. 12: 18.

19 Confidence in an unfaithfull man in time of trouble, *is like* a broken tooth and a foot out of joynt.

20 *As* he that taketh away a garment in cold weather, *and as* vineger upon [o] nitre: ſo *is* he that ſingeth ſongs to an heavy heart.

21 * If thine enemy be hungry, give him bread to eat: and if he be thirſty, give him water to drink:

22 For thou ſhalt [p] heap coals of fire upon his head, and the LORD ſhall reward thee.

23 ‡ The north winde driveth away rain: ſo doth an angry countenance a backbiting tongue.

24 * It is better to dwell in a corner of the houſe top, than with a brawling woman and in a wide houſe.

25 *As* cold waters to a thirſty ſoul: ſo *is* good news from a farre country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt ſpring.

27 *It is* not good to eat much honey: ſo *for men* to ſearch their own glory, *is not* glory.

28 * He that *hath* no rule over his own ſpirit, *is like* a city that is broken down, *and* [q] without walls.

CHAP. XXVI.

1 Obſervations about fools, 13 about ſluggards, 17 and about contentious buſie-bodies.

AS ſnow in ſummer, and as rain in harveſt; ſo honour is not ſeemly for a fool.

2 As the bird by wandring, as the ſwallow by flying, ſo the curſe cauſeleſſe ſhal not come.

3 * A whip for the horſe, a bridle for the aſſe; and a rod for the fools back.

4 Anſwer [a] not a fool according to his folly, leſt thou alſo be like unto him.

5 [b] Anſwer a fool according to his folly, leſt he be wiſe in ‡ his own conceit.

6 He that ſendeth a meſſage by the hand of a fool, cutteth off the [c] feet, *and* [d] drinketh ‡ damage.

7 The legs of the lame † are not equall: ſo *is* a parable in the mouth of fools.

8 ‡ As he that bindeth a ſtone in a ſling: ſo *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the [e] hands of a drunkard, ſo *is* a parable in the mouth of fools.

10 ‡ The great *God* that formed all things, both [f] rewardeth the fool, and rewardeth tranſgreſſours.

11 * As a dog returneth to his vomit, *ſo* a fool † returneth to his folly.

12 Seeſt thou a man wiſe in his own conceit? *there is* [g] more hope of a fool than of him.

13 * The ſlothfull man [h] ſaith, *There is* a lion in the way, a lion *is* in the ſtreets.

14 *As* the doore turneth upon his hinges, ſo *doth* the ſlothfull upon his bed.

15 The ſlothfull hideth his hand in his boſome, ‡ it grieveth him to bring it again to his mouth.

[o] Which melteth it, and conſumeth it.
* Exod. 23: 4. Rom. 12: 20.
[p] Thou ſhalt as it were by force, overcome him; inſomuch, that his own conſcience ſhall move him to acknowledge thy benefits, and his heart ſhall be inflamed.
‡ Or, *the north winde bringeth forth rain: ſo doth a backbiting tongue an angry countenance.*
* Chap. 19: 13. and 21: 9.
* Chap. 16: 32.
[q] And ſo is in extream danger.
* Pſalm 32: 9. Chap. 10: 13.
[a] Conſent not unto him in his doings.
[b] Reprove him as the matter requireth.
‡ Heb. *his own eyes.*
[c] To wit, of the meſſenger whom he ſendeth.
[d] That is, receiveth damage thereby.
‡ Or, *violence.*
† Heb. *are lifted up.*
‡ Or, *as he that putteth a* precious *ſtone in an heap of ſtones.*
[e] Whereby he both hurteth himſelf and others.
‡ Or, *a great* man *grieveth all, and he hireth the fool, he hireth alſo tranſgreſſours.*
[f] That is, puniſheth him which is a juſt reward of his follie.
* 2 Petr. 2: 22.
† Heb. *iterateth his folly.*
[g] For the fool will rather be counſelled than he: alſo the fool ſinneth of ignorance, and the other of malice.
* Chap. 22: 13.
[h] That is, he ſhunneth labour; loveth ſloth, and doth his beſt to excuſe himſelf.
* Chap. 19: 24.
‡ Or, *he is weary.*

16 The ſluggard *is* wiſer in his own conceit, than ſeven men that can render a reaſon.

17 He that paſſeth by, *and* ‡ medleth with ſtrife *belonging* not to him, *is like* one that taketh a dog by the eares.

18 As a mad man who caſteth † firebrands, arrows, and death:

19 So *is* the man *that* [i] deceiveth his neighbour and ſaith, Am not I in ſport?

20 † Where no wood is, *there* the fire goeth out: ſo * where *there is* no tale-bearer, the ſtrife † ceaſeth.

21 * *As* coals *are* to burning coals, and wood to fire; ſo *is* a contentious man to kindle ſtrife.

22 * The words of a tale-bearer *are* as wounds, and they go down into the † innermoſt parts of the belly.

23 Burning lips, and a wicked heart, [k] *are like* a potsheard covered with ſilver droſſe.

24 He that hateth, ‡ diſſembleth with his lips, and layeth up deceit within him.

25 When he † ſpeaketh fair: beleeve him not; for *there are* [l] ſeven abominations in his heart.

26 ‡ *Whoſe* hatred is covered by deceit, his wickedneſſe shall be ſhewed before the *whole* [m] congregation.

27 * Whoſo diggeth a pit, ſhall fall therein: and he that rolleth a ſtone, it will return upon him.

28 A lying tongue hateth thoſe that are afflicted by it, and a flattering mouth worketh ruine.

‡ Or, *is enraged.*

† Heb. *flames* or *ſparks.*

i Which diſſembleth himſelf to be that he is not.

† Heb. *without wood.*

* Chap. 22: 10.

‡ Or, *whiſperer.*

† Heb. *is ſilent.*

* Chap. 15: 18. and 29: 22.

* Chap. 18: 8.

† Heb. *chambers.*

k They will ſoon break out, and utter themſelves.

‡ Or, *is known.*

† Heb. *maketh his voice gracious.*

l Meaning, many: he uſeth the number certain for the uncertain.

‡ Or, *hatred is covered in ſecret.*

m In the aſſembly of the godly.

* Pſalm 7: 15, 16. and 9: 15. Eccles 10: 8.

Chap. XXVII.

1 Obſervations of ſelf-love, 5 of true love, 11 of care to avoid offences, 23 and of the houshold care.

BOaſt not thy ſelf of † to [a] morrow; for thou knoweſt not what a day may bring forth.

2 Let another man praiſe thee, and not thine own mouth; a ſtranger, and not thine own lips.

3 A ſtone *is* † heavie, and the ſand weighty: but a fools wrath is heavier than them both.

4 † Wrath *is* cruel, and anger *is* outragious; but who is able to ſtand before ‡ [b] envie?

5 Open rebuke *is* better than ſecret love.

6 * Faithfull *are* the wounds of a friend; but the kiſſes of an enemy *are* ‡ [c] deceitfull.

7 The full ſoul † loatheth an honey-combe; but * to the hungry ſoul every bitter thing is ſweet.

8 As a bird that wandereth from her neſt: ſo *is* a man that wandereth from his place.

9 Ointment and perfume rejoyce the heart: ſo doth the ſweetneſſe of a mans friend † by hearty counſel.

10 Thine own friend and thy fathers friend forſake not; neither go into thy [d] brothers houſe in the day of thy calamitie: *for* better *is* a neighbour that is neare: than a brother farre off.

* James 4: 13. &c.

† Heb. *to morrow day.*

a Delay not the time, but take occaſion when it is offered.

† Heb. *heavineſſe.*

† Heb. *wrath is cruelty, and anger overflowing.*

‡ Or, *jealouſie.*

b For the envious are obſtinate, and cannot be reconciled.

* Pſal. 141: 5.

‡ Or, *earneſt* or *frequent.*

c They are flattering, and ſeem friendly as in the example of Joab, 2 Sam. 3: 27. and 20: 9.

† Heb. *treadeth under foot.*

* Job 6: 7.

† Heb. *from the counſel of the ſoul.*

d But rather into the houſe of thy friend: who loveth at all times, as Chap. 17: 17. and 18: 24.

11 * My ſonne, be wiſe, and make my heart [e] glad, that I may anſwer him that reproacheth me.

12 * A prudent man foreſeeth the evil, *and* hideth himſelf: *but* the ſimple paſſe on, *and* are puniſhed.

13 * Take his garment that is ſurety for a ſtranger, and take a pledge of him for a ſtrange woman.

14 He that bleſſeth his friend with a loud voice, [f] riſing early in the morning, it ſhall be counted a curſe to him.

15 * A continuall dropping in a very rainy day, and a contentious woman are alike.

16 Whoſoever hideth her, hideth the winde, and the ointment of his right hand *which* bewrayeth *it ſelf.*

17 Iron ſharpeneth iron, [g] ſo a man ſharpeneth the countenance of his friend.

18 Whoſo keepeth the fig-tree, ſhall eat the fruit thereof: ſo he that waiteth on his maſter ſhall be honoured.

19 As in water face *anſwereth* to face: [h] ſo the heart of man to man.

20 Hell and deſtruction are † never full, ſo * the eyes of man are never ſatisfied.

21 * *As* the fining pot for ſilver, and the furnace for gold; ſo *is* a man to his [i] praiſe.

22 Though thou ſhouldeſt bray a fool in a morter among wheat with a peſtil, *yet* will not his fooliſhneſſe depart from him.

23 Be thou diligent to know the ſtate of thy flocks, *and* † look well to thy herds.

24 For † riches *are* not for ever: and doth the crown *endure* † to every generation?

25 The hay appeareth, and the tender graſſe ſheweth it ſelf, and herbs of the mountains are gathered,

26 The [k] lambes *are* for thy clothing, and the goats *are* the price of thy field.

27 And *thou ſhalt have* goats milk enough for thy food, for the food of thy houſhold, and *for* † maintenance for thy maidens.

* Chap. 10: 1. and 23: 24.

e Order thy affairs with wiſdome and ſo thou ſhalt cauſe thy father to rejoyce.

* Chap. 22: 3.

* Chap. 20: 16.

f Haſtily, and without cauſe.

* Chap. 19: 13.

g One haſtie man provoketh another to anger.

h There is no difference between man and man by nature, but onely the grace of God maketh the difference.

† Heb. *not.*

* Eccles 1: 8.

* Chap. 17: 3.

i That is, he is either known to be ambitious and glorious, or humble and modeſt.

† Heb. *ſet thy heart.*

† Heb. *ſtrength.*

† Heb. *to generation and generation.*

k This declareth the great goodneſſe of God towards man, and the diligence that he requireth of him for the preſervation of his gifts.

† Heb. *life.*

Chap. VIII.

Generall obſervations of impiety and religious integrity.

THe * wicked [a] flee when no man purſueth: but the righteous are bold as a lion.

2 For the tranſgreſſion of a land, [b] many *are* the princes thereof: but ‡ by a man of underſtanding *and* knowledge the ſtate *thereof* shall be prolonged.

3 A poore man that oppreſſeth the poore, *is like* a ſweeping rain † which leaveth no food.

4 They that forſake the law, praiſe the wicked: but ſuch as keep the law, contend with them.

5 Evil men underſtand not judgement: but they that ſeek the LORD, underſtand all things.

6 * Better *is* the poore that walketh in his uprightneſſe, than he that is perverſe *in his* wayes, though he *be* rich.

7 * Whoſo keepeth the law, *is* a wiſe ſonne: but

* Lev. 26: 36.

a Becauſe their own conſcience accuſeth them.

b The ſtate of the common-wealth is oftentimes changed.

‡ Or, *by men of underſtanding* and *wiſdome ſhall they likewiſe be prolonged.*

† Heb. *without food.*

* Chap. 19: 1.

* Chap. 29: 3.

but he that ‡ is a companion of riotous *men* ſhameth his father.

8 * He that by uſury and * unjuſt gain increaſeth his ſubſtance, he ſhall gather it for [c] him that will pitie the poore.

9 He that turneth away his eare from hearing the law, even his prayer *ſhall be* [d] abomination.

10 * Whoſo cauſeth the righteous to go aſtray in an evil way, he ſhall fall himſelf into his own pit: but the upright ſhall have good things in poſſeſſion.

11 The rich man *is* wiſe † in his own conceit: but the poore that hath underſtanding [e] ſearcheth him out.

12 * When righteous men do rejoyce, *there is* great glory: but when the wicked riſe, a man is ‡ [f] hidden.

13 * He that covereth his ſinnes, ſhall not proſper: but whoſo confeſſeth and forſaketh *them* ſhall have mercy.

14 Happy *is* the man that [g] feareth alway: * but he that hardeneth his heart, ſhall fall into miſchief.

15 *As* a roaring lion, and a ranging bear; *ſo is* a [h] wicked ruler over the poore people.

16 The prince that wanteth underſtanding, *is* alſo a great oppreſſour: *but* he that hateth covetouſneſſe, ſhall prolong *his* dayes.

17 * A man that doth violence to the bloud of *any* perſon, ſhall flee to the pit, let no man [i] ſtay him.

18 * Whoſo walketh uprightly, ſhall be ſaved: but he that is perverſe *in his* wayes, ſhall fall at once.

19 * He that tilleth his land, ſhall have plenty of bread: but he that followeth after vain Perſons, ſhall have poverty enough.

20 A faithfull man ſhall abound with bleſſings: * but he that maketh haſte to be rich, ſhall not be ‡ innocent.

21 * To have reſpect of perſons, *is* not good: for, for [k] a piece of bread *thát* man will tranſgreſſe.

22 ‡ He that haſteth to be rich, *hath* an [l] evil eye, and conſidereth not that poverty ſhall come upon him.

23 * He that rebuketh a man, afterwards ſhall finde more favour than he that flattereth with the tongue.

24 Whoſo robbeth his father or his mother, and ſaith, *It is* no tranſgreſſion; the ſame *is* the companion of † a deſtroyer.

25 * He that is of a proud heart, ſtirreth up ſtrife: but he that putteth his truſt in the LORD, ſhall be made [m] fat.

26 He that truſteth in his own heart, is a fool: but whoſo walketh wiſely, he ſhall be delivered.

27 * He that giveth unto the poore, ſhall not lack: but he that hideth his eyes, ſhall have many a curſe.

28 * When the wicked riſe, men hide themſelves: but when they periſh, the righteous increaſe.

‡ Or, *feedeth gluttons.*
* Chap. 13: 22. Eccles 2: 26.
† Heb. *by increaſe.*
[c] For God will take away the wicked uſurer. and give his goods to him that ſhall beſtow them well.
[d] Becauſe it is not of faith, which is grounded of Gods word, or law, which the wicked contemn.
* Chap. 29: 27.
† Heb. *in his eyes.*
[e] And judge that he is not wiſe.
* Verſ. 28. Chap. 11: 10. Eccles 16: 6.
‡ Or, *ſought for.*
[f] That is, the godly man is forced to hide himſelf and his eſtate from the crueltie of tyrants.
* Pſal. 32: 5. 1 John 1: 9, 10.
[g] Which ſtandeth in awe of God, and is afraid to offend him.
* Rom. 11: 20.
[h] For he can never be ſatisfied, but ever oppreſſeth and ſpoileth.
* Gen. 9: 6. Exod. 21: 14.
[i] None ſhall be able to deliver him.
* Chap. 10: 25.
* Chap. 12: 11.
* Chap. 13: 11. and 23: 4. 1 Tim. 6: 9.
‡ Or, *unpuniſhed.*
* Chap. 18: 5. and 24: 23.
[k] He will be abuſed for nothing.
‡ Or, *he that hath an evil eye haſteth to be rich* verſ. 20.
[l] Meaning, him that is covetous.
* Chap. 27: 6.
† Heb. *a man deſtroying.*
* Chap. 13: 10.
[m] Shall have all things in abundance.
* Deut. 15: 8. Chap. 22: 9.
* Verſe 12. Chap. 29: 2.

CHAP. XXIX.

1 *Obſervations of publick government,* 15 *and of private.*
22 *Of anger, pride, theevery, cowardiſe, and corruption.*

† HE that being often reproved, hardeneth *his* neck, ſhall ſuddenly be deſtroyed, and that without remedie.

2 * When the righteous are ‡ in authoritie, the people rejoyce: but when the wicked beareth rule, the people mourn.

3 * Whoſo loveth wiſdome, rejoyceth his father: * but he that keepeth companie with harlots, ſpendeth *his* ſubſtance.

4 The king by judgement ſtabliſheth the land: but † he that receiveth gifts, overthroweth it.

5 A man thát flattereth his neighbour, [a] ſpreadeth a net for his feet.

6 In the tranſgreſſion of an evil man *there is* [b] a ſnare: but the righteous doth ſing and rejoyce.

7 * The righteous conſidereth the cauſe of the poore: *but* the wicked regardeth not to know *it.*

8 Scornfull men ‡ bring a citie into a ſnare: but wiſe men turn away wrath.

9 *If* a wiſe man contendeth with a fooliſh man, [c] whether he rage or laugh, *there is* no reſt.

10 † The bloud-thirſtie hate the upright: but the juſt ſeek his ſoul.

11 A fool uttereth all his minde: but a wiſe man keepeth it in till afterwards.

12 If a ruler hearken to lies, all his ſervants *are* wicked.

13 * The poore and ‡ the deceitfull man meet together: the LORD lighteneth both their eyes.

14 * The king that faithfully judgeth the poore, his throne ſhall be eſtabliſhed for ever.

15 * The rod and reproof give wiſdome: but a * childe left *to himſelf,* bringeth his mother to ſhame.

16 When the wicked are multiplied, tranſgreſſion increaſeth: * but the righteous ſhall ſee their fall.

17 * Correct thy ſonne, and he ſhall give thee reſt: yea, he ſhall give delight unto thy ſoul.

18 [d] Where *there is* no viſion, the people ‡ periſh: but he that keepeth the law, happy *is* he.

19 [e] A ſervant will not be corrected by words: for *though* he underſtand he will not anſwer.

20 Seeſt thou a man that is haſtie ‡ in his words? *there is* more hope of a fool, than of him.

21 He that delicately bringeth up his ſervant from a childe, ſhall have him become *his* ſonne at the length.

22 * An angry mán ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

23 * A mans pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

24 Whoſo is partner with a thief, hateth his

† Heb. *a man of reproofs.*
* Chap. 11: 10. and 28: 28. Eccles 10: 5.
‡ Or, *increaſed.*
* Chap. 10: 1. and 15: 20. and 27: 11.
* Chap. 5: 9. and 28: 7. Luk. 15: 13.
† Heb. *a man of oblations.*
[a] He that giveth eare to the flatterer is in danger, as the bird is before the fowler.
[b] He is ever ready to fall into the ſnare that he layeth for others.
* Job 29: 16.
‡ Or, *ſet a citie on fire.*
[c] He can beare no admonition, in what ſort ſoever it is ſpoken.
† Heb. *men of bloud.*
* Chap. 22: 2.
‡ Or, *the uſurer.*
* Chap. 20: 28.
* Verſe 17.
* Chap. 10: 1. and 17: 21, 25.
* Pſal. 37: 36. and 58: 10. and 91: 8.
* Chap. 13: 24. and 22: 15. and 23: 13, 14.
[d] Where there are not faithfull miniſters of the word of God.
‡ Or, *is made naked.*
[e] He that is of a ſervile and rebellious nature.
‡ Or, *in his matters.*
* Chap. 15: 18. and 26: 21.
* Job 22: 29. Chap. 15: 33. and 18: 12. Matth. 23: 12. Luk. 14: 11.

his own ſoul: he heareth curſing, and bewrayeth *it* not.

25 The fear of man bringeth [f] a ſnare: but whoſo putteth his truſt in the LORD, † ſhall be ſafe.

26 * Many ſeek † the rulers favour, but every mans [g] judgement *cometh* from the LORD.

27 An unjuſt man *is* an abomination to the juſt: and he that *is* upright in the way, *is* abomination to the wicked.

CHAP. XXX.

1 *Agurs confeſſion of his faith.* 7 *The two points of his prayer.* 10 *The meaneſt are not to be wronged.* 11 *Foure wicked generations.* 15 *Foure things inſatiable.* 17 *Parents are not to be deſpiſed.* 18 *Foure things hard to be known.* 21 *Foure things intolerable.* 24 *Foure things exceeding wiſe.* 29 *Foure things ſtately.* 32 *Wrath is to be prevented.*

THe words of [a] Agur the ſonne of Iakeh, *even* the propheſie: the man ſpake unto Ithiel: even unto [b] Ithiel and Ucal.

2 Surely I *am* more [c] brutiſh than *any* man, and have not the underſtanding of a man.

3 I neither learned wiſdome, nor † have the knowledge of the holy.

4 * Who hath aſcended up into [d] heaven, or deſcended? * who hath gathered the winde in his fiſts? who hath bound the waters in a garment? who hath eſtabliſhed all the ends of the earth? what *is* his name, and what *is* his ſonnes name, if thou canſt tell?

5 * Every word of God *is* † pure: he *is* a ſhield unto them that put their truſt in him.

6 * Adde thou not unto his words, leſt he reprove thee, and thou be found a liar.

7 [e] Two things have I required of thee, † denie me *them* not before I die.

8 Remove farre from me vanitie and lies; give me neither povertie, nor riches, * feed me with food † convenient for me:

9 * Leſt I be full, and † denie *thee*, and ſay, [f] Who *is* the LORD? or leſt I be poore, and ſteal, and take the name of my God *in vain*.

10 † Accuſe not a ſervant unto his maſter, leſt he curſe thee, and thou be found [g] guilty.

11 *There is* a generation *that* curſeth their father, and doth not bleſſe their mother.

12 *There is* a generation *that are* pure in their own eyes, and yet is not waſhed from their filthineſſe.

13 *There is* a generation, O how * lofty are their eyes! and their eye-lids are lifted up.

14 * *There is* a generation, whoſe teeth *are as* ſwords, and their jaw-teeth *as* knives, to devoure the poore from off the earth, and the needy from *among* men.

15 The horſeleach hath [h] two daughters, *crying*, Give, give. There are three things *that* are never ſatisfied, *yea*, foure things ſay not, † *It is* enough:

16 The grave, and the barren wombe, the earth *that* is not filled with water, and the fire *that* ſaith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and deſpiſeth to obey his mother, the ravens of ‡ the [i] valley ſhall pick it out, and the young eagles ſhall eat it.

18 There be three things *which* are too wonderfull for me; yea, foure which I know not:

19 The way of an eagle in the aire, the way of a ſerpent upon a rock, the way of a ſhip in the † midſt of the ſea, and the way of a man with a maid.

20 Such *is* the way of an adulterous woman; ſhe eateth, and [k] wipeth her mouth, and ſaith, I have done no wickedneſſe.

21 For three things the earth is diſquieted, and for foure *which* it cannot bear:

22 * For [l] a ſervant when he reigneth, and a fool when he is filled with meat,

23 For an odious *woman* when ſhe is married, and an handmaid that is [m] heir to her miſtreſſe.

24 There be foure things which are little upon the earth, but they *are* † [n] exceeding wiſe:

25 * The ants *are* a people not ſtrong, yet they prepare their meat in the ſummer;

26 The conies *are but* a feeble folk, yet make they their houſes in the rocks;

27 The locuſts have no king, yet go they forth all of them † by bands;

28 The ſpider taketh hold with her [o] hands, and is in kings palaces.

29 There be three things which go well, yea foure are comely in going.

30 A lion *which is* ſtrongeſt among beaſts, and turneth not away for any,

31 A ‡ † grey-hound, an he-goat alſo, and a king againſt whom *there is* no riſing up.

32 If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, * [p] *lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the noſe bringeth forth bloud: ſo the forcing of wrath bringeth forth ſtrife.

CHAP. XXXI.

1 *Lemuels leſſon of chaſtitie and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praiſe and properties of a good wife.*

THe words of king [a] Lemuel, the propheſie that his [b] mother taught him.

2 What, my ſonne? and what, the [c] ſonne of my wombe? and what, the ſonne of my vows?

3 Give not thy ſtrength unto women, nor thy wayes to that which [d] deſtroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes, [e] ſtrong drink:

5 Leſt they drink, and forget the law, and † pervert the judgement † of any of the afflicted.

6 * Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be † of heavie hearts.

7 Let him drink and forget his povertie, and remember his miſery [f] no more.

8 Open thy mouth for the [g] dumbe in the

cauſe

---

f He that feareth man more than God, falleth into a ſnare, and is deſtroyed.
† Heb. *ſhall be ſet on high.*
* Chap. 19: 6.
† Heb. *the face of a ruler.*
g He needeth not to flatter the ruler: for what God hath appointed, that ſhall come to him.

a Who was an excellent man in vertue and knowledge in the time of Solomon: But no where mentioned ſaving in this place.
b Which were Agurs ſchollers, or friends: But ſome think by Ithiel and Ucal is meant God and Chriſt.
c Herein he declareth his great humilitie, who would not attribute any wiſedome to himſelf, but all unto God.
† Heb. *know.*
* Joh. 3: 13.
d Meaning, to know the ſecrets of God, as though hee would ſay, None.
* Job 38: 4. &c. Pſal. 104: 3. &c. Iſa. 40: 12. &c.
* Pſal. 12: 6. and 18: 30. and 19: 8. and 119: 140.
† Heb. *purified.*
* Deut. 4: 2. and 12: 32. Apoc, 22: 18, 19.
e He maketh this requeſt to God.
† Heb. *with-hold not from me.*
* Matth. 6: 11.
† Heb. *of my allowance.*
* Deut. 32: 15.
† Heb. *belief* thee.
f Meaning, that they that put their truſt in their riches, forget God, and that by too much wealth, men have an occaſion to the ſame.
† Heb. *hurt not with thy tongue.*
g In accuſing him without cauſe.
* Chap. 6: 17.
* Job 29: 17. Pſal. 52: 2. and 57: 4.

h The leach hath two forks in her tongue, which here he calleth her two daughters, whereby ſhe ſucketh the bloud, and is never ſatiate: even ſo are the covetous extortioners inſatiable.
† Heb. *wealth.*

‡ Or, *the brook.*
i Which haunt in the valley for carrions.

† Heb. *heart.*
k She hath her deſires, and after counterfeiteth as though ſhe were an honeſt woman.
* Chap. 19: 10.
l Theſe commonly abuſe the ſtate whereunto they are called.
m Which is married to her maſter after the death of her miſtreſſe.
† Heb. *wiſe, made wiſe.*
n They containe great doctrine and wiſedome.
* Chap. 6: 6, &c.
† Heb. *gathered together.*
o If man be not able to compaſſe theſe common things by his wiſdome, we cannot attribute wiſdome to man but folly.
‡ Or, *horſe.*
† Heb. *girt in the loyns.*
* Job 21: 5. and 40: 4.
p Make a ſtay, and continue not in doing evil.

a That is, of Solomon, who was called Lemuel, that is, of God, becauſe God had ordained him to be king over Iſrael.
b The doctrine which his mother Bath-ſheba taught him.
c By this often repetition of one thing ſhe declareth her motherly affection.
d Meaning, that women are the deſtruction of Kings, if they haunt them.
e That is, the king muſt not give himſelf to wantonneſſe, and neglect his office which is to execute judgement.
† Heb. *alter.*
† Heb. *of all the ſons of affliction.*
* Pſal. 104: 15.

† Heb. *the ſonnes of deſtruction.* † Heb. *bitter of ſoul.* f For wine doth comfort the heart, as Pſalm 104: 15. g Defend their cauſe that are not able to help themſelves.

cauſe of all † ſuch as are appointed to deſtruction.

9 Open thy mouth,* judge righteouſly,and plead the cauſe of the poore and needy.

10 ¶ * Who can finde a vertuous woman? for her price *is* farre above rubies.

11 The heart of her husband doth ſafely truſt in her, ſo that he ſhall have no need of [h] ſpoil.

12 She will do him good and not evil, all the dayes of her life.

13 She ſeeketh wool and flax,and worketh willingly with her hands.

14 She is like the merchants ſhips, ſhe bringeth her food from afarre.

15 She riſeth alſo while it is yet night, and giveth meat to her houſhold, and a [i] portion to her maidens.

16 She conſidereth a field, and † [k] buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loyns with ſtrength, and ſtrengtheneth her arms.

18 † She perceiveth that her merchandiſe *is* good: her candle goeth not out by night.

19 She layeth her hands to the ſpindle,and her hands hold the diſtaff.

20 † She ſtretcheth out her hand to the poore,yea she reacheth forth her hands to the needie.

21 She is not afraid of the ſnow for her houshold: for all her houshold *are* clothed with ‡ ſcarlet.

22 She maketh her ſelf coverings of tapeſtry, her clothing *is* ſilk and purple.

23 Her husband is known in the [l] gates, when he ſitteth among the elders of the land.

24 She maketh fine linnen, and ſelleth *it*, and delivereth girdles unto the merchant.

25 [m] Strength and honour *are* her clothing, and she shall rejoyce in time to come.

26 She openeth her mouth with wiſdome, and in her tongue *is* the [n] law of kindneſſe.

27 She looketh well to the wayes of her houshold,and eateth not the bread of idleneſſe

28 Her children ariſe up,and [o] call her bleſſed; her husband *alſo*, and he praiſeth her:

29 Many daughters ‡ have done vertuouſly, but thou excelleſt them all.

30 Favour *is* deceitfull, and beautie *is* vain: *but* a woman *that* feareth the LORD, she shall be praiſed.

31 [p] Give her of the fruit of her hands, and let her own works praiſe her in the [q] gates.

† Heb. *the ſonnes of deſtruction.*

* Lev. 19: 15. Deut. 1: 16.

* Chap. 12: 4.

[h] He shall not need to uſe any unlawfull meanes to gaine his living.

[i] Shee prepareth their meat betime.

† Heb. *taketh.*

[k] She purchaſeth it with the gains of her travell.

† Heb. *she taſteth.*

† Heb. *she ſpreadeth.*

‡ Or, *double garments.*

[l] In the aſſemblies and places of judgement.

[m] After that he had ſpoken of the apparell of the body, he now declareth the apparell of the ſpirit.

[n] Her tongue is as a book whereby one might learn many good things: for shee delighteth to talk of the word of God.

[o] That is, do her reverence.

‡ Or, *have gotten riches.*

[p] Confeſſe her diligent labours, and commend her therefore.

[q] For as much as the moſt honourable are clad in the apparell that she made.

ECCLESIASTES,

or the

PREACHER.

THE ARGUMENT.

Solomon, as a preacher, and one that deſired to inſtruct all in the way of ſalvation, deſcribeth the deceivable vanities of this world: that man should not be addicted to any thing under the Sunne, but rather inflamed with the deſire of the heavenly life: therefore he confuteth their opinions, which ſet their felicitie either in knowledge, or in pleaſures, or in dignity and riches, shewing that mans true felicitie conſiſteth in that, that he is united with God, and shall enjoy his preſence: ſo that all other things muſt be rejected, ſave in as much as they further us to attain to this heavenly treaſure, which is ſure and permanent, and cannot be found in any other, ſave in God alone.

CHAP. I.

1 The preacher sheweth that all humane courſes are vain, 4 becauſe the creatures are reſtleſſe in their courſes. 9 They bring forth nothing new, and all old things are forgotten: 12 and becauſe he hath found it ſo in the ſtudies of wiſdome.

THe words of the [a] preacher, the ſonne of David, king of Jeruſalem.

2 * [b] Vanitie of vanities, ſaith the preacher, vanitie of vanities, all *is* vanitie.

3 * What profit hath a man of all his [c] labour which he taketh under the ſunne?

4 *One* generation paſſeth away,and *another* generation cometh: * but the earth abideth [d] for ever.

5 The ſunne alſo ariſeth, and the ſunne goeth down, and † haſteth to the place where he aroſe.

6 The [e] winde goeth toward the ſouth,and turneth about unto the north; it whirleth about continually: and the winde returneth again according to his circuits.

7 * All the rivers runne into the ſea,yet the ſea *is* not full: unto the place from whence the rivers come, [f] thither they † return again.

8 All things *are* full of labour, man cannot utter *it*: the eye is not ſatisfied with ſeeing, nor the eare filled with hearing.

9 * [g] The thing that hath been, it *is* that which shall be: and that which is done, is that which shall be done; and *there is* no new thing under the ſunne.

10 Is there any thing, whereof it may be ſaid,

[a] Solomon is here called a Preacher, or one that aſſembleth the people,becauſe he teacheth the true knowledge of God, and how men ought to paſſe their life in this tranſitorie world.

* Pſal. 39: 5, 6. and 62: 9. and 144: 4.

* Chap. 12: 8.

[b] He condemneth the opinions of all men that ſet felicity in any thing but in God alone, ſeeing that in this world all things are as vanitie and nothing.

* Chap. 2: 22. and 3: 9.

[c] Solomon doth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing under the heaven, nor in any creature, for aſmuch as all things are tranſitory.

* Pſalm 1: 4: 5. and 119: 90.

[d] One man dieth after another, and the earth remaineth longeſt, even to the laſt day, which yet is ſubject to corruption.

† Heb. *panteth.*

[e] By the ſunne, winde, and rivers, he sheweth, that the greateſt labour and longeſt hath an end, and therefore there can be no felicity in this world.

* Job 38: 10. Pſal. 104: 8, 9.

[f] The ſea which compaſſeth all the earth, filleth the veines thereof, the which powre out ſprings and rivers into the ſea again.

† Heb. *return to go.*

* Chap. 3: 15.

[g] He ſpeaketh of times and ſeaſons, and things done in them, which as they have been in times paſt, ſo come they to paſſe again.

ſaid, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former things; neither ſhall there be any remembrance of things that are to come, with thoſe that ſhall come after.

12 ¶ [h] I the preacher was king over Iſrael in Jeruſalem.

13 And I gave my heart to ſeek and ſearch out by wiſdome, concerning all things that are done under heaven: this ſore travell hath God given to the ſonnes of man, ‡ to be [i] exerciſed therewith,

14 I have ſeen all the works that are done under the ſunne, and behold, all *is* vanitie and vexation of ſpirit.

15 * That which is [k] crooked cannot be made ſtraight: and † that which is wanting, cannot be numbred.

16 I communed with mine own heart, ſaying, Lo, I am come to great eſtate, and have gotten * more wiſdome than all they that have been before me in Jeruſalem: yea, my heart † had great experience of wiſdome and knowledge.

17 * And I gave my heart to know wiſdome, and to know [l] madneſſe and folly: I perceived that this alſo is vexation of ſpirit.

18 For in much wiſdome *is* much [m] grief: and he that increaſeth knowledge, increaſeth ſorrow.

[h] He proveth that if any could have attained to felicity in this world by labour and ſtudy, he chiefely ſhould have obtained it, becauſe he had gifts and aides of God thereunto above all other.
‡ Or, *to afflict them.*
[i] Man of nature hath a deſire to know, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſin, to humble man, and to teach him to depend onely upon God.
* Chap. 7: 13.
[k] Man is not able by all his diligence to cauſe things to goe otherwiſe than they doe: neither can he number the faults that are committed, much leſſe remedy them.
† Heb. *defect.*
* 1 King. 4: 30. and 10: 7, 23.
† Heb. *had ſeen much.*
* Chap. 2: 12. and 7: 25.
[l] That is, vaine things which ſerved unto pleaſure wherein was no commoditie, but grief and trouble of conſcience.
[m] Wiſdome and knowledge cannot be come by without great paine of body and minde: For when a man hath attained to the higheſt, yet is his minde never fully content: therefore in this world is no true felicitie.

CHAP. II.

1 *The vanity of humane courſes in the works of pleaſure,* 12 *Though the wiſe be better than the fool, yet both have one event.* 18 *The vanity of humane labour in leaving it they know not to whom.* 24 *Nothing better than joy in our labour, but that is Gods gift.*

I Said in mine heart, Go to now, I will prove [a] thee with mirth, therefore enjoy pleaſure: and behold: this alſo *is* vanity.

2 I ſaid of laughter; *It is* mad: and of mirth, What doth it?

3 * I ſought in mine heart † to give my ſelf unto wine (yet acquanting mine heart with [b] wiſdome) and to lay hold on folly, till I might ſee what *was* that good for the ſonnes of men, which they ſhould do under the heaven, † all the dayes of their life.

4 I made me great works, I builded me houſes, I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kinde of* fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

7 I got *me* ſervants and maidens, and had † ſervants born in my [c] houſe; alſo I had great poſſeſſions of great and ſmall cattel, above all that were in Jeruſalem before me.

8 * I gathered me alſo ſilver and gold: and the peculiar treaſure of kings, and of the provinces: I gat me men-ſingers and women-ſingers, and the [d] delights of the ſonnes of men, *as* † muſicall inſtruments: and that of [e] all ſorts.

[a] Solomon maketh the diſcourſe with himſelf, as thouh he would trie whether there were contentation in eaſe and pleaſures.
* Chap. 1: 17.
† Heb. *to draw my fleſh with wine.*
[b] Albeit I gave my ſelf to pleaſures, yet I thought to keep wiſdome, and the feare of God in mine heart, and governe mine affaires by the ſame.
† Heb. *the number of the dayes of their life.*
† Heb. *ſonnes of my houſe.*
[c] Meaning, of the ſervants of ſlaves, which hee had bought: ſo the children borne in their ſervitude were the maſters.
* 1 King. 9: 28. and 10: 10, 14, 21. &c.
[d] That is, whatſoever men take pleaſure in.
† Heb. *muſicall inſtrument and inſtruments*
[e] To the end that he might the better know, what contentment there is to be found in ſuch thinges. Which were the moſt beautifull of them that were taken in warre, as Judg. 5: 30. Seme underſtand by theſe words, no women, but inſtruments of Muſick.

9 So I was great, and increaſed more than all that were before me in Jeruſalem; alſo my wiſdome [f] remained with me.

10 And whatſoever mine eyes deſired, I kept not from them, I withheld not my heart from any joy: for my heart rejoyced in all my labour, and this was my [g] portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* * vanitie and vexation of ſpirit, and *there was* no profit under the ſunne.

12 And I turned my ſelf to behold [h] wiſdome, * and madneſſe and folly: for what *can* the man *do*, that cometh after the king? ‡ *even* that which hath been alreadie done.

13 Then I ſaw † that wiſdome excelleth folly, as farre as light excelleth darkneſſe.

14 * The wiſe mans [i] eyes *are* in his head, but the fool walketh in darkneſſe: and I my ſelf perceived alſo that [k] one event happeneth to them all.

15 Then ſaid I in my heart, As it happeneth to the fool, ſo it † happeneth even to me; and why was I then *more* wiſe? Then I ſaid in my heart, that this alſo *is* vanity.

16 For *there is* no remembrance of the wiſe more than of the fool [l] for ever; ſeeing that which now *is*, in the dayes to come ſhall all be forgotten; and [m] how dieth the wiſe man? as the fool.

17 Therefore I hated life, becauſe the work that is wrought under the ſunne, is grievous unto me: for all *is* vanitie and vexation of ſpirit.

18 ¶ Yea. I hated all my labour which I had † taken under the ſunne: becauſe * I ſhould leave it unto the man that ſhall be after me.

19 And who knoweth whether he ſhall be a wiſe man or a fool? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed my ſelf wiſe under the ſunne. This *is* alſo vanitie.

20 Therefore I went about to cauſe my heart to [n] deſpair of all the labour which I took under the ſunne.

21 For there is a man whoſe labour *is* in wiſdome, and in knowledge, and in equitie: yet to a man that hath not laboured therein, ſhall he † leave it *for* [o] his portion. This alſo *is* vanity, and a great evil.

22 * For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the ſunne?

23 For all his dayes *are* * ſorrows, and his travell grief, yea, his heart taketh not reſt in the night. This is alſo vanitie.

24 ¶ * *There is* nothing better for a man, *than* that he ſhould eat and drink, and that he ‡ ſhould make his ſoul [p] enjoy good in his labour. This alſo I ſaw, that it *was* from the hand of God.

25 For who can eat? or who elſe can [q] haſten *hereunto* more than I?

26 For *God* giveth to a man that *is* good

† in

[f] For all this, God did not take his gift of wiſedome from me.
[g] This was the fruit of all my labour, a certaine pleaſure mixt with care, which he calleth vanity in the next verſe.
* Chap. 1: 3.
[h] I bethought with my ſelfe whether it were better to follow wiſdome, or mine own affection and pleaſures, which he calleth madnes.
* Chap. 1: 17. and 7: 25.
‡ Or, *in thoſe things which have been alreadie done.*
* Heb. *that there is an excellencie in wiſdome more than in folly, &c.*
* Prov. 17: 24. Chap. 8: 1.
[i] He foreſeeth things, which the fool cannot for lack of wiſdome.
[k] For both die and are forgotten, as verſ. 16. or they both alike have proſperity or adverſitie.
† Heb. *happeneth to me even, to me.*
[l] Meaning, in this world.
[m] He wondreth that men forget a wiſe man being dead, aſſoon as they doe a fool.
† Heb. *laboured.*
* Pſalm 49: 10.
[n] That I might ſeek the true felicitie which is in God.
† Heb. *give.*
[o] Among other griefs, this was not the leaſt, to leave that which he had gotten by great travell, to one that had taken no paine therefore, & whom he knew not whether he were a wiſe man or a fool.
* Chap. 1: 3. and 3: 9.
* Job 14: 1.
* Chap. 3. verſ. 12, 13, 22. and 5: 18. and 8: 15.
‡ Or, *delight his ſenſes.*
[p] When man hath all laboured, he can get no more than food and refreſhing, yet he confeſſeth alſo that this commeth of Gods bleſſing, as Chap 3: 13.
[q] Meaning, to pleaſures.

† in his ſight, wiſdome and knowledge, and joy: but to the ſinner he giveth travell, to gather and to heap up, that * he may give to him that is good before God. This alſo *is* vanitie and vexation of ſpirit.

CHAP. III.

1 By the neceſſarie change of times, vanitie is added to humane travell. 11 There is an excellencie in Gods works: 16 But as for man, God ſhall judge his works there, and here he ſhall be like a beaſt.

TO every thing *there is* [a] a ſeaſon, and a time to every purpoſe under the heaven.

2 A time † to be born, and a time to die: a time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal: a time to break down, and a time to build up.

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance.

5 A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time † to refrain from embracing.

6 A time to ‡ get, and a time to loſe: a time to keep, and a time to caſt away.

7 A time to rent, and a time to ſew: a time to keep ſilence, and a time to ſpeak.

8 A time to love, and a time to hate: a time of warre, and a time of peace.

9 * What profit hath he that worketh, in that wherein he laboureth?

10 I have ſeen the travell which God hath given to the ſons of men, to be [b] exerciſed in it.

11 He hath made every thing beautifull in his time: alſo he hath ſet the world in [c] their heart, ſo that no man can finde out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoyce, and to do good in his life.

13 And alſo that every man ſhould eat and drink, and enjoy the good of all his labour, it *is* the [d] gift of God.

14 I know that whatſoever God doth, it ſhall be [e] for ever: nothing can be put to it: nor any thing taken from it: and God doth *it*, that *men* ſhould fear before him.

15 * That which hath been, is now; and that which is to be, hath already been, and God [f] requireth † that which is paſt.

16 ¶ And moreover, I ſaw under the ſunne the place of judgement, *that* wickedneſſe *was* there: and the place of righteouſneſſe, *that* iniquity *was* there.

17 I ſaid in mine heart, God ſhall judge the righteous and the wicked: for *there is* * [g] a time there, for every purpoſe, and for every work.

18 I ſaid in my heart concerning the eſtate of the ſonnes of men, ‡ that God might maniſeſt them, and that they might ſee that they themſelves are [h] beaſts.

19 * For that which befalleth the ſonnes of men, befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other, yea, they have all [i] one breath, ſo that a man hath no preeminence above a beaſt: for all is vanity.

† Heb. *before him.*

* Job 27: 17.

[a] He ſpeaketh of this diverſitie of time for two cauſes: firſt, to declare that there is nothing in this world perpetuall: next, to teach us not to be grieved if we have not all things at once, according to our deſires, neither enjoy them ſo long as we would wiſh.

† Heb. *to bear.*

† Heb. *to be farre from.*

‡ Or, *ſeek.*

* Chap. 1: 13.

[b] Reade Chap. 1. verſe 13.

[c] God hath given man a deſire and affection to ſeek out the things of this world, and to labour therein.

[d] Read Chap. 2. verſ. 24. and theſe places declare, that we ſhould doe all things with ſobriety, and in the feare of God, forasmuch as he giveth not his gifts to the intent that they ſhould be abuſed.

[e] That is, man ſhall never be able to let Gods work, but as he hath determined, ſo it ſhall come to paſſe.

* Chap. 1: 9.

[f] God onely cauſeth that which is paſt to return.

† Heb. *that which is driven away.*

* Verſe 1.

[g] Meaning with God, howſoever man neglect his dutie.

‡ Or, *that they might clear God, and ſee, &c.*

[h] Shewing in their lives the properties and practices of beaſts.

* Pſalm 49: 20. Chap. 2: 16.

[i] Man is not able by his reaſon and judgement to put difference between man and beaſt, as touching thoſe things whereunto both are ſubject, for the eye cannot judge any otherwiſe of a man being dead, than of a beaſt which is dead; yet by the word of God and faith, we eaſily know the diverſitie, as verſe 21.

20 All go unto one place, all are of the duſt, and all turn to duſt again.

21 Who [k] knoweth the ſpirit † of man that † goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

22 * Wherefore I perceive that there is nothing better, than that a man ſhould [l] rejoyce in his own works; for that *is* his portion: for who ſhall bring him to ſee what ſhall be after him?

[k] Meaning, that reaſon cannot comprehend that which faith beleeveth therein.

† Heb *of the ſonnes of man.*

† Heb. *is aſcending.*

* Chap. 2: 24. and 5: 18.

[l] By the often repetition of this ſentence, as Chap. 2: 24. and Chap. 3: 12, 22. Chap. 5: 27. and Chap. 8: 15. he declareth, that man, by reaſon, can comprehend nothing better in this life, than to uſe the gifts of God ſoberly, and comfortably: for to know farther is a ſpeciall gift of God revealed by his ſpirit.

CHAP. IIII.

1 Vanity is increaſed unto men by oppreſſion, 4 by envie, 5 by idleneſſe, 7 by covetouſneſſe, 9 by ſolitarineſſe, 13 by wilfulneſſe.

SO [a] I returned, and conſidered all the * oppreſſions that are done under the ſunne, and behold, the tears of ſuch as were oppreſſed, and they had no comforter: and on the † ſide of their oppreſſours *there was* power, but they had no comforter.

2 * Wherefore I praiſed the [b] dead which are already dead, more than the living which are yet alive.

3 * Yea, [c] better is he than both they, which hath not yet been, who hath not ſeen the evil work that is done under the ſunne.

4 ¶ Again I conſidered all travell, and † every [d] right work that † for this a man is envied of his neighbour: this *is* alſo vanitie, and vexation of ſpirit.

5 * The fool foldeth his hands together, and [e] eateth his own fleſh.

6 * Better is an handfull *with* quietneſſe, than both the hands full, *with* travell and vexation of ſpirit.

7 ¶ Then I returned, and I ſaw vanity under the ſunne.

8 There is one *alone*, and *there is* not a ſecond; yea, he hath neither childe nor brother: yet *is there* no end of all his labour, neither is his eye ſatiſfied with riches, neither *ſaith he*, For whom do I labour, and bereave my ſoul of good? this *is* alſo vanitie, yea, it *is* a ſore travell.

9 ¶ [f] Two are better than one; becauſe they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow; but wo to him that is alone, when he falleth: for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone*?

12 And if one prevail againſt him, two ſhall withſtand him; and a [g] threefold cord is not quickly broken.

13 ¶ Better *is* a poore and a wiſe childe, than an old and fooliſh king, † who will no more be admoniſhed.

14 For out of [h] priſon he cometh to reigne, whereas alſo he that is [i] born in his kingdome *becometh* poore.

15 I conſidered all the living which walk under the ſunne, with the [k] ſecond childe that ſhall ſtand up in his ſtead.

[a] He maketh here another diſcourſe with himſelf, concerning the tyranny of them that oppreſſed the poore.

* Chap. 5: 8. &c.

† Heb. *hand.*

* Job 3: 17 &c.

[b] Becauſe they are no more ſubject to their oppreſſours.

* Job 3: 11, 16, 21.

[c] He ſpeaketh according to the judgement of the fleſh, which cannot abide to feel, or ſee troubles.

† Heb. *all the rightneſſe of work.*

[d] The more perfect that the work is, the more is it envied of the wicked.

† Heb. *this is the envy of a man from his neighbour.*

* Prov. 6: 10. and 24: 33.

[e] For idleneſſe he is compelled to deſtroy himſelf.

* Prov. 15: 16, 17. and 16: 8.

[f] Foraſmuch as when man is alone, he can neither help himſelf nor others, he ſheweth, that all men ought to live in mutuall ſociety, to the intent they may be profitable one to another, and that their things may increaſe.

[g] By this proverb he declareth how neceſſary it is, that men ſhould live in ſociety.

† Heb. *who knoweth not to be admoniſhed.*

[h] That is, from a poore and baſe eſtate or out of trouble and priſon, as Joſeph did, Gen. 41: 14.

[i] Meaning, that is born a king.

[k] Which follow and flatter the kings ſonne, or him that ſhall ſucceed, to enter into credit with them in hope of gain.

16 *There is* no [l] end of all the people, *even* of all that have been before them: they alſo that come after, ſhall not rejoyce in him: ſurely, this alſo *is* vanity, and vexation of ſpirit.

CHAP. V.

1 *Vanities in divine ſervice,* 8 *in murmuring againſt oppreſſion,* 9 *and in riches.* 18 *Ioy in riches is the gift of God.*

KEep thy [a] foot when thou goeſt to the houſe of God, and be more ready to heare, * than to give the ſacrifice of [b] fools: for they conſider not that they do evil.

2 Be not [c] raſh with thy mouth, and let not thine heart be haſty to utter any ‡ thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words * be [d] few.

3 For a dream cometh through the multitude of buſineſſe, and a fools voice *is known* by multitude of words.

4 * When thou voweſt a vow unto God, deferre not to pay it, for *he hath* no pleaſure in fools: * pay that which thou haſt [e] vowed.

5 Better *is it* that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy [f] fleſh to ſinne, neither ſay thou before the [g] angel, that it *was* an errour: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words, *there are* alſo divers vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poore, and violent perverting of judgement and juſtice in a province, marvell not † at the matter: for he that is [h] higher than the higheſt, regardeth, and *there be* higher than they.

9 ¶ Moreover, the [i] profit of the earth is for all: the king *himſelf* is ſerved by the [k] field.

10 He that loveth ſilver, ſhall not be ſatiſfied with ſilver; nor he that loveth abundance, with increaſe: this *is* alſo vanitie.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the [l] abundance of the rich will not ſuffer him to ſleep.

13 There is a ſore evil *which* I have ſeen under the ſunne, *namely,* riches [m] kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travell: and he begetteth a ſonne, and *there is* [n] nothing in his hand.

15 * As he came forth of his mothers wombe, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

16 And this alſo *is* a ſore evil, that in all points as he came, ſo ſhall he go: and * what profit hath he that hath laboured for the [o] winde?

17 All his dayes alſo he eateth in [b] darkneſſe, and *he hath* much ſorrow, and wrath with his ſickneſſe.

18 ¶ Behold that which I have ſeen: * † it is good and comely *for* one to [p] eat and to drink, and to enjoy the good of all his labour that he taketh under the ſunne, † all the dayes of his life, which God giveth him: for it *is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this *is* the gift of God.

20 ‡ For he ſhall not much remember the dayes of his [q] life: becauſe God anſwereth *him* in the joy of his heart.

[l] They never ceaſe by all means to creep into favour: but when they obtain not their greedy deſires, they think themſelves abuſed, as others have been in time paſt, and ſo care no more for him.

[a] That is, with what affection thou comeſt to heare the word of God.

* 1 Sam. 15: 22. Pſal. 50: 8. Prov. 15: 8. and 21: 27.

[b] Meaning, of the wicked which thinketh to pleaſe God with ceremonies, and have neither faith nor repentance.

[c] Either in vowing or in praying: meaning, that we ſhould uſe all reverence to Godward.

‡ Or, *word.*

* Prov. 10: 19. Matth. 6: 7.

[d] He heareth thee not for thy many words ſake, or often repetitions, but conſidereth thy faith and fervent minde.

* Deut. 23: 21.

* Pſal. 66: 13, 14.

[e] He ſpeaketh of vowes which are approved by Gods word, and ſerve to his glorie.

[f] Cauſe not thy ſelf to ſinne by vowing raſhly as they doe, which make a vow to live unmarried, and ſuch like.

[g] That is, before Gods meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a juſt excuſe.

† Heb. *at the will or purpoſe.*

[h] Meaning, that God will redreſſe theſe things, and therefore we muſt depend upon him.

[i] The revennues of the earth are to be preferred above all things which appertain to this life.

[k] Kings and princes cannot maintain their eſtate without tillage which thing commendeth the excellencie of tillage.

[l] That is, his great abundance of riches, or the ſurfetting, which cometh by his great feeding.

[m] When covetous men heap up riches which turn to their deſtruction.

[n] Hee doth not enjoy his fathers riches.

* Job 1: 21. Pſal 49: 17. 1 Tim. 6: 7.

* Chap. 1: 3.

[o] Meaning, in vaine and without profit.

[p] In affliction and grief of minde.

* Chap. 2: 24. and 3: 12, 13.

† Heb. there is a *good which is comely, &c.*

[q] Reade Chap. 3. verſe 22.

† Heb. *the number of the dayes.*

‡ Or, *though* he give *not much,* yet *he remembreth, &c.*

[q] He will take no great thought for the pains that he hath endured in time paſt.

CHAP. VI.

1 *The vanity of riches without uſe.* 6 *of children* 6 *and old age without riches.* 9 *The vanity of ſight and wandring deſires.* 11 *The concluſion of vanities.*

THere is an evil which I have ſeen under the ſunne, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him [a] not power to eat thereof, but a ſtranger eateth it: this *is* vanitie, and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children,* and live many yeares, ſo that the dayes of his yeares be many, and his ſoul be not [b] filled with good, and alſo that he have no [c] buriall, I ſay, *that* an untimely birth *is* better than he.

4 For he [d] cometh in with vanity, and departeth in darkneſſe, and his name ſhall be covered with darkneſſe.

5 Moreover, he hath not ſeen the ſunne, nor known *any thing*: this hath more reſt than the other.

6 ¶ Yea, though he live a thouſand yeares twice *told,* yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the † appetite is not filled.

8 For what hath the wiſe more than the fool? what hath the poore, that [f] knoweth to walk before the living?

9 ¶ Better *is* the [g] ſight of the eyes, † than the wandring of the deſire: this *is* alſo vanitie and vexation of ſpirit.

10 That which hath been, is named already, and it is known that it *is* man: neither may he contend with him that is [h] mightier than he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For [i] who knoweth what *is* good for man in *this* life, † all the dayes of his vain life which he ſpendeth as * a ſhadow? for who can tell a man what ſhall be after him under the ſunne?

CHAP. VII.

1 *Remedies againſt vanitie, are a good name,* 2 *mortification,* 7 *patience,* 11 *wiſdome.* 25 *The difficulty of wiſdome.*

A * *Good* name *is* better than precious ointment: and the day of death, [a] than the day of ones birth.

2 ¶ *It is* better to go to the houſe of mourning, than to go to the houſe of feaſting: for that

[a] He ſheweth, that it is the plague of God, when the rich man hath not a liberall heart to uſe his riches.

[b] If he can never have enough.

[c] As we ſee oftentimes, that the covetous man either falleth into crimes that deſerve death, or is murthered, or drowned, or hangeth himſelf, or ſuch like: and ſo lacketh the honour of buriall, which is the laſt office of humanitie.

[d] Meaning, the untimely fruit, whoſe life did neither profit or hurt any.

† Heb. *ſoul.*

[e] His deſire and affection.

[f] That knoweth to uſe his goods well in the judgement of men.

[g] To be content with that which God hath given, is better than to follow the deſires that never can be ſatisfied.

† Heb. *than the walking of the ſoul.*

[h] Meaning, God who will make him to feel that he is mortall.

[i] There is no ſtate wherein man can live to have perfect quietneſſe in this life.

† Heb. *the number of the dayes of the life of his vanity.*

* Pſal. 144: 4.

* Prov. 15: 30. and 22: 1.

[a] He ſpeaketh thus after the judgement of the fleſh, which thinketh death to be the end of all evils: or elſe, becauſe that this corporall death is the entring into life everlaſting.

that *is* the [b] end of all men, and the living will lay *it* to his heart.

3 ‡ Sorrow *is* better than laughter: for by the ſadneſſe of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

5 * *It is* better to heare the rebuke of the wiſe, than for a man to heare the ſong of fools.

6 For as the † crackling of [c] thorns under a pot, ſo *is* the laughter of the fool: this alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man [d] mad, * and a gift deſtroyeth the heart.

8 Better *is* the [e] end of a thing, than the beginning thereof: *and* the patient in ſpirit *is* better than the proud in ſpirit.

9 * Be not haſtie in thy ſpirit to be angry: for anger reſteth in the boſome of fools:

10 Say not thou, What is *the cauſe* that the former dayes were better than theſe? for thou doſt not enquire † [f] wiſely concerning this.

11 ¶ Wiſdome ‡ is good with an [g] inheritance: and *by it there is* profit to them that ſee the ſunne.

12 For wiſdome *is* a † defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wiſdome giveth life to them that have it.

13 Conſider the work of God: for * who can make that ſtraight which he hath made crooked?

14 In the day of proſperitie be joyfull, but in the day of adverſitie [h] conſider: God alſo hath † ſet the one over againſt the other, to the end that man ſhould finde [i] nothing after him.

15 All things have I ſeen in the dayes of my vanitie: there is a juſt man that periſheth in his [k] righteouſneſſe, and there is a wicked man that prolongeth *his life* in his wickedneſſe.

16 Be not righteous [l] overmuch, neither make thy ſelf over-wiſe, why ſhouldeſt thou † deſtroy thy ſelf?

17 Be not [m] overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die † before thy time?

18 *It is* good that thou ſhouldeſt take hold [n] of this, yea alſo from [o] this withdraw not thine hand: for he that feareth God, ſhall come forth of them all.

19 * Wiſdome ſtrengtheneth the wiſe, more than ten mighty men which are in the citie.

20 * For *there is* not a juſt man upon earth, that doth good, and ſinneth not.

21 Alſo † [p] take no heed unto all words that are ſpoke; leſt thou hear thy ſervant curſe thee.

22 For oftentimes alſo thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdome: I ſaid, I will be wiſe, but it *was* farre from me.

24 That which is farre off, and exceeding deep, who can finde [q] it out?

25 † I applied mine heart to know, and to ſearch, and to ſeek out wiſdome, and the reaſon *of things*, and to know the wickedneſſe of folly, even of fooliſhneſſe *and* madneſſe.

26 * And I finde more bitter than death, the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: † whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.

27 Behold, this have I found (ſaith the preacher) ‡ *coming* one by one, to finde out the [r] account:

28 Which yet my ſoul ſeeketh, but I finde not: one man among a thouſand have I found, but a woman among all thoſe have I not found.

29 Lo, this onely have I found, * that God hath made man upright; but they have ſought out many [ſ] inventions.

Chap. VIII.

1 Kings are greatly to be reſpected. 6 The divine providence is to be obſerved. 12 It is better with the godly in adverſitie than with the wicked in proſperity. 16 The work of God is unſearchable.

WHo *is* as the wiſe man? and who knoweth the interpretation of a thing? * a mans wiſdome maketh his face to [a] ſhine, and † the boldneſſe of his face ſhall be [b] changed.

2 I *counſel thee* to keep the [c] kings commandment, and that in regard of the oath of God.

3 [d] Be not haſtie to go out of his ſight: ſtand not in an evil thing, for he doth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment † ſhall feel no evil thing and a wiſe mans heart diſcerneth [e] both time and judgement.

6 ¶ Becauſe to every purpoſe there is time, and judgement; therefore the [f] miſerie of man is great upon him.

7 For he knoweth not that which ſhall be: for who can tell him ‡ when it ſhall be?

8 *There* is no man that hath [g] power * over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no ‡ diſcharge in that warre, neither ſhall wickedneſſe deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the ſunne: *there is* a time wherein one man ruleth over another to his own [h] hurt.

10 And ſo I ſaw the wicked buried, who had [i] come and gone from the place of the [k] holy, and they were forgotten in the citie where they had ſo done: this *is* alſo vanitie.

11 Becauſe ſentence *againſt* an evil work is not [l] executed ſpeedily; therefore the heart of the ſonnes of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *dayes* be prolonged, yet ſurely I know that * it ſhall be well with them that fear God, which fear before him.

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* dayes *which are* as a ſhadow, becauſe he feareth not before God.

14 There is a vanity which is done upon the earth, that there be juſt men unto whom it * happeneth according to [m] the work of the wicked:

[b] Where we may ſee the hand of God, and learn to examine our lives.
‡ Or, *anger.*
* Prov. 13: 18. and 15: 31, 32.
† Heb. *ſound.*
[c] Which crackle for a while, and profit nothing.
[d] A man that is eſteemed wiſe, when he falleth to oppreſſion, becometh like a beaſt.
* Deut. 16: 19.
[e] He noteth their lightneſſe, which enterpriſe a thing, and ſuddenly leave it off again.
* Prov. 14: 17. and 16: 32.
† Heb. *out of wiſdome.*
[f] Murmure not againſt God when he ſendeth adverſities for mans ſinnes.
‡ Or, *as good as an inheritance, yea better too.*
[g] He anſwereth to them that eſteem not wiſedome, except riches be joyned therewith, ſhewing that both are the gifts of God, but that wiſdome is farre more excellent; and may be without riches.
† Heb. *shadow.*
* Chap. 1: 15.
[h] Conſider wherefore God doth ſend it, and what may comfort thee.
† Heb. *made.*
[i] That man ſhould be able to controll nothing in his works.
[k] Meaning, that cruell tyrants put the godly to death, and let the wicked goe free.
[l] Boaſt not too much of thine own juſtice and wiſdome.
† Heb. *be deſolate.*
[m] Tarry not long when thou art admoniſhed to come out of the way of wickedneſſe.
† Heb. *not in thy time.*
[n] To wit, on theſe admonitions that go before.
[o] Conſider what deſolation and deſtruction ſhall come, if thou doe not obey them.
* Prov. 21: 22. and 24: 5. Chap. 9: 16.
* 1 Kings 8: 46. Prov. 20: 9. 1 John 1: 8.
† Heb. *give not thine heart.*
[p] Credit them not, neither care for them.
[q] Meaning, wiſdome.
† Heb. *I and my heart compaſſed.*

* Prov. 22: 14.
† Heb. *he that is good before God.*
‡ Or, weighing *one thing after another to finde out the reaſon.*
[r] That is, to come to a concluſion.
* Gen. 1: 27.
[ſ] And ſo are cauſe of their own deſtruction.
* Prov. 17: 24.
[a] That is, doth get him favour and proſperitie.
† Heb. *the ſtrength.*
[b] Whereas before he was proud and arrogant, he ſhall become humble and meek.
[c] That is, that thou obey the king, and keep the oath that thou haſt made for the ſame cauſe.
[d] Withdraw not thy ſelf lightly from the obedience of thy prince.
† Heb. *shall know.*
[e] That is when time is to obey, and how farre he ſhould obey.
[f] Man of himſelf is miſerable, and therefore ought to do nothing to increaſe the ſame, but to work all things by wiſdome and counſel.
‡ Or, *how it shall be.*
[g] Man hath no power to ſave his own life, and therefore muſt not raſhly caſt himſelf into danger.
* Job 14: 5.
‡ Or, *caſting off* weapons.
[h] As cometh oft times to tyrants, and wicked rulers.
[i] That is, others as wicked as they.
[k] They that feared God, and worſhipped him according as he had appointed.
[l] Where juſtice is delayed, there ſin reigneth.
* Pſalm 37. verſ. 11, 18, 19.
* Pſalm 73: 14.
[m] Which are puniſhed, as though they were wicked, as Chap. 7: 17.

wicked: again, there be wicked men, to whom it happeneth according to the work of the righteous: I ſaid, that this alſo *is* vanitie.

15 * Then I commended mirth, becauſe a man hath no better thing under the ſunne, than to [n] eat, and to drink, and to be merrie: for that ſhall abide with him of his labour, the dayes of his life, which God giveth him under the ſunne.

16 ¶ When I applied mine heart to know wiſdome, and to ſee the buſineſſe that is done upon the earth: (for alſo *there is that* neither day nor night ſeeth ſleep with his eyes)

17 Then I beheld all the work of God, that a man cannot finde out the work that is done under the ſunne: becauſe though a man labour to ſeek *it* out, yet he ſhall not finde *it*; yea further, though a wiſe man think to know *it*, yet ſhall he not be able to finde *it*.

CHAP. IX.

1 Like things happen to good and bad. 4 There is a neceſſitie of death unto men. 7 Comfort is all their portion in this life. 11 Gods providence ruleth over all. 13 Wiſdome is better than ſtrength.

FOr all this † I conſidered in my heart even to declare all this, that the righteous, and the wiſe, and their works *are* in the hand of God: no man knoweth either love, or [a] hatred, *by* all *that is* before them.

2 * All things *come* alike to all, *there is* one event to the righteous and to the wicked: to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner; *and* he that ſweareth, as he that feareth an oath.

3 This *is* an evil among all things that are done under the ſunne, that *there is* [b] one event unto all: yea, alſo the heart of the ſonnes of men *is* full of evil, and madneſſe *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joyned to all the living, there is hope: for [c] a living dog is better than a dead lion.

5 For the living know that they ſhall die: but the dead know not any thing, neither have they any more a reward, for the memorie of them is forgotten.

6 Alſo their love, and their hatred, and their envie is now periſhed; neither have they any more a portion for ever in any thing that is done under the ſunne.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merrie heart, for God now [d] accepteth thy works.

8 Let thy garments be alwayes [e] white; and let thy head lack no ointment:

9 † Live joyfully with the wife whom thou loveſt, all the dayes of the life of thy vanitie, which he hath given thee under the ſunne, all the dayes of thy vanitie: * for that *is* thy portion in this life, and in thy labour which thou takeſt under the ſunne.

10 Whatſoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wiſdome in the grave whither thou goeſt.

11 ¶ I returned, and ſaw under the ſunne that the race *is* not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill, but time and [f] chance happeneth to them all.

12 For man alſo knoweth not [g] his time, as the fiſhes that are taken in an evil net, and as the birds that are caught in the ſnare; ſo *are* the ſonnes of men * ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This wiſdome have I ſeen alſo under the ſunne, and it *ſeemed* great unto me:

14 *There was* a little citie, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poore wiſe man, and he by his wiſdome delivered the city; yet no man remembred that ſame poore man.

16 * Then ſaid I, wiſdome *is* better than ſtrength: nevertheleſſe, the poore mans wiſdome *is* deſpiſed, and his words are not heard.

17 The words of wiſe men *are* heard in quiet, more than the cry of him that ruleth among fools.

18 Wiſdome is better than weapons of war: but one ſinner deſtroyeth much good.

CHAP. X.

1 Obſervations of wiſdome and folly. 16 Of riot, 18 ſlothfulneſſe, 19 and money. 20 Mens thoughts of kings ought to be reverend.

† DEad flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a little folly him that is in reputation for wiſdome *and* honour.

2 A wiſe mans heart *is* at his [a] right hand: but a fools heart *is* at his left.

3 Yea alſo when he that is a fool walketh by the way, † his wiſdome faileth *him*, and he [b] ſaith to every one *that* he *is* a fool.

4 If the [c] ſpirit of the ruler riſe up againſt thee, leave not thy place; for yeelding pacifieth great offences.

5 There is an evil *which* I have ſeen under the ſunne, as an [d] errour *which* proceedeth † from the ruler.

6 Folly is ſet † in great dignitie, and the [e] rich ſit in low place.

7 I have ſeen ſervants * upon horſes, and princes walking as ſervants upon the earth.

8 * He that diggeth a pit, ſhall fall into it: and whoſo breaketh an hedge, a ſerpent ſhall bite him.

9 Whoſo removeth ſtones, ſhall be hurt therewith: *and* he that cleaveth wood, ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to [f] more ſtrength: but wiſdome *is* profitable to direct.

11 Surely, the ſerpent will bite without enchantment, and † a babler is no better.

12 * The words of a wiſe mans mouth *are* † gracious: but the lips of a fool will ſwallow up himſelf.

* Chap. 3: 22.

* Reade Chap. 3. verſe 22.

† Heb. *I gave*, or; *ſet to my heart.*

[a] Meaning, what things he ought to chuſe or refuſe; or man knoweth not by theſe outward things, that is, by proſperitie or adverſity, whom God doth favour or hate: for he ſendeth them as well to the wicked as to the godly.

* Pſal. 73: 3, 12, 13. Mal. 3: 15.

[b] In outward things, as riches and povertie, ſickneſſe and health, there is no difference betweene the godly and the wicked: but the difference is, that the godly are aſſured by faith, of Gods favour and aſſiſtance.

[c] He noteth the epicures and carnall men, which made their belly their god, and had no pleaſure but in this life, wiſhing rather to be an abject and vile perſon in this life, than a man of authoritie, and ſo to die, which is meant by the dog and lion.

[d] They flatter themſelves to be in Gods favour, becauſe they have all things in abundance.

[e] Rejoyce, bee merrie, and ſpare for no coſt, thus ſpeak the wicked belly gods.

† Heb. *ſee* or *enjoy life.*

* Chap. 2: 24. and 3: 13. and 5: 18.

[f] Thus the worldlings ſay, to prove that all things are lawfull for them, and attribute that to chance and fortune, which is done by the providence of God.

[g] That is, he doth not foreſee what ſhall come.

* Prov. 29: 6.

* Prov. 21: 22. Chap. 7: 19.

† Heb. *flies of death.*

[a] So that he doth all things well and juſtly, whereas the fool doth the contrary.

† Heb. *his heart.*

[b] By his doings he bewrayeth himſelf.

[c] If thy ſuperior be angrie with thee, be thou diſcreet, and not moved.

[d] Meaning, that it is an evil thing when they that are in authoritie fail and doe not their dutie.

† Heb. *from before.*

† Heb. *in great heights.*

[e] They that are rich in wiſdome and vertue.

* Prov. 30: 22.

* Pſal. 7: 15. Prov. 26: 27.

[f] Without wiſdome, whatſoever a man taketh in hand, turneth to his own hurt.

† Heb. *the maſter of the tongue.*

* Prov. 10: 32. and 12: 13.

† Heb. *grace.*

13 The beginning of the words of his mouth *is* foolishneſſe: and the end of † his talk *is* miſchievous madneſſe.

14 * A fool alſo † is full of words, a man cannot tell what ſhall be: and * what ſhall be after him, who can tell him?

15 The Labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the [g] city.

16 ¶ * Wo to thee, O land, when thy king *is* [h] a childe, and thy princes [i] eat in the morning.

17 Bleſſed *art* thou, O land, when thy king *is* the ſonne of [k] nobles, and thy princes eat in due ſeaſon, for ſtrength and not for drunkenneſſe.

18 ¶ By much ſlothfulneſſe the building decayeth, and through idleneſſe of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and * wine † maketh merrie: but money anſwereth all things.

20 ¶ * Curſe not the king, no not in thy ‡ thought, and curſe not the rich in thy bedchamber: for [l] a bird of the aire ſhall carry the voice, and that which hath wings ſhall tell the matter.

Chap. XI.

1 Directions for charity. 7 Death in life, 9 and the day of judgement in the dayes of youth are to be thought on,

CAſt thy bread † upon the [a] waters: for thou ſhalt finde it after * many dayes.

2 Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth.

3 If the [b] clouds be full of rain, they empty *themſelves* upon the earth: and if the [c] tree fall toward the ſouth, or toward the north: in the place where the tree falleth, there it ſhall be.

4 He that obſerveth the [d] winde, ſhall not ſow; and he that regardeth the clouds, ſhall not reap.

5 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the wombe of her that is with childe: even ſo thou knoweſt not the works of God who maketh all.

6 In the morning ſow thy ſeed, and in the evening [e] withhold not thine hand: for thou knoweſt not whether † ſhall proſper, either this or [f] that, or whether they both *ſhall be* alike good.

7 ¶ Truly the light *is* ſweet, and a pleaſant thing it is for the eyes to behold the ſunne.

8 But if a man live many yeares, *and* rejoyce in them all; yet let him remember the dayes of [g] darkneſſe, for they ſhall be many. All that cometh *is* vanity.

9 ¶ [h] Rejoyce, O young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe things God will bring thee into judgement.

10 Therefore remove ‡ [i] ſorrow from thy heart, and put [k] away evil from thy fleſh; for childhood and youth *are* vanity.

Chap. XII.

1 The Creatour is to be remembred in due time. 8 The preachers care to edifie. 13 The fear of God is the chief antidote of vanity.

* REmember now thy Creatour in the dayes of thy youth, while the evil dayes come not, nor the yeares draw nigh, when thou ſhalt ſay, I have no pleaſure in them:

2 While the ſunne, or the light, or the moon, or the ſtarres be not darkened, nor the [a] clouds return after the rain:

3 In the day when the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bowe themſelves, and ‡ the [d] grinders ceaſe, becauſe they are few, and thoſe that [e] look out of the windows be darkened:

4 And the [f] doores ſhall be ſhut in the ſtreets, when the ſound of the [g] grinding is low, and he ſhall riſe up at the voice of the [h] bird, and all the [i] daughters of muſick ſhall be brought low.

5 Alſo *when* they ſhall be afraid of that which is [k] high, and fears *ſhall be* in the [l] way, and the almond-tree ſhall [m] flouriſh, and the [n] graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets.

6 Or ever the [o] ſilver cord be looſed, or the golden [p] bowl be broken, or the [q] pitcher be broken at the [r] fountain, or the [ſ] wheel broken at the [t] ciſtern.

7 * Then ſhall the duſt return to the earth as it was; and the [u] ſpirit ſhall return unto God who gave it.

8 ¶ * Vanity of vanities (ſaith the preacher) all *is* vanity.

9 And ‡ moreover becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and ſought out, *and* * ſet in order many proverbs.

10 The preacher ſought to finde out † acceptable words, and that which was written *was* upright, *even* words of truth.

11 The words of the wiſe *are* as goads, and as nails [x] faſtened *by* the maſters of aſſemblies, *which* are given from [y] one ſhepherd.

12 And further, by theſe, my ſonne, be admoniſhed: of making many [z] books *there is* no end, and much ‡ ſtudy *is* a wearineſſe of the fleſh.

13 ¶ ‡ Let us heare the concluſion of the whole matter, Fear God, and keep his commandments: for this *is* the whole *dutie* of man.

14 For * God ſhall bring every work into judgement, with every ſecret thing, whether *it be* good, or whether *it be* evil.

* THE

---

† Heb. *his mouth.*

* Prov. 15: 2.

† Heb. *multiplieth words.*

* Chap. 3: 22. and 6: 12.

[g] The ignorance and beaſtlineſſe of the wicked, is ſuch, that they know not common things, and yet will they diſcuſſe high matters.

* Iſa. 3: 3, 4.

[h] That is, without wiſdome and counſel.

[i] Are given to their luſts and pleaſures.

[c] Meaning, when he is noble for vertue and wiſdome, and with the gifts of God.

* Pſal. 107: 15.

† Heb. *maketh glad the life.*

* Exod. 22: 28.

‡ Or, *conſcience.*

[l] Thou canſt not work evil ſo ſecretly, but it ſhall be known.

† Heb. *upon the face of the waters.*

[a] That is, be liberall to the poor, and though it ſeem to be as a thing ventured on the ſea, yet it ſhall bring thee profit.

* Deut. 15: 10. Prov. 19: 17. Matth. 10: 42.

[b] As the clouds that are full, powre out rain, ſo the rich that have abundance, muſt diſtribute it liberally.

[c] He exhorteth to be liberall while we live: for after there is no power.

[d] He that feareth inconveniences when neceſſitie requireth, ſhall never doe his dutie.

[e] Be not wearie of well doing.

† Heb. *ſhall be right.*

[f] That is, which of thy works are moſt agreeable to God.

[g] That is, of affliction and trouble.

[h] He derideth them that ſet their delight in worldly pleaſures, as though God would not call them to an account.

‡ Or, *anger.*

[i] To wit, anger, and envie, or it may be meant of ſinne whereby Gods anger is moved againſt thee.

[k] Meaning carnall luſt, where unto youth is given.

* Prov. 22: 6.

[a] Before thou come to a continuall miſerie: for when the clouds remain after the rains, mans grief is increaſed.

[b] The hands, which keep the body.

[c] The legs.

‡ Or, *the grinders fail, becauſe they grinde little.*

[d] The teeth.

[e] The eyes.

[f] The lips, or mouth.

[g] When the jaws ſhall ſcarce open and not be able to chew any more.

[h] He ſhall not be able to ſleep.

[i] That is, the winde-pipes, or the eares ſhall be deaf, and not able to heare ſinging.

[k] To climbe high becauſe of their weakneſſe, or they ſtoop down, as though they were afraid, leſt any thing ſhould hit them.

[l] They ſhall tremble as they goe, as though they were afraid.

[m] Their heads ſhall be as white as the bloſſoms of an almond tree.

[n] They ſhall be able to beare nothing.

[o] Meaning, the marrow of the back-bone and the ſinews.

[p] The little skin that covereth the brain, which is in colour like gold.

[q] That is, the veins.

[r] Meaning, the liver.

[ſ] Which is the head.

[t] That is, the heart, out of the which the head draweth the powers of life.

* Gen. 3: 19.

[u] The ſoul incontinently either goeth to joy or torment, and ſleepeth not as the wicked imagine.

‡ Chap. 1: 2.

‡ Or, *the more wiſe the preacher was, &c.*

* 1 Kings 4: 32.

† Heb. *words of delight.*

[x] Which are well applied by the miniſters, whom be calleth maſters.

[y] That is, by Chriſt, John 10.

[z] Theſe things cannot be comprehended in books, or learned by ſtudy, but God muſt inſtruct thine heart that thou mayeſt only know that wiſdome is the true felicitie, and the way thereunto is to fear God.

‡ Or, *reading.*

‡ Or, *the end of the matter, even all that hath been heard* is.

* Rom. 2: 16. and 14: 10. 1 Cor. 5: 10.

*THE SONG of SOLOMON.

THE ARGUMENT.

IN this Song, Solomon, by moſt ſweet and comfortable allegories and parables, deſcribeth the perfect love of Ieſus Chriſt, the true Solomon and king of peace, and the faithfull ſoul, or his church, which he hath ſanctified and appointed to be his ſpouſe, holy, chaſte, and without reprehenſion. So that here is declared the ſingular love of the bridegroom toward the bride, and his great and excellent benefits, wherewith he doth enrich her of his pure bounty and grace without any of her deſervings. Alſo the earneſt affection of the church, which is inflamed with the love of Chriſt, deſiring to be more and more joyned to him in love, and not to be forſaken for any ſpot or blemish that is in her.

CHAP. I.

1 The churches love unto Chriſt. 5 She confeſſeth her deformity, 7 and prayeth to be directed to his flock. 8 Chriſt directeth her to the shepherds tents: 9 and shewing his love to her, 11 giveth her gracious promiſes. 12 The church and Chriſt congratulate one another.

THe ſong of ſongs which *is* Solomons.

2 Let him [a] kiſſe me with the kiſſes of his mouth: * for † thy love *is* better than wine.

3 Becauſe of the [b] ſavour of thy good ointments, thy name *is as* ointment poured forth, therefore do the [c] virgins love thee.

4 * [d] Draw me, we will runne after thee: the king hath brought me into his [e] chambers: we will be glad and rejoyce in thee, we will remember thy love more than wine: ‡ the upright love thee.

5 I *am* [f] black, but comely (O ye daughters of Jeruſalem) as the tents of [g] Kedar, as the [h] curtains of Solomon.

6 Look not upon me becauſe I *am* [i] black, becauſe the [k] ſunne hath looked upon me: my mothers [l] children were angry with me, they made me the keeper of the vineyards, *but* mine own vineyard have I [m] not kept.

7 [n] Tell me (O thou whom my ſoul loveth) where thou feedeſt, where thou makeſt *thy flock* to reſt at noon: for why ſhould I be ‡ as one that turneth aſide by the flocks of thy [o] companions?

8 ¶ [p] If thou know not, (O thou faireſt among women) go thy way forth by the footſteps of the flock, and feed thy kids beſide the ſhepherds tents.

9 I have compared thee, O my love, to a company of horſes in Pharaohs [q] chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 We will make thee borders of gold with ſtuds of ſilver.

12 ¶ [r] While the king ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof.

13 A bundle of myrrhe *is* my wellbeloved unto me; he ſhall lie all night betwixt my [ſ] breaſts.

14 My beloved *is* unto me, *as* a cluſter of ‡ camphire in the vineyards of En-gedi.

15 * Behold, thou *art* [t] fair, ‡ my love; behold, thou *art* fair, thou *haſt* doves eyes.

16 Behold, thou *art* fair, my beloved, yea pleaſant: alſo our [u] bed *is* green.

17 The beams of our houſe *are* cedar, *and* our ‡ rafters of firre.

CHAP. II.

1 The mutuall love of Chriſt and his church. 8 the hope 10 and calling of the church, 14 Chriſts care of the church 16 The profeſſion of the church, her faith and hope.

I *Am* the roſe of Sharon, *and* the lilly of the valleys.

2 As the lilly among thorns, ſo *is* my [a] love among the daughters.

3 As the [b] apple-tree among the trees of the wood, ſo *is* my beloved among the ſonnes. † I ſat down under his ſhadow with great delight, and his fruit *was* ſweet to my † taſte.

4 He brought me to the † banquetting houſe, and his banner over me *was* love.

5 Stay me with flagons, † comfort me with apples; for I *am* ſick of love.

6 * His left hand *is* under my head, and his right hand doth embrace me.

7 † * [c] I charge you, O ye daughters of Jeruſalem, by the roes, and by the hindes of the field, that ye ſtirre not up, nor awake *my* love, till he pleaſe.

8 ¶ [d] The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 * My beloved *is* like a roe, or a young hart: behold, he [e] ſtandeth behinde our wall, he looketh forth at the windows, † shewing himſelf through the [f] latteſſe.

10 My beloved ſpake, and ſaid unto me, Riſe up my love, my fair one, and come away.

11 For lo, the [g] winter is paſt, the rain is over, *and* gone.

12 The

* Heb. a ſong of ſongs: ſo called, becauſe it is the chiefeſt of thoſe 1005. which Solomon made, as is mentioned. 1 King. 4: 32.

[a] This is ſpoken in the perſon of the church, or of the faithfull ſoul inflamed with the deſire of Chriſt whom she loveth.
* Chap. 4: 10.
† Heb. *thy loves.*
[b] The feeling of thy great benefits.
[c] They that are pure in heart and converſation.
* John 6: 44.
[d] The faithfull confeſſe that they cannot come to Chriſt except they be drawn.
[e] Meaning, the ſecret joy that is not known to the world.
‡ Or, *they love thee uprightly.*
[f] The church confeſſeth her ſpots and ſin, but hath confidence in the favour of Chriſt.
[g] Kedar was Iſhmaels ſonne, of whom came the Arabians that dwelt in tents.
[h] Which within were all ſet with precious ſtones and jewels.
[i] Conſider not the church by the outward appearance.
[k] The corruption of nature through ſinne and afflictions.
[l] Mine own brethren, which ſhould have moſt favoured me.
[m] She confeſſeth her own negligence.
[n] The ſpouſe feeling her fault, fleeth to her husband only for ſuccour.
‡ Or, *as one that is vailed.*
[o] Whom thou haſt called to the dignitie of paſtours, and they ſet forth their own dreams in ſtead of thy doctrine.
[p] Chriſt ſpeaketh to his church, bidding them that are ignorant to go to the paſtours to learn.
[q] For thy ſpirituall beauty, and excellencie there was no wordly treaſure to be compared unto thee.

[r] The church rejoyceth that she is admitted to the company of Chriſt.
[ſ] He ſhall be moſt deare unto me.
‡ Or, *cypres.*
* Chap. 4: 1. and 5: 12.
[t] Chriſt accepteth his church, and commendeth her beauty.
‡ Or, *my companion.*
[u] That is, the heart of the faithfull wherein Chriſt dwelleth by his ſpirit.
‡ Or, *galleries.*

[a] Thus Chriſt preferreth his church above all other things.
[b] The ſpouſe teſtifieth her great deſire toward her husband, but her ſtrength faileth her, and therefore she deſireth to be comforted, and felt it.
† Heb. *I delighted and ſat down, &c.*
† Heb. *palate.*
† Heb. *houſe of wine.*
† Heb. *ſtraw me with apples.*
* Chap. 8: 3.
† Heb. *I adjure you.*
* Chap. 3: 5. and 8: 4.
[c] Chriſt chargeth them which have to doe in the church, as it were by a ſolemn oath, that they trouble not the quietneſſe thereof.
[d] This is ſpoken of Chriſt, who took upon him our nature, to come to help his church.
* Verſe 17.
[e] Foraſmuch as his divinitie was hid under the cloak of our fleſh.
† Heb. *flouriſhing.*
[f] So that we cannot have full knowledge of him in this life.
[g] That is, ſinne and errour is driven back by the coming of Chriſt, which is here deſcribed by the ſpring time when all things flouriſh.

12 The flowers appeare on the earth, the time of the ſinging *of birds* is come, and the voyce of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* ſmell. Ariſe, my love, my faire one, and come away.

14 ¶ O my dove! *that art* in the [h] clefts of the rock, in the ſecret *places* of the ſtaires: let me ſee thy countenance, let me heare thy voice, for ſweet *is* thy voice, and thy countenance *is* comely.

15 Take us the foxes, the [i] little foxes, that ſpoil the vines: for our vines *have* tender grapes.

16 ¶ * My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 * Untill the day break, and the ſhadowes flee away: turn my beloved, and be thou * like [k] a roe, or a young hart upon the mountains ‡ of Bether.

Chap. III.

1 The church her fight and victorie in temptation. 6 The church glorieth in Chriſt.

BY [a] night on my bed I ſought him whom my ſoul loveth: I ſought him, but I found him not.

2 I will riſe now, and go about the citie in the ſtreets, and in the broad wayes I will [b] ſeek him whom my ſoul loveth: I ſought him; but I found him not.

3 The [c] watchmen that go about the citie, found me: *to whom I ſaid,* Saw ye him whom my ſoul loveth?

4 It was but a little that I paſſed from them; but I found him whom my ſoul loveth: I held him, and would not let him go, untill I had brought him into my mothers houſe, and into the chamber of her that conceived me.

5 [d] I charge you, O ye daughters of Jeruſalem, by the roes, and by the hindes of the field, that ye ſtirre not up, nor awake *my* love, till he pleaſe.

6 ¶ * Who *is* this that cometh out of the [e] wilderneſſe like pillars of ſmoke, perfumed with myrrhe and frankincenſe, with all pouders of the merchant?

7 Behold, his [f] bed which *is* Solomons, threeſcore valiant men *are* about it, of the valiant of Iſrael.

8 They all hold ſwords, being expert in warre: every man *hath* his ſword upon his thigh, becauſe of fear in the [g] night.

9 King Solomon made himſelf ‡ a chariot of the wood of Lebanon.

10 He made the pillars thereof of ſilver, the bottom thereof of gold, the covering of it of purple; the midſt thereof being paved *with* love, for the daughters of Jeruſalem.

11 Go forth, O ye [h] daughters of Zion, and behold king Solomon with the [i] crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſſe of his heart.

[h] Thou that art aſhamed of thy ſinnes, come and ſhew thy ſelf unto me.

[i] Suppreſſe the heretikes whiles they are young, that is, when they begin to ſhew their malice, and deſtroy the vine of the Lord.

* Chap. 6: 3. and 7: 10.

* Chap. 4: 6.

* Chap. 8: 14.

[k] The church deſireth Chriſt to be moſt ready to help her in all dangers.

‡ Or, *of diviſion.*

[a] The church by night, that is, in troubles ſeeketh to Chriſt, but is not incontinently heard.

[b] Shewing, that although we be not heard at the firſt, yet we muſt ſtill continue in prayer till we feel comfort.

[c] Which declareth that we muſt ſeek unto all, of whom we hope to have any ſuccour.

[d] Read. chap. 2: 7. and 8: 4.

* Chap. 8: 5.

[e] This is referred to the church of Iſrael, which was led by the wilderneſſe fourtie yeares.

[f] By the bed is meant the temple, which Solomon made.

[g] He alludeth to the watch which kept the temple.

‡ Or, *a bed.*

[h] All ye that are of the number of the faithfull.

[i] Chriſt become man was crowned by the love of God with the glorious crowne of his divinitie.

Chap. IV.

1 Chriſt ſetteth forth the graces of the church. 8 He ſheweth his love to her. 16 The church prayeth to be made fit for his preſence.

* BEhold, thou *art* [a] fair, my love, behold, thou *art* fair, thou *haſt* doves eyes within thy locks: thy hair *is* as a * [b] flock of goats, ‡ that appear from mount Gilead.

2 Thy teeth *are* like a flock *of sheep* that are even-ſhorn, which came up from the waſhing: whereof every one bear twinnes, and none *is* barren among them.

3 Thy lips *are* like a threed of ſcarlet, and thy ſpeech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the tower of David builded for an armourie, whereon there hang a thouſand bucklers, all ſhields of mighty men.

5 * Thy two [c] breaſts *are* like two young roes that are twinnes, which feed among the lilies.

6 * Untill the day † break, and the ſhadows flee away, I will get me to the mountain of myrrhe, and to the hill of frankincenſe.

7 * Thou *art* all fair, my love, *there is* no ſpot in thee.

8 ¶ [d] Come with me from Lebanon (*my* ſpouſe) with me from Lebanon: look from the top of Amana, from the top of Shenir * and Hermon, from the lions dennes, from the mountains of the leopards.

9 Thou haſt ‡ raviſhed my heart, my [e] ſiſter, *my* ſpouſe, thou haſt raviſhed my heart with one of thine [f] eyes, with one chain of thy neck.

10 How fair is thy love, my ſiſter, *my* ſpouſe! * how much better is thy love than wine? and the ſmell of thine ointments than all ſpices?

11 Thy [g] lips, O *my* ſpouſe, drop *as* the honey-combe: honey and milk *are* under thy tongue, and the ſmell of thy garments *is* like the ſmell of Lebanon.

12 A garden † incloſed *is* my ſiſter, *my* ſpouſe: a ſpring ſhut up, a fountain ſealed.

13 Thy plants *are* an orchard of pomegranates, with pleaſant fruits, ‡ camphire, with ſpikenard.

14 Spikenard and ſaffron, calamus and cinnamon, with all trees of frankincenſe, myrrhe and aloes, with all the chief ſpices.

15 [h] A fountain of gardens, a well of living waters: and ſtreams from Lebanon.

16 ¶ Awake, O [i] north-winde, and come thou ſouth, blow upon my garden, *that* the ſpices thereof may flow out: let my beloved come into his garden, and eat his pleaſant fruits.

Chap. V.

1 Chriſt awaketh the church with his calling. 2 The church having a taſte of Chriſts love, is ſick of love. 9 A deſcription of Chriſt by his graces.

I Am come into my [a] garden, my ſiſter, *my* ſpouſe; I have gathered My myrrhe with my ſpice, I have eaten my honey-combe with my honey, I have drunk my wine with my milk: eat, O friends, drink, ‡ yea, drink abundantly, O beloved.

2 ¶ [b] I ſleep, but my heart waketh: *it is* the

* Chap. 1: 15. and 5: 12.

[a] Becauſe Chriſt delighteth in his church, he commendeth all that is in her.

* Chap 6: 5, 6.

[b] He hath reſpect to the multitude of the faithfull which are many

‡ Or, *that eat of, &c.*

* Chap. 7: 3.

[c] Wherein are knowledge and zeale; two precious jewels.

* Chap. 2: 17.

† Heb. *breathe.*

* Epheſ. 5: 27.

[d] Chriſt promiſeth his church to call his faithfull from all the corners of the world.

* Deut. 3: 9.

‡ Or, *taken away my heart.*

[e] Chriſt calleth his church ſiſter, in reſpect that he had taken the fleſh of man.

[f] In that he made his church beautifull and rich, he loved his gifts in her.

* Chap. 1: 2.

[g] Becauſe of thy confeſſion and thankſgiving.

† Heb, *barred.*

‡ Or, *cypres,*

[h] The church confeſſeth that all her glory and beauty commeth of Chriſt who is the true fountain of all grace.

[i] Shee deſireth Chriſt to comfort her, and to powre the graces of the ſpirit upon her, which Spirit is meant by the north and ſouth winde.

[a] The garden ſignifieth the kingdome of Chriſt, where he prepareth the banquet for his elect.

‡ Or, *and be drunken with loves.*

[b] The ſpouſe ſaith, that ſhe is troubled with the cares of worldly things, which is meant by ſleeping.

voice of my beloved that knocketh, *ſaying*, Open to me, my ſiſter, my love, my dove, my undefiled: for my head is filled with dew: *and* my locks with the drops of the [c] night.

3 I have put off my [d] coat, how ſhall I put it on? I have waſhed my feet, how ſhall I defile them;

4 My beloved put in his hand by the hole *of the doore*, and my bowels were moved ‡ for him.

5 I roſe up to open to my beloved, and my hands dropped *with* myrrhe, and my [e] fingers *with* † ſweet ſmelling myrrhe, upon the handles of the lock.

6 I opened to my beloved, but my beloved had withdraw himſelf, *and* was gone: my ſoul failed when he ſpake: I ſought him, but I could not finde him; I called him, but he gave me no anſwer.

7 The [f] watchmen that went about the citie found me, they ſmote me, they wounded me, the keepers of the walls took away my vail from me.

8 I charge you, O [g] daughters of Jeruſalem, if ye finde my beloved, † that ye tell him, that I *am* ſick of love.

9 ¶ [h] What *is* thy beloved more than *another* beloved; O thou faireſt among women? what *is* thy beloved more than *another* beloved, that thou doſt ſo charge us?

10 My beloved *is* white and ruddy, † the chieſeſt among ten thouſand.

11 His [i] head *is as* the moſt fine gold, his locks are ‡ buſhy, *and* black as a raven.

12 * His eyes *are* as *the eyes* of doves by the rivers of waters, waſhed with milk, *and* † fitly ſet.

13 His cheeks *are* as a bed of ſpices, *as* ‡ ſweet flowers: his lips, *like* lilies, dropping ſweet ſmelling myrrhe.

14 His hand *are as* gold-rings ſet with the beryll: his belly *is as* bright ivorie overlaid *with* ſaphires.

15 His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 † His mouth *is* moſt ſweet, yea, he is altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

[c] Declaring the long patience of the Lord toward ſinners.

[d] The ſpouſe confeſſeth her nakedneſſe, and that of her ſelf ſhe hath nothing, or ſeeing that ſhe is once made clean, ſhe promiſeth not to defile her ſelf again.

‡ Or, (as ſome reade) *in me.*

[e] The ſpouſe which ſhould be anointed of Chriſt, ſhall not finde him if ſhe think to anoint him with her good works.

† Heb. *paſſing* or *running about.*

[f] Theſe are the falſe teachers, which wound the conſcience with their traditions.

[g] She asketh of them which are godly (foraſmuch as the law and ſalvation ſhould come out of Zion and Jeruſalem) that they would direct her to Chriſt.

† Heb. *what.*

[h] Thus ſay they of Jeruſalem.

† Heb. *a ſtandard-bearer.*

[i] She deſcribeth Chriſt to be of perfect beautie and comelineſſe.

‡ Or, *curled.*

* Chap. 1: 15. and 4: 1.

† Heb *ſitting in fulneſſe*, that is, *fitly placed, and ſet as a precious ſtone in the foil of a ring.*

‡ Or, *towers of perfumes.*

† Heb. *his palate.*

CHAP VI.

1 *The church profeſſeth her faith in Chriſt.* 4 *Chriſt ſheweth the graces of the church,* 10 *and his love towards her.*

WHither [a] is thy beloved gone? O thou faireſt among women, whither is thy beloved turned aſide? that we may ſeek him with thee.

2 My beloved is gone down into his [b] garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.

3 * I *am* my beloveds, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautifull, O my love, as [c] Tirzah, comely as Jeruſalem, terrible as *as armie with* banners.

5 [d] Turn away thine eyes from me, for ‡ they have overcome me: thy hair *is* * as a flock of goats that appear from Gilead.

[a] Hearing of the excellencie of Chriſt, the faithfull deſire to know how to finde him.

[b] That is, is converſant here in earth among men.

* Chap. 2: 16. and 7: 10.

[c] Which was a faire and ſtrong city, 1 Kings 14. verſ. 17.

[d] This declareth the exceeding love of Chriſt toward his church.

‡ Or, *they have puffed me up.*

* Chap. 4: 1, 2.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twinnes, and *there is* not one barren among them

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are [e] threeſcore queens, and foureſcore concubines, and virgins without number

9 My dove, my undefiled is *but* one; ſhe *is* the *onely* one of her mother, ſhe *is* the choice one of her that bare her: the daughters ſaw her, and bleſſed her; *yea*, the queens and the concubines, and they praiſed her.

10 ¶ [f] Who *is* ſhe that looketh forth as the morning, fair as the moon, clear as the ſunne, *and* terrible as *an army* with banners?

11 I went down into the [g] garden of nuts to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded.

12 † Or ever I was [h] aware, my ſoul ‡ made me *like* the [i] chariots of Ammi-nadib.

13 Return, return O [k] Shulamite, return, return, that we may look upon thee: what will ye ſee in the Shulamite? as it were the companie ‡ of two armies.

[e] Meaning, that the gifts are infinite which Chriſt giveth to his church: or, that his faithfull are many in number.

[f] He ſheweth, that the beginning of the church was ſmall, but that it grew up to a great multitude.

[g] He went down into the Synagogue to ſee what fruits came of the law, and the prophets.

† Heb. *I knew not.*

[h] I found nothing but rebellion.

‡ Or, *ſet me on the chariots of my willing people.*

[i] I ran as ſwift as the nobles of my people in their chariots.

[k] O ye people of Jeruſalem: for Jeruſalem was called Shalem, which ſignifieth peace.

‡ Or, *of Mahanaim.*

CHAP. VII.

1 *A further deſcription of the church her graces.* 10 *The church profeſſeth her faith and deſire.*

HOw beautifull are thy [a] feet with shoes, O princes daughter! the joynts of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not † liquour: thy belly *is like* an heap of wheat, ſet about with lilies.

3 * [b] Thy two breaſts *are* like two young roes that are twinnes.

4 Thy neck *is* as a tower of ivorie, thine eyes *like* the fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the tower of Lebanon, which looketh toward Damaſcus.

5 Thine head upon thee, *is* like ‡ Carmel, and the hair of thine head like purple; the king *is* † [c] held in the galleries.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes.*

8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples.

9 And the roof of thy mouth like the beſt wine, for my beloved, that goeth *down* † ſweetly, cauſing the lips ‡ of thoſe that are aſleep, to ſpeak.

10 ¶ * [d] I *am* my beloveds, and his deſire *is* towards me.

11 Come, my beloved, led us go forth into the field: led us lodge in the villages.

12 Let us get up early to the vineyards, let us ſee if the [e] vine flouriſh, *whether* the tender

grape

[a] He deſcribeth the comely beautie of the church in everie part, which is to be underſtood ſpiritually.

† Heb. *mixture.*

* Chap. 4: 5.

[b] Reade Chap. 4: 5.

‡ Or, *crimſon.*

† Heb. *bound.*

[c] He delighted to come neare thee, and to be in thy company.

† Heb. *ſtraightly.*

‡ Or, *of the ancient.*

* Chap. 2: 16. and 6: 3.

[d] This the ſpouſe ſpeaketh.

[e] If the people that are called to Chriſt bring forth any fruit.

grape † appear, *and* the pomegranates bud forth: there will I give thee my loves.

† Heb. *open.*

13 The * mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*: new and old, *which* I have laid up for thee, O my beloved.

* Gen. 30: 14.

Chap. VIII.

1 The love of the church to Chriſt. 6 The vehemencie of love. 8 The calling of the Gentiles. 14 The church prayeth for Chriſts coming.

O That thou *wert* [a] as my brother that ſucked the breaſts of my mother; *when* I ſhould finde thee without, I would kiſſe thee, yet † I ſhould not be deſpiſed.

[a] The church called of the Gentiles, ſpeaketh thus to the church of Jeruſalem.
† Heb. *they ſhould not deſpiſe me.*

2 I would lead thee, *and* bring thee into my mothers houſe, *who* would inſtruct me: I would cauſe thee to drink of * ſpiced wine of the juice of my pomegranate.

* Prov. 9: 2.

3 * [b] His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

* Chap. 2: 6.
[b] Reade Chap. 2. verſ. 6.

4 * [c] I charge you, O daughters of Jeruſalem, † that ye ſtirre not up, nor awake *my* love untill he pleaſe.

* Chap. 2: 7.
[c] Reade Chap. 3: 5.
† Heb. *why ſhould ye ſtirre up, or why, &c.*

5 (* Who *is* this that cometh up from the wilderneſſe, leaning upon her beloved?) I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

* Chap 3: 6.

6 ¶ [d] Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for love *is* ſtrong as death, jealouſie *is* † cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

[d] The ſpouſe deſireth Chriſt, to be joined in perpetuall love with him.
† Heb. *hard.*

7 Many waters cannot quench love, neither can the flouds drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ [e] We have a little ſiſter, and she hath no breaſts: † what ſhall we do for our ſiſter, in the day when ſhe ſhall be ſpoken for?

[e] The Jewiſh church ſpeaketh this of the church of the Gentiles.

9 [f] If ſhe *be* a wall, we will build upon her a palace of ſilver, and if ſhe *be* a doore, we will encloſe her with boards of cedar.

[f] If ſhe be ſure and faſt, ſhe is meet for the huſband to dwell in.

10 [g] I *am* a wall, and my breaſts like towers, then was I in his eyes, as one that found † favour.

[g] The church promiſeth fidelitie and conſtancy.
† Heb. *peace.*

11 [h] Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

[h] That is, the vineyard of the Lord hired out, Matth. 21: 33.

12 My vineyard which *is* mine, *is* before me: thou (O Solomon) *muſt have* a thouſand, and thoſe that keep the fruit thereof, two hundred.

13 Thou that dwelleſt in the [i] gardens, the companions hearken to thy voice, cauſe me to heare *it*.

[i] Chriſt dwelleth in his church, whoſe voice the faithfull hear.

14 ¶ † [k] Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

† Heb. *flee away.*
[k] The church deſireth Chriſt, that if he depart from them, yet that he would haſte to help them in their troubles.

THE BOOK

of the prophet

ISAIAH.

THE ARGUMENT.

GOD, according to his promiſe, Deut. 18, 15. *that he would never leave his church deſtitute of a prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare to the people the things to come, whereof they had a ſpeciall revelation, but alſo to interpret and declare the law, and to apply particularly the doctrine contained briefly therein, to the utilitie and profit of thoſe, to whom they thought it chiefly to appertaine, and as the time and ſtate of things required. And principally in the declaration of the law, they had reſpect to three things, which were the ground of their doctrine: Firſt, to the doctrine contained briefly in the two tables: ſecondly, to the promiſes and threatnings of the law: and thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Ieſus Chriſt, who is the end of the law. Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof. And according as* God *gave them underſtanding of things, they applied the promiſes particularly for the comfort of the church and the members thereof, and alſo denounced the menaces againſt the enemies of the ſame: not for any care of, or regard to, the enemies, but to aſſure the church of their ſafeguard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they have more clearely treated of it than Moſes, and ſet forth more lively Ieſus Chriſt, in whom the covenant of reconciliation was made. In all theſe things, Iſaiah did excell all the prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: ever applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable prophecies which he had received of* God, *as touching the promiſe of the Meſſiah, his office, and his kingdome. Alſo of the favour of* God *toward his church, the vocation of the* Gentiles, *and their union with the Iews, which are as moſt principall points contained in this book, and a gathering of his ſermons that he preached: Which after certain dayes that they had ſtood upon the temple doore (for the manner of the prophets was to ſet up the ſumme of their doctrine for certain dayes, that the people might the better mark it, as* Iſa. 8, 1, *and*

Hab. 2, 2.) the Prieſts took it down, and reſerved it among their regiſter: and ſo by Gods providence, theſe books were preſerved as a monument to the church for ever. As touching his perſon & time, he was of the kings ſtock (for Amoz his father was brother to Azariah King of Judah, as the beſt writers agree) and propheſied more than 64 yeares from the time of Vzziah, into the reigne of Manaſſeh, whoſe father in law he was (as the Hebrews write) and of whom he was put to death. And in reading of the prophets, this one thing among others is to be obſerved, that they ſpeak of things to come, as though they were now paſt, becauſe of the certaintie thereof, and that they could not but come to paſſe, becauſe God had ordained them in his ſecret counſel, and ſo revealed them to his prophets.

CHAP, I.

2 Iſaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgements. 10 He upbraideth their whole ſervice. 16 He exhorteth to repentance, with promiſes and threatnings. 21 Bewailing their wickednes, he denounceth Gods judgements. 25 He promiſeth grace, 28 and threatneth deſtruction to the wicked.

THe viſion of[a] Iſaiah the ſonne of Amoz, which he ſaw[b] concerning Judah and Jeruſalem in the dayes of[c] Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 * Heare, O[d] heavens, and give eare, O earth: for the LORD hath ſpoken, I have nouriſhed and brought up[e] children, and they have rebelled againſt me.

3 * The[f] ox knoweth his owner, and the aſſe his maſters crib: *but* Iſrael doth not know, my people doth not conſider.

4 Ah ſinfull nation, a people † laden with iniquitie,[g] a ſeed of evil-doers, children that are corrupters, they have forſaken the LORD, they have provoked the[h] holy one of Iſrael unto anger, they are † gone away backward.

5 ¶ Why ſhould ye be[i] ſtricken any more? ye will † revolt more and more: the whole[k] head is ſick, and the whole heart faint.

6 From the[l] ſole of the foot even unto the head, *there is* no ſoundneſſe in it; *but* wounds, and bruiſes, and putrifying ſores: they have not been cloſed, neither[m] bound up, neither mollified with ‡ ointment.

7 * Your countrey *is* deſolate, your cities are burnt with fire: your land, ſtrangers devoure it in your preſence, & *it is* deſolate † as overthrown by[n] ſtrangers.

8 And the daughter of[o] Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city.

9 * Except the LORD of hoſts[p] had left unto us a very ſmall remnant, we ſhould have been as *[q] Sodom, *and* we ſhould have been like unto Gomorrah,

10 ¶ Heare the word of the LORD, ye[r] rulers of Sodom; give eare unto the law of our God, ye people of Gomorrah.

11 To what purpoſe *is* the multitude of your * ſacrifices unto me? ſaith the LORD: I am full of the burnt-offerings of rammes, and the fat of fed beaſts, and I[f] delight not in the bloud of bullocks, or of lambes, or of † he-goats.

12 When ye come † to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more[t] vain oblations, incenſe is an abomination unto me, the new moons, and ſabbaths, the calling of aſſemblies I cannot away with, *it is* ‡ iniquitie, even the ſolemn meeting.

14 Your[u] new moons, and your appointed feaſts my ſoul hateth: they are a trouble unto me, I am wearie to bear *them*,

15 And * when ye ſpread forth your hands, I will hide mine eyes from you: yea, when ye † make many prayers, I will not heare: your hands are full of * †[x] bloud.

16 ¶[y] Waſh ye, make you clean, put away the evil of your doings from before mine eyes, * ceaſe to do evil,

17 Learn to do[z] well, ſeek judgement, ‡ relieve the oppreſſed, judge the fatherleſſe, plead for the widow.

18 Come now[a] and let us reaſon together, ſaith the LORD: though your ſinnes be as ſcarlet, they ſhall be as[b] white as ſnow; though they be red like crimſon, they ſhal be as wooll.

19 If ye be[c] willing and obedient, ye ſhall eat the good of the land.

20 But if ye refuſe and rebell, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it*.

21 ¶ How is the[d] faithfull citie become an harlot? it was full of judgement, righteouſneſſe lodged in it; but now[e] murderers.

22[f] Thy ſilver is become droſſe, thy wine mixt with water.

23 Thy princes *are* rebellious, and companions of[g] theeves: every one loveth gifts, and followeth after rewards: they * judge not the fatherleſſe, neither doth the cauſe of the widow come unto them.

24 Therefore ſaith the LORD, the LORD of hoſts, the[h] mightie one of Iſrael, Ah, I will[i] eaſe me of mine adverſaries, & avenge me of mine enemies.

25 ¶ And I will turn my hand upon thee, and †[k] purely purge away thy droſſe, and take away all thy tin.

26 l And

---

[a] That is, a revelation or prophecie, which was one of the two meanes whereby God declared himſelf to his ſervants in old time, as Numb. 12: 6, and therefore the prophets were called Seers, 1 Sam. 9: 9.

[b] Iſaiah was chiefly ſent to Judah and Jeruſalem, but in this book are prophecies concerning other nations alſo.

[c] Called alſo Azatiah, 2 King. 15: 1. Of theſe kings, reade 2 King: from Chap. 14. unto Chap. 21., and 2 Chron. from Chap. 25. unto Chap. 33.

* Deut. 32: 1.

[d] Becauſe men were obſtinate and inſenſible, he calleth to the dumb creatures, which were more ready to obey Gods word.

[e] He declareth his great mercie toward the Jews, foraſmuch as he choſe them above all other nations to be his people and children, as Deut. 10: 15.

* Jerem. 8: 7.

[f] The moſt bruit and dull beaſts doe more acknowledge their dutie toward their maſters, than my people do toward me, of whom they have received benefits without compariſon.

† Heb. *of heavineſſe.*

[g] They were not onely wicked as were their fathers, but utterly corrupt, and by their evil example infected others.

[h] That is, him that ſanctifieth Iſrael.

† Heb. *alienated* or *ſeparated.*

[i] What availed it to ſeek to amend you by puniſhment, ſeeing the more I correct you, the more ye rebell?

† Heb. *increaſe revolt.*

[k] By naming the chief parts of the body, he ſignifieth that there was no part of the whole body of the Jews free from his rods.

[l] Everie part of the bodie, aſwell the leaſt as the chiefeſt was plagued.

[m] Their plagues were ſo grievous that they were incurable, and yet they would not repent.

‡ Or, *oyl.*

* Deut. 28: 51, 62. Chap. 5: 5.

† Heb. *as the overthrow of ſtrangers.*

[n] Meaning, of them that dwell farre off, which, becauſe they look for no advantage of that which remaineth, deſtroy all before them.

[o] That is, Jeruſalem.

* Lam. 3: 22. Rom. 9: 29.

[p] Becauſe that he will ever have a church to call upon his name.

* Gen. 19: 24.

[q] That is, all deſtroyed.

[r] Ye that for your vices deſerved all to be deſtroyed, as they of Sodom, ſave that God of his mercie reſerved a little number, Lament. 3: 22.

* Prov. 15: 8. and 21: 27. Chap. 66: 3. Jer. 6: 20, Amos 5: 21, 22.

[f] Though God commanded theſe ſacrifices for a time, as aids and exerciſes of their faith: yet becauſe the people had not faith nor repentance, God deteſteth them, as Pſal. 50: 13. Jer. 6: 20. Amos 5: 22. Micah. 6: 7.

† Heb. *great he-goats.*

† Heb. *to be ſeen.*

[t] Without faith and repentance.

‡ Or, *grief.*

[u] Your ſacrifices offered in the new moons and feaſts: he condemneth hereby hypocrites, which think to pleaſe God with ceremonies, and they themſelves are void of faith and mercie.

* Prov. 1: 28. Jer. 14: 12. Micah 3: 4.

† Heb. *multiply prayer.*

* Chap. 59: 3.

† Heb. *blouds.*

[x] He ſheweth, that where men be given to avarice, deceit, cruelty, and extortion, which is meant by bloud, there God will ſhew his anger, and not accept them, though they ſeem never ſo holy, as Chap. 59: 3.

[y] By this outward waſhing, he meaneth the ſpirituall: exhorting the Jews to repent and amend their lives.

* 1 Petr. 3: 11.

[z] This kinde of reaſoning by the ſecond table, the ſcriptures uſe in many places againſt the hypocrites, who pretend moſt holineſſe and religion in word, but when their charitie and love toward their brethren ſhould appeare, they declare that they have neither faith nor religion.

‡ Or, *righten.*

[a] To know if I doe accuſe you without a cauſe.

[b] Leſt ſinners ſhould pretend any rigour on Gods part, he onely willeth them to be pure in heart, and he wil forgive all their ſins, were they never ſo many or great.

[c] He ſheweth, that whatſoever adverſitie man endureth, it ought to be attributed to his own incredulitie and diſobedience.

[d] That is, Jeruſalem, which had promiſed fidelity unto me, as a wife to her husband.

[e] Given to covetouſneſſe and extortion, which he ſignified before by bloud, Verſ. 15.

[f] Whatſoever was pure in thee before, is now corrupt, though thou haſt an outward ſhew.

[g] That is, they maintain the wicked, and the extortioners, and not onely doe not puniſh them, but are themſelves ſuch.

* Jer. 5: 28, Zech. 7: 10.

[h] When God will ſhew himſelf mercifull to his church, he calleth himſelf, The Holy one of Iſrael: but when he hath to doe with his enemies, he is called Mightie, as againſt whom no power is able to reſiſt.

[i] I will take vengeance of mine adverſaries the Jews, and ſo ſatisfie my deſire by puniſhing them. Which thing yet he doth with a grief, becauſe of his covenant.

† Heb. *according to pureneſſe.*

[k] Leſt the faithfull among them ſhould be overcome with this threatning, he addeth this conſolation,

26 [l] And I will reſtore thy judges as at the firſt, and thy counſellers as at the beginning: afterward thou ſhalt be called, The city of righteouſneſſe, the faithfull citie.

27 Zion ſhall be redeemed with judgement, and ‡ her converts with [m] righteouſneſſe.

28 ¶ And the *†[n] deſtruction of the tranſgreſſours and of the ſinners *ſhall be* together, and they that forſake the LORD ſhall be conſumed.

29 For they ſhall be aſhamed of the [o] oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak, whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as [p] tow, ‡ and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them*.

[l] It is onely the work of God to purifie the heart of man, which thing he doth becauſe of his promiſe made concerning the ſalvation of his church.

‡ Or, *they that return of her.*

[m] By juſtice is meant, Gods faithfull promiſe, which is the cauſe of the deliverance of his church.

* Job 3: 3. Pſalm 1: 6. and 5: 6. and 73: 27. and 104: 35.

† Heb. *breaking.*

[n] The wicked ſhall not be partakers of Gods promiſe, Pſalm 92: 9.

[o] That is, the trees and pleaſant places, where ye commit idolatrie, which was forbidden, Deut. 16: 2.

[p] The falſe gods, wherein ye put your confidence, ſhall be conſumed as eaſily as a piece of tow.

‡ Or, *and his work.*

CHAP. II.

1 *Iſaiah propheſieth the coming of Chriſts kingdome.* 6 *Wickedneſſe is the cauſe of Gods forſaking.* 10 *He exhorteth to fear, becauſe of the powerfull effects of Gods majeſtie.*

THE word that Iſaiah the ſonne of Amoz ſaw, concerning Judah and Jeruſalem.

2 And * [a] it ſhall come to paſſe in the laſt dayes, *that* the mountain of the LORDS houſe ſhall be ‡ eſtabliſhed in the top of the mountains, and ſhall [b] be exalted above the hills; and all nations ſhall [c] flow unto it

3 And many people ſhall go and ſay, Come ye, and let us go up to the [d] mountain of the LORD, to the houſe of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths; for out of Zion ſhall go forth the [e] law, and the word of the LORD from [f] Jeruſalem.

4 And [g] he ſhall judge among the nations and ſhall [h] rebuke many people: and they ſhall [i] beat their ſwords into plow-ſhares, and their ſpeares into ‡ pruning-hooks: nation ſhall not lift up ſword againſt nation, [k] neither ſhall they learn warre any more.

5 O houſe of Jacob, come ye, and let us [l] walk in the light of the LORD.

6 ¶ Therefore thou haſt [m] forſaken thy people the houſe of Jacob, becauſe they be [n] repleniſhed ‡ from the eaſt, and *are* ſoothſayers like the Philiſtines, and they ‡ [o] pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of [p] ſilver and gold, neither *is there* any end of their treaſures: their land is alſo full of horſes, neither *is there* any end of their chariots.

8 Their land alſo is full of idols: they worſhip the work of their own hands, that which their own fingers have made.

9 And the mean man [q] boweth down, and the great man humbleth himſelf, therefore [r] forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſtie.

11 The * lofty looks of man ſhall be humbled, and the haughtineſſe of men ſhall be bowed down, and the LORD alone ſhall be exalted in [ſ] that day.

12 For the day of the LORD of hoſts *ſhall be* upon every one that is proud and loftie, and upon every one that is lifted up, and he ſhall be brought low;

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Baſhan,

14 And upon all the high [t] mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the [u] ſhips of Tarſhiſh, and upon all † pleaſant pictures:

17 And the loftineſſe of man ſhall be bowed down, and the haughtineſſe of men ſhall be made low: and the LORD alone ſhall be exalted in that day.

18 And ‡ the idols he ſhall utterly aboliſh.

19 And they ſhall go into the * holes of the rocks, and into the caves of † the earth for fear of the LORD, and for the glorie of his majeſtie, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt † his idols of ſilver, and his idols of gold, ‡ which they made, *each one* for himſelf to worſhip, to the [x] moles, and to the bats:

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glorie of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man whoſe [y] breath *is* in his noſtrils: for wherein is he to be accounted of?

* Mich. 4: 1. &c.

[a] The decree and ordinance of God, touching the reſtauration of the church, which is chiefly meant of the time of Chriſt.

‡ Or, *prepared.*

[b] In an evident place to be ſeen and diſcerned.

[c] When the kingdome of Chriſt ſhall be enlarged by the preaching of the doctrine. Here alſo is declared the zeal of the children of God, when they are called.

[d] Alluding to mount Zion, where the viſible church then was.

[e] Meaning, the whole doctrine of ſalvation.

[f] This was accompliſhed when the goſpel was firſt preached in Jeruſalem, and from thence went through all the world.

[g] The Lord, which is Chriſt, ſhall have all power given him.

[h] That they may acknowledge their ſinnes and turn to him.

[i] He ſheweth the fruit of the peace, which the goſpel ſhould bring: to wit, that men ſhould doe good one to another, whereas before they were enemies,

‡ Or, *ſithes.*

[k] He ſpeaketh not againſt the uſe of weapons and lawfull warre, but ſheweth how the hearts of the godly ſhall be affected one toward another: which peace and love doth begin and grow in this life, but ſhall be perfited when we are joyned with our heard Chriſt Jeſus.

[l] Seeing the Gentiles will be ſo readie, make you haſte, and ſhew them the way to worſhip God.

[m] The prophet ſeeing the ſmall hope that the Jews would convert, complaineth to God, as though he had utterly forſaken them for their ſinnes.

[n] Full of the corruptions that reigned chiefly in the eaſt parts.

‡ Or, *more than the eaſt.*

‡ Or, *abound with the children, &c.*

[o] They altogether give themſelves to the faſhions of other nations.

[p] The prophet firſt condemned their ſuperſtition and idolatrie: next, their covetouſneſſe; and thirdly, their vaine truſt in wordly meanes.

[q] He noteth the nature of the idolaters, which are never ſatisfied in their ſuperſtitions.

[r] Thus the prophet ſpake, being inflamed with the zeal of Gods glorie, and that he might feare them with Gods judgements.

* Chap. 5: 15.

[ſ] Meaning, as ſoon as God ſhall begin to execute his judgements.

[t] By high trees and mountains, are meant them that are proud and loftie, and think themſelves moſt ſtrong in this world.

[u] He condemneth their vaine confidence, which they had in ſtrong holds and in their rich Merchandiſe, which brought in vaine pleaſures, wherewith mens mindes became effeminate.

† Heb. *pictures of deſire.*

‡ Or, *the idols ſhall utterly paſſe away.*

* Hoſ. 10: 8. Luk. 23: 30. Revel. 6: 16 and 9: 6.

† Heb. *the duſt.*

† Heb. *the idols of his ſilver, &c.*

‡ Or, *which they made for him.*

[x] They ſhall caſt them into moſt vile and filthie places, when they perceive that they are not able to help them.

[y] Caſt off your vaine confidence of man, whoſe life is ſo frail, that if his noſe be ſtopped, he is dead, and conſider that you have to doe with God.

CHAP. III.

1 *The great confuſion which cometh by ſinne.* 9 *The impudencie of the people.* 12 *The oppreſſion and covetouſneſſe of the rulers.* 16 *The judgements which ſhall be for the pride of the women.*

FOr behold, the Lord, the LORD of hoſts doth take away from Jeruſalem, and from Judah, the ſtay and the [a] ſtaff, the whole ſtay of bread, and the whole ſtay of water,

2 The mightie man, and the man of warre, the [b] judge, and the prophet, and the prudent, and the ancient,

3 The captain of fiftie, and † the honourable man, and the counſeller, and the cunning artificer, and the ‡ [c] eloquent oratour.

4 And I will give * [d] children *to be* their princes, and babes ſhall rule over them.

5 And the people ſhall be [e] oppreſſed, every one by another, and every one by his neighbour: the childe ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

6 When a man ſhall [f] take hold of his brother

[a] Becauſe they truſted in their abundance and proſperity he ſheweth that they ſhould be taken from them.

[b] The temporall governour, and the miniſter.

† Heb. *a man eminent in countenance.*

‡ Or, *skilfull of ſpeech.*

[c] By theſe he meaneth that God would take away every thing that was in any eſtimation, and wherein they had any occaſion to vaunt themſelves,

* Eccles 10: 16.

[d] Not onely in age, but in wit, manners, knowledge and ſtrength.

[e] For lack of good regiment & order.

[f] He ſheweth that this plague ſhall be ſo horrible, that contrary to the common manner of men, which by nature are ambitious, none ſhall be found able or willing to be their governour.

of the houſe of his father, *ſaying*, Thou haſt clothing, be thou our ruler, and *let* this ruine *be* under thy hand:

7 In that day ſhall he † [g] ſwear, ſaying, I will not be an † healer; for in my houſe *is* neither bread nor clothing; make me not a ruler of the people.

8 For Jeruſalem is ruined, and Judah is fallen: becauſe their tongue and their doings *are* againſt the LORD, to provoke the eyes of his glorie.

9 ¶ [h] The ſhew of their countenance doth witneſſe againſt them, and they declare their ſinne as * Sodom, they hide *it* not: wo unto their ſoul, for they have rewarded evil unto themſelves.

10 [i] Say ye to the righteous, that *it ſhall be* well *with him*: for they ſhall eat the fruit of their doings.

11 Wo unto the wicked, *it ſhall be* ill *with him*, for the reward of his hands ſhall be † given him.

12 ¶ As for my people, [k] children *are* their oppreſſours, and women rule over them: O my people. ‡ they which lead thee, cauſe *thee* to erre, and † deſtroy the way of thy paths.

13 The LORD ſtandeth up to plead, and ſtandeth to judge the people.

14 The LORD will enter into judgement with the [l] ancients of his people, and the princes thereof: for ye have ‡ eaten up the vineyard; the ſpoil of the poore *is* in your houſes.

15 What mean ye *that* ye beat my people to pieces, and [m] grinde the faces of the poore? ſaith the Lord GOD of hoſts.

16 ¶ Moreover, the LORD ſaith, [n] Becauſe the daughters of Zion are haughtie, and walk with [o] ſtretched forth necks, and † [p] wanton eyes, walking, and ‡ [q] mincing as they go, and making a [r] tinkling with their feet:

17 Therefore the Lord will ſmite with a ſcab the crown of the head of the daughters of Zion, and the LORD will † diſcover their ſecret parts.

18 In that day the Lord will take away the bravery of their tinkling ornaments *about their feet*, and their ‡ cauls, and their round tires like the moon,

19 The ‡ chains, and the bracelets, and the ‡ mufflers,

20 The bonnets, and the ornaments of the legs, and the headbands, and the † tablets, and the eare-rings,

21 The rings, and noſe-jewels,

22 The changeable ſuits of apparel, and the mantles, and the wimples, and the criſping-pinnes.

23 The glaſſes, and the fine linnen, and the hoods, and the [ſ] vails.

24 And it ſhall come to paſſe, *that* in ſtead of ſweet ſmell, there ſhall be ſtink; and in ſtead of a girdle, a rent; and in ſtead of well ſet hair, baldneſſe; and in ſtead of a ſtomacher, a girding of ſackcloth; *and* burning in ſtead of beautie.

25 Thy men [t] ſhall fall by the ſword, and thy † mightie in the warre.

26 And her gates ſhall lament and mourn; and ſhe being ‡ † deſolate, ſhall ſit upon the ground.

CHAP. IIII.

In the extremitie of evils, Chriſts kingdome ſhall be a ſanctuarie.

AND in that day [a] ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel: onely † [b] let us be called by thy name, ‡ to take away our [c] reproach.

2 In that day ſhall the [d] branch of the LORD be † beautifull and glorious, and the fruit of the earth *ſhall be* excellent and comely † for them that are eſcaped of Iſrael.

3 And it ſhall come to paſſe, *that* he that is left in Zion, and he that remaineth in Jeruſalem, ſhall be called holy, *even* every one that is [e] written ‡ among the living in Jeruſalem:

4 When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the [f] bloud of Jeruſalem from the midſt thereof, by the ſpirit of [g] judgement, and by the ſpirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her aſſemblies a [h] cloud, and ſmoke by day, and the ſhining of a flaming fire by night: for ‡ upon all the [i] glorie *ſhall be* † a defence.

6 And there ſhall be a tabernacle for a ſhadow in the day-time from the heat, and for a place of refuge, and for a covert from [k] ſtorm and from rain.

CHAP. V.

1 Vnder the parable of a vineyard, God excuſeth his ſevere judgement. 8 His judgements upon covetouſneſſe, 11 upon laſciviouſneſſe, 13 upon impietie, 20 and upon injuſtice. 26 The executioners of Gods judgements.

NOW will [a] I ſing to my [b] welbeloved, a ſong of my beloved touching his [c] vineyard: my welbeloved hath a * vineyard in † a very fruitfull hill.

2 And he ‡ fenced it, and gathered out the ſtones thereof, and planted it with the choiceſt vine, and [d] built a tower in the midſt of it, and alſo † made a wine-preſſe therein: and he looked that it ſhould bring forth grapes, and it brought forth [e] wilde grapes.

3 And now, O inhabitants of Jeruſalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it ſhould bring forth grapes, brought it forth wilde grapes?

5 And now go to; I will tell you what I will do to my vineyard; [g] I will take away the

---

† Heb. *liſt up the* hand.

[g] Feare ſhall rather cauſe him to forſwear himſelf, than to take ſuch a dangerous charge upon him.

† Heb. *binder up.*

[h] When God ſhall examine their deeds whereupon they now ſet an impudent face, he ſhall finde the mark of their impietie in their forehead.

* Gen. 13: 13. and 18: 21. and 19: 5.

[i] Be ye that are godly, aſſured that God will defend you in the midſt of theſe troubles.

† Heb. *done to him.*

[k] Becauſe the wicked people were more addicted to their princes, than to the commandements of God, he ſheweth that he would give them ſuch princes, by whom they ſhould have no help, but that ſhould bee manifeſt tokens of his wrath, becauſe they ſhould be fools and effeminate.

‡ Or, *they which call thee bleſſed.*

† Heb. *ſwallow up.*

[l] Meaning, that the rulers and governours had deſtroyed his church and not preſerved it according to their dutie.

‡ Or, *burnt.*

[m] That is, ye ſhew all crueltie againſt them.

[n] He menaceth the people, becauſe of the arrogancie and pride of their women, which gave themſelves to all wantonneſſe and diſſolution.

[o] Which declared their pride.

† Heb. *deceiving with their eyes.*

[p] As a ſigne that they were not chaſte.

‡ Or, *tripping nicely*

[q] Which ſheweth their wantonneſſe.

[r] They delighted then in ſlippers that did creak, or had little plates ſowed upon them, which tinkled as they went.

† Heb. *make naked.*

‡ Or, *net-works.*

‡ Or, *ſweet balls.*

‡ Or, *ſpangled ornaments.*

† Heb. *houſes of the ſoul.*

[ſ] In rehearſing all theſe things particularly, he ſheweth the lightneſſe and vanitie of ſuch as cannot be content with comely apparel according to their degrees.

[t] Meaning, that God will not only puniſh the women, but their husbands, which have ſuffered this diſſoluteneſſe, and alſo the common-weal, which hath not remedied it.

† Heb. *might.* ‡ Or, *emptied.* † Heb. *cleanſed.*

[a] When God ſhall execute this vengeance, there ſhall not be one man found to be the head to many women, and they contrary to womanly ſhamefaſtneſſe, ſhall ſeek unto men, and offer themſelves to any condition.

† Heb. *let thy name be called upon us.*

[b] Be thou our husband, and let us be called thy wives.

‡ Or, *take thou away.*

[c] For ſo they thought it to be without an head and husband.

[d] He comforteth the church in this deſolation, which ſhall ſpring up like a branch, ſignifying that Gods graces ſhould be as plentifull toward the faithfull, as though they ſprang out of the earth, as Chap. 45: 8. Some by the bud of the Lord, mean Chriſt.

† Heb. *beauty and glory.*

† Heb. *for the eſcaping of Iſrael.*

[e] He alludeth to the book of life whereof read Exodus 32: 32. meaning, Gods ſecret counſel, wherein his elect are predeſtinate to life everlaſting.

† Or, *to life.*

[f] That is, the cruelty, extortion, avarice, and all wickedneſſe.

[g] When things ſhall be redreſſed that were amiſſe.

[h] He alludeth to the pillar of the cloud, Exod. 13: 21. meaning, that Gods favour and protection ſhould appeare in every place.

‡ Or, *above.*

[i] The faithfull are called the glory of God, becauſe his image, and tokens of his grace ſhine in them.

† Heb. *a covering.*

[k] God promiſeth to be the defence of his church againſt all troubles and dangers.

[a] The prophet by this ſong doth ſet before the peoples eyes their ingratitude, and Gods mercie.

[b] That is, to God.

[c] Meaning, that he had planted his church in a place moſt plentifull and abundant.

* Jer. 2: 21. Matth. 21: 33. Mark. 12: 1. Luke 20: 9.

† Heb. *the horn of the ſonne of oyl.*

‡ Or, *made a wall about it.*

[d] He ſpared no diligence nor coſt.

† Heb. *hewed.*

[e] In the ſeventh verſ. he declareth what they were.

[f] He maketh them judges in their own cauſe, for as much as it was evident that they were the cauſe of their owne ruine.

[g] I will take no more care for it: meaning, that he would take from them his word, and miniſters, and all other comfort, and ſend them contrary plagues.

hedge thereof, and it ſhall be eaten up: *and* break down the wall thereof, and it ſhall be † troden down.

6 And I will lay it waſte: it ſhall not be pruned, nor digged, but there ſhall come up briers and thorns: I will alſo command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hoſts *is* the houſe of Iſrael, and the men of Judah † his pleaſant plant: and he looked for [h] judgement, but behold † oppreſſion; for righteouſneſſe, but behold [i] a cry.

8 ¶ Wo unto them that joyn * houſe to houſe, *that* lay field to field, till *there be* no [k] place, that they may be placed alone in the midſt of the earth.

9 ‡ In mine [l] eares *ſaid* the LORD of hoſts, † Of a truth many houſes ſhall be deſolate, *even* great and fair without inhabitant.

10 Yea ten acres of vineyard ſhall yeeld one [m] bath, and the ſeed of an [n] homer ſhall yeeld an [o] ephah.

11 ¶ * Wo unto them that [p] riſe up early in the morning, *that* they may follow ſtrong drink, that continue untill [q] night, *till* wine ‡ enflame them.

12 And the harp and the viol, the tabret and pipe, and wine are in their feaſts: but they regard not the [r] work of the LORD, neither conſider the operation of his hands.

13 ¶ Therefore my people [ſ] are gone into captivitie, becauſe *they have* [t] no knowledge: and † their honourable men *are* famiſhed, and their multitude dried up with thirſt.

14 Therefore [u] hell hath enlarged her ſelf, and opened her mouth without meaſure: and their glorie, and their multitude, and their pomp, and he that rejoyceth ſhall deſcend into it.

15 And * the mean man ſhall be brought down, and the mightie man ſhall be humbled, and the eyes of the loftie ſhall be humbled.

16 But the LORD of hoſts ſhall be exalted in judgement, and ‡ † God that is holy, ſhall be ſanctified in righteouſneſſe.

17 Then ſhall the * lambes feed after their manner, and the waſte places of the fat ones ſhall ſtrangers eat.

18 Wo unto them that draw iniquitie with [y] cords of vanitie, and ſinne as it were with a cart-rope:

19 That ſay, [z] Let him make ſpeed, *and* haſten his work, that we may ſee *it*: and let the counſel of the holy one of Iſrael draw nigh and come, that we may know *it*.

20 ¶ Wo unto them † that call [a] evil good, and good evil; that put darkneſſe for light, and light for darkneſſe; that put bitter for ſweet, and ſweet for bitter.

21 Wo *unto them that are* * [b] wiſe in their own eyes, and prudent † in their own ſight.

22 Wo *unto them that are* [c] mightie to drink wine, & men of ſtrength to mingle ſtrong drink

23 Which * juſtifie the wicked for reward, and take away the righteouſneſſe of the righteous from him.

24 Therefore as † the fire devoureth the ſtubble, *and* the flame conſumeth the chaff, ſo their [d] root ſhall be rottenneſſe, and their bloſſome ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the holy one of Iſrael.

25 Therefore is the anger of the LORD kindled againſt his people; and he hath ſtretched forth his [e] hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes were ‡ torn in the midſt of the ſtreets: * For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 ¶ And he will lift up an [f] enſigne to the nations from farre, and will hiſſe unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly.

27 None ſhall be [g] weary nor ſtumble amongſt them: none ſhall ſlumber nor ſleep: neither ſhall the girdle of their loins be looſed, nor the [h] latchet of their ſhoes be broken.

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwinde.

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea: they ſhall [i] roar and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*.

30 And in that day they ſhall roar againſt them, like the roaring of the ſea: and if *one* [k] look unto the land, behold darkeſſe *and* ‡ ſorrow, † and the light is darkned in the heavens [l] thereof.

CHAP. VI.

1 *Iſaiah in a viſion of the Lord in his glory,* 5 *being terrified is confirmed for his meſſage.* 9 *He ſheweth the obſtinacy of the people, unto their deſolation.* 13 *A remnant ſhall be ſaved.*

IN the yeare that king Uzziah died, I * [a] ſaw alſo the Lord ſitting upon a [b] throne high and lifted up, and ‡ [c] his train filled the temple.

2 Above it ſtood the [d] ſeraphims: each one had ſix wings, with twain he covered his [e] face, and with twain he covered his [f] feet, and with twain he did [g] flie.

3 And † one cried unto another, and ſaid, * [h] Holy, holy, holy *is* the LORD of hoſts, † the whole [i] earth *is* full of his glory.

4 And the poſts of the † doore [k] moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 ¶ Then ſaid I, [l] Wo *is* me, for I am † undone, becauſe I *am* a man of unclean lips, and I dwel in the midſt of a people of unclean lips:

---

† Heb. *for a treading.*

† Heb. *plant of his pleaſures.*

[h] Judgement and righteouſneſſe are true fruits of the fear of God, and therefore in the cruell oppreſſours there is no religion.

† Heb. *a ſcab*

[i] Of them, that are oppreſſed.

* Mic. 2: 2.

[k] To wit, for the poore to dwell in.

‡ Or, this is *in mine eares* ſaith *the* LORD, *&c.*

[l] I have heard the complaint and cry of the poore.

† Heb. *if not, &c.*

[m] Which containeth about ten pottles: ſo that every acre ſhould but yeeld one pottle.

[n] Which containeth an hundred pottels.

[o] An ephah containeth ten pottels, and is in dry things, as much as a bath is in liquors.

* Prov. 23: 29, 30.

[p] That ſpare no pain not diligence to follow their luſts.

[q] Which are never weary of their rioting and exceſſive pleaſures: but uſe all meanes to provoke to the ſame.

‡ Or, *purſue them.*

[r] They regard not the providence of God over them, nor for what end he hath created them.

[ſ] That is, ſhall certainly go: for ſo the prophets uſe to ſpeak, as though the thing which ſhall come to paſſe, were done already.

[t] Becauſe they would not obey the word of God.

† Heb. *their glory are men of famine.*

[u] Meaning, the grave ſhall ſwallow up them that ſhall die for hunger and thirſt, and yet for all this great deſtruction it ſhall never be ſatiate.

* Chap. 2: 9, 11, 17.

‡ Or, *the holy God.*

† Heb. *the God the holy.*

[x] God comforteth the poore lambes of his church, which had been ſtrangers in other countries, promiſing that they ſhould dwell in thoſe places againe, whereof they had been deprived by the fat and cruell tyrants.

[y] Which uſe all allurements, occaſions, and excuſes to harden their conſcience in ſin. [z] He ſheweth what are the words of the wicked, when they are menaced with Gods judgements, 2 Petr 3: 4. † Heb. *that ſay concerning evil*, It is, *good, &c.* [a] Which are not aſhamed of ſinne, nor care for honeſty, but are grown to deſpeiate impiety. * Prov. 3: 7. Rom. 12: 16. [b] Which are contemners of all doctrine and admonition. † Heb. *before their face.* [c] Which are never weary, but ſhew their ſtrength and bring in gluttony and drunkenneſſe.

* Prov. 17: 15.

† Heb. *the tongue of fire.*

[d] Both they and their poſterity, ſo that nothing ſhall be left.

[e] He ſheweth, that God had ſo ſore puniſhed this people, that the dumbe creatures, if they had beene ſo plagued, would have been more ſenſible, and therefore his plagues muſt continue, till they beginne to feel them.

‡ Or, *as dung.*

* Chap. 9: 12, 17. 21. and 10: 4.

[f] He will make the Babylonians to come againſt them at his beck, and to fight under his ſtandard.

[g] They ſhall be prompt and luſty to execute Gods vengeance.

[h] The enemie ſhall have none impediment.

[i] Whereby is declared the cruelty of the enemie.

[k] The Jews ſhall finde no ſuccour.

‡ Or, *diſtreſſe.*

‡ Or, *when it is light, it ſhall be dark in the deſtructions thereof*

[l] In the land of Judah.

* Joh. 12: 41.

[a] God ſheweth not himſelf to man in his majeſtie, but according as mans capcity is able to comprehend him: that is, by viſible ſignes, as John Baptiſt ſaw the holy Ghoſt in the forme of a dove.

[b] As a judge ready to give ſentence.

‡ Or, *the ſkirts thereof.*

[c] Of his garment, or of his throne.

[d] They were angels, ſo called, becauſe they were of a fiery colour, to ſignifie that they burnt in the love of God, or were light as fire to execute his will.

[e] Signifying that they were not able to endure the brightneſſe of Gods glorie. [f] Whereby was declared, that man was not able to ſee the brightneſſe of God in them. [g] Which thing declared the prompt obedience of the angels to execute Gods commandement. † Heb. *this cried to this.* * Revel. 4: 8. [h] This oft repetition ſignifieth, that the holy angels cannot ſatisfie themſelves in praiſing God: to teach us, that in all our lives we ſhould give our ſelves to the continuall praiſe of God. † Heb. *his glorie is the fulneſſe of the whole earth.* [i] His glorie doth not onely appear in the heavens, but through all the world, and therefore all creatures are bound to praiſe him. † Heb. *thresholds.* [k] Which things were to confirm the prophet, that it was not the voice of man: and by the ſmoak was ſignified the blindeneſſe that ſhould come upon the Jews. [l] He ſpeaketh this for two cauſes: the one, becauſe he that was a mortall creature, and therefore had more need to glorifie God than the angels, did it not: and the other, becauſe the more near that man approcheth to God, the more doth he know his own ſinne and corruption. † Heb. *cut off.*

for mine eyes have ſeen the King, the LORD of hoſts.

6 Then flew one of the ſeraphims unto me † having a live coal in his hand, *which* he had taken with the tongs from off the [m] altar.

7 And he † laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips, & thine iniquity is taken away, and thy [n] ſinne purged.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for * us? Then ſaid I, † Here *am* I, ſend me.

9 ¶ And he ſaid, Go and tell this people, * [o] Heare ye ‡ † indeed, but underſtand not: and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their eares heavy, and ſhut their eyes: leſt they ſee with their eyes, and heare with their eares, and underſtand with their heart, and convert and be healed.

11 Then ſaid I, Lord, [p] how long? And he anſwered, Untill the cities be waſted without inhabitant, and the houſes without man, and the land be † utterly deſolate.

12 And the LORD have removed men farre away, and *there be* a great forſaking in the midſt of the land.

13 ¶ But yet in it *ſhall be* [q] a tenth, ‡ and *it* ſhall return, and ſhall be eaten: as a teyl-tree, and as an [r] oak whoſe ‡ ſubſtance *is* in them, when they caſt *their leaves*: *ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

Chap. VII.

1 *Ahaz being troubled with fear of Rezin and Pekah, is comforted by Iſaiah.* 10 *Ahaz, having liberty to chooſe a ſigne, and refuſing it, hath for a ſigne, Chriſt promiſed.* 17 *His judgement is propheſied to come by Aſſyria.*

AND it came to paſſe in the dayes of * Ahaz the ſonne of Jotham, the ſonne of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the ſonne of Remaliah, king of Iſrael, [a] went up towards Jeruſalem to warre againſt it, but could not prevail againſt it.

2 And it was told the houſe of [b] David, ſaying, Syria † is confederate with [c] Ephraim: and his heart was [d] moved, and the heart of his people, as the trees of the wood are moved with the winde.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou, and [e] Shear-jaſhub thy ſonne, at the end of the * conduit of the upper pool in the ‡ high-way of the fullers field:

4 And ſay unto him, Take heed, and be quiet; fear not, † neither be faint-hearted for the two tails of theſe ſmoking [f] firebrands, for the fierce anger of Rezin with Syria, and of the ſonne of Remaliah:

5 Becauſe Syria, Ephraim, and the ſonne of Remaliah have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and ‡ vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of [g] Tabeal.

7 Thus ſaith the Lord GOD, It ſhall not ſtand, neither ſhall it come to paſſe.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin, and within [h] threeſcore and five yeares ſhall Ephraim be broken, † that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs ſon: ‡ if ye will not beleeve, ſurely ye ſhall not be eſtabliſhed.

10 ¶ † Moreover, the LORD ſpake again unto Ahaz, ſaying,

11 Ask thee [i] a ſigne of the LORD thy God, ‡ ask it either in the depth, or in the height above.

12 But Ahaz ſaid, I will not ask, neither will I [k] tempt the LORD.

13 And he ſaid, Heare ye now, O houſe of David, *Is it* a ſmall thing for you to weary [l] men, but will ye weary my God alſo?

14 Therefore the Lord [m] himſelf ſhall give you a ſigne, * Behold, a virgin ſhall conceive, and bear a ſonne, and ‡ ſhall call his name Immanuel.

15 [n] Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

16 For before the [o] childe ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

17 ¶ The LORD ſhall bring upon thee and upon thy people, and upon thy fathers houſe, dayes that have not come, from the day that [p] Ephraim departed from Judah; *even* the king of [q] Aſſyria.

18 And it ſhall come to paſſe in that day, *that* the LORD ſhall hiſſe for the [r] flie, that *is* in the uttermoſt part of the rivers of Egypt, and for the bee that *is* in the land of Aſſyria.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all ‡ [ſ] buſhes.

20 In the ſame day ſhall the Lord ſhave with a * raſour that is hired, namely by them beyond the river, by the king of Aſſyria, the head, and the hair of the [t] feet: and it ſhall alſo conſume the heart.

21 And it ſhall come to paſſe in that day, *that* a man ſhall [u] nouriſh a young cow, and two ſheep.

22 And it ſhall come to paſſe for the [x] abundance of milk *that* they ſhall give, he ſhall eat butter: for butter and honey ſhall every one eat, that is left † in the land.

23 And it ſhall come to paſſe in that day, *that* every place ſhall be, where there were a thouſand vines, at a thouſand ſilverlings, it ſhall *even* be for briers and thorns.

---

† Heb. *and in his hand a live coal.*

[m] Of the burnt-offerings, where the fire never went out.

† Heb. *cauſed it to touch.*

[n] This declareth that man cannot render true obedience to God, till he have purged us.

* Gen. 1: 26.

† Heb. *behold me.*

* Matth. 13: 14. Mark. 4: 12. Luke 8: 10. John 12: 40. Acts 28: 26. Rom. 11: 8.

[o] Whereby is declared, that for the malice of man, God will not immediately take away his word, but he will cauſe it to be preached to their condemnation, when as they will not learn thereby to obey his will, and be ſaved: hereby he exhorteth the miniſters to doe their duty, and anſwereth to the wicked murmurers, that through their own malice their heart is hardened.

‡ Or, *without ceaſing, &c.*

† Heb. *heare ye in hearing, &c.*

[p] As he was moved with the zeal of Gods glory, ſo was he touched with a charitable affection toward the people.

† Heb. *deſolate with deſolation.*

[q] Meaning, the tenth part: or as ſome write, it was revealed to Iſaiah for the confirmation of his propheſie, that ten kings ſhould come before their captivitie, as were from Uzziah to Zedekiah.

‡ Or, *when it is returned and hath been brouſed.*

[r] For the fewneſſe they ſhall ſeem to be eaten up: yet they ſhall after flouriſh as a tree, which in winter loſeth his leaves, and ſeemeth to be dead, yet in ſummer is freſh and green.

‡ Or, *ſtock, or ſtemme.*

* 2 King. 16: 5.

[a] To wit, the ſecond time: for in the firſt battel Ahaz was overcome.

[b] Meaning, the kings houſe.

† Heb. *reſteth on Ephraim.*

[c] That is, Iſrael, becauſe that tribe was the greateſt, Gen. 48: 19.

[d] For fear.

[e] That is, *the remnant ſhall return*: which name Iſaiah gave his ſonne, to ſignifie that the reſt of the people ſhould return out of their captivity.

* 2 Kings 18: 17.

‡ Or, *cauſey-way.*

† Heb. *let not thy heart be tender.*

[f] Which have but a little ſmoke and ſhall quickly be quenched.

‡ Or, *waken.*

[g] Which was an Iſraelite, and as ſeemeth enemy to the houſe of David.

[h] Counting from the five and twentieth year of the reigne of Uzziah, at what time Amos propheſied this thing, and now Iſaiah confirmeth, that the Iſraelites ſhould be led into perpetuall captivitie, which thing came to paſſe within 20 yeares after that Iſaiah did this meſſage.

† Heb. *from a people.*

‡ Or, *do ye not beleeve? it is becauſe ye are not ſtable.*

† Heb. *and the Lord added to ſpeak.*

[i] For the confirmation of this thing, that thine enemies ſhall be deſtroyed and thou preſerved.

‡ Or, *make thy petition deep.*

[k] Not to beleeve Gods word without a ſigne, is to tempt God, but to refuſe a ſigne when God offereth it for the aid and help of our infirmity, is to rebell againſt him.

[l] You think you have to doe with men when ye contemn Gods meſſengers, but it is God againſt whom you bend your ſelves.

[m] Foraſmuch as thou art unworthy, the Lord for his own promiſe ſake will give a ſigne, which ſhall be, that Chriſt the Saviour of his church, and the effect of all ſignes and miracles ſhall be revealed.

* Matth. 1: 23. Luke 1: 31.

‡ Or, *thou,* O virgin, *ſhalt call.*

[n] Meaning, that Chriſt is not only God, but man alſo, becauſe he ſhall be nouriſhed as other men, until the age of diſcretion.

[o] Not meaning Chriſt, but any childe: for before a childe can come to the yeares of diſcretion, the kings of Samaria, and Syria ſhall be deſtroyed.

[p] Since the time that the twelve tribes rebelled under Rehoboam.

[q] In whom thou haſt put thy truſt.

[r] Meaning, the Egyptians: for by reaſon the countrey is hot and moiſt, it is full of flies, as Aſſyria is full of Bees.

‡ Or, *commendable trees.*

[ſ] Signifying, that no place ſhall be free from them.

* 2 Kings 19: 35.

[t] That is, that which is from the belly downward: meaning that he would deſtroy both great & ſmall.

[u] He that before had a great number of cattel ſhall be content with one cow, and two ſheep.

[x] The number of men ſhall be ſo ſmall, that a few beaſts ſhall be able to nouriſh all abundantly.

† Heb. *in the midſt of the land.*

24 With arrows and with [i] bows ſhall men come thither; becauſe all the land ſhall become briers and thorns.

25 And *on* all hills that ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattel.

CHAP. VIII.

1 In Mahar-ſhalal-haſh-baz, he propheſieth that Syria and Iſrael ſhall be ſubdued by Aſſyria. 5 Iudah likewiſe for their infidelity. 9 Gods judgements ſhall be unreſiſtable. 11 Comfort ſhall be to them that fear God. 19 Great afflictions to idolaters.

MOreover the LORD ſaid unto me, Take thee a [a] great roll, and write in it with a [b] mans pen, concerning † Maher-ſhalal-haſh-baz

2 And I took unto me [c] faithfull witneſſes to record, Uriah the prieſt, and Zechariah the ſonne of Jeberechiah.

3 And I † went unto the [d] propheteſſe, and ſhe conceived and bare a ſonne; then ſaid the LORD to me, Call his name Maher-ſhalal-haſh-baz.

4 For before the [e] childe ſhall have knowledge to cry, My father and my mother, ‡ the riches of Damaſcus, and the ſpoil of Samaria [f] ſhall be taken away before the king of Aſſyria.

5 ¶ The LORD ſpake alſo unto me again, ſaying,

6 Forſomuch as this people refuſeth the waters of [g] Shiloah that go ſoftly; and rejoyce in Rezin, and Remaliahs ſonne:

7 Now therefore, behold, the Lord bringeth up upon them the waters of the [h] river, ſtrong and many, *even* the king of Aſſyria, and all his glory: and he ſhall come up over all his chanels, and go over all his banks.

8 And he ſhall paſſe through Judah, he ſhall overflow and go over, he ſhal reach even to the [i] neck, and † the ſtretching out of his wings ſhall fill the breadth of thy land, O [k] Immanuel.

9 ¶ Aſſociate your ſelves, O ye [l] people, * and ye ſhall be broken in pieces; and give eare all ye of farre countries: gird your ſelves, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces.

10 Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 ¶ For the LORD ſpake thus to me † [m] with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying.

12 Say ye not, A [n] confederacie, to all them to whom this people ſhall ſay, A confederacy; neither fear ye [o] their fear, nor be afraid.

13 [p] Sanctifie the LORD of hoſts himſelf, and *let* him *be* your fear, and *let* him *be* your dread.

14 And he ſhall be for a [q] ſanctuarie; but for * a ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin, and for a ſnare to the inhabitants of Jeruſalem.

15 And many among them ſhall * ſtumble, and fall, and be broken, and be ſnared, and be taken.

16 [r] Binde up the teſtimony, ſeal the law among my diſciples.

17 And I will wait upon the LORD that hideth his face from the houſe of Jacob, and I will look for him.

18 * Behold, I and the [ſ] children whom the LORD hath given me, *are* for ſignes, and for wonders in Iſrael: [t] from the LORD of hoſts, which dwelleth in mount Zion.

19 ¶ And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter: [u] ſhould not a people ſeek unto their God? [x] for the living, to the dead?

20 * To the [y] law and to the teſtimonie: if they ſpeak not according to this word, *it is* becauſe *there is* ‡ [z] no light in them.

21 And they ſhall paſſe through [a] it, hardly beſtead and hungry; and it ſhall come to paſſe, that when they ſhall be hungry, they ſhall fret themſelves, and [b] curſe their king, and their God, and look upward.

22 And they ſhall look unto the earth: and behold, trouble and [c] darkneſſe, dimneſſe, of anguiſh; and *they ſhall be* driven to darkneſſe.

CHAP. IX.

1 What joy ſhall be in the midſt of afflictions, by the kingdome and birth of Chriſt. 8 The judgement upon Iſrael for their pride. 13 for their hypocriſie, 18 and for their impenitencie.

NEvertheleſſe, the [a] dimneſſe *ſhall* not *be* ſuch as *was* in her vexation, when [b] at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan in Galilee ‡ [c] of the nations.

2 * The people that [d] walked in darkneſſe, have ſeen a great [e] light: they that dwell in the land of the ſhadow of death, upon them hath the [f] light ſhined.

3 Thou haſt [g] multiplied the nation, *and* ‡ not increaſed the joy: they joy before thee, according to the joy in harveſt, *and* as *men* rejoyce when they divide the ſpoil.

4 ‡ For thou haſt [h] broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſour, as in the day of [e] Midian.

5 ‡ For every battel of the warriour *is* with confuſed noiſe, and garments rolled *in* bloud, ‡ but *this* ſhall be with [i] burning *and* † fewel of fire.

6 For unto us a childe is born, unto us a * ſonne is given, and the government ſhall be upon his ſhoulder: and his name ſhall be cal-

---

[y] As they that go to ſeek wilde beaſts among the buſhes.

[z] The hils contrarie to their wont, ſhall be tilled by ſuch as ſhall flee to them for ſuccour.

[a] That thou mayeſt write in great letters to the intent it may be more eaſily read.

[b] Meaning after the common faſhion: becauſe all men might read it.

† Heb. *in making ſpeed to the ſpoil he haſteneth the prey.*

[c] Becauſe the thing was of great importance, he took theſe two witneſſes, which were of credit with the people, when he ſet this up upon the door of the temple, albeit Uriah was a flattering hypocrite, 2 King. 16. verſ. 11.

‡ Or, *make ſpeed, &c.*

† Heb. *approached unto.*

[d] Meaning, to his wife; and this was done in a viſion.

[e] Before any childe be able to ſpeak.

‡ Or, he that is *before the king of Aſſyria ſhall take away the riches, &c.*

[f] Which came to paſſe in the fourth yeare of Ahaz, 2 King. 16: 9.

[g] Which was a fountaine at the foot of mount Zion, out of the which ran a ſmall river through the city: meaning that they of Judah diſtruſting their own power, which was ſmall, deſired ſuch power and riches, as they ſaw in Syria and Iſrael.

[h] That is, the Aſſyrians, which dwell beyond Euphrates.

[i] It ſhall be ready to drown them.

† Heb. *the fulneſſe of the breadth of thy land ſhall be the ſtretchings out of his wings.*

[k] He ſpeaketh this to Meſſiah, or Chriſt, in whom the faithfull were comforted, and who would not ſuffer his church to be deſtroyed utterly.

[l] To wit, ye that are enemies to the church, as the Aſſyrians, Egyptians, Syrians, &c.

‡ Or, *yet.* † Heb. *in ſtrength of hand.* [m] To encourage me, that I ſhould not ſhrink for the infidelitie of this people, and ſo neglect mine office. [n] Conſent not ye that are godly to the league and friendſhip that this people ſeek with ſtrangers and idolaters. [o] Meaning that they ſhould not feare the thing that they feared; which have no hope in God. [p] In putting your truſt only in him, in calling upon him in adverſitie, patiently looking for his help, and fearing to do any thing contrarie to his will. [q] He will defend you which are his elect, and reject all the reſt which is meant of Chriſt, againſt whom the Jews ſhould ſtumble and fall, Luke 2: 34. Rom. 9 35. 1 Petr. 2: 7, 8. * Chap. 28: 16.

* Matth. 21: 44. Luke 20: 16.

[r] Though all forſake me, yet ye that are mine, keep my words ſure ſealed in your hearts.

* Hebr. 2: 13.

[ſ] Meaning, them that were willing to heare and obey the word of God whom the world hated, as though they were monſters, and not worthy to live.

[t] This was a conſolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.

[u] Anſwer the wicked thus. Should not Gods people ſeek ſuccour only at him?

[x] That is, will they refuſe to be taught of the prophet, who is the mouth of God, and ſeek help at the dead, which is the illuſion of Satan?

* Luke 16: 29.

[y] Seek remedie in the word of God, where his will is declared.

† Heb. *no morning.*

[z] They have no knowledge, but are blinde leaders of the blinde.

[a] That is, in Judah, where they ſhould have had reſt, if they had not thus grievouſly offended God. [b] In whom afore they put their truſt. [c] They ſhall think that heaven and all creatures are bent againſt them to trouble them.

[a] He comforteth the church again after theſe great threatnings, promiſing to reſtore them to great glory in Meſſiah.

[b] Wherewith Iſrael was puniſhed, firſt by Tiglath pheleſar, which was a light ſcourge in reſpect of that which they ſuffered after by Shalmaneſer, who carried the Iſraelites away captives.

‡ Or, *populous.*

[c] Wherein the Jews and Gentiles dwelt together by reaſon of thoſe 20 cities which Solomon gave to Hiram.

* Matth. 4: 16. Epheſ. 5: 14.

[d] Which were captive in Babylon: and the prophet ſpeaketh of that thing which ſhould come to paſſe 60 yeares after, as though it were now done.

[e] Meaning, the comfort of their deliverance.

[f] This captivitie and deliverance were figures of our captivitie by ſin, and our deliverance by Chriſt through the preaching of the goſpel, Matth. 4: 15, 16. [g] Their number was greater when they went into captivitie, than when they returned: but their joy was greater at their return, Hag. 2: 10. ‡ Or, *to him.* † Or, *when thou brakeſt.* [h] Thou gaveſt them perfect joy, by delivering them, and by deſtroying the tyrant that kept them in cruell bondage, as thou didſt deliver them by Gideon from the Midianites. * Judg. 7: 22. Chap. 10. ‡ Or, *when the whole battel of the warriour was, &c.* ‡ Or, *and it was, &c.* [i] He ſpeaketh to the deliverance of his church, which he hath delivered miraculouſly from his enemies, but ſpecially by the coming of Chriſt, of whom he propheſieth in the next verſe. † Heb. *meat.* * John 3: 16.

led, Wonderfull, Counſellor, The mightie God, The everlaſting [k] Father, The prince of peace.

7 Of the increaſe of *his* government and peace * *there ſhall be* no end, upon the throne of David and upon his kingdome to order it, and to eſtabliſh it with judgement and with juſtice, from henceforth even for ever: the* [l] zeal of the LORD of hoſts will perform this.

8 ¶ The Lord ſent a word into Jacob, and it hath lighted upon [m] Iſrael.

9 And all the people ſhall know, *even* Ephraim and the inhabitant of Samaria, that ſay in the pride and ſtoutneſſe of heart,

10 The [n] bricks are fallen down, but we will build with hewen ſtones: the ſycomores are cut down, but we will change *them* into cedars.

11 Therefore the LORD ſhall ſet up the adverſaries of [o] Rezin againſt him, and † joyn his enemies together.

12 The Syrians before, and the Philiſtines behinde, and they ſhall devoure Iſrael † with open mouth: * for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

13 ¶ For the people turneth not unto him that ſmiteth them, neither do they ſeek the LORD of hoſts.

14 Therefore the LORD will cut off from Iſrael head and tail, branch and ruſh in one day.

15 The ancient & honourable, he *is* the head: and the prophet that teacheth lies, he *is* the tail.

16 For ‡ the leaders of this people cauſe *them* to erre, and ‡ they that are led of them, are † deſtroyed.

17 Therefore the Lord ſhall have no joy in their young men, neither ſhall have mercie on their fatherleſſe and widows: for every one *is* an hypocrite, and an evil-doer, and every mouth ſpeaketh ‡ folly: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

18 ¶ For wickedneſſe [p] burneth as the fire: it ſhall devoure the briers and thorns, and ſhall kindle in the thickets of the forreſt, and they ſhall mount up *like* the lifting up of ſmoke.

19 Through the wrath of the LORD of hoſts is the land darkened, and the people ſhall be as the † fewel of the fire: no man ſhall [q] ſpare his brother.

20 And he ſhall † ſnatch on the right hand, and be hungrie; and he ſhall eat on the left hand, and they ſhall not be ſatisfied: they ſhall eat every man the [r] fleſh of his own arm.

21 Manaſſeh, Ephraim; and Ephraim, Manaſſeh: *and* they together *ſhall be* againſt Judah: for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 *The wo of tyrants.* 5 *Aſſyria, the rod of hypocrites, for his pride ſhall be broken.* 20 *A remnant of Iſrael ſhall be ſaved.* 24 *Iſrael is comforted with promiſe of deliverance from Aſſyria.*

WO unto them that decree unrighteous decrees, and ‡ that [a] write grievouſneſſe *which* they have preſcribed:

2 To turn aſide the needie from judgement, and to take away the right from the poore of my people, that widows may be their prey, and *that* they may rob the fatherleſſe.

3 And what will ye do in the day of viſitation, and in the deſolation *which* ſhall come from [b] farre? to whom will ye flee for help? and where will ye leave your [c] glorie?

4 [d] Without me they ſhall bowe down under the priſoners, and they ſhall fall under the ſlain: * for all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ ‡ O † [e] Aſſyrian, the rod of mine anger, ‡ and the ſtaff in their hand is mine indignation.

6 I will ſend [f] him againſt an hypocriticall nation; and againſt the people of my wrath will I give him a charge to take the ſpoil, and to take the prey, and † to tread them down like the mire of the ſtreets.

7 Howbeit he meaneth not ſo, neither doth his heart think ſo, but *it is* in his heart to deſtroy, and cut off nations not a few.

8 * For he ſaith, *Are* not my princes altogether kings?

9 *Is* not Calno, as [g] Carchemiſh? *is* not Hamath, as Arpad? *is* not Samaria, as Damaſcus?

10 As my hand hath found the kingdomes of the idols, and whoſe graven images did excell them of Jeruſalem, and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, ſo do to Jeruſalem and her idols?

12 Wherefore it ſhall come to paſſe, *that* whē the Lord hath performed his [h] whole work * upon mount Zion, and on Jeruſalem, I will † punish the fruit † of the ſtout heart of the [i] king of Aſſyria, and the glory of his high looks.

13 For he ſaith, By the ſtrength of my hand I have done *it*, and by my wiſdome; for I am prudent: and I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants ‡ like a valiant man.

14 And my hand hath found as a neſt the riches of the people: and as one gathereth egges that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the [k] ax boaſt it ſelf againſt him that heweth therewith? *or* ſhall the ſaw magnifie it ſelf againſt him that ſhaketh it? ‡ as if the rod ſhould ſhake *it ſelf* againſt them that lift it up, *or* as if the ſtaff ſhould lift up ‡ *it ſelf, as if it were* no wood.

16 Therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones leanneſſe, and under his glory he ſhall kindle a burning like the burning of a fire.

17 And the light of Iſrael ſhall be for a [l] fire, and his holy one for a flame: and it ſhall burn and devoure [m] his thorns and his briers in one day:

18 And ſhall conſume the glorie of his forreſt, and of his fruitfull field, † [n] both ſoul and bodie:

[k] The authour of eternity, and by whom the church and every member thereof ſhall be preſerved for ever, and have immortall life.

* Luke 1: 32, 33.

* 2 Kings. 19: 31. Chap. 37: 32.

[l] His ſingular love and care for his elect.

[m] This is another propheſie againſt them of Samaria, which were mockers, and contemners of Gods promiſes and menaces

[n] We were but weak, when the enemie overcame us, but we will make our ſelves ſo ſtrong that we will neither care for our enemies, nor feare Gods threatnings.

[o] Rezin king of Syria, who was in league with Iſrael, was ſlain by the Aſſyrians, after whoſe death. Aram, that is, the Syrians, were againſt Iſrael, which on the other ſide were aſſaulted by the Philiſtines.

† Heb. *mingle.*

† Heb. *with whole mouth.*

* Chap. 5: 25. and 10: 4.

‡ Or, *they that call them bleſſed.*

‡ Or, *they that are called bleſſed of them.*

† Heb. *ſwallowed up.*

‡ Or, *villany.*

[p] Wickedneſſe as a bellowes kindleth the fire of Gods wrath, which conſumeth all his obſtinate enemies.

† Heb. *meat.*

[q] Though there were no forreigne enemie, yet they ſhall deſtroy one another.

† Heb. *cut.*

[r] Their greedines ſhall be inſatiable, ſo that one brother ſhall eat up another, as though he ſhould eat his own fleſh.

‡ Or, *to the writers that write grivouſneſſe.*

[a] Which write and pronounce a wicked ſentence to oppreſſe the poore: meaning, that the wicked magiſtrates, which were the chief cauſe of miſchief, ſhould be firſt puniſhed.

[b] To wit, from Aſſyria.

[c] Your riches and authoritie, that they may be ſafe, and that ye may receive them again.

[d] Becauſe, they have forſaken me, ſome ſhall go into captivitie, and the reſt ſhall be ſlain.

* Chap. 5: 25. and 9: 12.

‡ Or, *wo to the Aſſyrian.*

† Heb. *Aſhur.*

[e] God calleth for the Aſſyrians to be the executioners of his vengeance.

‡ Or, *though.*

[f] That is, the Aſſyrians againſt the Jews, which are but hypocrites: and in this fixth and ſeventh verſe is declared the difference of the work of God, and of the wicked in one very thing and act: for Gods intention is to chaſtiſe them for their amendment, and the Aſſyrians purpoſe to deſtroy them to enrich themſelves: thus in reſpect of Gods juſtice, it is Gods work, but in reſpect of their own malice, it is the work of the devil.

† Heb. *to lay them a treading.*

* 2 Kings 18. verſ. 24, 33. and 19: 10, &c.

[g] Seeing that I have overcome as well one citie as another, ſo that none could reſiſt, ſhall Jeruſalem be able to eſcape mine hands?

[h] When he hath ſufficiently chaſtiſed his people. (for he beginneth at his own houſe) then will he burn the rods.

* 2 Kings 19: 31.

† Heb. *viſit upon.*

† Heb. *of the greatneſſe of the heart.*

[i] Meaning, of Sennacherib.

‡ Or, *like many people.*

[k] Here we ſee that no creature is able to doe any thing, but as God appointeth him, and that they are all but his inſtruments to doe his work, though the intentions be divers, as verſe 6.

‡ Or, *as if a rod ſhould ſhake them that lift it up.*

‡ Or, that which is *not wood.*

[l] Meaning, that God is a light to comfort his people, and a fire to burn his enemies.

[m] That is, the Aſſyrians

† Heb. *ſom the ſoul, and even to the fleſh.*

[n] To wit all his ſtrong men where as he boaſted, 2 Chron. 3,

bodie: and they ſhall be as when a ſtandard-bearer [o] fainteth.

19 And the reſt of the trees of his forreſt ſhall be † few, that a childe may write them.

20 ¶ And it ſhall come to paſſe in that day, *that* the remnant of Iſrael, and ſuch as are eſcaped of the houſe of Jacob, ſhall no more again ſtay upon him that ſmote them: but ſhall [p] ſtay upon the LORD, the holy one of Iſrael, in truth.

21 The remnant ſhall return, *even* the remnant of Jacob, unto the mighty God.

22 * For though thy people Iſrael be as the ſand of the ſea, *yet* a remnant † of them ſhall return:* the conſumption [q] decreed ſhall overflow ‡ with righteouſneſſe.

23 For the Lord GOD of hoſts ſhall make a conſumption, even [r] determined in the midſt of all the land.

24 ¶ Therefore thus ſaith the Lord GOD of hoſts, O my people that dwelleſt in Zion, be not afraid of the Aſſyrian: he ſhall ſmite thee with a rod, ‡ and ſhall lift up his ſtaff againſt thee, after the manner of * [f] Egypt.

25 For yet a very little while, and the indignation ſhall ceaſe, and mine anger in their deſtruction.

26 And the LORD of hoſts ſhall ſtirre up a ſcourge for him, according to the ſlaughter of * [t] Midian at the rock of Oreb: and *as* his rod *was* upon the [u] ſea, ſo ſhall he lift it up after the manner of Egypt.

27 And it ſhall come to paſſe in that day, *that* his burden † ſhall be taken away from off thy ſhoulder, and his yoke from off thy neck, and the yoke ſhall be deſtroyed becauſe of the [x] anointing.

28 He is come to [y] Aiath, he is paſſed to Migron: at Michmash he hath laid up his carriages.

29 They are gone over the paſſage: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled.

30 † Lift up thy voice, O daughter of Gallim: cauſe it to be heard unto Laiſh, O poore Anathoth.

31 Madmenah is removed, the inhabitants of Gebim gather themſelves to flee.

32 As yet ſhall he remain at Nob that day: he ſhall ſhake his hand *againſt* the mount of the daughter of Zion, the hill of Jeruſalem.

33 Behold, the Lord, the LORD of hoſts ſhall lop the [z] bough with terrour: and the high ones of ſtature *ſhall be* hewen down, and the haughtie ſhall be humbled.

34 And he ſhall cut down the thickets of the forreſt with iron, and Lebanon ſhall fall ‡ by a mighty one.

CHAP. XI.

1 The peaceable kingdome of the branch out of the root of Ieſſe. 10 The victorious reſtauration of Iſrael: and vocation of the Gentiles.

AND there ſhall come forth a rod out of the [a] ſtemme of * Jeſſe, and a branch ſhall grow out of his roots.

[o] When the battel is loſt, and the ſtandard taken.

† Heb. *number.*

[p] This is the end of Gods plagues towards his, to bring them to him, and to forſake all truſt in others.

* Rom 9: 27.

† Heb. *in*, or *amongſt.*

* Chap. 28: 22.

[q] This ſmall number, which ſeemed to be conſumed, and yet according to Gods decree is ſaved, ſhall be ſufficient to fill all the world with righteouſneſſe.

‡ Or, *in.*

[r] God will deſtroy this land as he hath determined, and after ſave a ſmall portion.

‡ Or, *but he ſhall lift up his ſtaff for thee.*

* Exod. 14.

[f] As the Egyptians did puniſh thee.

* Judg. 7: 25. Chap. 9: 4.

[t] That is, in a moment, he will deſtroy them in one night as he did the Midianites and Egyptians of old.

[u] When the Iſraelites paſſed through by the lifting up of Moſes rod, and the enemies were drowned, Exod. 14: 28.

† Heb. *ſhall remove.*

[x] Becauſe of the promiſe made to that kingdome, whereby Chriſts kingdome was prefigured.

[y] He deſcribeth by what way the Aſſyrians ſhould come againſt Jeruſalem, to confirm the faithfull, when it ſhould come to paſſe, that as their plagues come, ſo ſhould they be delivered.

† Heb. *cry ſhrill with thy voice.*

[z] Fear and deſtruction ſhall come upon Judah, for the princes and people ſhall all be led away captives.

‡ Or, *mightily.*

[a] Becauſe the captivitie of Babylon was a figure of the ſpirituall captivitie under ſin, he ſheweth that our true deliverance muſt come by Chriſt: for as David came out of Iſhai, a man without dignity: ſo Chriſt ſhould come of a poore carpenters houſe, as out of a dead ſtock, Chap 53: 2.

* Acts 13: 23.

2 And the ſpirit of the LORD ſhall reſt upon him, the ſpirit of wiſdome and underſtanding, the ſpirit of counſel and might, the ſpirit of knowledge, and of the fear of the LORD:

3 And ſhall make him of † quick underſtanding in the fear of the LORD, and he ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his eares.

4 But with righteouſneſſe ſhall he judge the poore, and ‡ reprove with equity, for the meek of the earth: and he ſhall * [b] ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked.

5 And righteouſneſſe ſhall be the girdle of his loyns, and faithfulneſſe the girdle of his reins.

6 * [c] The wolf alſo ſhall dwell with the lambe, and the leopard ſhall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little childe ſhall lead them.

7 And the cow and the bear ſhall feed, their young ones ſhall lie down together: and the lion ſhall eat ſtraw like the ox.

8 And the ſucking childe ſhall play on the hole of the aſp, and the weaned childe ſhall put his hand on the ‡ cockatrice den.

9 They ſhall not hurt nor deſtroy in all my holy mountain: for the earth ſhall be full of the knowledge of the LORD, as the [d] waters cover the ſea.

10 ¶ And in that day there ſhall be a root of Jeſſe, which ſhall ſtand for an enſigne of the [e] people; to it ſhall the * Gentiles ſeek, and his [f] reſt ſhall be † glorious.

11 And it ſhall come to paſſe in that day, *that* the Lord ſhall ſet his hand [g] again the ſecond time, to recover the remnant of his people which ſhall be left, from Aſſyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the iſlands of the ſea.

12 And he ſhall ſet up an enſigne for the nations, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the foure † corners of the earth.

13 The envie alſo of Ephraim ſhall depart, and the adverſaries of Judah ſhall be cut off: Ephraim ſhall not envie [h] Judah, and Judah ſhall not vex Ephraim.

14 But they ſhall flie upon the ſhoulders of the Philiſtines toward the weſt, they ſhall ſpoil † them of the eaſt together: † they ſhall lay their hand upon Edom and Moab, † and the children of Ammon ſhall obey them.

15 And the LORD ſhall utterly deſtroy the [i] tongue of the Egyptain ſea, and with his mighty winde ſhall he ſhake his hand [k] over the river, and ſhall ſmite it in the ſeven ſtreams and make *men* go over † dry-ſhod.

16 And there ſhall be an high-way for the remnant of his people, which ſhall be left from Aſſyria, * like as it was to Iſrael in the day that he came up out of the land of Egypt.

† Heb. *ſent of ſmell.*

‡ Or, *argue.*

* Job 4: 9. 2 Theſſ. 2: 8.

[b] All theſe properties can agree to none but onely unto Chriſt: for it is he that toucheth the hearts of the faithfull, and mortifieth their concupiſcences: and to the wicked he is the ſavour of death, and to them that ſhall periſh: ſo that all the world ſhall be ſmitten with this rod, which is his word.

* Chap. 65: 25.

[c] Men, becauſe of their wicked affections, are named by the names of beaſts, wherein the like affections reigne: but Chriſt by his Spirit ſhall reform them, and work in them ſuch mutuall charitie, that they ſhall be like lambs, favouring and loving one another, and caſt off all their cruell affections.

‡ Or, *adders.*

[d] It ſhall be in as great abundance as the waters in the ſea.

[e] He propheſieth of the calling of the Gentiles.

* Rom. 15: 12.

[f] That is, his church, which he alſo calleth his reſt, Pſal. 132: 14.

† Heb. *glory.*

[g] For God firſt delivered his people out of Egypt, and now promiſeth to deliver them out of their enemies hands, as from the Parthians, Perſians, Caldeans, and them of Antiochia, among whom they were diſperſed: and this is chiefly meant of Chriſt, who calleth his people being diſperſed through all the world.

† Heb. *wings.*

[h] Here he deſcribeth the conſent that ſhall be in his church, and their victorie againſt their enemies.

† Heb. *the children of the eaſt.*

† Heb. *Edom and Moab* ſhall be *the laying on of their hand.*

† Heb *the children of Ammon their obedience.*

[i] Meaning, a corner of the ſea, that entreth into the land, and hath the form of a tongue.

[k] To wit, Nilus, the great river of Egypt, which entreth into the ſea with ſeven ſtreams.

† Heb. *in ſhoes.*

* Exod. 14: 29.

CHAP. XII.

A joyfull thankſgiving of the faithfull for the mercies of God.

AND in that day thou[a] ſhalt ſay, O LORD, I will praiſe thee: though thou waſt angrie with me, thine anger is turned away, and thou comforteſt me.

2 Behold, God *is* my[b] ſalvation: I will truſt, and not be afraid; for the LORD JEHOVAH *is* my* ſtrength and *my* ſong, he alſo is become my ſalvation.

3 Therefore with joy ſhall ye[c] draw water out of the wells of ſalvation.

4 And in that day ſhall ye ſay, *Praiſe the LORD, ‡ call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things, this *is* known in all the earth.

6 Cry out and ſhout, thou †[d] inhabitant of Zion: for great *is* the holy one of Iſrael in the midſt of thee.

CHAP. XIII.

1 God muſtereth the armies of his wrath. 6 He threatneth to deſtroy Babylon by the Medes. 19 The deſolation of Babylon.

THE[a] burden of Babylon, which Iſaiah the ſonne of Amoz did ſee.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, [b] ſhake the hand, that they may go into the gates of the nobles.

3 I have commanded my ſanctified ones, I have alſo[c] called my mightie ones for mine anger, *even* them that rejoyce in my [d] highneſſe.

4 The noiſe of a multitude in the mountains, † like as of a great people: a tumultuous noiſe of the kingdomes of nations gathered together: the LORD of hoſts muſtereth the hoſt of the battel.

5 They come from a farre countrey, from the end of heaven, *even* the LORD and the [e] weapons of his indignation, to deſtroy the whole land.

6 ¶ Howl[f] ye, for the day of the LORD *is* at hand; it ſhall come as a deſtruction from the Almightie.

7 Therefore ſhall all hands ‡ be faint, and every mans heart ſhall melt.

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of *them*, they ſhall be in pain as a woman that travaileth, they ſhall † be amazed † one at another, their faces *ſhall be as* † [g] flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof out of it.

10 For the [h] ſtarres of heaven, and the conſtellations thereof ſhall not give their light: the ſunne ſhall be * darkened in his going forth, and the moon ſhall not cauſe her light to ſhine.

11 And I will puniſh the[i] world for *their* evil, and the wicked for their iniquitie: and I will cauſe the arrogancie of the[k] proud to ceaſe, and will lay low the haughtineſſe of the terrible.

12 I will make [l] a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place in the wrath of the LORD of hoſts, and in the day of his fierce anger.

14 And [m] it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one that is found ſhall be thruſt through: and every one that is joyned *unto them*, ſhall fall by the ſword.

16 [n] Their children alſo ſhall be * daſhed to pieces before their eyes, their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtirre up the Medes againſt them, which ſhall not regard ſilver, and as for gold, they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces, and they ſhall have no pitie on the fruit of the wombe; their eye ſhall not ſpare children.

19 ¶ And Babylon the glorie of kingdomes, the beautie of the Caldees excellencie, ſhall be † as when God overthrew * Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the[o] Arabian pitch tent there, neither ſhall the ſhepherds make their fold there.

21 But [p] wilde beaſts of the deſert ſhall lie there, and their houſes ſhall be full of † dolefull creatures, and ‡ † owls ſhall dwell there, and ſatyres ſhall dance there.

22 And † the wilde beaſts of the iſlands ſhall cry in their ‡ deſolate houſes, and dragons in their pleaſant palaces: and her time *is* neare to come, and her dayes ſhall not be prolonged.

CHAP. XIV.

1 Gods mercifull reſtauration of Iſrael. 4 Their triumphant inſultation over Babel. 24 Gods purpoſe againſt Aſſyria. 29 Paleſtina is threatned.

FOR[a] the LORD will have mercie on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers [b] ſhall be joyned with them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſſe them in the land of the LORD, for [c] ſervants and handmaids: and they ſhall take them captives, † whoſe captives they were, and they ſhall rule over their oppreſſours.

3 And it ſhall come to paſſe in the day that the LORD ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve.

4 ¶ That thou ſhalt take up this ‡ proverb againſt the king of Babylon, and ſay, How hath the oppreſſour ceaſed? the ‡ golden citie ceaſed?

---

[a] He ſheweth, how the church ſhall praiſe God, when they are delivered from their captivitie.

[b] Our ſalvation ſtandeth onely in God, who giveth us an aſſured confidence, conſtancie, and occaſion to praiſe him for the ſame.

* Exod. 15: 2. Pſalm 118: 14.

[c] The graces of God ſhall be ſo abundant, that ye may receive them in as great plenty, as waters out of a fountain that is full.

* 1 Chron. 16: 8. Pſalm 105: 1.

‡ Or, *proclaim his name*.

† Heb. *inhabitreſſe*.

[d] Yee that are of the church.

[a] That is, the great calamitie, which was propheſied to come on Babel, as a moſt grievous burthen, which they were not able to bear. In theſe twelve chapters following, he ſpeaketh of the plague wherewith God would ſmite theſe ſtrange nations, (who they knew) to declare that God chaſtiſed the Iſraelites as his children, and theſe other as his enemies: and alſo, that if God ſpare not theſe that are ignorant, that they muſt not think ſtrange, if he puniſhed them, which have knowledge of his law and keep it not.

[b] To wit, to the Medes, and Perſians.

[c] That is, prepared & appointed to execute my judgements.

[d] Which willingly go about the work whereunto I appoint them, but how the wicked doe this, reade Chap. 10: 6.

† Heb. *the likeneſſe of*.

[e] The armie of the Medes and the Perſians againſt Babylon.

[f] The Babylonians.

‡ Or, *fall down*.

† Heb. *wonder*.

† Heb. *every man at his neighbour*.

† Heb. *faces of the flames*.

[g] The Babylonians anger, and grief ſhall be ſo much, that their faces ſhall burn as fire.

[h] They that are overcome, ſhall think that all the powers of heaven and earth are againſt them.

Ezek. 32: 7. Joel 3: 15. Matth 24: 29. * Ezek. 32: 7. Joel 2: 31. and 3: 15. Matth. 24: 29. Mark. 13: 24. Luke. 21: 25.

[i] He compareth Babylon to the whole world, becauſe they ſo eſteemed themſelves by reaſon of their great empire.

[k] He noteth the principall vice, whereunto they were moſt given, as are all that abound in wealth.

[l] He noteth the great ſlaughter that ſhall be, ſeeing the enemie ſhall neither for gold, or ſilver, ſpare a mans life, as verſe 17.

[m] Meaning, the power of Babylon, with their hired ſouldiers.

[n] This was not accompliſhed when Cyrus took Babylon: but after the death of Alexander the great.

* Pſalm 137: 9.

† Heb. *as the overthrowing*.

* Gen. 19: 24. Jer. 50: 40.

[o] Who uſeth to goe from country to countrey, to finde paſture for their beaſts, but there ſhall they finde none.

[p] In Hebrew *Ziim*: which were either wild beaſts, or fowls, or wicked ſpirits, whereby Satan deluded man, as by the fairies, goblins, and ſuch like fantaſies.

† Heb. *Ochim*.

‡ Or, *oſtriches*. † Heb. *daughters of the owl*. † Heb. *Iim*. ‡ Or, *palaces*.

[a] He ſheweth, why God will haſte to deſtroy his enemies, to wit, becauſe he will deliver his church.

[b] Meaning, that the Gentiles ſhall be joyned with the church, and worſhip God.

[c] Signifying, that the Jews ſhould be ſuperiours to the Gentiles, and that they ſhould be brought under the ſervice of Chriſt, by the preaching of the apoſtles, whereby all are brought to the ſubjection of Chriſt, 2 Cor. 10: 5.

† Heb. *that had taken them captives*.

‡ Or, *taunting ſpeech*.

‡ Or, *exactreſſe of gold*.

5 The Lord hath broken the ſtaff of the wicked, *and* the ſcepter of the rulers.

6 He who ſmote the people in wrath with † a continuall ſtroke, he that ruled the nations in anger, is perſecuted, *and* none [d] hindereth.

7 The whole earth is at [e] reſt *and* is quiet: they break forth into ſinging.

8 Yea the firre-trees rejoyce at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 ‡ Hell from beneath is moved for thee to [f] meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the † ‡ chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm [g] is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, ‡ [h] O lucifer, ſonne of the morning? *how* art thou cut down to the ground, which didſt weaken the nations?

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtarres of God: I will ſit alſo upon the mount of the congregation, in the ſides of the [i] north.

14 I will aſcend above the heights of the clouds, I will be like the moſt high.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee, ſhall [k] narrowly look upon thee, *and* conſider thee, *ſaying*, *Is* this the man that made the earth to tremble, that did ſhake kingdomes?

17 *That* made the world as a wilderneſſe, and deſtroyed the cities thereof, *that* ‡ opened not [l] the houſe of his priſoners?

18 All the kings of the nations, *even* all of them lie in glorie, every one in his own houſe.

19 But thou art [m] caſt out of thy grave, like an abominable branch: *and as* the raiment of thoſe that are ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe troden under feet.

20 Thou ſhalt not be joyned with them in buriall, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: * the ſeed of evil-doers ſhall never be renowned.

21 [n] Prepare ſlaughter for his children * for the iniquitie of their fathers; that they do not riſe nor poſſeſſe the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the Lord of hoſts, and cut off from Babylon the name, and remnant, and ſonne and nephew, ſaith the Lord.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſome of deſtruction, ſaith the Lord of hoſts.

24 ¶ The Lord of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſſe; and as I have purpoſed, ſo ſhall it ſtand:

25 [o] That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off [p] them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe that is purpoſed upon the whole earth: and this *is* the hand that *is* ſtretched out upon all the nations.

27 For the Lord of hoſts hath * purpoſed, and who ſhall diſanul *it*? and his hand *is* ſtretched out, and who ſhall turn it back?

28 In the yeare that king Ahaz died; was this [q] burden.

29 ¶ Rejoyce not thou whole [r] Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpents root ſhall come forth a ‡ cockatrice, and his fruit *ſhall be* a fierie flying ſerpent.

30 And the [ſ] firſt-born of the poore ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and [t] he ſhall ſlay thy remnant.

31 Howl, O gate; crie, O citie, thou whole Paleſtina *art* diſſolved: for there ſhall come from the [u] north a ſmoke, and ‡ none *ſhall be* [x] alone in his ‡ appointed times.

32 What ſhall one then anſwer the [y] meſſengers of the nation? That * the Lord hath founded [z] Zion, and the poore of his people ſhall † truſt in it.

Chap. XV.

The lamentable ſtate of Moab.

1 The [a] burden of Moab. Becauſe in the night [b] Ar of Moab is laid waſte, *and* ‡ brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence:

2 [c] He is gone up to Bajith, and to Dibon, the high places, to weep: Moab ſhall howl over [d] Nebo, and over Medeba, * on [e] all their heads *ſhall be* baldneſſe, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets every one ſhall howl, † weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſouldiers of Moab ſhall cry out, his life ſhall be grievous unto him.

5 My [f] heart ſhall cry out for Moab, ‡ his fugitives *ſhall flee* unto Zoar; an * [g] heifer of three yeares old: for by the mounting up of Luhith with weeping ſhall they go it up: for in the way of Horonaim, [h] they ſhall raiſe up a crie of † deſtruction.

6 For the waters of Nimrim ſhall be † deſolate: for the hay is withered away, the graſſe faileth, there *is* no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the ‡ [i] brook of the willows.

† Heb. *a ſtroke without removing.*

[d] That is, he ſuffered all violence and injuries to be done.

[e] Meaning, that when tyrants reigne, there can be no reſt nor quietneſſe, and alſo how deteſtable a thing tyrannie is, ſeeing the inſenſible creatures have occaſion to rejoyce at their deſtruction.

‡ Or, *the grave.*

[f] As though they feared leſt thou ſhouldeſt trouble the dead, as thou didſt the living: and there he derideth the proud tyrannie of the wicked, which know not that all creatures wiſh their deſtruction, that they may rejoyce.

† Heb. *leaders.*

‡ Or, *great goats.*

[g] In ſtead of thy coſtly carpets and coverings.

‡ Or, *O day-ſtarre.*

[h] Thou that thoughteſt thy ſelf moſt glorious, and as it were placed in the heaven: for the morning-ſtarre, that goeth before the ſunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

[i] Meaning, Jeruſalem, whereof the temple was on the north-ſide, as Pſalm 48: 2. whereby he meaneth, that tyrants fight againſt God, when they perſecute his church, and would ſet themſelves in his place.

[k] In marvelling at thee.

‡ Or, *did not let his priſoners looſe homeward.*

[l] To ſet them at libertie: noting his crueltie.

[m] Thou waſt not buried in the ſepulchre of thy fathers, thy tyranny was ſo abhorred.

* Job 18: 19. Pſal. 21: 10. and 37: 28. and 109: 13.

[n] He calleth to the Medes and Perſians, and all thoſe that ſhould execute Gods vengeance.

* Exod. 20: 5. Matth. 23: 35.

[o] As I have begun to deſtroy the Aſſyrians in Sennacherib, ſo will I continue and deſtroy them wholly, when I ſhall deliver you from Babylon.

[p] From the Jews.

* 2 Chron. 20: 6. Job 9: 12. Prov. 21: 30. Dan. 4: 32.

[q] Reade chap. 13. verſ. 1.

[r] He willeth the Philiſtines not to rejoyce, becauſe the Jews are diminiſhed in their power, for their ſtrength ſhall be greater than ever it was.

‡ Or, *adder.*

[ſ] The Iſraelites which were brought to extream miſerie.

[t] To wit, my people.

[u] That is, from the Jews, or Aſſyrians: for they were both north, from Paleſtina.

‡ Or, he ſhall *not be alone.*

[x] But they ſhall be all ready, and joyn together.

‡ Or, *aſſemblies.*

[y] Which ſhall come to enquire of the ſtate of the church.

* Pſalm 87: 1, 5. and 102: 16.

[z] They ſhall anſwer, that the Lord doth defend his church, and them that joyn themſelves thereunto.

† Or, *betake themſelves unto it.*

[a] Read chap. 13: 1.

[b] The chief city, whereby the whole countrey was meant.

‡ Or, *cut off.*

[c] The Moabites ſhall flee to their idols for ſuccour but it ſhall be too late.

[d] Which were cities of Moab.

* Jer. 48: 37, 38. Ezek. 7: 18.

[e] For as in the weſt parts the people uſed to let their hair grow long, when they mourned: ſo in the eaſt parts they cut it off.

† Heb. *deſcending into weeping:* or, *coming down with weeping.*

[f] The prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great judgement of God that ſhould come upon them.

‡ Or, *to the borders thereof, even* as *an heifer.*

* Jer. 48: 5, 34.

[g] Meaning, that it was a city that ever lived in pleaſure, and never felt ſorrow.

[h] He deſcribeth the miſerable diſſipation and flight of the Moabites.

† Heb. *breaking.*

† Heb *deſolations.*

‡ Or, *valley of the Arabians.*

[i] To hide themſelves and their goods there.

8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon ſhall be [k] full of bloud: for I will bring † more upon Dimon, lions [l] upon him that eſcapeth of Moab, and upon the remnant of the land.

CHAP. XVI.

1 Moab is exhorted to yeeld obedience to Chriſts kingdome. 6 Moab is threatned for her pride. 9 The prophet bewaileth her. 12 The judgement of Moab.

SEnd [a] ye the lambe to the ruler of the land from ‡ † Sela to the wilderneſſe, unto the mount of the daughter of Zion.

2 For it ſhall be that as a [b] wandring bird ‡caſt out of the neſt: *ſo* the daughters of Moab ſhall be at the fords of Arnon.

3 † Take counſel, execute judgement, [c] make thy ſhadow as the night in the midſt of the noon-day, hide the outcaſts, bewray not him that wandreth.

4 Let mine outcaſts dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the † extortioner is [d] at an end, the ſpoiler ceaſeth, † the oppreſſours are conſumed out of the land.

5 And in mercie * ſhall the throne be ‡ eſtabliſhed, and [e] he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgement, and haſting righteouſneſſe.

6 ¶ We have heard of the * pride of Moab, (he is very proud) *even* of his haughtineſſe, and his pride, and his wrath: *but* [f] his lies *ſhall* not *be* ſo,

7 Therefore ſhall Moab * howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye ‡ mourn, ſurely *they are* [g] ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, [h] the lords of the heathen have broken down the principall plants thereof, they are come even unto [i] Jazer, they wandered *through* the wilderneſſe, her branches are ‡ ſtretched out, they are gone over the ſea.

9 ¶ Therefore I will [k] bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for ‡ the [l] ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen.

10 And * gladneſſe is taken away, and joy out of the plentifull field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage*-ſhouting to ceaſe.

11 Wherefore my [m] bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 ¶ And it ſhall come to paſſe, when it is ſeen that Moab is weary on the high place, that he ſhall come to his [n] ſanctuary to pray, but he ſhall not prevail.

13 This *is* the word that the LORD hath ſpoken concerning Moab ſince that time.

14 But now the LORD hath ſpoken, ſaying, within [o] three yeares, as the yeares of an [p] hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* ‡ feeble.

CHAP. XVII.

1 Syria and Iſrael are threatned. 6 A remnant ſhall forſake idolatry. 9 The reſt ſhall be plagued for their impiety. 12 The wo of Iſraels enemies.

THe [a] burden of [b] Damaſcus. Behold, Damaſcus is taken away from *being* a city, and it ſhall be a ruinous heap.

2 The cities of [c] Aroer *are* forſaken; they ſhall be for flocks which ſhall lie down, and none ſhall make *them* afraid.

3 The fortreſſe alſo ſhall ceaſe from [d] Ephraim, and the kingdome from Damaſcus, and the remnant of Syria: they ſhall be as the [e] glory of the children of Iſrael, ſaith the LORD of hoſts

4 And in that day it ſhall come to paſſe, *that* the glorie of [f] Jacob ſhall be made thin, and the fatneſſe of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſt-man gathereth [g] the corn, and reapeth the eares with his arm: and it ſhall be as he that gathereth eares in the valley of [h] Rephaim.

6 ¶ (Yet gleaning-grapes [i] ſhall be left in it, as the ſhaking of an olive-tree, two or three berries in the top of the uppermoſt bough: foure *or* five in the outmoſt fruitfull branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his [k] maker, and his eyes ſhall have reſpect to the holy one of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect that which his fingers have made, either the groves, or the ‡ images)

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which [l] they left, becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindfull of the rock of thy ſtrength: therefore ſhalt thou plant pleaſant plants, & ſhalt ſet it with [m] ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* ‡ a heap in the day of grief: and of [n] deſperate ſorrow.

12 ¶ [o] Wo to the ‡ multitude of many people, *which* make a noiſe like the noiſe of the ſeas, and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of ‡ mighty waters.

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall [p] rebuke them,

---

[k] Of them that are ſlain.
† Heb. *additions.*
[l] So that by no means they ſhould eſcape the hand of God: thus will God puniſh the enemies of his church.

[a] That is, offer a ſacrifice: whereby he derideth their long delay, which would not repent when the Lord called them, ſhewing them that it is now too late, ſeeing the vengeance of God is upon them.
‡ Or, *Petra.*
† Heb. *a rock.*
[b] There is no remedie, but you muſt flie.
‡ Or, *a neſt forſaken.*
† Heb. *bring.*
[c] He ſheweth what Moab ſhould have done, when Iſrael their neighbour was in affliction, to whom becauſe they would give no ſhadow nor comfort, they are now left comfortleſſe.
† Heb. *wringer.*
[d] The Aſſyrians ſhall oppreſſe the Iſraelites but for a while.
† Heb. *the treaders down.*
* Dan 7:14, 27. Mich. 4:7. Luke 1:33.
‡ Or, *prepared.*
[e] Meaning Chriſt.
* Jer. 48:29.
[f] Their vain confidence, and proud bragges ſhall deceive them, as Jer. 48:2.
* Jer. 48:20.
‡ Or, *mutter.*
[g] For all your mourning, yet the citie ſhall be deſtroyed even unto the foundations.
[h] That is, the Aſſyrians and other enemies.
[i] Meaning, that the countrey of Moab was now deſtroyed, and all the precious things thereof were carried into the borders, yea into other countreis, and over the ſea.
‡ Or, *plucked up.*
[k] He ſheweth that their plague was ſo great, that it would have moved any man to lament with them, as Pſal. 141:5.
‡ Or, *the alarm is fallen upon, &c.*
[l] The enemies are come upon thee, and ſhout for joy, when they carrie thy commodities from thee, as Jerem. 48. verſ. 33.
* Jer. 48:33.
[m] For very ſorrow and compaſſion.

[n] They ſhall uſe all meanes to ſeek help of their idols, and all in vain: for Chemoz their great god, ſhall not be able to help them.
[o] He appointed a certain time to puniſh the enemies in.
[p] Who will obſerve juſtly the time for the which he is hired, and ſerve no longer, but will ever long for it.
‡ Or, *not many.*

[a] Reade Chap. 13. verſ. 1.
[b] The chief citie of Syria.
[c] It was a countrey of Syria by the river Arnon.
[d] It ſeemeth, that the prophet would comfort the church in declaring the deſtruction of theſe two kings, of Syria and Iſrael, when as they had conſpired the overthrow of Judah.
[e] The ten tribes gloried in their multitude, and alliance with other nations: therefore he ſaith, that they ſhall be brought down, and the Syrians alſo.
[f] Meaning, of the ten tribes, which boaſted themſelves of their nobilitie, proſperitie, ſtrength and multitude.
[g] As the abundance of corne doth not feare the harveſt-men that ſhould cut it down: no more ſhall the multitude of Iſrael make the enemie to ſhrink whom God ſhall appoint to deſtroy them.
[h] Which valley was plentifull and fertile.
[i] Becauſe God would have his covenant ſtable, he promiſeth to reſerve ſome of this people, and to bring them to repentance.
[k] He ſheweth that Gods corrections ever bring forth ſome fruit, and cauſe his to turne from their ſins, and to humble themſelves to him.
‡ Or, *ſun-images.*
[l] As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants, than buſhes, when God ſhall ſend the enemie to plague them.
[m] Which are excellent and brought out of other countries.
‡ Or, *removed in the day of inheritance, and* there ſhall be *deadly ſorrow.*
[n] As the Lord threatneth the wicked in his law, Lev. 26:16.
[o] The Prophet ſheweth the horrible plague, that was prepared againſt Iſrael by the Aſſyrians; which were infinite in number, and gathered of many nations.
‡ Or, *noiſe.*
‡ Or, *many.*
[p] He addeth this for the conſolation of the faithfull, which were in Iſrael.

and they ſhall flee farre of, and ſhall be chaſed as the chaff of the mountains before the winde, and like ‡ a rolling thing before the whirlwinde.

14 And behold, [q] at evening-tide trouble, *and* before the morning he *is* not: this *is* the portion of them that ſpoil us, and the lot of them that rob us.

CHAP. XVIII.

1 *God in care of his people will deſtroy the Ethiopians.* 7 *An acceſſe thereby ſhall grow unto the church.*

WO to the [a] land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadours by the ſea, even in veſſels of [b] bulruſhes upon the waters, *ſaying*, [c] Go ye ſwift meſſengers to a nation ‡ ſcattered and peeled, to [d] a people terrible from their beginning hitherto, ‡ † a nation meted out and troden down, ‡ whoſe land the [e] rivers have ſpoiled.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when [f] he lifteth up an enſigne on the mountains; and when he bloweth a trumpet, heare ye.

4 For ſo the LORD ſaid uuto me, I will take my [g] reſt, and I will ‡ conſider in my dwelling-place like a [h] clear heat ‡ upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt when the bud is perfect, and the ſowre grape is ripening in the flower; he ſhall both cut off the ſprings with pruning-hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the [i] beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the [k] preſent be brought unto the LORD of hoſts, of a people ‡ ſcattered and peeled, and from a people terrible from their beginning hitherto; á nation meted out and troden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

‡ Or, *thiſtle down.*

[q] He compareth the enemies, the Aſſyrians, to a tempeſt, which riſeth over night, and in the morning is gone.

[a] He meaneth that part of Ethiopia, which lieth toward the ſea, which was ſo full of ſhips, that the ſails, which he compareth to wings, ſeemed to ſhadow the ſea.

[b] Which in thoſe countreys were great: in ſo much as they made ſhips of them for ſwiftneſſe.

[c] This may be taken, that they ſent others to comfort the Jews, and to promiſe them help againſt their enemies, and ſo the Lord did threaten to take away their ſtrength, that the Jews ſhould not truſt therein: or that they did ſolicite the Egyptians, and promiſed them aid to go againſt Judah.

‡ Or, *out ſpread and poliſhed.*

[d] To wit, the Jews, who becauſe of Gods plagues made all other nations afraid of the like as God threatned, Deut. 28: 37.

‡ Or, *a nation that meteth out, and treadeth down.*

† Heb. *a nation of line, line, and treading under foot.*

‡ Or, *whoſe land the rivers deſpiſe.*

[e] Meaning, the Aſſyrians, as chap. 8: 7.

[f] When the Lord prepareth to fight againſt the Ethiopians.

[g] I will ſtay a while from puniſhing the wicked.

‡ Or, *regard my ſet dwelling.*

[h] Which two ſeaſons are moſt profitable for the riping of fruits: whereby he meaneth that he will ſeem to favour them, and give them abundance for a time, but he will ſuddenly cut them off.

‡ Or, *after rain.*

[i] Not onely men ſhall contemn them, but the bruit beaſts.

[k] Meaning, that God wil pitie his church, and receive that little remnant as an offering unto himſelf.

‡ Or, *out ſpread and poliſhed.*

CHAP. XIX.

1 *The confuſion of Egypt.* 11 *The fooliſhneſſe of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Aſſyria and Iſrael.*

THe [a] burden of Egypt. Behold, the LORD [b] rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will † ſet the Egyptians againſt the Egyptians: and they ſhall [c] fight every one againſt his brother, and every one againſt his neighbour; citie againſt citic, *and* kingdome againſt kingdome.

[a] Reade chap. 13. verſ. 1.

[b] Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idols, and in the valiantneſſe of their men, the Lord ſheweth that he will come over all their munitions in a ſwift cloud, and that their idols ſhall tremble at his coming, and that mens hearts ſhall faint.

† Heb. *mingle.*

[c] As he cauſed the Ammonites, Moabites, and Idumeans, to kill one another, when they came to deſtroy the church of God, 2 Chron. 20: 22. chap. 49: 16.

3 And the [d] ſpirit of Egypt † ſhall fail in the midſt thereof, and I will † deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptains will I ‡ give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the LORD of hoſts.

5 And the [e] waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

6 And they ſhall turn the [f] rivers farre away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper-reeds by the brooks, by the [g] mouth of the brooks, & every thing ſown by the brooks ſhall wither, be driven away, † and be no *more*.

8 The fiſhers alſo ſhall [h] mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

9 Moreover, they that work in fine flax, and they that weave ‡ net-works ſhall be confounded.

10 And they ſhall be broken in the † purpoſes thereof, all that make ſluces *and* ponds † for fiſh.

11 ¶ Surely the princes of [i] Zoan *are* fools, the counſel of the wiſe counſellers of Pharaoh is become brutiſh: how [k] ſay ye unto Pharaoh, I *am* the ſonne of the wiſe, the ſonne of ancient kings?

12 Where *are* they? where *are* thy wiſe men? and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt,

13 The princes of Zoan *are* become fools, the princes of [l] Noph are deceived, they have alſo ſeduced Egypt, *even* ‡ † they that are the [m] ſtay of the tribes thereof.

14 The LORD hath mingled † [n] a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to erre in every work thereof, as a drunken man ſtaggereth in his vomit.

15 Neither ſhall there be any work for Egypt, which the head [o] or tail, branch or ruſh may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear, becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be [p] a terrour unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the LORD of hoſts, which he hath determined againſt it.

18 ¶ In that day ſhall five cities in the land of Egypt [q] ſpeak † the language of Canaan, and [r] ſwear to the LORD of hoſts: one ſhall be called the citie ‡ of [ſ] deſtruction.

19 In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt,

[d] Meaning, their policie, and wiſedome.

† Heb. *ſhall be emptied.*

† Heb. *ſwallow up.*

‡ Or, *ſhut up.*

[e] He ſheweth, that the ſea and Nilus their great river, whereby, they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, but that he would ſend the Aſſyrians among them that ſhould keep them under as ſlaves.

[f] For Nilus ran into the ſea by ſeven ſtreams, as though they were ſo many rivers.

[g] He meaneth the ſpring, out of the which the water guſheth as out of a mouth.

† Heb. *and ſhall not be.*

[h] The ſcriptures uſe to deſcribe the deſtruction of a countrey by taking away of the commodities thereof, as by vines, fleſh, fiſh, and ſuch other things, whereby countreis are enriched.

‡ Or, *white works.*

† Heb. *foundations.*

† Heb. *of living things.*

[i] Called alſo Tanes, a famous citie upon Nilus.

[k] He noteth the flatterers of Pharaoh; who perſwaded the king, that he was wiſe, and noble, and that his houſe was moſt ancient, and ſo he flattered himſelf, ſaying, I am wiſe.

[l] Or, Memphis, others Alexandria, and now called the great Cairo.

‡ Or, *governours.*

† Heb. *corners.*

[m] The principall upholders thereof are the chiefeſt cauſe of their deſtruction.

† Heb. *a ſpirit of perverſities.*

[n] For the ſpirit of wiſdome, he hath made them drunken and giddie with the ſpirit of errour.

[o] Neither the great, nor the ſmall, the ſtrong nor the weak.

[p] Conſidering, that through their occaſion the Jews made not God their defence, but put their truſt in them, and were therefore now puniſhed, they ſhall fear leſt the like light upon them.

[q] Shall make one confeſſion of faith with the people of God, by the ſpeech of Canaan, meaning the language wherein God was then ſerved.

† Heb. *the lip.*

[r] Shall renounce their ſuperſtitions and proteſt to ſerve God aright.

‡ Or, *of Heres*, or *of the ſunne.*

[ſ] Meaning, of ſix cities, five ſhould ſerve God and the ſixt remain in their wickednes: and ſo of the ſix parts there ſhould be but one loſt.

and a [t] pillar at the border thereof to the LORD.

20 And it ſhall be for a ſigne, and for a witneſſe unto the LORD of hoſts in the land of Egypt: for they ſhall crie unto the LORD becauſe of the oppreſſours, and he ſhall ſend them [u] a ſaviour and a great one, and he ſhall deliver them.

21 And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do [x] ſacrifice and oblation, yea, they ſhall vow a vow unto the LORD, and perform *it*.

22 And the LORD ſhall ſmite Egypt, he ſhall ſmite and heal *it*, and they ſhall return even to the LORD, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a high-way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into [y] Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land.

25 Whom the LORD of hoſts ſhall bleſſe, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

CHAP. XX.

A type prefiguring the ſhamefull captivitie of Egypt and Ethiopia.

IN the yeare that [a] Tartan came unto [b] Aſhdod (when [c] Sargon the king of Aſſyria ſent him) and fought againſt Ashdod, and took it;

2 At the ſame time ſpake the LORD † by Iſaiah the ſonne of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loins: and put off thy ſhoe from thy foot: and he did ſo, walking naked and bare-foot.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath [d] walked naked and bare-foot three yeares *for* a ſigne and wonder upon Egypt, and upon Ethiopia:

4 So ſhall the king of Aſſyria lead away † the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the † ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 And the inhabitant of this ‡ [g] iſle ſhall ſay in that day, Behold, ſuch *is* our expectation whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

CHAP. XXI.

1 The prophet bewailing the captivitie of his people, ſeeth in a viſion, the fall of Babylon by the Medes and Perſians.
11 Edom ſcorning the prophet, is moved to repentance.
13 The ſet time of Arabia's calamitie,

THe burden of the [a] deſert of the ſea. As whirlwindes in the ſouth paſſe through; *ſo* it [b] cometh from the deſert, from a terrible land.

2 A † grievous viſion is declared unto me, the [c] treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth: go up, O [d] Elam: beſiege, O Media: all the ſighing [e] thereof have I made to ceaſe.

3 Therefore are my [f] loyns filled with pain? pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*.

4 ‡ My heart panted, fearfulneſſe affrighted me: the night of [g] my pleaſure hath he † turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: [h] ariſe ye princes, *and* anoint the ſhield.

6 For thus hath the [i] Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot *with* a couple of horſemen, [k] a chariot of aſſes, *and* a chariot of camels: and he hearkened diligently with much heed.

8 And ‡ he cried, [l] A lion: my lord, I ſtand continually upon the * watch-tower in the day-time, and I am ſet in my wárd ‡ whole nights.

9 And behold, here cometh a chariot of men, *with* a couple of horſemen: and [m] he anſwered and ſaid, * Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O [n] my threſhing, and the ‡ corn of my floore: that which I have heard of the LORD of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of [o] Dumah. He calleth to me out of [p] Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman ſaid, The [q] morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the [r] foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Temâ ‡ brought [ſ] water to him that was thirſtie, they prevented with their bread him that fled.

15 For they fled ‡ † from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſſe of warre.

16 For thus hath the Lord ſaid unto me, within a yeare, [t] according to the yeares of an [u] hireling, and all the glorie of Kedar ſhall fail.

17 And the reſidue of the number of † archers, the mighty men of the children of [x] Kedar ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

CHAP.

[t] There ſhall be evident ſignes and tokens, that Gods religion is there: which manner of ſpeech is taken of the patriarks, and ancient times, when God had not as yet appointed the place and full manner how he would be worſhipped.

[u] This declareth that this propheſie ſhould be accompliſhed in the time of Chriſt.

[x] By theſe ceremonies, he comprehendeth the ſpirituall ſervice under Chriſt.

[y] By theſe two nations, which were then chief enemies of the church, he ſheweth, that the Gentiles and the Jews ſhould be joyned together in one faith and religion, and ſhould be all one fold under Chriſt their Shepherd.

[a] Who was a captain of Sennacherib, 2 King. 18:17.

[b] A citie of the Philiſtines.

[c] The Hebrews write that Sennacherib was ſo called.

† Heb. *by the hand of Iſaiah.*

[d] Which ſignifieth that the prophet did lament the miſerie that he ſaw prepared before the three yeares, that he went naked and bare footed.

† Heb. *the captivitie of Egypt.*

† Heb. *nakedneſſe.*

[e] In whoſe aid they truſted.

[f] Of whom they boaſted and gloried.

‡ Or, *countrey.*

[g] Meaning, Judea, which was compaſſed about with their enemies, as an iſle with waters.

[a] On the ſea ſide between Judea and Caldea, was a wildeneſſe, whereby he meaneth Caldea,

[b] That is, the ruine of Babylon by the Medes and Perſians.

† Heb. *hard.*

[c] The Aſſyrians and caldeans, which had deſtroyed other nations, ſhall be overcome of the Medes and Perſians, and this he propheſied an hundred yeares before it came to paſſe.

[d] By Elam, he meaneth the Perſians.

[e] Becauſe they ſhall finde no ſuccour, they ſhall mourn no more: or, I have cauſed them to ceaſe mourning, whom Babylon had afflicted.

[f] This the prophet ſpeaketh in the perſon of the Babylonians.

‡ Or, *my minde wandered.*

[g] He propheſieth the death of Belſhazzar, as Dan. 5. verſ. 30. who in the midſt of his pleaſures was deſtroyed.

† Heb. *put.*

[h] Whiles they are eating and drinking, they ſhall be commanded to run to their weapons.

[i] To wit, in a viſion by the ſpirit of propheſie.

[k] Meaning, chariots of men of warre, and others that carried the baggage.

‡ Or, *cried as a lion.*

[l] Meaning, Darius which overcame Babylon.

* Hab. 4: 1.

‡ Or, *every night.*

[m] The watchman whom Iſaiah ſet up, told him who came toward Babylon, and the angel declared, that it ſhould be deſtroyed: all this was done in a viſion.

* Jer. 51: 8. Revel. 14: 8. and 18: 2.

[n] Meaning, Babylon.

† Heb. *ſonne.*

[o] Which was a citie of the Iſhmaelites, and was ſo named of Dumah, Gen. 25: 14.

[p] A mountain of the Idumeans.

[q] He deſcribeth the unquietnes of the people of Dumah, who were night and day in feare of their enemies, and ever ran to and fro to enquire news.

[r] For feare, the Arabians ſhall flee into the woods, and he appointeth what way they ſhall take.

‡ Or, *bring ye.*

[ſ] Signifying, that for feare they ſhall not tarrie to eat nor drink.

‡ Or, *for fear.*

† Heb. *from the face.*

[t] He appointeth them reſpite for one yeare onely, and then they ſhould be deſtroyed.

[u] Reade Chap. 16: 14.

† Heb. *bows.*

[x] Which was the name of a people of Arabia, and by the horrible deſtruction of all theſe nations, he teacheth the Jews that there is no place for refuge, or to eſcape Gods wrath, but only to remain in his church, and to live in his feare.

Chap. XXII.

1 The prophet lamenteth the invaſion of Iewrie by the Perſians. 8 He reproveth their humane wiſdome, and worldly joy. 15 He propheſieth Shebnas deprivation, 20 and Eliakim, prefiguring the kingdome of Chriſt, his ſubſtitution.

THe burden of the [a] valley of viſion. What [b] aileth thee now, that thou art wholly gone up to the houſe tops?

2 Thou that art full of [c] ſtirres, a tumultuous citie, a joyous citie: thy ſlain men *are* not ſlain with the [d] ſword, nor dead in battel.

3 All thy rulers are fled together, they are [e] bound † by the archers: all that are found in thee are bound together, *which* have fled from [f] farre.

4 Therefore ſaid I, * Look away from me, † I will [g] weep bitterly, labour not to comfort me; becauſe of the ſpoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexitie by the Lord God of hoſts in the valley of viſion, breaking down the walls, and of [h] crying to the mountains.

6 And Elam [i] bare the quiver with chariots of men *and* horſemen, and Kir † uncovered the shield.

7 And it shall come to paſſe *that* † thy choiceſt valley shall be full of chariots, and the horſemen shall ſet themſelves in aray ‡ at the gate.

8 ¶ And he diſcovered the [k] covering of Judah, and thou didſt look in that day to the armour of the houſe of the forreſt.

9 Ye have ſeen alſo the [l] breaches of the citie of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have [m] numbred the houſes of Jeruſalem, and the houſes have ye broken down to fortifie the wall.

11 Ye [n] made alſo a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker [o] thereof, neither had reſpect unto him that faſhioned it long ago

12 And in that day did the Lord God of hoſts call to weeping and to mourning, and to baldneſſe, and to girding with ſackcloth:

13 And behold, joy and gladneſſe, ſlaying oxen, and killing sheep, [p] eating fleſh, and drinking wine; * let us eat and drink, for to morrow we shall die.

14 And it was revealed in mine eares by the Lord of hoſts, Surely this iniquitie shall not be purged from you, till ye die, ſaith the Lord God of hoſts.

15 ¶ Thus ſaith the Lord God of hoſts, Go, get thee unto this [q] treaſurer, *even* unto Shebna, which *is* over the houſe, *and ſay*,

16 What haſt thou here? and whom haſt thou [r] here, that thou haſt hewed thee out a ſepulchre here ‡ *as* he that heweth him out a ſepulchre on high, *and* that graveth an habitation [ſ] for himſelf in a rock?

17 Behold, ‡ the Lord will carrie thee away with † a mightie captivitie, and will ſurely cover thee.

18 He will ſurely violently turn and toſſe thee, *like* a ball into a † large countrey: there shalt thou die, and there the chariots of thy glorie *shall be* the [t] shame of thy lords houſe.

19 And I will drive thee from thy ſtation, and from thy ſtate shall he pull thee down.

20 ¶ And it shall come to paſſe in that day, that I will [u] call my ſervant Eliakim the ſonne of Hilkiah.

21 And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah,

22 And the [x] key of the houſe of David will I lay upon his shoulder: ſo he shall * open and none shall shut, and he shall shut and none shall open.

23 And I will faſten him *as* a [y] nail in a ſure place; and he shall be for a glorious throne to his fathers houſe.

24 And they shall hang upon him all the glorie of his fathers houſe, the offſpring and the iſſue, all veſſels [z] of ſmall quantitie: from the veſſels of cups, even to all the ‡ veſſels of flagons.

25 In that day, ſaith the Lord of hoſts, shall the [a] nail that is faſtened in the ſure place, be removed, and be cut down and fall; and the burden that *was* upon it shall be cut off: for the Lord hath ſpoken it.

Chap. XXIII.

1 The miſerable overthrow of Tyre. 17 Their unhappy return.

THe [a] burden of Tyre. Howl ye ships of [b] Tarshish, for [c] it is laid waſte, ſo that there is no houſe, no entring in: from the land of [d] Chittim it is [e] revealed to them.

2 Be † ſtill ye inhabitants of the iſle, thou whom the merchants of Zidon, that paſſe over the ſea, have [f] replenished.

2 And by great waters the [g] ſeed of Sihor, the harveſt of the river *is* her revenue, and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the [h] ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I [i] travail not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, ſo shall they be [k] ſorely pained at the report of Tyre.

6 Paſſe ye over to [l] Tarshish, howl ye inhabitants of the iſle.

7 *Is* this your joyous *citie*, whoſe antiquitie *is* of ancient dayes? her own feet shall carrie her † afarre off to ſojourn.

8 Who hath taken this counſel againſt Tyre, [m] the crowning *citie*, whoſe merchants *are* princes, whoſe traffickers *are* the honourable of the earth?

9 The Lord of hoſts hath purpoſed it, † to ſtain the pride of all glorie, *and* to bring into contempt all the honourable of the earth.

---

[a] Meaning, Judea, which was compaſſed about with mountains, and was called the valley of viſions, becauſe of the prophets, which were alwayes there whom they named Seers.

[b] He ſpeaketh to Jeruſalem, whoſe inhabitants were fled up to the houſe tops, for feare of their enemies.

[c] Which waſt wont to be full of people and joy.

[d] But for hunger.

[e] And led into captivitie.

† Heb. *of the bow.*

[f] Which have fled from other places to Jeruſalem for ſuccour.

* Jer. 4: 19. and 9: 1.

† Heb. *I will be bitter in weeping.*

[g] He ſheweth what is the dutie of the godly, when Gods plagues hang over the church, and ſpecially of the miniſters, Jer. 9: 1.

[h] That is, the ſhout of the enemies, whom God had appointed to deſtroy the citie.

[i] He putteth them in minde how God delivered them once from Sennacherib, who brought the Perſians, and Cyrenians with him, that they might by returning to God, avoid that great plague, which they ſhould ſuffer by Nebuchadnezzar.

† Heb. *made naked.*

† Heb. *the choice of thy valleys.*

‡ Or, *towards.*

[k] The ſecret place where the amour was, to wit, in the houſe of the foreſt, 1 King. 7: 2.

[l] Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie of David, which was within the compaſſe of the other.

[m] Either to pull down ſuch as might hurt, or elſe to know what men they were able to make.

[n] To provide, if need ſhould be, of water.

[o] To God, that made Jeruſalem: that is, they truſted more in theſe worldly meanes, than in God.

[p] In ſtead of repentance ye were joyfull, and made great cheare, contemning the admonitions of the prophets, ſaying: Let us eat and drink, for our prophets ſay, That we ſhall die to morrow.

* Chap. 56: 12. Wiſd. 2: 6. 1 Cor. 15: 32.

[q] Becauſe the Hebrew word doth alſo ſignifie one that doth nourish and cherish, there are of the learned that think that this wicked man did nourish ſecret friendship with the Aſſyrians and Egyptians, to betray the church, and to provide for himſelf againſt all dangers: in the meane ſeaſon, he packt craftily, and gat of the beſt offices into his hand under Hezekiah, ever aſpiring to the higheſt.

[r] Meaning, that he was a ſtranger and came up of nothing.

‡ Or, *O he.*

[ſ] Whereas he thought to make his name immortall by his famous ſepulchre, he died moſt miſerably among the Aſſyrians.

‡ Or, *the Lord who covered thee with an excellent covering, and clothed thee gorgeouſly, ſhall ſurely, &c.* verſe 18.

† Heb. *the captivitie of a man.*

† Heb. *large of ſpaces.*

[t] Signifying that whatſoever dignitie the wicked attain unto, at length it will turn to the ſhame of thoſe princes, by whom they are preferred.

[u] To be ſteward againe, out of the which office he had been put, by the craft of Shebna.

[x] I will commit unto him the full charge and government of the kings houſe.

* Job 12: 14. Revel. 3: 7.

[y] I will eſtablish him and confirm him in his office: of this phraſe, reade Ezra 9: 9.

[z] Meaning, that both ſmall and great, that ſhall come of Eliakim, ſhall have praiſe and glory by this faithfull officer.

‡ Or, *inſtruments of viols.*

[a] He meaneth, Shebna, who in mans judgement ſhould never have faln.

[a] Reade Chap. 13. verſe 1.

[b] Yea of Cilicia, that come thither for merchandiſe.

[c] Tyrus is deſtroyed by Nebuchadnezzar.

[d] By Chittim, they meane all the iſles and countreis weſtward from Paleſtina.

[e] All men know of this deſtruction.

† Heb. *ſilent.*

[f] Have haunted thee, and enriched thee.

[g] Meaning, the corn of Egypt, which was fed by the overflowing of Nilus.

[h] That is, Tyrus, which was the chief port of the ſea.

[i] I have no people left in me, and am as a barren woman that never had childe.

[k] Becauſe theſe two countries were joyned in league together.

[l] Tyrus willeth other merchants to goe to Cilicia, and to come no more there.

† Heb *from a farre off.*

[m] Who maketh her merchants like princes.

† Heb. *to pollute.*

10 [n]Paſſe through thy land as a river, O daughter of Tarſhiſh: *there is* no more † ſtrength.

11 He ſtretched out his hand over the ſea, he ſhook the kingdomes: the LORD hath given a commandment ‡ againſt † the merchant *citie*, to deſtroy the ‡ ſtrong holds thereof.

12 And he ſaid, Thou ſhalt no more rejoyce, O thou oppreſſed [o] virgin, [p] daughter of Zidon: ariſe, paſſe over to Chittim, there alſo ſhalt thou have no reſt.

13 Behold, the land of the Caldeans, this people was not *till* the [q] Aſſyrian founded it for them that dwell in the wilderneſſe: they ſet up the towers thereof, they raiſed up the palaces thereof, *and* he [r] brought it to ruine.

14 Howl ye ſhips of Tarſhiſh: for your [ſ] ſtrength is laid waſte.

15 And it ſhall come to paſſe in that day, that Tyre ſhall be forgotten ſeventy yeares, according to the dayes of one king: after the end of [t] ſeventy yeares † ſhall Tyre [u] ſing as an harlot.

16 Take an harp, go about the citie, thou harlot that haſt been forgotten, [x] make ſweet melody, ſing many ſongs, that thou mayeſt be remembred.

17 ¶ And it ſhall come to paſſe after the end of ſeventie yeares, that the LORD will viſit Tyre, and ſhe ſhall turn to her [y] hire, and ſhall commit fornication with all the kingdomes of the world upon the face of the earth.

18 And her merchandiſe, and her hire ſhall be [z] holineſſe to the LORD: it ſhall not be treaſured nor laid up: for her merchandiſe ſhall be for them that dwell before the LORD, to eat ſufficiently, and for † durable clothing.

CHAP. XXIIII.

1 *The dolefull judgements of God upon the land.* 13 *A remnant ſhall joyfully praiſe him.* 16 *God in his judgements ſhall advance his kingdome.*

BEhold, the LORD maketh the [a] earth emptie, and maketh it waſte, and † turneth it upſide down, and ſcattereth abroad the inhabitants thereof.

2 And it ſhall be, as with the people, ſo with the ‡ [b] prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſſe; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower: as with the taker of uſurie, ſo with the giver of uſurie to him.

3 The land ſhall be utterly emptied, and utterly ſpoiled: for the LORD hath ſpoken this word.

4 The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away, † the haughty people of the earth do languiſh.

5 The earth alſo is [c] defiled under the inhabitants thereof, becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant.

6 Therefore hath the [d] curſe devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are [e] burned, and few men left.

7 The new wine mourneth, the vine languiſheth, all the merry-hearted do ſigh.

8 The mirth * of tabrets ceaſeth, the noiſe of them that rejoyce endeth, the joy of the harp ceaſeth.

9 They ſhall not drink wine with a ſong, ſtrong drink ſhall be bitter to them that drink it.

10 The city of [f] confuſion is broken down: every houſe is ſhut up, that no man may come in.

11 *There is* a crying for wine in the ſtreets, all joy is darkened, the [g] mirth of the land is gone.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ When thus it ſhall be in the midſt of the land among the people: *there ſhall be* [h] as the ſhaking of an olive-tree, *and* as the gleaning grapes when the vintage is done.

14 They ſhall lift up their voice, they ſhall ſing for the majeſtie of the LORD, they ſhall cry aloud from the [i] ſea.

15 Wherefore, glorifie ye the LORD in the ‡ fires, *even* the name of the LORD God of Iſrael in the iſles of the ſea.

16 ¶ From the † uttermoſt part of the earth have we heard ſongs, *even* glory to the [k] righteous: but I ſaid, † My [l] leanneſſe, my leanneſſe, wo unto me: the treacherous dealers have dealt treacherouſly, yea, the treacherous dealers have dealt very treacherouſly.

17 * Fear, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth.

18 And it ſhall come to paſſe, *that* he who fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh up out of the midſt of the pit, ſhall be taken in the ſnare: for the [m] windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage, and the tranſgreſſion thereof ſhall be heavie upon it, and it ſhall fall, and not riſe again.

21 And it ſhall come to paſſe in that day, that the LORD ſhall † puniſh the [n] hoſt of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they ſhall be gathered together † *as* priſoners are gathered in the ‡ pit, and ſhall be ſhut up in the priſon, and after many dayes ſhall they be ‡ [o] viſited.

23 [p] Then the * moon ſhall be confounded, and the ſunne aſhamed, when the LORD of hoſts ſhall reigne in mount Zion and in Jeruſalem, and ‡ before his ancients glorioſly.

CHAP.

---

[n] Thy ſtrength will no more ſerve thee, therefore flee to other countries for ſuccour.

† Heb. *girdle.*

‡ Or, *concerning a merchant man.*

† Heb. *Canaan.*

‡ Or, *ſtrengths.*

[o] For Tyrus was never touched nor afflicted before.

[p] Becauſe Tyrus was built by them of Zidon.

[q] The Caldeans which dwelt in tents in the wilderneſſe, were gathered by the Aſſyrians into cities.

[r] The people of the Caldeans deſtroyed the Aſſyrians: whereby the prophet meaneth, that ſeeing the Caldeans were able to overcome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Caldea and Aſſyria be able to overthrow Tyrus.

[ſ] That is, Tyrus, by whom we are enriched.

[t] Tyrus ſhall be deſtroyed ſeventy yeares, which he calleth the reigne of one king, or a mans age.

† Heb. *it ſhall be unto Tyre as the ſong of an harlot.*

[u] Shall uſe all craft and ſubtilty to intiſe men again to her.

[x] She ſhall labour by all means to recover her firſt credit, as an harlot when ſhee is long forgotten, ſeeketh by all meanes to entertain her lovers.

[y] Though ſhe have been chaſtiſed of the Lord, yet ſhe ſhall return to her old wicked practiſes, and for gain ſhall give her ſelf to all mens luſts like an harlot.

[z] He ſheweth, that God, yet by the preaching of the goſpel, will call Tyrus to repentance, and turn her heart from avarice and filthy gain unto the true worſhipping of God, and liberalitie toward his ſaints.

‡ Heb. *old.*

[a] This prophecy is as a concluſion of that which hath been threatned to the Jews, and other nations from the 13 chap. and therefore by the earth he meaneth thoſe lands, which were before named.

† Heb. *perverteth the face thereof.*

‡ Or, *prince.*

[b] Becauſe this was a name of dignitie, it was alſo applied to them which were not of Aarons family, and ſo ſignifieth alſo a man of dignity, as 2 Sam. 8. 18, and 20: 25. 2 Chron. 18: 17. and by theſe words the prophet ſignifieth an horrible confuſion, where there ſhall be neither religion, order, nor policie, Hoſea 4: 9.

† Heb. *the height of the people.*

[c] By the ſins of men procuring Gods judgements on the ſame.

[d] Written in the law, as Lev. 26: 14. Deut. 28: 16. thus the prophets uſed to apply particularly the menaces and promiſes, which are generall in the law.

[e] With heat and drought, or elſe, that they were conſumed with the fire of Gods wrath.

* Jer. 7: 34. and 16: 9. and 25: 10. Ezek. 26: 13. Hoſ. 2: 11.

[f] Which, as it was without order, ſo now ſhould it be brought to deſolation and confuſion: and this was not onely meant of Jeruſalem, but of all the other wicked cities.

[g] Becauſe they did not uſe Gods benefits aright, their pleaſures ſhould fail, and they fall to mourning.

[h] He comforteth the faithfull, declaring that in this great deſolation the Lord will aſſemble his church, which ſhall praiſe his name, as Chap. 10: 22.

[i] From the utmoſt coaſts of the world where the goſpel ſhall be preached, as verſe 6.

‡ Or, *valleys.*

† Heb. *wing.*

[k] Meaning, to God, who will publiſh his goſpel through all the world.

† Heb. *leanneſſe to me.* or *my ſecret to me.*

[l] I am conſumed with care, conſidering the affliction of the church, both by forrein enemies, and domeſticall. Some reade, My ſecret, my ſecret: that is, it was revealed to the prophet that the good ſhould be preſerved, and the wicked deſtroyed.

* Jer. 48: 43, 44.

[m] Meaning, that Gods wrath and vengeance ſhould be over and under them: ſo that they ſhould not eſcape no more than they did at Noahs floud.

† Heb. *viſit upon.*

[n] There is no power ſo high, or mighty, but God will viſit him with his rods.

† Heb. *with the gathering of priſoners.*

‡ Or, *dungeon.*

‡ Or, *found wanting.*

[o] Not with his rods, as verſ. 21. but ſhall be comforted.

[p] When God ſhall reſtore his church, the glory thereof ſhall ſo ſhine, and his miniſters (which are called his ancient men) that the ſunne and the moon ſhall be dark in compariſon thereof.

* chap. 13: 10, Ezek. 32: 7. Joel 2: 31. and 3: 15.

‡ Or, there ſhall be *glory before his ancients.*

CHAP. XXV.

1 *The prophet praiſeth God for his judgements, 6 for his ſaving benefits, 9 and for his victorious ſalvation.*

O LORD, thou [a] *art* my God, I will exalt thee, I will praiſe thy name; for thou haſt done wonderfull things; *thy* counſels of old *are* faithfulneſſe *and* truth.

2 For thou haſt made [b] of a citie, an heap; of a defenced citie, a ruine: a palace of [c] ſtrangers, to be no citie, it ſhall never be built.

3 Therefore ſhall the [d] ſtrong people glorifie thee, the city of the terrible nations ſhall fear thee,

4 For thou haſt been a ſtrength to the poore, a ſtrength to the needie in his diſtreſſe, a refuge from the ſtorm, a ſhadow from the heat, when the [e] blaſt of the terrible ones *is* as a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of ſtrangers, [f] as the heat in a dry place; *even* the [g] heat with the ſhadow of a cloud: the branch of the terrible ones ſhall be brought low.

6 ¶ And in this [h] mountain ſhall the LORD of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will † deſtroy in this mountain the face of the [i] covering † caſt over all people, and the vail that is ſpread over all nations.

8 He will * ſwallow up death in victory, and the Lord GOD will [k] wipe away tears from off all faces, and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *it*.

9 ¶ And it ſhall be ſaid in that day, Lo, this *is* our God, we have waited for him, and he will ſave us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his ſalvation.

10 For in this mountain ſhall the hand of the LORD reſt, and [l] Moab ſhall be ‡ troden down under him, even as ſtraw is ‡ troden down for the [m] dunghill.

11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands.

12 And the fortreſſe of the high fort of thy walls ſhall he bring down, lay low, *and* bring to the ground, *even* to the duſt.

CHAP. XXVI.

1 *A ſong inciting to confidence in God, 5 For his judgements, 12 and for his favour to his people. 20 An exhortation to wait on God.*

IN that day ſhall [a] this ſong be ſung in the land of Judah, We have a ſtrong city, [b] ſalvation will *God* appoint *for* walls and bulwarks.

2 [c] Open ye the gates, that the righteous nation which keepeth the † truth may enter in.

3 Thou wilt keep *him* in † perfect peace, *whoſe* ‡ [d] minde *is* ſtayed *on thee*: becauſe he truſteth in thee.

4 Truſt ye in the LORD for ever: for in the LORD JEHOVAH *is* † everlaſting ſtrength.

5 ¶ For he bringeth down them that dwell on high, the [e] lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the duſt.

6 The foot ſhall tread it down, *even* the feet of the [f] poore, *and* the ſteps of the needie.

7 The way of the juſt *is* uprightneſſe: thou moſt upright, doſt weigh the path of the juſt

8 Yea in the way of thy [g] judgements, O LORD, have we waited for thee; the deſire of our ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee early: for when thy judgements *are* in the earth, the inhabitants of the world will learn [h] righteouſneſſe.

10 Let [i] favour be ſhewed to the wicked, *yet* will he not learn righteouſneſſe: in the land of uprightneſſe will he deal unjuſtly, and will not behold the majeſtie of the LORD.

11 LORD, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* [k] envy ‡ at the people, yea the fire of thine [l] enemies ſhall devoure them.

12 ¶ LORD, thou wilt ordain peace for us: for thou alſo haſt wrought all our works ‡ in us.

13 O LODD our God, *other* [m] lords beſides thee have had dominion over us: *but* by thee onely will we make mention of thy name.

14 *They are* [n] dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt [o] increaſed the nation, O LORD, thou haſt increaſed the nation, thou art glorified; thou hadſt removed *it* farre *unto* all the ends of the earth.

16 LORD, in trouble have they [p] viſited thee, they poured out a † prayer *when* thy chaſtening *was* upon them.

17 Like as a woman with childe *that* draweth neare the time of her deliverie, is in pain, *and* cryeth out in her pangs; ſo have we been in thy [q] ſight, O LORD.

18 We have been with childe, we have been in pain, we have as it were brought [r] forth winde, we have not wrought any deliverance in the earth, neither have the inhabitants of the world [ſ] fallen.

19 [t] Thy dead men ſhall live, *together with* my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt: for thy [u] dew *is as* the dew of herbs, and the earth ſhall caſt out the dead.

20 ¶ Come my people [x] enter thou into thy chambers, and ſhut thy doores about thee: hide

---

[a] Thus the prophet giveth thanks to God becauſe he will bring under ſubjection theſe nations by his corrections, and make them of his church, which before were his enemies.

[b] Not onely of Jeruſalem, but alſo of theſe other cities which have been, thine enemies.

[c] That is, a place whereas all vagabonds may live without danger, and as it were at eaſe as in a palace.

[d] The arrogant and proud which before would not know thee, ſhall by thy corrections feare and glorify thee.

[e] The rage of the wicked is furious, till God break the force thereof.

[f] Meaning, that as the heat is abated by the rain, ſo ſhall God bring down the rage of the wicked.

[g] As a cloud ſhadoweth from the heat of the ſunne, ſo ſhall God aſſwage the rejoycing of the wicked againſt the godly.

[h] To wit, in Zion, whereby he meaneth his church, which ſhould under Chriſt be aſſembled of the Jews and the Gentiles, and is here deſcribed under the figure of a coſtly banquet, as Matth. 22: 2.

† Heb. *ſwallow up.*

[i] Meaning, that ignorance and blindneſſe, whereby we are kept back from Chriſt.

† Heb. *covered.*

* 1 Cor. 15: 54.

[k] He will take away all occaſions of ſorrow, and fill his with perfect joy, Revel. 7: 17. and 21: 4.

[l] By Moab are meant all the enemies of his church.

‡ Or, *threshed.*

‡ Or, *threshed.*

[m] Heb. *Madmenah* there were two cities of this name: one in Judah, 1 Chron. 2: 49. and another in the land of Moab. Jerem. 48: 2. which ſeemeth to have been a plentifull place of corn, chap. 10: 31. the meaning is of the vileſt chaff which is fit for no other uſe, but as dung to be caſt to the field.

[a] This ſong was made to comfort the faithfull when their captivitie ſhould come, aſſuring them alſo of their deliverance, for the which they ſhould ſing this ſong.

[b] Gods protection and defence ſhall be ſufficient for us.

[c] He aſſureth the godly to return after the captivity to Jeruſalem.

† Heb. *truths.*

† Heb. *peace, peace.*

‡ Or, *thought*, or *imagination.*

[d] Who by faith repoſeth his whole truſt in thee.

† Heb. *the rock of ages.*

[e] There is no power ſo high that can let God, when he will deliver his.

[f] God will ſet the poore afflicted over the power of the wicked.

[g] We have conſtantly abided in the adverſities wherewith thou haſt afflicted us.

[h] Meaning, that by afflictions men ſhall learn to feare God.

[i] The wicked, though God ſhew them evident ſignes of his grace, ſhall be never the better.

[k] Through envy and indignation againſt thy people.

‡ Or, *towards thy people*

[l] The fire and vengeance, wherewith thou doeſt deſtroy thine enemies.

‡ Or, *for us.*

[m] The Babylonians, which have not governed according to thy word.

[n] Meaning, that the reprobate even in this life ſhall have the beginning of everlaſting death.

[o] To wit, the company of the faithfull, by the calling of the Gentiles.

[p] That is, the faithfull by thy rods were moved to pray unto thee for deliverance.

† Heb. *ſecret ſpeech.*

[q] To wit, in extream ſorrows.

[r] Our ſorrows had none end, neither did we enjoy the comfort that we looked for.

[ſ] The wicked, and men without religion, were not deſtroyed.

[t] He comforteth the faithfull in their afflictions, ſhewing them, that even in death they ſhall have life: and that they ſhould moſt certainly riſe to glory: the contrary ſhould come to the wicked, as verſe 14.

[u] As herbs dead in winter, flouriſh again by the rain in the ſpring time, ſo they that lie in the duſt, ſhall riſe up to joy when they feel the dew of Gods grace.

[x] He exhorteth the faithfull to be patient in their afflictions, and to wait upon Gods work.

thy ſelf as it were for a little moment, untill the indignation be overpaſt.

21 For behold, the LORD * cometh out of his place to punish the inhabitants of the earth for their iniquitie: the earth alſo shall diſcloſe her † [y] bloud, and shall no more cover her ſlain.

CHAP. XXVII.

1 The care of God over his vineyard. 7 His chaſtiſements differ from judgements. 12 The church of Jews and Gentiles.

IN that [a] day the LORD with his ſore and great and ſtrong [b] ſword ſhall puniſh leviathan the ‡ piercing ſerpent, even leviathan that crooked ſerpent, and he ſhall ſlay the dragon that *is* in the ſea.

2 In that day ſing ye unto her, A vineyard of [c] red wine.

3 I the LORD do keep it, I will water it every moment; leſt any hurt it, I will keep it night and day.

4 [d] Furie *is* not in me: who would ſet the bryers *and* thorns againſt me in battel? I would ‡ go through them, I would burn them together.

5 Or let him [e] take hold of my ſtrength, *that* he may make peace with me, *and* he shall make peace with me.

6 [f] He shall cauſe them that come of Jacob to take root: Iſrael shall bloſſome and bud, and fill the face of the world with fruit.

7 ¶ Hath he [g] ſmitten him, † as he ſmote thoſe thot ſmote him? *or* is he ſlain according to the ſlaughter of them that are ſlain by him?

8 In [h] meaſure ‡ when it ſhooteth forth, thou wilt debate with it; ‡ he ſtayeth his rough winde in the day of the eaſt-winde.

9 By this therefore shall the iniquitie of Jacob be purged, and this *is* all the [i] fruit to take away his ſinne; when he maketh all the ſtones of the altar as chalk-ſtones that are beaten in ſunder, the groves and ‡ images shall not ſtand up.

10 Yet the [k] defenced citie *shall be* deſolate, *and* the habitation forſaken, and left like a wilderneſſe: there shall the calf feed, and there shall he lie down, and conſume the branches thereof,

11 When the boughs thereof are withered, they shall be broken off: the [l] women come *and* ſet them on fire: for it *is* a people of no underſtanding: therefore he that made them will not have mercie on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to paſſe in that day *that* the LORD shall beat off from the chanel of the [m] river unto the ſtream of Egypt, and ye shall be gathered one by one, O ye children of Iſrael.

13 And it shall come to paſſe in that day, *that* the great trumpet shall be [n] blown, & they shall come which were ready to perish in the land of Aſſyria, and the outcaſts in the land of Egypt, and shall worship the LORD in the holy mount at Jeruſalem.

* Micah 1:3.

† Heb. *bloods.*

[y] The earth shall vomit and caſt out the innocent bloud, which it hath drunk, that it may cry for vengeance againſt the wicked.

[a] At the time appointed.

[b] That is, by his mighty power, and by his word. He propheſieth here of the deſtruction of Satan and his kingdome, under the name of Leviathan, Aſshur, and Egypt.

‡ Or, *croſſing like a barre.*

[c] Meaning, of the beſt wine, which this vineyard, that is, the church, should bring forth, as moſt agreeable to the Lord.

[d] Therefore he will deſtroy the kingdome of Satan, becauſe he loveth his church for his own mercies ſake, and cannot be angry with it, but wisheth that he may powre his anger upon the wicked infidels, whom he meaneth by briers and thorns.

‡ Or, *march againſt.*

[e] A promiſe towards the faithfull, taking hold on the Lord by faith; and truſting on his power.

[f] Though I afflict and diminish my people for a time; yet shall the root ſpring againe and bring forth in great abundance.

[g] He sheweth that God punisheth his in mercy, and his enemies in juſtice.

† Heb. *accordeng to the ſtroke of thoſe.*

[h] That is, Thou wilt not deſtroy the root of thy church, though the branches thereof ſeem to perish by the sharp winde of affliction.

‡ Or, *when thou ſendeſt it forth.*

‡ Or, *when he removeth it.*

[i] He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof deſtroyed.

‡ Or, *ſun images.*

[k] Notwithſtanding his favour that he will shew them after, yet Jeruſalem shall be deſtroyed, and graſſe for cattell shall grow in it.

[l] God shall not have need of mighty enemies: for the women shall doe it to their great shame.

[m] He shall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to have eſcaped.

[n] In the time of Cyrus, by whom they should be delivered: but this was chiefly accomplished under Chriſt.

CHAP. XXVIII.

1 The prophet threatneth Ephraim for their pride and drunkenneſſe. 9 The reſidue shall be advanced in the kingdome of Chriſt. 7 He rebuketh their errour. 9 Their untowardneſſe to learn, 14 and their ſecuritie. 16 Chriſt the ſure foundation is promiſed. 18 Their ſecuritie shall be tried. 23 They are incited to the conſideration of Gods diſcreet providence.

WO to the [a] crown of pride, to the drunkards of Ephraim, whoſe glorious beautie *is* a fading flower, which *are* on the head of the fat [b] valleys of them that are † overcome with wine.

2 Behold, the Lord hath a mightie and ſtrong one, *which* as a tempeſt of hail *and* a [c] deſtroying ſtorm, as a floud of mightie waters overflowing, shall caſt down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim shall be troden † under feet.

4 And the glorious beautie which *is* on the head of the fat valley, shall be a fading flower, *and* as the [d] haſtie fruit before the ſummer: which *when* he that lookerh upon it, ſeeth it, while it is yet in his hand he † eateth it up.

5 In that day shall the LORD of hoſts be for a crown of glorie, and for a diademe of beautie unto the [e] reſidue of his people:

6 And for a ſpirit of judgement to him that ſitteth in judgement, and for [f] ſtrength to them that turn the battel to the gate.

7 ¶ But they alſo have erred through [g] wine, and through ſtrong drink are out of the way: the prieſt and the prophet have erred through ſtrong drink, they are ſwallowed up of wine, they are out of the way through ſtrong drink, they erre in viſion, they ſtumble *in* judgement.

8 For all tables are full of vomit *and* filthineſſe, *ſo that there is* no place *clean.*

9 ¶ [h] Whom ſhall he teach knowledge? and whom ſhall he make to underſtand † doctrine? them that are weaned from the milk, *and* drawn from the breaſts.

10 [i] For precept ‡ *muſt be* upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little.

11 For with † * [k] ſtammering lips and another tongue ‡ will he ſpeak to this people.

12 To whom [l] he ſaid, this *is* the [m] reſt *wherewith* ye may cauſe the wearie to reſt, and this *is* the [n] refreſhing: yet they would not heare.

13 But the word of the [o] LORD was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little; that they might go and fall backward, and be broken, and ſnared, and taken.

14 ¶ Wherefore heare the word of the LORD, ye ſcornfull men that rule this people which *is* in Jeruſalem.

15 Becauſe ye have ſaid, We have made [p] a covenant with death, and with hell are we at agree-

[a] Meaning, the proud kingdome of the Iſraelites: which were drunken with wordly proſperity.

[b] Becauſe the Iſraelites for the moſt part dwelt in moſt plentifull valleys, he meaneth hereby the valley of them, that had abundance of worldly proſperity, and were, as it were, crowned therewith as with garlands.

† Heb. *broken.*

[c] He ſeemeth to mean the Aſſyrians, by whom the ten tribes were carried away.

† Heb. *with feet.*

[d] Which is not of long continuance, but is ſoon ripe and firſt eaten.

† Heb. *ſwalloweth.*

[e] Signifying, that the faithfull, which put not their truſt in any worldly proſperitie, but made God their glory, shall be preſerved.

[f] He will give counſel to the governour, and ſtrength to the captain, to drive the enemies in at their own gates.

[g] Meaning, the hypocrites, which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkenneſſe and vomiting.

[h] For there was none that was able to underſtand any good doctrine: but were fooliſh, and as unmeet as young babes.

† Heb. *the hearing.*

[i] They muſt have one thing ofttimes told.

‡ Or, hath been.

† Heb. *ſtammerings of lip.*

* 1 Cor. 14:21.

[k] Let one teach what he can, yet they shall no more underſtand him, than if he ſpake in a ſtrange language.

‡ Or, *he hath ſpoken.*

[l] That is, the prophet, whom God should ſend.

[m] This is the doctrine, whereupon ye ought to ſtay and reſt.

[n] If ye be wearie and loden with ſins, ſeek to Chriſt for refreshment. Matth. 11:28.

[o] Becauſe they will not receive the word of God when it is offered, it cometh of their own malice, if after their hearts be ſo hardened, that they care not for it, as before Chap. 6:9.

[p] They thought they had shifts to avoid Gods judgements, and that they could eſcape though all other periſhed.

agreement; when the overflowing ſcourge ſhall paſſe through, it ſhall not come unto us; for we have made lies our refuge, and under [q] falſhood have we hid our ſelves:

16 ¶ Therefore thus ſaith the Lord God, Behold, I lay in Zion for a foundation, * a ſtone, [r] a tried ſtone, a precious corner-*ſtone*, a ſure foundation: he that beleeveth, [ſ] ſhall not make haſte.

17 Judgement alſo will I lay to the line, and [t] righteouſneſſe to the plummet, and the [u] hail ſhall ſweep away the refuge of lies, and the waters ſhall overflow the [x] hiding-place.

18 ¶ And your covenant with death ſhall be diſanulled, and your agreement with hell ſhall not ſtand; when the overflowing ſcourge ſhall paſſe through, then ye ſhall be † troden down by it.

19 From the time that it goeth forth, it ſhall take you: for morning by morning ſhall it paſſe over, by day and by night, and it ſhall be a [y] vexation, onely ‡ *to* underſtand the report.

20 For the bed is [z] ſhorter, than that *a man* can ſtretch himſelf on *it*: and the covering narrower, than that he can wrap himſelf in *it*.

21 For the Lord ſhall riſe up as *in* mount * [a] Perazim, he ſhall be wroth as *in* the valley of * [b] Gibeon, that he may do his work, his ſtrange work; and bring to paſſe his act, his ſtrange act.

22 Now therefore be ye not mockers, leſt your bands be made ſtrong: for I have heard from the Lord God of hoſts a conſumption, even determined upon the whole earth.

23 ¶ Give ye eare, and heare my voice; hearken and heare my ſpeech.

24 Doth the plowman plow all day to ſow? doth he opē and break the clods of his ground?

25 When he hath [c] made plain the face thereof, doth he not caſt abroad the fitches, and ſcatter the cummin, and caſt in ‡ the principall wheat, and the appointed barley, and the ‡ rie in their † place?

26 ‡ For his God doth inſtruct him to diſcretion, *and* doth teach him.

27 For the fitches are not threſhed with a threſhing-inſtrument, neither is a cart-wheel turned about upon the cummin: but the fitches are beaten out with a ſtaff, and the cummin with a rod.

28 Bread *corn* is bruiſed, becauſe he will not ever be threſhing it, nor break *it* with the wheel of his cart, nor bruiſe it with his horſemen.

29 This alſo cometh forth from the Lord of hoſts, *which* is wonderfull in counſel, *and* excellent in working.

CHAP. XXIX.

1 *Gods heavie judgement upon Jeruſalem.* 7 *The unſatiableneſſe of her enemies.* 9 *The ſenſleſneſſe.* 13 *and deep hypocriſie of the Jews.* 18 *A promiſe of ſanctification to the godly.*

WO to [a] Ariel, to Ariel ‡ the citie *where* David dwelt: adde ye yeare to yeare; [b] let them † kill ſacrifices.

2 Yet I will diſtreſſe Ariel, and there ſhall be heavineſſe and ſorrow: and it ſhall be unto me as [c] Ariel.

3 And I will camp againſt thee round about, and will lay ſiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou ſhalt be brought down, *and* ſhalt ſpeak out of the [d] ground, and thy ſpeech ſhall be low out of the duſt, and thy voice ſhall be as of one that hath a familiar ſpirit, out of the ground, and thy ſpeech ſhall † whiſper out of the duſt.

5 Moreover, the multitude of thy [e] ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones ſhall be as chaff that paſſeth away: yea it ſhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the Lord of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.

7 ¶ And the [f] multitude of all the nations that fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſſe her, ſhall be as a dream of a night-viſion.

8 It ſhall even be as when a hungrie man dreameth, and behold he [g] eateth; but he awaketh, and his ſoul is empty: or as when a thirſty man dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion.

9 ¶ [h] Stay your ſelves and wonder, ‡ cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink.

10 For the Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the prophets and your † rulers, the ſeers hath he covered.

11 And the viſion of all is become unto you as the words of a ‡ book that is ſealed, which *men* deliver to one that is learned, ſaying Reade this, I pray thee, and he ſaith, [i] I cannot, for it *is* ſealed:

12 And the book is delivered to him that is not learned, ſaying, Reade this, I pray thee; and he ſaith, I am not learned.

13 ¶ Wherefore the Lord ſaid, Foraſmuch as this people [k] draw neare me with their mouth, and with their lips do honour me, but have removed their heart farre from me, and their [l] fear towards me is taught by the precept of men.

14 Therefore behold, † I will proceed to do a marvellous work amongſt this people, *even* a marvellous work and a wonder: * for the wiſdome of their wiſe men ſhall [m] periſh, and the underſtanding of their prudent men ſhall be hid.

15 Wo unto them that [n] ſeek deep to hide their counſel from the Lord, and their works are in the dark, and they ſay, * Who ſeeth us, and who knoweth us?

16 Surely your turning of things upſide down ſhall be eſteemed as the [o] potters clay: for

---

[q] Though the prophets condemned their idols, and vain truſt of falſhood and vanitie, yet the wicked thought in themſelves that they would truſt in theſe things.

* Pſal. 118: 22. Matth. 21: 42. Acts 4: 11. Rom. 9: 33. and 10: 11. 1 Petr. 2: 6,7,8.

[r] That is, Chriſt by whom all the building muſt be tried, and upholden.

[ſ] He ſhall be quiet and ſeek none other remedies, but be content with Chriſt.

[t] In the reſtitution of his church, judgement and juſtice ſhall reigne.

[u] Gods corrections and affliction.

[x] Affliction ſhall diſcover their vain confidence, which they kept ſecret to themſelves.

† Heb. *a treading down to it.*

[y] Terrour and deſtruction ſhall make you to learn that, which exhortations, and gentleneſſe could not bring you unto.

‡ Or, *when he ſhall make* you *to underſtand, doctrine.*

[z] Your affliction ſhall be ſo ſore, that you cannot endure it.

* 2 Sam. 5: 20. 1 Chron. 14: 11.

[a] When David overcame the Philiſtines.

* Joſh. 10: 12. 2 Sam. 5: 25. 1 Chron. 14: 16.

[b] Where Joſhua diſcomfited five kings of the Amorites.

[c] As the plowman hath his appointed time, and divers inſtruments for his labour, ſo hath the Lord for his vengeance, for he puniſheth ſome at one time, and ſome at another, ſome after one ſort, and ſome after another, ſo that his choſen ſeed is beaten, and tried, but not broken, as are the wicked.

‡ Or, *the wheat in the principall* place, *and barley in the appointed* place.

‡ Or, *ſpelt.*

† Heb. *border.*

‡ Or, *and he bindeth it in ſuch ſort as his God doth teach him.*

[a] The Hebrew word Ariel, ſignifieth, the Lion of God, and ſignifieth the altar, becauſe the altar ſemeth to devoure the ſacrifice, that was offered to God, as Ezek. 43: 16.

‡ Or, *of the citie.*

[b] Your vaine confidence in your ſacrifices ſhall not laſt long.

† Heb. *cut off the heads.*

[c] Or, altar; that is, Your citie ſhall be full of bloud, as an altar whereon they ſacrifice.

[d] Thy ſpeech ſhall be no more ſo loftie, but abaſed, and low, as the very charmers which are in low places; and whiſper ſo that their voice can ſcarce be heard.

† Heb. *peep*, or *chirp.*

[e] Thine hired ſouldiers in whom thou truſteſt, ſhall be deſtroyed as duſt or chaff in a whirlewinde.

[f] The enemie that I will bring to deſtroy thee, and that which thou makeſt thy vaine truſt; ſhall come at unawares even as a dream in the night. Some reade as if this were a comfort to the church for the deſtruction of their enemies.

[g] That is; he thinketh that he eateth.

[h] Muſe hereon as long as ye liſt, yet ſhall ye finde nothing but occaſion to be aſtonied for your Prophets are blinde, and therefore cannot direct you.

‡ Or, *take your pleaſure and riot.*

† Heb. *heads.*

† Or, *letter.*

[i] Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to underſtand.

[k] Becauſe they are hypocrites and not ſincere in heart, as Matth. 15: 8. Marc. 7: 6.

[l] That is, their religion was learned by mans doctrine, and not by my word.

† Heb. *I will adde.*

* Jer. 49: 7. Obad. ver. 8. 1 Cor. 1: 19.

[m] Meaning, that where as God is not worſhipped according to his word, both magiſtrates and miniſters are but fools, and without underſtanding.

[n] This is ſpoken of them, which in heart deſpiſed Gods word, and mocked at the admonitions, but outwardly bare a good face.

* Ecclus 23: 18.

[o] For all your craft, ſaith the Lord, you cannot be able to eſcape mine hands, no more than the clay, that is in the potters hands, hath power to deliver it ſelf.

shall the * work ſay of him that made it, He made me not? or shall the thing framed, ſay of him that framed it, He had no underſtanding?

17 *Is* it not yet a very little while, and [p] Lebanon shall be turned into a fruitfull field, and the fruitfull field shall be eſteemed as a forreſt?

18 ¶ And in that day shall the deaf heare the words of the book, and the eyes of the blinde ſhall ſee out of obſcuritie, and out of darkneſſe.

19 The meek alſo † shall increaſe *their* joy in the LORD, and the poore among men shall rejoyce in the holy one of Iſrael.

20 For the terrible one is brought to nought, and the ſcorner is conſumed, and all that watch for iniquitie are cut off:

21 That make a man an offender for [q] a word, and lay a ſnare for him that reproveth in the gate, and turn aſide the juſt for a thing of nought.

22 Therefore thus ſaith the LORD who redeemed Abraham, concerning the houſe of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he ſeeth his children, the work of mine hands in the midſt of him, they shall ſanctifie my name, and ſanctifie the holy one of Jacob, and shall fear the God of Iſrael.

24 They alſo that erred in ſpirit † [r] shall come to underſtanding, and they that murmured, shall learn doctrine.

CHAP. XXX.

1 The prophet threatneth the people for their confidence in Egypt. 8 and contempt of Gods word. 18 Gods mercies towards his church. 27 Gods wrath, and the peoples joy in the deſtruction of Aſſyria.

WO to the [a] rebellious children, ſaith the LORD, that take counſel, but not of me; and that [b] cover with a covering, but not of my ſpirit, that they may adde ſinne to ſinne:

2 That walk to go down into Egypt, (and have not asked at my mouth) to ſtrengthen themſelves in the ſtrength of Pharaoh, and to truſt in the shadow of Egypt,

3 Therefore shall the ſtrength of Pharaoh be your shame, and the truſt in the shadow of Egypt *your* confuſion.

4 For his [c] princes were at Zoan, and his ambaſſadours came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit: but a shame and alſo a reproach.

6 The [d] burden of the beaſts of the ſouth; into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying ſerpent, they will carrie their riches upon the shoulders of young aſſes, and their treaſures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For the Egyptains shall help in vain, and to no purpoſe: therefore have I cried ‡ concerning [e] this, Their ſtrength *is* to [f] ſit ſtill.

* Chap. 45:9.

[p] Shall there not be a change of all things? and Carmel, that is, a plentifull place in reſpect of that it shall be then, may be taken as a forreſt, as Chap. 32. verſ. 15. and thus he ſpeaketh to comfort the faithfull.

† Heb. *shall adde.*

[q] That is, they would take offence for the ſmalleſt matter, and when no cauſe at all was given.

† Heb. *shall know underſtanding.*

[r] Signifying, that except God give underſtanding and knowledge, man cannot but ſtill erre, and murmure againſt him.

[a] Who contrary to their promiſe take not me for their protector, and contrary to my commandement, ſeek help at ſtrangers.

[b] They ſeek shifts to cloke their doings, and not godly means.

[c] The chief of Iſrael went into Egypt in ambaſſie to ſeek help, and abode at theſe cities.

[d] That is, a heavie ſentence, or prophecy againſt the beaſts that carried their treaſures into Egypt, by the wildernes, which was ſouth from Judah: ſignifying, that if the beaſts should not be ſpared, the men should be punished much more grievouſly.

‡ Or, *to her.*

[e] By the appointment aud adviſe of the Jews to ſend a meſſage, ſee Jerem. 31:7.

[f] And not to come to and fro to ſeek help.

8 ¶ Now go, [g] write it before them in a table, and note it in a book, that it may be for † the time to come [h] for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will [i] not heare the law of the LORD:

10 Which ſay to the ſeers, See not; and to the prophets, Propheſie not unto us right things, ſpeak unto us ſmooth things, propheſie [k] deceits:

11 Get you out of the way, turn aſide out of the path, cauſe the holy one of Iſrael to ceaſe from before us.

12 Wherefore thus ſaith the holy one of Iſrael, Becauſe ye deſpiſe this word, and truſt in ‡ oppreſſion and perverſeneſſe, and [l] ſtay thereon:

13 Therefore this iniquitie ſhall be to you as a breach ready to fall, ſwelling out in a high wall, whoſe breaking cometh ſuddenly at an inſtant.

14 And he ſhall break it as the breaking of † the potters veſſel, that is broken in pieces, he ſhall not ſpare; ſo that there ſhall not be found in the burſting of it, [m] a sherd to take fire from the hearth, or to take water *withall* out of the pit.

15 For thus ſaith the [n] Lord GOD, the holy one of Iſrael, In returning and reſt ſhall ye be ſaved, in quietneſſe and in confidence ſhall be your ſtrength: and ye would not.

16 But ye ſaid, No, for we will flee upon [o] horſes; therefore ſhall ye flee: and we will ride upon the ſwift; therefore ſhall they that purſue you, be ſwift.

17 One thouſand *shall flee* at the rebuke of one: at the rebuke of five ſhall ye flee, till ye be left as ‡ a beacon upon the [p] top of a mountain, and as an enſigne on an hill.

18 ¶ And therefore will the LORD wait that he may be gracious unto you, and therefore will he be exalted, that he may have [q] mercy upon you; for the LORD *is* a God of [r] judgement; * bleſſed *are* all they that wait for him.

19 For the people ſhall dwell in Zion at Jeruſalem: thou ſhalt weep no more; he will be very gracious unto thee, at the voice of thy cry; when he ſhall heare it, he will anſwer thee.

20 And *though* the Lord give you the bread of adverſitie, and the water of ‡ affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall ſee thy teachers:

21 And thine eares shall heare a word behinde thee, ſaying, This *is* the way, [ſ] walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall [t] defile alſo the covering of † thy graven images of ſilver, and the ornament of thy molten images of gold: thou shalt † caſt them away as a menſtruous cloth, thou shalt ſay unto it, [u] Get thee hence.

23 Then shall he give the rain of thy ſeed

[g] That is, this propheſie.

† Heb. *the latter day.*

[h] That it may be a witneſſe againſt them for all poſteritie.

[i] He sheweth, what was the cauſe of their deſtruction, and bringeth alſo all miſerie to men: to wit, becauſe they would not heare the word of God, but delighted to be flattered and led in errour.

[k] Threaten us not by the word of God, neither be ſo rigorous, nor talk unto us in the name of the Lord, as Jer. 11:21.

‡ Or, *fraud.*

[l] Meaning, in their ſtubbornnes againſt God, and the admonitions of his prophets.

† Heb. *the bottle of potters.*

[m] Signifying, that the deſtruction of the wicked shall be without recovery.

[n] Oft times by his prophets he put you in remembrance of this, that you should onely depend on him.

[o] We will truſt to eſcape by our horſes.

‡ Or, *a tree bereft of branches, or boughs: or a maſt.*

[p] Whereas all the trees are cut down ſave two or three to make maſts.

[q] He commendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.

[r] Not onely in punishing, but in uſing moderation in the ſame, as Jer. 20:24. and 30:11.

* Pſal. 2:12. and 34:8. Prov. 16:20. Jer. 17:7.

‡ Or, *oppreſſion.*

[ſ] God shall direct all thy wayes, and appoint thee how to goe either hither or thither.

[t] Ye shall caſt away your idols, which you have made of gold and ſilver, with all that belongeth unto them, as a moſt filthy thing and polluted.

† Heb. *the graven images of thy ſilver.*

† Heb. *ſcatter.*

[u] Shewing, that there can be no true repentance, except both in heart and deed we shew our ſelves enemies to idolatrie.

that thou ſhalt ſow the ground withall, and bread of the increaſe of the earth, and it ſhall be fat and plenteous: in that day ſhall thy cattel feed in large paſtures.

24 The oxen likewiſe and the young aſſes that eare the ground, ſhall eat ‡ † clean provender which hath been winnowed with the ſhovel and with the fanne.

25 And there ſhall be upon every [x] high mountain, and upon every † high hill, rivers *and* ſtreams of waters, in the day of the great ſlaughter, when the towers fall.

26 Moreover, the light of the moon ſhall be as the light of the [y] ſunne, and the light of the ſunne ſhall be ſevenfold, as the light of ſeven dayes, in the day that the LORD bindeth up the breach of his people, and healeth the ſtroke of their wound.

27 ¶ Behold, the [z] name of the LORD cometh from farre, burning with his anger, ‡ and the burden *thereof* is † heavy: his lips are full of indignation, and his tongue as a devouring fire.

28 And his breath as an overflowing ſtream, ſhall reach to the midſt of the neck, to ſift the nations with the ſive of [a] vanity: and *there ſhall be* a bridle in the jaws of the people, cauſing *them* to erre.

29 Ye ſhall have a ſong as in the [b] night, *when* a holy ſolemnity is kept, and gladneſſe of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the † mighty one of Iſrael.

30 And the LORD ſhall cauſe † his glorious voice to be heard, and ſhall ſhew the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, *with* ſcattering, and tempeſt, and hailſtones.

31 For through the voice of the LORD ſhall the Aſſyrian be beaten down *which* ſmote with [c] a rod.

32 And † in every place where the grounded ſtaff ſhall paſſe, which the LORD ſhall † lay upon him, it ſhall be with [d] tabrets and harps: and in battels of ſhaking will he [e] fight ‡ with [f] it.

33 For [g] Tophet *is* ordained † of old: yea for the [h] king it is prepared, he hath made *it* [i] deep *and* large, the pile thereof *is* fire and much wood, the breath of the LORD, like a ſtream of brimſtone, doth kindle it.

‡ Or, *ſavoury.*
† Heb. *leavened.*
[x] By theſe divers manner of ſpeech, he ſheweth, that the felicitie of the church ſhall be ſo great, that none is able ſufficiently to expreſſe it.
† Heb. *lifted up.*
[y] When the church ſhall be reſtored, the glory thereof ſhall paſſe ſeven times the brightneſſe of the ſunne: for by the ſunne and moon, which are two excellent creatures, he ſheweth what ſhall be the glory of the children of God in the kingdome of Chriſt.
[z] This threatning is againſt the Aſſyrians the chief enemies of the people of God.
‡ Or, *and the grievouſneſſe of flame.*
† Heb. *heavineſſe.*
[a] To drive them to nothing: and thus God conſumeth the wicked by that meanes whereby he cleanſeth his.
[b] Ye ſhall rejoyce at the deſtruction of your enemies, as they that ſing for joy of the ſolemne feaſt, which began in the evening.
† Heb. *rock.*
† Heb. *the glory of his voice.*
[c] Gods plague.
† Heb. *every paſſing of the rod founded.*
† Heb. *cauſe to reſt upon him.*
[d] With joy and aſſurance of the victorie.
[e] That is, he will put the enemies to flight.
‡ Or, *againſt them.*
[f] Againſt Babel: meaning the Aſſyrians and Babylonians.
[g] Here it is taken for hell, where the wicked are tormented, reade 2 King. 23: 10.
† Heb. *from yeſterday.*
[h] So that their eſtate or degree cannot exempt the wicked.
[i] By theſe figurative ſpeeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *The prophet ſheweth the curſed folly in truſting to Egypt, and forſaking of God.* 6 *He exhorteth to converſion.* 8 *He ſheweth the fall of Aſſyria.*

WO to them that go [a] down to Egypt for help, and ſtay on horſes, and truſt in chariots, becauſe *they are* many; and in horſemen, becauſe they are very ſtrong: but they look not unto the holy one of Iſrael, neither [b] ſeek the LORD.

2 Yet he alſo *is* [c] wiſe, and will bring evil, and will not † call back his words: but will ariſe againſt the houſe of the evil-doers, and againſt the help of them that work iniquity.

3 Now the Egyptians *are* men and not God, and their horſes fleſh and not ſpirit; when the LORD ſhall ſtretch out his hand, both [d] he that helpeth ſhall fall, and he that is holpen ſhall fall down, and they all ſhall fail together.

4 For thus hath he LORD ſpoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of ſhepherds is called forth againſt him, he will not be afraid of their voice, nor abaſe himſelf for the ‡ noiſe of them: ſo ſhall the LORD of hoſts [e] come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, ſo will the LORD of hoſts defend Jeruſalem, defending alſo he will deliver it, *and* paſſing over he will preſerve *it.*

6 ¶ Turn ye unto him from whom the children of Iſrael have [f] deeply revolted.

7 For in that day every man ſhall * [g] caſt away his idols of ſilver, and † his idols of gold, which your own hands have made unto you for a ſinne.

8 ¶ [h] Then ſhall the Aſſyrian fall with the ſword, not of a mighty man; and the ſword, not of a mean man ſhall devoure him: but he ſhall flee ‡ from the ſword, and his young men ſhall be ‡ † diſcomfited.

9 And he ſhall paſſe over to ‡ † his [i] ſtrong hold for fear, and his princes ſhall be afraid of the enſigne, ſaith the LORD, whoſe [k] fire *is* in Zion, and his furnace in Jeruſalem.

[a] There were two ſpeciall cauſes why the Iſraelites ſhould not joyn amitie with the Egyptians: firſt, becauſe the Lord had commanded them never to return thither, Deut. 17: 16. and 28: 68 leſt they ſhould forget the benefit of their redemption: and ſecondly, leſt they ſhould be corrupted with the ſupperſtition and idolatry of the Egyptians, and ſo forſake God, Jer. 2: 18.
[b] Meaning, that they forſake the Lord, that put their truſt in worldly things: for they cannot truſt in both.
[c] And knoweth their craftie enterpriſes, and will bring all to naught.
† Heb. *remove.*
[d] Meaning, both the Egyptians and the Iſraelites.
‡ Or, *multitude.*
[e] He ſheweth the Jews, that if they would put their truſt in him, he is ſo able, that none can reſiſt his power: and ſo carefull over them, as a bird over her young, which ever flieth about them for their defence: which ſimilitude the ſcripture uſeth in divers places, as Deut. 32: 11. Matth. 23: 37.
[f] He toucheth their conſcience, that they might earneſtly feel their grievous ſins, and ſo truly repent, for as much as now they are almoſt drowned and paſt recoverie.
* Chap. 2: 20.
[g] By theſe fruits your repentance ſhall be known, as Chap. 2: 18.
† Heb. *the idols of his gold.*
[h] When your repentance appeareth.
‡ Or, *for fear of the ſword.*
‡ Or, *tributarie.*
† Heb. *for melting*, or *tribute.*
‡ Or, *his ſtrength.*
† Heb. *rock ſhall paſſe away for fear.*
[i] This was accompliſhed ſoon after, when Sennacheribs armie was diſcomfited, and he fled to his caſtle in Nineveh for ſuccour.
[k] To deſtroy his enemies.

CHAP. XXXII.

1 *The bleſſings of Chriſts kingdome,* 9 *Deſolation is foreshown.* 15 *Reſtauration is promiſed to ſucceed.*

BEhold, a [a] king ſhall reigne in righteouſneſſe, and princes ſhall rule in [b] judgement.

2 And a man ſhall be as an hiding-place from the winde, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a † great rock in a [c] weary land.

3 And the eyes of them that [d] ſee, ſhall not be dimme; and the eares of them that heare, ſhall hearken.

4 The heart alſo of the † raſh ſhall underſtand knowledge, and the tongue of the ſtammerers ſhall be ready to ſpeak ‡ plainly.

5 [e] The vile perſon ſhall be no more called liberall, nor the churl ſaid to be bountifull.

6 For the vile perſon will ſpeak villany, and his heart will work iniquity, to practiſe hypocriſie, and to utter errour againſt the LORD, to make empty the ſoul of the hungry, and he will cauſe the drink of the thirſtie to fail.

7 The inſtruments alſo of the churl *are* evil: he deviſeth wicked devices to deſtroy the poore with lying words, even ‡ when the needy ſpeaketh right.

[a] This propheſie is of Hezekiah, who was a figure of Chriſt, and therefore it ought chiefly to be referred to him.
[b] By judgement and juſtice, is meant an upright government both in policie and religion.
† Heb. *heavy.*
[c] Where men are wearie with travelling, for lack of water.
[d] He promiſeth to give them true light, which is the pure doctrine of Gods word, and underſtanding, and zeal of the ſame, contrary to the threatnings againſt the wicked, Chap. 6: 9. and 29: 10.
† Heb. *haſty.*
‡ Or, *elegantly.*
[e] They ſhall call evil, evil: and good, good.
‡ Or, *when he ſpeaketh againſt the poore in judgement.*

8 But the liberall deviſeth liberall things, and by liberall things ſhall he ‡ ſtand.

9 ¶ Riſe up ye women that are at eaſe, heare my voice ye [f] careleſſe daughters, give eare unto my ſpeech.

10 Many † dayes and [g] yeares ſhall ye be troubled, ye careleſſe women: [h] for the vintage ſhall fail, the gathering ſhall not come.

11 Tremble ye women that are at eaſe: be troubled ye careleſſe ones: ſtrip ye and make ye bare, and gird *ſackcloth* upon your loyns.

12 They ſhall lament for the [i] teats, for † the pleaſant fields, for the fruitfull vine.

13 Upon the land of my people ſhall come up thorns *and* briers, ‡ yea upon all the houſes of joy in the joyous citie:

14 Becauſe the places ſhall be forſaken, the multitude of the city ſhall be left, the ‡ forts and towers ſhall be for dennes for ever, a joy of wilde aſſes, a paſture of flocks:

15 Untill the [k] ſpirit be poured upon us from on high, & * the wilderneſſe be a fruitfull field, and the [l] fruitfull field be counted for a forreſt.

16 Then judgement ſhall dwell in the wilderneſſe, and righteouſneſſe remain in the fruitfull field.

17 And the work of righteouſneſſe ſhall be peace, and the effect of righteouſneſſe, quietneſſe and aſſurance for ever.

18 And my people ſhall dwell in a peaceable habitation, and in ſure dwellings, and in quiet reſting places:

19 When it ſhall hail, coming down on the forreſt; ‡ and the [m] citie ſhall be low in a low place.

20 Bleſſed *are* ye that [n] ſow beſide all waters, that [o] ſend forth *thither* the feet of the ox and the aſſe.

CHAP. XXXIII.

1 *Gods judgements againſt the enemies of the church.* 13 *The priviledges of the godly.*

WO to thee that [a] ſpoileſt, and thou, *waſt* not ſpoiled; and dealeſt threacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt [b] ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal [c] treacherouſly with thee.

2 [d] O LORD, be gracious unto us, we have waited for thee, be thou their [e] arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the [f] people fled: at the lifting up of [g] thy ſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to and fro of [h] locuſts ſhall [i] he run upon them.

5 The LORD is exalted: for he dwelleth on high, he hath filled Zion with judgement and righteouſneſſe.

6 And wiſdome and knowledge ſhall be the ſtability of thy [k] times, *and* ſtrength of † ſalvation: the fear of the LORD is his treaſure.

7 Behold, [l] their ‡ valiant ones ſhall cry without: the [m] ambaſſadours of peace ſhall weep bitterly.

8 The [n] high-wayes lie waſte, the way-faring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth; Lebanon is aſhamed *and* ‡ hewen down: [o] Sharon is like a wilderneſſe, and Baſhan and Carmel ſhake off *their fruits.*

10 Now will I [p] riſe, ſaith the LORD: now will I be exalted, now will I lift up my ſelf.

11 [q] Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devoure you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burnt in the fire.

13 ¶ Heare ye that are [r] farre off, what I have done; and ye that are neare, acknowledge my might.

14 [ſ] The ſinners in Zion are afraid, fearfulneſſe hath ſurprized the hypocrites: who among us ſhall dwell with the devouring fire? who amongſt us ſhall dwell with everlaſting burnings?

15 He that * walketh † righteouſly, and ſpeaketh † uprightly, he that deſpiſeth the gain of ‡ oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his eares from hearing of † bloud, and ſhutteth his eyes from ſeeing evil:

16 He ſhall dwell [t] on † high: his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure.

17 Thine eyes ſhall [u] ſee the king in his beautie: they ſhall behold † the land that is very [x] farre off.

18 Thine heart [y] ſhall meditate terrour: * Where *is* the ſcribe? where *is* the † receiver? where *is* he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech than thou canſt perceive; of a ‡ ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place † of broad [z] rivers *and* ſtreams;

---

‡ Or, *be eſtabliſhed.*

[f] He propheſieth of ſuch calamitie to come, that they will not ſpare the women and children, and therefore willeth them to take heed and provide.

† Heb *dayes above a yeare.*

[g] Meaning, that the affliction ſhould continue long, and when one yeare was paſt, yet they ſhould look for new plagues.

[h] God will take from you the meanes and occaſions, which made you to contemne him: to wit, abundance of worldly goods.

[i] By the teats he meaneth, the plentifull fields, whereby men are nouriſhed, as children with the teat: or, the mothers for ſorrow and leanneſſe ſhall lack milk.

† Heb. *the fields of deſire.*

‡ Or, *burning upon, &c.*

‡ Or, *clifts and watchtowers.*

[k] That is, when the church ſhall be reſtored: thus the prophets after they have denounced Gods judgements againſt the wicked, uſe to comfort the godly, leſt they ſhould faint.

* Chap. 19: 17.

[l] The field which is now fruitfull, ſhall be but as a barren forreſt in compariſon of that it ſhall be then, as Chap. 29: 17. which ſhall be fulfilled in Chriſts time, for then they that were before, as the barren wilderneſſe, being regenerate, ſhall be fruitfull, and they that had ſome beginning of godlineſſe, ſhall bring forth fruits in ſuch abundance, that their former life ſhall ſeeme but as a wilderneſſe, where no fruits are.

‡ Or, *and the city ſhall be utterly abaſed.*

[m] They ſhall not need to build it in high places for feare of the enemie: for God will defend it, and turne away the ſtormes from hurting of their commodities.

[n] That is, upon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made drie for your uſes.

[o] The fields ſhall be ſo rank, that they ſhall ſend out their cattel to eat up the firſt crop, which abundance ſhall be ſignes of Gods favour and love towards them.

[a] Meaning, the enemies of the church, as were the Caldeans, and Aſſyrians: but chiefly of Sennacherib.

[b] When thine appointed time ſhall come, that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhall be given to others, as Amos 5: 11.

[c] The Caldeans ſhall doe like to the Aſſyrians as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall doe the ſame to the Caldeans.

[d] He declareth hereby what is the chief refuge of the faithfull when troubles come, to pray and ſeek help of God.

[e] Which helpedſt our fathers ſo ſoon as they called upon thee.

[f] That is; the Aſſyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Perſians.

[g] When thou, O Lord, didſt lift up thine arm to puniſh thine enemies.

[h] Ye that as locuſts deſtroyed with your number the whole world, ſhall have no ſtrength to reſiſt your enemies the Caldeans, but ſhall be gathered on an heap and be deſtroyed.

[i] Meaning, the Medes and Perſians againſt the Caldeans.

[k] That is, in the dayes of Hezekiah.

† Heb. *ſalvations.*

[l] Sent from Sennacherib.

‡ Or, *meſſengers.*

[m] Whom they of Jeruſalem ſent to intreat of peace.

[n] Theſe are the words of the Ambaſſadours, when they return from Sennaherib.

‡ Or, *withered away.*

[o] Which was a plentifull country, meaning, that Sennacherib would deſtroy all.

[p] To help and deliver my church.

[q] This is ſpoken againſt the enemies, who thought all was their own, but he ſheweth, that that enterpriſe ſhall be in vain, and that the fire which they had kindled for others, ſhould conſume them.

[r] His vengance ſhall be ſo great, that all the world ſhall talk thereof.

[ſ] Which doe not beleeve the words of the prophet, and the aſſurance of their deliverance.

* Pſal. 15: 2. and 24: 4.

† Heb. *in righteouſneſſes.*

† Heb. *uprightneſſes.*

‡ Or, *deceits.*

† Heb. *blouds.*

[t] Meaning, that God will bee a ſure defence to all them that live according to his word.

† Heb. *heights*, or *high places.*

[u] They ſhall ſee Hezekiah delivered from his enemies, and reſtored to honour and glorie.

† Heb. *the land of farre diſtances.*

[x] They ſhalbe no more ſhut in as they where by Sennacherib, but goe where it pleaſeth them.

[y] Before that this liberty cometh, thou ſhalt think that thou art in great danger, for the enemie ſhall ſo ſharply aſſail you, that one ſhall cry, Where is the clark that writeth the names of them that are taxed, Another, where is the receiver; Another ſhall cry for him that valueth the rich houſes, but God will deliver you from this feare.

* 1 Cor. 1: 20.

† Heb. *weigher.*

‡ Or, *ridiculous.*

† Heb. *broad of ſpaces* or *hands.*

[z] Let us be content with this ſmall river of Shiloah, and not deſire the great ſtreams and rivers whereby the enemies may bring in ſhips and deſtroy us.

wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſſe thereby.

22 For the LORD *is* our judge, the LORD *is* our † lawgiver, the LORD *is* our king, he will ſave us.

23 ‡ Thy [a] tacklings are looſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the [b] prey of a great ſpoil divided, the lame take the prey.

24 And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein *ſhall be* forgiven *their* iniquity.

CHAP. XXXIIII.

1 The judgements wherewith God revengeth his church. 11 The deſolation of her enemies. 16 The certaintie of the propheſie.

COme neare ye [a] nations to heare, and hearken ye people: let the earth heare, and † all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly [b] deſtroyed them, he hath delivered them to the ſlaughter.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their bloud.

4 And all the hoſt of heaven ſhall be [c] diſſolved, and the heavens ſhall be * rolled together as a ſcrole: and all their hoſt ſhall fall down as the leaf falleth off from the vine, and as a * falling *fig* from the fig tree.

5 For my ſword ſhall be [d] bathed in heaven: behold it ſhall come down upon Idumea, and upon the people of [e] my curſe to judgement.

6 The ſword of the LORD is filled with bloud, it is made fat with fatneſſe, *and* with the bloud of [f] lambes and goats, with the fat of the kidneys of rammes: for the LORD hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Idumea.

7 And the ‡ [h] unicorns ſhall come down with them, and the bullocks with the bulls, and their land ſhall be ‡ ſoaked with bloud, and their duſt made fat with fatneſſe.

8 For *it is* the day of the LORDS * vengeance, *and* the yeare of recompenſes for the controverſie of Zion.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into [i] brimſtone, and the land thereof ſhall become burning pitch.

10 It ſhall not be quenched night nor day, * the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte, none ſhall paſſe through it for ever and ever.

11 ¶ But the ‡ [k] cormorant and the bittern ſhall poſſeſſe it, the owl alſo and the raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of [l] confuſion, and the ſtones of emptineſſe.

12 They ſhall call the nobles thereof to the kingdome, but [m] none *ſhall be* there, and all her princes ſhall be nothing.

13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof, and it ſhall be an habitation of dragons, *and* a court for ‡ † owls.

14 [n] † The wilde beaſts of the deſert ſhall alſo meet with † the wilde beaſts of the iſland, and the ſatyre ſhall cry to his fellow, the ‡ ſhrichowl alſo ſhall reſt there, and finde for her ſelf a place of reſt.

15 [o] There ſhall the great owl make her neſt, and lay and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

16 ¶ Seek ye out of the [p] book of the LORD, and reade: [q] no one of theſe ſhall fail, none ſhall want her mate: for [r] my mouth it hath commanded, and his ſpirit it hath gathered them.

17 And he hath caſt the [ſ] lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſſe it for ever, from generation to generation ſhall they dwell therein.

CHAP. XXXV.

1 The joyfull flouriſhing of Chriſts kingdome. 3 The weak are encouraged by the vertues and priviledges of the goſpel.

THe [a] wilderneſſe and the ſolitary place ſhall be glad for them: and the deſert ſhall rejoyce, and bloſſome as the roſe.

2 It ſhall bloſſome abundantly, and rejoyce even with joy and ſinging; the glory of Lebanon ſhall be given unto it, the excellencie of [b] Carmel and Sharon: they ſhall [c] ſee the glory of the LORD, *and* the excellency of our God.

3 ¶ * [d] Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them that are of a † fearfull heart, Be ſtrong, fear not, behold, your God will come *with* [e] vengance, *even* God *with* a recompenſe, he will come and ſave you.

5 Then the * eyes of the [f] blinde ſhall be opened, and * the eares of the deaf ſhall be unſtopped.

6 Then ſhall the * lame man leap as an hart, and the * tongue of the dumbe ſing: for in the [g] wilderneſſe ſhall * waters break out, and ſtreams in the deſert.

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay *ſhall be* ‡ graſſe with reeds and ruſhes.

8 And an high way *ſhall be* there, and a way, and it ſhall be called the way of [h] holineſſe, the unclean ſhall not paſſe over it, ‡ but it *ſhall be* [i] for thoſe: the way-faring men, though fools, ſhall not erre *therein*.

9 [k] No lion ſhall be there, nor any ravenous beaſt ſhall go up thereon, it ſhall not be found there: but the redeemed ſhall walk *there*.

10 And the * [l] ranſomed of the LORD ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſſe, and ſorrow and ſighing ſhall flee away.

† Heb. *ſtatute-maker.*
‡ Or, *they have forſaken thy tacklings.*
[a] He derideth the Aſſyrians and enemies of the Church, declaring their deſtruction as they that periſh by ſhipwrack.
[b] He comforteth the Church, and ſheweth that they ſhall be enriched with all benefits both of body and ſoul.

[a] He propheſieth of the deſtruction of the Edomites, and other nations which were enemies to the Church.
† Heb. *the fulneſſe thereof.*
[b] God hath determined in his counſel, and hath given ſentence for their deſtruction.
[c] He ſpeaketh this, in reſpect of mans judgement, who in great feare and horrible troubles thinketh that heaven and earth periſheth.
* Rev. 6: 14.
* Rev. 6: 13.
[d] I have determined in my ſecret counſell, and in the heavens, to deſtroy them till my ſword be wearie with ſhedding of bloud.
[e] They had an opinion of holineſſe, becauſe they came of the Patriark Iſaac, but in effect were accurſed of God, and enemies unto the Church, as the Papiſts are.
[f] That is, both of young and old, poore and rich of his enemies.
[g] That famous citie ſhall be conſumed as a ſacrifice burnt to aſhes.
‡ Or, *rhinoceros.*
[h] The mightie and rich ſhall be as well deſtroyed as the inferiours.
‡ Or, *drunken.*
* Chap. 63: 4.
[i] He alludeth to the deſtruction of Sodom and Gomorrah, Gen. 19: 24.
* Rev. 18: 18. and 19: 3.
‡ Or, *pelican.*
[k] Reade chap. 13. verſ. 21. and Zeph. 2: 14.
[l] In vaine ſhall any man goe about to build it again.
[m] Meaning, there ſhall be neither order nor policy, nor ſtate of common weal.
‡ Or, *oſtriches.*
† Heb. *daughters of the owl.*
[n] Reade chap 13. verſ. 21.
† Heb. *Ziim.*
† Heb. *Ijim.*
‡ Or, *night-monſter.*
[o] Signifying, that Idumea ſhould be an horrible deſolation and barren wilderneſſe.
[p] That is, in the law where ſuch curſes are threatned againſt the wicked.
[q] To wit, beaſts and fowls.
[r] That is, the Lord.
[ſ] He hath given the beaſts and fowls Idumea for an inheritance.

[a] He propheſieth of the full reſtauration of the Church, both of the Jews and Gentiles under Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit, as yet it is compared to a deſert and wilderneſſe.
[b] The Church which was before compared to a barren wilderneſſe ſhall by Chriſt be made moſt plenteous and beautifull.
[c] He ſheweth, that the preſence of God is the cauſe that the Church doth bring forth fruit and flouriſh.
* Hebr. 12: 12.
[d] He willeth all to encourage one another, and ſpecially the miniſters to exhort and ſtrengthen the weak, that they may patiently abide the coming of God, which is at hand.
† Heb. *haſty.*
[e] To deſtroy your enemies.
* Matth. 9:27. &c. and 11: 5. and 12: 22. and 20: 30. &c. and 21: 14. Joh. 9: 6, 7.
[f] When the knowledge of Chriſt is revealed.
* Matth. 11: 5. Mark. 7: 32. &c.
* Matth. 11: 5. and 15: 30. and 21: 14. Joh 5: 8, 9. Acts 2: 2. &c. and 8: 7. and 14: 8. &c.
* Matth. 9: 32, 33. and 12: 22. and 15: 30.
[g] They that were barren and deſtitute of the graces of God, ſhall have them given by Chriſt.
* Joh. 2: 38, 39.
† Or, *a court for reeds, &c.*
[h] It ſhall be for the Saints of God, and not for the wicked.
‡ Or, *for he* ſhall be *with them.*
[i] Whoſe eyes, and eares, the Lord hath opened to receive the promiſes of the goſpel.
[k] As he threatned to the wicked to be deſtroyed hereby, Chap. 30: 6.
* Chap 51: 11.
[l] Whom the Lord ſhall deliver from the captivitie of Babylon.

CHAP. XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh ſent by Sennacherib, by blaſphemous perſwaſions ſoliciteth the people to revolt.* 22 *His words are told to Hezekiah.*

NOw* [a] it came to paſſe in the [b] fourteenth yeare of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh, from Lachiſh to Jeruſalem, unto king Hezekiah, with a great army: and he ſtood by the conduit of the upper pool in the high-way of the fullers field.

3 Then came forth unto him Eliakim, Hilkiahs ſonne, which *was* [c] over the houſe, and [d] Shebna the ‡ ſcribe, and Joah Aſaphs ſonne the recorder.

4 ¶ And [e] Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt* [f] *thou*, (but *they are but* † vain words) ‡ *I have* counſel and ſtrength for warre: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the * ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: ſo *is* [g] Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he whoſe high places, and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give ‡ pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the [h] leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſemen?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, [i] Go up againſt this land, and deſtroy it.

11 ¶ Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, [k] Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it*: and ſpeak not to us in the Jews language, in the eares of the people that *are* on the wall.

12 ¶ But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſſe with you?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Heare ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, let not Hezekiah deceive you, for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the Lord, ſaying, The Lord will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, ‡ † [l] Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his figtree, and drink ye every one the waters of his own ciſtern:

17 Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſwade you, ſaying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of [m] Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they [n] held their peace, and anſwered him not a word, for the kings commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſonne of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah the ſonne of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

CHAP. XXXVII.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *Iſaiah comforteth them.* 8 *Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiahs prayer.* 21 *Iſaiah his propheſie of the pride and deſtruction of Sennacherib, and the good of Zion.* 36 *An angel ſlayeth the Aſſyrians.* 37 *Sennacherib is ſlain at Nineveh by his own ſonnes.*

ANd * it came to paſſe when king Hezekiah heard *it*, that he [a] rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto [b] Iſaiah the prophet the ſonne of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ‡ blaſphemie: for the children are come to the [c] birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will [d] heare the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore [e] lift up *thy* prayer for the remnant that is † left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

---

* 2 Kings 18: 13. 2 Chron. 32: 1.

[a] This hiſtorie is rehearſed, becauſe it is a ſeal and confirmation of the doctrine afore, both for the threatnings and promiſes: to wit, that God would ſuffer his Church to be afflicted, but at length would ſend deliverance.

[b] When he had aboliſhed ſuperſtition, and idolatry, and reſtored religion, yet God would exerciſe his Church, to trie their faith and patience.

[c] For he was now reſtored to his office, as Iſaiah had propheſied, Chap. 22: 20.

[d] This declareth, that there were few godly to be found in the kings houſe, when he was driven to ſend this wicked man in ſuch a weightie matter.

‡ Or, *ſecretary.*

[e] Sennacheribs chief captain.

[f] He ſpeaketh this in the perſon of Hezekiah, chiefly charging him that he put his truſt in wit and eloquence, whereas his onely confidence was in the Lord.

† Heb. *a word of lips.*

‡ Or, but *counſel and ſtrength* are *for the warre.*

* Ezek. 29: 6,7.

[g] Satan laboured to pull the godly king from one vaine confidence to another: to wit, from truſt in the Egyptians, whoſe power was weak and would deceive them, to yeeld himſelf to the Aſſyrians, and ſo not to hope for any help of God.

‡ Or, *hoſtages.*

[h] He reprocheth to Hezekiah his ſmall power which is not able to reſiſt one of Sennacheribs leaſt captains.

[i] Thus the wicked to deceive us, will pretend the name of the Lord: but we muſt trie the ſpirits, whether they be of God or no.

[k] They were afraid, leſt by his words he ſhould have ſtirred the people againſt the king, and alſo pretended to grow to ſome appointment with him.

‡ Or, *ſeek my favour by a preſent.*

† Heb. *make with me a bleſſing.*

[l] The Hebrew word ſignifieth, Bleſſing: whereby this wicked captaine would have perſwaded the people that their condition ſhould be better under Sennacherib than under Hezekiah

[m] That is, of Antiochia in Syria, of the which theſe two other cities alſo were: whereby wee ſee how everie towne had his peculiar idol, and how the wicked make God an idol, becauſe they doe not underſtand that God maketh them his ſcourge, and puniſheth cities for ſinne.

[n] Not that they did not ſhew by evident ſignes, that they did deteſt his blaſphemie; for they had now rent their clothes, but they knew it was in vaine to uſe long reaſoning with this infidel, whoſe rage they ſhould have ſo much more provoked.

* 2 King 19:1, &c.

[a] In ſigne of grief and repentance.

[b] To have comfort of him by the word of God, that his faith might be confirmed, and ſo his prayer be more earneſt: teaching hereby that in all dangers theſe two are the onely remedies, to ſeek unto God and his miniſters.

‡ Or, *provocation.*

[c] Wee are in as great ſorrow as a woman that travaileth of childe, and cannot bee delivered.

[d] That is, will declare by effect that he hath heard it: for when God deferreth to puniſh, it ſeemeth to the fleſh, that he knoweth not the ſin, or heareth not the cauſe.

[e] Declaring, that the miniſters office doth not only ſtand in comforting by the word, but alſo in praying for the people.

† Heb. *found.*

7 Behold, I will ‡ ſend a blaſt upon him, and he ſhall heare [f] a rumour, and return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſyria warring againſt [g] Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make warre with thee: and when he heard *it*, he ſent meſſengers to Hezekiah, ſaying.

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt [h] deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly, and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the citie of Sepharvaim, Hena and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up unto the houſe of the Lord, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that [l] dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdomes of the earth, thou haſt made heaven and earth.

17 Incline thine eare, O LORD, and heare; open thine eyes, O LORD, and ſee: and heare all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the † nations and [m] their countreys,

19 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O LORD our God, ſave us from his hand, that all the [n] kingdomes of the earth may know, that thou *art* the LORD, *even* thou onely.

21 ¶ Then Iſaiah the ſonne of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22 This *is* the word which the LORD hath ſpoken concerning him, The [o] virgin the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the [p] holy one of Iſrael.

24 † By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains to the ſides of Lebanon, and I will cut down † the tall cedars thereof, *and* the choice firre-trees thereof: and I will enter into the height of his border, *and* ‡ the forreſt of his Carmel.

25 I have digged [q] and drunk water, and with the ſole of my feet have I dried up all the rivers of the ‡ beſieged places.

26 ‡ Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have [r] formed it? now have I brought it to paſſe, that thou ſhouldeſt be to lay waſte defenced cities into ruinous heaps.

27 Therefore their inhabitants *were* † of ſmall power, they were diſmayed and confounded: they were *as* the graſſe of the field, and *as* the green herb, *as* the graſſe on the houſe-tops, and *as corn* [ſ] blaſted before it be grown up.

28 But I know thy ‡ abode, and thy going [t] out, and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me, and thy tumult is come up into mine eares: therefore will I put my [u] hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou [x] cameſt.

30 And this *ſhall be* a [y] ſigne unto thee, Ye ſhall eat this yeare ſuch as groweth of it ſelf: and the [z] ſecond yeare that which ſpringeth of the ſame: and in the third yeare ſow ye and reap, and plant vineyards, and eat the fruit thereof.

31 And † the [a] remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

32 For out of Jeruſalem ſhall go forth a remnant, and † they that eſcape out of mount Zion: the * zeal of the LORD of hoſts ſhall do this.

33 Therefore thus ſaith the LORD concerning the king of Aſſyria: He ſhall not come into this citie, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this citie ſaith the LORD.

35 For I will * defend this city to ſave it, for mine own ſake, and for my ſervant [b] Davids ſake.

36 Then the * angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred and foureſcore and five thouſand, and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went, and returned, and dwelt at [c] Nineveh.

38 And it came to paſſe as he was worſhip-

‡ Or, *put a ſpirit into him.*

[f] Of the Egyptians and Ethiopians, that ſhall come and fight againſt him.

[g] Which was a citie toward Egypt: thinking thereby to have ſtayed the force of his enemies.

[h] Thus God would have him to utter a moſt horrible blaſphemie before his deſtruction: as to call the authour of all truth, A deceiver: ſome gather hereby, that Shebna had diſcloſed unto Sennacherib the anſwer that Iſaiah ſent to the king.

[i] Which was a citie of the Medes.

[k] Called alſo Charre, a citie in Meſopotamia, whence Abraham came after his fathers death.

[l] He groundeth his prayer on Gods promiſe, who promiſed to heare them from between the cherubims.

† Heb. *lands.*

[m] Meaning, of the ten tribes.

‡ Heb. *given.*

[n] He declareth for what cauſe he prayed, that they might be delivered: to wit, that God might bee glorified thereby, through all the world.

[o] Whom God had choſen to himſelf as a chaſte virgin, and over whom he had care to preſerve her from the luſts of the tyrant, as a father would have over his daughter.

[p] Declaring hereby, that they that are enemies to Gods church, fight againſt him, whoſe quarell his church onely maintaineth.

† Heb. *by the hand of thy ſervants.*

† Heb. *the talneſſe of the cedars thereof,* and *the choice of the firre-trees thereof.*

‡ Or, *the forreſt and his fruitfull field.*

[q] He boaſteth of his policy, in that that he can finde means to nouriſh his armie: and of his power, in that that his armie is ſo great, that it is able to drie up whole rivers, and to deſtroy the waters, which the Jews had cloſed in.

‡ Or, *fenced and cloſed.*

‡ Or, *haſt thou not heard* how *I have made it long ago*, and *formed it of ancient times? ſhould I now bring it to be laid waſte*, and *defenced cities* to be *ruinous heaps?*

[r] Signifying, that God made not his church to deſtroy it, but to preſerve it: and therefore he ſaith. That, he formed it of old even in his eternall counſel, which cannot be changed.

† Heb. *ſhort of hand.*

[ſ] He ſheweth that the ſtate and power of moſt flouriſhing cities, endureth but a moment, in reſpect of the church, which ſhall remain for ever, becauſe God is the maintainance thereof.

‡ Or, *ſitting.*

[t] Meaning, his counſels and enterpriſes.

[u] Becauſe Sennacherib ſhewed himſelf as a devouring fiſh and furious beaſt, he uſeth theſe ſimilitudes to teach how he will take him and guide him.

[x] Thou ſhalt loſe thy labour.

[y] God giveth ſignes after two ſorts: ſome go before the thing, as the ſignes that Moſes wrought in Egypt, which were for the confirmation of their faith: and ſome go after the thing, as the ſacrifice which they were commanded to make three daies after their departure: and theſe latter, are to keep the benefits of God in our remembrance; of the which ſort this here is.

[z] He promiſeth, that for two yeares the ground of it ſelf ſhould feed them.

† Heb. *the eſcaping of the houſe of Judah that remaineth.*

[a] They, whom God hath delivered out of the hands of the Aſſyrians, ſhall proſper: and this properly belongeth to the church.

† Heb. *the eſcaping.* * 2 King. 19:31. chap. 9:7. * 2 King. 20: 6. [b] For my promiſe ſake made to David. * 2 King. 19: 35. [c] Which was the chiefeſt citie of the Aſſyrians.

ping in the houſe of Niſroch his god, that Adramelech and Sharezer his ſonnes ſmote him with the ſword; and they eſcaped into the land of † Armenia: and [d] Eſar-haddon his ſonne reigned in his ſtead.

Chap. XXXVIII.

1 Hezekiah having received a meſſage of death, by prayer hath his life lengthened. 8 The ſunne goeth ten degrees backward for a ſigne of that promiſe. 9 His ſong of thankſgiving.

IN * [a] thoſe dayes, was Hezekiah ſick unto death: and Iſaiah the prophet the ſonne of Amoz came unto him, and ſaid unto him, Thus ſaith the Lord, † Set thine houſe in order: for thou ſhalt die and not live.

2 Then Hezekiah [b] turned his face toward the wall, and prayed unto the Lord,

3 And ſaid, Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight; and Hezekiah wept † ſore.

4 ¶ Then came the word of the Lord to Iſaiah, ſaying,

5 Go and ſay to Hezekiah, Thus ſaith the Lord, the God of David thy father, I have heard thy prayer, I have ſeen thy tears: behold, I will adde unto thy dayes fifteen yeares,

6 And I will deliver thee, and this city, [c] out of the hand of the king of Aſſyria: and I will defend this citie.

7 And this *ſhall be* a [d] ſigne unto thee from the Lord, that the Lord will do this thing that he hath ſpoken.

8 Behold, I will bring again the ſhadow of the degrees which is gone down in the † [e] ſunne-dial of Ahaz ten degrees backward: ſo the ſunne returned ten degrees, by which degrees it was gone down.

9 ¶ [f] The writing of Hezekiah king of Judah, when he had been ſick, and was recovered of his ſickneſſe:

10 I ſaid in the [g] cutting off of my dayes, I ſhall go to the gates of the grave: I am deprived of the reſidue of my yeares.

11 I ſaid, I [h] ſhall not ſee the Lord, *even* the Lord in the land of the living: I ſhall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a ſhepherds tent: [i] I have cut off like a weaver my life: he will cut me off ‡ with pining ſickneſſe: from day even to [k] night wilt thou make an end of me.

13 I reckoned till [l] morning, *that* as a lion ſo will he break all my bones: from day even to night wilt thou make an end of me.

14 Like a crane *or* a ſwallow, ſo did I [m] chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O Lord, I am [n] oppreſſed, ‡ undertake for me.

15 What ſhall I ſay? [o] he hath both ſpoken unto me, and himſelf hath done *it*: I ſhall go [p] ſoftly all my yeares in the bitterneſſe of my ſoul.

16 O Lord, by [q] theſe things *men* live, and in all theſe things *is* the life of my ſpirit: ſo wilt thou recover me, and make me to [r] live.

17 Behold, ‡ [ſ] for peace I had great bitternes; but † thou haſt in love to my ſoul *delivered* it from the pit of corruption, for thou haſt caſt all my ſinnes [t] behinde thy back.

18 For the [u] grave cannot praiſe thee, death can*not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he ſhall praiſe thee as I *do* this day: the father to the [x] children ſhall make known thy truth.

20 The Lord *was ready* to ſave me: therefore we will ſing my ſongs to the ſtringed inſtruments, all the dayes of our [y] life, in the houſe of the Lord.

21 For Iſaiah had ſaid, Let them take a lump of figs, and [z] lay *it* for a plaiſter upon the boyl, and he ſhall recover.

22 Hezekiah alſo [a] had ſaid, What *is* the ſigne that I ſhall go up to the houſe of the Lord?

Chap. XXXIX.

1 Merodach-baladan ſending to viſit Hezekiah becauſe of the wonder, hath notice of his treaſures. 3 Iſaiah underſtanding thereof, fortelleth the Babylonian captivity.

AT * that time [a] Merodach-baladan the ſonne of Baladan king of Babylon, ſent [b] letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

2 And Hezekiah was [c] glad of them, and ſhewed them the houſe of his ‡ precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his ‡ † armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a farre countrey unto me, *even* from Babylon.

4 Then ſaid he, What have [d] they ſeen in thine houſe? And Hezekiah anſwered, All that is in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Heare the word of the Lord of hoſts,

6 Behold, the dayes come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore untill this day, ſhall be [e] carried to Babylon: nothing ſhall be left, ſaith the Lord.

7 And of thy ſonnes that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be [f] eunuchs in the palace of the king of Babylon.

† Heb. *Ararat.*

[d] Who was alſo called Sardanapalus, in whoſe dayes, ten years after Sennacheribs death, the Caldeans overcame the Aſſyrians by Merodach the king.

* 2 King. 20: 1. 2 Chron. 32: 24.

[a] Soone after that the Aſſyrians were ſlain: ſo that God will have the exerciſe of his children continuall: that they may learn onely to depend upon God, and aſpire to the heavens.

† Heb. *give charge concerning thy houſe.*

[b] For his heart was touched with feare of Gods judgement, ſeeing he had appointed him to die, ſo quickly after his deliverance from ſo great calamity, as one unworthy to remain in that eſtate, & alſo foreſeeing the great change, that ſhould come in the church, foraſmuch as he left no ſonne to reigne after him: for as yet Manaſſeh was not born: and when he reigned, we ſee what a tyrant he was.

† Heb. *with great weeping.*

[c] He doth not onely promiſe to prolong his life, but to give him reſt and quietneſſe from the Aſſyrians, who might have renued their army to revenge their former diſcomfiture.

[d] For Hezekiah had asked for the confirmation of his faith, a ſigne, as verſe 22. and 2 King. 20: 8. whereunto he was moved by the ſingular motion of Gods ſpirit.

† Heb. *degrees by* or *with the ſunne.*

[e] Reade 2 King. 20. verſ. 10.

[f] He left this ſong of his lamentation and thankſgiving to all poſterity, as a monument of his own infirmitie and thankfull heart for Gods benefits, as David did, Pſalm 51.

[g] At what time it was told mee, that I ſhould die.

[h] I ſhall no more praiſe the Lord here in this temple among the faithfull: thus God ſuffereth his deareſt children to want his conſolation for a time, that his grace afterward may the more appeare when they feel their own weakeneſſe.

[i] By my ſinne I have provoked God to take my life from me.

† Or, *from the thrum.*

[k] That is, in one day, or ſhortly.

[l] Over night I thought that I ſhould live till morning, but my pangs in the night perſwaded me the contrary: he ſheweth the horror that the faithfull have, when they apprehend Gods judgements againſt their ſinne.

[m] I was ſo oppreſt with ſorrow, that I was not able to utter my words, but onely to grone and ſigh.

[n] To wit, with ſorrow and griefe both of body and minde.

‡ Or, *eaſe me.*

[o] God hath declared by his prophet that I ſhall die, and therefore I will yeeld unto him.

[p] I ſhall have no releaſe, but continuall ſorrowes while I live.

[q] Which thou promiſeſt and performeſt to thy ſervants.

[r] I no otherwiſe live than by the word proceeding out of thy mouth, Deut. 8: 3.

‡ Or, *on my peace came great bitterneſſe.*

[ſ] Whereas I thought to have lived in reſt and eaſe, being delivered from mine enemy, I had grief upon grief.

† Heb. *thou haſt loved me from the pit.*

[t] Hee eſteemeth more the remiſſion of his ſins, and Gods favour, than a thouſand lives.

[u] Foraſmuch as God hath placed man in this world to glorifie him, the godly take it as a ſigne of his wrath, when their dayes were ſhortned, either becauſe that they ſeemed unworthy for their ſinnes to live longer in his ſervice: or for their zeal to Gods glory, ſeeing that there are ſo few in earth that doe regard it, Pſal. 6: 5. and 115: 17.

[x] All poſterity ſhall acknowledge, and the fathers according to their dutie toward the children ſhall inſtruct them in thy graces and mercies toward me.

[y] He ſheweth what is the uſe of the congregation and church, to wit, to give the Lord thanks for his benefits.

[z] Read 2 King 20: 7.

[a] As verſe 9.

* 2 King 20. verſ. 12. &c.

[a] This was the firſt king of Babylon, which overcame the Aſſyrians in the tenth year of his raigne.

[b] Partly moved with the greatneſſe of the miracle, partly becauſe he ſhewed himſelf enemy to his enemies, but chiefly, becauſe, he would joyn with them whom God favoured, and have their help if occaſion ſerved.

[c] Read 2 King. 20. verſ. 13. and 2 Chron. 32. verſ. 25: 31.

‡ Or, *ſpicery.*

‡ Or, *jewels.*

† Heb *veſſels*, or *inſtruments.*

[d] He asketh him of the particulars to make him underſtand the craft of the wicked, which he before being overcome with their flattery, and blinded with ambition, could not ſee.

[e] By the grievouſneſſe of the puniſhment is declared how greatly God deteſteth ambition and vain glory.

[f] That is, officers and ſervants.

8 [g] Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my dayes.

CHAP. XL.

1 *The promulgation of the goſpel.* 3 *The preaching of John Baptiſt.* 9 *The preaching of the Apoſtles.* 12 *The prophet by the omnipotencie of God,* 18 *and his incomparableneſſe,* 26 *comforteth the people.*

COmfort [a] ye, comfort ye my people, ſaith your God.

2 Speak ye † comfortably to Jeruſalem, and cry unto her, that her ‡ [b] warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORDS hand [c] double for all her ſinnes.

3 ¶ * [d] The voice of him that crieth in the [e] wilderneſſe, [f] Prepare ye the way of the LORD, make ſtraight in the deſert a high way for our God.

4 Every valley ſhall be exalted, and every [g] mountain and hill ſhall be made low: and the crooked ſhall be made ‡ ſtraight, and the rough places plain.

5 And the glory of the LORD ſhall be revealed, and all [h] fleſh ſhall ſee *it* together: for the mouth of the LORD hath ſpoken *it*.

6 The [i] voice ſaid, Cry. And he ſaid, What ſhall I cry? * All fleſh is graſſe, and all the [k] goodlineſſe thereof *is* as the flower of the field.

7 The graſſe withereth, the flower fadeth: becauſe the [l] ſpirit of the LORD bloweth upon it: ſurely the people is graſſe.

8 The graſſe withereth, the flower fadeth: but the * [m] word of our God ſhall ſtand for ever.

9 ¶ ‡ O Zion, that bringeſt good tidings, get thee up into the high [n] mountain: ‡ O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid: ſay unto the cities of Judah, Behold [o] your God.

10 Behold, the Lord GOD will come ‡ with ſtrong *hand*, and his [p] arm ſhall rule for him: behold, * his reward *is* with him, and ‡ his work before him.

11 He ſhall * feed his flock like a ſhepherd: he ſhall gather the lambes with his arm, and carry *them* in his boſome: *and* ſhall gently lead thoſe ‡ that are with [q] young.

12 ¶ Who hath meaſured the waters in the [r] hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in † a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 * Who hath directed the ſpirit of the LORD, or *being* † his [ſ] counſeller hath taught him?

14 With whom took he counſel, and *who* † inſtructed him, and taught him in the path of judgement, and taught him knowledge, and ſhewed to him the way of † underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as * [t] nothing, and they are counted to him leſſe than nothing, and vanity.

18 ¶ To whom then [u] will ye * liken God? or what likeneſſe will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that † [x] *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved.

21 Have ye not known? have ye not [y] heard? hath it not been told you from the beginning? have ye not underſtood from the [z] foundations of the earth?

22 ‡ *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſhoppers; that * ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the * princes to nothing; he maketh the judges of the earth as vanity.

24 Yea they ſhall not be planted, yea they ſhall not be ſown, yea their ſtock ſhall not take root in the earth: and he ſhall alſo [a] blow upon them, and they ſhall wither, and the whirlwinde ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equall? ſaith the holy one.

26 Lift up your eyes on high, and behold who hath created theſe things, that bringeth out [b] their hoſt by number: he calleth them all by names, by the greatneſſe of his might, for that *he is* ſtrong in power, not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, [c] My way is hid from the LORD, and my judgement is paſſed over from my God?

28 ¶ Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the creatour of the [d] ends of the earth fainteth not, neither is wearie? * *there is* no ſearching of his [e] underſtanding.

29 He giveth power to the faint; and to *them that have* no might, he increaſeth ſtrength.

30 [f] Even the youths ſhall faint and be weary, and the young men ſhall utterly fall.

31 But they that wait upon the LORD ſhall † renew *their* ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, *and* they ſhall walk and not faint.

---

[g] Read. 2 King. 20. verſ. 19.

[a] That is, conſolation for the Church, aſſuring them that they ſhall be never deſtitute of prophets, whereby he exhorteth the true miniſters of God that then were, and thoſe alſo that ſhould come after him, to comfort the poore afflicted, and to aſſure them of their deliverance both of body and ſoul.

† Heb. *to the heart.*

‡ Or, *appointed time.*

[b] The time of the affliction.

[c] Meaning, ſufficient, as Chap. 61:7 and full correction, or double grace, whereas ſhe deſerved double puniſhment.

* Matth. 3: 3. Mark 1: 3. Luke 3: 4. John 1: 23.

[d] To wit, of the Prophets.

[e] That is, in Babylon, and other places, where they were kept in captivity and miſery.

[f] Meaning, Cyrus and Darius, which ſhould deliver Gods people out of captivitie, and make them a ready way to Jeruſalem: and this was fully accompliſhed, when John the Baptiſt brought tidings of Jeſus Chriſts coming, who was the true deliverer of his church from ſin and Satan, Matth. 3: 3.

[g] Whatſoever may let or hinder this deliverance, ſhall be removed.

‡ Or, *a ſtraight place.*

‡ Or, *a plain place.*

[h] This miracle ſhall be ſo great, that it ſhall be known through all the world.

[i] The voice of God, which ſpake to the Prophet Iſaiah.

* Job 14: 2. Pſal. 102: 18. and 103: 15.

[k] Meaning, all mans wiſdome and naturall powers, Jam. 1: 10. 1 Petr. 1: 24.

[l] The Spirit of God ſhall diſcover the vanity of all that ſeem to have any excellency in themſelves.

* John 12: 34. 1 Petr. 1: 25.

[m] Though conſidering the frailty of mans nature, many of the Jews ſhould periſh, and ſo not be partakers of this deliverance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould feel the fruit thereof.

‡ Or, *O thou that telleſt good tidings to Zion.*

[n] To publiſh this benefit through all the world.

‡ Or, *O thou that telleſt goods tidings to Jeruſalem.*

[o] He ſheweth in one word the perfection of all mans felicity, which is to have Gods preſence.

‡ Or, *againſt the ſtrong.*

[p] His power ſhall be ſufficient without help of any other, and ſhall have all means in himſelf to bring his will to paſſe.

* Chap. 62. verſe 11.

‡ Or, *recompenſe for his work.*

* Ezek. 34: 23. John 10: 11.

‡ Or, *that give ſuck.*

[q] He ſhall ſhew his care and favour over them that are weak and tender.

[r] Declaring, that as God only hath all power, ſo doth he uſe the ſame for the defenſe and maintenance of his church.

† Heb. *a tierce.*

* Wiſd. 9: 13. Rom. 11: 34. 1 Cor. 2: 16.

† Heb. *man of his counſel.*

[ſ] He ſheweth Gods infinite wiſdome for the ſame end and purpoſe.

† Heb. *made him underſtand*

† Heb. *underſtandings.*

* Dan. 4: 32.

[t] He ſpeaketh all this to the intent that they ſhould neither fear man, nor put their truſt in any, ſave onely in God.

[u] Hereby he armeth them againſt the idolatry, wherewith they ſhould be tempted in Babylon.

* Acts 17: 29.

† Heb. is *poore of oblation.*

[x] He ſheweth the rage of the idolaters, ſeeing that the poore that have not to ſuffice their own neceſſities, will defraud themſelves to ſerve their idols.

[y] Have ye not the word of God, which plainly condemneth idolatry?

[z] Can you not learn by the viſible creatures, whom God hath made to ſerve your uſe, that you ſhould not ſerve them, nor worſhip them?

‡ Or, *him that ſitteth, &c.*

* Pſalm 104: 2.

* Job 12: 21. Pſalm 107: 40.

[a] So that his power appeareth in every place whereſoever we turne our eyes.

[b] Who hath ſet in order the infinite number of the ſtarres.

[c] He rebuketh the Jews, becauſe they did not reſt on the providence of God, but thought that he had forſaken them in their troubles.

[d] And therefore all power is in his hand, to deliver when his time cometh.

* Pſalm 147: 5.

[e] Shewing, that men muſt patiently abide, and not curiouſly ſeek out the cauſe of Gods delay in our afflictions.

[f] They that truſt in their own vertue, and doe not acknowledge that all cometh of God

† Heb. *change.*

CHAP. XLI.

1 *God expoſtulateth with his people, about his mercies to the church,* 10 *about his promiſes,* 21 *and about the vanity of idols.*

KEep [a] ſilence before me, O iſlands, and let the people [b] renew *their* ſtrength: let them come neare, then let them ſpeak: let us come neare together to judgement.

2 Who raiſed up † the [c] righteous man from the eaſt, called *him* to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the duſt to his ſword, *and* as driven ſtubble to his bow.

3 He purſued them *and* paſſed † ſafely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the [d] generations from the beginning? I the LORD the * [e] firſt, and with the laſt, I *am* he.

5 The iſles ſaw it, and [f] feared, the ends of the earth were afraid, drew neare, and [g] came.

6 They helped every one his neighbour, and *every one* ſaid to his brother, † [h] Be of good courage.

7 So the carpenter encouraged the ‡ goldſmith, *and* he that ſmootheth *with* the hammer † him that ſmote the anvil, ‡ ſaying, It *is* ready for the ſodering: and he faſtened it with nails *that* it ſhould not be moved.

8 But thou Iſrael *art* my [i] ſervant, Jacob whom I have * choſen, the ſeed of Abraham my * friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and ſaid unto thee, Thou *art* my ſervant, I have choſen thee, and not caſt thee away.

10 ¶ Fear thou not, for I *am* with thee: be not diſmayed, for I *am* thy God: I will ſtrengthen thee, yea I will help thee, yea I will uphold thee with the [k] right hand of my righteouſneſſe.

11 Behold, all they that were incenſed againſt thee, ſhall be * aſhamed and confounded: they ſhall be as nothing, and † they that ſtrive with thee ſhall periſh.

12 Thou ſhalt ſeek them, and ſhalt not finde [l] them, *even* † them that contended with thee: † they that warre againſt thee ſhall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, ſaying unto thee, Fear not, I will help thee.

14 Fear not, thou [m] worm Jacob, *and* ye ‡ men of Iſrael: I will help thee, ſaith the LORD, and thy redeemer, the holy one of Iſrael.

15 Behold, I will make thee a new ſharp threſhing-inſtrument having † teeth: thou ſhalt threſh the [n] mountains, and beat *them* ſmall, and ſhalt make the hills as chaff.

16 Thou ſhalt fanne them, and the winde ſhall carry them away, and the whirlwinde ſhal ſcatter them: and thou ſhalt rejoyce in the LORD, *and* ſhalt glory in the holy one of Iſrael.

17 *When* the [o] poore and needy ſeek water and *there is* none, *and* their tongue faileth for thirſt, I the LORD will heare them, I the God of Iſrael will not forſake them.

18 I will open * rivers in high places, and fountains in the midſt of the valleys: I will make the * wilderneſſe a pool of water, and the [p] drie land ſprings of water.

19 I will plant in the wilderneſſe the cedar, the ſhittah-tree, and the myrtle, and the oyltree: I will ſet in the deſert the firre-tree, *and* the pine, and the box-tree together:

20 That they may ſee, and know, and conſider, and underſtand together, that the hand of the LORD hath done this, and the holy one of Iſrael [q] hath created it.

21 † [r] Produce your cauſe, ſaith the LORD, bring forth your ſtrong *reaſons*, ſaith the King of Jacob.

22 Let them bring *them* forth, and ſhew us what ſhall happen: let them ſhew the former things what they *be*, that we may † conſider them, and know the latter end of them; or declare us things for to come.

23 [ſ] Shew the things that are to come hereafter, that we may know that ye *are* gods: yea do good or do evil, that we may be diſmayed, and behold *it* together.

24 Behold, ye *are* ‡ of nothing, and your work ‡ of nought; an abomination *is he that* chooſeth you.

25 [t] I have raiſed up *one* from the north, and he ſhall come: from the riſing of the ſunne ſhall [u] he call upon my name, and he ſhall come *upon* [x] princes as *upon* morter, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may ſay, *He is* righteous? yea, *there is* none that ſheweth, yea, *there is* none that declareth, yea, *there is* none that heareth [y] your words.

27 The firſt *ſhall ſay* to Zion, Behold, behold [z] them, and I will give to Jeruſalem [a] one that bringeth good tidings.

28 For I [b] beheld, and *there was* no man, even amongſt them, and *there was* no counſeller, that when I asked of them, could † anſwer a word.

29 Behold, they *are* all vanitie, their works *are* nothing: their molten images *are* winde and confuſion.

CHAP. XLII.

1 *The office of Chriſt, graced with meekneſſe and conſtancie.* 5 *Gods promiſe unto him.* 10 *An exhortation to praiſe God for his goſpel.* 17 *He reproveth the people of incredulitie.*

BEhold * [a] my ſervant whom I [b] uphold, mine elect *in whom* my ſoul * [c] delighteth: I have put my ſpirit upon him, he ſhall bring forth [d] judgement to the Gentiles.

2 He ſhall [e] not crie, nor lift up, nor cauſe his voice to be heard in the ſtreet.

3 [f] A bruiſed

---

[a] God, as though he pleaded his cauſe with all nations, requireth ſilence that hee may be heard in his right.

[b] That is, gather all their power and ſupports.

† Heb. *righteouſneſſe.*

[c] Who called Abraham (who was the paterne of Gods juſtice in delivering his church) from the idolatry of the Caldeans, to goe to and fro at his commandement, and placed him in the land of Canaan,

† Heb. *in peace.*

[d] Who hath created man and maintainted his ſucceſſion.

* Chap. 43: 10. and 44: 6. and 48: 12. Rev. 1: 17. and 22: 13.

[e] Though the world ſet up never ſo many gods, yet they diminiſh nothing of my glory: for I am all one, unchangeable, which have ever been, and ſhall be for ever.

[f] Conſidering mine excellent works among my people.

[g] They aſſembled themſelves, and conſpired againſt me to maintain their idolatry.

† Heb *be ſtrong.*

[h] He noteth the obſtinacie of the idolaters to maintaine their ſuperſtition.

‡ Or, *founder.*

‡ Or, *the ſmiting.*

‡ Or, *ſaying of the ſoder, It is good.*

[i] And therefore oughteſt not to pollute thy ſelf with the ſuperſtition of the Gentiles.

* Deut. 7: 6. and 10: 15. and 14: 2. Pſalm 135: 4. Chap. 43: 1. and 44: 1.

* 2 Chron. 20: 7. Jam. 2: 23.

[k] That is, by the force of my promiſe, in the performance whereof I will ſhew my ſelf faithfull and juſt.

* Exod. 23: 22. Chap. 60: 12. Zech 12: 3.

† Heb. *the men of thy contention.*

† Heb. *the men of thy ſtriſe.*

[l] Becauſe they ſhall be deſtroyed.

† Heb. *the of men of thy warre.*

[m] Thus he calleth them, becauſe they were contemned of all the world, and that they, conſidering their owne poore eſtate, ſhould ſeek unto him for help.

‡ Or, *few men.*

† Heb. *mouthes.*

[n] I will make thee able to deſtroy all thine enemies, be they never ſo mighty; and this chiefly is referred to the kingdome of Chriſt.

[o] That is, they that ſhall be afflicted in the captivity of Babylon.

* Chap. 35: 7. and 44: 3.

* Pſal. 107: 35.

[p] God will rather change the order of nature, than they ſhould want any thing that cry to him by true faith in their miſeries: declaring to them hereby, that they ſhall lack nothing by the way, when they returne from Babylon.

[q] That is, hath appointed, and determined, that it ſhall ſo come to paſſe.

† Heb. *cauſe to come neare.*

[r] He biddeth the idolaters to prove their religion, and to bring forth their idols, that they may be tried whether they know all things, and can doe all things, which if they cannot doe, he concludeth, that they are no gods, but vile idols.

† Heb. *ſet our heart* upon them.

[ſ] He ſheweth that idols are vanity: for they canno foretell things to come.

‡ Or, worſe *than nothing.*

‡ Or, worſe *than of a viper.*

[t] Meaning, by the power of God, the kingdome of darkneſſe ſhould be overthrown.

[u] That is, Cyrus who ſhall doe all things in my name, and by my direction: whereby he meaneth, that both their captivity, and deliverance ſhall be ordered by Gods providence and appointment.

[x] Both of the Caldeans and others.

[y] Meaning, that none of the Gentiles gods can work any of theſe things.

[z] That is, the Iſraelites: which returne from the captivity.

[a] To wit, a continuall ſucceſſion of prophets and miniſters.

[b] When I looked whether the idols coulds doe theſe things, I found that they had neither wiſdome nor power to doe any thing: therefore he concludeth, that all are wicked that truſt in ſuch vanities.

† Heb. *return.*

* Matth. 12: 18.

[a] That is, Chriſt, who in reſpect of his manhood is called here, Servant. The prophets uſe to make mention of Chriſt after they have declared any great promiſe, becauſe he is the foundation whereupon all the promiſes are made, and ratified.

[b] I will eſtabliſh him, to wit, in his office, by giving him the fulneſſe of my ſpirit.

* Matth. 3: 17. and 17: 5. Epheſ. 1: 6.

[c] He only is acceptable unto me, and they that come unto me by him: for there is no other meanes of reconciliation.

[d] He ſhall declare himſelf governour over the gentiles, and call them by his word, and rule them by his ſpirit.

[e] His coming ſhall not be with pomp and noiſe, as earthly princes.

3 [f] A bruiſed reed ſhall he not break: and the ‡ ſmoking [g] flax ſhall he not † quench: he ſhall bring forth judgement unto [h] truth.

4 He ſhall not fail, nor be † diſcouraged, till he have [i] ſet judgement in the earth: and the [k] iſles ſhall wait for his law.

5 ¶ Thus ſaith God the LORD, he that created the heavens, and ſtretched them out; he that ſpread forth the earth and that which cometh out of it, he that giveth breath unto the people upon it, and ſpirit to them that walk therein.

6 I the LORD have called thee in [l] righteouſneſſe, and will [m] hold thine hand, and will keep thee, and give thee for [n] a covenant of the people, for * a light of the Gentiles:

7 To open the blinde eyes, to * bring out the priſoners from the priſon, *and* them that ſit in * darkneſſe out of the priſon-houſe.

8 I *am* the LORD, that *is* my name, and my * [o] glorie will I not give to another, neither my praiſe to graven images.

9 Behold, the former things are [p] come to paſſe, and new things do I declare: before they ſpring forth I tell you of them.

10 Sing unto the LORD a new ſong, *and* his praiſe from the end of the earth: ye that go down to the ſea, and † all that is therein; the iſles and the inhabitants thereof.

11 Let the wilderneſſe, and the cities thereof lift up *their voice*, the villages *that* [q] Kedar doth inhabit: let the inhabitants of the rock ſing, let them ſhout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praiſe in the iſlands.

13 The LORD ſhall go forth as [r] a mightie man, he ſhall ſtirre up jealouſie like a man of warre: he ſhall crie; yea, roar; he ſhall ‡ prevail againſt his enemies.

14 I have long time holden my peace, I have been ſtill *and* refrained my ſelf, *now* will I crie like [ſ] a travailing woman, I will deſtroy and † devoure at once.

15 I will make waſte mountains and hills, and drie up all their herbs, and I will make the rivers iſlands, and I will drie up the pools.

16 And I will bring the [t] blinde by a way *that* they knew not, I will lead them in paths *that* they have not known: I will make darkneſſe light before them, and crooked things † ſtraight. Theſe things will I do unto them, and not forſake them.

17 ¶ They ſhall be * turned back, they ſhall be greatly aſhamed that truſt in graven images, that ſay to the molten images, Ye *are* our gods.

18 Heare ye deaf, and look ye blinde, that ye may ſee.

19 Who *is* blinde but [u] my ſervant? or deaf, as my [x] meſſenger *that* I ſent? who *is* blinde as he that *is* [y] perfect, and blinde as the LORDS ſervant?

20 Seeing many things, * but thou obſerveſt not: opening the eares, but he heareth not.

21 The LORD is well pleaſed for his righteouſneſſe ſake, he will magnifie the law, and make ‡ *it* honourable.

22 But this *is* a people [z] robbed and ſpoiled, ‡ they *are* all of them ſnared in holes, and they are hid in priſon houſes: they are for a prey, and none delivereth; for † a ſpoil, and none ſaith, [a] Reſtore.

23 Who among you will give eare to this? *who* will hearken, and heare † for the [b] time to come?

24 Who gave Jacob for a ſpoil, and Iſrael to the robbers? did not the LORD, he, againſt whom we have ſinned? for they would not walk in his wayes, neither were they obedient unto his law.

25 Therefore he hath poured upon him the furie of his anger, and the ſtrength of battel; and it hath ſet him on fire round about, yet he knew not; and it burned him, yet he laid *it* not to heart.

CHAP. XLIII.

1 *The Lord comforteth the church with his promiſes.* 8 *He appealeth to the people for witneſſe of his omnipotencie.* 14 *He foretelleth them the deſtruction of* Babylon, 18 *and his wonderfull deliverance of his people.* 22 *He reproveth the people as inexcuſable.*

BUt now thus ſaith the LORD that [a] created thee, O Jacob, and he that formed thee, O Iſrael, [b] Fear not: for I have redeemed thee, I have called *thee* by thy name, thou art mine.

2 When thou paſſeſt through the [c] waters, I *will be* with thee; & through the rivers, they ſhall not overflow thee: when thou walkeſt through the fire, thou ſhalt not be burnt; neither ſhall the flame kindle upon thee.

3 For I *am* the LORD thy God, the holy one of Iſrael, thy ſaviour: I gave [d] Egypt for thy ranſome, Ethiopia and Seba for thee.

4 Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee: therefore will I give [e] men for thee, and people for thy † life.

5 * Fear not, for I *am* with thee: I will bring thy ſeed from the [f] eaſt, and gather thee from the weſt.

6 I will ſay to the north, Give up; and to the ſouth, Keep not back: bring my ſonnes from farre, and my daughters from the ends of the earth;

7 *Even* every one that is called by my [g] name: for I have created him for my glorie, I have formed him, yea I have made him.

8 ¶ Bring forth the blinde people that have eyes, and the deaf that have eares.

9 Let all the nations be gathered [h] together, and let the people be aſſembled: who among them can declare this, and ſhew us former things? let them bring forth their [i] witneſſes,

that

[f] He will not hurt the weak and feeble, but ſupport and comfort them.
‡ Or, *dimly burning*.
[g] Meaning, the wiek of a lamp or candle, which is almoſt out, but he will cheriſh it and ſnuff it, that it may ſhine brighter.
† Heb. *quench it*.
[h] Although he favour the weak, yet will he not ſpare the wicked, but will judge them according to truth and equity.
† Heb. *broken*.
[i] Till he have ſet all things in good order.
[k] The Gentiles ſhall be deſirous to receive his doctrine.
[l] Meaning, unto a lawfull and juſt vocation.
[m] To aſſiſt and guid thee.
[n] As him, by whom the promiſe made to all nations in Abraham ſhall be fulfilled.
* Chap. 49: 6. Luce 2: 32. Acts 13: 47.
* Chap. 61: 1. Luke 4: 18. Hebr. 2: 14, 15.
* Chap. 9: 2.
* Chap. 48: 11.
[o] I will not ſuffer my glory to be diminiſhed: which I ſhould do, if I were not faithfull in performing the ſame, and the idolaters thereby would extoll their idols above me.
[p] As in time paſt I have been true in my promiſes, ſo will I be in time to come.
† Heb. *the fulneſſe thereof*.
[q] Meaning, the Arabians, under whom he comprehendeth all the people of the eaſt.
[r] He ſheweth the zeal of the Lord, and his power in the conſervation of his church.
‡ Or, *behave himſelf mightily*.
[ſ] I will haſte to execute my vengeance, which I have ſo long deferred, as a woman that deſireth to be delivered when ſhe is in travail.
† Heb. *ſwallow* or *ſup up*.
[t] That is, my poore people, which are in perplexity and care.
† Heb. *into ſtraightneſſe*.
* Pſal. 97: 7. Chap. 1: 29. and 44: 11. and 45: 16.
[u] To wit, Iſrael which ſhould have moſt light becauſe of my law.
[x] The prieſt to whom my word is committed, which ſhould not only hear it himſelf, but cauſe others to hear it.
[y] As the prieſts and prophets that ſhould be lights to others.

* Rom. 2: 22.
‡ Or, him.
[z] Becauſe they will not acknowledge this benefit of the Lord, who is ready to deliver them, he ſuffereth them to be ſpoiled of their enemies through their own faults and incredulitie.
‡ Or, *in ſnaring all the young men of them*.
† Heb. *a treading*.
[a] There ſhall be none to ſuccour them, or to will the enemie to reſtore that which he hath ſpoiled.
† Heb. *for the after time*.
[b] Meaning Gods wrath.

[a] After theſe threatnings, he promiſeth deliverance to his church, becauſe he hath regenerate them, adopted them, and called them.
[b] When thou ſeeſt dangers and conſpiracies on all ſides, remember this benefit and the love of thy God, and it ſhall encourage thee.
[c] By water and fire, he meaneth all kinde of troubles and perils.
[d] I turned Senacheribs power againſt theſe countries, and made them to ſuffer that affliction which thou ſhouldeſt have done, and ſo were as the payment of thy ranſom, chap. 37: 9.
[e] I will not ſpare any man, rather than thou ſhouldeſt periſh: for God more eſteemeth one of his faithfull, than all the wicked in the world.
† Or, *perſon*.
* Chap. 44: 1: 2. Jer. 30: 10. and 46: 27.
[f] He propheſieth of their deliverance from the captivitie of Babylon, and ſo of the calling of the univerſall church, alluding to that which is written, Deut. 30: 3.
[g] Meaning, that he could not be unmindefull of them, except he would neglect his own name and glorie.
[h] Signifying, that no power can reſiſt him in doing this miraculous work, nor all their idols are able to do the like, as chap. 41. verſ. 22.
[i] To prove that the things which are ſpoken of them, are true.

that they may be juſtified: or let them [k] heare and ſay, *It is* truth.

10 Ye *are* my [l] witneſſes, ſaith the LORD, and my [m] ſervant whom I have choſen: that ye may know and beleeve me, and underſtand that I *am* he: * before me there was ‡ no God formed, neither ſhall there be after me.

11 I, *even* I * *am* the LORD, and beſide me there is no ſaviour.

12 I have declared, and have ſaved, and I have ſhewed, when *there was* no ſtrange *god* among you: therefore ye are my witneſſes, ſaith the LORD, that I *am* God.

13 Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who ſhall † * let it?

14 ¶ Thus ſaith the LORD your redeemer, the holy one of Iſrael, For your ſake I have ſent to Babylon, and have [n] brought down all their † nobles, and the Caldeans, whoſe crie *is* in the [o] ſhips.

15 I *am* the LORD, your holy one, the creatour of Iſrael, your king.

16 Thus ſaith the LORD, which maketh a way in the [p] ſea, and a path in the mighty [q] waters:

17 Which bringeth forth the [r] chariot and horſe, the armie and the power, they ſhall lie down together, they ſhall not riſe: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither conſider the things of old.

19 Behold, I will do a * new thing: now it ſhall ſpring forth, ſhall ye not know it? I will even make a way in the [ſ] wilderneſſe, *and* rivers in the [t] deſert.

20 The [u] beaſt of the field ſhall honour me, the dragons and the ‡ † owls: becauſe I give waters in the wilderneſſe, *and* rivers in the deſert, to give drink to my people, my choſen.

21 * This people have I formed for my ſelf, they ſhall ſhew forth my praiſe.

22 ¶ But thou haſt not [x] called upon me, O Jacob, but thou haſt been wearie of [y] me, O Iſrael.

23 Thou haſt [z] not brought me the † ſmall cattel of thy burnt-offerings, neither haſt thou honoured me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou haſt bought me no [a] ſweet cane with money, neither haſt thou † filled me with the fat of thy ſacrifices: but thou haſt made me to [b] ſerve with thy ſinnes, thou haſt wearied me with thine iniquities.

25 I, *even* I *am* he that * blotteth out thy tranſgreſſions for mine own ſake, and will not remember thy ſinnes.

26 Put [c] me in remembrance: let us plead together: declare thou, that thou mayeſt be juſtified,

27 Thy [d] firſt father hath ſinned, and thy † [e] teachers have tranſgreſſed againſt me.

28 Therefore I have [f] profaned the ‡ princes of the ſanctuary, and have given Jacob to the curſe, and Iſrael to reproaches.

CHAP. XLIIII.

1 *God comforteth the church with his promiſes.* 7 *The vanity of idols,* 9 *and folly of idol-makers.* 21 *He exhorteth to praiſe God for his redemption and omnipotency.*

YEt now heare, * O Jacob my ſervant, and Iſrael whom I have choſen.

2 Thus ſaith the LORD that made thee, and formed [a] thee from the wombe, *which* will help thee, Fear not, O Jacob, my ſervant, and thou Jeſurun, [b] whom I have choſen.

3 For I will * poure water upon him that is [c] thirſty, and floods upon the dry ground: I will poure my ſpirit upon thy ſeed, and my bleſſing npon thine offſpring:

4 And they [d] ſhall ſpring up *as* among the graſſe, as willows by the water-courſes.

5 One ſhall ſay, I *am* the LORDS: and another [e] ſhall call *himſelf* by the name of Jacob: and another ſhall ſubſcribe *with* his hand unto the LORD, and ſurname *himſelf* by the name of Iſrael.

6 Thus ſaith the LORD the king of Iſrael, and his redeemer the LORD of hoſts, [f] I *am* the firſt, and I *am* the laſt, and beſides me *there is* no God.

7 And who, as I, ſhall call, and ſhall [g] declare it, and ſet [h] it in order for me, ſince I appointed the [i] ancient people? and the things that are coming, and ſhall come? let [k] them ſhew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it*? [l] ye *are* even my witneſſes. Is there a God beſides me? yea, * *there is* no † God, I know not *any*.

9 ¶ They that make a graven image are all of them vanity, and their † [m] delectable things ſhall not profit, and they *are* their own witneſſes, * they ſee not, nor know; [n] that they may be aſhamed.

10 Who hath formed [o] a god, or molten a graven image *that is* [p] profitable for nothing?

11 Behold, all his [q] fellows ſhall be * aſhamed: and the workmen, they *are* of men: let them all be gathered together, let them [r] ſtand *up*; *yet* they ſhall fear, *and* they ſhall be aſhamed together.

12 * The ſmith ‡ with the tongs both worketh in the coals, and faſhioneth it with hammers, and worketh it with the ſtrength of his arms: yea, he is [ſ] hungry, and his ſtrength faileth; he drinketh no water, and is faint.

13 The carpenter ſtretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compaſſe, and maketh it after the figure of a man,

---

[k] Shewing, that the malice of the wicked hindereth them in the knowledge of the truth, becauſe they will not heare when God ſpeaketh by his word.

[l] The prophets and people to whom I have given my law.

[m] Meaning, ſpecially Chriſt, and by him all the faithfull.

* Chap. 41: 4. and 44: 8.

‡ Or, *nothing formed of God.*

* Chap. 45: 21. Hoſ. 13: 4.

† Heb. *turn it back.*

* Job 9: 12. Chap. 14: 27.

[n] By Darius and Cyrus.

† Heb. *barres.*

[o] They ſhall crie when they would eſcape by water, ſeeing that the courſe of Euphrates is turned another way by the enemie.

[p] When he delivered thee from Pharaoh, Exod. 14: 22.

[q] When the Iſraelites paſſed through Jordan, Joſh. 3: 17.

[r] That is, all the captains of the Caldeans, with their king.

* 2 Cor. 5: 17. Revel 21: 5.

[ſ] That is, I did of old prepare a way in the wilderneſſe for my people: ſo am I now about to do.

[t] Meaning, that their deliverance out of Babylon ſhould be more famous, than that from Egypt was Jer. 23: 7. Hag. 2: 10. 2 Cor. 5: 17. Revel. 21: 5.

[u] They ſhall have ſuch abundance of all things, as they return home, even in the drie and barren places, that the very beaſts ſhall feel my benefits, and ſhall acknowledg them: much more men ought to be thankfull for the ſame.

‡ Or, *oſtriches.*

† Heb. *daughters of the owl.*

* Luke 1: 74, 75.

[x] Thou haſt not worſhipped me as thou oughteſt to have done.

[y] That is, of my ſervice and worſhip.

[z] Meaning, in true faith and obedience.

† Heb. *lambes*, or *kids.*

[a] Either for the compoſition of the ſweet ointment, Exod. 30: 34. or for the ſweet incenſe, Exod. 30: 7.

† Heb. *made me drunk,* or *abundantly moiſtened.*

[b] Thou haſt made me to beare an heavie burthen by thy ſinnes. * Ezek. 36: 22. &c. [c] If I forget any thing that may make for thy juſtification, put me in remembrance, and ſpeak for thy ſelf. [d] Thine anceſtors. † Heb. *interpreters.* [e] Thy prieſts and thy prophets.

[f] That is, rejected, abhorred, and deſtroyed them in the wilderneſſe, and at other times.

‡ Or, *holy princes.*

* Chap. 41: 8. and 43: 1. Jer. 30: 10. and 46: 27.

[a] He created and choſe thee from the beginning of his own mercie, and before thou couldeſt merit any thing.

[b] Whom God accepteth as righteous: or, which had occaſion thereunto becauſe of the law, and of thine holy vocation.

* Chap. 35: 7. Joel 2: 28. Joh. 7: 38. Act. 2: 18.

[c] Becauſe man of himſelf is as the drie and barren land, he promiſeth to moiſten him with the waters of his holy Spirit.

[d] That is, thy children and poſteritie ſhall increaſe wonderfully after their deliverance from Babylon.

[e] By this diverſitie of ſpeech he meaneth one thing: that is, that the people ſhall be holy, and receive the true religion of God, as Pſal. 87: 5.

[f] I am alwayes like my ſelf, that is, mercifull toward my church, and moſt able to maintain it, as Chap. 41: 4. and 48: 12. Rev. 1: 17. and 22: 13.

[g] And appoint them that ſhall deliver the church.

[h] That is, declare unto me how I ought to proced herein.

[i] God calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternall election.

[k] Meaning, their idols.

[l] Reade chap. 43. verſ. 10.

* Deut. 4: 35, 39. and 32: 39. 1 Sam. 2: 2. Chap. 45: 5.

† Heb. *rock.*

† Heb. *deſirable.*

[m] Whatſoever they beſtow upon their idols, to make them to ſeem glorious.

* Pſal. 115: 4. &c.

[n] That is, the idolaters ſeeing their idols blinde, muſt needs be witneſſes of their own blindneſſe, and feeling that they are not able to help them, muſt confeſſe that they have no power. [o] Meaning, that whatſoever is made by the hand of man, if it be eſteemed as God, is moſt deteſtable. [p] Whereby appeareth their blaſphemie, which call images the books of the laitie, ſeeing that they are not onely here called unprofitable, but Chap. 41: 24. abominable; and Jeremie calleth them the work of errours, Jerem. 10: 15. Habakkuk, a lying teacher, 2: 18. [q] That is, which by any way conſent either to the making or worſhipping. * Pſalm 97: 7. Chap. 1: 29. and 42: 17. and 45: 16. [r] Signifying, that the multitude ſhould not then ſave the idolaters, when God will take vengeance, although they excuſe themſelves thereby among men. * Jerem. 10: 3. Wiſ. 13: 11. ‡ Or, *with an ax.* [ſ] He deſcribeth the raging affection of the idolaters, which forget their own neceſſities to ſet forth their devotions toward their idols.

according to the beauty of a man; that it may remain in the [t] houſe.

14 He heweth him down cedars, and taketh the cypreſſe and the oak, which he ‡ ſtrengtheneth for himſelf among the trees of the forreſt: he planteth an aſh, and the rain doth nouriſh *it*.

15 Then ſhall it be for a man to burn: for he will take thereof and [u] warm himſelf; yea, he kindleth *it* and baketh bread; yea, he maketh a god, and worſhippeth *it*: he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire: with part thereof he [x] eateth fleſh: he roſteth roſt, and is ſatisfied: yea, he warmeth *himſelf*, and ſaith, Aha, I am warm, I have ſeen the fire.

17 And the reſidue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worſhippeth *it*, and prayeth unto it, and ſaith, Deliver me, for thou *art* my God.

18 They have not known, nor underſtood: for [y] he hath † ſhut their eyes, that they cannot ſee; *and* their hearts, that they cannot underſtand.

19 And none † conſidereth in his heart, neither *is there* knowledge nor underſtanding to ſay, I have burnt part of it in the fire, yea alſo I have baked bread upon the coals thereof: I have roſted fleſh and eaten *it*, and ſhall I make the reſidue thereof an abomination? ſhall I fall down to † the ſtock of a tree?

20 He feedeth [z] of aſhes: a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, *Is there* not a lie in my right hand?

21 ¶ [a] Remember theſe, (O Jacob and Iſrael) for thou *art* my ſervant; I have formed thee, thou *art* my ſervant, O Iſrael, thou ſhalt not be forgotten of me:

22 I have blotted out as a thick cloud, thy tranſgreſſions, and as a cloud, thy ſinnes: return unto me, for I have redeemed thee.

23 [b] Sing, O ye heavens; for the LORD hath done *it*: ſhout ye lower parts of the earth: break forth into ſinging ye mountains, O forreſt, and every tree therein: for the LORD hath redeemed Jacob, and glorified himſelf in Iſrael.

24 Thus ſaith the LORD thy redeemer, and he that formed thee from the wombe, I *am* the LORD that maketh all things, that ſtretcheth forth the heavens alone, that ſpreadeth abroad the earth by my ſelf:

25 That fruſtrateth the [c] tokens of the liars, and maketh diviners mad, that turneth wiſe-men backward, and maketh their knowledge fooliſh:

26 That confirmeth the word of his [d] ſervant, and performeth the counſel of his meſſengers, that ſaith to Jeruſalem, Thou ſhalt be inhabited; and to the cities of Judah, ye ſhall be built, and I will raiſe up the † decayed places thereof:

27 That ſaith to the [e] deep, Be drie, and I will drie up thy rivers:

[t] To place it in ſome temple.

‡ Or, *taketh courage.*

[u] He ſetteth forth the obſtinacie and malice of the idolaters, which, though they ſee by daily experience that their idols are no better than the reſt of the matter whereof they are made, yet they refuſe the one part and make a god of the other, as the Papiſts make their cake-god, and the reſt of their idols.

[x] That is, he either maketh a table or trenchers.

[y] The prophet giveth here an anſwer to all them that wonder, how it is poſſible that any ſhould be ſo blinde to commit ſuch abomination, ſaying, that God hath blinded their eyes, and hardened their heart: or it may be underſtood of the idol in the heart which cauſeth ſuch blindeneſſe and madneſſe in them.

† Heb. *daubed.*

† Heb. *ſetteth to his heart.*

† Heb. *that which comes of a tree.*

[z] He is abuſed as one that would eat aſhes, thinking to ſatisfie his hunger.

[a] Shewing, that mans heart is inclined to idolatrie, and therefore he warneth his people by theſe examples, that they ſhould not cleave to any, but to the living God, when they ſhould be among the idolaters.

[b] He ſheweth, that the work of the Lord toward his people ſhall be ſo great that the inſenſible creatures ſhall be moved therewith.

[c] He armeth them againſt the ſoothſayers of Babylon, which would have born them in hand, that they knew by the ſtars that God would not deliver them, and that Babylon ſhould ſtand.

[d] Of Iſaiah, and the reſt of his prophets, which did aſſure the church of Gods favour and deliverance.

‡ Heb. *waſtes.*

[e] He ſheweth that Gods work ſhould be no leſſe notable in this their deliverance, than when he brought them out of Egypt through the ſea.

28 That ſaith of Cyrus, *He is* my ſhepherd, and ſhall perform all my pleaſure, even ſaying to Jeruſalem, * Thou ſhalt be built; and to the temple, Thy foundation ſhall be laid.

[f] To aſſure them of their deliverance he nameth the perſon by whom it ſhould be, more than an hundred yeares before he was born.

* 2 Chron. 36:22, 23. Ezra 1:1, &c. Chap. 45:13.

CHAP. XLV.

1 *God calleth Cyrus for his churches ſake.* 5 *By his omnipotency he challengeth obedience.* 20 *He convinceth the idols of vanity, by his ſaving power.*

THus ſaith the LORD to his [a] anointed, to Cyrus, whoſe [b] right hand I ‡ have holden, to [c] ſubdue nations before him: and I will looſe the loyns of kings to open before him the two-leaved gates, and the gates ſhall not be ſhut.

2 I will go before thee, and [d] make the crooked places ſtraight: I will break in pieces the gates of braſſe, and cut in ſunder the barres of iron.

3 And I will give thee the treaſures of darkneſſe, and hidden riches of ſecret places, that thou [e] mayeſt know, that I the LORD, which call *thee* by thy name, *am* the God of Iſrael:

4 For Jacob my ſervants [f] ſake, and Iſrael mine elect, I have even called thee by thy name: I have ſurnamed thee, though thou haſt not known me.

5 ¶ I * *am* the LORD, and *there is* none elſe, *there is* no God beſides me, I [g] girded thee, though thou haſt not known me:

6 That they may know from the riſing of the ſunne, and from the weſt, that *there is* none beſides me, I *am* the LORD, and *there is* none elſe.

7 I form the [h] light, and create darkneſſe: I make peace, and create evil: I the LORD do all theſe things.

8 Drop down, ye heavens, from above, and let the skies poure down [i] righteouſneſſe: let the earth open, and let them bring forth ſalvation, and let righteouſneſſe ſpring up together: I the LORD have [k] created *it*.

9 [l] Wo unto him that ſtriveth with his maker: *let* the potsheard *ſtrive* with the potſheards of the earth: * ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy work, He hath [m] no hands?

10 Wo unto him that ſaith unto *his* father, What begetteſt thou? or to the woman, What haſt thou brought forth?

11 Thus ſaith the LORD, the holy one of Iſrael, and his maker, Ask me of [n] things to come concerning my ſonnes, and concerning the work of my hands command ye me.

12 I have made the earth, and created man upon it: I, *even* my hands have ſtretched out the heavens, and all their [o] hoſt have I commanded.

13 I have raiſed [p] him up in righteouſneſſe, and I will ‡ direct all his wayes: he ſhall * build my city, and he ſhall let go my captives, not for [q] price nor reward, ſaith the LORD of hoſts.

[a] To aſſure the Jews of their deliverance againſt the great tentations that they ſhould abide, he nameth the perſon and the means.

[b] Who hath not onely his calling from God, but gifts and abilities to perform whatſoever he ſhall be put upon.

‡ Or, *ſtrengthened.*

[c] As a juſt reward upon them for their evils and ſins.

[d] I will take away all impediments and lets.

[e] Not that Cyrus did know God to worſhip him aright, but he had a certain particular knowledge, as profane men may have of his power, and ſo was compelled to deliver Gods people.

[f] Not for any thing that is in thee, or for thy worthineſſe.

* Deut. 4:35, 39. and 32:39. Chap. 44:8.

[g] I have given thee ſtrength, power, and authoritie.

[h] I ſend peace and warre, proſperitie and adverſity, as Amos 3:6.

[i] He comforteth the Jews, as if he would ſay, Though when ye look to the heavens and earth for ſuccour, ye ſee nothing now but ſignes of Gods wrath, yet I will cauſe them to bring forth moſt certain tokens of your deliverance, and of the performance of my promiſe, which is meant by righteouſneſſe.

[k] I have appointed Cyrus to this uſe and purpoſe.

[l] Hereby he brideleth their impatiencie, which in adverſitie and trouble murmure againſt God, and will not tarrie his pleaſure: willing that man ſhould match with his like, and not contend againſt God.

* Jerem. 18:6. Rom. 9:20.

[m] That is, it is not perfectly made.

[n] In ſtead of murmuring, humble your ſelves, and ask what you will for the conſolation of my children, and you ſhall be ſure of it, as ye are of theſe things which are at your commandement: Some reade it with an interrogation, and make it the application of the ſimilitude.

[o] That is, the ſtarres.

[p] To wit, Cyrus that I may ſhew by him the faithfulneſſe of my promiſe in delivering my people.

‡ Or, *make ſtraight.*

* 2 Chron. 36:22, 23. Ezra 1:1, &c. Chap. 44:28.

[q] Meaning, freely and without ranſome or any grievous condition.

14 Thus ſaith the LORD, The labour of [r] Egypt, and merchandiſe of Ethiopia, and of the Sabeans, men of ſtature ſhall come over unto thee, and they ſhall be [ſ] thine, they ſhall come after thee, in chains they ſhall come over: and they ſhall fall down unto thee, they ſhall make ſupplication unto thee, *ſaying*, Surely God *is* in thee, and *there is* none elſe, *there is* no God,

15 Verily thou *art* a God that [t] hideſt thy ſelf, O God of Iſrael the ſaviour.

16 They ſhall be aſhamed, and alſo confounded all of them: they ſhall go to confuſion together that are * makers of idols.

17 *But* Iſrael ſhall be ſaved in the LORD with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end.

18 For thus ſaith the LORD that created the heavens, God himſelf that formed the earth and made it, he hath eſtabliſhed it, he created it not in vain, he formed it to be [u] inhabited, I *am* the LORD, and *there is* none elſe.

19 I have not ſpoken in * ſecret, in a [x] dark place of the earth: I ſaid not unto the ſeed of Jacob, Seek ye me in vain: I the LORD ſpeak righteouſneſſe, I declare things that are right.

20 ¶ Aſſemble your ſelves and come: draw neare together [y] ye that are eſcaped of the nations: they have no knowledge that ſet up the wood of their graven image, and pray unto a god *that* cannot ſave.

21 Tell ye, and bring *them* neare, yea, let them take counſel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God elſe beſide me, a juſt God and a ſaviour, *there is* none beſide me.

22 [z] Look unto me, and be ye ſaved all the ends of the earth: for I *am* God, and *there is* none elſe.

23 I have ſworn by my ſelf, the word is gone out of my mouth *in* [a] righteouſneſſe, and ſhall not return, that unto me [b] every knee ſhall bowe, every tongue ſhall ſwear.

24 ‡ Surely, ſhall *one* [c] ſay, In the LORD have I † righteouſneſſe and ſtrength: even to him ſhall *men* come, and all that are [d] incenſed againſt him ſhall be aſhamed.

25 In the LORD ſhall all the ſeed of Iſrael be juſtified, and ſhall glory.

CHAP. XLVI.

1 *The idols of Babylon could not ſave themſelves.* 3 *God ſaveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or preſent ſalvation.*

[a] BEl boweth down, Nebo ſtoupeth, their idols *were* upon the [b] beaſts, and upon the cattel: your carriages *were* heavy loden, *they are* a burden to the weary *beaſt*.

2 [c] They ſtoup, they bowe down together, they could not deliver the burden, but † [d] themſelves are gone into captivity.

3 ¶ Hearken unto me, O houſe of Jacob, and all the remnant of the houſe of Iſrael, which are [e] born *by me*, from the belly, which are carried from the wombe.

4 And even to *your* old age I *am* he, and even to hoar hairs will I carry *you*: I have made, and I will bear, even I will carry and [f] will deliver *you*.

5 ¶ * To whom will ye liken me, and make *me* equall, and [g] compare me, that we may be like?

6 They laviſh gold out of the bag, and weigh ſilver in the balance, *and* hire a goldſmith, and he maketh it a god: they fall down, yea, they worſhip.

7 They bear him upon the ſhoulder, they carry him, and ſet him in his place, and he ſtandeth; from his place ſhall he not remove: yea, *one* ſhall cry unto him, yet can he not anſwer, nor ſave him out of his trouble.

8 Remember this, and ſhew your ſelves men: bring *it* again to [h] minde, O ye tranſgreſſours.

9 Remember the former things of old, for I *am* God, and *there is* none elſe, I *am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times the things that are not *yet* done, ſaying, * My counſel ſhall ſtand, and I will do all my pleaſure:

11 Calling a ravenous [i] bird from the eaſt, † the man that executeth my [k] counſel from a farre countrey: yea, I have ſpoken *it*, I will alſo bring it to paſſe; I have purpoſed *it*, I will alſo do it.

12 ¶ Hearken unto me, ye ſtout-hearted, that *are* farre from [l] righteouſneſſe.

13 I bring neare my [m] righteouſneſſe: it ſhall not be farre off, and my ſalvation ſhall not tarry; and I will place ſalvation in Zion for Iſrael my glory.

CHAP. XLVII.

1 *Gods judgement upon Babylon and Caldea,* 6 *for their unmercifulneſſe,* 7 *pride,* 10 *and overboldneſſe,* 11 *ſhall be unreſiſtable.*

COme down and ſit in the duſt, O [a] virgin daughter of Babylon, ſit on the ground: *there is* no [b] throne, O daughter of the Caldeans: for thou ſhalt no more be called tender and delicate.

2 Take the milſtones and [c] grinde meal, uncover thy locks, [d] make bare the leg, uncover the thigh, paſſe over the rivers.

3 Thy nakedneſſe ſhall be uncovered, yea, thy ſhame ſhall be ſeen: I will take vengeance, and I will not meet *thee as* [e] a man.

4 As for [f] our redeemer, the LORD of hoſts *is* his name, the holy one of Iſrael.

5 [g] Sit thou ſilent, and get thee into darkneſſe, O daughter of the Caldeans: for thou ſhalt no more be called the lady of kingdomes.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didſt ſhew them no [h] mercy,

[r] Theſe people were tributaries to the Perſians, and ſo king Artahſhaſhte gave this money towards the building of the temple, Ezra 7: 21.

[ſ] Whereas before they were thine enemies, they ſhall now honour thee, and thou ſhalt rule them, which was accompliſhed in the time of Chriſt.

[t] Hereby he exhorteth the Jews to patience, though their deliverance be deferred for a time: ſhewing, that they ſhould not repent their long patience, but the wicked and idolaters ſhall be deſtroyed.

* Chap. 44: 11.

[u] To wit, of man, but chiefly of his church.

* Deut. 30: 11.

[x] As doe the falſe gods, which gave uncertain anſwers.

[y] All ye idolaters, which, though you ſeem to have never ſo much worldly dignitie, yet in Gods ſight you are vile and abject.

[z] He calleth the idolaters to repentance, willing them to look unto him with the eye of faith.

[a] That is, that the thing, which I have promiſed, ſhall be faithfully performed.

[b] The knowledge of God and the true worſhipping ſhall be through all the world, Rom. 14: 11. Phil. 2: 10. whereby he ſignifieth, that we muſt not onely ſerve God in heart, but declare the ſame alſo by outward profeſſion.

‡ Or, *ſurely he ſhall ſay of me, In the Lord* is *all righteouſneſſe and ſtrength.*

[c] Meaning, the faithfull ſhall feel and confeſſe this.

† Heb. *righteouſneſſes.*

[d] All the contemners of God.

[a] An idol in great eſteem among the Aſſyrians, Perſians and Babylonians. It is thought to be the planet of the Sun worſhipped under that name.

[b] Becauſe they were of gold and ſilver, the Medes and Perſians carried them away.

[c] The beaſts that carried the idols fell down under their burthen.

† Heb, *their ſoul.*

[d] He derideth the idols, which had neither ſoul nor ſenſe.

[e] He ſheweth the difference between the idols and the true God: for they muſt be carried of others, but God himſelf carrieth his, as Deut. 32: 11.

[f] Seeing I have begotten you, I will nouriſh and preſerve you for ever.

* Chap. 40: 18, 25.

[g] The people of God, ſeeing their own calamitie, and the flouriſhing eſtate of the Babylonians ſhould be tempted, to think that their God was not ſo mightie as the idols of their enemies: therefore he deſcribeth the originall of all the idols, to make them to be abhorred of all men: ſhewing, that the moſt that can be ſpoken in their commendation, is but to prove them vile, Baruc. 6: 25.

[h] Become wiſe, meaning, that all idolaters are without wit or ſenſe, like mad men.

* Pſalm 34: 11. Prov. 19: 21. and 21: 30. Hebr. 6: 17.

[i] That is, Cyrus, which ſhall come as ſwift as a bird, and fight againſt Babylon.

† Heb. *the man of my counſel.*

[k] Him, by whom I have appointed to execute that which I have determined.

[l] Which by your incredulity would let the performance of my promiſe.

[m] He ſheweth that mans incredulitie cannot aboliſh the promiſe of God, Rom. 3: 3.

[a] Which haſt lived in wealth and wantonneſſe, and haſt not yet been overcome by any enemie.

[b] Thy government ſhall be taken from thee.

[c] Thou ſhalt be brought to moſt vile ſervitude, for to turn the mill was the office of ſlaves.

[d] The things wherein ſhe ſetteth her greateſt pride, ſhall be made vile, even from the head to the foot.

[e] I will uſe no humanitie nor pitie toward thee.

[f] The Iſraelites ſhall confeſſe, that the Lord doth this for his churches ſake.

[g] For very ſhame, and hide thy ſelf.

[h] They abuſed Gods judgements, thinking that he puniſhed the Iſraelites, becauſe he would utterly caſt them off, and therefore in ſtead of pitying their miſerie thou didſt increaſe it,

cy, upon the ancient haſt thou very heavily laid thy yoke.

7 ¶ And thou ſaidſt, I ſhall be [*] a lady for ever: *ſo* that thou didſt not lay theſe things to thy heart, neither didſt remember the latter end of it.

8 Therefore heare now this, thou that art given to pleaſures, that dwelleſt careleſly, that ſayeſt in thine heart, I *am* and none elſe beſides me, I ſhall not ſit *as* a widow, neither ſhall I know the loſſe of children.

9 But theſe two [*] things ſhall come to thee in a moment in one day; the loſſe of children and widowhood; they ſhall come upon thee in their [i] perfection, for the multitude of thy ſorceries, *and* for the great abundance of thine inchantments:

10 ¶ For thou haſt truſted in thy wickedneſſe; thou haſt ſaid, None ſeeth me: thy [k] wiſdome and thy knowledge, it hath [‡] perverted thee; and thou haſt ſaid in thine heart, I *am*, and none elſe beſide me.

11 Therefore ſhall evil come upon thee, thou ſhalt not know [†] from whence it riſeth: and miſchief ſhall fall upon thee, thou ſhalt not be able to [†] put it off: and deſolation ſhall come upon thee ſuddenly, *which* thou ſhalt not know.

12 Stand now with thine inchantments, and with the multitude of thy ſorceries, wherein thou haſt [l] laboured from thy youth, if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevail.

13 Thou art wearied in the multitude of thy counſels: let now the [†] aſtrologers, the ſtarre-gazers, [†] the monethly prognoſticatours ſtand up, *and* ſave thee from theſe things, that ſhall come upon thee.

14 Behold, they ſhall be as ſtubble: the fire ſhall burn them: they ſhall not deliver [†] themſelves from the power of the flame: *there ſhall* not *be* a coal [m] to warm at, *nor* fire to ſit before it.

15 Thus ſhall they be unto thee with whom thou haſt laboured, *even* thy merchants from thy youth, they ſhall wander every one to his [n] quarter, none ſhall ſave thee.

CHAP. XLVIII.

1 *God, to convince the people of their foreknown obſtinacy, revealed his prophesies.* 9 *He ſaved them for his own ſake.* 12 *He exhorteth them to obedience, becauſe of his power and providence.* 16 *He lamenteth their backwardneſſe.* 20 *He powerfully delivereth his out of Babylon.*

HEare ye this, O houſe of Jacob, which are [a] called by the name of Iſrael, and are come forth out of the [b] waters of Judah; which ſwear by the name of the LORD, and make mention of the God of Iſrael, *but* not in truth, nor in righteouſneſſe.

2 For they call themſelves of the holy city, and ſtay themſelves [c] upon the God of Iſrael, the LORD of hoſts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I ſhewed [d] them, I did *them* ſuddenly, and they came to paſſe.

4 Becauſe I knew that [e] thou *art* [†] obſtinate, and thy neck *is* an iron ſinew, and thy brow braſſe:

5 I have even from the beginning declared *it* to thee; before it came to paſſe I ſhewed [f] *it* thee; leſt thou ſhouldeſt ſay; Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou haſt heard, ſee all this; and will not ye [g] declare *it*? I have ſhewed thee new things from this time, even hidden things, and thou didſt not know them.

7 They are created now, and not from the beginning, even before the day when thou heardeſt them not; leſt thou ſhouldeſt ſay, Behold, I [h] knew them.

8 Yea thou heardeſt not, yea thou kneweſt not, yea from that time that thine eare was not opened: for I knew that thou wouldſt deal very treacherouſly, and waſt called a tranſgreſſour from the [i] wombe.

9 ¶ For my names ſake will I deferre mine anger, and for my praiſe will I refrain for thee, [k] that I cut thee not off.

10 Behold, I have refined thee, [l] but not [‡] with ſilver; I have [m] choſen thee in the furnace of affliction.

11 For mine own ſake, *even* for mine own ſake will I do *it*; for how ſhould *my name* be [n] polluted? and [*] [o] I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Iſrael my called, [p] I *am* he, I *am* the firſt, I alſo *am* the laſt.

13 Mine hand alſo hath laid the foundation of the earth, and [‡] my right hand hath ſpanned the heaven: *when* I call unto them they [q] ſtand up together.

14 All ye aſſemble your ſelves and heare: which among them hath declared the things? the LORD hath [r] loved him: he will do his pleaſure on Babylon, and his arm *ſhall be* on the Caldeans.

15 I, *even* I have ſpoken, yea I have called him: I have brought him, and he ſhall make his way proſperous.

16 ¶ Come ye neare unto me, heare ye [ſ] this, I have not ſpoken in ſecret from the [ſ] beginning, from the time that it was, there *am* I: and now the Lord GOD and his ſpirit hath [t] ſent me.

17 Thus ſaith the LORD, thy redeemer the holy one of Iſrael, I *am* the LORD thy God which teacheth thee to [u] profit, which leadeth thee by the way *that* thou ſhouldeſt go.

18 O that thou hadſt hearkened to my commandments, then had thy peace been as a river, and thy righteouſneſſe as the waves of the ſea.

19 Thy ſeed alſo had been as the ſand, and the offſpring of thy bowels like the gravell thereof: [x] his name ſhould not have been cut off, nor deſtroyed from before me.

20 ¶ [y] Go ye forth of Babylon, flee ye from the Caldeans, with a voice of ſinging declare ye,

[*] Rev. 11: 7.

[*] Chap. 51: 19.

[i] So that thy puniſhment ſhall be ſo great, as it is poſſible to be imagined.

[k] Thou didſt think that thine own wiſdome and policie would have ſaved thee.

[‡] Or, *cauſed thee to turn away.*

[†] Heb. *the morning thereof.*

[†] Heb. *expiate.*

[l] He derideth their vain confidence, that put their truſt in any thing but in God, condemning alſo ſuch vain ſciences, which ſerve to no uſe, but to delude the people, and to bring them from depending onely on God.

[†] Heb. *viewers of the heavens.*

[†] Heb. *that give knowledge concerning the moneths.*

[†] Heb. *their ſoul.*

[m] They ſhall utterly periſh, and no part of them remain.

[n] They ſhall flee everie one to that place, which he thought by his ſpeculation to be moſt ſure: but that ſhall deceive them.

[a] He detecteth their hypocriſie, which vaunted themſelves to be Iſraelites, and were not ſo in deed.

[b] That who are deſcended from Jacob as from a fountain, Deut. 33: 28. Pſalm 68: 27.

[c] They make ſhew as though they would have none other God.

[d] He ſheweth, that they could not accuſe him in any thing, for as much as he had performed whatſoever he had promiſed.

[†] Heb. *hard.*

[e] I have done for thee, more than I promiſed, that thy ſtubbornneſſe and impudency might have been overcome.

[f] How thou ſhouldeſt be delivered out of Babylon.

[g] Will ye not acknowledge this my benefit, and declare it unto others?

[h] Shewing, that mans arrogancie is the cauſe why God doth not declare all things at once, leſt they ſhould attribute this knowledge to their own wiſedome.

[i] From the time that I brought thee out of Egypt: for that deliverance was at the birth of the church.

[k] As it was my free mercie that I did chuſe thee, ſo it is my free mercie that muſt ſave thee.

[l] For I had reſpect to thy weakneſſe and infirmitie: for in ſilver there is ſome purenes, but in us there is nothing but droſſe.

[‡] Or, *for ſilver.*

[m] I took thee out of the fornace where thou ſhouldeſt have been conſumed.

[n] God joyneth the ſalvation of his, with his own honour: ſo that they cannot periſh, but his glory ſhould be diminiſhed, as Deut. 32: 27.

[*] Chap. 42: 8.

[o] I will not ſuffer another to take it from me.

[p] Reade chap 41. verſ. 4. and 4: 6. Rev. 1: 17. and 22: 13.

[‡] Or, *the palm of my right hand hath ſpread out.*

[q] To obey me, and to doe whatſoever I command them.

[r] Meaning, Cyrus, whom he had choſen to deſtroy Babylon.

[ſ] Since the time that I declared my ſelf to your fathers.

[t] Thus the prophet ſpeaketh for himſelf, and to aſſure them of theſe things.

[u] What things ſhall doe thee good.

[x] That is, the proſperous eſtate of Iſrael.

[y] After that he had forewarned them of their captivitie, and of the cauſe thereof, he ſheweth them the great joy that ſhall come of their deliverance.

ye, tell this, utter it even to the end of the earth: ſay ye, The LORD hath * redeemed his ſervant Jacob.

21 And they[z] thirſted not *when* he led them through the deſerts: he * cauſed the waters to flow out of the rock for them: he clave the rock alſo and the waters guſhed out.

22 *There is* [a] no peace, ſaith the LORD, unto the wicked.

CHAP. XLIX.

1 Chriſt being ſent to the Jews, complaineth of them. 5 He is ſent to the Gentiles with gracious promiſes. 13 Gods love is perpetuall to his church. 18 The ample reſtauration of the church. 24 The powerfull deliverance out of captivity.

LIſten, O Iſles, unto me, & hearken ye people from farre, The LORD hath called [a] me from the [b] wombe, from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a ſharp [c] ſword in the ſhadow of his hand hath he [d] hid me, and made me a poliſhed ſhaft, in his quiver hath he hid me.

3 And ſaid unto me, Thou *art* my ſervant, O [e] Iſrael, in whom I will be glorified.

4 Then I ſaid, I have [f] laboured in vain, I have ſpent my ſtrength for nought, and in vain, *yet* ſurely my judgement *is* with the LORD, and ‡ my work with my God.

5 ¶ And now, ſaith the LORD that formed me from the wombe to be his ſervant, to bring Jacob again to him, ‡ Though Iſrael be not gathered, [g] yet ſhall I be glorious in the eyes of the LORD, and my God ſhall be my ſtrength.

6 And he ſaid, ‡ It is a light thing that thou ſhouldeſt be my ſervant to raiſe up the tribes of Jacob, and to reſtore the ‡ preſerved of Iſrael: I will alſo give [h] thee for a light to the Gentiles, that thou mayeſt be my ſalvation unto the end of the earth.

7 Thus ſaith the LORD the redeemer of Iſrael, *and* his holy one, ‡ to him whom man deſpiſeth, to him whom the nations abhorreth, to a [i] ſervant of rulers, Kings ſhall ſee and [k] ariſe, princes alſo ſhall worſhip, becauſe of the LORD that is faithfull, *and* the holy one of Iſrael, and he ſhall chooſe thee.

8 Thus ſaith the LORD, [l] In an acceptable time have I heard thee, and in a day of ſalvation have I helped thee: and I will preſerve thee, and [m] give thee for a covenant of the people, to ‡ [n] eſtabliſh the earth, to cauſe to inherit the deſolate heritages;

9 That thou mayeſt ſay * to the [o] priſoners, Go forth: to them that *are* in darkneſſe, Shew your ſelves: they ſhall feed in the wayes, and their [p] paſtures *ſhall be* in all high places.

10 They ſhall not * hunger nor thirſt, neither ſhall the heat nor ſunne ſmite them: for he that hath mercy [q] on them ſhall lead them, evẽ by the ſprings of water ſhall he guid them.

11 And I will make all my mountains a way, and my high-wayes ſhall be exalted.

* Exod. 19. verſ. 4, 5, 6.

[z] He ſheweth, that it ſhall be as eaſie to deliver them, as he did their fathers out of Egypt.

* Exod. 17: 6. Num. 20: 11.

[a] Thus he ſpeaketh that the wicked hypocrites ſhould not abuſe Gods promiſe, in whom was neither faith nor repentance, as chap. 57. verſ. 21.

[a] This is ſpoken in the perſon of Chriſt, to aſſure the faithfull, that theſe promiſes ſhould come to paſſe, for they were all made in him, and in him ſhould be performed.

[b] This is meant of the time that Chriſt ſhould be manifeſted to the world, as Pſal. 2: 7.

[c] By the ſword and ſhaft, he ſignifieth the vertue and efficacie of Chriſts doctrin.

[d] God hath taken me to his protection and defence: this chiefly is meant of Chriſt, and may alſo be applied to the miniſters of his word.

[e] By Iſrael is meant Chriſt, and all the bodie of the faithfull, as the members and their head.

[f] Thus Chriſt, in his members complaineth that his labour and preaching take none effect, yet he is content that his doings are approved of God.

‡ Or, *my reward.*

‡ Or, *that Iſrael may be gathered to him, and I may, &c.*

[g] Though the Jews refuſe my doctrin, yet God will approve my miniſterie.

‡ Or, art thou *lighter than that thou ſhouldeſt, &c.*

‡ Or, *deſolations.*

[h] To declare my goſpel to the Gentiles, Chap. 42: 6. Acts 13: 47. Luke 2: 32.

‡ Or, *to him that is deſpiſed in ſoul.*

[i] Meaning, the Jews, whom tyrants keep in bondage

[k] The benefit of their deliverance ſhall be ſo great, that great and ſmall ſhall acknowledge it, and reverence God for it.

[l] Thus he ſpeaketh of his church, when he would ſhew his mercie toward it, 2 Cor. 6: 2.

[m] Meaning, Chriſt alone.

‡ Or, *raiſe up.*

[n] Signifying, that before Chriſt renue the earth by his word, there is nothing but confuſion and diſorder.

* Chap. 42: 7.

[o] To them that are in the priſon of ſin and death.

[p] Being in Chriſts protection, they ſhall be ſafe againſt all dangers, and free from the fear of their enemies.

* Revel. 7: 16.

[q] Meaning, that there ſhould be nothing in their way from Babylon, that ſhould hinder or hurt them: but this is accompliſhed ſpiritually.

12 Behold, theſe ſhall come from farre: and lo, theſe from the north and from the weſt, and theſe from the land of [r] Sinim.

13 ¶ Sing, O [ſ] heavens, and be joyfull, O earth, and break forth into ſinging, O mountains: for God hath comforted his people, and will have mercy upon his afflicted.

14 But Zion ſaid, The LORD [t] hath forſaken me, and my Lord hath forgotten me.

15 Can a woman forget her ſucking childe, † that ſhe ſhould not have compaſſion on the ſonne of her wombe? yea they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* [u] hands, thy [x] walls *are* continually before me.

17 [y] Thy children ſhall make haſte; thy deſtroyers, and they that made thee waſte ſhall go forth of thee.

18 ¶ * Lift up thine eyes round about, and behold: all theſe gather themſelves together *and* come to thee: *as* I live, ſaith the LORD, thou ſhalt ſurely clothe thee with them all, as with an ornament, and binde them *on thee* as a bride *doth*.

19 For thy waſte and thy deſolate places, and the land of thy deſtruction ſhall even now be too narrow by reaſon of the inhabitants, and they that [z] ſwallowed thee up ſhall be farre away.

20 The children which thou ſhalt have, after thou haſt loſt the other, ſhall ſay again in thine eares, The place *is* too ſtrait for me: give place to me that I may dwell.

21 Then ſhalt thou ſay in thine heart, Who hath begotten me theſe, ſeeing I have loſt my children and am deſolate, captive, and removing to and fro? and who hath brought up theſe? Behold, I was left alone, theſe, where *had* they *been*?

22 Thus ſaith the Lord GOD, Behold, I will lift up mine hand to the [a] Gentiles, and ſet up my ſtandard to the people: and they ſhall bring thy ſonnes in *their* † arms, & thy daughters ſhall be carried upon *their* ſhoulders.

23 And [b] kings ſhall be thy † nurſing-fathers, and their † queens thy nurſing-mothers: they ſhall bowe down to thee with *their* face toward the earth, and * lick up the [c] duſt of thy feet, and thou ſhalt know that I *am* the LORD for they ſhall not be aſhamed that wait for me.

24 ¶ Shall the prey be [d] taken from the mighty, or † the lawſull captive delivered?

25 But thus ſaith the LORD, [e] Even the † captives of the mighty ſhall be taken away, and the prey of the terrible ſhall be delivered: for I will contend with *him* that contendeth with thee, and I will ſave thy children.

26 And I will feed them that oppreſſe thee, with their [f] own fleſh, and they ſhall be drunken with their own * bloud, as with ‡ ſweet wine: and all fleſh ſhall know that I the LORD *am* thy ſaviour and thy redeemer, the mighty one of Jacob.

[r] Meaning, the ſouth countrey, ſo that Chriſt ſhall deliver his from all the parts of the world.

[ſ] Reade chap. 44. verſ. 23.

[t] He objecteth what the faithfull might ſay in their long affliction, and anſwereth thereunto to comfort them, with a moſt proper ſimilitude, and full of conſolation.

† Heb. *from having compaſſion.*

[u] Becauſe I would not forget thee.

[x] Meaning, the good order of policie and diſcipline.

[y] That is, ſuch as by the ſeed of the word are born to thee in Chriſt.

* Chap. 60: 4.

[z] He ſheweth, what are the ornaments of the church: to have many children, which are aſſembled by the word of God, and governed by his ſpirit.

[a] He ſheweth, that Chriſt will not onely gather this great number of the Jews, but alſo of the Gentiles.

† Heb. *boſome.*

[b] Meaning, the kings ſhall be converted to the goſpel, and beſtow their power and authority for the preſervation of the church.

† Heb. *nouriſhers.*

† Heb *princeſſes.*

* Pſalm 72: 9.

[c] Being joyned with the church, they ſhall humble themſelves to Chriſt their head, and give him all honour.

[d] He maketh this as an objection, as though the Caldeans were ſtrong, and had them in juſt poſſeſſion.

† Heb. *the captivity of the juſt.*

[e] This is the anſwer to their objection, that none is ſtronger than the Lord, neither hath a more juſt title unto them.

† Heb. *captivity.*

[f] I will cauſe them to deſtroy one another, as Judg. 7: 22. 2 Chron. 22. Chap. 19: 2.

* Rev. 14: 20. and 16: 6.

‡ Or, *new wine.*

CHAP. L.

1 *Chriſt ſheweth, that the dereliction of the Jews is not to be imputed to him, by his ability to ſave,* 5 *by his obedience in that work,* 7 *and by his confidence in that aſſiſtance.* 10 *An exhortation to truſt in God, and not in our ſelves.*

THus ſaith the LORD, Where is the [a] bill of your mothers divorcement [b] whom I have put away? or which of my creditours *is it* [c] to whom I have ſold you? Behold, for your iniquities have you ſold your ſelves, and for your tranſgreſſions is your mother put away.

2 Wherefore when [d] I came, *was there* no man? when I called, *was* there none to anſwer? * Is my hand [e] ſhortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I * drie up the ſea: I make the * rivers a wilderneſſe: their fiſh ſtinketh, becauſe *there is* no water, and dieth for thirſt.

3 I clothe the heavens with blackneſſe, and I make [f] ſackcloth their covering.

4 The Lord GOD hath [g] given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that *is* * [h] weary: he wakeneth morning by morning: he wakeneth mine eare to heare as the [i] learned.

5 ¶ The Lord GOD hath opened mine eare, and I was not * rebellious, neither turned away back.

6 * I gave my back to the [k] ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting.

7 ¶ For the Lord GOD will help me: therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed.

8 * He *is* neare that juſtifieth me, who will contend with me? let us ſtand together: who *is* † mine adverſarie? let him come near to me.

9 Behold, the Lord GOD will help me, who *is* he *that* ſhall condemn me? lo, they all ſhall wax old as a garment: the moth ſhall eat them up.

10 ¶ [l] Who *is* among you that feareth the LORD, that obeyeth the voice of his ſervant, that walketh *in* darkneſſe, and hath no light? let him truſt in the name of the LORD, and ſtay upon his God.

11 Behold, all ye that kindle [m] a fire, that compaſſe *your ſelves* about with ſparks: walk in the light of your fire, and in the ſparks *that* ye have kindled. * This ſhall ye have of mine hand, ye ſhall lie down in ſorrow.

[a] Meaning, that he had not forſaken her, but through her own occaſion, as Hoſ. 2: 2.

[b] Which ſhould declare that I have cut her off: meaning that they could ſhew none.

[c] Signifying, that he ſold them not for any debt or povertie, but that they ſold themſelves to ſinnes, to buy their owne luſts and pleaſures.

[d] He came by his prophets and miniſters, but they would not beleeve their doctrine and convert.

* Num. 11: 23. Chap. 59: 1.

[e] Am I not as able to help you as I have holpen your fathers of old, when I dried up the red ſea, and killed the fiſh in the rivers, and alſo afterward in Jordan?

* Exod. 14: 21.

* Joſh. 3: 16.

[f] As I did in Egypt in token of my diſpleaſure, Exod. 10: 21.

[g] The prophet doth repreſent here the perſon and charge of them that are juſtly called to the miniſterie of Gods word.

* Matth. 11: 28.

[h] To him that is oppreſſed by affliction and miſerie.

[i] As they that are taught and made meet by him.

* John 14: 31. Hebr. 10: 5, &c. Phil. 2: 8.

* Matth. 26: 67. and 27: 26.

[k] I did not ſhrink from God for any perſecution or calamitie: Whereby he ſheweth, that the true miniſters of God can look for none other recompence of the wicked, but after this ſort, and alſo what is their comfort.

* Rom. 8: 32, 33.

† Heb. *the maſter of my cauſe.*

[l] Shewing, that it is a rare thing, that any ſhould obey aright Gods true miniſters, though they labour to bring them from hell to heaven.

[m] You have ſought conſolation by your own devices, and have refuſed the light and conſolation, which God hath offered: therefore ye ſhall remain in ſorrow, and not be comforted. * John 9: 39.

CHAP. LI.

1 *An exhortation after the pattern of Abraham to truſt in Chriſt.* 3 *by reaſon of his comfortable promiſes,* 4 *of his righteous ſalvation,* 7 *and mans mortalitie.* 9 *Chriſt by his ſanctified arm defendeth his from the fear of man.* 17 *He bewaileth the afflictions of Jeruſalem,* 21 *and promiſeth deliverance.*

HEarken to me, [a] ye that follow after righteouſneſſe, ye that ſeek the LORD: look unto the [b] rock *whence* ye are hewen, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and bleſſed him, and increaſed him.

3 For the LORD ſhall comfort Zion: he will comfort all her waſte places, and he will make her wilderneſſe like [c] Eden, and her deſert like the garden of the LORD; joy and gladneſſe ſhall be found therein, thankſgiving, and the voice of melodie.

4 ¶ Hearken unto me, my people, and give eare unto me, O my nation: for [d] a law ſhall proceed from me, and I will make my judgement to reſt for a light of the people.

5 My [e] righteouſneſſe *is* neare: my ſalvation is gone forth, and mine [f] arms ſhall judge the people: the iſles ſhall wait upon me, and on mine arm ſhall they truſt.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the [g] heavens ſhall vaniſh away like ſmoke, & the earth ſhall wax old like a garment, and they that dwell therein ſhall die in like manner: but my ſalvation ſhall be for ever, and my righteouſneſſe ſhall not be aboliſhed.

7 ¶ Hearken unto me ye that know righteouſneſſe, the people * in whoſe heart *is* my law, * fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wooll: but my righteouſneſſe ſhall be for ever, and my ſalvation from generation to generation.

9 ¶ Awake, awake, put on ſtrength, O arm of the LORD, awake, as in the [h] ancient dayes, in the generations of old. *Art* thou not it that hath cut [i] Rahab, *and* wounded the * [k] dragon?

10 *Art* thou not it which hath * dried the ſea, the waters of the great deep, that hath made the depths of the ſea a way for the ranſomed to paſſe over?

11 Therefore * the redeemed of the LORD ſhall [l] return, and come with ſinging unto Zion, and everlaſting joy *ſhall be* upon their head: they ſhall obtain gladneſſe and joy, *and* ſorrow and mourning ſhall flee away.

12 I, *even* I *am* he that comforteth you: who *art* thou that thou ſhouldeſt be afraid * of a man *that* ſhall die, and of the ſonne of man, *which* ſhall be made * *as* graſſe?

13 And forgetteſt the LORD thy maker, that hath ſtretched forth the heavens, and laid the foundations of the earth? and haſt feared continually every day, becauſe of the furie of the oppreſſour, as if he ‡ were readie to deſtroy? and where *is* the furie of the oppreſſour?

14 The captive exile [m] haſteneth that he may be looſed, and that he ſhould not die in the pit, nor that his bread ſhould fail.

15 But I *am* the LORD thy God, that * divided

[a] He comforteth the church, that they ſhould not be diſcouraged for their ſmall number.

[b] That is, to Abraham: of whom ye were begotten, and to Sarah, of whom ye were born.

[c] As plentifull as paradiſe, Gen 2: 3.

[d] I will rule and govern my church by my word, and doctrine.

[e] The time that I will accompliſh my promiſe.

[f] My power and ſtrength.

* Pſal. 102: 26. Matth. 24: 35.

[g] He forewarneth them of the horrible changes and mutations of all things, and how he will preſerve his church in the midſt of all theſe dangers.

* Pſalm 37: 31.

* Matth. 10: 28.

[h] He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learn to truſt in him conſtantly.

[i] Meaning Egypt. Pſalm 87: 4.

* Pſal. 74: 13, 14.

[k] To wit, Pharaoh, Ezek. 29: 3.

* Exod. 14: 21.

* Chap. 35: 10.

[l] From Babylon.

* Pſalm 118: 6.

* Chap. 40: 6. 1 Petr. 1: 24.

‡ Or, *made* himſelf *readie.*

[m] He comforteth them by the ſhort time of their baniſhment: for in ſeventie yeares they were reſtored, and the greateſt empire of the world deſtroyed.

* Jerem. 31: 35.

vided the ſea, whoſe waves roared the LORD of hoſts *is* his name.

16 And I have put my words* in thy [n] mouth, and have covered thee in the ſhadow of mine hand, that I may plant the [o] heavens, and lay the foundations of the earth, and ſay unto Zion, Thou *art* my people.

17 * Awake, awake, ſtand up, O Jeruſalem, which haſt drunk at the hand of the LORD the [p] cup of his fury; thou haſt drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the ſonnes *whom* ſhe hath brought forth: neither *is there* any that taketh her by the hand, of all the ſonnes *that* ſhe hath brought up.

19 * Theſe two [q] things † are come unto thee: who ſhall be ſory for thee? deſolation, and † deſtruction, and the famine, and the ſword: by whom ſhall I comfort thee?

20 Thy ſonnes have fainted, they lie at the head of all the ſtreets as a wilde bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore heare now this, thou afflicted, and drunken, [r] but not with wine.

22 Thus ſaith thy Lord the LORD, and thy God *that* pleadeth the cauſe of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou ſhalt no more drink it again.

23 But I will put it into the hand of them that afflict thee: which have ſaid to thy ſoul, Bowe down, that we may go over: and thou haſt laid thy body as the ground, and as the ſtreet to them that went over.

* Chap. 49: 2. 3.

[n] Meaning, of Iſaiah, and of all true miniſters, who are defended by his protection.

[o] That all things may be reſtored in heaven and earth, Epheſ. 1: 10.

* Chap. 52: 1.

[p] Thou haſt been juſtly puniſhed, and ſufficiently, as Chap. 40: 2. and this puniſhment in the elect is by meaſure, and according as God giveth grace to beare it: but in the reprobate it is the juſt vengeance of God, to drive them to an inſenſibleneſſe and madneſſe, Jer. 25. verſ. 15, 16.

* Chap. 47: 9.

[q] Whereof the one is outward, as of the things that come to the bodie: as warre and famine: and the other is inward, and appertaineth to the minde: that is, to be without comfort, therefore he ſaith, how ſhalt thou be comforted?

† Heb. *happened.*

† Heb. *breaking.*

[r] But with trouble and feare.

CHAP. LII.

1 *Chriſt perſwadeth the church to beleeve his free redemption.* 7 *to receive the miniſters thereof,* 9 *to joy in the power thereof.* 11 *and to free themſelves from bondage.* 13 *Chriſts kingdome ſhall be exalted.*

* AWake, awake, put on thy ſtrength, O Zion, put on thy beautifull garments, O Jeruſalem the holy city: for henceforth there ſhall [a] no more come into thee the uncircumciſed, and the unclean.

2 Shake thy ſelf from the [b] duſt: ariſe, *and* ſit down, O Jeruſalem: looſe thy ſelf from the bands of thy neck, O captive daughter of Zion.

3 For thus ſaith the LORD, Ye have ſold your ſelves for [c] nought: and ye ſhall be redeemed without money.

4 For thus ſaith the Lord GOD, My people [d] went down aforetime into * Egypt to ſojourn there, and the Aſſyrian [e] oppreſſed them without cauſe.

5 Now therefore, what have I here, ſaith the LORD, that my people is taken away for nought? they that rule over them, make them to howl, ſaith the LORD, and my name continually every day *is* * [f] blaſphemed.

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day, that I *am* he that doth ſpeak, behold, *it is* I.

* Chap. 51: 17.

[a] No wicked tyrant which ſhall ſubvert Gods true religion, and oppreſſe the conſciences.

[b] Put off the garments of ſorrow and heavineſſe, and put on the apparell of joy and gladneſſe.

[c] The Babylonians paid nothing to me for you: therefore I will take you againe without ranſom.

[d] When Jacob went thither in time of famine.

* Gen. 46: 6.

[e] The Egyptians might pretend ſome cauſe to oppreſſe my people, becauſe they went thither, and remained among them, but the Aſſyrians have no title to excuſe their tyrannie by: and therefore will I puniſh them more than I did the Egyptians.

* Ezek. 56: 20, 23. Rom. 2: 24.

[f] To wit, by the wicked, which think that I have no power to deliver them.

7 ¶ How [g] beautifull upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings of good, that publiſheth ſalvation, that ſaith unto Zion, Thy God reigneth!

8 [h] Thy watchmen ſhall lift up the voice, with the voice together ſhall they ſing: for they ſhall ſee eye to eye, when the LORD ſhall bring again Zion.

9 ¶ Break forth into joy, ſing together ye waſte places of Jeruſalem: for the LORD hath comforted his people, he hath redeemed Jeruſalem.

10 The LORD hath made [i] bare his holy arm in the eyes of all nations, and * all the ends of the earth ſhall ſee the ſalvation of our God.

11 ¶ * Depart ye, depart ye, go ye out from thence, [k] touch no unclean thing, go ye out of the midſt of her; be ye clean, that [l] bear the veſſels of the LORD.

12 For ye ſhall not go out [m] with haſte, nor go by flight: for the LORD will go before you: and the God of Iſrael *will* † *be* your rere-ward.

13 ¶ Behold, my [n] ſervant ſhall ‡ deal prudently, he ſhall be exalted and extolled, and be very high.

14 As many were aſtonied at thee; (his * viſage was ſo [o] marred more than any man, and his form more than the ſonnes of men)

15 So ſhall he [p] ſprinkle many nations, the kings ſhall ſhut their [q] mouthes at him: for that * which had not been told them ſhall they ſee; and that which they had not heard, ſhall they [r] conſider.

[g] Signifying, that the joy and good tidings of their deliverance ſhould make their affliction in the mean time more eaſie: but this is chiefly meant of the ſpirituall joy, as Nahum. 1: 15. Rom. 10: 15.

[h] The prophets which are thy watch men, ſhall publiſh this thy deliverance: this was begun under Zerubbabel, Ezra, and Nehemiah, but was accompliſhed under Chriſt.

[i] As readie to ſmite his enemies, and to deliver his people.

* Pſal. 98: 2. Luke 3: 6.

* 2 Cor. 6: 17. Revel. 18: 4.

[k] He warneth the faithfull not to polute themſelves with the ſuperſtitions of the Babylonians, as Chap. 48: 20.

[l] For the time is at hand that the prieſts and Levites chiefly (and ſo by them all the people, which ſhall be as Levites in this office) ſhall carrie home the veſſels of the temple which Nebuchad-nezzar had taken away.

[m] As your fathers did out of Egypt.

† Heb. *gather you up.*

[n] Meaning Chriſt, by whom our ſpirituall deliverance ſhould be wrought, whereof this was a figure.

‡ Or, *proſper.* * Chap. 53: 3. [o] In the corrupt judgement of man, Chriſt in his perſon was not eſteemed. [p] He ſhall ſpread his word through many nations. [q] In ſigne of reverence, and as being aſtonied at his excellencie. * Rom. 15: 21. [r] Lay it to heart, and practice ſuch truths as they know.

CHAP. LIII.

1 *The prophet complaining of incredulity, excuſeth the ſcandal of the croſſe.* 4 *by the benefit of his paſſion,* 10 *and the good ſucceſſe thereof.*

WHo [a] hath beleeved our ‡ † report? and to whom is the [b] arm of the LORD revealed?

2 For he ſhall grow up before him as a tender plant, and as a [c] root out of a drie [d] ground: he hath no form nor comelineſſe: and when we ſhall ſee him, *there is* no beauty that we ſhould deſire him.

3 * He is deſpiſed and rejected of men, a man of ſorrows, and [e] acquainted with grief: and ‡ † we hid as it were *our* faces from him; he was deſpiſed, and we eſteemed him not.

4 ¶ Surely he hath born our griefs, and carried [f] our ſorrows: yet we did eſteem him [g] ſtricken, ſmitten of God, and afflicted.

5 But he *was* ‡ * wounded for our tranſgreſſions, he was bruiſed for our iniquities: the [h] chaſtiſement of our peace *was* upon him, and with his † ſtripes we are healed.

6 All we like ſheep have gone aſtray: we

[a] The prophet ſheweth that very few ſhall receive this their preaching of Chriſt, and of their deliverance by him, John 12: 38. Rom. 10: 16.

‡ Or *doctrine.*

† Heb. *hearing.*

[b] Meaning, that none can beleeve but whoſe hearts God toucheth with the vertue of his holy Spirit.

[c] The beginning of Chriſts kingdome ſhall be ſmall and contemptible in the ſight of men, but it ſhall grow wonderfully and flouriſh before God.

[d] Read chap. 11. verſ. 1.

* Chap. 52: 14. Mark 9: 12.

[e] Which was by Gods ſingular providence for the comfort of ſinners, Hebr. 4: 15.

‡ Or, *he hid as it were his face from us.* † Heb. *as a hiding of faces from,* or *from us.* [f] That is the, puniſhment due to our ſins: for the which he hath both ſuffered and made ſatisfaction. Matth. 8: 17. 1 Petr. 2: 24. [g] We judged evil, thinking that he was puniſhed for his own ſins, and not for ours. ‡ Or, *tormented.* * Rom. 4: 25. [h] He was chaſtiſed for our reconciliation, 1 Cor. 15. verſ. 3. † Heb. *bruiſes.*

have turned every one to his own way, and the LOHD † hath laid on him the [i] iniquitie of us all

7 He was oppreſſed, and he was afflicted, yet * he [k] opened not his mouth: he is brought as a lambe to the ſlaughter, and as a ſheep before her ſhearers is dumbe, ſo he openeth not his mouth.

8 ‡ He was taken from [l] priſon and from judgement: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people † was he ſtricken.

9 [n] And he made his grave with the wicked, and with the rich in his † death, becauſe he had done no violence, neither was any * deceit in his mouth.

10 ¶ Yet it pleaſed the LORD to bruiſe him, he hath put *him* to grief: ‡ when thou ſhalt make his ſoul an [o] offering for ſinne, he ſhall ſee *his* ſeed, he ſhall prolong his dayes, and the pleaſure of the LORD ſhall proſper in his hand.

11 He ſhall ſee of the [p] travel of his ſoul, and ſhall be ſatisfied: by his knowledge ſhall my [q] righteous ſervant juſtifie many: for he ſhall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he [r] hath poured out his ſoul unto death: and he was * numbred with the tranſgreſſours, and he bare the ſinne [ſ] of many, and * made interceſſion for the tranſgreſſours.

† Heb. *hath made the iniquities of us all to meet on him.*

[i] Meaning, the puniſhment of our iniquitie, and not the fault it ſelf.

* Matth. 26: 63. and 27: 12. Mark 14: 61. and 15: 5. Acts 8: 32.

[k] But willingly and patiently obeyed his fathers appointment.

‡ Or, *he was taken away by diſtreſſe and judgement: but, &c.*

[l] From the croſſe and grave, after that he was condemned.

[m] Though he died for ſinne, yet after his reſurrection he ſhall live for ever: and this his death is to reſtore life to his members, Rom. 6: 9.

† Heb. was *the ſtroke upon him.*

[n] God the father delivered him into the hands of the wicked, and to the power of the world, to doe with him what they would.

† Heb. *deaths.*

* 1 Petr. 2: 22. 1 John 3: 5.

‡ Or, *when his ſoul ſhall make an offering.*

[o] Chriſt by offering up himſelf ſhall give life to the church, and ſo cauſe them to live with him for ever.

[p] That is, the fruit and effect of his labour, which is the ſalvation of his church.

[q] Chriſt ſhall juſtifie by faith, through his word, whereas Moſes could not juſtifie by the law.

[r] Becauſe he humbled himſelf, therefore he ſhall be exalted to glory, Phil. 2: 7, 8.

* Mark 15: 28. Luke 22: 37.

[ſ] That is, of all that beleeve in him.

* Luke 23: 34.

CHAP. LIIII.

1 *The prophet for the comfort of the Gentiles, propheſieth the amplitude of their church,* 4 *their ſafety,* 6 *their certain deliverance out of affliction,* 11 *their fair edification,* 15 *and their ſure preſervation.*

* SIng O [a] barren, thou *that* didſt not bear; break forth into ſinging and cry aloud thou *that* didſt not travail with childe: for more *are* the children of the [b] deſolate, than the children of the married wife, ſaith the LORD.

2 [c] Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes.

3 For thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 Fear not, for thou ſhalt not be aſhamed: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy [d] youth, and ſhalt not remember the reproach of thy [e] widowhood any more.

5 For thy [f] maker *is* thine husband, (the * LORD of hoſts *is* his name;) and thy redeemer the holy one of Iſrael, the God of the [g] whole earth ſhall he be called.

6 For the LORD hath called thee as a woman forſaken and grieved in ſpirit, and a [h] wife of youth, when thou waſt refuſed, ſaith thy God.

7 For a ſmall moment have I forſaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſſe will I have mercy on thee, ſaith the LORD thy redeemer.

9 For this *is as* the [i] waters of * Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains ſhall depart, and the hills be removed, but my kindneſſe ſhall not depart from thee; neither ſhall the covenant of my peace be removed, ſaith the LORD, that hath mercy on thee.

11 ¶ Oh thou afflicted, toſſed with tempeſt, *and* not comforted, behold, I will lay thy ſtones with * fair colours, and lay thy foundations with [k] ſaphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones.

13 And all thy children ſhall be * [l] taught of the LORD, and great *ſhall be* the peace of thy children.

14 In [m] righteouſneſſe ſhalt thou be eſtabliſhed: thou ſhalt be farre from oppreſſion, for thou ſhalt not fear; and from terrour, for it ſhall not come neare thee.

15 Behold, they ſhall ſurely gather together, [n] *but* not by me: whoſoever ſhall gather together [o] againſt thee, ſhall fall for thy ſake

16 Behold, I have created the [p] ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work, and I have created the waſter to deſtroy.

17 ¶ No weapon that is formed againſt thee, ſhall proſper; and every tongue *that* ſhall riſe againſt thee in judgement, thou ſhalt condemn. This *is* the heritage of the ſervants of the LORD, and their righteouſneſſe *is* of me, ſaith the LORD.

* Gal. 4: 27.

[a] After that he hath declared the death of Chriſt, he ſpeaketh to the church, becauſe it ſhould feel the fruit of the ſame, and calleth her barren, becauſe that in the captivitie ſhe was a widow without hope to have any children.

[b] The church in this her affliction and captivity ſhall bring forth moe children, than when ſhe was at liberty: or this may be ſpoken by admiration, conſidering the great number that ſhould come of her. Her deliverance under Cyrus was as her childhood, and therefore this was accompliſhed when ſhe came to her age, which was under the Goſpel.

[c] Signifying, that for the great number of children that God ſhould give her, ſhe ſhould ſeem to want room to lodge them.

[d] The afflictions which thou ſufferedſt at the beginning.

[e] When as thou waſt refuſed for thy ſinnes, Chap. 50: 1.

[f] That did regenerate thee by his holy Spirit.

* Luke 1: 32.

[g] His glory ſhall ſhine through the whole world, which ſeemed before to be ſhut up in Judea.

[h] As a wife which waſt forſaken in thy youth.

[i] As ſure as the promiſe that I made to Noah, that the waters ſhould no more overflow the earth.

* Gen. 9: 11.

* 1 Chron. 29: 2.

[k] Hereby he declareth the excellent eſtate of the church under Chriſt.

* John 16: 45.

[l] By the hearing of his word and inward moving of his ſpirit.

[m] In ſtability and ſureneſſe, ſo that it ſhall ſtand for ever.

[n] And therefore ſhall not prevail.

[o] Whatſoever power and ſtrength they have.

[p] Signifying hereby, that man can doe nothing, but ſo farre as God giveth power: for ſeeing that all are his creatures, he muſt needs govern and guide them.

CHAP. LV.

1 *The prophet with the promiſes of Chriſt, calleth to faith,* 6 *and to repentance.* 8 *The happy ſucceſſe of them that beleeve.*

HO, * every one that [a] thirſteth, come ye to the waters, and he that hath [b] no money; come ye, [c] buy and eat, yea, come, buy wine and milk without money, and without price.

2 Wherefore do ye † ſpend money for that which is not bread? and your [d] labour for that which ſatisfieth not? hearken diligently

* John 7: 37.

[a] Chriſt by propoſing his graces and gifts to his church, exempteth the hypocrites which are full with their imagined works, and the epicures which are full with their worldly luſts, and ſo thirſt not after theſe waters.

[b] Signifying, that Gods benefits cannot be bought for money.

[c] Buy waters, wine, milk and bread, he meaneth all things neceſſary to the ſpirituall life, as theſe are neceſſary to this corporall life.

† Heb *weigh.*

[d] He reproveth their ingratitude which refuſe thoſe things that God offereth willingly, and in the mean time ſpare neither coſt nor labour to obtain thoſe which are nothings profitable.

unto me, and eat ye that which is good, and let your ſoul delight it ſelf in [e] fatneſſe,

3 Incline your eare and come unto me: heare, and your ſoul ſhall live, and I will make an everlaſting covenant with you, *even* the * [f] ſure mercies of David.

4 Behold, I have given [g] him for a witneſſe to the people, a leader and commander to the people.

5 Behold, thou ſhalt call [h] a nation *that* thou knoweſt not, and nations *that* knew not thee ſhall run unto thee, becauſe of the LORD thy God, and for the holy one of Iſrael: for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be [i] found, call ye upon him while he is neare.

7 Let the wicked [k] forſake his way, and † the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him, and to our God, for † he will abundantly pardon.

8 ¶ For my [l] thoughts *are* not your thoughts, neither *are* your wayes my wayes, ſaith the LORD.

9 For *as* the heavens are higher than the earth, ſo are my wayes higher than your wayes, and my thoughts than your thoughts.

10 For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater:

11 So ſhall my [m] word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in* the thing whereto I ſent it.

12 For ye ſhall go out with joy, and be led forth with peace: the [n] mountains and the hills ſhall * break forth before you into ſinging, and all the trees of the field ſhall clap *their* hands.

13 In ſtead of the thorn ſhall come up the firre-tree, and in ſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the LORD [o] for a name, for an everlaſting [p] ſigne *that* ſhall not be cut off.

CHAP. LVI.

1 *The prophet exhorteth to ſanctification.* 3 *He promiſeth it ſhall be generall without reſpect of perſons.* 9 *He inveigheth againſt blinde watchmen.*

THus ſaith the LORD, [a] Keep ye ‡ judgement, and do juſtice: for my ſalvation *is* neare to come, and my [b] righteouſneſſe to be revealed.

2 Bleſſed *is* the man *that* doeth this, and the ſonne of man *that* layeth hold on it: that keepeth the [c] ſabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the ſonne of the ſtranger, that hath [d] joyned himſelf to the LORD, ſpeak, ſaying, The LORD hath utterly ſeparated me from his people, neither let the eunuch ſay, Behold, I *am* a drie tree.

4 For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe the things that pleaſe me, and take hold of my covenant:

5 Even unto them will I give in mine [e] houſe, and within my walls, a place and a [f] name better than of ſonnes and of daughters: I will give them an everlaſting name, that ſhall not be cut off.

6 Alſo the ſonnes of the ſtranger, that joyn themſelves to the LORD, to ſerve him, and to love the name of the LORD, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant:

7 Even them will I * bring to my holy mountain, and make them joyfull in my houſe of prayer: their [g] burnt-offerings and their ſacrifices *ſhall be* accepted upon mine altar; for * mine houſe ſhall be called an houſe of prayer for [h] all people.

8 The Lord GOD, which gathereth the outcaſts of Iſrael, ſaith, Yet will I gather *others* to him, † beſides thoſe that are gathered unto him.

9 ¶ All ye [i] beaſts of the field, come to devoure, *yea* all ye beaſts in the forreſt.

10 His [k] watchmen *are* blinde: they *are* all ignorant, they *are* all dumbe dogs, they cannot bark; ‡ ſleeping, lying down, loving to ſlumber.

11 Yea they *are* † greedy dogs *which* † can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain: from his quarter.

12 Come ye, *ſay they*, I will fetch wine, and we will fill our ſelves with ſtrong drink, and to [l] morrow ſhall be as this day, *and* much more abundant.

CHAP. LVII.

1 *The bleſſed death of the righteous.* 3 *God reproveth the Jews for their whoriſh idolatry.* 13 *He giveth evangelicall promiſes to the penitent.*

THe righteous periſheth, and no man layeth *it* to heart? and † * mercifull men are taken away, none conſidering that the righteous is taken away ‡ [a] from the evil *to come*.

2 He ſhall † enter *into* [b] peace: they ſhall reſt in their beds, each one walking ‡ *in* his uprightneſſe.

3 ¶ But draw neare hither, ye ſonnes of the [c] ſorcereſſe, the ſeed of the adulterer, and the whore.

4 Againſt whom do ye ſport your ſelves? againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of tranſgreſſion, a ſeed of falſhood?

5 Enflaming your ſelves * with idols * under every green tree, [d] ſlaying the children in the valleys under the clifts of the rocks?

6 Among the ſmooth ſtones of the ſtream *is*

thy

[e] You ſhall be fed abundantly.

* Act. 13: 34.

[f] The ſame covenant, which through my mercy, I ratified and confirmed to David, that it ſhould be eternall, 2 Sam. 7: 13.

[g] Meaning, Chriſt, of whom David was a figure.

[h] To wit, the Gentiles, which before thou didſt not receive to be thy people.

[i] When he offereth himſelf by the preaching of his word.

[k] Hereby he ſheweth that repentance muſt be joyned with faith, and how we cannot call upon God aright, except the fruits of our faith appear.

† Heb. *the man of iniquitie.*

† Heb. *he will multiply to pardon.*

[l] Although you are not ſoon reconciled one to another and judge me by your ſelves, yet I am moſt eaſie to be reconciled, yea, I offer my mercies to you.

[m] If theſe ſmall things have their effect, as daily experience ſheweth, much more ſhall my promiſe which I have made and confirmed, bring to paſſe the things which I have ſpoken for your deliverance.

[n] Read chap. 44. verſ. 23. and 13: 49.

* Chap. 35: 1.

[o] To ſet forth his glorie.

[p] Of Gods deliverance, and that he will never forſake his church.

[a] God ſheweth what he requireth of them after that he hath delivered them: to wit, the works of charity whereby true faith is declared.

† Or, *equitie.*

[b] Which I will declare toward you, and powre into your hearts by my Spirit.

[c] Under the ſabbath he comprehendeth the whole ſervice of God and true religion.

[d] Let none think himſelf unmeet to receive the graces of the Lord: for the Lord will take away all impediments, and will forſake none which will keep his true religion, and beleeve in him.

[e] Meaning, in his church.

[f] They ſhall be called after my people, and be of the ſame religion: yea, under Chriſt the dignity of the faithfull ſhall be greater than the Jews were at that time.

* Chap. 2: 2.

[g] Hereby he meaneth the ſpirituall ſervice of God, to whom the faithfull offer continuall thankſgiving, yea themſelves, and all that they have is a lively and acceptable ſacrifice.

* Mark 11: 17. Luke 19: 46.

[h] Not onely for the Jews but for all others, Matth. 21: 13.

† Heb. *to his gathered.*

[i] Meaning, the enemies of the church, as the Babylonians, Aſſyrians, &c. thus he ſpeaketh to feare the hypocrites, and to aſſure the faithfull, that when this commeth, they may know it was told them before.

[k] He ſheweth that this affliction ſhall come through the fault of the governours, prophets and paſtours, whoſe ignorance, negligence, avarice and obſtinacy, provoked Gods wrath againſt them.

‡ Or, *dreaming, or talking in their ſleep.*

† Heb. *ſtrong of appetite.*

† Heb. *know not to be ſatisfied.*

[l] We are well yet, and to morrow ſhall be better: therefore let us not feare the plagues before they come: thus the wicked contemned the admonitions and exhortations, which were made them in the name of God.

† Heb. *men of kindneſſe or godlineſſe.*

* Pſal. 12: 1. Mich 7: 2.

‡ Or, *from that which is evil*

[a] From the plague that is at hand, and alſo becauſe God will puniſh the wicked.

† Or, *go in peace.*

[b] The ſoul of the righteous ſhall be in joy, and their body ſhall reſt in the grave unto the time of the reſurrection, becauſe they walked before the Lord,

‡ Or, *before him.*

[c] He threatneth the wicked hypocrites, who under the pretence of the name of Gods people, derided Gods word and his promiſes: boaſting openly that they were the children of Abraham, but becauſe they were not faithfull and obedient as Abraham was, he calleth them baſtards, and the children of ſorcerers which forſook God, and fled to wicked means for ſuccour.

* 2 Kings 16: 4.

[d] Read Levit. 18: 21. 2 King. 2: 10.

Or, *among the oaks.*

thy [e] portion? they, they *are* thy lot: even to them haſt thou poured a drink-offering, thou haſt offered a meat-offering. Should I receive comfort in [f] theſe?

7 Upon a loftie and high mountain haſt thou ſet thy [g] bed: even thither wenteſt thou up to offer ſacrifice.

8 Behinde the [h] doores alſo and the poſts haſt thou ſet up thy remembrance: for thou haſt diſcovered *thy ſelf to another* than me, and art gone up: thou haſt [i] enlarged thy bed, and ‡ made a covenant with them; thou lovedſt their bed ‡ where thou ſaweſt *it*.

9 And ‡ thou wenteſt [k] to the king with ointment, and didſt increaſe thy perfumes, and didſt ſend thy meſſengers farre off, and didſt debaſe *thy ſelf* even unto hell.

10 Thou art wearied in the greatneſſe of thy way; *yet* ſaidſt thou not, [l] There is no hope: thou [m] haſt found the ‡life of thine hand; therefore thou waſt not grieved.

11 And of whom haſt thou been afraid or feared, that thou haſt [n] lied, and haſt not remembred me, nor laid *it* to thy heart; have not I held my peace even of [o] old, and thou feareſt me not?

12 I will declare thy [p] righteouſneſſe, and thy works, for they ſhall not profit thee.

13 ¶ When thou crieſt, let thy companies deliver thee: but the [q] winde ſhall carry them all away; vanity ſhall take *them*: but he that putteth his truſt in me, ſhall poſſeſſe the land: and ſhall inherit my holy mountain:

14 [r] And ſhall ſay, * Caſt ye up, caſt ye up; prepare the way, take up the ſtumbling-block out of the way of my people.

15 For thus ſaith the high and loftie one that inhabiteth eternity, whoſe name *is* Holy, I dwell in the high and holy *place*; with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be alwayes wroth: [ſ] for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his [t] covetouſneſſe was I wroth, and ſmote him: I hid me, and was wroth, and he went on † frowardly in the way of his heart.

18 I have ſeen his wayes and will [u] heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

19 I create the [x] fruit of the lips; peace, peace to him that is [y] farre off, and to him that is neare, ſaith the LORD, and I will heal him.

20 But the wicked *are* like the troubled ſea, when it [z] cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

[e] Meaning, every place was polluted with their idolatry: or every faire ſtone that they found, they made an idol of it.

[f] In the ſacrifices which you, offering before theſe idols, thought you did ſerve God.

[g] To wit, thine altars in an open place like an impudent harlot, that careth not for the ſight of her husband.

[h] In ſtead of ſetting up the word of God in the open places on the poſts and doores to have it in remembrance, Deut. 6: 9. and 27: 1. thou haſt ſet up ſignes and marks of thine idolatry in every place.

[i] That is, didſt increaſe thine idolatry more and more.

‡ Or, *hewed it for thy ſelf* larger *than theirs.*

‡ Or, *thou providedſt room.*

‡ Or, *thou reſpectedſt the king.*

[k] Thou didſt ſeek the favour of the Aſſyrians by gifts and preſents, to help thee againſt the Egyptians: and when they failed, thou ſoughteſt to the Babylonians, and more and more didſt torment thy ſelf.

[l] Although thou ſaweſt all thy labours to be in vaine, yet wouldeſt thou never acknowledge thy fault, and leave off.

[m] He derideth their unprofitable diligence which thought to have made all ſure, and yet were deceived.

‡ Or, *living.*

[n] Broken promiſe with me.

[o] Meaning, a long time: thus the wicked abuſe Gods lenitie, and grow to further wickedneſſe.

[p] That is, thy naughtineſſe, idolatries, and impieties, which the wicked call Gods ſervice: thus he derideth their obſtinacie.

[q] Meaning, the Aſſyrians and other, whoſe help they looked for.

[r] God ſhall ſay to Darius and Cyrus.

* Chap. 40: 3. and 62: 10.

[ſ] I will not uſe my power againſt frail men, whoſe life is but a blaſt.

[t] That is, for the vices and faults of the people, which is meant here by covetouſneſſe.

† Heb. *turning away.*

[u] Though they were obſtinate, yet I did not withdraw my mercy from them.

[x] That is, I frame the ſpeech and word of my meſſengers which ſhall bring peace.

[y] As well to him that is in captivitie, as to him that remaineth at home.

[z] Their evil conſcience doth ever torment them, and therefore they can never have reſt, read Chap. 48: 22.

CHAP. LVIII.

1 The prophet being ſent to reprove hypocriſie. 3 expreſſeth a counterfeit faſt and a true. 8 He declareth what promiſes are due unto godlineſſe, 11 and to the keeping of the ſabbath.

CRie † [a] aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſinnes.

2 Yet [b] they ſeek me daily, and delight to know my wayes, as a nation that did righteouſneſſe, and forſook not the ordinance of their God: they ask of me the ordinances of juſtice: they take delight in approching to God.

3 ¶ [c] Wherefore have we faſted, *ſay they*, and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt you finde pleaſure, and [d] exact all your ‡ † labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſſe; ‡ ye ſhall not faſt as *ye do* this day, to make your voice to be [c] heard on high.

5 Is it * ſuch a faſt that I have choſen? * ‡ a day for a man to afflict his ſoul? *is it* to bowe down his head as a bul-ruſh, & to ſpread ſack-cloth and aſhes under him? wilt thou call this a faſt, and an acceptable day to the LORD?

6 Is not this the faſt that I have choſen? to looſe the bands of wickedneſſe, to undo † the heavy burdens, and to let the † oppreſſed go free, and that ye break every [f] yoke?

7 *Is it* not * to deal thy bread to the hungrie, and that thou bring the poore that are ‡ caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thy ſelf from [g] thine own fleſh?

8 ¶ Then ſhall thy [h] light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy [i] righteouſneſſe ſhall go before thee, the glory of the LORD † ſhall be thy rere-ward.

9 Then ſhalt thou call, and the LORD ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I *am*: if thou take away from the midſt of thee the yoke, the putting forth of the [k] finger, and ſpeaking vanity:

10 And *if* thou draw out thy [l] ſoul to the hungry, and ſatisfie the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy [m] darkneſſe *be* as the noon-day.

11 And the LORD ſhall guide thee continually, and ſatisfie thy ſoul in † drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters † fail not.

12 And *they that ſhall be* of thee, * ſhall build the old [n] waſte places: thou ſhalt raiſe up the foundations of many generations; and thou ſhalt be called, the repairer of the breach, the reſtorer of paths to dwell in.

13 ¶ If thou [o] turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the LORD, honourable, and ſhalt honour him, not doing thine own wayes, nor finding thine

† Heb. *with the throat.*

[a] The Lord thus ſpeaketh to the prophet, willing him to uſe all diligence and ſeveritie to rebuke the hypocrites.

[b] They will ſeem to worſhip me, and have outward holineſſe.

[c] He ſetteth forth the malice and diſdain of the hypocrites, which grudge againſt God, if their works be not accepted.

[d] Thus he convinceth the hypocrites by the ſecond table, and by their dutie toward their neighbour, that they have neither faith nor religion.

‡ Or, *things wherewith ye grieve others.*

† Heb. *grief.*

‡ Or, *ye faſt not as this day.*

[e] So long as you uſe contention and oppreſſion, your faſting and prayer ſhall not be heard.

* Zech 7: 5.

* Levit. 19: 29.

‡ Or, *to afflict his ſoul* for *a day.*

† Heb. *the bundles of the yoke.*

† Heb. *broken.*

[f] That you leave off all your extortions.

* Ezek. 18: 7.

‡ Or, *afflicted.*

[g] For in him thou ſeeſt thy ſelf as in a glaſſe.

[h] That is, the proſperous eſtate wherewith God will bleſſe thee.

[i] The teſtimony of thy goodneſſe ſhall appeare before God and man.

† Heb. *ſhall gather thee up.*

[k] Whereby is meant all manner of injury.

[l] That is, have compaſſion on their miſeries.

[m] Thine adverſitie ſhall be turned into proſperitie.

† Heb. *droughts.*

† Heb. *lie*, or *deceive.*

* Chap. 61: 4.

[n] Signifying, that of the Jews ſhould come ſuch as ſhould build againe the ruines of Jeruſalem and Judea: but chiefly this is meant of the ſpirituall Jeruſalem, whoſe builders were the Apoſtles.

[o] If thou refrain thy ſelf from thy wicked works.

own pleaſure, nor ſpeaking *thine own* words:

14 Then ſhalt thou delight thy ſelf in the LORD, and I will cauſe thee to * ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath ſpoken *it*.

CHAP. LIX.

1 The damnable nature of ſinne. 3 The ſinnes of the Jews. 9 Calamity is for ſinne. 16 Salvation is onely of God. 20 The covenant of the redeemer.

BEhold, the LORDS hand is not * ſhortened, that it cannot ſave: neither his eare heavy, that it cannot heare.

2 But your iniquities have ſeparated between you and your God, and your ſinnes ‡ have hid *his* face from you: that he will not heare.

3 For your hands are defiled with [a] bloud, and your fingers with iniquitie, your lips have ſpoken lies, your tongue hath muttered perverſeneſſe.

4 None calleth for juſtice, nor any [b] pleadeth for truth: they truſt in vanitie, and ſpeak lies; * they conceive miſchief, and [c] bring forth iniquitie.

5 They hatch ‡ [d] cockatrice-egs, and weave the ſpiders [e] web: he that eateth of their egs dieth, and ‡ that which is cruſhed breaketh out into a viper.

6 * Their webs ſhall not become garments, neither ſhall they cover themſelves with their works: their works *are* works of iniquitie, and the act of violence *is* in their hands.

7 * Their feet run to evil, and they make haſte to ſhed innocent bloud: their thoughts *are* thoughts of iniquitie, waſting and † deſtruction *are* in their paths.

8 The way of peace they know not, and *there is* no ‡ judgement in their goings: they have made them crooked paths: whoſoever goeth therein, ſhall not know peace.

9 ¶ Therefore is [f] judgement farre from us, neither doth [g] juſtice overtake us: we wait for light, but behold obſcuritie; for brightneſſe, *but* we walk in darkneſſe.

10 We grope for the wall like the [h] blinde, and we grope as if *we had* no eyes: we ſtumble at noon-day as in the night; *we are* in deſolate places as dead men.

11 We roar all like [i] bears, and mourn ſore like doves: we look for judgement, but *there is* none; for ſalvation, *but* it is farre off from us.

12 For our tranſgreſſions are multiplied before thee, and our [k] ſinnes teſtifie againſt us: for our tranſgreſſions *are* with us, and as for our iniquities, we know them.

13 In tranſgreſſing and lying againſt the LORD, and departing away from our God, ſpeaking oppreſſion and revolt, conceiving and uttering from the heart [l] words of falſhood.

14 And [m] judgement is turned away backward, and juſtice ſtandeth afarre off: for truth is fallen in the ſtreet, aud equitie cannot enter.

15 Yea, truth faileth, and he that departeth from evil ‡ maketh himſelf [n] a prey: and the LORD ſaw it, and † it diſpleaſed him that *there was* no judgement.

16 ¶ And he ſaw that *there was* no man, and wondered that *there was* no interceſſour: * [o] therefore his arm brought [p] ſalvation unto him, and his righteouſneſſe, it ſuſtained him.

17 * For he put on righteouſneſſe as a breaſt-plate, and an [q] helmer of ſalvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 * According to *their* † deeds, accordingly he will repay, furie to his adverſaries, recompenſe to his enemies, to the [r] iſlands he will repay recompenſe.

19 So ſhall they fear the name of the LORD from the weſt, and his glorie from the riſing of the ſunne: when the enemie ſhall come in * [s] like a floud, the ſpirit of the LORD ſhall ‡ lift up a ſtandard againſt him.

20 ¶ And * the redeemer ſhall come to Zion, and unto [t] them that turn from tranſgreſſion in Jacob, ſaith the LORD.

21 As for me, this *is* my covenant with them, ſaith the LORD, My ſpirit that *is* upon thee, and my words which I have put in thy mouth, [u] ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of they ſeeds ſeed, ſaith the LORD, from henceforth and for ever.

CHAP. LX.

1 The glory of the church in the abundant acceſſe of the Gentiles, 15 and the great bleſsings after a ſhort affliction.

ARiſe, ‡ ſhine, for thy [a] light is come, and the glorie of the LORD is riſen upon thee.

2 For behold, the darkneſſe ſhall cover the [b] earth, and groſſe darkneſſe the people: but the LORD ſhall ariſe upon thee, and his glorie ſhall be ſeen upon thee.

3 And the * Gentiles ſhall come to [c] thy light, and kings to the brightneſſe of thy riſing.

4 * Lift up thine eyes round about, and ſee; [d] all they gather themſelves together, they come to thee, thy ſonnes ſhall come from far, and thy daughters ſhall be nurſed at *thy* ſide.

5 Then thou ſhalt ſee and flow together, and thine heart ſhall fear, and be [e] enlarged, becauſe the ‡ abundance of the ſea ſhall be converted unto thee, the ‡ forces of the Gentiles ſhall come unto thee.

6 [f] The multitude of camels ſhall cover thee: the dromedaries of Midian and Ephah: all they from Sheba ſhall come: they ſhall bring * gold and incenſe, and they ſhall ſhew forth the praiſes of the LORD.

7 All the flocks of [g] Kedar ſhall be gathered together unto thee, the rammes of Nebaioth ſhall miniſter unto thee: they ſhall come up with acceptance on mine [h] altar, and I will glorifie the houſe of my glory.

---

* Deut. 32: 13.

* Num. 11: 23. Chap. 50: 2.

† Or, *have made him hide.*

[a] Read. chap. 1. verſ. 15.

[b] All men wink at the injuries and oppreſſions, and none go about to remedy them.

* Job 15: 35. Pſal. 7: 14.

[c] According to their wicked devices, they hurt their neighbours.

‡ Or, *adders.*

[d] Whatſoever cometh from them, is poiſon, & bringeth death.

[e] They are profitable to no purpoſe.

‡ Or, *that which is ſprinkled*, is as if *there brake out a viper.*

* Job 8: 14, 15.

* Prov. 1: 16. Rom. 3: 15.

† Heb. *breaking.*

‡ Or, *right.*

[f] That is, Gods vengeance to puniſh our enemies.

[g] Gods protection to defend us.

[h] We are altogether deſtitute of counſel, and can finde no end of our miſeries.

[i] We expreſſe our ſorrows by outward ſignes, ſome more, ſome leſſe.

[k] This confeſſion is generall to the church, to obtain remiſſion of ſinnes, and the prophets did not exempt themſelves from the ſame.

[l] To wit, againſt our neighbours.

[m] There is neither juſtice nor uprightneſſe among men.

‡ Or, *is accounted mad.*

[n] The wicked will deſtroy him.

† Heb. *it was evil in his eyes.*

* Chap. 63: 5.

[o] Meaning, to doe juſtice, and to remedy the things that were ſo farre out of order.

[p] That is, his church, or his arm did help it ſelf, and did not ſeek aid of any other.

* Ephes. 6: 14, 17. 1 Theſſ. 5: 8.

[q] Signifying, that God had all means at hand to deliver his church and to puniſh their enemies.

* Chap. 63: 6.

† Heb. *recompenſes.*

[r] To wit, your enemies which dwell in divers places, and beyond the ſea.

* Rev. 12: 15.

[s] He ſheweth that there ſhall be great affliction in the church, but God will ever deliver his.

‡ Or, *put him to flight.*

* Rom. 11: 26.

[t] Whereby he declareth that the true deliverance from ſin and Satan belongeth to none but to the children of God, whom he ſuſtaineth.

[u] Becauſe the doctrine is made profitable by the virtue of the Spirit, he joyneth the one with the other, and promiſeth to give them both to his church for ever.

‡ Or, *be enlightned for thy light cometh.*

[a] The time of thy proſperity and felicity: whereas ſpeaking of Babylon, he commanded her to goe down, chap. 47: 1.

[b] Signifying, that al men are in darkneſſe, till God give them the light of his ſpirit, and that this light ſhineth to none but to thoſe that are in his church.

* Revel. 21: 24.

[c] Meaning, that Judea ſhould be as the morning ſtar, and that the Gentiles ſhould receive light of her.

* Chap. 49: 18.

[d] An infinite number from all countries, as Chap. 49. verſ. 18.

[e] For joy, as the heart is drawn in for ſorrow.

‡ Or, *noiſe of the ſea ſhall be turned toward thee.*

‡ Or, *wealth.*

[f] Meaning, that every one ſhall honour the Lord with that wherewith he is able. Signifying, that it is no true ſerving of God, except we offer our ſelves to ſerve his glory, and all that we have.

* Chap 61: 6.

[g] That is, the Arabians, that have great abundance of cattel.

[h] Becauſe the altar was a figure of Chriſt. Heb. 13: 10. He ſheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it ſelf.

8 Who *are* theſe [i] *that* flie as a cloud, and as the doves to their windows?

9 Surely the iſles ſhall wait for me, and the ſhips of [k] Tarſhiſh firſt, * to bring thy ſonnes from farre, their ſilver and their gold with them, unto the name of the LORD thy God: and to the holy one of Iſrael, becauſe he hath gloriſied thee.

10 And the ſonnes of ſtrangers ſhall build up thy walls, and their [l] kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates * ſhall be open continually, they ſhall not be ſhut day nor night, that *men* may bring unto thee the ‡ forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and [m] kingdome that will not ſerve thee, ſhall periſh: yea thoſe nations ſhall be utterly waſted.

13 The [n] glory of Lebanon ſhall come unto thee, the firre-tree, the pine-tree, and the box together, to beautifie the place of my ſanctuary, and I will make the place of my [o] feet glorious.

14 The ſonnes alſo of them that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee, ſhall * [p] bowe themſelves down at the ſoles of thy feet; and they ſhall call thee, The city of the LORD, the Zion of the holy one of Iſrael.

15 Whereas thou haſt been forſaken and hated, ſo that no man went through *thee*, I will make thee an eternall excellencie, a joy of many generations.

16 Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the [q] breaſt of kings, and thou ſhalt know that I the LORD *am* thy ſaviour and thy redeemer, the mighty one of Jacob.

17 For braſſe I will bring gold, and for iron I will bring ſilver, and for wood braſſe, and for ſtones iron: I will alſo make thy officers [r] peace, and thine exactours righteouſneſſe.

18 Violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders; but thou ſhalt call thy walls [ſ] ſalvation, and thy gates praiſe.

19 * The ſunne ſhall be no more thy light by day, neither for brightneſſe ſhall the [t] moon give light unto thee: but the LORD ſhall be unto thee an everlaſting light, and thy God thy glory.

20 Thy ſunne ſhall no more go down, neither ſhall thy moon withdraw it ſelf: for the LORD ſhall be thine everlaſting light, and the dayes of thy mourning ſhall be ended.

21 Thy people alſo *ſhall be* all righteous: they ſhall inherit the land for ever, the [u] branch of my planting, the work of my hands, that I may be glorified.

22 A little one ſhall become [x] a thouſand, and a ſmall one a ſtrong nation: I the LORD will haſte it in his time.

[i] Shewing what great number ſhall come to the church, and with what great diligence and zeal.

[k] The Gentiles that are now enemies, ſhall become friends and ſetters forth of the church.

* Gal. 4: 26.

[l] Meaning, Cyrus and his ſucceſſors, but chiefly this is accompliſhed in them that ſerve Chriſt, being converted by his goſpel.

* Revel. 21: 25.

‡ Or, *wealth*.

[m] He ſheweth that God hath given all power and authority here in earth for the uſe of his church, and that they which will not ſerve and profit the ſame, ſhall be deſtroyed.

[n] There is nothing ſo excellent which ſhall not ſerve the neceſſity of the church.

[o] Signifying, that Gods Majeſtie is not included in the temple, which is but the place for his feet, that we may learne to riſe up to the heavens

* Rev. 3: 9.

[p] To worſhip their head Chriſt, by obeying his doctrine.

[q] Both high and low ſhall be ready to help and ſuccor thee,

[r] Thy governours ſhall love thee and ſeek they wealth and proſperity.

[ſ] Meaning, not a temporall felicity, but a ſpirituall, which is fulfilled in Chriſts kingdome.

* Rev. 21: 23. and 22: 5.

[t] Signifying, that all worldly means ſhall ceaſe, and that Chriſt ſhall be all in all, as Rev. 21: 22. and 22: 5.

[u] The children of the church.

[x] Meaning, that the church ſhould be miraculouſly multiplied.

Chap. LXI.

1 The office of Chriſt. 4 The forwardneſſe, 7 and bleſſings of the faithfull.

THe * ſpirit of the Lord GOD *is* [a] upon me, becauſe the LORD hath anointed me to preach good tidings unto the meek, he hath ſent me to binde up the [b] broken-hearted, to proclaim libertie to the [c] captives, and the opening of the priſon to them that are bound:

2 To proclaim the [d] acceptable yeare of the LORD, and the day of [e] vengeance of our God, to comfort all that mourn:

3 To appoint unto them that mourn in Zion, to give unto them beauty for [f] aſhes, the oyl of joy for mourning, the garment of praiſe for the ſpirit of heavineſſe, that they might be called [g] trees of righteouſneſſe, the planting of the LORD, that he might be glorified.

4 ¶ And they ſhall * build the old waſtes, they ſhall raiſe up the former deſolations, and they ſhall repair the waſte cities, the deſolations of many [h] generations.

5 And ſtrangers ſhall [i] ſtand and feed your flocks, and the ſonnes of the alien ſhall be your plowmen, and your vine-dreſſers.

6 But ye ſhall be named the [k] prieſts of the LORD: men ſhall call you the miniſters of our God: * ye ſhall eat the [l] riches of the Gentiles, and in their glory ſhall you boaſt your ſelves.

7 ¶ For your ſhame *you ſhall have* [m] double; and for confuſion [n] they ſhall rejoyce in their [o] portion: therefore in their land they ſhall poſſeſſe the [p] double: everlaſting joy ſhall be unto them.

8 For I the LORD love judgement, I hate [q] robbery for burnt-offering, and I will direct their work in truth, and I will make an everlaſting covenant with them.

9 And [r] their ſeed ſhall be known among the Gentiles, and their offſpring among the people: all that ſee them ſhall acknowledge them, that they *are* the ſeed *which* the LORD hath bleſſed.

10 [ſ] I will greatly rejoyce in the LORD, my ſoul ſhall be joyfull in my God, for he hath clothed me with the garments of ſalvation, he hath covered me with the robe of righteouſneſſe, as a bridegroom † decketh *himſelf* with ornaments, and as a bride adorneth *her ſelf* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden cauſeth the things that are ſown in it to ſpring forth: ſo the Lord GOD will cauſe righteouſneſſe and praiſe to ſpring forth before all the nations.

* Luke 4: 18.

[a] This appertaineth to all the prophets and miniſters of God, but chiefly to Chriſt, of whoſe abundant graces every one receiveth according as it pleaſeth him to diſtribute.

[b] To them that are lively touched with the feeling of their ſins.

[c] Which are in the bondage of ſinne.

[d] The time when it pleaſed God to ſhew his good favour to man, which S. Paul calleth the fulneſſe of time, Gal 4: 4.

[e] For when God delivereth his church, he puniſheth his enemies.

[f] Which was the ſigne of mourning.

[g] Trees that bring forth good fruits, as Matth. 3: 8.

* Chap. 58: 12.

[h] That is, for a long time.

[i] They ſhall be ready to ſerve you in all your neceſſities.

[k] This is accompliſhed in the time of Chriſt, by whom all the faithfull are made prieſts and kings, 1 Petr. 2: 9. Revel. 1: 6. and 5: 10.

* Chap. 60: 6.

[l] Read chap 60. verſ. 11, 16.

[m] Abundant recompence, as this word is uſed, chap. 40: 2.

[n] That is, the Jews.

[o] To wit, of the Gentiles.

[p] Whereas the Gentiles had dominion over the Jews in times paſt, now they ſhall have double authoritie over them, and poſſeſſe twice ſo much.

[q] I will not receive their offering, which are extortioners, deceivers, hypocrites, or that deprive me of my glory.

[r] That is, of thy church.

[ſ] He ſheweth what ſhall be the affection, when they feel this their deliverance.

† Heb. *decketh as a prieſt*.

Chap. LXII.

1 The fervent deſire of the prophet, to confirm the church in Gods promiſes. 5 The office of the miniſters (unto which they are incited) in preaching the goſpel, 10 and preparing the people thereto

FOr Zions ſake will I not [a] hold my peace, & for Jeruſalems ſake I will not reſt, untill the righteouſneſſe thereof go forth as [b] bright-

[a] The prophet ſaith, that he will never ceaſe to declare unto the people, the good tidings of their deliverance. [b] Till they have full deliverance: and this the prophet ſpeaketh to encourage all other miniſters to the ſetting forth of Gods mercies towards his church.

neſſe, and the ſalvation thereof as a lamp *that* burneth.

2 And the Gentiles ſhall ſee thy righteouſneſſe, and all kings thy glory: and thou ſhalt be called by [c] a new name, which the mouth of the LORD ſhall name.

3 Thou ſhalt alſo be [d] a crown of glory in the hand of the LORD, and a royall diadem in the hand of thy God.

4 * Thou ſhalt no more be termed, [e] Forſaken; neither ſhall thy land any more be termed, Deſolate: but thou ſhalt be called „ Hephzibah, and thy land, ‡ Beulah: for the LORD delighteth in thee, and thy land ſhall be [f] married.

5 For *as* a young man marrieth a virgin, *ſo* ſhall thy ſonnes [g] marry thee: and † *as* the bridegroom rejoyceth over the bride, *ſo* ſhall thy God rejoyce over thee.

6 I have ſet [h] watchmen upon thy walls, O Jeruſalem, *which* ſhall never hold their peace day nor night: ‡ [i] ye that make mention of the LORD, keep not ſilence;

7 And give him no † reſt, till he eſtabliſh, and till he make Jeruſalem [k] a praiſe in the earth.

8 The LORD hath ſworn by his right hand, and by the arm of his ſtrength, † Surely, I will no more give thy corn *to be* meat for thine enemies, and the ſonnes of the ſtranger ſhall not drink thy wine, for the which thou haſt laboured:

9 But they that have gathered it, ſhall eat it, and praiſe the LORD; and they that have brought it together, ſhall drink it in the courts of my holineſſe.

10 ¶ [l] Go through, go through the gates; * prepare you the way of the people, caſt up, caſt up the high-way, gather out the ſtones, lift up a ſtandard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, * [m] Say ye to the daughter of Zion, Behold, thy ſalvation cometh; behold, his reward *is* with him, and [n] his ‡ work before him.

12 And they ſhall call them, The holy people, the redeemed of the LORD: and thou ſhalt be called, Sought out, a [o] citie not forſaken.

c Thou ſhalt have a more excellent name than thou haſt had hitherto.

d He ſhall eſteem thee as deare and precious, as a king doth his crown.

* Hoſ. 1: 10. 1 Petr. 2: 10.

e Thou ſhalt no more be contemned as a woman forſaken of her husband.

„ That is, *my delight* is *in her.*

„ That is, *married*

f That it may be repleniſhed with children.

g Foraſmuch as they confeſſe one faith and religion with thee, they are in the ſame bond of marriage with thee, and they are called the children of the church, inaſmuch as Chriſt maketh her plentifull to bring forth children unto him.

† Heb. *with the joy of the bridegroom.*

h Prophets, paſtors, and miniſters.

‡ Or, *ye that are the Lords remembrancers.*

i He exhorteth the miniſters never to ceaſe to call upon God by prayer for the deliverance of his church, and to teach others to do the ſame.

† Heb. *ſilence.*

k For the reſtauration whereof all the world ſhall praiſe him.

† Heb. *if I give, &c.*

l Signifying the great number that ſhould come to the church, and what meanes he would prepare for the reſtitution of the ſame, as Chap 57: 14.

* Chap 40: 3.

* Zech. 9: 9. Matth. 21: 5. John 12: 15.

m Ye prophets and miniſters ſhew the people of this their deliverance: which was chiefly meant of our ſalvation by Chriſt. n He ſhall have all power to bring his purpoſe to paſſe, as Chap. 40: 10. * Or, *recompenſe.* o That is, one, over whom God hath had a ſingular care to recover her, when ſhe was loſt.

CHAP. LXIII.

1 *Chriſt ſheweth who he is,* 2 *what his victory over his enemies,* 7 *and what his mercy toward his church.* 10 *In his juſt wrath remembreth his free mercy.* 15 *The church in their prayer,* 17 *and complaint, profeſſe their faith.*

WHo *is* this that cometh [a] from Edom, with died garments from Bozrah? this that is † glorious in his apparell, travelling in the greatneſſe of his ſtrength? [b] I that ſpeak in righteouſneſſe, mighty to ſave.

2 [c] Wherefore * *art thou* red in thine apparell, and thy garments like him that treadeth in the wine-fat?

3 I have troden the wine-preſſe alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud ſhall be ſprinkled upon my garments, and I will ſtain all my raiment.

4 For the * day of vengeance *is* in mine heart, and the [d] yeare of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own [e] arm brought ſalvation unto me, and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them [f] drunk in my fury, and I will bring down their ſtrength to the earth.

7 ¶ I will [g] mention the loving kindneſſes of the LORD, *and* the praiſes of the LORD, according to all that the LORD hath beſtowed on us, and the great goodneſſe towards the houſe of Iſrael; which he hath beſtowed on them, according to his mercies, and according to the multitude of his loving kindneſſes.

8 For he ſaid, Surely they *are* my [h] people, children *that* will not lie; ſo he was their ſaviour.

9 ¶ In all their affliction he was [i] afflicted, and the angel [k] of his preſence ſaved them: * in his love and in his pity he redeemed them, and he bare them, and carried them all the dayes of old.

10 ¶ But they * rebelled and vexed his holy ſpirit; therefore he was turned to be their enemie, *and* he fought againſt them.

11 Then he [l] remembred the dayes of old, Moſes *and* his people, *ſaying*, Where *is* he that * brought them up out of the ſea, with the ‡ [m] ſhepherd of his flock? where *is* he that put his holy ſpirit within [n] him?

12 That led *them* by the right hand of Moſes, with his glorious arm, * dividing the water before them, to make himſelf an everlaſting name?

13 That led them through the deep, as an [o] horſe in the wilderneſſe, *that* they ſhould not ſtumble?

14 As a beaſt goeth down in the valley, the ſpirit of the LORD cauſed him to reſt: ſo didſt thou lead thy people to make thy ſelf a glorious name.

15 ¶ * [p] Look down from heaven, and behold from the habitation of thy holineſſe and of thy glory: where *is* thy [q] zeal and thy ſtrength, ‡ the ſounding of thy bowels, and of thy mercies towards [r] me? are they reſtrained?

16 Doubtleſſe thou *art* our father, though [ſ] Abraham be ignorant of us, and Iſrael acknowledge us not: thou, O LORD, art our father, ‡ our redeemer, thy name *is* from everlaſting.

17 ¶ O LORD, why haſt [t] thou made us to erre from thy wayes? *and* hardened our heart

from

a This prophecy is againſt the Idumeans, and enemies which perſecuted the church, on whom God will take vengeance, and is here ſet forth all bloudy after that he hath deſtroyed them in Bozrah, the chief city of the Idumeans: for theſe were the greateſt enemies, and under the title of circumciſion, and the kindred of Abraham, claimed to themſelves the chief religion, and hated the true worſhippers, Pſalm 137: 7. † Heb. *decked.* b God anſwereth them that asked this queſtion, who is this? &c. and ſaith, Ye ſee now performed in deed the vengeance which my prophets threatned. c Another queſtion to the which the Lord anſwereth. * Rev. 19: 13.

* Chap. 34: 8.

d Shewing, that when God puniſheth his enemies, it is for the profit and deliverance of his church.

e God ſheweth, that he hath no need of mans help for the deliverance of his, and though men refuſe to doe their duty through negligence, and ingratitude, yet he himſelf will deliver his church, and puniſh the enemies, Read Chap. 59: 16.

f I will ſo aſtoniſh them, and make them ſo giddy, that they ſhall not know which way to go.

g The prophet ſpeaketh this to move the people to remember Gods benefits in times paſt, that they may be confirmed in their troubles.

h For I did chuſe them to be mine, that they ſhould be holy, and not deceive mine expectation.

i He bare their afflictions and griefs as though they had been his own.

k Which was a witneſſe of Gods preſence: and this may be referred to Chriſt, to whom belongeth the office of ſalvation.

* Deut. 7: 7, 8.

* Exod. 15: 24. Num. 14: 11. Pſalm 78: 56. and 95: 9.

l That is, the people of Iſrael, being afflicted, called to remembrance Gods benefits which he had beſtowed upon their fathers in times paſt.

* Exod. 14: 30.

‡ Or, *ſhepherds*, as Pſalm 77: 20.

m Meaning, Moſes.

n That is, in Moſes, that he might well govern the people: ſome referre this giving of the ſpirit to the people.

* Exod. 14: 21. Joſh. 3: 16.

o Peaceably, and gently, as an horſe is led to his paſture.

* Deut. 26: 15.

p Having declared Gods benefits ſhewed to their forefathers, he turneth himſelf to God by prayer, deſiring him to continue the ſame graces toward them.

q Thy great affection which thou bareſt towards us.

‡ Or, *the multitude.* r Meaning, from the whole body of the church. ſ Though Abraham would refuſe us to be his children, yet thou wilt not refuſe to be our Father. ‡ Or, *our redeemer from everlaſting* is *thy name.* t By taking away thy holy Spirit from us, by whom we were governed, and ſo for our ingratitude didſt deliver us up to our own concupiſcence, and didſt puniſh ſin by ſinne, according to thy juſt judgement.

from thy fear? Return for thy [u] ſervants ſake, the tribes of thine inheritance.

18 The people of thy holineſſe have poſſeſſed *it* but [x] a little while: our adverſaries have troden down thy ſanctuarie.

19 We are *thine*, thou never bareſt rule over them, † they were not called by thy name.

Chap. LXIIII.

1 The church prayeth for the illuſtration of Gods power. 5 Celebrating Gods mercy, it maketh confeſſion of their naturall corruptions. 9 It complaineth of their affliction.

OH that thou wouldeſt [a] rent the heavens, that thou wouldeſt come down, that the mountains might flow down at thy preſence,

2 As *when* † the melting fire burneth, the fire [b] cauſeth the waters to boyl, to make thy name known to thine adverſaries, *that* the nations may tremble at thy preſence.

3 When thou didſt terrible things *which* we looked not for, thou cameſt down, the mountains flowed down at thy preſence.

4 For ſince the beginning of the world * men have not [c] heard, nor perceived by the eare, neither hath the eye ‡ ſeen, O God, beſides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meeteſt him [d] that rejoyceth, and worketh righteouſneſſe, *thoſe that* remember thee in thy [e] wayes: behold, thou art wroth, for we have ſinned: in [f] thoſe is continuance, and we [g] ſhall be ſaved.

6 But we are all as an unclean thing, and all our [h] righteouſneſſes *are* as filthy rags, and we all do * fade as a leaf, and our iniquities, like the winde, have taken us away.

7 And *there is* none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee, for thou haſt hid thy face from us, and haſt † conſumed us becauſe of our iniquities.

8 But now, O LORD, thou *art* our father: we *are* the [i] clay, and thou our potter, and we all *are* the work of thy hand.

9 ¶ Be not * wroth [k] very ſore, O LORD, neither remember iniquitie for ever: behold, ſee wee beſeech thee, we *are* all thy people.

10 [l] Thy holy cities *are* a wilderneſſe, Zion is a wilderneſſe, Jeruſalem a deſolation.

11 Our holy and our beautifull houſe, [m] where our fathers praiſed thee, is burnt up with fire: and all our pleaſant things are laid waſte.

12 Wilt thou refrain thy ſelf [n] for theſe things, O LORD? wilt thou hold thy peace, and afflict us very ſore?

Chap. LXV.

1 The calling of the Gentiles. 2 The Jews for their incredulitie, idolatry, and hypocriſie, are rejected. 8 A remnant ſhall be ſaved. 11 Judgement on the wicked, and bleſſings on the godly. 17 The bleſſed ſtate of the new Jeruſalem.

I * Am ſought of *them that* [a] asked not *for me*: I am found of *them that* ſought me not: I ſaid, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have ſpread [b] out my hands all the day unto a rebellious people, which walketh in a way that *was* not good, after their own [c] thoughts:

3 A people that provoketh me to anger continually to my face, that ſacrificeth in [d] gardens, and burneth incenſe † upon altars of [e] brick:

4 Which remain among the [f] graves, and lodge in the monuments, which eat [g] ſwines fleſh, and ‡ broth of abominable things is in their veſſels:

5 Which ſay, [h] Stand by thy ſelf, come not neare to me, for I am holier than thou: theſe *are* a ſmoke in my ‡ noſe, a fire that [i] burneth all the day.

6 Behold, it is [k] written before me, I will not keep ſilence, but will recompenſe, even recompenſe into their boſome,

7 Your iniquities, and the iniquities of your fathers [l] together (ſaith the LORD) which have burnt incenſe upon the mountains, and blaſphemed me upon the hills: therefore will I meaſure their former work into their boſome.

8 ¶ Thus ſaith the LORD, As the new wine is found in the cluſter, and *one* ſaith, Deſtroy it not, for a [m] bleſſing *is* in it: ſo will I do for my ſervants ſakes, that I may not deſtroy them all.

9 And I will bring forth a ſeed out of Jacob, and out of Judah an inheritour of my mountains: and mine elect ſhall inherit it, and my ſervants ſhall dwell there.

10 And [n] Sharon ſhall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have ſought me.

11 ¶ But ye *are* they that forſake the LORD, that forget my holy mountain, that prepare a table for that ‡ [o] troup, and that furniſh the drink-offering unto that ‡ number.

12 Therefore will I [p] number you to the ſword, and ye ſhall all bowe down to the ſlaughter: * becauſe when I called, ye did not anſwer; when [q] I ſpake, ye did not heare, but did evil before mine eyes, and did chooſe that wherein I delighted not.

13 Therefore thus ſaith the Lord God, Behold, my ſervants ſhall [r] eat, but ye ſhall be hungry: behold, my ſervants ſhall drink, but ye ſhall be thirſty: behold, my ſervants ſhall rejoyce, but ye ſhall be aſhamed:

14 Behold, my ſervants ſhall ſing for joy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howl for † vexation of ſpirit.

15 And ye ſhall leave your [ſ] name for a curſe unto my choſen: for the Lord GOD ſhall ſlay thee, and call his ſervants by [t] another name:

16 That he who [u] bleſſeth himſelf in the earth, ſhall bleſſe himſelf in the God of truth; and he that ſweareth in the earth, ſhall ſwear

---

[u] Meaning, for the covenants ſake made to Abraham, Iſaac and Jacob his ſervants.

[x] That is, in reſpect of the promiſe, which is perpetuall: albeit they had now poſſeſſed the land of Canaan a thouſand and foure hundred years: and thus they lament, to move God rather to remember his covenant, than to puniſh their ſinnes.

† Heb. *thy name was not called upon them.*

[a] The prophet continueth his prayer, deſiring God to declare his love towards his church, by miracles and mighty power as he did in mount Sinai.

† Heb. *the fire of meltings.*

[b] Meaning, the rain, hail, fire, thunder and lightnings.

* Pſalm 31: 19.

[c] S. Paul uſeth the ſame kinde of admiration. 1 Cor. 2: 9. marvelling at Gods great benefits ſhewed to his church by the preaching of the goſpel.

‡ Or, *ſeen a God beſides thee* which *doth ſo for him, &c.*

[d] Thou ſhewedſt favour toward our fathers when they truſted in thee, and walked after thy commandments.

[e] They conſidered thy great mercies,

[f] That is, in thy mercies, which he calleth, the wayes of the Lord.

[g] Thou wilt have pitie upon us.

[h] We are juſtly puniſhed and brought into captivity, becauſe we have provoked thee to anger, and though we would excuſe our ſelves, yet our righteouſneſſe and beſt vertues are before thee as vile clouts, or (as ſome read) like the menſtruous clothes of a woman.

* Pſal. 90: 5: 6.

† Heb. *melted.*

[i] Albeit, O Lord, by thy juſt judgement thou mayeſt utterly deſtroy us, as the potter may his pot, yet we appeal to thy mercies, whereby it hath pleaſed thee to adopt us to be thy children.

* Pſalm 79: 8.

[k] For ſo the fleſh judgeth, when God doth not immediately ſend ſuccour.

[l] Which were dedicated to thy ſervice, and to call upon thy name.

[m] Wherein we rejoyced and worſhipped thee.

[n] That is, at the contempt of thine own glory? though our ſins have deſerved this, yet thou wilt not ſuffer thy glory thus to be diminiſhed.

* Rom. 9: verſ. 24, 25, 26 and 10: 20. Epheſ. 2: 12, 13.

[a] Meaning, the Gentiles, which knew not God, ſhould ſeek after him when he had moved their hearts with his holy ſpirit.

[b] He ſheweth the cauſe of the rejection of the Jews, becauſe they would not obey him for any admonition of his prophets, by whom he called them continually, and ſtretched out his hands to draw them.

[c] He ſheweth that to delight in our own fantaſies, is the declining from God, and the beginning of all ſuperſtition and idolatry.

[d] Which were dedicate to idols.

† Heb. *upon bricks.*

[e] Meaning, their altars; which he thus nameth by contempt.

[f] To conſult with ſpirits, and to conjure devils; which was forbidden, Deut. 18: 11.

[g] Which was contrary to Gods commandment, Levit. 11: 7. Deut. 14: 8.

‡ Or, *pieces.*

[h] He ſheweth that hypocriſie is ever joyned with pride and contempt of others.

‡ Or, *anger.*

[i] Their puniſhment ſhall never have end.

[k] So that the remembrance thereof cannot be forgotten.

[l] Shall be both puniſhed together: and this declareth how the children are puniſhed for their fathers faults, to wit, when the ſame faults or like are found in them.

[m] That is, it is profitable: meaning, that God will not deſtroy the faithfull branches of his vineyard, when he deſtroyeth the rotten ſtocks, that is, the hypocrites.

[n] Which was a plentifull place in Judea to feed ſheep, as Achor was for cattel.

‡ Or, *Gad.*

[o] By the troup and number, he meaneth their innumerable idols, of whom they thought they could never have enough.

‡ Or, *Meni.*

[p] Seeing you cannot number your gods, I will number you with the ſword.

* Prov. 1: 24. &c. Chap. 66: 4. Jer. 7: 13.

[q] By my prophets, whom yee would not obey.

[r] By theſe words, Eat and drink, he meaneth the bleſſed life of the faithfull, which have alwayes conſolation, and full contentment of all things in their God, though ſometimes they lack theſe corporall things.

† Heb. *breaking.*

[ſ] Meaning, that he would call the Gentiles, who ſhould abhor even the very name of the Jews, for their infidelities ſake.

[t] Than by the name of the Jews.

[u] By bleſſing and by ſwearing, is meant, the praiſing of God for his benefits, and the true worſhipping of him, which ſhall not be onely in Judea, but through all the world.

by the God of truth; becauſe the former [x] troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For behold, I create * [y] new heavens, and a new earth: and the former ſhall not be remembred, nor † come into minde.

18 But be you glad and rejoyce for ever *in that* which I create: for behold, I create Jeruſalem a rejoycing, and her people a joy.

19 And I will rejoyce in Jeruſalem, and joy in my people, and the * voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more thence an infant of dayes, nor an old man that hath [z] not filled his dayes: for the childe ſhall die an hundred yeares old, but the ſinner being an [a] hundred yeares old ſhall be accurſed.

21 And they ſhall [b] build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit: they ſhall not plant, and another eat: for as the dayes of a tree, *are* the dayes of my people; and mine elect † ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the LORD, and their offſpring with them.

24 And it ſhall come to paſſe, that * before they call, I will anſwer, and whiles they are yet ſpeaking, I will heare.

25 The * wolf and the lambe ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpents meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the LORD.

CHAP. LXVI.

1 *The glorious God will be ſerved in humble ſincerity.* 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the church.* 15 *Gods ſevere judgements againſt the wicked.* 19 *The Gentiles ſhall have an holy church,* 24 *and ſee the damnation of the wicked.*

THus ſaith the LORD, * The [a] heaven *is* my throne, and the earth *is* my footſtool: where is the houſe that ye build unto me? and where is the place of my reſt?

2 For all thoſe things hath mine hand made, [b] and all thoſe things have been, ſaith the LORD: but to this *man* will I look, *even* to him *that is* poore and of a [c] contrite ſpirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he [d] ſlew a man: he that ſacrificeth a ‡ lambe, *as if* he cut off a dogs neck: he that offereth an oblation, *as if he offered* ſwines bloud: he that † burneth incenſe, *as if* he bleſſed an idol: yea, they have choſen their own wayes, and their ſoul delighteth in their abominations.

4 I alſo will [e] chooſe their ‡ deluſions, and will bring their fears upon them, * becauſe when I called, none did anſwer, when I ſpake, they did not heare: but they did evil before mine eyes, and choſe that in which I delighted not.

5 ¶ Heare the word of the LORD, ye that [f] tremble at his word, Your brethren that hated you, that caſt you out for my names ſake, ſaid, * Let the LORD be glorified: but he ſhall appeare to your joy, and they ſhall be aſhamed.

6 [g] A voice of noiſe from the citie, a voice from the temple, a voice of the LORD that rendreth recompenſe to his enemies.

7 Before ſhe [h] travailed, ſhe brought forth: before her pain came, ſhe was delivered of a man-childe.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one [i] day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children.

9 Shall I bring to the [k] birth, and not ‡ cauſe to bring forth, ſaith the LORD? ſhall I cauſe to bring forth, and ſhut *the wombe*, ſaith thy God?

10 Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her:

11 That ye may [l] ſuck, and be ſatisfied with the breaſts of her conſolations: that ye may milk out, and be delighted with the ‡ abundance of her glory.

12 For thus ſaith the LORD, Behold, I will extend [m] peace to her like a river, and the glory of the [n] Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be * [o] born upon *her* ſides, and be dandled upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoyce, and your [p] bones ſhall flouriſh like an herb: and the hand of the LORD ſhall be known towards his ſervants, and *his* indignation towards his enemies.

15 For behold, the LORD will come with fire, and with his chariots like a whirlewinde, to [q] render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his ſword, will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many.

17 They that ſanctifie [r] themſelves, and purifie themſelves in the gardens, ‡ behinde one *tree* in the midſt, eating [ſ] ſwines fleſh, and the abomination, and the mouſe; ſhall be conſumed together, ſaith the LORD.

18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my [t] glory.

---

[x] I will no more ſuffer my church to be deſolate as in times paſt.

* Chap. 65: 22. 2 Petr. 3: 13. Revel. 21: 1.

[y] I will ſo alter and change the ſtate of my church that it ſhall ſeem to dwell in a new world.

† Heb. *come upon the heart.*

* Revel. 21: 4.

[z] Meaning, in this wonderfull reſtauration of the church, there ſhould be no weaknes of youth, nor infirmities of age, but all ſhould be freſh, and flouriſhing, and this is accompliſhed in the heavenly Jeruſalem, when all ſins ſhall ceaſe, and the tears ſhall be wiped away.

[a] Whereby he ſheweth that the infidels and unrepentant ſinners have no part of this benediction.

[b] He propoſeth to the faithfull the bleſſings which are contained in the law, and ſo under temporall things comprehendeth the ſpirituall promiſes.

† Heb. *ſhall make them continue long,* or *ſhall wear out.*

* Pſal. 32. 5.

* Chap. 11: 6, 7.

* 1 King. 8: 27. 2 Chron 6: 18. Acts 7: 49. and 17: 24.

[a] My majeſtie is ſo great, that it filleth both heaven and earth, and therefore cannot be included in a temple like an idol, condemning hereby their vain confidence, which truſted in the temple and ſacrifices.

[b] Seeing that both the temple, and the things therein, with the ſacrifices, were made and done by his appointment, he ſheweth that he hath no need thereof, and that he can be without them, Pſalm 50: 10.

[c] To him that is humble and pure in heart, which receiveth my doctrine with reverence and fear.

[d] Becauſe the Jews thought themſelves holy by offering of their ſacrifices, and in the mean ſeaſon had neither faith nor repentance, God ſheweth that he doth no leſſe deteſt theſe ceremonies, than he doth the ſacrifices of the heathen, who offered men, dogs, and ſwine, to their idols, which things were expreſſy forbidden in the law.

‡ Or, *kid.*

† Heb. *maketh a memoriall of.*

[e] I will diſcover their wickedneſſe and hypocriſie, wherewith they think to blinde mine eyes, to all the world.

‡ Or, *devices.*

* Prov. 1: 24. Chap. 65: 12. Jer. 7: 13.

[f] He incourageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.

* Chap. 5: 19.

[g] The enemies ſhall ſhortly hear a more terrible voice, even fire and ſlaughter, ſeeing they would not hear the gentle voice of the prophets, which called them to repentance.

[h] Meaning, that the reſtauration of the church ſhould be ſo ſudden and contrary to all mens opinion: as when a woman is delivered before ſhe look for it, and that without pain in travail.

[i] This ſhall paſſe the capacitie of man, to ſee ſuch a multitude, that ſhall come up at once: meaning, under the preaching of the goſpel, whereof they that came up out of Babylon were a figure.

[k] Declaring hereby, that as by his power and providence a woman travaileth and is delivered, ſo hath he power to bring forth his church at his appointed time.

‡ Or, *beget.*

[l] That ye may rejoyce for all the benefits that God beſtoweth upon his church.

‡ Or, *brightneſſe.*

[m] I will give her felicitie and proſperitie in great abundance.

[n] Reade chap. 60. verſ. 16.

* Chap. 49: 22. and 60: 4.

[o] Ye ſhall be cheriſhed as her dearly beloved children.

[p] Yee ſhall have new ſtrength and new beautie.

[q] This vengeance God began to execute at the deſtruction of Babylon, and hath ever continued it againſt the enemies of his church and will doe till the laſt day, which ſhal be the accompliſhment thereof.

[r] Meaning, the hypocrites.

‡ Or, *one after another.*

[ſ] Whereby are meant them that did maliciouſly tranſgreſſe the law, by eating beaſts forbidden, even to the mouſe which nature abhorreth.

[t] The Gentiles ſhall be partakers of that glorie, which before I ſhewed to the Jews.

19 And I will ſet [u] a ſigne among them, and I will ſend thoſe that [x] eſcape of them, unto the nations, to [y] Tarſhiſh, [z] Pul and [a] Lud that draw the [b] bow, to [c] Tubal and [d] Javan, to the iſles afarre off, that have not heard my fame, neither have ſeen my glory; and [e] they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your [f] brethren for an offering unto the LORD, out of all nations, upon [g] horſes and in chariots, and in ‡ litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the LORD.

21 And I will alſo take of them for * [h] prieſts, *and* for Levites, ſaith the LORD.

22 For as * the new [i] heavens, and the new earth which I will make, ſhall remain before me, ſaith the LORD, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſſe, that † from one new moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD.

24 And they ſhall go forth, and look upon the [k] carcaſes of the men that have tranſgreſſed againſt me: for their [l] worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring [m] unto all fleſh.

[u] I will mark theſe that I chuſe, that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſts of his people, whom he preſerved, Exod. 12: 7.
[x] I will ſcatter the reſt of the Jews, which eſcape deſtruction, into divers nations.
[y] That is, Cilicia.
[z] Meaning, Africa.
[a] To wit, Lydia, or Aſia minor.
[b] Signifying, the Parthians.
[c] Italy.
[d] Grecia.
[e] Meaning, the apoſtles, diſciples, and others, which he did firſt chuſe of the Jews to preach unto the Gentiles.
[f] That is, the Gentiles, which by faith ſhall be made the children of Abraham, as you are.
[g] Whereby he meaneth that no neceſſary means ſhall want when God ſhall call the Gentiles to the knowledge of the goſpel.
‡ Or, *coaches*.
* Exod. 19: 6. Chap. 61: 6. 1 Petr. 2: 9. Revel. 1: 6.
[h] To wit, of the Gentiles, as he did Luke, Timothy and Titus firſt, and others after to preach his word.
* Chap. 65: 17. 2 Petr. 3: 13. Revel. 21: 1.
[i] Hereby he ſignifieth the kingdome of Chriſt, wherein his church ſhall be renewed, & whereas before there were appointed ſeaſons to ſacrifiſe: in this there ſhall be one continuall ſabbath, ſo that all times and ſeaſons ſhall be meet.
† Heb. *from new moon to his new moon, and from ſabbath to his ſabbath.*
[k] As he hath declared the felicity that ſhall be within the church for the comfort of the godly, ſo doth he ſhew what horrible calamitie ſhall come to the wicked, that are out of the church.
[l] Meaning, a continuall torment of conſcience, which ſhall ever gnaw them, and never ſuffer them to be at reſt, Mark. 9: 44.
[m] This is the juſt recompence for the wicked, which contemning God and his word, ſhall be by Gods juſt judgement abhorred of all his creatures.

THE BOOK
of the prophet
JEREMIAH.

THE ARGUMENT.

THe prophet Jeremiah born in the citie of Anathoth in the countrey of Benjamin, was the ſonne of Hilkiah whom ſome think to be he that found out the book of the law, and gave it to Joſiah. This prophet had excellent gifts of God, and moſt evident revelations of propheſie, ſo that by the commandement of the Lord he began very young to propheſie, that is, in the thirteenth year of Joſiah, and continued 18 *year under the ſaid king, and three moneths under Jehoahaz, and under Jehoiakim eleven years, and three moneths under Johoiachin, and under Zedekiah eleven years unto the time that they were carried away into Babylon. So that this time amounteth to above fourtie years, beſides the time that he propheſied after the captivitie. In this book he declareth with tears and lamentation, the deſtruction of Jeruſalem, and the captivitie of the people for their idolatrie, covetouſneſſe, ſubtiltie, crueltie, exceſſe, rebellion and contempt of Gods word, and for the conſolation of the church, revealeth the juſt time of their deliverance. And here chiefly are to be conſidered three things: Firſt, the rebellion of the wicked, which wax more ſtubborn and obſtinate, when the prophets doe admoniſh them moſt plainly of their deſtruction. Next, how the prophets and miniſters of God, ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for Gods cauſe. And thirdly, though God ſhew his juſt judgement againſt the wicked, yet will he ever ſhew himſelf a preſerver of his church, and when all means ſeem to mans judgement to be aboliſhed, then will he declare himſelf victorious in preſerving his.*

CHAP. I.

1 *The time,* 3 *and the calling of Jeremiah.* 11 *His propheticall viſions of an almond-rod, and a ſeething pot.* 15 *His heavy meſſage againſt Judah.* 17 *God encourageth him with his promiſe of aſſiſtance.*

THe [a] words of Jeremiah the ſonne of [b] Hilkiah, of the prieſts that *were* in [c] Anathoth in the land of Benjamin:

2 To whom [d] the word of the LORD came in the dayes of Joſiah the ſonne of Amon king of Judah, in the thirteenth yeare of his reigne.

3 It came alſo in the dayes of Jehoiakim the [e] ſonne of Joſiah king of Judah, unto the end of the eleventh yeare of Zedekiah the ſonne of Joſiah king of Judah, unto the carrying away of Jeruſalem captive in the [f] fifth moneth.

4 Then the word of the LORD came unto me, ſaying,

5 Before I * [g] formed thee in the belly, I knew thee; and before thou cameſt forth out of the wombe, I * ſanctified thee, *and* I † ordained thee a prophet unto the [h] nations.

6 Then ſaid I, [i] Ah, * Lord GOD, behold, I cannot ſpeak, for I *am* a childe.

7 ¶ But the LORD ſaid unto me, Say not, I *am* a childe: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

8 * Be not afraid of their faces: for * I *am* with thee to deliver thee, ſaith the LORD.

[a] That is, the ſermons and propheſies.
[b] Which is thought to be he that found the book of the law under king Joſiah, 2 King 22: 8.
[c] This was a citie about three miles diſtant from Jeruſalem, and belonged to the prieſts, the ſonnes of Aaron, Joſh. 21: 18.
[d] This is ſpoken to confirm his vocation and office; for as much as he did not preſume of himſelf to preach and propheſie, but was called thereunto by God.
[e] Meaning, the nephew of Joſiah: for Jehoahaz was his father, who reigned but three moneths, and therefore is not mentioned, no more is Joachin that reigned no longer.
[f] Of the eleventh year of Zedekiah, who was alſo called Mattaniah, and at this time the Jews were carried away into Babylon by Nebuchadnezzar.
* Iſa. 49: 1, 5.
[g] The Scripture uſeth this manner of ſpeech, to declare that God hath appointed his miniſters to their offices before they were born.
* Gal. 1: 15.
† Heb. *gave.*
[h] For Jeremiah did not onely propheſie againſt the Jews, but alſo againſt the Egyptians, Babylonians, Moabites, and other nations.
[i] Conſidering the great judgements of God, which according to his threatnings ſhould come upon the world, he was moved with a certain compaſſion on the one ſide to pitie them that ſhould thus periſh, & on the other ſide by the infirmitie of mans nature, knowing how hard a thing it was to enterpriſe ſuch a charge, as Iſa. 6: 11. Exod. 3: 11. and 4: 1.
* Exod. 4: 10. * Ezek. 3: 9. * Exod. 3: 12. Deut 31. verſ. 6, 8, Joſh. 1: 5, Hebr. 13: 6.

9 Then the LORD put forth his hand, and * [k] touched my mouth, and the LORD ſaid unto me, Behold, I have * put my words in thy mouth.

10 See, I have this day ſet thee over the [l] nations, and over the kingdomes, to root out, and to pull down, and to deſtroy, and to throw down, to build and to plant.

11 ¶ Moreover, the word of the LORD came unto me, ſaying, Jeremiah, what ſeeſt thou? and I ſaid, I ſee a rod of an [m] almond-tree,

12 Then ſaid the LORD unto me, thou haſt well ſeen: for I will haſten my word to perform it.

13 And the word of the LORD came unto me the ſecond time, ſaying, What ſeeſt thou? and I ſaid, I ſee a ſeething [n] pot, and the face thereof *was* † towards the north.

14 Then the LORD ſaid unto me, Out of the [o] north an evil † shall break forth upon all the inhabitants of the land.

15 For lo, I will * call all the families of the kingdomes of the north, ſaith the LORD, and they ſhall come, and they ſhall ſet every one his throne at the entring of the gates of Jeruſalem, and againſt all the walls thereof round about, and againſt all the cities of Judah.

16 And I will utter my [p] judgements againſt them touching all their wickedneſſe, who have forſaken me, and have burnt incenſe unto other gods, and worſhipped the works of their own hands.

17 ¶ Thou therefore gird up thy loyns, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I ‡ [q] confound thee before them.

18 For behold, I have made thee this day a defenced citie, and an [r] iron pillar, and braſen walls againſt the whole land, againſt the kings of Judah, againſt the princes thereof, againſt the prieſts thereof, and againſt the people of the land.

19 And they ſhall fight againſt thee, but they ſhall not prevail againſt thee: for I *am* with thee, ſaith the LORD, to deliver thee.

CHAP. II.

1 *God having ſhewed his former kindneſſe, expoſtulateth with the Jews their cauſeleſſe revolt, 9 beyond any example. 14 They are the cauſes of their own calamities, 20 The ſinnes of Judah. 31 Her confidence is rejected.*

Moreover, the word of the LORD came to me, ſaying.

2 Go, and cry in the eares of Jeruſalem, ſaying, Thus ſaith the LORD, I remember ‡ thee, the [a] kindneſſe of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſſe, [b] in a land that was not ſown.

3 Iſrael *was* [c] holineſſe unto the LORD, *and* the firſt fruits of his increaſe: * all [d] that devoure him, ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Heare ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 ¶ Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone [e] farre from me, and have walked after vanitie, and are become [f] vain?

6 Neither ſaid they, Where *is* the LORD that * brought us up out of the land of Egypt? that led us through the wilderneſſe, through a land of deſerts, and of pits, through a land of drought, and of the [g] ſhadow of death, through a land that no man paſſed through, and where no man dwelt.

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the goodneſſe thereof; but when ye entred, ye defiled [h] my land, and made mine heritage an abomination.

8 The prieſts ſaid not, [i] Where *is* the LORD? and they that handle the [k] law, knew me not: the [l] paſtours alſo tranſgreſſed againſt me, and the prophets propheſied by [m] Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet [n] plead with you, ſaith the LORD, and with your childrens children will I plead.

10 For paſſe ‡ over the [o] iſles of Chittim, and ſee; and ſend unto [p] Kedar, and conſider diligently: and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods, which *are* * yet no gods? but my people have changed their [q] glory, for *that which* doth not [r] profit.

12 Be aſtoniſhed, [ſ] O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the LORD.

13 For my people have committed two evils: they have forſaken me the * fountain of [t] living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water.

14 ¶ Is Iſrael a [u] ſervant; is he a home-born *ſlave?* why is he † ſpoiled?

15 The young [x] lions roared upon him, *and* † yelled, and they made his land waſte: his cities are burnt without [y] inhabitant.

16 Alſo the children of [z] Noph and Tahapanes ‡ have [a] broken the crown of thy head.

17 Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the LORD thy God, when he [b] led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to [c] drink the waters of Sihor; or what haſt thou to do in the way of Aſſyria, to drink the waters of the [d] river?

19 Thine own * wickedneſſe ſhall [e] correct thee, and thy backſlidings ſhall reprove thee:

---

* Iſa. 6: 7.

[k] Which declareth, that God maketh them meet and aſſureth them, whom he calleth to ſet forth his glorie, giving them all means neceſſarie for the ſame, Exod 4: 12.

* Chap. 5: 14.

[l] He ſheweth what is the authoritie of Gods true miniſters, which by his word have power to beat down whatſoever lifteth it ſelf up againſt God: and to plant and aſſure the humble, and ſuch as give themſelves to the obedience of Gods word, 2 Cor. 10:4. Hebr. 4: 12. and theſe are the keyes which Chriſt hath left to looſe and binde, Matth. 18: 28.

[m] He joyneth the ſigne with the word for a more ample confirmation: ſignifying by the rod of the almond tree, which firſt buddeth, the haſtie coming of the Babylonians againſt the Jews.

[n] Signifying, that the Caldeans, and Aſſyrians, ſhould be as a pot to ſeethe the Jews, which boiled in their pleaſures and luſts

† Heb *from the face of the north.*

* Chap. 4: 6.

[o] Syria and Aſſyria were northward in reſpect of Jeruſalem, which were the Caldeans dominion.

† Heb. *shall be opened.*

* Chap. 5: 15. and 6: 22. and 10: 22.

[p] I will give them charge and power to execute my vengeance againſt the idolaters, which have forſaken me for their idols.

‡ Or, *break to pieces.*

[q] Which declareth that Gods vengeance is prepared againſt them, which dare not execute their dutie faithfully, either for fear of man, or for any other cauſe, 1 Cor. 9: 16.

* Iſa 50: 7. Chap. 6: 27. and 15: 20.

[r] Signifying, on the one part, that the more that Satan, and the world rage againſt Gods miniſters, the more preſent will he be to help them, Joſh. 1: 5. Hebr 13: 5. and on the other part that they are utterly unmeet to ſerve God, and his church, which are afraid, and doe not reſiſt wickedneſſe, whatſoever danger depend thereon, Ezek. 3: 8.

‡ Or, *for thy ſake.*

[a] According to that grace and favour, which I ſhewed thee from the beginning, when I did firſt chuſe thee to be my people, and married thee to my ſelf, Ezek. 16. verſ. 8.

[b] When I had delivered thee out of Egypt.

[c] Choſen above all other to ſerve the Lord onely, and the firſt that offered to the Lord of all other nations.

* Chap. 12. verſ. 14.

[d] Whoſoever did chalenge his people, or elſe did annoy them, was puniſhed.

[e] That is, faln to moſt vile idolatrie.

[f] Altogether given to vanitie, and are become blinde and inſenſible as the idols that they ſerve.

* Iſa. 93: 9, 11, 13. Hoſ. 13: 4.

[g] Where for lack of all things neceſſarie for life, ye could look for nothing every houre but preſent death.

[h] By your idolatrie and wicked manners, Pſalm. 78: 58. and 106: 8.

[i] They taught not the people to ſeek after God, Rom. 2: 20.

[k] As the Scribes, which ſhould have expounded the law to the people.

[l] Meaning, the princes, and miniſters: ſignifying, that all eſtates were corrupt.

[m] That is, ſpake vain things, and brought the people from the true worſhip of God to ſerve idols: for by Baal, which was the chief idol of the Moabites, are meant all idols.

[n] Signifying, that he would not as he might, ſtraightway condemn them, but ſheweth them by evident examples, their great ingratitude, that they might be aſhamed, and repent.

‡ Or, *over to.*

[o] Meaning, the Grecians and Italians.

[p] Unto Arabia.

* Chap. 16: 20.

[q] That is, God which is their glorie, and who maketh them glorious above all other people: reproving the Jews, that they were leſſe diligent to ſerve the true God, than were the idolaters to honour their vanities.

[r] Meaning, the idols, which were their deſtruction, Pſalm 106: 36.

[ſ] He ſheweth, that the inſenſible creatures abhorre this vile ingratitude, and as it were tremble for fear of Gods great judgements againſt the ſame.

* Pſalm 36. 9. Chap. 17: 13. and 18: 14.

[t] Signifying, that when men forſake Gods word, which is the fountain of life, they reject God himſelf, and ſo fall to their own inventions, and vain confidence, and procure themſelves deſtruction, Jonah. 2: 8. Zech. 10: 2.

[u] Have I ordered them like ſervants, not like dearly beloved children? Exod. 4: 22. therefore it is their fault onely, if the enemie ſpoil them.

† Heb. *become a ſpoil.*

[x] The Babylonians, Caldeans, and Aſſyrians.

† Heb. *gave out their voice.*

[y] Not one ſhall be left to dwell there.

[z] That is, the Egyptians: for theſe were two great cities in Egypt.

‡ Or, *feed on thy crown*, Deut. 33: 12. Iſa. 8: 8.

[a] Have grievouſly vexed thee at ſundrie times.

[b] Shewing, that God would have ſtill led them aright if they would have followed him.

[c] To ſeek the help of man, as though God were not able enough to defend thee, which is to drink of the puddle, and to leave the fountain, reade Iſa. 31: 1.

[d] To wit, Euphrates.

* Iſa 3: 9. Hoſ. 5: 5.

[e] Meaning, that the wicked are inſenſible, till the puniſhment of their ſins waken them, as verſe 26.

know therefore and ſee, that *it is* an evil thing and bitter that thou haſt forſaken the LORD thy God, and that my fear *is* not in thee, ſaith the Lord GOD of hoſts.

20 ¶ For of old time I have broken thy yoke, *and* burſt thy bands, and thou ſaidſt, [f] I will not ‡ tranſgreſſe: when * upon every high hill, and under every green tree thou wandereſt, playing the harlot.

21 Yet I had * planted thee a noble vine wholly a right ſeed? how then art thou turned into the degenerate plant of a ſtrange vine unto me?

22 For though thou * waſh thee with [g] nitre, and take thee much ſope, *yet* thine iniquity is marked before me, ſaith the Lord GOD.

23 How canſt thou ſay, I am not polluted, I have not gone [h] after Baalim? ſee thy way in the valley, know what thou haſt done: ‡ *thou art* a ſwift [i] dromedarie traverſing her wayes.

24 ‡ A wilde [k] aſſe † uſed to the wilderneſſe, *that* ſnuffeth up the winde at † her pleaſure, in her occaſion who can ‡ turn her away? all they that ſeek her, will not weary themſelves, in her [l] moneth they ſhall finde her.

25 Withhold thy foot, from being [m] unſhod, and thy throat from thirſt: but thou ſaidſt, ‡ There is no hope. No, for I have loved ſtrangers, and after them will I go.

26 As the [n] thief is aſhamed when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets.

27 Saying to a ſtock, Thou *art* my [o] father, and to a ſtone, Thou haſt ‡ brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their * trouble, they will ſay, Ariſe, and ſave us.

28 But where *are* thy gods that thou haſt made thee? let them ariſe if they * can ſave thee in the time of thy † trouble: for * *according* to the [p] number of thy cities, are thy gods, O Judah.

29 Wherefore will ye [q] plead with me? ye all have tranſgreſſed againſt me, ſaith the LORD.

30 In vain have I * ſmitten your children, they received no correction: your own [r] ſword hath * devoured your prophets, like a deſtroying lion.

31 ¶ O generation, ſee ye the word of the LORD: * have I been [ſ] a wilderneſſe unto Iſrael? a land of darkneſſe? wherefore ſay my people, † We are lords, [t] we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me dayes without number.

33 Why trimmeſt thou thy way to [u] ſeek love? therefore haſt thou alſo taught the wicked ones thy wayes.

34 Alſo in thy [x] ſkirts is found the bloud of the ſouls of the poore innocents: I have not found it by † ſecret ſearch, but upon all theſe.

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt [y] aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands [z] upon thine head: for the LORD hath rejected thy confidences, and thou ſhalt not proſper in them.

CHAP. III.

1 *Gods great mercy in Judahs vile whoredome.* 6 *Judah is worſe than Iſrael.* 12 *The promiſes of the goſpel to the penitent.* 20 *Iſrael reproved and called by God, maketh a ſolemn confeſſion of their ſinnes.*

† THey [a] ſay, If a man put away his wife, and ſhe go from him, and become another mans, ſhall he return unto her again? ſhall not that land be greatly [b] polluted? but thou haſt played the harlot with many [c] lovers; yet [d] return again to me, ſaith the LORD.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with: in the wayes haſt thou ſat for them, as the [e] Arabian in the wilderneſſe, and thou haſt polluted the land with thy whoredomes, and with thy wickedneſſe.

3 Therefore the ſhowres have been withholden, and there hath been no [f] latter rain, and thou hadſt a * [g] whores forehead, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time [h] cry unto me, My father, thou *art* the guide of my youth?

5 Wilt he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpoken and done evil things as thou couldeſt.

6 ¶ The LORD ſaid alſo unto me in the dayes of Joſiah the king, Haſt thou ſeen that which [i] back-ſliding Iſrael hath done? ſhe is * gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I ſaid after ſhe had done all theſe things, Turn thou unto me: but ſhe returned not, and her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes whereby back-ſliding Iſrael committed adulterie, I had [k] put her away, and given her a bill of divorce: yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſſe through the ‡ [l] lightneſſe of her whoredome, that ſhe defiled the land, and committed adulterie with ſtones and with ſtocks.

10 And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her [m] whole heart, but † feignedly, ſaith the LORD.

11 And the LORD ſaid unto me, The backſliding Iſrael hath [n] juſtified her ſelf more than treacherous Judah.

---

[f] When I delivered thee out of Egypt, Exod. 19: 8. Deut. 5: 27. Joſh. 24: 16. Ezra. 10: 12. Nehem. 8: 6.
‡ Or, *ſerve.*
* Iſay 57: 5, 7. Chap. 3: 6.
* Exod. 15: 17. Pſal. 44: 2. and 80: 8. Iſa. 5: 1, &c. Matth. 21: 33. Mark 12: 1. Luke 20: 9.
* Job 9: 30.
[g] Though thou uſe all the purifications and ceremonies of the law, thou canſt not eſcape puniſhment, except thou turn to me by faith and repentance.
[h] Meaning, that hypocrites denie that they worſhip the idols: but that they honour God in them, and therefore they call their doings Gods ſervice.
‡ Or, *O ſwift dromedary.*
[i] He compareth the idolaters to theſe beaſts, becauſe they never ceaſe running to and fro: for both valleys and hills are full of their idolatrie.
‡ Or, *O wilde aſſe.*
[k] He compareth the idolaters to a wilde aſſe: for ſhe can never be tamed, nor yet wearied: for as ſhee turneth, ſhee can take her winde at every occaſion.
† Heb. *taught.*
† Heb. *the deſire of her heart.*
‡ Or, *reverſe it.*
[l] That is, when ſhe is with foal: and therefore the hunters wait their time: ſo though thou canſt not be turned back now from thine idolatrie, yet when thine iniquitie ſhall be at the full, God will meet with thee.
[m] Hereby he warneth them, that they ſhould not go into ſtrange countries to ſeek help: for they ſhould but ſpend their labour and hurt themſelves, which is here meant by the bare foot and thirſt, Iſa. 57: 10.
‡ Or, *Is the caſe deſperate?*
[n] As a thief will not acknowledge his fault, till he be taken with the deed, and readie to be puniſhed, ſo they will not confeſſe their idolatrie, till the plagues due to the ſame light upon them.
[o] Meaning, that idolaters ſpoil God of his honour: and whereas he hath taught to call him the father of all fleſh, they attribute this to their idols.
‡ Or, *begotten me.*
† Heb. *the hinder part of the neck.*
* Iſa. 26: 16.
* Iſa. 45: 20.
† Heb *evil.*
* Chap. 11: 13.
[p] Thou thoughteſt that thy gods of blocks and ſtones could have holpen thee, becauſe they were many in number, and preſent in everie place: but now let me ſee whether either the multitude, or their preſence can deliver thee from my plague.
[q] As though I did you injurie in puniſhing you, ſeeing that your faults are ſo evident.
* Iſa. 9: 13. Chap 5: 3.
[r] That is, you have killed your prophets, that exhorted you to repentance, as Zechariah, Iſaiah, &c.
* Matth. 23. verſ. 29 &c.
* Verſ 5.
[ſ] Have I not given them abundance of all things?
† Heb. *we have dominion.*
[t] But will truſt in our own power and policie.
[u] With ſtrangers.
[x] The prophets and the faithfull are ſlain in every corner of your countrey.
† Heb. *digging.*
[y] For the Aſſyrians had taken away the ten tribes out of Iſrael, and deſtroyed Judah, even unto Jeruſalem: and the Egyptians ſlew Joſiah, and vexed the Jews in ſundry ſorts.
[z] In ſigne of lamentation, as 2 Sam. 13: 19.
† Heb. *ſaying.*
[a] According as it is written, Deut. 24: 4.
[b] If he take ſuch one to wife again.
[c] That is, with idols, and with them, whom thou haſt put they confidence in.
[d] And I will not caſt thee off, but receive thee according to my mercie.
[e] Which dwelleth in tents, and waiteth for them that paſſe by, to ſpoil them.
[f] As God threatned by his law, Deut. 28: 24.
* Chap. 6: 15.
[g] Thou wouldeſt never be aſhamed of thine acts and repent: and this impudency is common to idolaters, which will not give off, though they be never ſo manifeſtly convicted.
[h] He ſheweth that the wicked in their miſeries will cry unto God, and uſe outward prayer as the godly doe: but becauſe they turn not from their evil, they are not heard, Iſa. 58: 3, 4
[i] Meaning, the ten tribes from God, with whom they had made a ſpirituall contract.
* Chap. 2: 20.
[k] And gave her into the hands of the Aſſyrians.
‡ Or, *fame.*
[l] The Hebrew word may either ſignifie lightneſſe and wantonneſſe, or noiſe and bruit.
[m] Judah fained for a time that ſhe did return, as under Joſiah and other good kings, but ſhe was never truly touched, or wholly reformed, as appeared when occaſion was offered by any wicked prince.
* Heb. *in falshood.*
[n] Iſrael hath not declared her ſelf ſo wicked as Judah, which yet hath had more admonitions and examples to call her to repentance.

12 ¶ Go,and proclaim theſe words toward [o] the north, and ſay, Return thou back-ſliding Iſrael, ſaith the LORD, *and* I will not cauſe mine anger to fall upon you: for I *am* * mercifull, ſaith the LORD, *and* I will not keep *anger* for ever.

13 Onely acknowledge thine iniquitie that thou haſt tranſgreſſed againſt the LORD thy God, and haſt [p] ſcattered thy wayes to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the LORD.

14 Turn, O back-ſliding children,ſaith the LORD, for I am married unto you: and I will take you one of a citie, and two of a familie, and I will bring you to Zion.

15 And I will give you * paſtours according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſſe when ye be multiplied and increaſed in the land; in thoſe dayes,ſaith the LORD,they ſhall ſay no more, The [q] ark of the covenant of the LORD: neither ſhall it † come to minde,neither shall they remember it, neither shall they viſit *it*, neither shall ‡ *that* be done any more.

17 At that time they shall call Jeruſalem the [r] throne of the LORD,and all the nations shall be gathered unto it,to the name of the LORD, to Jeruſalem:neither shall they walk any more after the ‡ imagination of their evil heart.

18 In thoſe dayes the houſe of Judah shall walk ‡ with the houſe of Iſrael, and they shall come together out of the land of the [ſ] north,to the land that I have ‡ given for an inheritance unto your fathers.

19 But I ſaid, How shall I put thee among the children,and give thee a † pleaſant land,† a goodly heritage of the hoſts of nations? and I ſaid, Thou shalt call me, My father, and shalt not turn away † from me.

20 ¶ Surely,*as* a wife treacherouſly departeth from her [t] husband:ſo have you dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD.

21 [u] A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the LORD their God.

22 * Return ye back-ſliding children, *and* I will heal your back-ſlidings: [x] behold, we come unto thee, for thou *art* the LORD our God.

23 Truly in vain *is ſalvation hoped for* from the hills,*and from* the multitude of mountains: truly in the LORD our God *is* the ſalvation of Iſrael.

24 For shame hath devoured the labour of our [y] fathers from our youth; their flocks and their herds, their ſonnes and their daughters.

25 We lie down in our shame,and our confuſion covereth us:[z] for we have ſinned againſt the LORD our God; we and our fathers from our youth even unto this day, and have not obeyed the voice of the LORD our God.

Chap. IIII.

1 God calleth Iſrael by his promiſe. 3 He exhorteth Judah to repentance by fearfull judgements. 19 A grievous lamentation for the miſeries of Judah.

If thou wilt return,O Iſrael,ſaith the LORD, [a] return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt [b] ſwear,The LORD liveth,in truth, in judgement, and in righteouſneſſe;and the nations ſhall bleſſe themſelves in him, and in him shall they * glorie.

3 ¶ For thus ſaith the LORD to the men of Judah and Jeruſalem,Break up your [c] fallow ground, and ſow not among thorns.

4 Circumciſe your ſelves to the LORD,and take away the foreskinnes of your heart, ye men of Judah, and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

5 [d] Declare ye in Judah,and publish in Jeruſalem,and ſay,Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble your ſelves, and let us go into the defenced cities.

6 [e] Set up the ſtandard towards Zion:‡ retire, ſtay not; for I will bring evil from the * north, and a great † deſtruction.

7 The [f] lion is come up from his thicket,and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make thy land deſolate:*and* thy cities shall be laid waſte,without an inhabitant.

8 For this * gird you with ſackcloth,lament and howl: for the fierce anger of the LORD is not turned back ftom us.

9 And it shall come to paſſe at that day,ſaith the LORD,*that* the heart of the king shall periſh,and the heart of the princes:and the prieſts shall be aſtonished, and the [g] prophets shall wonder.

10 Then ſaid I,Ah Lord GOD,ſurely thou haſt greatly [h] deceived this people, and Jeruſalem, ſaying, Ye shall have peace, whereas the ſword reacheth unto the ſoul.

11 At that time shall it be ſaid to this people,and to Jeruſalem,[i] A dry winde of the high places in the wilderneſſe toward the daughter of my people, not to [k] fanne, nor to cleanſe,

12 *Even* ‡ a full winde from thoſe *places* shall come unto me: now alſo will I † give ſentence againſt them.

13 Behold,he shall come up as [l] clouds,and his chariots *shall be* as a whirlwinde:his horſes are ſwifter than eagles: [m] wo unto us, for we are ſpoiled.

14 O Jeruſalem, * wash thine heart from wickedneſſe, that thou mayeſt be ſaved: how long shall thy vain thoughts lodge within thee?

15 For a voice declareth * from [n] Dan, and publisheth affliction from mount [o] Ephraim.

16 Make ye mention to the nations,behold,

---

[o] Whereas now the Iſraelites were kept in captivity by the Aſſyrians, to whom he promiſeth mercy, if they will repent.

* Pſal. 86: 15. and 103: 8, 9.

[p] There was no way, which thou didſt not haunt to ſeek: after the Idols, and to trot a pilgrimage.

* Chap. 23: 4.

[q] This is to be underſtood of the coming of Chriſt: for then they shall not ſeek the Lord by ceremonies, and all figures shall ceaſe.

† Heb. *come upon the heart*

‡ Or, *be magnified.*

[r] Meaning, the church, where the Lord will be preſent to the worlds end, Matth. 28: 20.

‡ Or, *ſtubbornneſſe.*

‡ Or, *to.*

[ſ] Where they are now in captivity.

‡ Or, *cauſed your fathers to poſſeſſe.*

† Heb. *land of deſire.*

† Heb. *an heritage of glory*, or *beauty.*

† Heb. *from after me.*

[t] The Hebrew word ſignifieth, A friend or companion, and here may be taken for a husband, as it is uſed alſo, Hoſea 3: 1.

[u] Signifying, that God whom they had forſaken, would bring their enemies upon them,who should lead them captive, and make them to cry and lament.

* Hoſea 14: 3.

[x] This is ſpoken in the perſon of Iſrael to the shame of Judah, which ſtayed ſo long to turn unto God.

[y] For their idolatry Gods vengeance hath light upon them and theirs,

[z] They juſtifie not themſelves, or ſay that they would follow their fathers, but condemn their wicked doings, & deſire forgiveneſſe of the ſame, as Ezra 9: 7. Pſalm 106: 6. Iſa. 64: 6.

[a] That is wholly and without hypocriſie, Joel 2: 12. not diſſembling to turn and ſerve God,as they doe which ſerve him by halves, as Hoſ. 7: 16.

[b] Thou shalt deteſt the name of idols, Pſal. 16: 4. and shalt with reverence ſweare by the living God, when thine oath may advance Gods glory, and profit others: and here by ſwearing, he meaneth the true religion of God.

* 2 Cor. 10: 17.

[c] He willeth them to pluck up the impietie and wicked affection, and worldly reſpects out o' their heart, that the true ſeed of Gods word may be ſown therein, Hoſ. 10: 12. and this is the true circumciſion of the heart, Deut. 10: 16. Rom. 2: 29. Col. 2: 11.

[d] He warneth them of the great dangers that shall come upon them by the Caldeans, except they repent and turn to the Lord.

[e] That is,make ye ready for the war, meaning, the Caldeans,a moſt ſtrong and cruell enemie, as Iſa. 5: 29.

‡ Or, *ſtrengthen.*

* Chap. 1: 13, 14. verſ 15. and 6: 22.

† Heb. *breaking.*

[f] Meaning, Nebuchad-nezzar, king of Babylon, 2 King. 24: 1.

* Chap. 6: 26.

[g] That is, the falſe prophets, which ſtill propheſied peace and ſecuritie.

[h] By the falſe prophets, which promiſed peace and tranquillitie: and thus thou haſt punished their rebellious ſtubbornneſſe by cauſing them to hearken unto lies, which would not beleeve thy truth, 1 King. 22: 23. Ezek. 4: 9. 2 Theſſ. 2: 11.

[i] The north-winde, whereby he meaneth Nebuchadnezzar.

[k] But to carry away both corn and chaff.

‡ Or, *a fuller winde than thoſe.*

† Heb. *utter judgements.*

[l] Meaning, that Nebuchadnezzar should come as ſuddenly, as a cloud that is carried with the winde.

[m] This is ſpoken in the perſon of all the people, who in their affliction should crie thus.

* Iſa. 1: 16.

* Chap 8: 16.

[n] Which was a citie in the utmoſt border of Iſrael northward toward Babylon.

[o] Which was in the midway between Dan and Jeruſalem.

publiſh againſt Jeruſalem, *that* watchers come from a farre countrey, and give out their voice againſt the cities of Judah.

17 As [p] keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

18 * Thy way and thy doings have procured theſe things unto thee, this *is* thy wickedneſſe becauſe it is bitter, becauſe it reacheth unto thine heart.

19 ¶ My * bowels, my [q] bowels, I am pained at † my very heart, my heart maketh a noiſe in me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of warre.

20 Deſtruction upon deſtruction is cried, for the whole land is ſpoiled: ſuddenly are my [r] tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* heare the ſound of the trumpet?

22 For my people *is* fooliſh, they have not known me, *they are* ſottiſh children, and they have none underſtanding: [ſ] they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, *it was* without form and [t] void: and the heavens, and they *had* no light.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitfull place *was* a wilderneſſe, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate; * [u] yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee, for the noiſe of the horſemen and bowmen, they ſhall go into thickets, and climbe up upon the rocks: every city *ſhall be* forſaken, and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? Though thou clotheſt thy ſelf with crimſon, though thou [x] deckeſt thee with ornaments of gold, though thou renteſt thy † face with painting, in vain ſhalt thou make thy ſelf fair, *thy* lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt childe, the voice of the daughter of Zion: *that* bewaileth her ſelf, *that* ſpreadeth her hands, *ſaying*, [y] Wo is me now, for my ſoul is wearied becauſe of murderers.

[p] Which keep the fruits ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Judah.
* Pſal. 107: 17. Iſa. 50: 1.
* Iſay 22: 4. Chap. 9: 1.
[q] He ſheweth that the true miniſters are lively touched with the calamities of the church, ſo that al the parts of their body feel the grief of their heart, albeit with zeal to Gods glory, to pronounce his judgements againſt the people.
† Heb. *the walls of my heart.*
[r] Meaning, the cities, which were as eaſily caſt down as a tent.
[ſ] Which firſt flowed with milk and hony whiles they walked with God, Exod. 3: 8. Their wiſdome and policie tend to their own deſtruction, and pulleth them from God.
[t] By theſe manner of ſpeeches, he ſheweth the horrible deſtruction that ſhould come upon the land, and alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible tidings, ſeeing that the inſenſible creatures are moved therewith, as if the order of nature ſhould be changed, Iſa 13: 10. and 24: 23. Ezek. 32: 7. Joel. 2: 31. and 3: 15.
* Chap. 5: 18.
[u] But for his mercies ſake, he will reſerve himſelf a reſidue to be his church, and to praiſe him on earth, Iſa. 2: 9.
[x] Neither thy ceremonies nor rich gifts ſhall deliver thee.
† Heb. *eyes.*
[y] As the prophets were moved to pitie the deſtruction of their people, ſo they declared it to the people to move them to repentance, Iſa. 22: 4. chap. 9: 1.

CHAP. V.

1 *The judgement of God upon the Jews, for their perverſeneſſe,* 7 *for their adultery,* 10 *for their impiety,* 19 *for their contempt of God,* 25 *and for their great corruption in the civil ſtate,* 30 *and eccleſiaſticall.*

RUn ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can finde a man, if there be any that executeth judgement, that ſeeketh the truth, and I will pardon [a] it.

2 And though they ſay, The LORD [b] liveth, ſurely they ſwear falſely.

3 O LORD, *are* not thine eyes upon the [c] truth? thou haſt * [d] ſtricken them, but they have not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder than a rock, they have refuſed to return.

4 Therefore I ſaid, Surely theſe *are* poore, they are fooliſh: for they know not the way of the LORD, *nor* the judgement of their God.

5 I will get me unto the [e] great men, and will ſpeak unto them, for they have known the way of the LORD, *and* the judgement of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore [f] a lion out of the forreſt ſhall ſlay them, *and* a wolf of the ‡ evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces; becauſe their tranſgreſſions are many, *and* their back-ſlidings † are increaſed.

7 ¶ How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* [g] no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troups in the harlots houſes.

8 * They were as fed horſes in the morning; every one neighed after his neighbours wife.

9 Shall I not viſit for theſe things? ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 ¶ [h] Go ye up upon her walls, and deſtroy, but make not a full end: [i] take away her battlements, for they *are* not the LORDS.

11 For the houſe of Iſrael, and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have [k] belied the LORD, and ſaid, *It is* not he, neither ſhall evil come upon us, neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become [l] winde, and the word *is* not [m] in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, * behold, I will make my words in [n] thy mouth fire, and this people wood, and it ſhall devoure them.

15 Lo, I will bring a * nation upon you from [o] farre, O houſe of Iſrael, ſaith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an [p] open ſepulchre, they *are* all mightie men.

[a] That is, the citie.
[b] Though they pretend religion and holineſſe, yet all is but hypocriſie, for under this kinde of ſwearing is contained the true religion.
[c] Doeſt not thou love uprightneſſe and faithfull dealing?
* Iſa. 9: 13. Chap. 2: 30.
[d] Thou haſt oft times puniſhed them, but all is in vain.
[e] He ſpeaketh this to the reproach of them, which ſhould govern and teach others, and yet are farther out of the way than the ſimple people.
[f] Meaning, Nebuchadnezzar and his armie.
‡ Or, *deſerts.*
† Heb. *are ſtrong.*
[g] He ſheweth, that to ſwear by any thing than by God, is to forſake him.
* Exek. 22: 12.
[h] He commandeth the Babylonians and enemies to deſtroy them.
[i] That is, burn the wals, as 2 King. 15: 3. Neh. 1: 3. and 2: 3.
[k] Becauſe they gave no credit to the words of his prophets, as Iſa. 28: 15. 2 Chron. 36: 15.
[l] Their words ſhalbe of none effect, but vain.
[m] They are not ſent of the Lord, and therefore that which they threaten to us, ſhall come upon them,
* Chap. 1: 9.
[n] Meaning, Jeremiah.
* Deut. 28: 49. Chap. 1: 15. and 6: 22.
[o] To wit, the Babylonians and Caldeans.
[p] Who ſhall kill many with their arrowes,

17 And they ſhall eat up thine * harveſt, and thy bread, *which* thy ſonnes and thy daughters ſhould eat: they ſhall eat up thy flocks & thine herds; they ſhall eat up thy vines and thy fig-trees: they ſhall impoveriſh thy fenced cities wherein thou truſtedſt, with the ſword.

18 Nevertheleſſe in thoſe dayes, ſaith the LORD, I * will not make a [q] full end with you.

19 ¶ And it ſhall come to paſſe when ye ſhall ſay, * Wherefore doeth the LORD our God all theſe things unto us? then ſhalt [r] thou anſwer them, like as ye have forſaken me, and ſerved ſtrange gods in your land; ſo ſhall ye ſerve ſtrangers in a land *that is* not yours.

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Heare now this, O * fooliſh people, and without † underſtanding, which have eyes and ſee not, which have eares and hear not.

22 Fear ye not me? ſaith the LORD: will ye not tremble at my preſence, which have placed the ſand for the * bound of the ſea, by a perpetuall decree that it cannot paſſe it; and though the waves thereof toſſe themſelves, yet can they not prevail; though they roar, yet can they not paſſe over it?

23 But this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither ſay they in their heart, Let us now fear the LORD our God that giveth rain, both the * former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 ¶ Your [ſ] iniquities have turned away theſe things, and your ſinnes have withholden good things from you.

26 For among my people are found wicked men: ‡ they lay wait as he that ſetteth ſnares, they ſet a trap, they catch men.

27 As a ‡ cage *is* full of birds, ſo *are* their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen * fat, they ſhine: yea, they overpaſſe the deeds of the wicked: they judge not * the cauſe, the cauſe of the fatherleſſe, yet they [t] proſper: and the right of the needie do they not judge.

29 Shall I not viſit for theſe things? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

30 ¶ ‡ A wonderfull and horrible thing is commited in the land.

31 The [u] prophets propheſie * falſely, and the prieſts ‡ bear rule by their means, and my people love *to have it* ſo: and what will ye do in the end thereof?

* Levit. 26: 16. Deut. 28: 31, 33.

* Chap. 4: 27.

[q] Here the Lord declareth his unſpeakable favour toward his church. Others underſtand the places otherwiſe of the continuance of his wrath upon it, and that they ſhould remain in long miſerie according to Levit. 26: 34, 43.

* Chap. 13: 22. and 16: 10.

[r] Meaning, the Prophet Jeremiah.

* Iſa. 6: 9. Matth. 13: 14. John 12: 40. Acts 28: 26. Rom. 11: 8.

† Heb. *heart.*

* Job. 38: 10, 11. Pſal. 104: 9.

* Deut. 11: 14.

[ſ] If there be any ſtay, that we receive not Gods bleſſings in abundance, we muſt conſider that it is for our own iniquities, Iſai. 59. verſ. 1, 2.

‡ Or, *they pry as fowlers lie in wait.*

‡ Or, *coup.*

* Deut. 32: 15.

* Iſa. 1: 23. Zech. 7: 10.

[t] They feel not the plague of God for it.

‡ Or, *aſtoniſhment and filthineſſe.*

[u] Meaning, that there could be nothing but diſorder, where the miniſters were wicked perſons, and corrupt.

* Chap. 14: 14. and 23: 25, 26. Ezek. 13: 6.

‡ Or, *take into their hands.*

CHAP. VI.

1 The enemies ſent againſt Judah, 4 encourage themſelves, 6 God ſetteth them on work becauſe of their ſinnes. 9 The prophet lamenteth the judgements of God becauſe of their ſins. 18 He proclaimeth Gods wrath. 26 He calleth the people to mourn for the judgement on their ſinnes.

O Ye children of [a] Benjamin, gather your ſelves to flee out of the midſt of Jeruſalem, and blow the trumpet in [b] Tekoa: and ſet up a ſigne of fire in [c] Beth-haccerem: for evil appeareth out of the north, and great deſtruction.

2 I have likened the daughter of Zion, to a ‡ comely and [d] delicate *woman*.

3 The ſhepherds with their flocks ſhall come unto [e] her: they ſhall pitch *their* tents againſt her round about: they ſhall feed every one in his place.

4 [f] Prepare ye warre againſt her: ariſe and let us go up at noon; wo unto us, for the day goeth away, for the ſhadows of the evening are ſtretched out.

5 Ariſe, and let us go by night, and let us deſtroy her palaces.

6 ¶ For thus hath the LORD of hoſts ſaid, Hew ye down trees, and ‡ caſt a mount againſt Jeruſalem: this *is* the citie to be viſited, ſhe *is* wholly oppreſſion in the midſt of her.

7 * As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſſe, [g] violence and ſpoil is heard in her: before me continually *is* grief and wounds.

8 Be thou inſtructed, [h] O Jeruſalem, leſt my ſoul † depart from thee: leſt I make thee deſolate, a land not inhabited.

9 ¶ Thus ſaith the LORD of hoſts, They ſhall throughly glean the remnant of Iſrael as a vine: [i] turn back thine hand as a grape-gatherer into the baskets.

10 To whom ſhall I ſpeak and give warning, that they may heare? behold, their * eare *is* [k] uncircumciſed, and they cannot hearken: behold, the word of the LORD is unto them a reproach: they have no delight in it.

11 Therefore I am full of the furie of the LORD: I am weary with holding in: [l] I will poure it out upon the [m] children abroad, and upon the aſſemby of young men together: for even the husband with the wife ſhall be taken, the aged with *him that is* full of dayes.

12 And their houſes ſhall be turned unto others, with *their* fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

13 For from the leaſt of them even unto the greateſt of them, every one *is* given to * covetouſneſſe; and from the prophet even unto the prieſt, every one dealeth falſely.

14 They have * healed alſo the † hurt of the daughter of my people ſlightly, ſaying, [n] Peace, peace, when *there is* no peace.

15 Were they * aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: therefore they ſhall fall among them that fall: at the time that I viſit them, they ſhall be caſt down, ſaith the LORD.

16 Thus ſaith the LORD, Stand ye in the wayes and ſee, and ask for the * [o] old paths, where is the good way, and walk therein, and ye ſhall finde * reſt for your ſouls: but they ſaid, we will not walk *therein*.

[a] He ſpeaketh to them chiefly, becauſe they ſhould take heed by the example of their brethren, the other half of their tribe which were now carried away priſoners.

[b] Which was a citie in Judah ſix miles from Bethlehem, 2 Chron. 11: 6.

[c] Reade Nehem. 3: 14.

‡ Or, *dwelling at home.*

[d] I have intreated her greatly, and given her abundance of all things.

[e] She ſhall be ſo deſtroyed, that the ſheep may be fed in her.

[f] He ſpeaketh this in the perſon of the Babylonians, which complain that the time faileth them before they have brought their enterpriſes to paſſe.

‡ Or, *poure out the engine of ſhot.*

* Iſa. 57 20.

[g] He ſheweth the cauſe why it ſhould be deſtroyed, and how it commeth of themſelves.

[h] He warneth them to amend by his corrections, and to turn to him by repentance.

† Heb. *be looſed or disjoynted.*

[i] He exhorteth the Babylonians to be diligent to ſearch out all and to leave none.

* Chap. 7: 26.

[k] They delight to heare vain things, and to ſhut up their eares to true doctrine.

[l] As the Lord had given him his word to be as a fire of his indignation to burn the wicked, Chap. 5: 14. ſo he kindleth it now when he ſeeth that all remedies are paſt.

[m] None ſhall be ſpared.

* Iſa. 56: 11. Chap. 8: 10.

* Chap. 8: 11. Ezek. 13: 10.

† Heb. *bruiſe* or *breach.*

[n] When the people began to feare Gods judgements, the falſe prophets comforted them by flatterings, ſhewing that God would ſend peace and not warres.

* Chap. 3: 3. and 8: 12.

* Iſa. 8: 10. Malac. 4: 4. Luke 16: 29.

[o] Wherein the Patriarches and Prophets walked, directed by the word of God, ſignifying, that there is no true way, but that which God preſcribeth.

* Matth. 11: 29.

17 Alſo I ſet [p] watchmen over you, *ſaying*, Hearken to the ſound of the trumpet: but they ſaid, we will not hearken.

18 ¶ Therefore heare, ye [q] nations, and know, O congregation, what *is* among them.

19 Heare, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

20 * To what purpoſe cometh there to me incenſe from Sheba? and the ſweet cane from a farre countrey? your burnt-offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay [r] ſtumbling-blocks before this people, and the fathers and the ſonnes together ſhall fall upon them: the neighbour and his friend ſhall periſh

22 Thus ſaith the LORD, Behold, a people cometh from the * [ſ] north-countrey, and a great nation ſhall be raiſed from the ſides of the earth.

23 They ſhall lay hold on bow and ſpear: they *are* cruel, and have no mercie: their voice roareth like the ſea, and they ride upon horſes, ſet in aray as men for warre againſt thee, O daughter of Zion.

24 We have heard the fame thereof, our hands wax [t] feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemie *and* fear *is* on every ſide.

26 ¶ O daughter of my people, gird *thee* with * ſackcloth, and wallow thy ſelf in aſhes: make thee mourning, *as* for an onely ſonne; moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet [u] thee for a tower, *and* * a fortreſſe among my people, that thou mayeſt know and trie their way:

28 They are all grievous revolters, walking with ſlanders: *they are* * braſſe and iron, they are all corrupters.

29 [x] The bellows are burnt, the lead is conſumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 * ‡ Reprobate ſilver ſhall *men* call them, becauſe the LORD hath rejected them.

[p] Prophets which ſhould warn you of the dangers that were at hand.

[q] God taketh all the world to witneſſe and the inſenſible creatures, of the ingratitude of the Jews.

* Iſa. 1: 11. and 66: 3. Amos 5: 21. Mich. 6: 6. &c.

[r] Deadly inſtruments of their ruin which he ſheweth in the two next verſes.

* Chap. 1: 15. and 5: 15. and 10: 22.

[ſ] From Babylon by Dan, which was north from Jeruſalem.

[t] For feare of the enemie: he ſpeaketh this in the perſon of the Jews.

* Chap. 4: 8. and 25: 34.

[u] Meaning, Jeremiah, whom God had appointed to try out the godly, from the wicked, as a founder doth the pure mettall from the droſſe.

* Chap. 1: 18. and 15: 20.

* Ezek. 22: 18.

[x] All the paine and labour that hath been taken with them, is loſt.

* Iſa. 1: 22.

‡ Or, *refuſe ſilver.*

CHAP. VII.

1 *Jeremiah is ſent to call for true repentance, to prevent the Jews captivitie.* 8 *He rejecteth their vain confidence,* 12 *by the example of Shiloh.* 17 *He threatneth them for their idolatry.* 21 *He rejecteth the ſacrifices of the diſobedient.* 29 *He exhorteth to mourn for their abominations in Tophet,* 32 *and the judgements for the ſame.*

THe word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORDS houſe, and proclaim there this word, and ſay, Heare the word of the LORD, all ye of Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts the God of Iſrael, * Amend your wayes, and your doings, and I will cauſe you to dwell in this place.

* Chap. 18: 11. and 26: 13.

4 Truſt ye not in [a] lying words, ſaying, The temple of the LORD, the temple of the LORD, the temple of the LORD *are* theſe.

5 For if ye throughly amend your wayes, and your doings; if you throughly execute judgement between a man and his neighbour;

6 *If* ye oppreſſe not the ſtranger, the fatherleſſe, and the widow, and ſhed not innocent bloud in this place, neither walk after other gods to your hurt:

7 Then [b] will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, † which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is * this houſe, which is called by my name, become a * [c] den of robbers in your eyes? behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which *was* in Shiloh, [d] where I ſet my name at the firſt, and ſee * what I did to it, for the wickedneſſe of my people Iſrael.

13 And now becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, [e] riſing up early, and ſpeaking, but ye heard not; and I * called you, [f] but ye anſwered not:

14 Therefore will I do unto this houſe which is called by my name, wherein ye truſt, and unto the place which I gave to you, and to your fathers, as I have done to * Shiloh.

15 And I will [g] caſt you out of my ſight, as I have caſt out all your brethren, *even* the whole ſeed of Ephraim.

16 Therefore * [h] pray not thou for this people, neither lift up crie nor prayer for them, neither make interceſſion to me, for I will not heare thee.

17 ¶ Seeſt thou not what they do in the cities of Judah, and in the ſtreets of Jeruſalem?

18 * The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the ‡ [i] queen of heaven, and to poure out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: *do they* not *provoke* themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord GOD, Behold, mine anger and my furie ſhall be poured out upon this place, upon man and upon beaſt, and upon the trees of the field, and upon the fruit of the ground; and it ſhall burn, and ſhall not be quenched

21 ¶ Thus ſaith the LORD of hoſts the God

[a] Beleeve not the falſe Prophets, which ſay, that for the temples ſake and the ſacrifices there, the Lord will preſerve you, and to nouriſh you in your ſinne, and vain confidence.

[b] God ſheweth on what condition he made his promiſe to this temple: that they ſhould be an holy people unto him, as he would be a faithfull God to them.

† Heb. *whereupon my name is called.*

* Iſa. 56: 7.

* Matth. 21: 13. Mark. 11: 17. Luke 19: 46.

[c] As theeves hid in holes and dens think themſelves ſafe, ſo when you are in my temple, you think to be covered with the holines thereof, and that I cannot ſee your wickedneſſe.

[d] Becauſe they depended ſo much on the temple, which was for his promiſe, that he would be preſent, and defend them where the ark was, he ſendeth them to Gods judgements againſt Shiloh, where the ark had remained about 300 yeares, and after was taken, the prieſts ſlain, and the people miſerably diſcomfited.

* 1 Sam. 4: 10, 11. Pſal. 78: 60. Chap. 26: 6.

[e] That is, I never ceaſed to warn you, as Iſa. 65: 2. Prov. 1. 28.

* Prov. 1. 24. Iſa. 65. 12. and 66. 4.

[f] He ſheweth what is the onely remedy to redreſſe our faults: to ſuffer God to lead us into the way, and to obey his calling, Iſa. 66. 4.

* 2 Sam. 4. 10, 11. Pſal. 76. 60. and 132. 6. Chap. 26. 6.

[g] I will ſend you into captivity as I have done Ephraim, that is, the ten tribes.

* Exod. 32. 10. Chap. 11. 14. and 14. 11.

[h] To aſſure them that God had determined with himſelf to puniſh their wickednes, he ſheweth that the prayer of the godly can nothing avail them, whiles they remain in their obſtinacie againſt God, and will not uſe the means that he uſeth to call them to repentance.

* Chap. 44: 19.

‡ Or, *frame,* or *workmanſhip of heaven.*

[i] That is, they ſacrifice to the ſun, moon and ſtarres, which they called the queen of heaven. 2 King. 17: 5.

of Iſrael,* Put your burnt-offerings unto your ſacrifices, and eat fleſh.

22 [k] For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, † concerning burnt offerings or ſacrifices.

23 But this thing commanded I them, ſaying,* Obey my voice,and * I will be your God, and ye ſhall be my people: and walk ye in all the wayes that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their eare, but walked in the counſels *and* in the † imagination of their evil heart,and † went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto [l] this day, I have even * ſent unto you all my ſervants the prophets,daily [m] riſing up early,and ſending *them*.

26 Yet they hearkened not unto me,nor inclined their eare, but * hardened their neck, they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them, but they will [n] not hearken to thee:thou ſhalt alſo call unto them,but they will not anſwer thee.

28 But thou ſhalt ſay unto them, This *is* a nation,that obeyeth not the voice of the LORD their God, nor receiveth ‡ correction: truth is periſhed, and is cut off from their mouth.

29 ¶ Cut off thine [o] hair, *O Jeruſalem*, and caſt *it* away,and take up a lamentation on high places; for the LORD hath rejected and forſaken the generation of his [p] wrath.

30 For the children of Judah have done evil in my ſight,ſaith the LORD;they have ſet their abominations in the houſe which is called by my name, to pollute it.

31 And they have built the high places of [q] Tophet, which *is* in the valley of the ſonne of Hinnom, to burn their ſonnes and their daughters in the fire, which [r] I commanded *them* not, neither † came it into my heart.

32 ¶ Therefore behold, the dayes * come ſaith the LORD,that it ſhall no more be called Tophet, nor the valley of the ſonne of Hinnom, but the valley of ſlaughter: for they ſhall bury in tophet, till there be no place.

33 And the * carcaſes of this people ſhall be meat for the fowls of the heaven,and for the beaſts of the earth, and none ſhall fray *them* away.

34 Then will I cauſe to * ceaſe from the cities of Judah, and from the ſtreets of Jeruſalrm, the voice of mirth, and the voice of gladneſſe, the voice of the bridegroom, and the voice of the bride:for the land ſhall be deſolate.

* Iſa. 1: 11. Chap. 6: 20. Amos 5: 21.

[k] Shewing, that it was not his chief purpoſe and intent, that they ſhould offer ſacrifices: but that they ſhould regard, wherefore they were ordained: to wit, to be joyned to the word, as ſeals and confirmations of remiſſion of ſins in Chriſt: for without the word they were vaine and unprofitable.

† Heb. *concerning the matter of.*

* Deut. 6: 3.

* Exod. 9: 5. Levit. 26: 12.

‡ Or, *ſtubborneſſe.*

† Heb. *were.*

[l] Which was about fourteen hundred yeares.

* 2 Chron. 36: 15.

[m] Read verſ. 13.

* Chap. 16: 12.

[n] Whereby he ſheweth, that the paſtours ought not to leave their flocks in their obſtinacie: for the Lord will uſe the meanes of his ſervants to make the wicked more faulty, and to prove his.

‡ Or, *inſtruction.*

[o] In ſigne of mourning, as Job 1: 10. Micah 1: 16.

[p] Againſt whom he had juſt occaſion to poure out his wrath.

[q] Of Tophet reade, 2 Kings 23. verſ. 10. Chap. 19: 5.

[r] Bnt commanded the contrary, as Levit. 18: 21. and 20: 3. Deut. 18: 10.

† Heb *came it upon my heart.*

* Chap. 19: 6.

* Pſal. 79: 2. Chap. 16: 4. and 34: 20.

* Iſa. 24: 7. Chap. 16: 9. and 25: 10. and 33: 11. Ezek. 26: 13. Hoſ. 2: 11.

CHAP. VIII.

1 *The calamity of the Jews both dead and alive.* 4 *He upbraideth their fooliſh and ſhameleſſe impenitencie.* 13 *He ſheweth their grievous judgement,* 18 *and bewaileth their deſperate eſtate.*

AT that time, ſaith the LORD, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem out of their [a] graves.

2 And they ſhall ſpread them before the ſunne,and the moon,and all the hoſt of heaven whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought,and whom they have worſhipped:they ſhall not be gathered,nor be buried, they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen [b] rather than life, by all the reſidue of them that remain of this evil family,which remain in all the places whither I have driven them, ſaith the LORD of hoſts

4 ¶ Moreover thou ſhalt ſay unto them, Thus ſaith the LORD,Shall they [c] fall,and not ariſe? ſhall he turn away, and not return?

5 Why *then* is this people of Jeruſalem ſlidden back, by a perpetuall back-ſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened and heard,*but* they ſpake not aright:no man repented him of his wickednes, ſaying, What have I done? every [d] one turned to his courſe, as the horſe ruſheth into the battel.

7 Yea, * the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming, but my people know [e] not the judgement of the LORD.

8 How do ye ſay,We *are* wiſe,and the law [f] of the LORD *is* with us? Lo, certainly ‡ in vain made he *it*, the pen of the ſcribes *is* in vain.

9 * ‡ The [g] wiſe men are aſhamed, they are diſmayed and taken; lo,they have rejected the word of the LORD, and † what wiſdome *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit *them*: for every one from the leaſt even unto the greateſt is given to * covetouſneſſe, from the prophet even unto the prieſt, every one dealeth falſely.

11 For they have * healed the hurt of the daughter of my people ſlightly,ſaying,* Peace, peace, when *there is* no peace.

12 Were they * aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh:therefore ſhall they fall among them that fall, in the time of their viſitation they ſhall be caſt down, ſaith the LORD.

13 ¶ ‡ I will ſurely conſume them,ſaith the LORD; *there ſhall be* no grapes * on the vine, nor figs on the * fig-tree,and the leaf ſhall fade, and [h] *the things that* I have given them ſhall paſſe away from them:

14 Why do we ſit ſtill? [i] aſſemble your ſelves, and let us enter into the defenced cities,and let us be ſilent there:for the LORD our God hath put us to ſilence,and given us * water of [k] ‡ gall

[a] The enemy for greedineſſe of gain ſhall rifle your graves, and lay you before thoſe idols, which in your life you worſhipped, to ſee if they can help you.

[b] Becauſe of the afflictions that they ſhall feel through Gods judgements.

[c] Is there no hope that they will return?

[d] They are full of hypocriſie & every one followeth his own fantaſie without any conſideration.

* Iſa. 1: 3.

[e] He accuſeth them, in that that they are more ignorant of Gods judgements, than theſe birds are of their appointed ſeaſons to diſcern the cold and heat.

[f] The law doth not profit you, neither needed it to have been written, for ought that you have learned by it.

‡ Or, *the falſe pen of the ſcribes worketh for falshood.*

* Chap. 6: 15.

‡ Or, *have they been a ſhamed, &c.*

[g] They that ſeem wiſe, may be aſhamed of their ignorance: for all wiſdome conſiſteth in Gods word.

† Heb. *the wiſdome of what thing.*

* Iſa. 56: 11. Chap. 6: 13.

* Chap. 6: 14.

* Ezek. 13: 10.

* Chap. 3: 3. and 6: 15.

‡ Or, *in gathering I will conſume.*

* Iſa. 5: 1, &c.

* Matth. 21: 19. Luke 13: 6, &c.

[h] That is, they profit not by any husbandry that I have beſtowed upon them.

[i] He ſpeaketh in the perſon of the people, who when the enemy commeth will run about to hide themſelves, and acknowledge that it is Gods hand.

* Chap. 9: 15. and 23: 15.

[k] That is, hath brought us unto extream affliction, and thus they ſhall not attribute this plague to fortune, but Gods juſt judgement.

‡ Or, *poyſon.*

to drink, becauſe we have ſinned againſt the LORD.

15 We*looked for peace,but no good *came*: *and* for a time of health, and behold trouble.

16 The ſnorting of his horſes was heard from * [l] Dan: the whole land trembled at the ſound of the neighing of his ſtrong ones, for they are come and have devoured the land, and † all that is in it, the city and thoſe that dwell therein.

17 For behold,I will ſend [m] ſerpents,cockatrices among you,which *will* not *be* *charmed, and they ſhall bite you, ſaith the LORD.

18 ¶ *When* I would [n] comfort my ſelf againſt ſorrow: my heart *is* faint † in me.

19 Behold,the voice of the cry of the daughter of my people, † becauſe of them that dwell in a farre countrey: *Is* not the LORD in Zion? *is* not her king in her? why have they provoked [o] me to anger with their graven images, *and* with ſtrange vanities?

20 The [p] harveſt is paſt, the ſummer is ended, and we are not ſaved.

21 For the hurt of the daughter of my people am [q] I hurt, I am black: aſtoniſhment hath taken hold on me.

22 *Is there* no * [r] balm in Gilead? *is there* no phyſician there? why then is not the health of the daughter of my people † recovered?

* Chap. 14: 19.

* Chap. 4: 15.

[l] That is,from the utmoſt confines.

† Heb. *the fulneſſe thereof.*

[m] God threatneth to ſend the Babylonians among them, who ſhall utterly deſtroy them in ſuch ſort, as by no meanes they ſhall eſcape.

* Pſal. 58: 4, 5.

[n] Read Chap. 5. verſ. 19.

† Heb. *upon.*

† Heb *becauſe of the countrey of them that are farre of.*

[o] Thus the Lord ſpeaketh.

[p] The people wonder that they have ſo long time looked for ſuccour in vain.

[q] The prophet ſpeaketh this.

* Chap. 46: 11.

[r] Meaning that no mans help or meanes could ſave them, for in Gilead was precious balm, ſee Gen. 37. verſ. 25. or elſe deriding the vain confidence of the people, who looked for help at their prieſts, who ſhould have been the Phyſicians of their ſouls, and dwelt at Gilead, Hoſ. 6: 8.

† Heb. *gone up.*

CHAP. IX.

1 Jeremiah lamenteth the Jews for their manifold ſinnes, 9 and for their judgement. 12 Diſobedience is the cauſe of their bitter calamity. 17 He exhorteth to mourn for their deſtruction, 23 and to truſt not in themſelves, but in God. 25 He threatneth both Jews and Gentiles.

† OH * that my head were [a] waters, and mine eyes a fountain of tears, that I might weep day and night for the ſlain of the daughter of my people.

2 Oh that I had in the [b] wilderneſſe a lodging-place of way-faring men,that I might leave my people,and go from them: for they *be* all [c] adulterers, an aſſembly of treacherous men.

3 And they bend their tongues *like* their bow *for* [d] lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil: and they know not me, ſaith the LORD.

4 * Take ye heed every one of his ‡ neighbour, and [e] truſt ye not in any brother: for every brother will utterly ſupplant, and every neighbour will walk with ſlanders.

5 And they will ‡ deceive every one his neighbour, and will not ſpeak the truth: they have [f] taught their tongue to ſpeak lies, *and* weary themſelves to commit iniquitie.

6 Thine habitation *is* in the midſt of deceit, [g] through deceit they refuſe to know me, ſaith the LORD.

7 Therefore thus ſaith the LORD of hoſts, Behold, I will [h] melt them, and try them; for how ſhall I do for the daughter of my people.

8 Their tongue *is as* an arrow ſhot out, it ſpeaketh * deceit: *one* ſpeaketh * peaceably to his neighbour with his mouth, but † in heart he layeth ‡ his wait.

9 ¶ * Shall I not viſit them for theſe things? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

10 For the [i] mountains will I take up a weeping and wailing, and for the ‡ habitations of the wilderneſſe a lamentation,becauſe they are ‡ burnt up, ſo that none can paſſe through *them*, neither can *men* heare the voice of the cattel, ‡ both the fowl of the heavens and the beaſt are fled, they are gone.

11 And I will make Jeruſalem heaps, *and* * a den of dragons, and I will make the cities of Judah † deſolate, without an inhabitant.

12 ¶ Who *is* the [k] wiſe man that may underſtand this, and *who is he* to whom the mouth of the LORD hath ſpoken, that he may declare it, for what the land periſheth *and* is burnt up like a wilderneſſe that none paſſeth through?

13 And the LORD ſaith, Becauſe they have forſaken my law which I ſet before them, and have not obeyed my voice, neither walked therein?

14 But have walked after the ‡ imagination of their own heart, and after Baalim, which [l] their fathers taught them:

15 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will feed them, *even* this people, * with [m] wormwood, and give them water of gall to drink.

16 I will * ſcatter them alſo among the heathen, whom neither they nor their fathers have known: and I will ſend a ſword after them, till I have conſumed them.

17 ¶ Thus ſaith the LORD of hoſts, Conſider ye, and call for the [n] mourning-women, that they may come,and ſend for cunning women, that they may come.

18 And let them make haſte, and take up a wailing for us, that our eyes may runne down with tears, and our eye-lids guſh out with waters.

19 For a voice of wailing is heard out of Zion, How are we ſpoiled? we are greatly confounded, becauſe we have forſaken the land, becauſe our dwellings have [o] caſt *us* out.

20 Yet heare the word of the LORD, O ye women, and let your eare receive the word of his mouth,and [p] teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our [q] windows, *and* is entred into our palaces, to cut off the children from without, *and* the young men from the ſtreets.

22 Speak, Thus ſaith the LORD, Even the carcaſes of men ſhall fall as drunk upon the open field, and as the handfull after the harveſt-man, and none ſhall gather *them*.

23 ¶ Thus ſaith the LORD, Let not the [r] wiſe man glory in his wiſdome, neither let the mighty man glory in his might, let not the rich man glory in his riches.

† Heb. *who will give my head, &c.*

* Iſa. 22: 4. Chap. 4: 19.

[a] The Prophet ſheweth the great compaſſion that he had toward this people,ſeeing that he could never ſufficiently lament the deſtruction that he ſaw to hang over them. Which is a ſpeciall note to diſcern the true paſtours from the hirelings.

[b] He ſheweth that this were more quietneſſe and greater ſafety for him to dwell among the wilde beaſts than among this wicked people, ſave that God hath injoyned him this charge.

[c] Utterly turned from God.

[d] To belie and ſlander their neighbours.

* Chap. 12: 6. Mich. 7: 5, 6.

‡ Or, *friend.*

[e] Meaning,that all were corrupt, and none could finde an honeſt man.

‡ Or, *mock.*

[f] They have ſo practiſed deceit, that they cannot forſake it.

[g] They had rather forſake God,than leave their wicked trade.

[h] With the fire of affliction.

* Pſalm 12: 2. and 120: 3.

* Pſalm 28: 3.

† Heb. *in the midſt of him.*

‡ Or, *wait for him.*

* Chap. 5: 9, 29.

[i] That is, Judea which was a mountainous countrey, Exod. 15: 17. Deut. 11: 11.

‡ Or, *paſtures.*

‡ Or, *deſolate.*

‡ Heb. *from the fowl even to, &c.*

* Chap. 10: 22.

† Heb. *deſolation.*

[k] Meaning, that they are all without ſenſe and underſtanding, and that God hath taken his ſpirit from them.

‡ Or, *ſtubbornneſſe.*

[l] He ſheweth that the children cannot excuſe themſelves by their fathers: for both father and childe, if they be wicked, ſhall periſh.

* Chap. 8: 14. and 23: 15.

[m] That is, moſt bitter things, for ſo *wormwood* is often taken in ſcripture, Prov. 5: 4. Lam. 3: 15, 19. Revel. 8: 11.

* Lev. 26: 33.

[n] Seeing you cannot lament your own ſins, call for thoſe foolish women, whom of a ſuperſtition you have to lament for the dead, that they by their fained teares may provoke you to ſome ſorrow.

[o] As though they were weary of us, becauſe of our iniquities, Lev. 18. verſe 28. and 20: 22.

[p] He derideth the ſuperſtition of the women which made an art of mourning, and taught to weep with fained tears.

[q] Signifying, that there is no means to deliver the wicked from Gods judgement, but when they thinke to be moſt ſure and moſt far off, then are they ſooneſt taken.

[r] For as much as none can ſave himſelf by his own labour, or any wordly means, he ſheweth that it is in vain to put our truſt therein, but that we truſt in the Lord, and rejoyce in him, who onely can deliver us, 1 Cor. 1: 31. 2 Cor. 10: 17.

24 But * let him that glorieth, glory in this, that he underſtandeth and knoweth me, that I *am* the LORD which excerciſe [f] loving kindneſſe, judgement and righteouſneſſe in the earth: for in theſe things I delight, ſaith the Lord

25 ¶ Behold, the dayes come, ſaith the LORD, that I will † puniſh all them which are [t] circumciſed with the uncircumciſed:

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are ‡ in the * utmoſt corners, that dwell in the wilderneſſe for all theſe nations *are* uncircumciſed, and all the houſe of Iſrael *are* * uncircumciſed in the heart.

* 1 Cor. 1: 31. 2 Cor. 10: 17.

f Theſe three points are neceſſary to know aright: his mercy, wherein conſiſteth our ſalvation: his judgement, which he executeth continually againſt the wicked: and his juſtice, whereby he defendeth and maintaineth the faithfull.

† Heb. *viſit upon.*

t Meaning, both Jews and Gentiles, as in the next verſe he ſheweth the cauſe, Read Chap. 4: 4.

† Heb. *cut off into corners*, or *having the corners* of their hair *polled.* * Chap. 25: 23. Rom. 2: 28, 29.

CHAP. X.

1 *The unequall compariſon of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the ſpoil of the tabernacle by fooliſh paſtours.* 23 *He maketh an humble ſupplication.*

HEare ye the word which the LORD ſpeaketh unto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learn not the way of the heathen, and be not diſmayed at the [a] ſignes of heaven, for the heathen are diſmayed at them.

3 For the † [b] cuſtomes of the people are vain: for *one* cutteth a tree out of the forreſt (the work of the hands of the workman) with the ax

4 They deck it with [c] ſilver and with gold, they faſten it with nails and with hammers that it move not.

5 They *are* upright as the palm-tree, * but ſpeak not: they muſt needs be * born, becauſe they cannot go: be not afraid of them, for * they cannot do evil, neither alſo *is it* in them to do good.

6 Foraſmuch as *there is* none * like unto thee, O LORD, thou *art* great, and thy name *is* great in might.

7 * Who would not fear thee, O king of nations? [d] for ‡ to thee doth it appertain: foraſmuch as among all the wiſe men of the nations, and in all their kingdomes *there is* none like unto thee.

8 But they are † altogether * brutiſh and fooliſh: the ſtock is [e] a doctrine of vanities.

9 Silver ſpread into plates is brought from Tarſhiſh, and gold from [f] Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning men.

10 But the LORD *is* the † true God, he *is* the living God, and an † everlaſting king: at his wrath the earth ſhall tremble, and the nations ſhall not be able to abide his indignation.

11 Thus ſhall ye ſay unto them, The gods that have [g] not made the heavens, and the earth, *even* they ſhall periſh from the earth, and from under theſe heavens.

12 He * hath made the earth by his power, he hath eſtabliſhed the world by his wiſdome, and hath ſtretched out the heavens by his diſcretion.

13 When he uttereth his voice *there is* a ‡ multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth: he maketh lightnings ‡ with rain, and bringeth forth the winde out of his treaſures.

14 Every man ‡ is * [h] brutiſh in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

15 They *are* vanitie, *and* the work of errours: in the time of their viſitation they ſhall periſh

16 * [i] The portion of Jacob *is* not like them: for he *is* the former of all things, and Iſrael *is* the rod of his inheritance; the LORD of hoſts *is* his name.

17 ¶ [k] Gather up thy wares out of the land, O † inhabitant of the fortreſſe.

18 For thus ſaith the LORD, Behold, I will fling out the inhabitants of the land at this once, and will diſtreſſe them, that they may finde *it ſo.*

19 ¶ Wo is me for my hurt, my wound is grievous: but I ſaid, Truly this *is* a [l] grief, and I muſt bear it.

20 [m] My tabernacle is ſpoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to ſtretch forth my tent any more, and to ſet up my curtains.

21 For the [n] paſtours are become brutiſh, and have not ſought the LORD: therefore they ſhall not proſper, and all their flocks ſhall be ſcattered.

22 Behold, the noiſe of the bruit is come, and a great commotion out of the * [o] north-countrey, to make the cities of Judah deſolate, *and* a * den of dragons.

23 ¶ O LORD, I know that [p] the * way of man *is* not in himſelf: *it is* not in man that walketh to direct his ſteps.

24 O LORD, * correct me, but with [q] judgement; not in thine anger, leſt thou † bring me to nothing.

25 * Poure out thy [r] fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate.

a God forbiddeth his people to give credit, or feare the conſtellations and conjunctions of ſtars and planets, which have no power of themſelves, but are governed by him, and their ſecret motions, and influences are not known to man, and therefore there can be no certain judgement thereof, Deut. 18: 9.

† Heb. *ſtatutes* or *ordinances are vanitie.*

b Meaning, not onely in the obſervation of the ſtars, but their laws and ceremonies whereby they confirme their idolatry, which is forbidden, Deut 12 30.

c The Prophets uſe thus plainly and ſimply to ſet forth the vile abſurdity of the idolaters, that men might learn to be aſhamed of that whereunto their corrupt nature is moſt ſubject, Read Iſa. 54: 12.

* Pſal. 115: 5.

* Iſa. 46: 1, 17.

* Iſa. 41: 23.

* Pſal. 86: 8, 10.

* Rev. 15: 4

d He teacheth the people to lift up their eyes to God who hath all power, and therefore ought onely to be feared, and herein he ſheweth them not onely the evil that they ought to eſchew, but the good which they ought to follow.

‡ Or, *it liketh thee.*

‡ Heb. *in one*, or *at once.*

* Iſa. 41: 29. Hab. 2: 18. Zech. 10: 2.

e Becauſe the people thought that to have images, was a meane to ſerve God, and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them, The doctrine of vanity, the work of errours, verſ. 15. and Hab. 2: 18. calleth them the teachers of lies: contrary to that wicked opinion, that they are the books of the lay people.

f Whereas they found the beſt gold: ſhewing that they thought nothing too deare for their idols: ſome read Ophir, as 1 King. 9: 28. Dan. 10: 5.

† Heb. *God of truth.*

† Heb. *king of eternity.*

g This declareth that all that hath been in this chapter ſpoken of idols, was to arme the Jews when they ſhould be in Caldea among the idolaters, and now with one ſentence he inſtructeth them both, how to proteſt their own religion againſt the idolaters, and how to anſwer them to their ſhame, which ſhould exhort them to idolatry, and therefore he writeth this ſentence in the Caldeans tongue for a memoriall, whereas all the reſt of his writing is Hebrew.

* Gen. 1: 1, 6. Chap. 51: 15.

‡ Or, *noiſe.*

‡ Or, *for rain.*

‡ Or, *is more brutiſh than to know.*

* Chap. 51: 17, 18.

h The more that man thinketh to do any thing well by his own wiſedome, and not as God inſtructeth him, the more doth he prove himſelf to be a vile beaſt.

* Chap. 51: 19.

i By theſe words, Portion and Rod, he ſignifieth their inheritance: meaning, that God ſhould be al-ſufficient for them: and that their felicity conſiſteth in him alone, and therefore they ought to renounce all other helps and ſuccors, as of idols, &c. Deut. 32: 9. Pſal. 10: 15.

k The prophet willeth the Jews to prepare themſelves to this captivity, ſhewing that it was now at hand that they ſhould feel the things whereof he had told them.

† Heb. *inhabitreſſe.*

l It is my juſt plague, and therefore I will take it patiently, whereby he teacheth the people how to behave themſelves toward God.

m He ſheweth how Jeruſalem ſhall lament.

n The governours and miniſters.

* Chap. 1: 15. and 5: 15. and 6: 2.

o Read chap. 4: 15.

* Chap. 9: 11.

p He ſpeaketh this becauſe that Nebuchadnezzar purpoſed to have made warre againſt the Moabites and Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go againſt Jeruſalem, Ezek. 21: 31. therefore the prophet ſaith, that this was the Lords derection.

* Prov. 16: 1. and 20: 24.

* Pſal. 6: 1. and 38: 1. Chap. 30: 11.

q Conſidering that God had revealed unto him the certitude of their captivity, chap. 7: 16. he onely prayeth, that he would puniſh them with mercy, which Iſaiah calleth in meaſure, chap. 27: 8. meaſuring his rods by their infirmity, 1 Cor. 10: 13. for here by judgements is meant not only the puniſhment, but alſo the merciful moderation of the ſame, as chap. 30. verſ. 11.

† Heb. *diminiſh me.*

* Pſal 79: 6.

r Foraſmuch as God cannot only be known and glorified by his mercy that he uſeth toward his church, but alſo by his juſtice in puniſhing his enemies, he prayeth that his glory may fully appear both in the one and the other.

CHAP. XI.

1 *Jeremiah proclaimeth Gods covenant,* 8 *rebuketh the Jews diſobeying thereof,* 11 *propheſieth evils to come upon them,* 18 *and upon the men of Anathoth, for conſpiring to kill Jeremiah.*

THe word that came to Jeremiah from the LORD, ſaying.

2 Heare ye the words of this covenant, and ſpeak unto the men of Judah, and to the inhabitants of Jeruſalem.

3 And ſay thou unto them, Thus ſaith the

LORD God of Iſrael, * [a] Curſed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron fornace, ſaying, * Obey my voice, and do them, according to all which I command you: ſo ſhall ye be my people, and I will be your God:

5 That I may perform the * oath which I have ſworn unto you farhers, to give them a land flowing with milk and honey, as *it is* this day. Then anſwered [b] I, and ſaid, † So be it, O LORD.

6 Then the LORD ſaid unto me, Proclaim all theſe words in the cities of Judah, and in the ſtreets of Jeruſalem, ſaying, Heare ye the words of this covenant, and do them.

7 For I earneſtly proteſted unto your fathers, in the day *that* I brought them up out of the land of Egypt, even unto this day, [c] riſing early and proteſting, ſaying, Obey my voice.

8 Yet they obeyed not, nor inclined their eare, but walked every one in the ‡ imagination of their [d] evil heart: therefore I will bring upon them all the [e] words of this covenant, which I commanded *them* to do, but they did *them* not.

9 And the LORD ſaid unto me, A [f] conſpiracie is found among the men of Judah, and among the inhabitants of Jeruſalem.

10 They are turned back to the iniquities of their forefathers, which refuſed to heare my words; and they went after other gods to ſerve them: the houſe of Iſrael and the houſe of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus ſaith the Lord, Behold, I will bring evil upon them which they ſhall not be able † to eſcape; and * though they ſhall cry unto me, I will not [g] hearken unto them.

12 Then ſhall the cities of Judah, and inhabitants of Jeruſalem go, and cry unto the gods unto whom they offer incenſe; but they ſhall not ſave them at all in the time of their † trouble.

13 [h] For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the ſtreets of Jeruſalem, have ye ſet up altars to that † ſhamefull thing, *even* altars to burn incenſe unto Baal.

14 Therefore [i] pray not thou for this people, neither lift up a cry or prayer for them: for I will not heare *them* in the time that they cry unto me for their † trouble.

15 * † What hath [k] my beloved to do in mine houſe, *ſeeing* ſhe hath wrought [l] lewdneſſe with many? and the holy fleſh is paſſed from thee: ‡ when thou doeſt evil, then thou rejoyceſt.

16 The LORD called thy name, A green olive-tree, fair *and* of goodly fruit: with the [m] noiſe of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hoſts that planted thee, hath pronounced evil againſt thee, for the evil of the houſe of Iſrael, and of the houſe of Judah, which they have done againſt themſelves to provoke me to anger, in offering incenſe unto Baal.

18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou ſhewedſt me their [n] doings.

19 But I *was* like a lambe *or* an ox *that* is brought to the ſlaughter, and I knew not that they had deviſed devices againſt me, *ſaying*, Let us [o] deſtroy † the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred.

20 But, O LORD of hoſts, that judgeſt righteouſly, that * trieſt the reins and the heart, let me ſee thy [p] vengeance on them; for unto thee have I revealed my cauſe.

21 Therefore thus ſaith the LORD of the men of [q] Anathoth, that ſeek thy life, ſaying, [r] Propheſie not in the name of the LORD, that thou die not by our hand:

22 Therefore thus ſaith the LORD of hoſts, Behold, I will † puniſh them; the young men ſhall die by the ſword, their ſonnes and their daughters ſhall die by famine.

23 And there ſhall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the yeare of their viſitation.

CHAP. XII.

1 Jeremiah complaining of the wickeds proſperity, by faith ſeeth their ruine. 5 God admoniſheth him of his brethrens treachery againſt him, 7 and lamenteth his heritage. 14 He promiſeth to the penitent return from captivitie.

[a] Righteous *art* thou, O LORD, when I plead with thee: *yet* ‡ let me talk with thee of *thy* judgements: * Wherefore doth the way of the wicked [b] proſper? *wherefore* are all they happie that deal very treacherouſly?

2 Thou haſt planted them, yea, they have taken root: † they grow, yea, they bring forth fruit; thou *art* neare in their mouth, and farre from their [c] reins.

3 But thou, O LORD, * knoweſt me; thou haſt ſeen me, and tried mine heart † towards thee: pull them out like ſheep for the ſlaughter, and [d] prepare them for the day of ſlaughter.

4 How long ſhall the land mourn, and the herbs of every field wither? * for the wickedneſſe of them that dwell therein the beaſts are conſumed, and the birds, becauſe they ſaid, [e] He ſhall not ſee our laſt end.

5 ¶ If thou haſt run with the [f] footmen, and they have wearied thee, then how canſt thou contend with horſes? and if in the land of peace *wherein* thou truſtedſt, *they wearied thee*, then how wilt thou do in the ſwelling of Jordan?

6 For even * thy brethren, and the houſe of thy father, even they have dealt treacherouſly with thee, yea ‡ they have called a multitude after thee; beleeve them not, though they ſpeak † fair words unto thee.

¶ 7 I have

Deut. 27:26. Gal. 3:10.

[a] He called the Jews to the conſideration of Gods mercies, who freely choſe them, made a covenant of eternall felicity with them, and how he ever performed it on his behalf, and how they ever ſhewed themſelves rebellious and ingrate toward him, and brake it on their part, and ſo are ſubject to the curſe of the law.

* Lev. 26:3,12.

* Deut. 7:12.

[b] Thus he ſpeaketh in the perſon of the people, which agreed to the covenant.

† Heb. *Amen.*

[c] Read chap 7:13.

‡ Or, *ſtubbornneſſe.*

[d] According to his own fantaſie, and not as my word appointed him,

[e] Meaning, the menaces and curſes contained in the law, Levit. 26:14. Deut. 28:16.

[f] That is, a generall conſent to rebell againſt me.

† Heb. *to go forth of*

* Prov. 1:28. Iſai. 1:15. Chap. 14:12. Ezek. 8:18. Mich. 3:4.

[g] Becauſe they will not pray with true faith and repentance, but for the ſmart and grief which they feel.

† Heb. *evil.*

[h] Read chap. 2:28.

† Heb. *ſhame.*

[i] Read, chap. 7. verſ. 16. and 14:11.

† Heb. *evil.*

* Iſa. 1:11.

† Heb. *what is to my beloved in my houſe?*

[k] My people of Iſrael whom I have hitherto ſo greatly loved.

[l] Meaning, that they offer not in the temple to God, but upon the altar of Baal and the idols, and ſo rejoyced in their wickedneſſe.

‡ Or, *when thy evil is.*

[m] Of the Babylonians and Caldeans.

[n] Which went about privily to conſpire my death.

[o] Let us deſtroy the prophet and his doctrine: Some read, Let us corrupt his meat with wood, meaning, poiſon.

† Heb *the ſtalk with his bread.*

* 1 Sam. 16:7. 1 Chron. 28:9. Pſal. 7:9. Chap. 17:10. and 20:12. Revel 2:23.

[p] Thus he ſpake not for hatred, but being moved with the Spirit of God, he deſireth the advancement of Gods glory, and the verifying of his word, which is by the deſtruction of his enemies.

[q] To wit, both the prieſts and the reſt of the people: for this town was the prieſts, and they dwelt in it, read chap. 1:1.

[r] Not that they could not abide to heare God named: (for herein they would ſhew themſelves moſt holy) but becauſe they could not abide to be ſharply reproved, and therefore deſired to be flattered, Iſa 30:10. and to be maintained in their pleaſures, Mich. 2. verſ. 11. and not to heare vice condemned, Amos 7:12.

† Heb. *viſit upon.*

[a] The prophet confeſſeth God to be juſt in all his doing, although man be not able to give a reaſon of all his acts.

‡ Or, *let me reaſon the caſe with thee.*

* Job 21:7. Pſal. 73:1. and 73:3. Hab. 1:4.

[b] This queſtion hath been alway a great tentation to the godly, to ſee the wicked enemies of God in proſperity, and his deare children in adverſitie.

† Heb. *they go on.*

[c] They profeſſe God in mouth, but deny him in heart, which is here meant by the reins, Iſa. 29:13. Matth. 15:8.

* Pſal. 17:3.

† Heb. *with thee.*

[d] The Hebrew word is, Sanctifie them, meaning, that God would be ſanctified in the deſtruction of the wicked, to whom God for a while giveth proſperity, that afterward they ſhould the more feel his heavie judgement when they lack their riches, which were a ſigne of his mercy.

* Pſal. 107:34.

[e] Abuſing Gods lenity and his promiſes, they flattered themſelves as though God would ever be mercifull, and not utterly deſtroy them: therefore they hardned themſelves in ſin, till at length the beaſts and inſenſible creatures felt the puniſhment of their ſtubborn rebellion againſt God.

[f] Some think that God reproveth Jeremiah, in that that he would reaſon with him, ſaying, that if he were not able to march with men, that he were far unable to diſpute with God. Others by the footmen, meane them of Anathoth: and by the horſemen, them of Jeruſalem, which ſhould trouble the prophet worſe than his own countrey men did.

* Chap. 9:4.

Or, *they cried after thee fully.*

† Heb. *good things.*

7 ¶ I have forſaken [g] mine houſe, I have left mine heritage, I have given † the dearly beloved of my ſoul into the hands of her enemies.

8 Mine heritage is unto me as a [h] lion in the forreſt: it ‡ † crieth out againſt me, therefore have I hated it.

9 Mine heritage *is* unto me *as* a ‡ [i] ſpeckled bird, the birds round about *are* againſt her; come ye, aſſemble all the beaſts of the field, ‡ come to devoure.

10 Many paſtours have deſtroyed my [k] vineyard, they have troden my portion under foot, they have made my † pleaſant portion a deſolate wilderneſſe.

11 They have made it deſolate, *and* being deſolate it mourneth unto me; the whole land is made deſolate, becauſe no man [l] layeth *it* to heart.

12 The ſpoilers are come upon all high places through the wilderneſſe: for the ſword of the LORD ſhall devoure from the *one* end of the land even to the *other* end of the land: no fleſh ſhall have peace.

13 * [m] They have ſown wheat, but ſhall reap thorns: they have put themſelves to [n] pain, *but* shall not profit: and they ſhall be aſhamed of your [o] revenues, becauſe of the fierce anger of the LORD.

14 ¶ Thus ſaith the LORD againſt all mine evil [p] neighbours, that touch the inheritance which I have cauſed my people Iſrael to inherit, Behold, I will * pluck them out of their land, and pluck out the houſe of Judah from among them.

15 And it ſhall come to paſſe after that I have plucked them out, I will [q] return, and have compaſſion on them, and will bring them again every man to his heritage, and every man to his land.

16 And it ſhall come to paſſe, if they will diligently learn the [r] wayes of my people, to ſwear by my name, [ſ] The LORD liveth, (as they taught my people to ſwear by Baal) then ſhall they be built in the [t] midſt of my people.

17 But if they will not * obey, I will utterly pluck up, and deſtroy that nation, ſaith the LORD.

CHAP. XIII.

1 *In the type of a linnen girdle, hidden at Euphrates, God prefigureth the deſtruction of his people.* 12 *under the parable of the bottles filled with wine, he fortelleth their drunkenneſſe in miſery.* 15 *He exhorteth to prevent their future judgements.* 22 *He sheweth their abominations are the cauſe thereof.*

THus ſaith the LORD unto me, Go and get thee a linnen girdle, and put it upon thy loyns, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put it on my loyns.

3 And the word of the LORD came unto me the ſecond time, ſaying,

4 Take the girdle that thou haſt got, which *is* upon thy loyns, and ariſe, go to [a] Euphrates, and hide it there in a hole of the rock.

5 So I went and hid it by Euphrates, as the LORD commanded me.

6 And it came to paſſe after many dayes, that the LORD ſaid unto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, ſaying,

9 Thus ſaith the LORD, After this manner will I marre the pride of Judah, and the great pride of Jeruſalem.

10 This evil people which refuſe to heare my words, which walk in the ‡ imagination of their heart, and walk after other gods to ſerve them, and to worſhip them, ſhall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loyns of a man; ſo have I cauſed to cleave unto me the whole houſe of Iſrael, and the whole houſe of Judah, ſaith the LORD; that they might be unto me for a people, and for a name, and for a praiſe, and for a glorie: but they would not heare.

12 ¶ Therefore thou ſhalt ſpeak unto them this word, Thus ſaith the LORD God of Iſrael, [b] Every bottle ſhall be filled with wine: & they ſhall ſay unto thee, Do we not certainly know that every bottle ſhall be filled with wine?

13 Then ſhalt thou ſay unto them, Thus ſaith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that ſit upon Davids throne, and the prieſts, and the prophets, and all the inhabitants of Jeruſalem with drunkenneſſe.

14 And I [c] will daſh them † one againſt another, even the fathers and the ſonnes together, ſaith the LORD: I will not pitie, nor ſpare, nor have mercie, † but deſtroy them.

15 ¶ Heare ye, and give eare, be not proud: for the LORD hath ſpoken.

16 Give glorie to the LORD your God before he cauſe * [d] darkneſſe, and before your feet ſtumble upon the dark mountains, and while ye look for [e] light, he turn it into the ſhadow of death, and make *it* groſſe darkneſſe.

17 But if ye will not heare it, my ſoul ſhall [f] weep in ſecret places for *your* pride, and * mine eye ſhal weep ſore, and runne down with tears, becauſe the LORDS flock is carried away captive.

18 Say unto the [g] king, and to the queen, Humble your ſelves, ſit down; for your ‡ principalities ſhall come down, *even* the crown of your glory.

19 The cities of [h] the ſouth ſhall be ſhut up, and none ſhall open *them*; Judah ſhall be carried away captive all of it, it ſhall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the north: where *is* the [i] flock *that* was given thee, thy beautifull flock?

21 What wilt thou ſay when he ſhall † puniſh thee? (for thou haſt [k] taught them *to be*

captains

[g] God willeth the Prophet to denounce his judgements againſt Jeruſalem, notwithſtanding that they shall both by threatnings and flatteries labour to put him to ſilence.

† Heb. *the love.*

[h] Ever ramping againſt me and my Prophets.

‡ Or, *yelleth.*

† Heb. *giveth out his voice.*

‡ Or, *tallented.*

[i] In ſtead of bearing my livery, and wearing onely my colours they have change and diverſity of colours of their idols and ſuperſtitions: therefore their enemies, as thick as the fowls of the aire shall come about them to deſtroy them.

‡ Or, *cauſe them to come.*

[k] He propheſieth of the deſtruction of Jeruſalem by the captaines of Nebuchadnezzar, whom he calleth paſtours.

† Heb. *portion of deſire.*

[l] Becauſe no man regardeth my word, or the plagues that I have ſent upon the land.

* Lev. 26: 16. Deut 28: 38. Micah 6: 15. Hag 1: 6:

[m] To wit, the Prophets.

[n] They lamented the ſins of the people

[o] For in ſtead of amendment, you grow worſe and worſe, as Gods plagues teſtified.

[p] Meaning, the wicked enemies of his church which blaſphemed his name, and whom he would puniſh after that he hath delivered his people.

* Deut. 30: 3. Chap. 32: 37.

[q] After that I have puniſhed the Gentiles, I will have mercy upon them.

[r] The true doctrine and manner to ſerve God.

[ſ] Read chap. 4: 2.

[t] They shall be of the number of the faithfull, and have a place in my church.

* Iſai. 65: 12.

[a] Becauſe this river of Euphrates was farre from Jeruſalem, it is evident, that this was a viſion, whereby was ſignified that the Jews should paſſe over Euphrates to be captives in Babylon, and there, for length of time, should ſeem to be rotten, although they were joyned to the Lord before, as a girdle about a man.

‡ Or, *ſtubbornneſſe.*

[b] Every one of you shall be filled with ſpirituall drunkenneſſe, and be without all knowledge to ſeek how to help your ſelves.

[c] It shal be as eaſie for me to deſtroy the greateſt and the ſtrongeſt, as it is for a man to break earthen bottles.

† Heb. *a man againſt his brother.*

† Heb. *from deſtroying them.*

* Iſa 8: 22.

[d] That is, affliction and miſery by the Babylonians.

[e] Meaning, for help and ſupport of the Egyptians.

[f] You shall ſurely be led away captive, and I, according to mine affection toward you, shall weep and lament for your ſtubbornneſſe.

* Lam. 1: 2, 16. and 2: 18

[g] For Jehoiachin and his mother rendred themſelves by Jeremiahs counſel to the king of Babylon, 2 King. 24: 12.

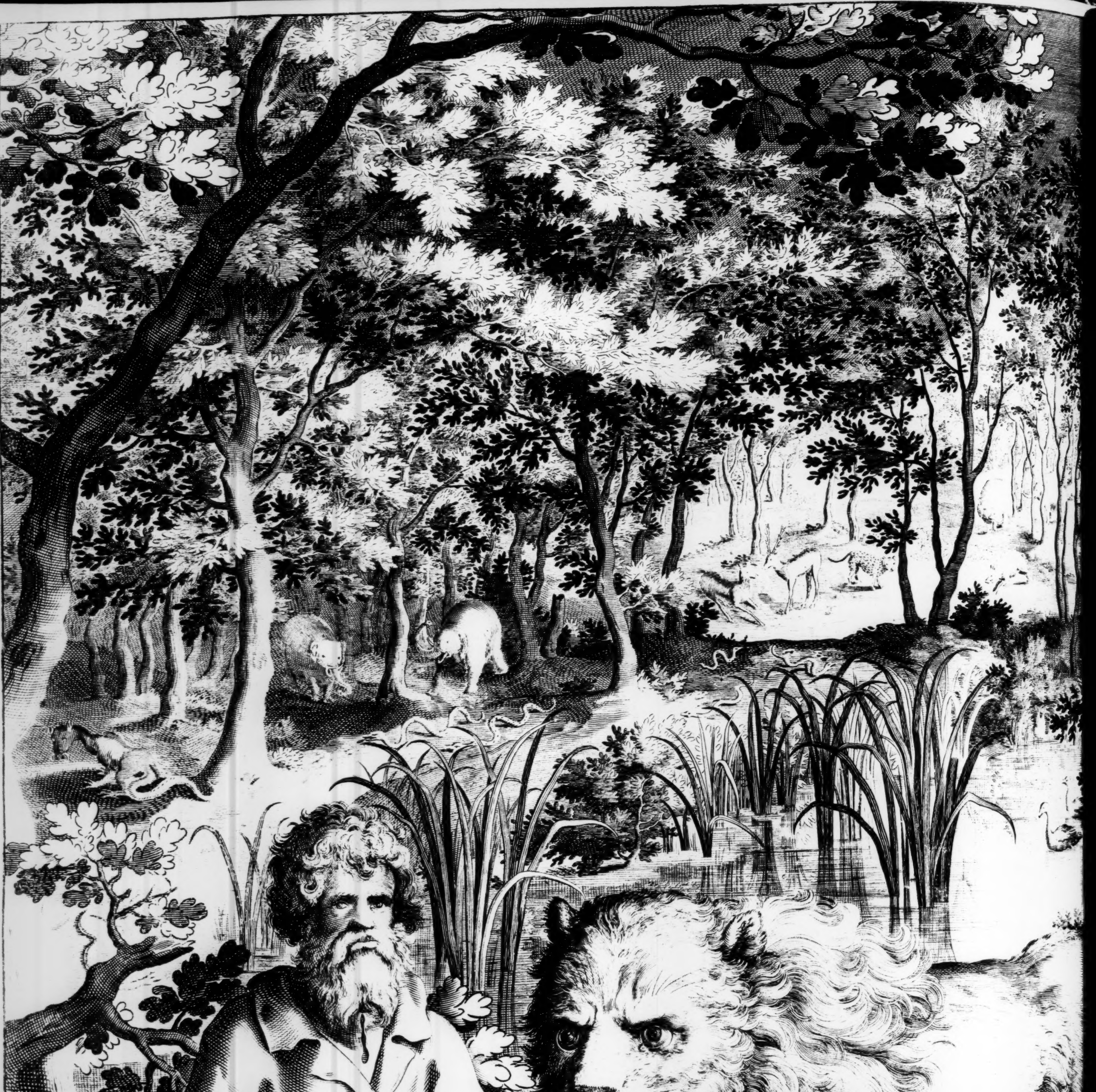
‡ Or, *head-tires.*

[h] That is, of Judah, which lyeth, ſouthward from Babylon.

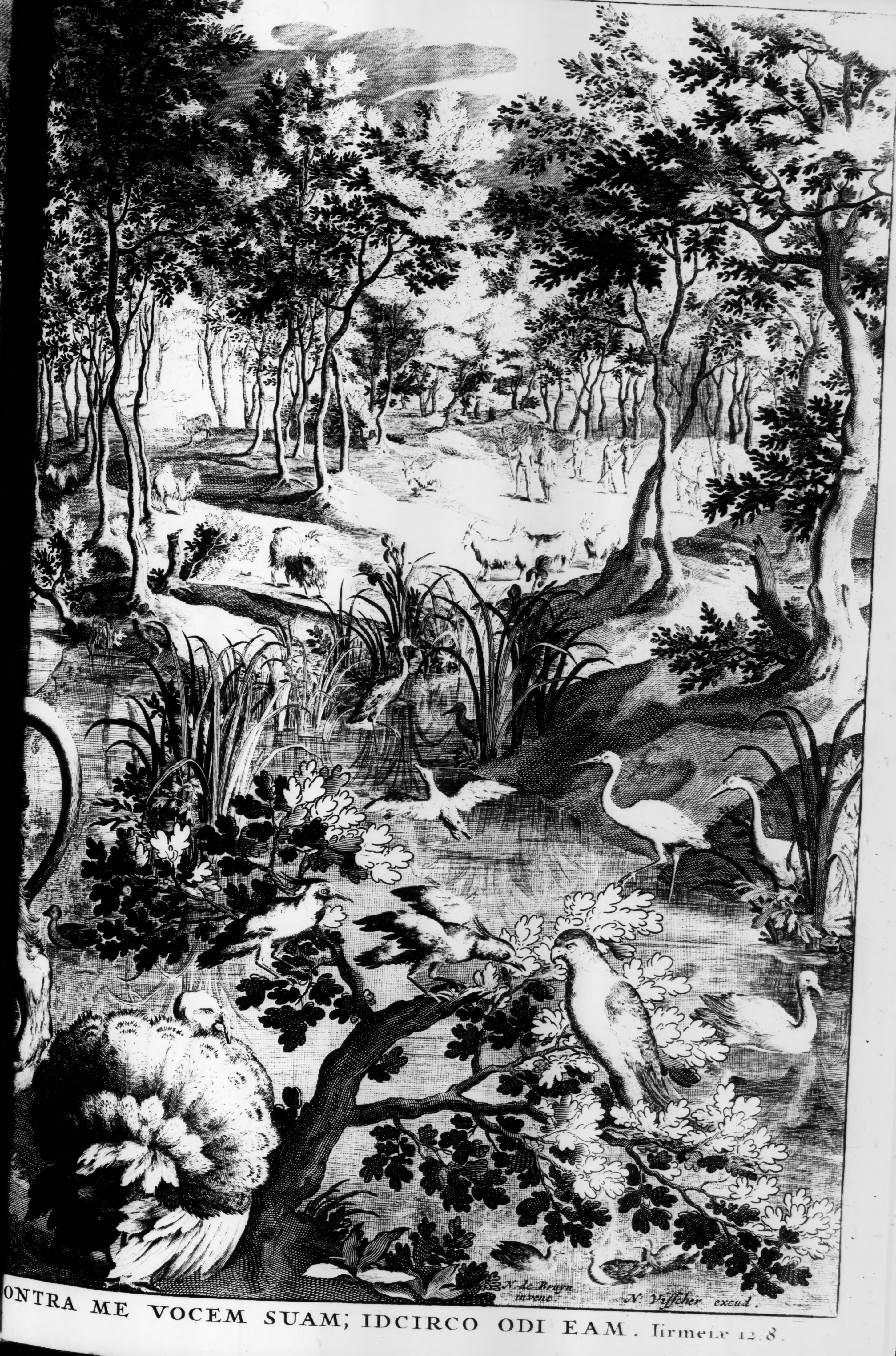
[i] He asketh the king, where his people is become.

† Heb. *viſit upon.*

[k] By ſeeking to ſtrangers for help, thou haſt made them skifull to fight againſt thee.



EST MIHI POSSESSIO MEA SIMILIS LEONI IN SILVA;


N. de Bruyn invent.
N. Visscher excud.

ONTRA ME VOCEM SUAM; IDCIRCO ODI EAM. Iirmeiæ 12.8.

captains, *and* as chief over thee) ſhall not ſorrows take thee as a woman in travail?

22 ¶ And if thou ſay in thine heart, * Wherefore come theſe things upon me? for the greatneſſe of thine iniquitie are thy skirts [l] diſcovered, *and* thy heels ‡ made bare.

23 Can the Ethiopian change his skin, or the leopard his ſpots? *then* may ye alſo do good, that are † accuſtomed to do evil.

24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the winde of the wilderneſſe.

25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood.

26 Therefore will I diſcover thy skirts upon thy face, that thy [m] ſhame may appear.

27 I have ſeen thine adulteries, and thy [n] neighings, the lewdneſſe of thy whoredome, *and* thine abominations on the hills in the [o] fields: wo unto thee, O Jeruſalem, wilt thou not be made clean? † when *ſhall it* once *be?*

CHAP. XIIII.

1 The grievous famine 7 cauſeth Jeremiah to pray. 10 The Lord will not be intreated for the people. 13 Lying prophets are no excuſe for them. 17 Jeremiah is moved to complain for them.

THe word of the LORD that came to Jeremiah concerning † the [a] dearth.

2 Judah mourneth, and the [b] gates thereof languiſh, they are black unto the ground, and the crie of Jeruſalem is gone up.

3 And their nobles have ſent their little ones to the waters, they came to the pits, *and* found no water, they returned with their veſſels empty: they were aſhamed and confounded, and [c] covered their heads.

4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they covered their heads.

5 Yea, the hinde alſo calved in the field, and forſook [d] *it*, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the high places, they ſnuffed up the winde like [e] dragons: their eyes did fail becauſe *there was* no graſſe.

7 ¶ [f] O LORD, though our iniquities teſtifie againſt us, do thou *it* for thy names ſake: for our back-ſlidings are many, we have ſinned againſt thee.

8 O the hope of Iſrael, the ſaviour thereof in time of trouble, why ſhouldeſt thou be as a [g] ſtranger in the land, and as a way-faring-man, *that* turneth aſide to tarrie for a night?

9 Why ſhouldeſt thou be as a man aſtonied, as a [h] mightie man *that* cannot ſave? yet thou, O LORD, *art* in the midſt of us, and † we are called by thy name, leave us not.

10 ¶ Thus ſaith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquitie, and viſit their ſinnes.

11 Then ſaid the LORD unto me, * [i] Pray not for this people for *their* good.

12 * When they faſt I will not heare their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 ¶ Then ſaid I, [k] Ah Lord GOD, behold, the prophets ſay unto them, Ye ſhall not ſee the ſword, neither ſhall ye have famine, but I will give you † aſſured peace in this place.

14 Then the LORD ſaid unto me, The prophets propheſie lies in my name, * I ſent them not, neither have I commanded them, neither ſpake unto them: they propheſie unto you a falſe viſion and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus ſaith the LORD concerning the prophets that propheſie in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land, By ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom they propheſie, ſhall be caſt out in the ſtreets of Jeruſalem, becauſe of the famine, and the ſword, and they ſhall have none to bury them, them, their wives, nor their ſonnes, nor their daughters: for I will poure their wickedneſſe upon them.

17 ¶ Therefore thou ſhalt ſay this word unto them, * Let mine eyes runne down with [l] tears night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the ſlain with the ſword; and if I enter into the city, then behold them that are ſick with famine; yea, [m] both the prophet and the prieſt ‡ go about into a land that they know not.

19 Haſt thou utterly rejected [n] Judah? hath thy ſoul loathed Zion? why haſt thou ſmitten us, and *there is* no healing for us? * we looked for peace, and *there is* no good; and for the time of healing, and behold trouble.

20 We [o] acknowledge, O LORD, our wickedneſſe, *and* the iniquitie of our fathers: for * we have ſinned againſt thee.

21 Do not abhorre *us*, for thy names ſake, do not diſgrace the throne of thy glory: remember, break not thy covenant with us.

22 Are there any among the [p] vanities of the Gentiles that can cauſe rain? or can the heavens give ſhowres? *art* not thou he, O LORD our God? therefore we will wait upon thee: for thou haſt made all theſe things.

CHAP. XV.

1 The utter rejection and manyfold judgements of the Jews. 10 Jeremiah complaining of their ſpite, receiveth a promiſe for himſelf, 12 and a threatning for them. 15 He prayeth, 19 and receiveth a gracious promiſe.

THen ſaid the LORD unto me, * [a] Though * Moſes and * Samuel ſtood before me, *yet* my minde *could* not *be* toward this people, caſt *them* out of my ſight, and let them go forth.

2 And it ſhall come to paſſe, if they ſay unto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD, * Such as

are

* Chap. 5: 19. and 16: 10.

[l] The cloke of hypocriſie ſhall be pulled off, and thy ſhame ſeen.

‡ Or, *ſhall be violently taken away.*

† Heb. *taught.*

[m] As thine iniquities have been manifeſted to all the world: ſo ſhall thy ſhame and puniſhment.

[n] He compareth idolaters to horſes inflamed after mares.

[o] There is no place ſo high nor low, whereas the marks and ſignes of thine idolatrie appear not.

† Heb. *after when yet?*

† Heb. *the words of the dearths* or *reſtraints.*

[a] Which came for lack of rain, as verſ. 4.

[b] That is, the inhabitants of all Judea.

[c] To wit, with aſhes, in token of ſorrow.

[d] Meaning, that the bruit beaſts for drought were compelled to forſake their young, contrary to nature, and to go ſeek water which they could not finde.

[e] Which are ſo hot of nature, that they cannot be cooled with drinking of water, but ſtill gape for the aire to refreſh them.

[f] He ſheweth the onely way to remedy Gods plagues, which is by unfained confeſſion of our ſins, and returning to him by repentance.

[g] That taketh no care for us.

[h] As one that hath ſtrength to help, and yet is afraid to put to his hand.

† Heb. *thy name is called upon us.*

* Exod. 32: 10.

[i] Read chap. 7: 16, and 11: 14.

* Prov. 1: 28. Iſa. 1: 15. Chap. 11: 11. Ezek. 8: 18. Mich. 3: 4.

[k] He pittieth the people, and accuſeth, the falſe prophets which deceived them: but the Lord anſwered, that both the prophets which deceived, and the people which ſuffered themſelves to be ſeduced ſhall periſh. Chap. 22, verſ. 15. and 27: 8, 9. and 29: 8.

† Heb. *peace of truth.*

* Chap. 23: 21. and 27: 15. and 29: 8, 9.

* Chap. 13: 17. Lam. 1: 16. and 2: 18.

[l] The falſe prophets promiſed peace and aſſurance, but Jeremiah calleth to tears and repentance for their affliction, which is at hand.

[m] Both high and low ſhall be led captives into Babylon.

‡ Or, *make merchandiſe againſt a land, and* men *acknowledge* it *not,* Chap. 5: 31.

[n] Though the prophet knew that God had caſt off the multitude which were hypocrites and baſtard children, yet he was aſſured that for his promiſe ſake he would have ſtill a church, for the which he prayeth.

* Chap. 8: 15.

[o] He teacheth the church a form of prayer, to humble themſelves to God by true repentance, which is the onely meanes to avoid this famine, which was the beginning of Gods plagues.

* Pſal. 106: 6. Dan. 9: 8.

[p] Meaning, their idols, Reade Chap. 10: 15.

* Ezek. 14: 14.

[a] Meaning, that if there were any man living moved with ſo great zeal toward the people, as were theſe two, yet that he would not grant this requeſt, foraſmuch as he had determined the contrarie.

* Exod. 32: 11, 14. * 1 Sam. 7: 9.

* Chap. 43: 11. Zech. 11: 9.

are for death, to death; and ſuch as *are* for the ſword, to the ſword; and ſuch as *are* for the famine, to the famine; and ſuch as *are* for the captivitie, to the captivitie.

3 And I will *appoint over them foure †kindes, ſaith the LORD, the ſword to ſlay, and the [b] dogs to tear, and the fowls of the heaven, and the beaſts of the earth, to devoure and deſtroy.

4 And † I will cauſe them to be *[c] removed into all kingdomes of the earth; [d] becauſe of *Manaſſeh the ſonne of Hezekiah king of Judah, for that which he did in Jeruſalem.

5 For who ſhall have pitie upon thee, O Jeruſalem? or who ſhall bemone thee? or who ſhall go aſide † to ask how thou doeſt?

6 Thou haſt forſaken me, ſaith the LORD, thou art gone backward: therefore will I ſtretch out my hand againſt thee, and deſtroy thee; [e] I am wearie with repenting.

7 And I will fanne them with a fanne in the [f] gates of the land: I will bereave *them* of ‡ children, I will deſtroy my people, *ſith* they return not from their wayes.

8 Their widows are [g] increaſed to me above the ſand of the ſeas I have brought upon them ‡ againſt the mother of the young men, a ſpoiler at noon-day: I have cauſed *him* to fall upon it ſuddenly, and terrours upon the city.

9 She that hath born [h] ſeven languiſheth: ſhe hath given up the ghoſt; * her [i] ſunne is gone down while *it was* yet day: ſhe hath been aſhamed and confounded, and the reſidue of them will I deliver to the ſword before their enemies, ſaith the LORD.

10 ¶ *[k] Wo is me my mother, that thou haſt born me a man of ſtrife, and a man of contention to the whole earth: I have neither lent on uſury, nor men have lent to me on [l] uſury, *yet* every one of them doth curſe me.

11 The LORD ſaid, Verily it ſhall be well with thy remnant, verily ‡ I will cauſe the [m] enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall [n] iron break the northern iron, and the ſteel?

13 Thy ſubſtance and thy treaſures will I give to the * ſpoil without price, and *that* for all thy ſinnes, even in all thy borders.

14 And I will make *thee* to paſſe with thine enemies, into a land *which* thou knoweſt not: for a * fire is kindled in mine anger, *which* ſhall burn upon you.

15 ¶ O LORD, thou knoweſt, remember me and viſit me, & revenge me of my [o] perſecutours, take me not away in thy long-ſuffering: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found, and I did *[p] eat them, and thy word was unto me the joy and rejoycing of mine heart, for † I am called by thy name, O LORD God of hoſts.

17 I ſat not in the aſſembly of the mockers, nor rejoyced: I ſat [q] alone becauſe of thy hand: for thou haſt filled me with indignation.

18 Why is my * pain perpetuall? and my wound incurable *which* refuſeth to be healed? wilt thou be altogether unto me as a [r] liar, *and as* waters that † fail?

19 ¶ Therefore thus ſaith the LORD, If thou [ſ] return, then will I bring thee again, *and* thou ſhalt ſtand before me: and if thou take forth the [t] precious from the vile, thou ſhalt be as my [u] mouth: let them return [x] unto thee, but return not thou unto them.

20 And I will make thee unto this people a fenced braſen *wall, and they ſhall fight againſt thee, but * they ſhall not [y] prevail againſt thee: for I *am* with thee to ſave thee, and to deliver thee ſaith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

---

* Lev. 26: 16. &c.

† Heb. *families.*

[b] The dogs, birds and beaſts ſhould devoure them that were ſlain.

† Heb. *I will give them for a removing.*

* Deut. 28: 25. Chap. 24: 9.

[c] The word ſignifieth to run to and fro for feare and unquietnes of conſcience, as did Kain.

[d] Not that the people was puniſhed for the kings ſinne only, but for their own ſins alſo, becauſe they conſented to his wickedneſſe.

* 2 Kings. 21: 11.

† Heb. *to ask of thy peace.*

[e] That is, I will not call back my plagues, or ſpare thee any more.

[f] Meaning, the cities.

‡ Or, *whatſoever is dear.*

[g] Becauſe I had ſlain their husbands.

‡ Or, *againſt the mother-city a young man ſpoiling, &c.* or, *againſt the mother* and *the young men.*

[h] She that had many, loſt all her children.

* Amos 8: 9.

[i] She was deſtroyed in the mids of her proſperitie.

* Job 3: 1, &c. Chap. 20: 14.

[k] Theſe are the prophets words, complaining of the obſtinacie of the people, and that he was reſerved to ſo wicked a time: wherein alſo he ſheweth, what is the condition of Gods miniſters, to wit, to have all the world againſt them, though they give none occaſion.

[l] Which is an occaſion of contention and hatred.

‡ Or, *I will intreat the enemy for thee.*

[m] In this perplexitie, the Lord comforted me, and ſaid that my laſt dayes ſhould be quiet: and by the enemie, he meaneth here Nebuzaradan the captain of Nebuchad-nezzar, who gave Jeremiah the choiſe, either to remain in his countrey, or to goe whither he would: or by the enemie, he meaneth the Jews which ſhould afterward know Jeremiahs fidelitie, and therefore favour him.

[n] As for the people, though they ſeemed ſtrong as iron, yet ſhould they not be able to reſiſt the hard iron of Babylon, but ſhould be led captives.

* Chap. 17: 3.

* Deut. 32: 22.

[o] He ſpeaketh not this for deſire of revengement, but wiſhing that God would deliver his church of them whom he know to be hardened and incorrigible.

* Ezek. 3: 3.

[p] I received them with as great joy, as he that is famiſhed eateth meat.

† Heb. *thy name is called upon me.*

[q] I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues; ſhewing what the faithfull ſhould do when they ſee tokens of Gods anger.

* Chap. 30: 15.

[r] And haſt not aſſiſted me according to thy promiſe? wherein appeareth, that in the Saints of God is imperfection of faith, which through impatiencie is oft times aſſailed, as Chap. 20: 7.

† Heb. *be not ſure.*

[ſ] If thou forget theſe carnall conſiderations, and faithfully execute thy charge.

[t] That is, ſeek to win the good from the bad.

[u] To wit, as my mouth hath pronounced, chap. 1. verſ. 18. and as here followeth verſe 20.

[x] Comform not thy ſelf to their wickedneſſe, but let them follow thy godly example.

* Chap. 1: 18. and 6: 27.

* Chap. 20. verſ. 11, 12.

[y] I will arm thee with an invincible ſtrength and conſtancie, ſo that all the powers of the world ſhall not overcome thee.

CHAP. XVI.

1 *The prophet under the types of abſtaining from marriage, from houſes of mourning and feaſting, foreſheweth the utter ruine of the Jews,* 10 *becauſe they were worſe than their fathers.* 14 *Their return from captivity, ſhall be ſtranger than their deliverance out of Egypt.* 16 *God will doubly recompenſe their idolatry.*

THe word of the LORD came alſo unto me, ſaying.

2 Thou ſhalt not take [a] thee a wife, neither ſhalt thou have ſonnes, nor daughters in this place.

3 For thus ſaith the LORD concerning the ſonnes and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They ſhall die of * grievous deaths, they ſhall not * be lamented, neither ſhall they be buried: *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their * carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.

5 For thus ſaith the LORD, [b] Enter not into the houſe of ‡ mourning, neither go to lament, nor bemone them: for I have taken away my peace from this people, ſaith the LORD, *even* loving kindneſſe and mercies.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor * [c] cut themſelves, nor make themſelves bald for them.

7 Neither ſhall *men* ‡ tear *themſelves* for them in mourning to comfort them for the dead, neither ſhall *men* give them the [d] cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the LORD of hoſts, the God of Iſrael, Behold, * I will cauſe to ceaſe out of this place in your eyes, and in your dayes, the voice of mirth, and the voice of gladneſſe, the voice of the bridegroom, and the voice of the bride.

10 ¶

---

[a] Meaning, that the affliction ſhould be ſo horrible in Jeruſalem, that wife and children ſhould but increaſe his ſorrow.

* Chap. 15: 2.

* Chap. 25: 33.

* Pſalm 79: 2. Chap. 7: 33. and 34: 20.

[b] Signifying, that the affliction ſhould be ſo great, that one ſhould not have leiſure to comfort another.

‡ Or, *mourning-feaſt.*

* Lev. 19: 28. Deut. 14: 1.

[c] That is, ſhould not rent their clothes in ſigne of mourning.

‡ Or, *break bread for them*, as Ezek. 24: 17.

[d] For in theſe great extremities, all conſolation and comfort ſhall be in vain.

* Iſa 24: 7, 8. Chap. 7: 34. and 25: 10. Ezek. 26: 13.

10 ¶ And it ſhall come to paſſe when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee,* Wherefore hath the LORD pronounced all this great evil againſt us? or what *is* [e] our iniquitie? or what *is* our ſinne that we have committed againſt the LORD our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the LORD, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law:

12 And ye have done* worſe than your fathers, (for behold, ye walk every one after the ‡ imagination of his evil heart, that they may not hearken unto me)

13 * Therefore will I caſt you out of this land, into a land that ye know not, *neither* ye nor your fathers, and there ſhall ye ſerve other gods day and night, where I will not ſhew you favour.

14 ¶ Therefore behold, the * dayes come, ſaith the LORD, that it ſhall no more be ſaid, The LORD, liveth that brought up the children of Iſrael out of the land of Egypt;

15 But, the LORD liveth that brought up the children of Iſrael [f] from the land of the north, and from all the lands whither he had driven them, and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will ſend for many [g] fiſhers, ſaith the LORD, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine * eyes *are* upon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And firſt I will recompenſe their iniquitie, & their ſinne double; becauſe they have defiled my land, they have filled mine inheritance with the [h] carcaſes of their deteſtable and abominable things.

19 O LORD, my [i] ſtrength and my fortreſſe, and my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have [k] inherited lies, vanitie, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himſelf, and * they *are* no gods?

21 Therefore behold, I will this once cauſe them [l] to know, I will cauſe them to know mine hand and my might, and they ſhall know that my name *is* the LORD.

CHAP. XVII.

1 *The captivitie of Judah for her ſinne.* 5 *Truſt in man is curſed,* 7 *in God is bleſſed.* 9 *The deceitfull heart cannot deceive God.* 12 *The ſalvation of God.* 15 *The prophet complaineth of the mockers of his propheſie.* 19 *He is ſent to renew the covenant in hallowing the ſabbath.*

THe ſinne of Judah *is* [a] written with a * pen of iron, *and* with the † point of a diamond; *it is* graven upon the [b] table of their heart, and upon the horns of your [c] altars:

2 Whileſt their [d] children remember their altars and their * groves by the green trees upon the high hills.

3 [e] O my mountain in the field, * I will give thy ſubſtance, *and* all thy treaſures to the ſpoil, *and* thy high places for ſinne, throughout all thy borders.

4 And thou, even † thy ſelf ſhalt diſcontinue from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn [f] for ever.

5 ¶ Thus ſaith the LORD, [g] Curſed *be* the man that truſteth in man, & maketh fleſh his arm, and whoſe heart departeth from the LORD.

6 For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſſe, *in* a ſalt land and not inhabited.

7 * Bleſſed *is* the man that truſteth in the LORD, and whoſe hope the LORD is.

8 [h] For he ſhall be as a tree planted by the waters, and that ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be carefull in the yeare of ‡ drought, neither ſhall ceaſe from yeelding fruit.

9 ¶ The heart *is* deceitfull above all things, and deſperately wicked, who can know it?

10 [i] I the LORD ſearch the heart, *I* trie the reins, even to give every man according to his wayes, *&* according to the fruit of his doings.

11 [k] *As* the partridge ‡ ſitteth *on egs*, and hatcheth *them* not: *ſo* he that getteth riches and not by right, ſhall leave them in the midſt of his dayes, and at his end ſhall be a fool.

12 ¶ A glorious [l] high throne from the beginning, *is* the place of our ſanctuarie.

13 O LORD, the hope of Iſrael, * all that forſake thee ſhall be aſhamed, and they that depart from me ſhall be written in the [m] earth, becauſe they have forſaken the LORD, the * fountain of living waters.

14 Heal me, O LORD, and I ſhall be healed; [n] ſave me, and I ſhall be ſaved: for thou *art* my praiſe.

15 ¶ Behold, [o] they ſay unto me, * Where *is* the word of the LORD? let it come now.

16 As for me, * I have [p] not haſtened from *being* a paſtour † to follow thee, neither have I deſired the wofull day, thou knoweſt: that which came out of my lips, was right before thee.

17 Be not [q] a terrour unto me, thou *art* my hope in the day of evil.

18 * Let them be confounded that perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and † * deſtroy them with [r] double deſtruction.

---

* Chap. 5: 19. and 13: 22.

[e] Becauſe the wicked are alwayes rebellious, and diſſemble their own ſinnes, and murmure againſt Gods judgements, as though he had no juſt cauſe to puniſh them, he ſheweth him what to anſwer.

* Chap. 7: 26.

‡ Or, *ſtubbornneſſe.*

* Deut. 4: 27. and 28: 64, 65.

* Chap. 23: 7, 1.

[f] Signifying, the benefit of their deliverance out of Babylon ſhould be ſo great, that it ſhould aboliſh the remembrance of their deliverance from Egypt: but he hath here chiefly reſpect to the ſpirituall deliverance under Chriſt.

[g] By the fiſhers and hunters are meant the Babylonians and Caldeans: who ſhould deſtroy them in ſuch ſort, that if they eſcaped the one, the other ſhould take them.

* Job 34: 21. Prov. 5: 21. Chap. 32: 19.

[h] That is, their ſons and daughters, which they offred to Molech:

[i] He wondreth at the great mercie of God in this deliverance, which ſhall not onely extend to the Jews, but alſo to the Gentiles.

[k] Our fathers were moſt vile idolaters: therefore it cometh onely of Gods mercie, that he performeth his promiſe, and hath not utterly caſt us off.

* Chap. 2: 11.

[l] They ſhall once again feel my power and mercie for their deliverance, that they may learn to worſhip me.

[a] The remembrance of their contempt of God cannot paſſe, albeit for a time, he deferre the puniſhment: for it ſhall be manifeſt to men and angels.

* Job 19: 24. † Heb. *nail.*

[b] In ſtead of the law of God, they have written idolatrie and all abominations in their heart.

[c] Your ſinnes appear in all the altars that you have erected to idols.

[d] That is, follow their fathers wickedneſſe, minde not the Lord, but their idols, Jer. 7: 18.

* Judges 3: 7. Iſa 1: 29.

[e] Zion that was my mountain, ſhall now be left as a waſte field.

* Chap 15: 13.

† Heb. *in thy ſelf.*

[f] That is, a long time, as Exod. 21. verſ 6. for it was the ſpace of 70 year, as Chap. 11.

[g] The Jews were given to worldly policies, and thought to make themſelves ſtrong by the friendſhip of the Egyptians, Iſa. 31: 3. and ſtrangers, and in the mean ſeaſon did not depend on God, and therefore he denounceth Gods plagues againſt them, ſhewing that they preferre corruptible man to God which is immortall, Iſa. 2: 22. Chap. 48: 6, 7.

* Pſalm 2: 12. and 34: 10. and 125: 1. Prov. 16: 20. Iſa. 30: 18.

[h] Read Pſal. 1: 3.

‡ Or, *reſtraint.*

[i] Becauſe the wicked have ever ſome excuſe to defend their doings, he ſheweth, that their own lewd imaginations deceive them, and bring them to theſe inconveniences: but God will examine their deed by the malice of their hearts, 1 Sam. 16: 7. 1 Chron. 28: 9. Pſalm 7. Chap. 11: 20. and 20: 12. Revel. 2: 23.

[k] As the partridge by calling, gathereth others which forſake her, when they ſee that ſhe is not their dame: ſo the covetous man is forſaken of his riches, becauſe he cometh by them falſely.

‡ Or, *gathereth young which ſhe hath not brought forth.*

[l] Shewing, that the godly ought to glorie in nothing, but in God: who doth exalt his, and hath left a ſigne of his favour in his temple.

* Pſalm 73: 27. Iſa. 1: 28.

[m] Their names ſhall not be regiſtred in the book of life.

* Chap. 2: 13.

[n] He deſireth God to preſerve him, that he fall not into tentation, conſidering the great contempt of Gods word, and the multitude that fall from God.

[o] The wicked ſay that my propheſie ſhall not come to paſſe becauſe thou deferreſt the time of the vengeance.

* Iſa. 5: 19.

* Chap. 2. verſ 4 &c.

[p] I am aſſured of my vocation, and therefore know that the thing which thou ſpeakeſt by me, ſhall come to paſſe, and that I ſpeak not of any wordly affection.

† Heb. *after thee.*

[q] Howſoever the wicked deal rigorouſly with me, yet let me finde comfort in thee.

* Pſalm 35: 4. and 40: 14.

† Heb. *break them with a double breach.*

* Chap. 11: 20.

[r] That is, of plagues abundantly, as Iſa. 40: 2.

19 ¶ Thus ſaid the LORD unto me, Go and ſtand in the [f] gate of the children of the people whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem;

20 And ſay unto them, Heare ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

21 Thus ſaith the LORD: * Take heed to your ſelves, and bear no burden on the [t] ſabbath-day, nor bring *it* in by the gates of Jeruſalem.

22 Neither carrie forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I * commanded your fathers.

23 But they obeyed not, neither inclined their eare, but made their neck ſtiff, that they might not heare nor receive inſtruction,

24 And it ſhall come to paſſe, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this citie on the ſabbath-day, but hallow the ſabbath-day, to do no work therein:

25 * Then ſhall there enter into the gates of this citie, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this citie ſhall remain for ever.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if you will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entring in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devoure the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 Under the type of a potter, is ſhewed Gods abſolute power in diſpoſing of nations. 11 Judgements threatned to Judah for her ſtrange revolt. 18 Jeremiah prayeth againſt his conſpiratours.

THe word which came to Jeremiah from the LORD, ſaying,

2 Ariſe and go down to the potters houſe, and there I will cauſe thee to heare my words

3 Then I went down to the potters houſe, and behold, he wrought a work on the ‡ wheels.

4 And the veſſel ‡ that he made of [a] clay was marred in the hand of the potter, ſo he † made it again another veſſel, as ſeemed good to the potter to make *it*.

5 Then the word of the LORD came to me, ſaying,

6 O houſe of Iſrael, * cannot I do with you as this potter? ſaith the LORD. Behold, as the clay *is* in the potters hand, ſo *are* ye in mine hand, O houſe of Iſrael.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdome to * pluck up and to pull down, and to deſtroy *it*:

8 If that nation againſt whom I have pronounced, turn from their evil, * I will [b] repent of the evil that I thought to do unto them.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdome to build and to plant *it*:

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold, I frame evil againſt you, and deviſe a device againſt you: * return ye now every one from his evil way, and make your wayes and your doings good.

12 And they [c] ſaid, * There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus ſaith the LORD, * Ask ye now among the heathen, Who hath heard ſuch things? the virgin of Iſrael hath done a very horrible thing.

14 Will a man leave ‡ the ſnow of Lebanon *which cometh* from the rock of the field? [d] *or* ſhall the cold flowing waters that come from another place, be forſaken?

15 Becauſe my people hath forgotten * me, they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their wayes *from* the * [e] ancient paths, to walk in paths, *in a* way not caſt up.

16 To make their land * deſolate, *and* a perpetuall hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

17 I will ſcatter them as with an eaſt-winde before the enemy, I will ſhew them the [f] back and not the face in the day of their calamity.

18 ¶ Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: [g] for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet; come, and let us ſmite him ‡ with the [h] tongue, and let us not give heed to any of his words.

19 Give heed to me O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

21 Therefore * [i] deliver up their children to the famine, and † poure out their *bloud* by the force of the ſword, and let their wives be be-

reaved

[f] Whereas thy doctrine may be beſt underſtood both of high and low.

* Nehem. 13: 19,

[t] By naming the ſabbath-day, he comprehendeth the thing, that is thereby ſignified: for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the reſt, reade Exod. 10: 8. and by the breaking of this commandement, he maketh them tranſgreſſours of the whole law, foraſmuch as the firſt and ſecond table are contained herein.

* Exod. 23: 12. and 31: 13. Ezek. 20: 12.

* Chap. 22: 4.

‡ Or, *frames*, or *ſeats*.

‡ Or, *that he made was marred as clay in the hand of the potter.*

[a] As the potter hath power over the clay to make what pot he will, or to break them, when he hath made them: ſo have I power over you, to doe with you as ſeemeth good to me, Iſa. 45: 9. Wiſd, 15: 7. Rom. 9: 20, 21.

‡ Heb. *returned and made*,

* Iſa. 45: 9. Wiſd. 15: 7. Rom. 9: 20.

* Chap. 1: 10.

* Jonah 3: 10.

[b] When the ſcripture attributeth repentance unto God, it is not that he doth contrary to that which he hath ordained in his ſecret counſell: but when he threatneth, it is a calling to repentance, and when he giveth man grace to repent, the threatning (which ever containeth a condition in it) taketh no place: and this the ſcripture calleth repentance in God, becauſe it ſo appeareth to mans judgement.

* 2 Kings 17: 13. Chap. 7: 3. and 25: 5. and 35: 15.

[c] As men that had no remorſe, but were altogether bent to rebellion, and to their own ſelf will.

* Chap. 2: 25.

* Chap. 2: 10.

‡ Or, *my fields for a rock*, or for *the ſnow of Lebanon, ſhall the running water be forſaken for the ſtrange cold* waters?

[d] As no man that hath thirſt refuſeth freſh conduit waters, which he hath at home, to go and ſeek waters abroad to quench his thirſt, ſo they ought not to ſeek for help and ſuccour at ſtrangers, and leave God which was preſent with them.

* Chap. 2: 13. and 17: 13.

* Chap. 6: 16.

[e] That is, the way of truth, which God had taught by his law.

* Chap. 19: 8. and 49: 13. and 50: 13.

[f] I will ſhew mine anger, and not my favour toward them.

[g] This argument the wicked have ever uſed againſt the ſervants of God, The church cannot erre: we are the church, and therefore whoſoever ſpeaketh againſt as, they ought to die, 1 Kings 22: 24. Chap. 7: 4. and 20: 2. Mal. 2: 4, 7. and thus the falſe church perſecuteth the true church, which ſtandeth not in outward pomp, and in multitude, but is known by the graces of the holy Ghoſt.

‡ Or, *for the tongue.*

[h] Let, us ſlander him, and accuſe him: for we ſhall be beleeved.

* Pſalm 1: 9, 10.

[i] Seeing the obſtinate malice of the adverſaries, which grew daily more and more: the prophet being moved with Gods ſpirit, without any carnall affection, prayeth for their deſtruction, becauſe he knew that it ſhould tend to Gods glorie, and profit of his church.

† *poure them out.*

reaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* ſlain by the ſword in battel.

22 Let a cry be heard from their houſes, when thou ſhalt bring a troup ſuddenly upon them, for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet Lord, thou knoweſt all their counſel againſt me † to ſlay *me:* forgive not their iniquity, neither blot out their ſinne from thy ſight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

Chap. XIX.

1 Under the type of breaking a potters veſſel, is foreshewed the deſolation of the Jews for their ſinnes.

THus ſaith the Lord, Go and get a potters earthen bottle, and *take* of the ancients of the people, and of the ancients of the prieſts,

2 And go forth unto the valley of the ſonne of Hinnom, which *is* by the entry of † the eaſt-gate, and proclaim there the words that I ſhall tell thee:

3 And ſay, Heare ye the word of the Lord, O [a] kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the Lord of hoſts, the God of Iſrael, Behold, I will bring evil upon this place, the which whoſoever heareth, his eares ſhall * [b] tingle.

4 Becauſe they have forſaken me, and have eſtranged this place, and have burnt incenſe in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the bloud of innocents.

5 They have built alſo the high places of Baal, to burn their ſonnes with fire for burnt-offerings unto Baal, which [c] I commanded not, nor ſpake *it*, neither came *it* into my minde.

6 Therefore behold, the dayes come, ſaith the Lord, that this place ſhall no more be called [d] Tophet, nor the valley of the ſonne of Hinnom, but the valley of ſlaughter.

7 And I will make void the counſel of Judah and Jeruſalem in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their * carcaſes will I give to be meat for the fowls of the heaven, and for the beaſts of the earth.

8 And I will make this citie * deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſſe, becauſe of all the plagues thereof.

9 And I will cauſe them to eat the * fleſh of their ſonnes, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend in the ſiege and ſtraitneſſe, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the Lord of hoſts, Even ſo will I break this people and this citie, as *one* breaketh [e] a potters veſſel that cannot † be made whole again, and they ſhall * bury *them* in Tophet, till *there be* no place elſe to bury.

12 Thus will I do unto this place, ſaith the Lord, and to the inhabitants thereof, and *even* make this citie as Tophet.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the [f] houſes upon whoſe * [g] roofs they have burnt incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the Lord had ſent him to propheſie, and he ſtood in the court of the Lords houſe, and ſaid to all the people,

15 Thus ſaith the Lord of hoſts the God of Iſrael, Behold, I will bring upon this citie and upon all her towns all the evil that I have pronounced againſt it; becauſe they have hardened their necks, that they might not heare my words.

Chap. XX.

1 Pashur ſmiting Jeremiah, receiveth a new name, and a fearfull doom. 7 Jeremiah complaineth of contempt, 10 of treacherie, 14 and of his birth.

NOw Pashur the ſonne of * Immer the prieſt, who *was* alſo chief governour in the houſe of the Lord, heard that Jeremiah propheſied theſe things.

2 Then Pashur ſmote Jeremiah the prophet, and put him in the [a] ſtocks that *were* in the high-gate of Benjamin, which *was* by the houſe of the Lord.

3 And it came to paſſe on the morrow, that Pashur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The Lord hath not called thy name Pashur, but ‡ Magor-miſſabib.

4 For thus ſaith the Lord, Behold, I will make thee a terrour to thy ſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he ſhall carrie them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I * will deliver all the ſtrength of this citie, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carrie them to Babylon.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall go into captivitie, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou and all thy [b] friends, to whom thou haſt propheſied lies.

7 ¶ O Lord, thou haſt [c] deceived me, and I was ‡ deceived: thou art ſtronger than I, and haſt [d] prevailed: I am in deriſion daily, every one mocketh me.

---

† Heb. *for death.*

† Heb. *the ſunne gate.*

[a] By the kings, here and in other places, are meant counſellers and governours of the people: which he called the Ancients, verſ. 1.

* 1 Sam. 3: 11. 2 Kings 21: 12.

[b] That is, at the hearing thereof, a dreadfull fear ſhall poſſeſſe them.

[c] Whereby is declared, that whatſoever is not commanded by Gods word touching his ſervice, is againſt his word.

[d] Read chap. 7. verſ. 31. and 2 Kings 23: 10. Iſa. 30: 33.

* Chap. 7: 33. and 16: 4.

* Chap. 18: 16. and 49: 13. and 50: 13.

* Lev. 26: 29. Deut. 28: 53. Lament. 4: 10.

[e] This viſible ſigne was to confirm them touching the aſſurance of this plague, which the Lord threatned by his prophet.

† Heb. *be healed.*

* Chap. 7: 32.

[f] He noteth the great rage of the idolaters, which left no place free from their abominations, in ſo much as they polluted their own houſes therewith, as we ſee yet among the Papiſts.

* Chap. 32: 29.

[g] Reade Deut. 22. verſ. 8.

* 1 Chron. 24: 14.

[a] Thus we ſee that the thing which neither the king, nor the princes, nor the people, durſt enterpriſe againſt the prophet of God, this prieſt as a chief inſtrument of Satan, firſt attempted, read chap. 18: 18.

‡ That is, *fear round about.*

* 2 Kings 20: 17.

[b] Which have ſuffered themſelves to be abuſed by thy falſe propheſies.

[c] Herein appeareth the impatiencie, which oftentimes overcometh the ſervants of God, when they ſee not their labours to profit, and alſo feel their own weakneſſe, reade chap. 15: 18.

‡ Or, *enticed.*

[d] Thou didſt thruſt me forth to this work againſt my will.

8 For ſince I ſpake, I cried out, I cried violence and [e] ſpoil; becauſe the word of the LORD was made a reproach unto me, and a deriſion daily.

9 Then I ſaid, I will not make mention of him, nor ſpeak any more in his name. But *his word* was in mine heart as a * burning fire ſhut up in my bones, and I was weary with forbearing, and * I could not *ſtay*.

10 ¶ For I heard the defaming of many, fear on every ſide: [f] Report, *ſay they*, and we will report it: † all my familiars watched for my halting, *ſaying*, Peradventure he will be enticed, and we ſhall prevail againſt him, and we ſhall take our revenge on him.

11 [g] But the LORD *is* with me as a mighty terrible one: therefore my perſecutours ſhall ſtumble, and they ſhall not * prevail, they ſhall be greatly aſhamed: for they ſhall not proſper, *their* * everlaſting confuſion ſhall never be forgotten.

12 But, O LORD of hoſts that * trieſt the righteous, *and* ſeeſt the reins and the heart, let me ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the LORD, praiſe ye the LORD: for he hath delivered the ſoul of the poore from the hand of evil-doers.

14 ¶ [h] Curſed *be* the day wherein I was born: let not the day wherein my mother bare me be bleſſed.

15 Curſed *be* the man who brought tidings to my father, ſaying, A man-childe is born unto thee, making him very glad.

16 And let that man be as the [i] cities which the LORD overthrew, and repented not: and let him heare the cry in the morning, and the ſhouting at noontide.

17 Becauſe he ſlew me not from the wombe: or that my mother might have been my grave, and her wombe *to be* [k] alwayes great *with me*.

18 * Wherefore came I forth out of the wombe to ſee labour and ſorrow, that my dayes ſhould be conſumed with ſhame?

CHAP. XXI.

1 Zedekiah ſendeth to Jeremiah to enquire the event of Nebuchadrezzars warre. 3 Jeremiah foretelleth a hard ſiege and miſerable captivitie 8 He counſelleth the people to fall to the Caldeans, 11 and upbraideth the kings houſe.

THe word which came unto Jeremiah from the LORD, when king Zedekiah ſent unto him Pashur the ſonne of Melchiah, and Zephaniah the ſonne of Maaſeiah the prieſt, ſaying,

2 [a] Enquire, I pray thee, of the LORD for us, (for Nebuchadrezzar king of Babylon maketh warre againſt us) if ſo be that the LORD will deal with us according to all his wonderous works, that he may go up from us.

3 ¶ Then ſaid Jeremiah unto them, Thus ſhall ye ſay to Zedekiah,

4 Thus ſaith the LORD God of Iſrael, Behold, I will [b] turn back the weapons of warre that *are* in your hands, wherewith ye fight againſt the king of Babylon, and againſt the Caldeans, which beſiege you without the walls, and I will aſſemble them into the midſt of this citie.

5 And I my ſelf will fight againſt you with an * outſtretched hand, and with a ſtrong arm, even in anger, and in furie, and in great wrath.

6 And I will ſmite the inhabitants of this citie, both man and beaſt: they ſhall die of a great peſtilence.

7 And afterwards, ſaith the LORD, I will deliver Zedekiah king of Judah, and his ſervants, and the people, and ſuch as *are* left in this citie from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of thoſe that ſeek their life, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pitie, nor have mercie.

8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the LORD, Behold, I ſet before you the way of [c] life, and the way of [d] death.

9 He that * abideth in this citie, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans that beſiege you, he ſhall live, and * his life ſhall be unto him for a [e] prey.

10 For I have ſet my face againſt this citie for evil, and not for good, ſaith the LORD; it ſhall be given into the hand of the king of Babylon, and he ſhall burn it with fire.

11 ¶ And touching the houſe of the king of Judah, *ſay*, Heare ye the word of the LORD.

12 O houſe of David, thus ſaith the LORD, * † Execute judgement in the [f] morning, and deliver him that is ſpoiled, out of the hand of the oppreſſour, leſt my furie go out like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

13 Behold, I *am* againſt thee, [g] O † inhabitant of the valley, *and* rock of the plain, ſaith the LORD; which ſay, Who ſhall come down againſt us? or who ſhall enter into our habitations?

14 But I will † puniſh you according to the * fruit of your doings, ſaith the LORD: and I will kindle a fire in the [h] forreſt thereof, and it ſhall devoure all things round about it.

CHAP. XXII.

1 He exhorteth to repentance with promiſes and threats. 10 The judgement of Shallum, 13 of Jehoiakim, 20 and of Coniah.

THus ſaith the LORD, Go down to the houſe of the king of Judah, and ſpeak there this word,

2 And ſay, Heare the word of the LORD, O king of Judah, that ſitteſt upon the throne of David, thou, and thy ſervants, and thy people that enter in by theſe gates;

3 Thus ſaith the LORD, * Execute ye judgement and [a] righteouſneſſe, and deliver the ſpoiled out of the hand of the oppreſſour: and do no wrong, do no violence to the ſtranger,

---

[e] He ſheweth, that he did his office in that he reproved the people of their vices, and threatned them with Gods judgements: but becauſe he was derided and perſecuted for this, he was diſcouraged, and thought to have ceaſed to preach, ſave that Gods ſpirit did force him thereunto.

* Pſal. 39: 3.

* Job. 32: 18.

[f] Thus the enemies conferred together, to know what they had heard him ſay, that they might accuſe him thereof, reade Iſa. 29: 21.

† Heb. *every man of my peace,*

[g] Here he ſheweth how his faith did ſtrive againſt tentation, and ſought to the Lord for ſtrength,

* Chap. 15: 20. and 17: 18.

* Chap. 23: 40.

* Chap. 11: 20. and 17: 10.

[h] How the children of God are overcome in this battel of the fleſh and the ſpirit, and into what inconveniences they fall till God raiſe them up again, reade Job 3: 3. and Chap. 15: 10.

[i] Alluding to the deſtruction of Sodom and Gomorrah, Gen. 19: 25.

[k] Meaning, that the fruit thereof might never come to profit.

* Job 3: 20.

[a] Not that the king was touched with repentance of his ſins, and ſo ſought to God, as did Hezekiah, when he ſent to Iſaiah, 2 Kings 19: 1. Iſa. 37: 2. but becauſe the prophet might pray unto God to take this preſent plague away, as Pharaoh ſought unto Moſes, Exod. 9: 28.

[b] To wit, from your enemies to deſtroy your ſelves.

* Exod. 6: 6.

[c] By yeelding your ſelves to Nebuchadnezzar.

[d] By reſiſting him.

* Chap. 38: 2.

* Chap. 39: 18. and 45: 5.

[e] As a thing recovered from extream danger, Chap. 37: 2.

* Chap. 22: 3.

† Heb. *judge.*

[f] Be diligent to doe juſtice.

[g] Meaning, Ieruſalem, which was builded part on the hill, and part in the valley, and was compaſſed about with mountains.

† Heb. *inhabitreſſe.*

† Heb. *viſit upon.*

* Prov. 1: 31.

[h] That is, in the houſes thereof, which ſtood as, thick as trees in the forreſt.

* Chap. 21: 12.

[a] This was his ordinarie manner of preaching before the Kings from Ioſiah unto Zedekiah, which was about fourtie yeares.

the fatherleſſe, nor the widow, neither shed innocent bloud in this place.

4 For if ye do this thing indeed,* then ſhall there enter in by the gates of this houſe, kings ſitting † upon the throne of David, riding in chariots, and on horſes, he, and his ſervants, and his people.

5 But if ye will not heare theſe words, I [b] ſwear by my ſelf, ſaith the LORD, that this houſe ſhall become a deſolation.

6 For thus ſaith the LORD unto the kings houſe of Judah, Thou *art* [c] Gilead unto me, *and* the head of Lebanon: *yet* ſurely I will make thee a wilderneſſe, *and* cities *which* are not inhabited.

7 And I will [d] prepare deſtroyers againſt thee, every one with his weapons, and they ſhall cut down thy choice [e] cedars, and caſt *them* into the fire.

8 [f] And many nations ſhall paſſe by this city, and they ſhall ſay every man to his neighbour, * Wherefore hath the LORD done thus unto this great city?

9 Then they ſhall anſwer, Becauſe they have forſaken the covenant of the LORD their God, and worſhipped other gods, and ſerved them.

10 ¶ Weep ye not for the dead, neither bemone him, *but* weep ſore for him that [g] goeth away: for he ſhall return no more, nor ſee his native countrey.

11 For thus ſaith the LORD touching [h] Shallum, the ſonne of Joſiah king of Judah, which reigned in ſtead of Joſiah his father, which went forth out of this place, He ſhall not return thither any more.

12 But he ſhall die in the place whither they have led him captive, and ſhall ſee this land no more.

13 ¶ Wo unto * him that buildeth his houſe by [i] unrighteouſneſſe, and his chambers by wrong, *that* uſeth his neighbours ſervice without wages, and giveth him not for his work:

14 That ſaith, I will build me a wide houſe, and † large chambers, and cutteth him out ‡ windows, and *it is* cieled with cedar, and painted with vermilion

15 Shalt thou reigne becauſe thou cloſeſt *thy ſelf* in cedar? did not thy [k] father eat and drink, and do judgement and juſtice, *and* then *it was* well with him?

16 He judged the cauſe of the poore and needie, then *it was* well *with him: was* not this to know me? ſaith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetouſneſſe, and for to shed innocent bloud, and for oppreſſion, and for ‡ violence to do *it*.

18 Therefore thus ſaith the LORD concerning Jehoiakim the ſonne of Joſiah king of Judah, They ſhall not [l] lament for him, *ſaying*, Ah my brother, or ah ſiſter: they ſhall not lament for him, *ſaying*, Ah lord, or ah his glory.

19 He ſhall be buried with the [m] buriall of an aſſe, drawn and caſt forth beyond the gates of Jeruſalem.

20 ¶ Go up to [n] Lebanon, and crie and lift up thy voice in [o] Baſhan, and crie from the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee in thy † proſperitie, *but* thou ſaidſt, I will not heare: this *hath been* thy manner from thy youth, that thou obeyedſt not my voice.

22 The winde ſhall eat up all thy paſtours, and thy [p] lovers ſhall go into captivitie, ſurely then ſhalt thou be aſhamed and confounded for all thy wickedneſſe.

23 O † inhabitant of Lebanon, that makeſt thy neſt in the [q] cedars, how gracious ſhalt thou be when pangs come upon the, the pain as of a woman in travail?

24 *As* I live, ſaith the LORD, though [r] Coniah the ſonne of Jehoiakim king of Judah *were* the ſignet upon my right hand, yet would I pluck thee thence,

25 And I will give thee into the hand of them that ſeek thy life, and into the hand *of them* whoſe face thou feareſt, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Caldeans.

26 And I will caſt thee out, and thy mother that bare thee, into another countrey, where ye were not born, and there ſhall ye die.

27 But to the land whereunto they † deſire to return, thither ſhall they not return.

28 *Is* this man Coniah a deſpiſed broken idol? *is he* a veſſel wherein *is* no pleaſure? wherefore are they caſt out, he and his ſeed, and are caſt into a land which they know not?

29 O [ſ] earth, earth, earth, heare the word of the LORD.

30 Thus ſaith the LORD, Write ye this man [t] childleſſe, a man *that* ſhall not proſper in his dayes: for no man of his ſeed ſhall proſper, ſitting upon the throne of David, and ruling any more in Judah.

CHAP. XXIII.

1 He propheſieth a reſtauration of the ſcattered flock. 5 Chriſt ſhall rule and ſave them. 9 Againſt falſe prophets, 33 and mockers of the true prophets.

WO be unto the [a] paſtours that deſtroy and ſcatter the [b] ſheep of my paſture, ſaith the LORD.

2 Therefore thus ſaith the LORD God of Iſrael againſt the paſtours that [c] feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the LORD.

3 And I will gather the [d] remnant of my flock, out of all countreys whither I have driven them, and will bring them again to their folds, and they ſhall be fruitfull and increaſe.

4 And I will ſet up * ſhepherds over them which ſhall feed them, and they ſhall fear no more, nor be diſmayed, neither ſhall they be lacking, ſaith the LORD.

---

* Chap. 17: 25.

† Heb. *for David upon his throne.*

[b] Shewing, that there is none greater than he is, Hebr. 6: 13. and that he will moſt certainly perform his oath.

[c] He compareth Jeruſalem to Gilead, which was beyond Jordan, and the beautie of Judea to Lebanon.

[d] The Hebrew word ſignifieth, To ſanctifie, becauſe the Lord doth dedicate to his uſe and purpoſe, ſuch as he prepareth to execute his work, Iſa. 13: 3. Chap. 6: 4. and 12: 3.

[e] Thy buildings made of cedar trees.

[f] As they that wonder at a thing which they thought would never have come ſo to paſſe.

* Deut. 29: 24. 1 King 9: 8.

[g] Signifying, that they ſhould loſe their king: for Jehoiachin went forth to meet Nebuchadnezzar, and yeelded himſelf, and was caried into Babylon, 2 King. 24: 12.

[h] Whom ſome think to be Jehoiachin, and that Joſiah was his grandfather: but as it ſeemeth, this was Jehoiakim, as verſ. 18.

* Lev. 19: 13. Deut. 24: 14, 15. Hab. 2: 9.

[i] By bribes and extortion.

† Heb. *through-aired.*

‡ Or, *my windows.*

[k] Meaning, Joſiah, who was not given to ambition and ſuperfluitie, but was content with mediocritie, and did onely delight in ſetting forth Gods glorie, and to doe juſtice to all.

‡ Or, *incurſion.*

For everie one ſhall have enough to lament for himſelf.

[m] Not honourably among his fathers, but as carions are caſt in a hole becauſe their ſtinck ſhould not infect, Reade 2 King 24: 9. Joſephus Antiq. 10. 8. writeth, that the enemie ſlew him in the citie, and commanded him to be caſt before the walls unburied, look chap 36: 30.

[n] To call to the Aſſyrians for help.

[o] For this was the way out of Judea to Aſſyria: whereby is meant, that all helps ſhould fail: for the Caldeans have ſubdued both them and the Egyptians.

† Heb. *proſperities.*

[p] Both the governours and they that ſhould help thee, ſhall vaniſh away as winde.

† Heb. *inhabitreſſe.*

[q] Thou that art built of the fair Cedar trees of Lebanon.

[r] Who was called Jehoiachin, or Jeconiah, whom he calleth here Coniah in contempt, who thought his kingdome could never depart from him, becauſe he came of the ſtock of David, and therefore, for the promiſe ſake could not be taken from his houſe: but he abuſed Gods promiſe, and therefore was juſtly deprived of the kingdome.

† Heb. *lift up their minde.*

[ſ] He ſheweth, that all poſteritie ſhall be witneſſes of this juſt plague, as though it were regiſtred for perpetuall memory.

[t] Not that he had no children, (for after that he begate Salathiel in the captivitie, Matth. 1: 12.) but that none ſhould reigne after him as King.

[a] Meaning, the princes, governors and falſe prophets, as Ezek. 34: 2.

[b] For the which I have ſpecial care and have prepared good paſtures for them.

[c] Whoſe charge is to feed the flock, but they eat the fruit thereof, Ezek. 34: 3.

[d] Thus the Prophets ever uſe to mix the promiſes with the threatnings, leſt the godly ſhould be too much beaten down, and therefore he ſheweth how God will gather his church after this diſperſion.

* Chap. 3: 15. Ezek. 34: 11. &c.

5 ¶ Behold * the dayes come, ſaith the LORD, that I will raiſe unto David a righteous [e] branch, and a king ſhall reigne and proſper, and ſhall execute judgement and juſtice in the earth.

6 * In his dayes Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely: and this *is* his name whereby he ſhall be called, † THE LORD OUR RIGHTEOUSNESSE.

7 Therefore behold, the dayes come, ſaith the LORD, that they ſhall no more ſay, The LORD [f] liveth, which brought up the children of Iſrael out of the land of Egypt:

8 But, The LORD liveth, which brought up, and which led the ſeed of the houſe of Iſrael out of the north countrey, and from all countreys whither I had driven them, and they ſhall dwell in their own land.

9 ¶ Mine heart within me is broken becauſe of the [g] prophets, all my bones ſhake: I am like a drunken man, and like a man whom wine hath overcome; becauſe of the LORD, and becauſe of the words of his holineſſe.

10 For the land is full of adulterers, for becauſe of ‡ ſwearing the land mourneth: the pleaſant places of the wilderneſſe are dried up, and their ‡ [h] courſe *is* evil, and their force *is* not right.

11 For both prophet and prieſt are profane, yea, in my [i] houſe have I found their wickedneſſe, ſaith the LORD.

12 Wherefore their way ſhall be unto them as ſlippery *wayes* in the darkneſſe: they ſhall be driven on and fall therein: for I will bring evil upon them, *even* the yeare of their viſitation, ſaith the LORD.

13 And I have ſeen ‡ † folly in the prophets of Samaria; they propheſied in Baal, and cauſed my people Iſrael to erre.

14 I have ſeen alſo in the [k] prophets of Jeruſalem ‡ an horrible thing: they commit adultery, and walk in lies: they ſtrengthen alſo the hands of evil-doers, that none doth return from his wickedneſſe: they are all of them unto [l] me as * Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus ſaith the LORD of hoſts concerning the prophets, Behold, I will feed them with [m] wormwood, and make them drink the water of gall: for from the prophets of Jeruſalem is ‡ profaneneſſe gone forth into all the land.

16 Thus ſaith the LORD of hoſts, Hearken not unto the words of the prophets that propheſie unto you; they make you vain: they ſpeak a viſion of their [n] own heart, *and* not out of the mouth of the LORD.

17 They ſay ſtill unto them that deſpiſe me, The LORD hath ſaid, [o] Ye ſhall have peace? and they ſay unto every one that walketh after the ‡ imagination of his own heart, No evil ſhall come upon you.

18 For [p] who hath ſtood in the ‡ counſel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a * whirlwinde of the LORD is gone forth in fury, even a grievous whirlwinde, it ſhall fall grievouſly upon the head of the wicked.

20 The * anger of the LORD ſhall not return, untill he have executed, and till he have performed the thoughts of his heart: in the latter dayes ye ſhall [q] conſider it perfectly.

21 * I have not ſent theſe prophets, yet they ran: I have not ſpoken to them, yet they propheſied.

22 But if they had ſtood in my counſel, and had [r] cauſed my people to heare my words, then they ſhould have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, ſaith the LORD, and not a [ſ] God a farre off?

24 Can any * hide himſelf in ſecret places that I ſhall not ſee him? ſaith the LORD: do not I fill heaven and earth? ſaith the LORD.

25 I have heard what the prophets ſaid, that propheſie lies in my name, ſaying, I have [t] dreamed, I have dreamed.

26 How long ſhall *this* be in the heart of the prophets that propheſie lies? yea *they are* prophets of the deceit of their own heart;

27 Which think to cauſe my people to [u] forget my name by their dreams which they tell every man to his neighbour, * as their fathers have forgotten my name, for Baal.

28 The prophet † that hath a dream, let him [x] tell a dream; and he that hath my word, let him ſpeak my word faithfully: [y] what *is* the chaff to the wheat? ſaith the LORD.

29 *Is* not my word like as a fire? ſaith the LORD: and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, * I *am* againſt the prophets, ſaith the LORD, that [z] ſteal my word every one from his neighbour.

31 Behold, I *am* againſt the prophets, ſaith the LORD, ‡ that uſe their tongues, and ſay, [a] He ſaith.

32 Behold, I *am* againſt them that propheſie falſe dreams, ſaith the LORD, and do tell them, and cauſe my people to erre by their lies and by their lightneſſe, yet I ſent them not, nor commanded them: therefore they ſhall not profit this people at all, ſaith the LORD.

33 ¶ And when this people, or the prophet, or a prieſt ſhall ask thee: ſaying, What *is* the [b] burden of the LORD? thou ſhalt then ſay unto them, What burden? I will even forſake you, ſaith the LORD.

34 And as for the prophet, and the prieſt, and the people that ſhall ſay, [c] The burden of the LORD, I will even † puniſh that man and his houſe.

35 Thus

* Iſa. 4: 2. and 40: 11. Chap. 33: 14, 15. Dan. 9: 24. John 1: 45.

[e] This propheſie is of the reſtitution of the church in the time of Jeſus Chriſt, who is the true branch, reade, Iſa. 11: 1. and 45: 8.

* Deut. 33: 28.

† Heb. *Jehovah tſidkenu.*

[f] Reade chap. 16. verſ. 14.

[g] Meaning, the falſe prophets, which deceive the people: wherein appeareth his great love toward his nation, reade Chap. 14: 13.

‡ Or, *curſing.*

‡ Or, *violence.*

[h] They run headlong to wickedneſſe, and ſeek vain help.

[i] My temple is full of their idolatrie and ſuperſtitions.

‡ Or, *an abſurd thing.*

† Heb. *unſavourie.*

[k] They which ſhould have profited by my rods againſt Samaria, are become worſe than they.

‡ Or, *filthineſſe.*

[l] Though to the world they ſeem holy fathers, yet I deteſt them as I did theſe abominable cities.

* Iſa. 1: 9.

[m] Reade chap. 8. verſ. 14. and 9: 15.

‡ Or, *hypocriſie.*

[n] Which they have invented of their own braine.

[o] Reade chap. 6. verſ. 14. & 8: 11. Ezek. 13: 10. Zech. 10: 2.

‡ Or, *ſtubbornneſſe.*

[p] Thus they did deride Jeremiah, as though the word of God were not revealed unto him; ſo alſo ſpake Zedekiah to Micaiah, 1 King. 22: 24.

‡ Or, *ſecret.*

* Chap. 30: 23.

* Chap. 30: 24.

[q] Both that God hath ſent me, and that my words ſhall be true.

* Chap. 14: 14. and 27: 15.

[r] He ſheweth the difference between the true prophets and the falſe, betweene the hireling and the true miniſter.

[ſ] Doe not I ſee your falſehood, howſoever you cloke it, and whereſoever you commit it?

* Pſal. 139: 7. &c. Amos 9: 2, 3.

[t] I have a Propheſie revealed unto me, as Num. 12: 16.

[u] He ſheweth that Satan raiſeth up falſe prophets to bring the people from God.

* Jugd. 3: 7. and 8: 33, 34.

† Heb. *with whom is.*

[x] Let the falſe prophet declare that it is his own fantaſie, and not ſlander my word, as though it were a cloke to cover his lies.

[y] Meaning, that it is not ſufficient for Gods miniſters to abſtaine from lies, and to ſpeake the word of God: but that there be judgement in alledging it, and that it may appeare to be applied to the ſame purpoſe that it was ſpoken, Ezek. 3: 17. 1 Cor. 2. 13. and 4: 2. 2 Tim. 2: 15. 1 Pett. 4: 10, 11.

* Deut. 18: 20. Chap 14: 14. 15.

[z] Which ſet forth in my name that which I have not commanded.

‡ Or, *that ſmooth their tongues.*

[a] To wit, the Lord.

[b] The prophets called their threatnings, Gods burden, which the ſinners were not able to ſuſtaine; therfore the wicked in deriding the word, would ask of the Prophets, what was the burden, as though they would ſay, You ſeek nothing elſe, but to lay burdens on our ſhoulders: and thus they rejected the word of God, as a grievous burden.

[c] Becauſe this word was brought to contempt and deriſion, he will teach them another manner of ſpeech, and will cauſe this word Burden to ceaſe, and teach them to ask with reverence, What ſaith the Lord?

† Heb. *viſit upon.*

35 Thus shall ye ſay, every one to his neighbour, and every one to his brother, What hath the LORD anſwered? and what hath the LORD ſpoken?

36 And the burden of the LORD shall ye mention no more: for every mans [d] word shall be his burden: for ye have perverted the words of the living God, of the LORD of hoſts our God.

[d] The thing which they mock and contemne, shall come upon them.

37 Thus shalt thou ſay to the prophet, What hath the LORD anſwered thee? and what hath the LORD ſpoken?

38 But ſith ye ſay, The burden of the LORD; therefore thus ſaith the LORD, Becauſe you ſay this word, The burden of the LORD, and I have ſent unto you, ſaying, Ye shall not ſay, The burden of the LORD:

39 Therefore behold, I, even I will utterly forget you, and I will forſake you, and the citie that I gave you and your fathers, *and caſt you* out of my preſence.

40 And I will bring * an everlaſting reproach upon you, and a perpetuall shame, which shall not be forgotten.

* Chap. 20: 11.

CHAP. XXIIII.

1 *Under the type of good and bad figs*, 4 *he foresheweth the reſtauration of them that were in captivity*, 8 *and the deſolation of Zedekiah and the reſt.*

THe LORD ſhewed me, and behold, two [a] baskets of figs *were* ſet before the temple of the LORD, after that Nebuchadrezzar * king of Babybon had carried away captive Jeconiah the ſonne of Jehoiakim king of Judah and the princes of Judah, with the carpenters and ſmiths from Jeruſalem, and had brought them to Babylon.

[a] The good figs ſignified them, that were gone into captivity, and ſo ſaved their life, as chap. 21: 8. and the naughty figs them that remained, which were yet ſubject to the ſword, famine and peſtilence.

* 2 Kings 24. verſ. 12, &c. 2 Chron. 36: 10.

2 One basket *had* very good figs, *even* like the figs that are firſt ripe: and the other basket *had* very naughty figs, which could not be eaten, † they were ſo bad.

† Heb. *for badneſſe.*

3 Then ſaid the LORD unto me, What ſeeſt thou, Jeremiah? and I ſaid, Figs: the good figs, very good, and the evil, very evil, that cannot be eaten, thy are ſo evil.

4 ¶ Again the word of the LORD came to me, ſaying,

5 Thus ſaith the LORD the God of Iſrael, Like theſe good figs, ſo will I acknowledge † them that are carried away captive of Judah, whom I have ſent out of this [b] place into the land of the Caldeans for *their* good.

† Heb. *the captivitie.*

[b] Whereby he approveth the yeelding of Jeconiah, and his company, becauſe they obeyed the Prophet, who exhorted them thereunto.

6 For I will ſet mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them * [c] an heart to know me, that I *am* the LORD, and they ſhall be * my people, and I will be their God: for they ſhall return unto me with their whole heart.

* Deut. 30: 6. Chap. 32: 39. Ezek. 11: 19. and 36: 26, 27.

[c] Which declareth that man of himſelf can know nothing, till God give the heart an underſtanding.

* Chap. 30: 22. and 31: 33. and 32: 38.

8 ¶ And as the evil * figs, which cannot be eaten, they are ſo evil: (ſurely thus ſaith the LORD) ſo will I give Zedekiah the king of Judah, and his princes, and the reſidue of Jeruſalem, that remain in this land, and them that dwell [d] in the land of Egypt.

* Chap. 29: 17.

[d] Which fled thither for ſuccour.

9 And I will deliver them † to * be removed into all the kingdomes of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curſe in all places whither I ſhall drive them.

† Heb. *for removing or vexation.*

* Deut. 28: 25. Chap. 15: 4.

10 And I will ſend the ſword, the famine, and the peſtilence among them, till they be conſumed from off the land, that I gave unto them and to their fathers.

CHAP. XXV.

1 *Jeremiah reproving the Jews diſobedience to the prophets*, 8 *fortelleth the ſeventie yeares captivitie*, 12 *and after that the deſtruction of Babylon.* 15 *Vnder the type of a cup of wine, he foresheweth the deſtruction of all nations.* 34 *The howling of the shepherds.*

THe word that came to Jeremiah concerning all the people of Judah, in the [a] fourth yeare of Jehoiakim the ſonne of Joſiah king of Judah, that *was* the firſt yeare of Nebuchadrezzar king of Babylon:

[a] That is, in the third yeare accomplished, and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the end of the third yeare of Jehoiakims reigne, yet that yeare is not here counted, becauſe it was almoſt expired. Dan. 1: 1.

2 The which Jeremiah the prophet ſpake unto all the people of Judah, and to all the inhabitants of Jeruſalem, ſaying,

3 From the thirteenth yeare of Joſiah the ſonne of Amon king of Judah, even unto [b] this day (that *is* the three and twentieth yeare) the word of the LORD hath come unto me, and I have ſpoken unto you, [c] riſing early and ſpeaking, but ye have not hearkened.

[b] Which was the fifth yeare, and the ninth moneth of Jehoiakims reigne.

[c] That is, I have ſpared no diligence or labour, Chap. 7: 13.

4 And the LORD hath ſent unto you all his ſervants the prophets, * riſing early and ſending *them*, but ye have not hearkened, nor inclined your eare to heare.

* Chap. 29: 19.

5 They [d] ſaid, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the LORD hath given unto you and to your fathers, for ever and ever?

[d] He sheweth that the prophets wholy with one conſent did labour to pull the people from thoſe vices, which then reigned: to wit, from idolatrie, and the vaine confidence of men: for under theſe two all other were contained, 2 Kings 17: 13. chap 18: 11. and 35 15. Ionah 3. 8.

6 And go not after other gods to ſerve them, and to worſhip them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, ſaith the LORD; that ye might provoke me to anger with the works of your hands, to your own hurt.

8 ¶ Therefore thus ſaith the LORD of hoſts, Becauſe ye have not heard my words,

9 Behold, I will ſend and take all the [e] families of the north, ſaith the LORD, and Nebuchadrezzar the king of Babylon my [f] ſervant, and will bring them againſt this land, and againſt the inhabitants thereof, and againſt all theſe nations [g] round about, and will utterly deſtroy them, and make them an aſtonishment, and an hiſſing, and perpetuall deſolations.

[e] The Caldeans, and all their power.

[f] So the wicked and Satan himſelf are Gods ſervants, becauſe he maketh them to ſerve him by conſtraint, and turneth that which they doe of malice, to his honour and glory.

[g] As the Philiſtines, Ammonites, Egyptians, and others.

10 Moreover, † I will take from them the * voice of mirth, and the voice of gladneſſe, the voice of the bridegroom, and the voice of the bride, the ſound of the [h] milſtones, and the light of the candle.

† Heb *I will cauſe to perish from them.*

* Chap. 7: 34. and 16: 9. Ezek. 26: 13. Hoſ. 2: 11.

[h] Meaning, that bread and all things that should ſerve unto their feaſts, should be taken away.

11 And this whole land ſhall be a deſolation, *and* an aſtoniſhment; and theſe nations ſhall ſerve the king of Babylon ſeventie yeares.

12 And it ſhall come to paſſe * when [i] ſeventy yeares are accompliſhed, *that* I will † puniſh the [k] king of Babylon, and that nation, ſaith the LORD for their iniquity, and the land of the Caldeans, and will make it perpetuall deſolations.

13 And I will bring upon that land all my words which I have pronounced againſt it, *even* all that is written in this book, which Jeremiah hath propheſied againſt all the nations.

14 For many nations and great kings ſhall * [l] ſerve themſelves of them alſo: and I will recompenſe them according to their deeds, and according to the works of their own hands.

15 ¶ For thus ſaith the LORD God of Iſrael unto me, [m] Take the wine-cup of this fury at my hand, and cauſe all the nations, to whom I ſend thee, to drink it.

16 And they ſhall drink, and be moved, and be mad, becauſe of the ſword that I will ſend among them.

17 Then took I the cup at the LORDS hand, and made all the nations to drink, unto whom the LORD had ſent me:

18 *To wit*, Jeruſalem, and the cities of Judah, and the kings thereof, *and* the princes thereof, to make them a deſolation, an aſtoniſhment, an hiſſing, and a curſe, ([n] as *it is* this day)

19 Pharaoh king of Egypt, and his ſervants, and his princes, and all his people.

20 And all the mingled people, and all the kings of the land of [o] Uz, and all the kings of the land of the Philiſtines, and [p] Aſhkelon, and Azzah, and Ekron, and the remnant of Aſhdod.

21 * [q] Edom, and * Moab, and the children of * Ammon,

22 And all the kings of * Tyrus, and all the kings of Zidon, and the kings of the ‡ [r] iſles which *are* beyond the * ſea,

23 * [ſ] Dedan, and Tema, and Buz, and all † that *are* in the utmoſt corners.

24 And all the kings of Arabia, and all the kings of the * mingled people that dwell in the [t] deſert,

25 And all the kings of Zimri, and all the kings of * Elam, and all the kings of the Medes.

26 And all the kings of the north, farre and neare, one with another, and all the kingdomes of the world, which *are* upon the face of the earth, and the king of [u] Sheſhach ſhall drink after them.

27 Therefore thou ſhalt ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Drink ye and be drunken, and ſpue and fall, and riſe no more, becauſe of the ſword which I will ſend among you.

* 2 Chron. 36. verſ. 21, 22. Ezra 1: 1. Chap. 29: 10. Dan. 9: 2.

[i] This revelation was for the confirmation of his propheſie. becauſe he told them of the time that they ſhould enter and remain in captivity.

† Heb. *viſit upon.*

[k] For ſeeing the judgement began at his own houſe the enemies muſt needs be puniſhed moſt grievouſly, Ezek. 9: 6. 1 Petr. 4: 17.

* Chap. 27: 7.

[l] That is, of the Babylonians.

[m] Signifying the extreme afflictions that God had appointed for every one, as Iob 21:20. Pſal. 75: 8. Iſai. 51: 17. and this cup which the wicked drink, is more bitter than that which he giveth to his children, for he meaſureth the one by mercy, and the other by juſtice.

[n] For now it beginneth, and ſo ſhall continue till it be accompliſhed.

[o] Reade Job 1: 1.

[p] Which were cities of the Philiſtines.

* Chap. 49: 7, &c.

[q] Edom is here taken for the whole countrey, and Uz for a part thereof.

* Chap. 48.

* Chap. 49: 1.

* Chap. 47: 4.

‡ Or, *region by the ſea ſide.*

[r] As Grecia, Italy, and the reſt of thoſe countries.

* Chap. 49: 23.

* Chap. 49: 28.

[ſ] Theſe were people of Arabia which came of Dedan the ſon of Abraham and Keturah.

† Heb. *cut off into corners*, or *having the corners* of the hair *polled.* Chap. 9: 26.

* Chap. 49: 31.

[t] For there were two countries ſo named, the one called plentifull, and the other barren or deſert.

* Chap. 49: 34.

[u] That is, of Babylon, as chap. 51. verſ. 41.

28 And it ſhall be, if they refuſe to take the cup at thine hand to drink, then ſhalt thou ſay unto them, Thus ſaith the LORD of hoſts, Ye ſhall certainly drink.

29 For lo, I begin to bring evil on the * [x] city, † which is called by my name, and ſhould ye be utterly unpuniſhed? ye ſhall not be unpuniſhed: for I will call for a ſword upon all the inhabitants of the earth, ſaith the LORD of hoſts.

30 Therefore propheſie thou againſt them all theſe words, and ſay unto them, The LORD ſhall * roar from on high, and utter his voice from his holy habitation, he ſhall mightily roar upon his habitation, he ſhall give a ſhout, as they that tread *the grapes*, againſt all the inhabitants of the earth.

31 A noiſe ſhall come even to the ends of the earth; for the LORD hath a controverſie with the nations: he will plead with all fleſh, he will give them that are wicked to the ſword, ſaith the LORD.

32 Thus ſaith the LORD of hoſts, Behold, evil ſhall go forth from nation to nation, and a great whirlwinde ſhall be raiſed up from the coaſts of the earth.

33 And the [y] ſlain of the LORD ſhall be at that day from *one* end of the earth even unto the *other* end of the earth: they ſhall not be * lamented, neither gathered nor buried, they ſhall be dung upon the ground.

34 ¶ * Howl ye [z] ſhepherds and crie, and wallow your ſelves *in the aſhes* ye principal of the flock: for † the dayes of your ſlaughter, and of your diſperſions are accompliſhed, and ye ſhall fall like † a [a] pleaſant veſſel.

35 And † the ſhepherds ſhall have no way to flee [b], nor the principall of the flock to eſcape.

36 A voice of the crie of the ſhepherds, and an howling of the principall of the flock *ſhall be heard*: for the LORD hath ſpoiled their paſture.

37 And the peaceable habitations are cut down, becauſe of the fierce anger of the LORD.

38 He hath forſaken his covert, as the lion: for their land is † deſolate, becauſe of the fierceneſſe of the oppreſſour, and becauſe of his fierce anger.

* 1 Petr. 4: 17.

[x] That is, Jeruſalem, read verſ. 11.

† Heb. *upon which my name is called.*

* Joel 3: 16. Amos 1: 2.

[y] They which are ſlain at the Lords appointment.

* Chap. 16: 4.

* Chap. 4: 8. and 6: 26.

[z] Ye that are chief rulers and governours.

† Heb. *your dayes for ſlaughter.*

† Heb. *a veſſel of deſire.*

[a] Which are moſt eaſily broken.

† Heb *flight ſhall periſh from the ſhepherds and eſcaping from, &c.*

[b] It ſhall not help them to ſeek to flee.

† Heb. *a deſolation.*

CHAP. XXVI.

1 Jeremiah by promiſes and threatnings, exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 11 His apologie, 16 He is quit in judgement, by the example of Micah, 20 and of Vrijah, 24 and by the care of Abikam.

IN the beginning of the reigne of Jehoiakim the ſonne of Joſiah king of Judah, came this word from the LORD, ſaying,

2 Thus ſaith the LORD, Stand in the [a] court of the LORDS houſe, and ſpeak unto all the cities of Judah, which come to worſhip in the LORDS houſe, all the words that I command

[a] That is, in that place of the temple, whereunto the people reſort out of all Judah to ſacrifice.

mand thee to ſpeak unto them; [b] diminiſh not a word:

3 If ſo be they will hearken, and turn every man from his evil way, that I may [c] repent me of the evil which I purpoſe to do unto them, becauſe of the evil of their doings.

4 And thou ſhalt ſay unto them, Thus ſaith the LORD, If ye will not hearken to me to walk in my law, which I have ſet before you,

5 To hearken to the words of my ſervants the prophets, whom I ſent unto you, both riſing up early and ſending them (but ye have not hearkened)

6 Then will I make this houſe like *[d] Shiloh, and will make this city [e] a curſe to all the nations of the earth.

7 So the prieſts, and the prophets, and all the people heard Jeremiah ſpeaking theſe words in the houſe of the LORD.

8 ¶ Now it came to paſſe, when Jeremiah had made an end of ſpeaking all that the LORD had commanded him to ſpeak unto all the people, that the prieſts, and the prophets, and all the people took him, ſaying, Thou ſhalt ſurely die.

9 Why haſt thou propheſied in the name of the LORD, ſaying, [f] This houſe ſhall be like Shiloh, and this city ſhall be deſolate without an inhabitant? and all the people were gathered againſt Jeremiah in the houſe of the LORD.

10 ¶ When the princes of Judah heard theſe things, then they came up from the kings houſe unto the houſe of the LORD, and ſat down ‡ in the entry of the [g] new gate of the LORDs *houſe*.

11 Then ſpake the prieſts and the prophets unto the princes, and to all the people, ſaying, † This man *is* worthy to die, for he hath propheſied againſt this city, as ye have heard with your eares.

12 ¶ Then ſpake Jeremiah unto all the princes, and to all the people, ſaying, The LORD [h] ſent me to propheſie againſt this houſe, and againſt this city, all the words that ye have heard.

13 Therefore now * amend your wayes and your doings, and obey the voice of the LORD your God, and the LORD will * repent him of the evil that he hath pronounced againſt you.

14 As for me, behold I *am* in your hand: do with me † as ſeemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent bloud upon your ſelves, and upon this city: and upon the inhabitants thereof: for of a truth the LORD hath ſent me unto you, to ſpeak all theſe words in your eares.

16 ¶ Then ſaid the princes, and all the people unto the prieſts, and to the prophets, This man *is* not worthy to die: for he hath ſpoken to us in the name of the LORD our God.

17 Then roſe up certain of the elders of the land, and ſpake to all the aſſembly of the people, ſaying,

18 * Micah the Moraſthite propheſied in the dayes of Hezekiah king of Judah, and ſpake to all the people of Judah, ſaying, Thus ſaith the LORD of hoſts: * Zion ſhall be plowed *like* a field, and Jeruſalem ſhall become heaps, and the mountain of the [i] houſe, as the high places of the forreſt.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and beſought † the LORD, and the LORD repented him of the [k] evil which he had pronounced againſt them? thus might we procure great evil againſt our ſouls.

20 And there was alſo a man that propheſied in the name of the LORD, Urijah the ſonne of Shemaiah of Kirjath-jearim, who propheſied againſt this city, and againſt this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king with all his mightie men, and all the princes heard his words, the king ſought to put him to death; but when Urijah heard it he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king [l] ſent men into Egypt, *namely*, Elnathan the ſonne of Achbor, and *certain* men with him into Egypt.

23 And they ſet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who ſlew him with the ſword, and [m] caſt his dead body into the graves of the † common people.

24 Nevertheleſſe, the hand of Ahikam the [n] ſonne of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

---

[b] To the intent that they ſhould pretend no ignorance, as Acts 20. verſ. 27.

[c] Reade chap. 18. verſ. 8.

* 1 Sam. 4: 12. Pſal. 78: 60.

[d] Read chap. 7. verſ. 12.

[e] So that when they would curſe any, they ſhall ſay, God do to thee as to Jeruſalem.

[f] Becauſe of Gods promiſe to the temple, Pſal. 132. verſ. 14. that he would for ever remain there, the hypocrites thought this temple could never periſh, and therefore thought it blaſphemy to ſpeak againſt it, Matth. 26: 61. Acts 6: 13. not conſidering that this was meant of that church, where God will remain for ever.

f Or, *at the doore*.

[g] So called, becauſe it was repaired by Joatham, 2 King. 15: 35.

† Heb. *the judgement of death is for this man*.

[h] He both ſheweth the cauſe of his doings plainly, and alſo threatneth them that they ſhould nothing avail, though they ſhould put him to death, but heap greater vengeance upon their heads.

* Chap. 7: 3.

* Verſe 19.

† Heb. *as it is good and right in your eyes*.

* Mich. 1: 1.

* Mich. 3: 12.

[i] That is, of the houſe of the Lord, to wit, Zion, and theſe examples the godly alleaged to deliver Jeremiah out of the prieſts hands, whoſe rage elſe would not have been ſatisfied, but by his death.

† Heb. *the face of the* LORD.

[k] So that the citie was not deſtroyed, but by miracle was delivered out of the hands of Sennacherib.

[l] Here is declared the furie of tyrants, who cannot abide to heare Gods word declared, but perſecute the miniſters thereof, and yet in the end they prevail nothing, but provoke Gods judgements ſo much the more.

[m] As in the firſt, Hezekiahs example is to be followed, ſo in this other Jehoiakims act is to be abhorred: for Gods plague did light on him and his houſhold.

† Heb. *ſonnes of people*.

[n] Which declareth that nothing could have appeaſed their furie, if God had not moved this noble man to ſtand valiantly in his defence.

CHAP. XXVII.

1 Vnder the type of bonds and yokes, he propheſieth the ſubduing of the neighbour kings unto Nebuchadnezzar. 8 He exhorteth them to yeeld, and not to beleeve the falſe prophets. 12 The like he doth to Zedekiah. 19 He foretelleth the remnant of the veſſels ſhall be carried to Babylon, and there continue untill the day of viſitation.

IN the beginning of the reigne of [a] Jehoiakim the ſonne of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying.

2 Thus ſaith the LORD to me, Make thee [b] bonds and yokes: and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them ‡ to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael, Thus ſhall ye ſay unto your maſters.

---

[a] As touching the diſpoſition of the propheſies, they that gathered them into a book, did not altogether obſerve the order of times, but did ſet ſome afore which ſhould be after and contrariwiſe: which if the reader marke well, it ſhall avoid many doubts, and make the reading much more eaſie

[b] By ſuch ſignes the prophets uſed ſometimes to confirm their propheſies, which notwithſtanding they could not do of themſelves, but in as much as they had a revelation for the ſame, Iſa. 20: 2. and therefore the falſe prophets to get more credit, did uſe alſo ſuch viſible ſignes, but they had no revelation, 1 King 22: 11.

‡ Or, *concerning their maſters, ſaying*.

5 I have

5 I have made the earth, the man and the beaſt that *are* upon the ground, by my great power, and by my outſtretched arm, and * have given it unto whom it ſeemed meet unto me.

* Dan.4: 17, 25.

6 And now have I given all theſe lands into the hand of Nebuchadnezzar the king of Babylon [c] my ſervant, and the beaſts of the field have I given him alſo to ſerve him.

[c] Read chap. 25. verſ. 9. and 43: 10.

7 And all nations ſhall ſerve him and his [d] ſonne and his ſonnes ſonne, untill the very time of his land come; and *then* many nations and great kings ſhall [e] ſerve themſelves of him.

[d] Meaning, Evil-merodach, and his ſon Belshazzar.

[e] They ſhall bring him and his kingdome in ſubjection, as Chap. 25: 14.

8 And it ſhall come to paſſe, *that* the nation and kingdome which will not ſerve the ſame Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I puniſh, ſaith the LORD, with the ſword, and with the famine, and with the peſtilence, untill I have conſumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your † dreamers, nor to your enchanters, nor to your ſorcerers, which ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon:

† Heb. *dreams.*

10 For they propheſie a lie unto you, to remove you farre from your land, and that I ſhould drive you out: and ye ſhould periſh.

11 But the nations that bring their neck under the yoke of the king of Babylon, and ſerve him, thoſe will I let remain ſtill in their own land, ſaith the LORD, and they ſhall till it, and dwell therein.

12 ¶ I ſpake alſo to Zedekiah king of Judah according to all theſe words, ſaying, Bring your necks under the yoke of the king of Babylon, and ſerve him and his people, and live.

13 Why will ye die, thou and thy people, by the ſword, by the famine, and by the peſtilence, as the LORD hath ſpoken againſt the nation that will not ſerve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that ſpeak unto you, ſaying, Ye ſhall not ſerve the king of Babylon: for they propheſie * a lie unto you.

* Chap. 14: 14. and 23: 21. and 29: 8.

15 For I have not ſent them, ſaith the LORD, yet they propheſie † a lie in my name, that I might drive you out, and that ye might periſh, ye, and the prophets that propheſie unto you.

† Heb. *in a lie,* or *lyingly.*

16 Alſo I ſpake to the prieſts, and to all this people, ſaying, Thus ſaith the LORD, Hearken not to the words of your prophets, that propheſie unto you, ſaying, Behold, the veſſels of the LORDS houſe ſhall now ſhortly be [f] brought again from Babylon; for they propheſie a lie unto you.

[f] Which were taken when Jeconiah was led captive into Babel.

17 Hearken not unto them, ſerve the king of Babylon and live: wherefore ſhould this city be laid waſte?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now [g] make interceſſion to the LORD of hoſts, that the veſſels which are left in the houſe of the LORD, and in the houſe of the king of Judah, and at Jeruſalem, go not to Babylon.

[g] For it was not only the prophets office to ſhew the word of God, but alſo to pray for the ſins of the people, Gen. 20: 7. which theſe could not doe, becauſe they had no expreſſe word: for God had pronounced the contrary.

19 ¶ For thus ſaith the LORD of hoſts concerning the pillars, and concerning the ſea, and concerning the baſes, and concerning the reſidue of the veſſels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away * captive Jeconiah the ſonne of Jehoiakim king of Judah, from Jeruſalem to Babylon, and all the nobles of Judah and Jeruſalem:

* 2 Kings 24. verſ. 14, 15.

21 Yea, thus ſaith the LORD of hoſts the God of Iſrael, concerning the veſſels that remain in the houſe of the LORD, and in the houſe of the king of Judah, and of Jeruſalem,

22 They ſhall be * carried to Babylon, and there ſhall they be untill the day that I * viſit [h] them, ſaith the LORD: then will I bring them up, and reſtore them to this place.

* 2 Kings 25: 13. 2 Chron. 36: 18.
* 2 Chron. 36: 22. Chap. 29: 10.

[h] That is, for the ſpace of ſeventie yeares, till I have cauſed the Medes and Perſians to overcome the Caldeans.

CHAP. XXVIII.

1 Hananiah propheſieth falſely the return of the veſſels and of Jeconiah. 5 Jeremiah wiſhing it to be true, ſheweth that the event will declare who are true prophets. 10 Hananiah breaketh Jeremiahs yoke. 12 Jeremiah telleth of an iron yoke. 15 and foretelleth Hananiahs death.

AND it came to paſſe the ſame yeare, in the beginning of the [a] reigne of Zedekiah king of Judah, in the [b] fourth yeare, *and* in the fifth moneth, *that* Hananiah the ſonne of Azur the prophet, which *was* of [c] Gibeon, ſpake unto me in the houſe of the LORD, in the preſence of the prieſts, and of all the people, ſaying,

[a] When Jeremiah began to beare theſe bonds and yokes.

[b] After that the land had reſted, as Levit. 25: 2.

[c] This was a citie in Benjamin belonging to the ſons of Aaron, Joſh. 21: 17.

2 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, I have broken the yoke of the king of Babylon.

3 Within † two full yeares will I bring again into this place all the veſſels of the LORDS houſe, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

† Heb. *two yeares of dayes.*

4 And I will bring again to this place, Jeconiah the ſonne of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, ſaith the LORD; for I will break the yoke of the king of Babylon.

† Heb. *captivitie.*

5 ¶ Then the prophet Jeremiah ſaid unto the [d] prophet Hananiah in the preſence of the prieſts; and in the preſence of all the people that ſtood in the houſe of the LORD.

[d] He was ſo eſteemed though he was a falſe prophet.

6 Even the prophet Jeremiah ſaid, Amen: the LORD do ſo, the [e] LORD perform thy words which thou haſt propheſied, to bring again the veſſels of the LORDS houſe, and all that is carried away captive, from Babylon into this place.

[e] That is, I would wiſh the ſame for Gods honour and wealth of my people, but he hath appointed the contrary.

7 Neverthelesſe, heare thou now this word that I ſpeak in thine eares, and in the eares of all the people.

8 The prophets that have been before me, & before thee of old, [f] propheſied both againſt many countries, and againſt great kingdomes, of warre, and of evil, and of peſtilence.

[f] Meaning, that the prophets that did either denounce warre or peace, were tried either true or falſe by the ſucceſſe of their propheſies, albeit God maketh to come to paſſe ſometime that which the falſe prophet ſpeaketh, to trie the faith of his, Deut. 13: 3.

9 The prophet which propheſieth of peace, when the word of the prophet ſhall come to

paſſe, then ſhall the prophet be known, that the LORD hath truly ſent him.

10 ¶ Then Hananiah the prophet took the * yoke from off the prophet Jeremiahs neck, [g] and brake it.

11 And Hananiah ſpake in the preſence of all the people, ſaying, Thus ſaith the LORD, Even ſo will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the ſpace of two full yeares: and the prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah the prophet (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) ſaying,

13 Go, and tell Hananiah, ſaying, Thus ſaith the LORD, Thou haſt broken the yokes of wood, but thou ſhalt make for them yokes of iron.

14 For thus ſaith the LORD of hoſts, the God of Iſrael, I have put a yoke of [h] iron upon the neck of all theſe nations, that they may ſerve Nebuchadnezzar king of Babylon, and they ſhall ſerve him; and I have given him the [i] beaſts of the field alſo.

15 ¶ Then ſaid the prophet Jeremiah unto Hananiah the prophet, Heare now, Hananiah, The LORD hath not ſent thee, but thou makeſt this people to truſt in a lie.

16 Therefore thus ſaith the LORD, Behold, I will caſt thee from off the face of the earth: this yeare thou ſhalt die, becauſe thou haſt taught * † rebellion againſt the LORD.

17 So Hananiah the prophet [k] died the ſame yeare, in the ſeventh moneth.

CHAP, XXIX.

1 Jeremiah ſendeth a letter to the captives in Babylon, to be quiet there, 8 *and not to beleeve the dreams of their prophets,* 10 *and that they ſhall return with grace after ſeventie yeares* 15 *He foretelleth the deſtruction of the reſt for their diſobedience.* 20 *He ſheweth the fearfull end of Ahab and Zedekiah, two lying prophets.* 24 *Shemaiah writeth a letter againſt Jeremiah.* 30 *Jeremiah readeth his doom.*

NOw theſe *are* the words of the letter, that Jeremiah the prophet ſent from Jeruſalem unto the [a] reſidue of the elders which were carried away captives, and to the prieſts, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jeruſalem to Babylon,

2 (After that * Jeconiah the king, and the [b] queen, and the ‡ eunuchs, the princes of Judah and Jeruſalem, and the carpenters, and the ſmiths were departed from Jeruſalem)

3 By the hand of Elaſah the ſonne of Shaphan, and Gemariah the ſonne of Hilkiah, (whom Zedekiah king of Judah [c] ſent unto Babylon to Nebuchadnezzar king of Babylon) ſaying,

4 Thus ſaith the LORD of hoſts the God of Iſrael unto all that are carried away captives, whom I have [d] cauſed to be carried away from Jeruſalem unto Babylon,

5 Build ye houſes, and dwell *in them*, and plant gardens, and eat the fruit of them.

6 Take ye wives, and beget ſonnes and daughters, and take wives for your ſonnes, and give your daughters to husbands, that they may bear ſonnes and daughters, that ye may be increaſed there, and not diminiſhed.

7 And ſeek the peace of the city, whither I have cauſed you to be carried away captives, and [e] pray unto the LORD for it: for in the peace thereof ſhall ye have peace.

8 ¶ For thus ſaith the LORD of hoſts, the God of Iſrael, Let not your prophets and your diviners that *be* in the midſt of you, * deceive you, neither hearken to your dreams which ye cauſe to be dreamed.

9 For they propheſie † falſely unto you in my name; I have not ſent them, ſaith the LORD

10 ¶ For thus ſaith the LORD, that after * ſeventie yeares be accompliſhed at Babylon, I will viſit you, and perform my good word towards you, in cauſing you to return to this place.

11 For I know the thoughts that I think towards you, ſaith the LORD, thoughts of peace, and not of evil, to give you an † expected end.

12 Then ſhall ye * call upon me, and ye ſhall go and pray unto me, and I will hearken unto you.

13 And ye ſhall ſeek me, and finde *me*, when ye ſhall ſearch for me with all [f] your heart.

14 And I will be found of you, ſaith the LORD, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, ſaith the LORD, and I will bring you again into the place whence I cauſed you to be carried away captive.

15 ¶ Becauſe ye have ſaid, The LORD hath raiſed us up [g] prophets in Babylon:

16 *Know* that thus ſaith the LORD, of the king that ſitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus ſaith the LORD of hoſts, Behold, I will ſend upon them, the * [h] ſword, the famine, and the peſtilence, and will make them like * vile [i] figs, that cannot be eaten, they are ſo evil.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence, and will deliver them to be removed to all the kingdomes of the earth, † to be [k] a curſe, and an aſtoniſhment, and an hiſſing, and a reproach among all the nations, whither I have driven them:

19 Becauſe they have not hearkened to my words, ſaith the LORD, which * I ſent unto them by my ſervants the prophets, [l] riſing up early, and ſending *them*, but ye would not heare, ſaith the LORD.

20 ¶ Heare ye therefore the word of the LORD, all ye of the captivity, whom I have ſent from Jeruſalem to Babylon:

21 Thus ſaith the LORD of hoſts, the God of

* Chap. 27: 2.

g This declareth the inpudency of the wicked hirelings, which have no zeal to the truth, but are led with ambition to get the favour of men, and therefore cannot abide any, that might diſcredit them, but burſt forth into rages, and contrary to their own conſcience, paſſe not what lies they report, or how wickedly they do, ſo that they may maintain their eſtimation.

h That is, a hard and cruell ſervitude.

i Signifying, that all ſhould be his, as Dan. 2: 38.

* Deut. 13: 5. Chap. 29: 32.

† Heb. *revolt*.

k Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord, it is manifeſt, that miracles cannot move us, neither the word it ſelf, except God touch the heart.

a For ſome died in the way.

* 2 Kings 14. verſ. 12, &c.

b Meaning, Jeconiahs mother.

‡ Or, *chamberlains*.

c To intreat of ſome equall conditions.

d To wit, the Lord, whoſe work this was.

e The prophet ſpeaketh not this for the affection that he bare to the tyrant, but that they ſhould pray for the common reſt and quietneſſe, that their troubles might not bee increaſed, and that they might with more patience and leſſe grief wait for the time of their deliverance which God had appointed moſt certain: for elſe not onely the Iſraelites, but all the world, yea, and the inſenſible creatures ſhould rejoyce when theſe tyrants ſhould be deſtroyed, as Iſai. 4: 4.

* Chap. 14: 14. and 23: 21. and 27: 15.

† Heb. *in a lie*.

* 2 Chron. 36: vers 23, 22. Ezra. 1: 1. Chap. 25: 12. and 27: 22. Dan. 9: 2.

† Heb. *end and expectation*.

* Dan. 9: 3. &c.

f When your oppreſſion ſhall be great, and your affliction cauſe you to repent your diſobedience, and alſo when the ſeventy yeares of your captivity ſhal be expired, . 2 Chron. 36: 22. Ezra. 1: 1. chap. 25: 12. Dan. 9: 2.

g As Ahab, Zedekiah, and Shemaiah.

* Chap. 24: 10.

h Whereby he aſſureth them, that there ſhall be no hope of returning before the time appointed.

i According to the compariſon. Chap. 24: 1, 2.

† Heb. *for a curſe*.

k Read chap. 26. verſ. 6.

* Chap. 32: 33.

l Read chap. 7. verſ. 13. and 25: 3. and 26: 5.

of Iſrael, of Ahab the ſonne of Kolaiah, and of Zedekiah the ſonne of Maaſeiah, which propheſie a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he ſhall ſlay them before your eyes.

22 And of them ſhall be taken up a curſe by all the captivity of Judah, which *are* in Babylon, ſaying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roſted [m] in the fire.

23 Becauſe they have committed [n] villany in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my name, which I have not commanded them, even I know, and *am* a witneſſe, ſaith the LORD.

24 ¶ *Thus* ſhalt thou alſo ſpeak to Shemaiah the ‡ Nehelamite, ſaying,

25 Thus ſpeaketh the LORD of hoſts the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people that *are* at Jeruſalem, and to Zephaniah the ſonne of Maaſeiah the prieſt, and to all the prieſts, ſaying,

26 The LORD hath made thee prieſt in the ſtead of [o] Jehoiada the prieſt, that ye ſhould be officers in the houſe of the LORD, for every man that is * mad, and maketh himſelf a prophet, that thou ſhouldeſt put him in priſon, and in the ſtocks:

27 Now therefore, why haſt thou not reproved Jeremiah of Anathoth, which maketh himſelf a prophet to you?

28 For therefore he ſent unto us in Babylon, ſaying, This *captivity is* long, build ye houſes and dwell *in them*, and plant gardens, and eat the fruit of them.

29 And Zephaniah the prieſt read this letter in the eares of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

31 Send to all them of the captivity, ſaying, Thus ſaith the LORD, concerning Shemaiah the Nehelamite, Becauſe that Shemaiah hath propheſied unto you and I ſent him not, and he cauſed you to truſt in a lie:

32 Therefore thus ſaith the LORD, Behold, I will puniſh Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man [p] to dwell among this people, neither ſhall he behold the good that I will do for my people, ſaith the LORD, * becauſe he hath taught † rebellion againſt the LORD.

CHAP. XXX.

1 God ſheweth Jeremiah the return of the Jews. 4 after their trouble they ſhall have deliverance. 10 He comforteth Jacob. 18 Their return ſhall be gracious. 20 Wrath ſhall fall on the wicked.

THE word that came to Jeremiah from the LORD, ſaying,

2 Thus ſpeaketh the LORD God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee in [a] a book.

3 For lo, the dayes come, ſaith the LORD, that I will bring again the captivity of my people Iſrael and Judah, ſaith the LORD, and I will cauſe them to return to the land that I gave to their fathers, and they ſhall poſſeſſe it.

4 ¶ And theſe *are* the words that the LORD ſpake concerning Iſrael, and concerning Judah.

5 For thus ſaith the LORD, We have heard a voice of [b] trembling, ‡ of fear, and not of peace.

6 Aſk ye now, and ſee whether † a man doth travail with childe? wherefore do I ſee every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleneſſe?

7 * Alas, for that [c] day *is* great, ſo that none *is* like it: it *is* even the time of Jacobs trouble, but he ſhall be ſaved out of it.

8 For it ſhall come to paſſe in that [d] day, ſaith the LORD of hoſts, *that* I will break his [e] yoke from off thy neck, and will burſt thy bonds, and ſtrangers ſhall no more ſerve themſelves of [f] him.

9 But they ſhall ſerve the LORD their God, and * [g] David their king, whom I will raiſe up unto them.

10 ¶ Therefore * fear thou not, O my ſervant Jacob, ſaith the LORD, neither be diſmayed, O Iſrael; for lo, I will ſave thee from a farre, and thy ſeed from the land of their captivitie, and Jacob ſhall return, and ſhall be in reſt and quiet, and none ſhall make *him* afraid.

11 For I *am* with thee, ſaith the LORD, to ſave thee: though I make a full end of all nations whither I have ſcattered thee, yet will I not make a full end of thee, but I will correct thee * in meaſure, and will not leave thee [h] altogether unpuniſhed.

12 For thus ſaith the LORD, Thy bruiſe *is* incurable, *and* thy [i] wound *is* grievous.

13 There is none to plead thy cauſe, † that thou mayeſt be bound up: thou haſt no healing medicines.

14 All thy [k] lovers have forgotten thee: they ſeek thee not, for I have wounded thee with the wound of an enemy, with the chaſtiſement of a cruel one, for the multitude of thine iniquity: *becauſe* thy ſinnes were increaſed.

15 Why * crieſt thou for thine affliction? thy ſorrow *is* incurable, for the multitude of thine iniquitie: *becauſe* thy ſinnes were increaſed, I have done theſe things unto thee.

16 [l] Therefore all they that devoure thee * ſhall be devoured, and all thine adverſaries, every one of them ſhall go into captivitie: and they that ſpoil thee ſhall be a ſpoil, and all that prey upon thee will I give for a prey.

17 For I will reſtore health unto thee, and I will heal thee of thy wounds, ſaith the LORD, becauſe they called thee an outcaſt, *ſaying*, This *is* Zion, whom no man ſeeketh after.

18 ¶ Thus ſaith the LORD, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling-places: and the city ſhall be builded upon her own ‡ heap, and

---

[m] Becauſe they gave the people hope of ſpeedy returning.

[n] Which was adultery, and falſifying the word of God.

‡ Or, *dreamer.*

[o] Shemaiah the falſe prophet flattereth Zephaniah the chief prieſt, as though God had given him the ſpirit and zeal of Jehoiada to puniſh whoſoever treſpaſſed againſt the word of God, of the which he would have made Jeremiah one, calling him a raver, and a falſe prophet,

* 2 Kings 9: 11. Act. 26: 24.

[p] He and his ſeed ſhall be deſtroyed, ſo that none of them ſhould ſee the benefit of this deliverance.

* Chap. 28: 16.

† Heb. *revolt.*

[a] Becauſe they ſhould be aſſured, and their poſterity confirmed in the hope of this deliverance promiſed.

[b] He ſheweth that before that this deliverance ſhall come, the Caldeans ſhould be extremely afflicted by their enemies, and that they ſhould be in ſuch perplexity and ſorrow as a woman in her travell, as Iſa. 13: 8.

‡ Or, there is *fear and not peace.*

† Heb. *a male.*

* Joel 1. 11. Amos 5: 18. Zeph. 1: 14. &c.

[c] Meaning, that the time of their captivitie ſhould be grievous.

[d] When I ſhall viſite Babylon.

[e] Of the King of Babylon.

[f] To wit, of Jacob.

* Ezek. 34: 23. and 37: 34. Hoſ. 3: 5.

[g] That is, Meſſiah which ſhould come of the ſtock of David according to the fleſh, and ſhould be the true Paſtour, as Ezek. 34: 23. who is ſet forth, and his kingdome that ſhould be everlaſting, in the perſon of David, Hoſ. 3: 5.

Iſa. 41: 13. and 43: 5. and 44: 2. Chap. 46: 28.

* Pſalm 6: 1.

[h] Read Chap. 10. verſ. 24. and 46: 28.

[i] Meaning, that no man is able to find out a meane to deliver them, but that it muſt be the work of God.

† Heb. *for binding up*, or *preſſing.*

[k] The Aſſyrians and Egyptians whom thou didſt entertain with gifts, who left thee in thine affliction.

* Chap. 15: 18.

[l] Herein is commended Gods: great mercy toward his, who doth not deſtroy them for their ſins, but correct and chaſtiſe them, till he hath purged and pardoned them, and ſo burneth the rods, by the which he did puniſh them.

* Exod. 23: 22. Iſa. 41: 11.

‡ Or, *little hill.*

the [m] palace ſhall remain after the manner thereof.

19 And out of them ſhall proceed [n] thankſgiving, and the voice of them that make merrie; and I will multiply them, and they ſhall not be few: I will alſo glorifie them, and they ſhall not be ſmall.

20 Their children alſo ſhall be as afore time, and their congregation ſhall be eſtabliſhed before me, and I will puniſh all that oppreſſe them.

21 And their [o] nobles ſhall be of themſelves, and their governour ſhall proceed from the midſt of them, and I will cauſe him to draw neare, and he ſhall approach unto me: for who *is* this that engaged his [p] heart to approach unto me? ſaith the LORD.

22 And ye ſhall be [*] my people, and I will be your God.

23 Behold, the [*][q] whirlwinde of the LORD goeth forth with furie, a [†] continuing whirlwinde, it ſhall [‡] fall with pain upon the head of the wicked.

24 The fierce anger of the LORD ſhall not return, untill he have done *it*, and untill he have performed the intents of his heart: in the [r] latter dayes ye ſhall conſider it.

CHAP. XXXI.

1 The reſtauration of Iſrael. 10 The publication thereof 15 Rahel mourning is comforted. 18 Ephraim repenting, is brought home again. 22 Chriſt is promiſed. 27 His care over the church. 31 His new covenant. 35 The ſtability, 38 and amplitude of the church.

AT the [a] ſame time, ſaith the LORD, will I be the God of all the families of Iſrael, and they ſhall be my people.

2 Thus ſaith the LORD, The people which were [b] left of the ſword, found grace in the wilderneſſe; even Iſrael, when [c] I went to cauſe him to reſt.

3 The LORD hath appeared [†][d] of old unto me, *ſaying*, [e] Yea, I have loved thee with an everlaſting love: therefore [‡] with loving kindneſſe have I drawn thee.

4 Again I will build thee, and thou ſhalt be built, O virgin of Iſrael, thou ſhalt again [f] be adorned with thy [‡] tabrets, and ſhalt go forth in the dances of them that make merrie.

5 Thou ſhalt yet plant vines upon the mountains of [g] Samaria, the planters ſhall plant, and [h] ſhall [†] eat *them* as common things.

6 For there ſhall be a day, *that* the [i] watchmen upon the mount Ephraim ſhall crie, Ariſe ye, and let us go up to [k] Zion unto the LORD our God.

7 For thus ſaith the LORD, Sing with gladneſſe for Jacob, and ſhout among the chief of the [l] nations: publiſh ye, praiſe ye, and ſay, O LORD ſave thy people the remnant of Iſrael.

8 Behold, I will bring them from the northcountrey, and gather them from the coaſts of the earth, *and* with them the blinde and the lame, the woman with childe, and her that travaileth with childe together, a great company ſhall return thither.

[m] Meaning, that the citie and the temple ſhould be reſtored to their former ſtate.
[n] He ſheweth, how the people ſhall with praiſe and thankſgiving acknowledge this benefit.
[o] Meaning, Zerubbabel, who was the figure of Chriſt, in whom this was accompliſhed.
[p] Signifying, that Chriſt doth willingly ſubmit himſelf to the obedience of God his Father.
[*] Chap. 24: 7. and 31: 33. and 32: 38.
[*] Chap. 23. verſ. 19, 20.
[q] Leſt the wicked hypocrites ſhould flatter themſelves with theſe promiſes, the prophet ſheweth what ſhall be their portion.
[†] Heb. *cutting*.
[‡] Or, *remain*.
[r] When this Meſſiah and deliverer is ſent.
[a] When this noble Governor ſhall come: meaning Chriſt, not onely Judah and Iſrael, but the reſt of the world ſhall be called.
[b] Which were delivered from the crueltie of Pharaoh.
[c] To wit, God.
[†] Heb. *from afarre*.
[d] The people thus reaſon, as though he were not ſo beneficiall to them now, as he had been of old.
[e] Thus the Lord anſwereth, that his love is not changeable.
[‡] Or, *have I extended loving kindneſſe unto thee*.
[f] Thou ſhalt have ſtill occaſion to rejoyce: which is meant by tabrets and dancing, as their cuſtome was after notable victories, Exod. 15: 20. Judg. 5: 1. and Chap. 11: 34.
[‡] Or, *timbrels*.
[g] Becauſe the Iſraelites, which were the ten tribes, never returned to Samaria, therefore this muſt be ſpiritually underſtood under the kingdome of Chriſt, which was the reſtauration of the true Iſrael.
[h] That is, ſhall eat the fruit thereof, as Lev. 19, 23. Deut. 20: 6.
[†] Heb. *profane* them.
[i] The miniſters of the word.
[k] They ſhall exhort all to the embracing of the goſpel, as Iſa. 2: 3.
[l] He ſheweth what ſhall be the concord and love of all under the goſpel, where none ſhall be refuſed for their infirmities: and every one ſhall exhort one another to embrace it.

9 They ſhall come with [m] weeping, and with [‡] ſupplications will I lead them: I will cauſe them to walk by the [n] rivers of waters, in a ſtraight way wherein they ſhall not ſtumble: for I am a father to Iſrael, and Ephraim is my [*][o] firſt-born.

10 ¶ Heare the word of the LORD, O ye nations, and declare *it* in the iſles a farre off, and ſay, He that ſcattered Iſrael will gather him, and keep him, as a ſhepherd *doth* his flock.

11 For the LORD hath redeemed Jacob, and ranſomed him from the hand of [p] him that was ſtronger than he.

12 Therefore they ſhall come and ſing in the height of Zion, and ſhall flow together to the goodneſſe of the LORD, for [q] wheat, and for wine, and for oyl, and for the young of the flock and of the herd: and their ſoul ſhall be as a watered garden, and they ſhall not ſorrow any more at all.

13 Then ſhall the virgin rejoyce in the [r] dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their ſorrow.

14 And I will ſatiate the ſoul of the prieſts with [ſ] fatneſſe, and my people ſhall be ſatiſfied with my goodneſſe, ſaith the LORD.

15 ¶ Thus ſaith the LORD, [*] A voice was heard in Ramah, lamentation *and* bitter weeping: [t] Rahel weeping for her children, refuſed to be comforted for her children, becauſe they *were* not.

16 Thus ſaith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work ſhall be rewarded, ſaith the LORD, and they ſhall come again from the land of the enemie.

17 And there is hope in thine end, ſaith the LORD, that *thy* children ſhall come again to their own border.

18 ¶ I have ſurely [u] heard Ephraim bemoning himſelf *thus*, Thou haſt chaſtiſed me, and I was chaſtiſed, as a [x] bullock unaccuſtomed *to the yoke*: [y] turn thou me, and I ſhall be turned; for thou *art* the LORD my God.

19 Surely [*] after that I was turned, I repented; and after that I was inſtructed, I ſmote upon *my* [z] thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproch of my youth.

20 *Is* Ephraim [a] my dear ſonne? *is* he a pleaſant childe? for ſince I ſpake againſt him, I do earneſtly [b] remember him ſtill: therefore my bowels [†] are troubled for him, I will ſurely have mercie upon him, ſaith the LORD.

21 Set thee up [c] way-marks, make thee high heaps: ſet thine heart toward the highway, *even* the way *which* thou wenteſt: turn again, O virgin of Iſrael, turn again to theſe thy cities.

22 ¶ How long wilt thou go about, O thou back-ſliding daughter? for the LORD hath

[m] That is, lamenting their ſinnes, which had not given ear to the prophets, and therefore it followed that God receiveth them to mercy, Chap. 50: 4. Some take it, that they ſhould weep for joy.
[‡] Or, *favours*.
[n] Where they found no impediments, but abundance of all things.
[*] Exod. 4: 22.
[o] That is, my dearly beloved, as the firſt childe is to the father.
[p] That is, from the Babylonians, and other enemies.
[q] By theſe temporall benefits, he meaneth the ſpirituall graces, which are in the church, and whereof there ſhould be ever plenty, Iſa. 58. verſ. 11, 12.
[r] In the companie of the faithfull, which ever praiſe God for his benefits.
[ſ] Meaning, the ſpirit of wiſdome, knowledge, and zeal.
[*] Matth. 2: 18.
[t] To declare the greatneſſe of Gods mercy in delivering the Jews, he ſheweth them that they were like to the Benjamites, or Iſraelites: that is utterly deſtroyed and carried away, in ſo much that if Rahel the mother of Benjamin could have riſen again to ſeek for her children, ſhe ſhould have found none remaining.
[u] That is, the people that were led captive.
[x] Which was wanton, and could not be ſubject to the yoke.
[y] He ſheweth how the faithfull uſe to pray: that is, deſire God to turn them, foraſmuch as they cannot turn of themſelves.
[*] Deut. 30: 2.
[z] In ſigne of repentance, and deteſtation of my ſinne.
[a] As though he would ſay, No: for by his iniquitie he did what lay in him to caſt me off.
[b] To wit, in pitying him for my promiſe ſake.
[†] Heb. *ſound*.
[c] Mark by what way thou didſt go into captivitie, and thou ſhalt turn again by the ſame.

created [d] a new thing in the earth, A woman ſhall compaſſe a man.

23 Thus ſaith the LORD of hoſts the God of Iſrael, As yet they ſhall uſe this ſpeech in the land of Judah, and in the cities thereof, when I ſhall bring again their captivitie, The LORD bleſſe thee, O habitation of juſtice, *and* mountain of holineſſe.

24 And there ſhall dwell in Judah it ſelf, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have ſatiated the wearie ſoul, and I have repleniſhed every ſorrowfull ſoul.

26 Upon this I awaked and beheld; and my [e] ſleep was ſweet unto me.

27 ¶ Behold, the dayes come, ſaith the LORD, that I will ſow the houſe of Iſrael, and the houſe of Judah with [f] the ſeed of man, and with the ſeed of beaſt.

28 And it ſhall come to paſſe, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to deſtroy, and to afflict: ſo will I watch over them, to build and to plant, ſaith the LORD.

29 In thoſe dayes they ſhall ſay no more, The fathers have eaten [g] a ſowre grape, and the childrens teeth are ſet on edge.

30 But every one ſhall die for his own iniquitie, every man that eateth the ſowre grape, his teeth ſhall be ſet on edge.

31 ¶ Behold, the * dayes come, ſaith the LORD, that I will make [h] a new covenant with the houſe of Iſrael, and with the houſe of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt, (which my covenant they [i] brake, ‡ although I was an husband unto them, ſaith the LORD)

33 But this *ſhall be* the covenant that I will make with the houſe of Iſrael, [k] After thoſe dayes, ſaith the LORD, I will put my law in their inward parts, and write it in their hearts, * and will be their God, and they ſhall be my people.

34 And they ſhall [l] teach no more every man his neighbour, and every man his brother, ſaying, Know the LORD: for * they ſhall all know me, from the leaſt of them unto the greateſt of them, ſaith the LORD: for * I will forgive their iniquitie, and I will remember their ſinne no more.

35 ¶ Thus ſaith the LORD, * which giveth [m] the ſun for a light by day, *and* the ordinances of the moon and of the ſtarres for a light by night, which divideth * the ſea when the waves thereof roar; the LORD of hoſts *is* his name.

36 * If thoſe ordinances depart from before me, ſaith the LORD, then the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever.

37 Thus ſaith the LORD, If * heaven above can be meaſured, and the [n] foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael, for all that they have done, ſaith the LORD.

38 ¶ Behold, the dayes come, ſaith the LORD, that the [o] city ſhall be built to the LORD from the tower of Hananeel unto the gate of the corner.

39 And the meaſuring-line ſhall yet go forth over againſt it, upon the hill Gareb, and ſhall compaſſe about Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, unto the corner of the horſegate towards the eaſt, *ſhall be* holy unto the LORD, it ſhall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII,

1 Jeremiah being impriſoned by Zedekiah for his propheſie, 6 buyeth Hanameels field. 13 Baruch muſt preſerve the evidences, as tokens of the peoples return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivitie for their ſinnes, 36 and promiſeth a gracious return.

THe word that came to Jeremiah from the LORD in the [a] tenth yeare of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylons army beſieged Jeruſalem: and Jeremiah the prophet was ſhut up in the court of the priſon, which *was* in the king of Judahs houſe.

3 For Zedekiah king of Judah had ſhut him up, ſaying, Wherefore doſt thou propheſie, and ſay, Thus ſaith the LORD, * Behold, I will give this city into the hand of the king of Babylon, and he ſhall take it,

4 And Zedekiah king of Judah ſhall not eſcape out of the hand of the Caldeans, but ſhall ſurely * be delivered into the hand of the king of Babylon, and ſhall ſpeak with him mouth to mouth, and his eyes ſhall behold his eyes,

5 And he ſhall lead Zedekiah to Babylon, and there ſhall he be untill [b] I viſit him, ſaith the LORD: though ye fight with the Caldeans, ye ſhall not proſper.

6 ¶ And Jeremiah ſaid, The word of the LORD came unto me, ſaying,

7 Behold, Hanameel the ſonne of Shallum thine uncle, ſhall come unto thee, ſaying, [c] Buy thee my field that *is* in Anathoth: for the * right of redemption *is* thine to [d] buy *it*.

8 So Hanameel mine uncles ſonne came to me in the court of the priſon, according to the word of the LORD, and ſaid unto me, [e] Buy my field, I pray thee, that *is* in Anathoth, which *is* in the countrey of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy ſelf: then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncles ſonne, that *was* in Anathoth, and

weighed

[d] Becauſe their deliverance from Babylon was a figure of their deliverance from ſin, he ſheweth how this ſhould be procured, to wit, by Jeſus Chriſt, whom a woman ſhould conceive, and bear in her wombe, which is a ſtrange thing in earth: becauſe he ſhould be born of a virgin without man: or, he meaneth that Jeruſalem, which was like a barren woman in her captivitie, ſhould be fruitfull as ſhe that is joyned in marriage, and whom God bleſſeth with children.

[e] Having underſtood this viſion of the Meſſiah to come, in whom the two houſes of Iſrael and Judah ſhould be joyned, I rejoyced.

[f] I will multiply and enrich them with people and cattel.

[g] The wicked uſed this proverb, when they did murmure againſt Gods judgements pronounced by the prophets, ſaying, That their fathers had committed the fault, and that the children were puniſhed, Ezek. 18: 3.

* Hebr. 8: 8.

[h] Though the covenant of redemption made to the Fathers, and this which was given after, ſeem divers, yet they are all one, and grounded on Jeſus Chriſt, ſave that this is called new, becauſe of the manifeſtation of Chriſt, and the aboundant graces of the holy Ghoſt given to his church under the goſpel.

[i] And ſo were the occaſion of their own divorcement through their infidelitie, Iſa. 50: 1.

‡ Or, *ſhould I have continued an husband unto them?*

[k] In the time of Chriſt, my law ſhall in ſteed of tables of ſtone, be written in their hearts by mine holy ſpirit, Hebr. 8: 8, 10.

* Chap. 24: 7. and 30: 22.

[l] Under the kingdome of Chriſt there ſhall be none blinded with ignorance, but I will give them faith and knowledge of God for remiſſion of their ſinnes, and daily increaſe the ſame, ſo that it ſhall not ſeem to come ſo much by the preaching of my miniſters, as by the inſtruction of my holy Spirit, Iſa. 54: 13. but the full accompliſhing hereof is referred to the kingdome of Chriſt, when we ſhall be joyned with our head.

* John 6: 45.

* Chap. 33: 8. Mich. 7: 18. Acts 10: 43.

* Gen. 1: 16.

[m] If the ſunne, moon, and ſtars cannot but give light according to my ordinance ſo long as this world laſteth, ſo ſhall my church never fail, neither ſhall any thing hinder it: and as ſure as I will have a people, ſo certain is it, that I will leave them my word for ever to govern them with.

* Iſa. 51: 15.

* Iſa. 54: 9. Chap. 33: 20.

* Chap. 33: 22.

[n] The one and the other is impoſſible.

[o] As it was performed, Nehem. 3. verſ. 1. By this deſcription he ſheweth that the city ſhould be as ample, and beautifull as ever it was: but he alludeth to the ſpirituall Jeruſalem, whoſe beauty ſhould be incomparable.

[a] So that Jeremiah had now propheſied from the thirteenth year of Joſiah unto the laſt yeare ſave one, of Zedekiahs reigne, which was almoſt fourty years.

* Chap. 34: 2.

* Chap. 34: 3.

[b] Till I take Zedekiah away by death: for he ſhall not die by the ſword, as chap 34. verſ. 4.

[c] Whereby was meant, that the people ſhould return again out of captivitie, and enjoy their poſſeſſions and vineyards, as verſ. 15.

* Lev. 25: 24.

[d] Becauſe he was next of the kinred, as Ruth 4: 4.

[e] Of the poſſeſſion of the Levites, read Lev. 25: 32.

weighed him the money, *even* ‡ [f] ſeventeen ſhekels of ſilver.

10 And I † ſubſcribed the evidence, and ſealed *it*, and took witneſſes, and weighed *him* the money in the balances.

11 So I took the evidence of the purchaſe, *both* that which was ſealed [g] *according* to the law and cuſtome, and that which was open,

12 And I gave the evidence of the purchaſe unto Baruch the ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine uncles *ſonne*, and in the preſence of the witneſſes that ſubſcribed the book of the purchaſe, before all the Jews that ſat in the court of the priſon.

13 ¶ And I charged Baruch before them, ſaying,

14 Thus ſaith the LORD of hoſts the God of Iſrael, Take theſe evidences, this evidence of the purchaſe, both which is ſealed, and this evidence which is open, and put them in an earthen [h] veſſel, that they may continue many dayes.

15 For thus ſaith the LORD of hoſts the God of Iſrael, Houſes and fields, and vineyards ſhall be poſſeſſed again in this land.

16 ¶ Now when I had delivered the evidence of the purchaſe unto Baruch the ſonne of Neriah, I prayed unto the LORD, ſaying,

17 Ah Lord GOD, behold, thou haſt made the heaven and the earth by thy great power and ſtretched out arm, *and* there is nothing ‡ too hard for thee.

18 Thou ſheweſt * loving kindneſſe unto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their [i] children after them: the great, the mighty God, the LORD of hoſts *is* his name.

19 Great in counſel, and mightie in † work, (for thine * eyes *are* open upon all the wayes of the ſonnes of men, to give every one according to his wayes, and according to the fruit of his doings)

20 Which haſt ſet ſignes and wonders in the land of Egypt, even unto [k] this day, and in Iſrael and amongſt *other* men, and haſt made thee a name, as at this day.

21 And haſt brought forth thy people Iſrael * out of the land of Egypt, with ſignes and with wonders, and with a ſtrong hand, and with a ſtretched out arm, and with great terrour,

22 And haſt given them this land which thou didſt ſwear to their fathers to give them, a land flowing with milk and honey.

23 And they came in and poſſeſſed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedſt them to do: therefore thou haſt cauſed all this evil to come upon them.

24 Behold the ‡ [l] mounts, they are come unto the city to take it, and the city is given into the hand of the Caldeans that fight againſt it, becauſe of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken is come to paſſe, and behold, thou ſeeſt *it*.

25 And thou haſt ſaid unto me, O Lord GOD, Buy thee the field for money, and take witneſſes: for the city is given into the hand of the Caldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

27 Behold, *I am* the LORD, the * God of all [m] fleſh: Is there any thing too hard for me?

28 Therefore thus ſaith the LORD, Behold, I will give this city into the hand of the Caldeans, and into the hand of Nebuchadrezzar king of Babylon, and he ſhall take it.

29 And the Caldeans that fight againſt this city, ſhall come and ſet fire on this city, and burn it with the houſes, * upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Iſrael, and the children of Judah, have onely done evil before me from their [n] youth: for the children of Iſrael have onely provoked me to anger with the work of their hands, ſaith the LORD.

31 For this city hath been to me, *as* † a provocation of mine anger and of my furie, from the day that they built it, even unto this day: that I ſhould remove it from before my face.

32 Becauſe of all the evil of the children of Iſrael, and of the children of Judah which they have done to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem.

33 And they have turned unto me the † * back, and not the face; though I taught them [o] riſing up early, and teaching *them*, yet they have not hearkened to receive inſtruction.

34 But they * ſet their abominations in the houſe (which is called by my name) to defile it.

35 And they built the [p] high places of Baal, which *are* in the valley of the ſonne of [q] Hinnom, to * cauſe their ſonnes and their daughters [r] to paſſe through *the fire* unto * Molech, which I commanded them not, neither came it into my minde, that they ſhould do this abomination to cauſe Judah to ſinne.

36 ¶ And now [ſ] therefore thus ſaith the LORD the God of Iſrael concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon, by the ſword, and by the famine, and by the peſtilence;

37 Behold, I will * gather them out of all countreys, whither I have driven them in mine anger and in my furie and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely.

38 And they ſhall be * my people, and I will be their God.

39 And I will * give them [t] one heart, and one way, that they may fear me † for ever for the good of them, and of their children after them.

40 And I will make an [u] everlaſting covenant with

‡ Or, *ſeven ſhekels and ten* pieces *of ſilver.*

[f] Which mounteth, to of our money, about ten ſhillings ſix pence, if this ſhekel were the common ſhekel, read Gen. 23. verſ. 15. for the ſhekel of the temple was of double value, and ten pieces of ſilver were half a ſhekel; for twenty made the ſhekel.

† Heb. *wrote in the book.*

[g] According to the cuſtome, the inſtrument of evidence was ſealed up with the common ſeal, and a copy thereof remained, which contained the ſame in effect, but was not ſo authenticall as the other, but was left open to be ſeen if any thing ſhould be called into doubt.

[h] And ſo to hide them in the ground, that they might be preſerved as a token of their deliverance.

‡ Or, *hid from thee.*

* Exod. 34: 7. Deut. 5: 10.

[i] Becauſe the wicked are ſubject to the curſe of God, he ſheweth that their poſteritie, which by nature are under this malediction, ſhall be puniſhed both for their owne wickedneſſe, and that the iniquitie of their fathers, which is likewiſe in them, ſhall be alſo revenged on their head.

† Heb. *doing.*

* Job 34: 21. Prov. 5: 21. Chap. 16: 17.

[k] Meaning, that his miracles in delivering his people, ſhould never be forgotten.

* Exod. 6: 6. 2 Sam. 7: 23. 1 Chron. 17: 21.

‡ Or, *engines of ſhot.*

[l] The word ſignifieth any thing that is caſt up, as a mount or rampart, and is alſo uſed for engines of warre, which were layed on an high place, to ſhoot into a citie, before that guns were in uſe.

* Num. 16: 22.

[m] That is, of everie creature: who, as they are his work, ſo doth he govern and guide them, as pleaſeth him, whereby he ſheweth, that as he is the authour of this their captivitie for their ſinne, ſo will he for his mercies be their redeemer to reſtore them again to libertie.

* Chap. 29: 13.

[n] From the time that I brought them out of Egypt, and made them my people, and called them my firſt born.

† Heb. *for my anger.*

† Heb. *neck.*

* Chap. 2: 27.

[o] Reade Prov. 1. verſ. 24. Iſa. 65: 2. Chap. 7: 13. and 25: 3. and 26: 5. and 29: 19. and 35: 14. and 44: 4. 2 Chron. 36: 15.

* Chap. 23: 11.

[p] That is, the altars, which were made to offer ſacrifice upon to their idols.

[q] Reade chap. 7. verſ. 31. 2 King 21: 4, 6.

* Chap. 19: 5.

[r] Reade 2 King. 16. verſ. 3.

* Lev. 18: 21.

[ſ] Reade chap. 30. verſ. 16.

* Deut. 30: 3.

* Chap. 24: 7. and 30: 22. and 31: 33.

* Ezek. 11: 19.

[t] One conſent, and one religion, as Ezek. 36: 27.

† Heb. *all dayes.*

[u] Reade Chap. 31. verſ. 32, 33.

with them, that I will not turn away † from them, to do them good; but I will put my fear in their hearts, that they ſhall not depart from me.

41 Yea, I will rejoyce over them to do them good, and I will plant them in this land † aſſuredly, with my whole heart, and with my whole ſoul.

42 For thus ſaith the LORD, Like as I have brought all this great evil upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And fields ſhall be bought in this land, whereof ye ſay, *It is* deſolate without man or beaſt, it is given into the hand of the Caldeans.

44 Men ſhall buy [x] fields for money, and ſubſcribe evidences, and ſeal *them*, and take witneſſes in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the ſouth: for I will cauſe their captivitie to return, ſaith the LORD.

CHAP. XXXIII

1 God promiſeth to the captivitie a gracious return, 9 a joyfull ſtate, 12 a ſettled government, 15 Chriſt, the branch of righteouſneſſe, 17 a continuance of kingdome and prieſthood, 20 and a ſtabilitie of a bleſſed ſeed.

MOreover, the word of the LORD came unto Jeremiah the ſecond time, (while he was yet * ſhut up in the [a] court of the priſon) ſaying,

2 Thus ſaith the LORD the * maker [b] thereof, the LORD that formed it, to eſtabliſh it, the LORD *is* his name.

3 Call unto me, and I will anſwer thee, and ſhew thee great and ‡ mightie things, which thou knoweſt not.

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah, which are thrown down by the [c] mounts, and by the ſword,

5 They come to [d] fight with the Caldeans, but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger, and in my fury, and for all whoſe wickedneſſe I have hid my [e] face from this citie.

6 Behold, [f] I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at the firſt.

8 And I will [g] cleanſe them from all their iniquitie, whereby they have ſinned againſt me, and I will * pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

9 ¶ And it ſhall be to me a name of [h] joy, a praiſe and an honour before all the nations of the earth, which ſhall heare all the good that I do unto them: and they ſhall fear and tremble for all the goodneſſe, and for all the proſperitie that I procure unto it.

10 Thus ſaith the LORD, Again there ſhall be heard in this place (which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem that are deſolate without man and without inhabitant, and without beaſt)

11 The * voice of joy and the voice of gladneſſe, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, [i] Praiſe the LORD of hoſts, for the LORD *is* good for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the LORD; for I will cauſe to teturn the captivity of the land, as at the firſt, ſaith the LORD.

12 Thus ſaith the LORD of hoſts, Again in this place which is deſolate without man and without beaſt, and in all the cities thereof *ſhall be* an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the [k] mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſſe again under the hand of him that telleth *them*, ſaith the LORD.

14 Behold, the dayes come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 ¶ In thoſe dayes, and at that time will I cauſe the * [l] branch of righteouſneſſe to grow up unto David, and he ſhall execute judgement and righteouſneſſe in the land.

16 In thoſe dayes ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* where with [m] ſhe ſhall be called, † The LORD our [n] righteouſneſſe.

17 ¶ For thus ſaith the LORD, † David ſhall never * want a man to ſit upon the throne of the houſe of Iſrael.

18 Neither ſhall the prieſts the Levites, want a man before me to offer [o] burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, ſaying,

20 Thus ſaith the LORD, * If you can break my covenant of the [p] day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon:

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſonne to reigne upon his throne, and with the Levites the prieſts, my miniſters.

22 As * the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

23 Moreover, the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what [q] this people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off? thus they have deſpiſed my people, that

---

† Heb. *from after them.*

† Heb. *in truth, or ſtabilitie.*

[x] This is the declaration of that which was ſpoken verſ. 8.

* Chap. 32: 2, 3.

[a] Which was in the kings houſe at Jeruſalem.

* Iſa. 37: 26.

[b] To wit, of Jeruſalem, who as he made it, ſo will he preſerve it.

‡ Or, *hidden.*

[c] Reade chap. 32. verſ. 24.

[d] The Jews think to overcome the Caldeans but they ſeek their own deſtruction.

[e] He ſheweth, that Gods favour is cauſe of all proſperitie, as his anger is of all adverſitie.

[f] In the mids of his threatnings, God remembreth his, and comforteth them.

[g] Declaring, that there is no deliverance nor joy, but whereas we feel remiſſion of ſinnes.

* Chap. 31: 34. Mich. 7: 18.

[h] Whereby he ſheweth, that the church wherein is remiſſion of ſinnes, is Gods honour and glorie, ſo that whoſoever is enemie to it, laboureth to diſhonour God.

* Chap. 7: 34. and 16: 9.

[i] Which was a ſong appointed for the Levites to praiſe God by, 1 Chron. 16: 8. Pſal. 105: 1. Iſa. 12: 4. Pſal. 106: 1. and 107: 1. and 118: 1. and 136: 1.

[k] Meaning, that all the country of Judah ſhall be inhabited again.

* Iſa. 11: 1. and 4: 2. Chap. 23: 5.

[l] That is, I will ſend the Meſſiah, which ſhall come of the houſe of David, of whom this propheſie is meant, as teſtifie all the Jews.

[m] To wit, Chriſt, that ſhall call his church.

† Heb. *Jehovah tſidkenu.*

[n] That is, Chriſt is our Lord God, our righteouſnes, ſanctification, and redemption. 1 Cor. 1: 30.

† Heb. *there ſhall not be cut off from David.*

* 2 Sam. 7: 16. 1 Kings 2: 4.

[o] That is chiefly meant of the ſpirituall ſacrifice of thankſgiving, which is left to the church in the time of Chriſt, who was the everlaſting Prieſt, and the everlaſting ſacrifice figured by the ſacrifices of the law.

* Iſa. 54: 9.

[p] Reade chap. 31. verſ. 35.

* Chap. 31: 37.

[q] Meaning, the Caldeans and other infidels, which thought God had utterly caſt off Judah and Iſrael or Benjamin, becauſe he did correct them for a time for their amendment.

they ſhould be no more a nation before them.

25 Thus ſaith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take any of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivitie to return, and have mercie on them.

CHAP. XXXIIII.

1 *Jeremiah propheſieth the captivitie of Zedekiah and the city,* 8 *The princes and the people having diſmiſſed their bond-ſervants, contrary to the covenant of God reaſſume them.* 12 *Jeremiah for their diſobedience, giveth them and Zedekiah, into the hands of their enemies.*

THe word which came unto Jeremiah from the LORD, (* when [a] Nebuchadnezzar king of Babylon, and all his armie, and all the kingdomes of the earth † of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying:

* 2 Kings 25. verſ. 1, &c. Chap. 52: 1.
[a] Who commonly of Jeremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.
† Heb. *the dominion of his hand.*

2 Thus ſaith the LORD the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he ſhall burn it with fire.

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be * taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and † he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

* Chap. 32: 4.
† Heb. *his mouth ſhall ſpeak to thy mouth.*

4 Yet heare the word of the LORD, O Zedekiah king of Judah, Thus ſaith the LORD of thee, Thou ſhalt not die by the ſword;

5 *But* thou ſhalt die in [b] peace, and with the burnings of thy fathers the former kings which were before thee: ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, [c] Ah lord; for I have pronounced the word, ſaith the LORD.

[b] Not of any violent death.
[c] The Jews ſhall lament for thee their lord and king.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

7 When the king of Babylons armie fought againſt Jeruſalem, and againſt all the cities of Judah that were left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem [d] to proclaim liberty unto them;

9 That every man ſhould let his [e] man-ſervant, and every man his maid-ſervant, being an Hebrew or an Hebreweſſe, go free, that none ſhould ſerve himſelf of them, *to wit*, of a Jew his brother.

[d] When the enemie was at hand, and they ſaw themſelves in danger, they would ſeem holy, and ſo began ſome kinde of reformation, but ſoon after they uttered their hypocriſie.
[e] According to the law, Exod. 21. verſ. 2. Deut. 15: 12.

10 Now when all the princes, and all the people which had entred into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed and let *them* go.

11 But afterwards they turned and cauſed the ſervants and the handmaids, whom they had let go free, return, and brought them into ſubjection for ſervants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bond-men, ſaying,

14 At the end of * ſeven yeares, let ye go every man his brother an Hebrew, which ‡ hath been ſold unto thee: and when he hath ſerved thee ſix yeares, thou ſhalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their eare.

* Exod. 21: 2. Deut. 15: 12.
‡ Or, *hath ſold himſelf.*

15 And ye were † now turned, and had done right in my ſight, in proclaiming libertie every man to his neighbour, and ye had made a covenant before me in the [f] houſe † which is called by my name.

† Heb. *to day.*
[f] Meaning, in the temple, to declare that it was a moſt ſolemne and ſtrait covenant, made in the name of the Lord.
† Heb. *whereupon my name is called.*

16 But ye turned and polluted my name, and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for handmaids.

17 Therefore thus ſaith the LORD, Ye have not hearkened unto me, in proclaiming libertie, every one to his brother, and every man to his neighbour: behold, I proclaim a libertie for you, ſaith the LORD, to the [g] ſword, to the peſtilence, and to the famine, and I will make you † to be * removed into all the kingdomes of the earth.

[g] That is, I give the ſword libertie to deſtroy you.
† Heb. *for a removing.*
* Deut. 28: 64. Chap. 29: 18.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they [h] cut the calf in twain, and paſſed between the parts thereof,

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf,

[h] As touching this manner of a ſolemne covenant which the ancient uſed by paſſing between the two parts of a beaſt, to ſignifie that the tranſgreſſour of the ſame covenant ſhould be ſo divided in pieces, reade Gen. 15: 10.

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life, and their * dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

* Chap. 7: 33. and 16: 4.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylons army which are [i] gone up from you.

[i] To fight againſt the Egyptians, as Chap. 37: 11.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this citie, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

1 *By the obedience of the Rechabites.* 12 *Jeremiah condemneth the diſobedience of the Jews.* 18 *God bleſſeth the Rechabites for their obedience.*

THe word which came unto Jeremiah from the LORD, in the [a] dayes of Jehoiakim the

[a] For the diſpoſition and order of theſe propheſies read chap. 27: 1.

the ſonne of Joſiah, king of Judah, ſaying,

2 Go unto the houſe of the [b] Rechabites, and ſpeak unto them, and bring them into the houſe of the LORD, into one of the chambers, and give them wine to drink,

3 Then I took Jaazaniah the ſonne of Jeremiah, the ſonne of Habaziniah, and his brethren, and all his ſonnes, and the whole houſe of the Rechabites.

4 And I brought them into the houſe of the LORD, into the chamber of the ſonnes of Hanan the ſonne of Igdaliah, [c] a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaſeiah, the ſonne of Shallum, the keeper of the † doore.

5 And I ſet before the ſonnes of the houſe of the Rechabites pots full of wine, and cups, and [d] I ſaid unto them, Drink ye wine,

6 But they ſaid, We will drink no wine: [e] for Jonadab the ſonne of Rechab our father commanded us, ſaying, [f] Ye ſhall drink no wine, *neither* ye, nor your ſonnes for ever.

7 Neither ſhall ye build houſe, nor ſow ſeed, nor plant vineyard, nor have *any*: but all your dayes ye ſhall dwell in tents, that ye may live many dayes in the land where ye *be* ſtrangers.

8 Thus have we obeyed the voice of Jonadab the ſonne of Rechab our father, in all that he hath charged us, to drink no wine all our dayes, we, our wives, our ſonnes nor our daughters:

9 Nor to build houſes for us to dwell in, neither have we vineyard, nor field, nor ſeed.

10 But we have dwelt in tents, and have obeyed, and done according to [g] all that Jonadab our father commanded us.

11 But it came to paſſe, when Nebuchadrezzar king of Babylon came up into the land, that we ſaid, Come, and let us go to Jeruſalem for fear of the army of the Caldeans, and for fear of the army of the Syrians: ſo we [h] dwell at Jeruſalem.

12 ¶ Then came the word of the LORD unto Jeremiah: ſaying,

13 Thus ſaith the LORD of hoſts, the God of Iſrael, Go and tell the men of Judah, and the inhabitants of Jeruſalem, Will [i] ye not receive inſtruction to hearken to my words, ſaith the LORD?

14 The words of Jonadab the ſonne of Rechab, that he commanded his ſonnes not to drink wine, are performed? for unto this day they drink none, but obey their fathers commandment: notwithſtanding I have ſpoken unto you, [k] riſing early, and ſpeaking, but ye hearkened not unto me.

15 I have ſent alſo unto you all my ſervants the prophets, riſing up early and ſending *them*, ſaying, * Return ye now every man from his evil way, and amend your doings, and go not after other gods to ſerve them, and ye ſhall dwell in the land, which I have given to you, and to your fathers: but ye have not enclined your eare, nor hearkened unto me.

16 Becauſe the ſonnes of Jonadab the ſonne of Rechab, have performed the commandment of their father, which he commanded them, but this people hath not hearkened unto me.

17 Therefore thus ſaith the LORD God of hoſts, the God of Iſrael, Behold, I will bring upon Judah, and upon all the inhabitants of Jeruſalem, all the evil that I have pronounced againſt them: becauſe I have [l] ſpoken unto them, but they have not heard, and I have called unto them, but they have not anſwered.

18 ¶ And Jeremiah ſaid unto the houſe of the Rechabites, Thus ſaith the LORD of hoſts, the God of Iſrael, Becauſe ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Jonadab the ſonne of Rechab † ſhall [m] not want a man to ſtand before me for ever.

CHAP. XXXVI.

1 *Jeremiah cauſeth Baruch to write his propheſie.* 5 *and publickly to reade it.* 11 *The princes having intelligence thereof by Michaiah, ſent Jehudi to fetch the roll and reade it,* 19 *They will Baruch to hide himſelf and Jeremiah.* 20 *The king Jehoiakim being certified thereof, heareth part of it, and burneth the roll.* 27 *Jeremiah denounceth his judgement.* 32 *Baruch writeth a new copy.*

AND it came to paſſe in the [a] fourth yeare of Jehoiakim the ſonne of Joſiah king of Judah, *that* this word came unto Jeremiah from the LORD, ſaying,

2 Take thee a roll of a book, and write therein all the words that I have ſpoken unto thee againſt Iſrael, and againſt Judah, and againſt all the nations, from the day I ſpake unto thee, [b] from the dayes of * Joſiah, even unto this day.

3 It may be that the houſe of Judah will heare all the evil which I purpoſe to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their ſinne.

4 Then Jeremiah called Baruch the ſonne of Neriah, and Baruch wrote [c] from the mouth of Jeremiah all the words of the LORD, which he had ſpoken unto him, upon a roll of a book

5 And Jeremiah commanded Baruch, ſaying, I *am* [d] ſhut up, I cannot go into the houſe of the LORD:

6 Therefore go thou and reade in the roll, which thou haſt written from my mouth, the words of the LORD in the eares of the people in the LORDS houſe upon the [e] faſting day: and alſo thou ſhalt reade them in the eares of all Judah, that come out of their cities.

7 It may be † they will preſent their [f] ſupplication before the LORD, and will return every one from his evil way; for great *is* the anger and the fury that the LORD hath pronounced againſt this people.

8 And Baruch the ſonne of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORDS houſe.

[b] They came of Hobab Moſes father in law, who was no Iſraelite, but after joyned with them in the ſervice of God.

[c] That is, a prophet.

† Heb. *threshold* or *veſſel*.

[d] The prophet ſaith not, The Lord ſaith thus: for then they ought to have obeyed: but he tendeth to another end, that is, to declare their obedience to man, ſeeing the Jews would not obey God himſelf.

[e] Whom Jehu the king of Iſrael favoured for his zeal, 2 King. 10. verſ. 15.

[f] Teaching them hereby to flee all occaſion of intemperance, ambition, and avarice, and that they might know that they were ſtrangers in the earth, and be readie to depart at all occaſions.

[g] Which was now for the ſpace of three hundred yeares from Jehu to Jehoiakim.

[h] Which declareth, that they were not ſo bound to their vow, that it could not be broken for any neceſſitie: for where they were commanded to dwell in tents, they dwel now at Jeruſalem for fear of the warres.

[i] Whom I have choſen to be my children, ſeeing theſe which were the children of an heathen man, obeyed the commandement of their father.

[k] I have moſt diligently exhorted and warned you, both by my ſelf and my prophets.

* Chap. 18: 11, and 25: 5.

[l] That is, by his prophets and miniſters: which ſheweth that it is as much as though he ſhould ſpeak to us himſelf, when he ſendeth his miniſters to ſpeak in his name.

† Heb. *there ſhall not a man be cut off from, &c.*

[m] His poſteritie ſhall continue and be in my favour for ever.

[a] Reade Chap. 25. verſ. 1.

[b] Which were twentie and three yeares, counting from the thirteenth yeare of Joſiahs reigne.

* Chap. 25: 3.

[c] As he did indite.

[d] Meaning, in priſon, through the malice of the prieſts.

[e] Which was proclaimed for fear of the Babylonians, as their cuſtome was when they feared warre, or any great plague of God.

† Heb. *their ſupplication, ſhall fall.*

[f] He ſheweth, that faſting without prayer and repentance availeth nothing, but is meer hypocriſie.

9 And it came to paſſe in the fifth [g] yeare of Jehoiakim the ſonne of Joſiah king of Judah, in the ninth moneth, *that* they proclaimed a faſt before the LORD to all the people in Jeruſalem, and to all the people that came from the cities of Judah unto Jeruſalem.

10 Then read Baruch in the book, the words of Jeremiah in the houſe of the LORD, in the chamber of Gemariah, the ſonne of Shaphan the ſcribe, in the higher court, at the ‡ *entrie of the [h] new gate of the LORDS houſe in the eares of all the people.

11 ¶ When Michaiah the ſonne of Gemariah the ſonne of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the kings houſe into the ſcribes chamber, and lo, all the princes ſat there, *even* Eliſhama the ſcribe, and Delaiah the ſonne of Shemaiah, and Elnathan the ſonne of Achbor, and Gemariah the ſonne of Shaphan, and Zedekiah the ſonne of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the eares of the people.

14 Therefore all the princes ſent Jehudi the ſonne of Nethaniah, the ſonne of Shelemiah, the ſonne of Cuſhi, unto Baruch, ſaying, Take in thine hand the roll wherein thou haſt read in the eares of the people, and come. So Baruch the ſonne of Neriah took the roll in his hand, and came unto them.

15 And they ſaid unto him, Sit down now, and reade *it* in our eares. So Baruch read *it* in their eares.

16 Now it came to paſſe when they had heard all the words, they were [i] afraid both one and other, and ſaid unto Baruch, We will ſurely tell the king of all theſe words.

17 And they asked Baruch, ſaying, Tell us now, How didſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then ſaid the princes unto Baruch, Go [k] hide thee, thou and Jeremiah, and let no man know where ye *be*.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Eliſhama the ſcribe, and told all the words in the eares of the king.

21 So the king ſent Jehudi to fet the roll, and he took it out of Eliſhama the ſcribes chamber, and Jehudi read it in the eares of the king, and in the eares of all the princes which ſtood beſide the king.

22 Now the king ſat in the winter houſe, in the [l] ninth moneth; and *there was a fire* on the hearth burning before him.

23 And it came to paſſe *that* when Jehudi had read three or foure leaves, he cut it with the pen-knife, and caſt it into the fire that *was* on the hearth, untill all the roll was conſumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent [m] their garments, *neither* the king, nor any of his ſervants that heard all theſe words.

25 Nevertheleſſe, Elnathan, and Delaiah and Gemariah had made interceſſion to the king, that he would not burn the roll, but he would not heare them.

26 But the king commanded Jerahmeel the ſonne ‡ of Hammelech, and Seraiah the ſonne of Azriel, and Shelemiah the ſonne of Abdeel, to take Baruch the ſcribe, and Jeremiah the prophet: but the LORD [n] hid them.

27 ¶ Then the word of the LORD came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) ſaying,

28 Take thee again [o] another roll, and write in it all the former words that were in the firſt roll, which Jehoiakim the king of Judah hath burnt.

29 And thou ſhalt ſay to Jehoiakim king of Judah, Thus ſaith the LORD, Thou haſt burnt this roll, ſaying, [p] Why haſt thou written therein, ſaying, The king of Babylon ſhall certainly come and deſtroy this land, and ſhall cauſe to ceaſe from thence man and beaſt?

30 Therefore thus ſaith the LORD of Jehoiakim king of Judah, He ſhall have [q] none to ſit upon the throne of David, and his [r] dead body ſhall be caſt out in the day to the heat, and in the night to the froſt.

31 And I will † puniſh him and his ſeed, and his ſervants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jeruſalem, and upon the men of Judah all the evil that I have pronounced againſt them, but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the ſcribe the ſonne of Neriah, who wrote therein from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire, and there were added beſides unto them many ‡ like words.

CHAP. XXXVII.

1 The Egyptians having raiſed the ſiege of the Caldeans, king Zedekiah ſendeth to Jeremiah to pray for the people. 6 Jeremiah propheſieth the Caldeans certain return and victory. 11 He is taken for a fugitive, beaten, and put in priſon. 16 He aſſureth Zedekiah of the captivity. 18 Intreating for his liberty, he obtaineth ſome favour.

AND king * Zedekiah the ſonne of Joſiah reigned in ſtead of [a] Coniah the ſonne of Jehoiakim, whom Nebuchadrezzar king of Babylon [b] made king in the land of Judah.

2 But neither he, nor his ſervants, nor the people of the land, did hearken unto the words of the LORD, which he ſpake † by the prophet Jeremiah.

3 And Zedekiah the king [c] ſent Jehucal the ſonne of Shelemiah, and Zephaniah the ſonne of Maaſeiah the prieſt, to the prophet Jeremiah, ſaying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in [d] and went out

[g] The faſt was then proclamed, and Baruch reade this roll, which was a little before that Jeruſalem was firſt taken, and then Jehoiakim and Daniel, and his companions were led away captives.

‡ Or, *doore*.

* Chap. 26:10.

[h] Which is the eaſt gate of the temple.

[i] The godly were afraid, ſeeing God ſo offended, and the wicked were aſtonied for the horrour of the puniſhment.

[k] They that were godly among the princes, gave this counſel, by whoſe means it is like that Jeremiah was delivered: for they knew the rage of the king, and of the wicked to be ſuch, that they could not eſcape without danger of their lives.

[l] Which contained part of November, and part of December.

[m] Shewing, that the wicked in ſtead of repenting when they heat Gods judgements, grow into further malice againſt him and his word.

‡ Or, *of the king*.

[n] Thus we ſee the continuall care, that God hath ever over his, to preſerve them from the rage of the wicked.

[o] Though the wicked think to have aboliſhed the word of God, when they have burnt the book thereof: yet this declareth that God will not onely raiſe it up again, but alſo increaſe it in greater abundance to their condemnation, as verſ. 32.

[p] Theſe are Jehoiakims words.

[q] Though Jehoiachin his ſonne ſucceeded him, yet becauſe he reigned but three moneths, it was eſteemed as no reigne.

[r] Reade chap. 22. verſ. 19.

† Heb. *viſit upon*.

‡ Heb. *as they*.

* 2 Kings 24:17. 2 Chron. 36:10. Chap. 22:24.

[a] Who was called Jehoiachin, or Ieconiah.

[b] And called him Zedekiah, whereas before his name was Mattaniah, 2 King. 24. verſ. 17.

† Heb *by the hand of the prophet*.

[c] Becauſe he was afraid of the Caldeans that came againſt him.

[d] That is, was out of priſon and at libertie,

among the people: for they had not put him into priſon.

5 Then Pharaohs army was [c] come forth out of Egypt: and when the Caldeans that beſieged Jeruſalem, heard tidings of them, they departed from Jeruſalem.

[c] To help the Jews.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, ſaying,

7 Thus ſaith the LORD, the God of Iſrael, Thus ſhall ye ſay to the king of Judah, that ſent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, ſhall return to Egypt into their own land,

8 And the Caldeans ſhall come again, and fight againſt this citie, and take it, and burn it with fire.

9 Thus ſaith the LORD, Deceive not your † ſelves, ſaying, The Caldeans shall ſurely depart from us: for they ſhall not depart.

† Heb. *ſouls.*

10 For though ye had ſmitten the whole army of the Caldeans that fight againſt you, and there remained *but* † wounded men among them, *yet* ſhould they riſe up every man in his tent, and burn this citie with fire.

† Heb. *thruſt through.*

11 ¶ And it came to paſſe that when the armie of the Caldeans was † broken up from Jeruſalem for fear of Pharaohs army.

† Heb. *made to aſcend.*

12 Then Jeremiah went forth out of Jeruſalem to go into the [f] land of Benjamin, ‡ to ſeparate himſelf thence in the mids of the people.

[f] As ſome think to go to Anathoth his own town.

‡ Or, *to ſlip away from thence in the midſt of the people.*

13 And when he was in the [g] gate of Benjamin, a captain of the ward *was* there, whoſe name *was* Irijah, the ſonne of Shelemiah, the ſonne of Hananiah, and he took Jeremiah the prophet, ſaying, Thou falleſt away to the Caldeans.

[g] By the which men went into the countrey of Benjamin.

14 Then ſaid Jeremiah, *It is* † falſe, I fall not away to the Caldeans: but he hearkened not to him: ſo Irijah took Jeremiah and brought him to the princes.

† Heb. *falſe-hood,* or *lie.*

15 Wherefore the princes were wroth with Jeremiah, and ſmote him, and put him in priſon in the houſe of Jonathan the ſcribe; for they had made that the [h] priſon.

[h] Becauſe it was a vile and ſtrait priſon.

16 ¶ When Jeremiah was entred into the dungeon, and into the ‡ cabins, and Jeremiah had remained there many dayes:

‡ Or, Cells.

17 Then Zedekiah the king ſent, and took him out; and the king asked him ſecretly in his houſe, and ſaid, Is there *any* word from the LORD? and Jeremiah ſaid, There is: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 Where *are now* your prophets which propheſied unto you, ſaying, The king of Babylon ſhall not come againſt you, nor againſt this land?

20 Therefore heare now, I pray thee, O my lord the king, † let my ſupplication, I pray thee, be accepted before thee; that thou cauſe me not to return to the houſe of Jonathan the ſcribe, leſt I die there.

† Heb. *let my ſupplication fall.*

21 Then Zedekiah the king commanded that they ſhould commit Jeremiah into the court of the priſon, and that they ſhould give him daily a piece of bread out of the bakers ſtreet, untill all [i] the bread in the citie were ſpent. Thus Jeremiah remained in the court of the priſon.

[i] That is, ſo long as there was any bread in the city: thus God provideth for his, that he will cauſe their enemies to preſerve them to that end whereunto he hath appointed them.

CHAP. XXXVIII.

1 Jeremiah by a falſe ſuggeſtion is put into the dungeon of Malchiah. 7 Ebed-melech, by ſuit, getteth him ſome enlargement. 14 Upon ſecret conference he counſelleth the king by yeelding to ſave his life. 24 By the kings inſtructions, he concealeth the conference from the princes.

THen Shephatiah the ſonne of Mattan, and Gedaliah the ſonne of Paſhur, and Jucal the ſonne of Shelemiah, and Paſhur the ſonne of [a] Malchiah, heard the words that Jeremiah had ſpoken unto all the people, ſaying,

[a] For Zedekiah had ſent theſe to Jeremiah, to enquire at the Lord for the ſtate of the countrey, now when Nebuchadnezzar came, as Chap. 21: 1.

2 Thus ſaith the LORD, He that remaineth in this citie ſhall die by the ſword, by the famine, and by the peſtilence; but he that goeth forth to the Caldeans, ſhall live: for he shall have his life for [b] a prey, and ſhall live.

[b] Read chap. 21: 9. and 45: 5.

3 Thus ſaith the LORD, This city ſhall ſurely be given into the hand of the king of Babylons army, which ſhall take it.

4 Therefore the princes ſaid unto the king, We beſeech thee let this man be put to death: for thus he weakeneth the hands of the men of warre that [c] remain in this citie, and the hands of all the people, in ſpeaking ſuch words unto them: for this man ſeeketh not the † welfare of this people, but the hurt.

[c] Thus we ſee how the wicked when they cannot abide to hear the truth of Gods word, ſeek to put the miniſters to death, as tranſgreſſours of policies.

† Heb. *peace.*

5 Then Zedekiah the king ſaid, Behold he *is* in your hand: for the king *is* not *he that* can [d] do any thing againſt you.

[d] Wherein he grievouſly offended in that, that not onely he would not hear the truth ſpoken by the prophet, but alſo gave him to the luſts of the wicked to be cruelly intreated.

6 Then took they Jeremiah, and caſt him into the dungeon of Malchiah the ſonne ‡ of Hammelech that *was* in the court of the priſon: and they let down Jeremiah with cords: and in the dungeon *there was* no water, but mire: ſo Jeremiah ſunk in the mire.

‡ Or, *of the king.*

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings houſe, heard that they had put Jeremiah in the dungeon, (the king ſitting in the [e] gate of Benjamin)

[e] To hear matters, aud give ſentence.

8 Ebed-melech went forth out of the kings houſe, and ſpake to the king, ſaying,

9 My lord the king, [f] theſe men have done evil in all that they have done to Jeremiah the prophet, whom they have caſt into the dungeon, and ‡ he is like to die for hunger in the place where he is, for *there is* no more bread in the citie.

[f] Hereby is declared that the prophet found more favour at this ſtrangers hands, than he did by all them of his countrey, which was to their great condemnation.

† Heb. *he will die.*

10 Then the king commanded Ebed-melech the Ethiopian, ſaying, Take from hence thirtie men † with thee, and take up Jeremiah the prophet out of the dungeon before he die.

† Heb. *in thine hand.*

11 So Ebed-melech took the men with him, and went into the houſe of the king under the treaſurie, and took thence old caſt clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian ſaid unto Jeremiah, Put now theſe old caſt clouts, and rotten rags under thine arm-holes, under the cords; and Jeremiah did ſo.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in [g] the court of the priſon.

[g] Where the king had ſet him before to be at more libertie, as chap.37:21.

14 ¶ Then Zedekiah the king ſent, and took Jeremiah the prophet unto him into the ‡ third entry that *is* in the houſe of the LORD, and the king ſaid unto Jeremiah, I will aſk thee a thing: hide nothing from me.

† Or, *principall.*

15 Then Jeremiah ſaid unto Zedekiah, If I declare it unto thee, wilt thou not ſurely put me to death, and if I give thee counſel, wilt thou not hearken unto me?

16 So the king ſware ſecretly unto Jeremiah, ſaying, *As* the LORD liveth, that made us this ſoul, I will not put thee to death, neither will I give thee into the hand of theſe men that ſeek thy life.

17 Then ſaid Jeremiah unto Zedekiah, Thus ſaith the LORD the God of hoſts, the God of Iſrael, If thou wilt aſſuredly go forth unto the king of Babylons [h] princes, then thy ſoul ſhall live, and this citie ſhall not be burnt with fire, and thou ſhalt live, and thine houſe.

[h] And yeeld thy ſelf unto them.

18 But if thou wilt not go forth to the king of Babylons princes, then ſhall this citie be given into the hand of the Caldeans, and they ſhall burn it with fire, and thou ſhalt not eſcape out of their hand.

19 And Zedekiah the king ſaid unto Jeremiah, I am afraid of the Jews that are fallen to the Caldeans, leſt they deliver me into their hand, and [i] they mock me.

[i] Which declareth that he more feared the reproch of men, than the threatnings of God.

20 But Jeremiah ſaid, They ſhall not deliver *thee*: obey, I beſeech thee, the voice of the LORD, which I ſpeak unto thee: ſo it ſhall be well unto thee, and thy ſoul ſhall live.

21 But if thou refuſe to go forth, this *is* the word that the LORD hath ſhewed me.

22 And behold, all the [k] women that are left in the king of Judahs houſe, *ſhall be* brought forth to the king of Babylons princes, and thoſe *women* ſhall ſay, † Thy friends have ſet thee on, and have prevailed againſt thee: thy feet are ſunk in the mire, *and* they are turned away back.

[k] When Jeconiah and his mother, with others, were carried away, theſe women of the kings houſe were left: which ſhall be taken, ſaith the prophet, and tell the king of Babel how Zedekiah hath been ſeduced by his familiar friends, and falſe prophets, which have left him in the mire.

† Heb. *men of thy peace.*

23 So they ſhall bring out all thy wives and thy children to the Caldeans, and thou ſhalt not eſcape out of their hand, but ſhalt be taken by the hand of the king of Babylon: and † thou ſhalt cauſe this citie to be burnt with fire.

† Heb. *thou ſhalt burn, &c.*

24 ¶ Then ſaid Zedekiah unto Jeremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes heare that I have talked with thee, and they come unto thee, and ſay unto thee, Declare unto us now what thou haſt ſaid unto the king, hide it not from us, and we will not put thee to death; alſo what the king ſaid unto thee:

26 Then thou ſhalt ſay unto them, [l] I preſented my ſupplication before the king, that he would not cauſe me to return to Jonathans houſe to die there.

[l] Herein appeareth the infirmitie of the prophet, who did diſſemble, to ſave his life, albeit it was not to the deniall of his doctrine, or to the hurt of any.

27 Then came all the princes unto Jeremiah, and asked him, and he told them according to all theſe words that the king had commanded: ſo † they left off ſpeaking with him, for the matter was not perceived.

† Heb. *they were ſilent from him.*

28 So Jeremiah abode in the court of the priſon, untill the day that Jeruſalem was taken, and he was *there* when Jeruſalem was taken.

CHAP. XXXIX.

1 Jeruſalem is taken. 4 Zedekiah is made blinde, and ſent to Babylon. 8 The citie ruinated, 9 The people captivated. 11 Nebuchadrezzars charge for the good uſage of Jeremiah. 15 Gods promiſe to Ebed-melech.

IN the * ninth yeare of Zedekiah king of Judah, in the tenth moneth, came Nebuchadrezzar king of Babylon, and all his army againſt Jeruſalem, and they beſieged it.

* 2 King.25:1. Chap.52:4.

2 *And* in the eleventh yeare of Zedekiah, in the fourth moneth, the ninth *day* of the moneth, the citie was [a] broken up.

[a] The gates and walls were broken down.

3 And all the princes of the king of Babylon came in, and ſat in the middle gate, *even* Nergal-Sharezer, Samgar-Nebo, Sarſechim, Rab-ſaris, Nergal-Sharezer, Rab-mag, with all the reſidue of the princes of the king of Babylon.

4 ¶ And it came to paſſe, *that* when Zedekiah the king of Judah ſaw them, and all the men of warre, then they fled, and went forth out of the city by night, by the way of the kings garden, by the [b] gate betwixt the two walls, and he went out the way of the plain.

[b] Which was a poſtern doore, reade 2 King.25. verſ.4.

5 But the Caldeans army purſued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to [c] Riblah in the land of Hamath, where he † gave judgement upon him.

[c] Which is called Antiochia in Syria.

† Heb. *ſpake with him judgements.*

6 Then the king of Babylon ſlew the ſonnes of Zedekiah in Riblah before his eyes; alſo the king of Babylon ſlew all the nobles of Judah.

7 Moreover, he put out Zedekiahs eyes, and bound him † with chains to carry him to Babylon.

† Heb. *with two braſen chains,* or *fetters.*

8 ¶ And the Caldeans burnt the kings houſe, and the houſes of the people with fire, and brake down the walls of Jeruſalem.

9 Then Nebuzaradan the ‡ † captain of the guard carried away captive into Babylon the remnant of the people that remained in the citie, and thoſe that fell away, that fell to him, with the reſt of the people that remained.

‡ Or, *chief marſhall.*

† Heb. *chief of the executioners,* or *ſlaughtermen.* And ſo verſ.10,11. &c.

10 But Nebuzaradan the captain of the guard left of the [d] poore of the people which had nothing, in the land of Judah, and gave them vineyards and fields † at the ſame time.

[d] For the rich and the mighty which put their truſt in their ſhifts and means, were by Gods juſt judgements moſt rigorouſly handled.

† Heb. *in that day.*

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah † to Nebuzaradan the captain of the guard, ſaying,

† Heb. *by the hand of.*

12 Take him, and † look well to him, and do him no harm, but do unto him [e] even as he ſhall ſay unto thee.

† Heb. *ſet thine eyes upon him.*

[e] Thus God preſerved his prophet by his means, whom he made the ſcourge to puniſh the king, and them that were his enemies.

13 So Nebuzaradan the captain of the guard

ſent, and Nebushasban, Rab-ſaris, and Nergal-sharezer, Rab-mag, and all the king of Babylons princes:

14 Even they ſent, and took Jeremiah out of the court of the priſon, and committed him unto [f] Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, that he ſhould carry him home: ſo he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go and ſpeak to Ebed-melech the Ethiopian, ſaying, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will bring my words upon this city for evil, and not for good, and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the LORD, and thou ſhalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, [g] becauſe thou haſt put thy truſt in me, ſaith the LORD.

CHAP. XL.

1 Jeremiah being ſet free by Nebuzaradan, goeth to Gedaliah. 7 The diſperſed Jews repair unto him. 13 Johanan revealing Iſhmaels conſpiracy, is not beleeved.

THe word which came to Jeremiah from the LORD, after that Nebuzaradan the captain of the guard: had let him go from Ramah, when he had taken him being bound in ‡ chains among all that were carried away captive of Jeruſalem and Judah, which were carried away captive unto Babylon.

2 [a] And the captain of the guard took Jeremiah, and ſaid unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath ſaid: becauſe ye have [b] ſinned againſt the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now behold, I looſe thee this day from the chains which *were* upon thine hand: if it ſeem good unto thee to come with me into Babylon, come, and † I will look well unto thee: but if it ſeeem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it ſeemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he ſaid,* Go back alſo to Gedaliah the ſonne of Ahikam the ſonne of Shaphan, whom the king of Babylon hath made governour over all the cities of Judah, and dwell with him among the people: or go whereſoever it ſeemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the ſonne of Ahikam to [c] Mizpah, and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which [d] *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the ſonne of Ahikam governour in the land, and had committed unto him men, and women, and children, and of the poore of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even [e] Iſhmael the ſonne of Nethaniah, and Johanan and Jonathan the ſonnes of Kareah, and Seraiah the ſonne of Tanhumeth, and the ſonnes of Ephai the Netophathite, and Jezaniah the ſonne of a Maachathite, they and their men:

9 And Gedaliah the ſonne of Ahikam the ſonne of Shaphan, ſware unto them and to their men, ſaying, Fear not to ſerve the Caldeans: dwell in the land and ſerve the king of Babylon, and it ſhall be well with you.

10 As for me, behold, I will dwell at Mizpah † to ſerve the Caldeans, which will come unto us: but ye, gather ye wine, and ſummer-fruits, and oyl, and put *them* in your veſſels, and dwell in your cities that ye have taken.

11 Likewiſe when all the Jews that *were* in [f] Moab, and among the Ammonites, and in Edom, and that *were* in all the countreys, heard that the king of Babylon had left a remnant of Judah, and that he had ſet over them Gedaliah the ſonne of Ahikam the ſonne of Shaphan.

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and ſummer-fruits, very much.

13 ¶ Moreover Johanan the ſonne of Kareah, & all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.

14 And ſaid unto him, Doſt thou certainly know that [g] Baalis the king of the Ammonites hath ſent Iſhmael the ſonne of Nethaniah † to ſlay thee? But Gedaliah the ſonne of Ahikam beleeved them not.

15 Then Johanan the ſonne of Kareah, ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let me go, I pray thee, and I will ſlay Iſhmael the ſonne of Nethaniah, and no man ſhall know *it*: wherefore ſhould he ſlay thee, that all the Jews which are gathered unto thee ſhould be ſcattered, and the remnant in Judah periſh?

16 But Gedaliah the ſonne of Ahikam ſaid unto Johanan the ſonne of Kareah, [h] Thou ſhalt not do this thing, for thou ſpeakeſt falſely of Iſhmael.

CHAP. XLI.

1 Iſhmael, treacherouſly killing Gedaliah and others, purpoſeth with the reſidue to flee unto the Ammonites. 11 Johanan recovereth the captives, and mindeth to flee into Egypt.

NOw it came to paſſe in the [a] ſeventh moneth, *that* Iſhmael the ſonne of Nethaniah the ſonne of Eliſhamah of the ſeed royall, and the princes of the [b] king, even ten men with him, came unto Gedaliah the ſonne of Ahikam to Mizpah, and there they did [c] eat bread together in Mizpah.

2 Then

[f] Whom the king of Babel had now appointed governour over the reſt of the Jews, that he left behinde.

[g] Thus God recompenſeth his zeal and favour, which he ſhewed to his prophet in his troubles.

‡ Or, *manicles.*

[a] From this ſecond verſe unto Chap. 42: 7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtory beginneth againe, and by this viſion is declared what it was.

[b] God moved this infidell to ſpeak this, to declare the great blindnes and obſtinacie of the Jews, which could not feel that which this heathen man confeſſed.

† Heb. *I will ſet mine eye upon thee.*

[c] Which was a city of Judah,

[d] Which were ſcattered abroad for feare of the Caldeans.

[e] Who was of the kings bloud, and after ſlew him, chap. 41: 2.

† Heb. *to ſtand before.*

[f] Which were fled alſo for feare of the Caldeans.

[g] For under the colour of entertaining of Iſhmael, he ſought onely to make them to deſtroy one another.

† Heb. *to ſtrike thee in ſoul.*

[h] Thus the godly, which think no harm to others, are ſooneſt deceived, and never lack ſuch as conſpire their deſtruction.

[a] The citie was deſtroyed in the fourth moneth, and in the ſeventh moneth, which contained part of September, and part of October, was the governour Gedaliah ſlain.

[b] Meaning, Zedekiah.

[c] They are together as familiar friends.

2 Then aroſe Iſhmael the ſonne of Nethaniah, and the ten men that were with him, and ſmote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſword, and ſlew him, whom the king of Babylon had made governour over the land.

3 Iſhmael alſo ſlew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Caldeans that were found there, *and* the men of warre.

4 And it came to paſſe the ſecond day after he had ſlain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourescore men having their beards ſhaven, and their clothes rent, and having cut themſelves, with [d] offerings and incenſe in their hand, to bring *them* to the houſe of the LORD.

6 And Iſhmael the ſonne of Nethaniah went forth from Mizpah to meet them, † weeping all along as he went: and it came to paſſe as he met them, he ſaid unto them, Come to [e] Gedaliah the ſonne of Ahikam.

7 And it was ſo when they came into the midſt of the citie, that Iſhmael the ſonne of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he, and the men that *were* with him.

8 But ten men were found among them that ſaid unto Ishmael, Slay us not: for we have treaſures in the field, of wheat, and of barley, and of oyl, and of honey: ſo he forbare, and ſlew them not among their brethren.

9 Now the pit wherein Ishmael had caſt all the dead bodies of the men (whom he had ſlain ‡ † becauſe of Gedaliah) *was* it, which Aſa the king had [f] made for fear of Baaſha king of Iſrael; *and* Iſhmael the ſonne of Nethaniah filled it with them that were ſlain.

10 Then Iſhmael carried away captive all the reſidue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzaradan the captain of the guard had committed to Gedaliah the ſonne of Ahikam, and Iſhmael the ſonne of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the ſonne of Kareah, and all the [g] captains of the forces that *were* with him, heard of all the evil that Iſhmael the ſonne of Nethaniah had done,

12 Then they took all the men, and went to fight with Iſhmael the ſonne of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to paſſe, *that* when all the people which *were* with Iſhmael ſaw Johanan the ſonne of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Iſhmael had carried away captive from Mizpah, caſt about and returned, and went unto Johanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nethaniah eſcaped from Johanan with eight men, and went to the [h] Ammonites.

16 Then took Johanan the ſonne of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Iſhmael the ſonne of Nethaniah, from Mizpah (after *that* he had ſlain Gedaliah the ſonne of Ahikam) *even* mighty men of warre, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed and dwelt in the habitation of [i] Chimham, which *is* by Bethlehem, to go to enter into Egypt,

18 Becauſe of the Caldeans: for they were afraid of them, becauſe Iſhmael the ſonne of Nethaniah had ſlain Gedaliah the ſonne of Ahikam, whom the king of Babylon made governour in the land.

CHAP. XLII.

1 Johanan deſireth Jeremiah to enquire of God, promiſing obedience to his will. 7 Jeremiah aſſureth him of ſafetie in Judea, 13 and deſtruction in Egypt. 19 He reproveth their hypocriſie in requiring of the Lord that which they meant not.

THen all the captains of the forces, and Johanan the ſonne of Kareah, and Jezaniah the ſonne of Hoshaiah, and all the people from the leaſt even unto the greateſt, came neare,

2 And ſaid unto Jeremiah the prophet, ‡ Let, we beſeech thee, our ſupplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many, as thine eyes do behold us)

3 That the LORD thy God may ſhew us the way wherein we may walk, and the thing that we may [a] do.

4 Then Jeremiah the prophet ſaid unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words, and it ſhall come to paſſe, *that* whatſoever thing the LORD ſhall anſwer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they ſaid to Jeremiah, [b] The LORD be a true and faithfull witneſſe between us, if we do not even according to all things for the which the LORD thy God ſhall ſend thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we ſend thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ [c] And it came to paſſe after ten dayes, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the ſonne of Kareah, and all the captains of the forces which *were* with him, and all the people from the leaſt even to the greateſt,

9 And ſaid unto them, Thus ſaith the LORD the God of Iſrael, unto whom ye ſent me to preſent your ſupplication before him.

10 If ye will ſtill abide in this land, then

will

[d] For they thought that the temple had not been deſtroyed, and therefore came up to the feaſt of tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſignes of ſorrow.

† Heb. *in going and weeping*.

[e] For his death was kept ſecret, and he fained that he lamented for the deſtruction of Ieruſalem, and the temple: but after ſlew them when they ſeemed to favour Gedaliah.

‡ Or, *neare Gedaliah*.

† Heb. *by the hand, or by the ſide of Gedaliah*.

[f] Aſa fortified Mizpah for feare of the enemy, and caſt ditches and trenches, 2 King. 15: 22.

[g] Which had been captaines under Zedekiah.

[h] For Baalis, the king of the Ammonites, was the cauſe of this murder.

[i] Which place David of old had given to Chimham the ſon of Barzillai the Gileadite, 2 Sam. 19: 38.

‡ Or, *let our ſupplication fall before thee*.

[a] This declareth the nature of hypocrites, which would know of Gods word what they ſhould doe, but will not follow it, but in as much as it agreeth with that thing which they haue purpoſed to doe.

[b] There are none more ready to abuſe the name of God, and take it in vaine, than the hypocrites, which to colour their falſehood, uſe it without all reverence, and make it a meanes for them to deceive the ſimple and the godly.

[c] Here is declared the viſion and the occaſion thereof, whereof mention was made, Chap. 40: 1.

will I build you and not pull *you* down, and I will plant you, and not pluck *you* up: for I [d] repent me of the evil that I have done unto you.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, ſaith the LORD: for I *am* with you to ſave you, and to deliver you [e] from his hand.

12 And I will ſhew mercies unto you, that he may have mercy upon you, and cauſe you to return to your own land.

13 ¶ But if ye ſay, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No, but we will go into the land of Egypt, where we ſhall ſee no warre, nor heare the ſound of the trumpet, nor have hunger of bread, and there will we dwell:

15 (And now therefore heare the word of the LORD, ye remnant of Judah, Thus ſaith the LORD of hoſts the God of Iſrael, If ye wholly ſet your faces to enter into Egypt, and go to ſojourn there)

16 Then it ſhall come to paſſe, *that* the ſword which ye feared, [f] ſhall overtake you there in the land of Egypt, and the famine whereof ye were afraid, † ſhall follow cloſe after you there in Egypt, and there ye ſhall die.

17 † So ſhall it be with all the men that ſet their faces to go into Egypt to ſojourn there, they ſhall die by the ſword, by the famine, and by the peſtilence: and none of them ſhall remain or eſcape from the evil that I will bring upon them.

18 For thus ſaith the LORD of hoſts, the God of Iſrael, As mine anger and my fury hath been poured forth upon the inhabitants of Jeruſalem; ſo ſhall my fury be poured forth upon you, when ye ſhall enter into Egypt: and ye ſhall be an execration, and an aſtoniſhment, and a [g] curſe, and a reproach, and ye ſhall ſee this place no more.

19 ¶ The LORD hath ſaid concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly, that I have † admoniſhed you this day.

20 For ‡ ye [h] diſſembled in your hearts, when ye ſent me unto the LORD your God, ſaying, Pray for us unto the LORD our God, and according unto all that the LORD our God ſhall ſay, ſo declare unto us, and we will do *it*.

21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath ſent me unto you.

22 Now therefore know certainly, that ye ſhall die by the ſword, by the famine, and by the peſtilence, [i] in the place whither ye deſire to go, *and* to ſojourn.

[d] Read Chap. 18. verſ. 8.

[e] Becauſe all kings hearts and wayes are in his hands, he can turn them and diſpoſe them as it pleaſeth him, and therefore they need not to feare man, but onely obey God, Prov. 21: 1.

[f] Thus God turneth the policie of the wicked to their own deſtruction: for they thought themſelves ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, Chap. 46: 25.

† Heb. *ſhall cleave after you.*

† Heb. *ſo ſhall all the men be.*

[g] Read. chap. 26. verſ. 6. and 44: 12. ſhewing, that this ſhould come upon them for their infidelity and ſtubbornneſſe.

† Heb. *teſtified againſt you.*

‡ Or, *you have uſed deceit againſt your ſouls.*

[h] For ye were fully minded to go into Egypt, whatſoever God ſpake to the contrary.

[i] To wit, in Egypt.

CHAP. XLIII.

1 *Johanan diſcrediting Jeremiahs propheſie, carrieth Jeremiah and others into Egypt.* 8 *Jeremiah propheſieth by a type the conqueſt of Egypt by the Babylonians.*

AND it came to paſſe, *that* when Jeremiah had made an end of ſpeaking unto all the people, all the words of the LORD their God, for which the LORD their God had ſent him to them, *even* all theſe words,

2 Then ſpake [a] Azariah the ſonne of Hoſhaiah, and Johanan the ſonne of Kareah, and all the [b] proud men, ſaying unto Jeremiah, [c] Thou ſpeakeſt falſely: the LORD our God [d] hath not ſent thee to ſay, Go not into Egypt to ſojourn there.

3 But Baruch the ſonne of Neriah [e] ſetteth thee on againſt us, for to deliver us into the hand of the Caldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the ſonne of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the ſonne of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all [f] nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men and women, and children, and the kings daughters, and every perſon that Nebuzaradan the captain of the guard had left with Gedaliah the ſonne of Ahikam the ſonne of Shaphan, and Jeremiah the [g] prophet, and Baruch the ſonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD; thus came they, even to [h] Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, ſaying,

9 Take great ſtones in thine hand, and [i] hide them in the clay in the brick-kill, which *is* at the entry of Pharaohs houſe in Tahpanhes, in the ſight of the men of Judah.

10 And ſay unto them, Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will ſend and take Nebuchadrezzar the king of Babylon [k] my ſervant, and will ſet his throne upon theſe ſtones that I have hid, and he ſhall ſpread his royall pavilion over them.

11 And when he cometh, he ſhall ſmite the land of Egypt, *and deliver* * [l] ſuch *as are* for death, to death; and ſuch *as are* for captivitie, to captivitie; and ſuch *as are* for the ſword, to the ſword.

12 And I will kindle a fire in the houſes of the gods of Egypt, and he ſhall burn them, and carry them away captives, and he ſhall aray himſelf with the land of Egypt, as [m] a ſhepherd putteth on his garment, and he ſhall go forth from thence in peace.

13 He ſhall break alſo the † images of ‡ Beth-ſhemeſh, that *is* in the land of Egypt; and the houſes of the gods of the Egyptians ſhall he burn with fire.

[a] Who was alſo called Jezaniah, chap. 42: 1.

[b] This declareth, that pride is the cauſe of rebellion, and contempt of Gods miniſters.

[c] When the hypocriſie of the wicked is diſcovered, they burſt forth into open rage: for they can abide nothing but flatteries, read Iſa. 30. verſ. 10.

[d] He ſheweth what is the nature of the hypocrites: to wit, to faign that they would obey God and imbrace his word, if they were aſſured that his meſſengers ſpake the truth: though indeed they be moſt far from all obedience.

[e] Thus the wicked do not onely contemn and hurt the meſſengers of God, but ſlander and ſpeak wickedly of all them that ſupport or favour the godly.

[f] As from the Moabites, Ammonites, and Edomites, Chap. 40. verſ. 11.

[g] Whom theſe wicked led away by force.

[h] A citie in Egypt near to Nilus.

[i] Which ſignified that Nebuchadnezzar ſhould come even to the gates of Pharaoh, where were his brickkills for his buildings.

[k] Read chap. 25. verſ. 9.

* Chap. 15: 2. Zech. 11: 9.

[l] Every one ſhall be ſlain by that means that God hath appointed.

[m] Meaning, moſt eaſily, and ſuddenly ſhall he carry the Egyptians away.

† Heb. *ſtatues, or ſtanding images.*

‡ Or, *the houſe of the ſunne.*

CHAP. XLIIII.

1 *Jeremiah expreſſeth the deſolation of Judah for their idolatry.* 11 *He propheſieth their deſtruction, who commit idolatrie in Egypt.* 15 *The obſtinacie of the Jews.* 20 *Jeremiah threatneth them for the ſame,* 29 *and for a ſigne, propheſieth the deſtruction of Egypt.*

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at [a] Tahpanhes, and at Noph, and in the countrey of Pathros, ſaying,

2 Thus ſaith the LORD of hoſts, the God of Iſrael, Ye have ſeen all the evil that I have brought upon Jeruſalem, and upon all the cities of Judah; and behold, this day they *are* a deſolation; and no man dwelleth therein.

3 Becauſe of their wickedneſſe which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the prophets, [b] riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their eare to turn from their wickedneſſe, to burn no incenſe unto other gods.

6 Wherefore [c] my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate, as at this day.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, childe and ſuckling † out of Judah, to leave you none to remain;

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your ſelves off, and that ye might be a curſe, and a reproch among all the nations of the earth?

9 Have ye forgotten the † wickedneſſe of your fathers, and the wickedneſſe of the [d] kings of Judah, and the wickedneſſe of their wives, and your own wickedneſſe, and the wickedneſſe of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

10 They are not † humbled even unto this day, neither have they feared nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

11 ¶ Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, * I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that [e] have ſet their faces to go into the land of Egypt to ſojuurn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword, and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and [f] a curſe, and a reproch.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, and by the peſtilence.

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they † have a deſire to return to dwell there: for none ſhall return but [g] ſuch as ſhall eſcape.

15 ¶ Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, anſwered Jeremiah, ſaying,

16 As for the word that thou haſt ſpoken unto us in the name of the LORD, we will [h] not hearken unto thee.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth to burn incenſe unto the ‖ [i] queen of heaven, and to poure out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we [k] plenty of † victuals, and were well, and ſaw no evil.

18 But ſince we left off to burn incenſe to the queen of heaven, and to poure out drink-offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by the famine.

19 * And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and poure out drink-offerings unto her without our ‖ [l] men?

20 ¶ Then Jeremiah ſaid unto all the people, to the men and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his minde?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.

23 Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies: therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Heare the word of the LORD, all Judah, that *are* in the land of Egypt.

25 Thus ſaith the LORD of hoſts the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouthes, and fulfilled with your [m] hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to poure out drink-offerings unto her: ye will ſurely accompliſh

[a] Theſe were all famous and ſtrong cities in Egypt, where the Iews that were fled, dwelt for their ſafety: but the prophet declareth that there is no hold ſo ſtrong that can preſerve them from Gods vengeance.

[b] Read, chap. 7. verſ. 25. and 25: 3. and 26: 5. and 29: 19. and 32: 33.

[c] He ſetteth before their eyes Gods judgements againſt Judah and Jeruſalem or their idolatry, that they might beware by their example, and not with the like wickedneſſe provoke the Lord: for then they ſhould be double puniſhed.

† Heb. *out of the midſt of Judah.*

† Heb. *wickedneſſes*, or *puniſhments*, *&c.*

[d] He ſheweth that we ought to keep in memory Gods plagues from the beginning, that conſidering them, wee might live in his feare, and know, if he have not ſpared our fathers, yea, kings, princes, and rulers, and alſo whole countries and nations for their ſinnes, that wee vile worms cannot look to eſcape puniſhment for ours.

† Heb. *contrite.*

* Amos 9: 4.

[e] Which have fully ſet their mindes, and are gone thither on purpoſe. Whereby he excepteth the innocents, as Jeremiah and Baruch that were forced: therefore the Lord ſheweth that he will ſet his face againſt them: that is, purpoſely deſtroy them.

[f] Read chap. 26. verſ. 6. and 42: 18.

† Heb. *lift up their ſoul.*

[g] Meaning, but a few.

[h] This declareth how dangerous a thing it is to decline once from God, and to follow our own fantaſies: for ſatan ever ſoliciteth ſuch, and doth not leave them till he have brought them to extream impudency and madneſſe, even to juſtifie their wickedneſſe againſt God and his prophets.

‖ Or, *frame of heaven.*

[i] Reade chap. 7. verſ. 18. It ſeemeth that the papiſts gathered of this place their *Salve Regina, & Regina cœli lætare*, calling the virgin Mary Queen of heaven, and ſo of the bleſſed virgin and mother of our Saviour Chriſt made an idol: for here the prophet condemneth their idolatrie.

† Heb. *bread.*

[k] This is ſtill the argument of idolaters, which eſteem religion by the belly, and in ſtead of acknowledging Gods works, who ſendeth both plenty and dearth, health and ſickneſſe, they attribute it, to their idols, and ſo diſhonour God.

† Heb. *bread.*

* Chap. 7: 18.

‖ Or, *husbands.*

[l] This teacheth us, how great danger it is for the husbands to permit their wives any thing whereof they bee not aſſured by Gods word: for thereby they take an occaſion to juſtifie their doings, and their husbands ſhall give an account thereof before God, reade Iſa. 3: 25.

[m] You have committed double evil in making wicked vows, and in performing the ſame.

your vows, and ſurely perform your vows.

26 Therefore heare ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold, I have ſworn by my great name, ſaith the LORD, that my name [n] shall no more be named in the mouth of any man of Judah, in all the land of Egypt, ſaying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt shall be conſumed by the ſword, and by the famine, untill there be an end of them.

28 Yet a ſmall number that eſcape the ſword, [o] shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to ſojourn there, shall know whoſe words shall ſtand, † mine or theirs.

29 ¶ And this *shall be* a ſigne unto you, ſaith the LORD, that I will punish you in this place, that ye may know that my words shall ſurely ſtand againſt you for evil.

30 Thus ſaith the LORD, Behold, I will [p] give Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of them that ſeek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that ſought his life.

CHAP. XLV.

1 *Baruch being diſmayed,* 4 *Jeremiah inſtructeth and comforteth him.*

THe word that Jeremiah the prophet ſpake unto [a] Baruch the ſonne of Neriah, when he had written [b] theſe words in a book at the mouth of Jeremiah, in the fourth yeare of Jehoiakim the ſonne of Joſiah king of Judah, ſaying,

2 Thus ſaith the LORD the God of Iſrael unto thee, O Baruch,

3 Thou didſt ſay, Wo is me now, for the LORD hath added grief to my ſorrow, [c] I fainted in my ſighing, and I finde no reſt.

4 ¶ Thus ſhalt thou ſay unto him, The LORD ſaith thus, Behold, that which I have built will I [d] break down, and that which I have planted, I will pluck up, even this whole land.

5 And ſeekeſt [e] thou great things for thy ſelf? ſeek *them* not: for behold, I will bring evil upon all fleſh, ſaith the LORD: but thy life will I give unto thee [f] for a prey in all places whither thou goeſt.

CHAP. XLVI,

1 *Jeremiah propheſieth the overthrow of Pharaohs army at Euphrates,* 13 *and the conqueſt of Egyt by Nebuchadrezzar.* 27 *He comforteth Jacob in their chaſtiſement.*

THe word of the LORD, which came to Jeremiah the prophet, againſt the [a] Gentiles.

2 Againſt Egypt, againſt the army of [b] Pharaoh Necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth yeare of Jehoiakim the ſonne of Joſiah king of Judah.

3 [c] Order ye the buckler and ſhield, and draw neare to battel.

4 Harneſſe the horſes, and get up ye horſemen, and ſtand forth with *your* helmets, furbiſh the ſpears, *and* put on the brigandines.

5 [d] Wherefore have I ſeen them diſmayed, *and* turned away back? and their mightie ones are † beaten down, and are † fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

6 Let not the ſwift flee away, nor the mightie man eſcape; they ſhall ſtumble, and fall toward the [e] north by the river Euphrates.

7 Who *is* this *that* cometh up as [f] a floud, whoſe waters are moved as the rivers?

8 Egypt riſeth up like a floud, and *his* waters are moved like the rivers, and he ſaith, I will go up, *and* will cover the earth, I will deſtroy the citie, and the Inhabitants thereof.

9 Come up ye horſes, and rage ye chariots, and let the mighty men come forth, † [g] the Ethiopians, and † the Libyans that handle the shield, and the Lydians that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword shall devoure, and it ſhall be ſatiate, and made drunk with their bloud: for the Lord GOD of hoſts hath [h] a ſacrifice in the north-countrey by the [i] river Euphrates.

11 Go up into Gilead, and take [k] balm, O [l] virgin, the daughter of Egypt: in vain ſhalt thou uſe many [m] medicines: *for* † thou ſhalt not be cured.

12 The nations have heard of thy ſhame, and thy crie hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devoure round about thee.

15 Why are thy valiant men ſwept away? they ſtood not, becauſe the LORD did drive them.

16 He † made many to fall, yea one fell upon another, and they ſaid, Ariſe, and let us go again to [n] our own people, and to the land of our nativitie, from the oppreſſing ſword.

17 They did crie there, Pharaoh king of Egypt *is but* a noiſe, he [o] hath paſſed the time appointed.

18 *As* I live, ſaith the King, whoſe name *is* the LORD of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, [p] *ſo* ſhall he come.

19 Oh thou daughter dwelling in Egypt, † furniſh thy ſelf to go into captivitie: for Noph ſhall be waſte and deſolate without an inhabitant.

20 Egypt

[n] This declareth an horrible plague toward idolaters, ſeeing that God will not vouchſafe to have his name mentioned by ſuch as have polluted it.

[o] We ſee therefore, that God hath a perpetuall care over his, whereſoever they are ſcattered: for though they be but two or three, yet he will deliver them when he deſtroyeth his enemies.

† Heb. *from me or from them.*

[p] He ſheweth the meanes whereby they should be deſtroyed, to aſſure them of the certainty of the plague, and yet they remaine ſtill in their obſtinacy till they periſh: for Joſephus lib. 10. de Antiq. cap. 11. writeth, that five yeares after the taking of Jeruſalem, Nebuchad-nezzar the younger, having overcome the Moabites and the Ammonites, went againſt Egypt, and ſlew the King, and ſo brought theſe Jews, and others into Babylon.

[a] Which was Jeremiahs diſciple, and wrote his propheſies under him.

[b] Whereof reade Chap. 36: 10.

[c] Baruch moved with an inconſiderate zeal of Jeremiahs impriſonment, but chiefly for the deſtruction of the people and the temple, maketh this lamentation, as Pſalm 6: 8.

[d] Meaning, that God might deſtroy this people, becauſe he had planted them.

[e] Thinkeſt thou to have honour & credit? wherein he ſheweth his infirmitie.

[f] Reade Chap. 21. verſ. 9.

[a] That is, nine nations, which are round about the land of Egypt.

[b] Read 2 King. 23. verſ. 29. and 24: 7. and 2 Chron. 35. verſ. 20.

[c] He warneth the Egyptians to prepare themſelves to warre.

[d] The prophet had this viſion of the Egyptians which should be put to flight by the Babylonians at Carchemiſh.

† Heb. *broken in pieces.*

† Heb. *fled a flight.*

[e] The Babylonians shall diſcomfit them at the river Euphrates.

[f] He derideth the boaſtings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certain times overfloweth the countrey of Egypt.

† Heb. *Cush.*

[g] For theſe nations took part with the Egyptians.

† Heb. *Tut.*

[h] He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doth pleaſe him, Iſai. 34: 6.

[i] That is, at Carchemish.

[k] For at Gilead did grow moſt ſoveraigne balm for wounds.

[l] So called, becauſe Egypt had not yet been overcome by the enemie.

[m] He sheweth, that no ſalve or medicine can prevail, whereas God giveth the wound.

† Heb. *no cure* shall be *unto thee.*

† Heb. *multiplied the faller.*

[n] As they that should repent that they helped the Egyptians.

[o] He derideth them which shall impute their overthrow to lack of counſel and policie, or to fortune, and not obſerving of time: not conſidering that it is Gods juſt judgement.

[p] To wit, that the Egyptians shall be deſtroyed.

† Heb. *make thee inſtruments of captivitie.*

20 Egypt *is like* a [q] very fair heifer, *but* deſtruction cometh: it cometh out of the north.

21 Alſo her hired men [r] *are* in the midſt of her, like † fatted bullocks, for they alſo are turned back, *and* are fled away together; they did not ſtand, becauſe the day of their calamitie was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like [ſ] a ſerpent, for they ſhall march with an army, and come againſt [t] her with axes, as hewers of wood.

23 They ſhall cut down her [u] forreſt, ſaith the LORD, though it cannot be ſearched, becauſe they are more than the [x] graſhoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded, ſhe ſhall be delivered into the hand of the people of the north.

25 The LORD of hoſts, the God of Iſrael ſaith, Behold, I will puniſh the ‡ † [y] multitude of No, and Pharaoh, and Egypt, with their gods and their kings, even Pharaoh, and all them that truſt in him.

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants, and afterwards it ſhall be inhabited, as in the dayes of [z] old, ſaith the LORD.

27 ¶ * [a] But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold, I will ſave thee from afarre off, and thy ſeed from the land of their captivitie, and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the LORD, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, [b] but correct thee in meaſure, yet will I ‡ not leave thee wholly unpuniſhed.

CHAP. XLVII.

The deſtruction of the Philiſtines.

THe word of the LORD that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote † [a] Gaza.

2 Thus ſaith the LORD, Behold, waters riſe up out of the [b] north, and ſhall be an overflowing floud, and ſhall overflow the land, and † all that is therein, the city, and them that dwell therein: then the men ſhall crie, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall [c] not look back to *their* children for feebleneſſe of [d] hands.

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will ſpoil the Philiſtines, the remnant of † the countrey of [e] Caphtor.

5 [f] Baldneſſe is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: [g] how long wilt thou cut thy ſelf?

[q] They have abundance of all things, and therefore are diſobedient and

[r] Meaning, unskilfull of warres, and weak.

† Heb. *bullocks of the ſtall.*

[ſ] They ſhall be ſcarce able to ſpeak for fear of the Caldeans.

[t] Meaning, Egypt.

[u] That is, they ſhal ſlay the great and mighty men of power.

[x] To wit, Nebuchadnezzars army.

‡ Or, *nouriſhers.*

† Heb. *Amon.*

[y] Some take the Hebrew word Amon for the kings name of No, that is, of Alexandria, but it ſeemeth that here is meant Alexandria it ſelf: being a mother citie, and by her great plentie and ſtore the nouriſher of all Egypt: as Nah. 3: 8.

[z] Meaning, that after the ſpace of fourtie yeares, Egypt ſhould be reſtored, Iſa. 19: 23. Ezek 29: 13.

* Iſa. 41: 13. and 43: 5. and 44: 2. Chap. 30: 10.

[a] God comforteth all his that were in captivitie, but ſpecially the ſmall church of the Jews, whereof were Jeremiah and Baruch, which remained among the Egyptians: for the Lord never forſaketh his.

[b] Read chap. 10. verſ. 24. and 30: 11.

‡ Or, *not utterly cut thee off.*

† Heb. *Azzah.*

[a] A citie of the Philiſtines.

[b] He meaneth, the armie of the Caldeans, Iſa. 8: 7, 8.

† Heb. *the fulneſſe thereof.*

[c] The great fear ſhall take away their naturall affection.

[d] Their heart ſhall ſo fail them.

† Heb. *the iſle.*

[e] For the Caphtorims, which are alſo called Cappadocians, had deſtroyed in old time the Philiſtines, and dwelt in their land, even to Gaza, Deut. 2: 23.

[f] They have pulled off their hair for ſorrow and heavineſſe.

[g] As the heathen uſed in their mourning, which the Lord forbad his people to do, Deut. 14: 1.

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet? † put up thy ſelf into thy ſcabbard, reſt and be ſtill.

7 † How can it be quiet, ſeeing the LORD hath given it a charge againſt Aſhkelon, and againſt the [h] ſea-ſhore? there hath he appointed it.

CHAP. XLVIII.

1 The judgement of Moab, 7 for their pride, 11 for their ſecurity, 14 for their carnall confidence, 16 and for their contempt of God, and his people. 47 The reſtauration of Moab.

AGainſt Moab thus ſaith the LORD of hoſts, the God of Iſrael, Wo unto [a] Nebo, for it is ſpoiled: Kiriathaim is confounded *and* taken, ‡ Miſgab is confounded and diſmayed.

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it: [b] come and let us cut it off from *being* a nation; alſo thou ſhalt † be cut down, O [c] Madmen, the ſword ſhall † purſue thee.

3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction.

4 Moab is deſtroyed, her little ones have cauſed a cry to be heard.

5 For in the going up of [d] Luhith, † continuall weeping ſhall go up; for in the going down of Horonaim the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like ‡ the [e] heath in the wilderneſſe.

7 ¶ For becauſe thou haſt truſted in thy [f] works and in thy treaſures, thou ſhalt alſo be taken, and [g] Chemoſh ſhall go forth into captivity *with* his* prieſts and his princes together.

8 And the ſpoiler ſhall come upon every city, and no city ſhall eſcape; the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the LORD hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 [h] Curſed *be* he that doeth the work of the LORD ‡ deceitfully, and curſed *be* he that keepeth back his ſword from bloud.

11 ¶ Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been [i] emptied from veſſel to veſſel, neither hath he gone into captivitie: therefore his taſte † remained in him, and his ſcent is not changed.

12 Therefore behold, the dayes come, ſaith the LORD, that I will ſend unto him wanderers that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of * [k] Beth-el their confidence.

14 ¶ How ſay ye, We *are* mighty and ſtrong men for the warre?

15 Moab is ſpoiled, and gone up *out of* her cities, and † his choſen young men are gone down to the ſlaughter, ſaith the King, whoſe name *is* the LORD of hoſts.

16 The calamity of Moab is neare to come, and his affliction haſteth faſt.

† Heb. *gather thy ſelf.*

† Heb. *how canſt thou.*

[h] All the countries near the ſea, as Chap. 25: 22.

[a] Theſe were cities of the Moabites, which Nebuchadnezzar took before he went to fight againſt Necho king of Egypt.

‡ Or, *the high place.*

[b] Thus ſhall the Babylonians incourage one another.

‡ Or, *be brought to ſilence.*

[c] Read Iſa 25: 10.

† Heb *go after thee.*

[d] Horonaim and Luhith were two places whereby the Moabites ſhould flee, Iſa. 15: 5.

† Heb. *weeping with weeping.*

‡ Or, *a naked tree.*

[e] Hide your ſelves in barren places where the enemy will not purſue after you, chap. 17. verſ. 6.

[f] That is, the idols which are the works of thine hands. Some read, in thy poſſeſſions, for ſo the word may ſignifie, as 1 Sam. 25: 28.

[g] Both thy great idol and his maintainers ſhall be led away captives, ſo that they ſhall then know that it is in vain to look for help at idols, Iſa. 15: 2.

* Chap. 49: 3.

[h] He ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this execution of his vengeance againſt his enemies his work, though the Caldeans ſought another end, Iſa. 10: 12.

‡ Or, *negligently.*

[i] Have not been removed as the Jews have, but have lived at eaſe, and as wine that feedeth it ſelf on his lees.

† Heb. *ſtood.*

* 1 Kings 12: 29.

[k] As the calf of Beth-el was not able to deliver the Iſraelites: no more ſhall Chemoſh deliver the Moabites.

† Heb. *the choice of.*

17 All ye that are about him bemone him, and all ye that know his name, ſay, How is the [l] ſtrong ſtaff broken, *and* the beautifull rod!

[l] How are they deſtroyed that put their truſt in their ſtrength and riches?

18 Thou daughter that doſt inhabit Dibon, come down from *thy* glory, and ſit in thirſt; for the ſpoiler of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 O † inhabitant of Aroer, ſtand by the way and eſpie, ask him that fleeth, and her that eſcapeth, *and* ſay, What is done?

† Heb. *inhabitreſſe.*

20 [m] Moab is confounded, for it is broken down, * howl and cry, tell ye it in Arnon, that Moab is ſpoiled,

[m] Thus they that flee, ſhall anſwer.
* Iſa. 16:7.

21 And judgement is come upon the plain countrey; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon.

14 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, farre or neare.

25 [n] The horn of Moab is cut off, and his arm is broken, ſaith the Lord.

[n] That is, his power and ſtrength.

26 ¶ Make ye him [o] drunken for he magnified *himſelf* againſt the Lord: Moab alſo ſhall wallow in his vomit, and he alſo ſhall be in deriſion.

[o] He willed the Caldeans to lay afflictions enough upon them, till they be like drunken men that fall down to their ſhame and are derided of all.

27 For was not Iſrael a deriſion unto thee; was he found among theeves? for ſince thou ſpeakeſt of him, thou ‡ [p] skippedſt for joy.

‡ Or, *movedſt thy ſelf.*
[p] Thou rejoyceſt to heare of his miſery.

28 O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove *that* maketh her neſt in the ſides of the holes mouth.

29 We have heard the * pride of Moab, (he is exceeding proud) his loftineſſe and his arrogancy, and his pride, and the haughtineſſe of his heart.

* Iſa. 16:6, &c.

30 I know his wrath, ſaith the Lord, [q] but *it ſhall* not *be* ſo, ‡ his lies ſhall not ſo effect *it.*

[q] He ſhall not execute his malice againſt his neighbours.
‡ Or, *thoſe on whom he ſtayeth* (Heb *his barres do not right.*

31 [r] Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* ſhall mourn for the men of Kir-heres.

[r] Read Iſa. 16:7.

32 O vine of Sibmah, I will weep for thee, with the weeping of Jazer; thy plants are gone over the ſea, they reach even to the ſea of [ſ] Jazer, the ſpoiler is fallen upon thy ſummer-fruits, and upon thy vintage.

[ſ] Which city was in the utmoſt border of Moab: and hereby he ſignifieth, that the whole land ſhould be deſtroyed, and the people carried away.

33 And * joy and gladneſſe is taken from the plentifull field, and from the land of Moab, and I have cauſed wine to fail from the wine-preſſes, none ſhall tread with ſhouting, *their* ſhouting *ſhall be* no ſhouting.

* Iſa. 16:10.

34 From the cry of Heſhbon even unto Elealeh, *and* even unto Jahaz have they uttered their voice, * from Zoar even unto Horonaim, *as* an heifer of three yeares old: for the waters alſo of Nimrim shall be † deſolate.

* Iſa. 15:5:6.
† Heb. *deſolations.*

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offereth in the high places, and him that burneth incenſe to his gods,

36 [t] Therefore mine heart ſhall ſound for Moab like [u] pipes, and mine heart ſhall ſound like pipes for the men of Kir-heres: becauſe the riches *that* he hath gotten is periſhed.

[t] For their idolatrie, and Gods wrath cauſed thereby.
[u] Their cuſtome was to play on flutes or inſtruments, heavie and grave tunes at burials, and in the time of mourning, as Matth. 9:23.

37 For * every head *ſhall be* bald, and every beard † clipt: upon all the hands *ſhall be* cuttings, and upon the loyns ſackcloth.

* Iſa. 15:2, 3.
† Heb. *diminiſhed.*

38 *There ſhall be* lamentation generally upon all the houſe-tops of Moab, and in the ſtreets thereof: for I have broken Moab like a veſſel, wherein *is* no pleaſure, ſaith the Lord.

39 They ſhall howl, *ſaying*, How is it broken down; how hath Moab turned the † back with ſhame? ſo ſhall Moab be a deriſion, and a diſmaying to all them about him.

† Heb. *neck.*

40 For thus ſaith the Lord, Behold, [x] he ſhall flie as an eagle, and ſhall ſpread his wings over Moab.

[x] That is, Nebuchad-nezzar, as Chap. 49:22.

41 ‡ Kerioth is taken, and the ſtrong holds are ſurprized, and the mighty mens hearts in Moab at that day ſhall be as the heart of a woman in her pangs,

‡ Or, *the cities.*

42 And Moab ſhall be deſtroyed from being a people, becauſe he hath magnified *himſelf* againſt the Lord.

43 * [y] Fear and the pit, and the ſnare *ſhall be* upon thee, O inhabitant of Moab, ſaith the Lord.

* Iſa. 24:17, 18:
[y] He that eſcapeth one danger, ſhall be taken of another.

44 He that fleeth from the fear, ſhall fall into the pit, and he that getteth up out of the pit, ſhall be taken in the ſnare: for I will bring upon it, *even* upon Moab, the yeare of their viſitation, ſaith the Lord.

45 They that fled, ſtood under the ſhadow of [z] Heshbon, becauſe of the force: but * a [a] fire ſhall come forth out of Heshbon, and a flame from the midſt of Sihon, and ſhall devoure the corner of Moab, and the crown of the head of the † tumultuous ones.

[z] They fled thither, thinking to have ſuccour of the Ammorites.
* Num. 21:28.
[a] The Ammorites had deſtroyed the Moabites in times paſt, and now becauſe of their power, the Moabites ſhall ſeek to them for help.
† Heb. *children of noiſe*

46 Wo be unto thee, O Moab, the people of [b] Chemosh periſheth: for thy ſonnes are taken † captives, and thy daughters captives.

[b] Which vaunted themſelves of their idols, as though he could have defended them.
† Heb. *in captivity.*

47 ¶ Yet will I bring again the captivity of Moab in the [c] latter dayes, ſaith the Lord. Thus farre *is* the judgement of Moab.

[c] That is, they ſhall be reſtored by the Meſſiah.

Chap. XLIX.

1 *The judgement of the Ammonites.* 6 *Their reſtauration.* 7 *The judgement of Edom,* 23 *of Damaſcus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.* 39 *The reſtauration of Elam.*

‡ Concerning the [a] Ammonites, thus ſaith the Lord, Hath Iſrael no ſonnes? hath he no heir? why *then* doth ‡ their [b] king inherit * Gad, and his people dwell in [c] his cities?

‡ Or, *againſt.*
[a] They were ſeparated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captivity, they invaded the countrey of Gad.
‡ Or, *Melcom.*
[b] To wit, of the Ammonites.
* Amos 1:13.
[c] Meaning, of the Ammonites.

2 Therefore behold, the dayes come, ſaith the Lord, that I will cauſe an alarm of warre to be heard in * [d] Rabbah of the Ammonites, and it ſhall be a deſolate heap, and her daughters ſhall be burnt with fire: then ſhall Iſrael be heir unto them that were his heirs, ſaith the Lord.

* Amos 1:14.
[d] Which was one of the chief cities of the Ammonites, as were Heshbon and Ai: there was alſo a city called Heshbon among the Moabites.

3 Houl, O Heshbon, for Ai is ſpoiled: cry ye daughters of Rabbah, gird ye with ſackcloth: lament and run to and fro by the hedges, for ‡ their king ſhall go into captivitie, *and* his * prieſts and his princes together.

‡ Or, *Melcom.*
* Chap. 48:7.

4 Wherefore glorieſt thou in the [e] valleys,

[e] In thy plentifull countrey.

‡ thy flowing valley, O back-ſliding daughter? that truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Behold, I will bring [f] a fear upon thee, ſaith the Lord GOD of hoſts, from all thoſe that be about thee, and ye ſhall be driven out every man [g] right forth, and none ſhall gather up him that wandereth.

6 And [h] afterward I will bring again the captivity of the children of Ammon, ſaith the LORD.

7 ¶ Concerning Edom, thus ſaith the LORD of hoſts, * *Is* wiſdome no more in [i] Teman? is counſel periſhed from the prudent? is their wiſdome vaniſhed?

8 Flee ye, ‡ [k] turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Eſau upon him, the time that I will viſit him.

9 If * [l] grape-gatherers come to thee, would they not leave *ſome* gleaning-grapes; if theeves by night, they will deſtroy † till they have enough.

10 But I have made Eſau bare, I have uncovered his ſecret places, and he ſhall not be able to hide himſelf: his ſeed is ſpoiled, and his brethren and his neighbours, and he *is* not.

11 Leave thy [m] fatherleſſe children, I will preſerve *them* alive, and let thy widows truſt in me.

12 For thus ſaith the LORD, [n] behold, they whoſe judgement *was* not to drink of the cup, have aſſuredly drunken, and *art* thou he *that* ſhalt altogether go unpuniſhed; thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink *of it*.

13 For I have ſworn by my ſelf, ſaith the LORD, that [o] Bozrah ſhall become a deſolation, a reproach, a waſte and a curſe, and all the cities thereof ſhall be perpetuall waſtes.

14 I have heard a * rumour from the LORD, and an ambaſſadour is ſent unto the heathen, *ſaying*, Gather ye together and come againſt [p] her, and riſe up to the battel.

15 For lo, I will make thee ſmall among the heathen, *and* deſpiſed among men.

16 Thy terribleneſſe hath deceived thee, *and* the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill: though thou ſhouldeſt make thy * neſt as high as the eagle, I will bring thee down from thence, ſaith the LORD.

17 Alſo Edom ſhall be a deſolation: * every one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſſe at all the plagues thereof.

18 * As in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the LORD: no man ſhall abide there, neither ſhall a ſonne of man dwell in it.

19 Behold, [q] he ſhall come up like a lion from the ſwelling of Jordan againſt the habitation of the ſtrong: but I will ſuddenly make [r] him run away from her, and who *is* a choſen man *that* I may appoint over her? for who *is* like me? and who will ‡ * appoint me the time? and who *is* that [ſ] ſhepherd that will ſtand before me?

20 Therefore heare the counſel of the LORD, that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman: ſurely the leaſt of the [t] flock ſhall draw them out; ſurely [u] he ſhall make their habitations deſolate with them.

21 The earth is moved at the noiſe of their fall: at the crie, the noiſe thereof was heard in the † Red ſea.

22 Behold, he ſhall come up and flie as the eagle, and [x] ſpread his wings over Bozrah: and at that day ſhall the heart of the mightie men of Edom be as the heart of a woman in her pangs.

23 Concerning [y] Damaſcus, Hamath is confounded, and Arpad: for they have heard evil tidings, they are † faint-hearted, *there is* ſorrow ‡ on the ſea, it cannot be quiet.

24 Damaſcus is waxed feeble, *and* turneth her ſelf to flee, and [z] fear hath ſeiſed on her: anguiſh and ſorrows have taken her as a woman in travail.

25 [a] How is the citie of praiſe not left, the citie of my joy?

26 Therefore her young men ſhall fall in her ſtreets, and all the men of warre ſhall be cut off in that day, ſaith the LORD of hoſts.

27 And I will kindle a * fire in the wall of Damaſcus, and it ſhall conſume the palaces of [b] Ben-hadad.

28 ¶ Concerning [c] Kedar, and concerning the kingdomes of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the LORD, Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.

29 ¶ Their tents and their flocks ſhall they take away, they ſhall take to themſelves their [d] curtains and all their veſſels, and their camels, and they ſhall cry unto them, Fear *is* on every ſide.

30 ¶ * Flee, † [e] get you farre off, dwell deep, O ye inhabitants of Hazor, ſaith the LORD; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.

31 [f] Ariſe, get you up unto the ‡ wealthy nation that dwelleth without care, ſaith the LORD, which have neither gates nor barres, *which* dwell alone.

32 And their camels ſhall be a booty, and the multitude of their cattel a ſpoil, and I will ſcatter into all windes them that are † in the utmoſt corners, and I will bring their calamitie from all ſides thereof, ſaith the LORD.

33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever; there ſhall no man abide there, nor any ſonne of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet againſt [g] Elam, in the beginning of the reigne of Zedekiah king of Judah, ſaying,

35 Thus ſaith the LORD of hoſts, Behold,

‡ Or, *thy valley floweth away.*

[f] Signifying, that power and riches cannot prevail when as God will execute his judgements.

[g] That is, without looking back, and as every one can finde a way to eſcape.

[h] In the time of Chriſt, when the Gentiles ſhall be called.

* Obad. verſ. 8.

[i] Which was a citie of Edom, called by the name of Teman, Eliphaz ſon, who came of Eſau.

‡ Or, *they are turned back.*

[k] The enemies that ſhall diſſemble as though they fled away, ſhall turn back and invade your land and poſſeſſe it.

* Obad. verſ. 5.

[l] Meaning, that God would utterly deſtroy them, and not ſpare one, though the grape-gatherers leave ſome grapes; and theeves ſeek but till they have enough, Obad. 1. 5.

† Heb. *their ſufficiencie.*

[m] The deſtruction ſhall be ſo great, that there ſhall be none left to take care over the widows and fatherleſſe.

[n] I have not ſpared mine own people, and how ſhould I pittie thee?

[o] Which was a chief citie of Edom.

* Obad. verſ. 1.

[p] That is, Bozrah.

* Obad. verſ. 4.

* Chap. 50: 13.
* Gen. 19: 25.
Chap. 50: 40.

[q] To wit, Nebuchadnezzar after he hath overcome Judah, which is meant by the ſwelling of Jordan, ſhall come againſt mount Seir and Edom.

[r] That is, the Iſraelites, whom the Edomites kept as priſoners to haſte away from thence.

‡ Or, *convent me in judgement.*

* Job 41: 10.
Chap. 50: 44, 45.

[ſ] The captain and governour of the armie, meaning, Nebuchadnezzar.

[t] They ſhall not be able to reſiſt his petie captains.

[u] To wit, the enemie.

† Heb. *weedy ſea.*

[x] As Chap. 48. verſ. 40. was ſaid of Moab.

[y] Which was the chief citie of Syria, whereby he meaneth the whole countrey.

† Heb. *melted.*

‡ Or, *as on the ſea.*

[z] When she heard the ſudden coming of the enemie.

[a] He ſpeaketh this in the perſon of the king, and of them of the country, who ſhall wonder to ſee Damaſcus the chief citie deſtroyed.

* Amos. 1: 4.

[b] Who was king of Syria, 1 King. 20: 16. and had built theſe palaces, which were ſtill called the palaces of Ben-hadad.

[c] Meaning, the Arabians, and their borderers.

[d] Becauſe they uſed to dwell in tents, he nameth the things that pertain thereunto.

* Verſe 8.

† Heb. *flit greatly.*

[e] The enemies will dwell in your places.

[f] He sheweth that they of Hazor will flee to the Arabians for ſuccour, but that ſhall not avail them.

‡ Or, *that is at eaſe.*

† Heb. *cut off into corners*, or *that have the corners of their hair polled.*

[g] That is, Perſia, ſo called of Elam the ſon of Shem.

I will break the [h] bow of Elam, the chief of their might.

36 And upon Elam will I bring the foure windes from the foure quarters of heaven, and will ſcatter them towards all thoſe windes, and there ſhall be no nation, whither the out-caſts of Elam ſhall not come.

37 For I will cauſe Elam to be diſmayed before their enemies, and before them that ſeek their life: and I will bring evil upon them, *even* my fierce anger, ſaith the LORD, and I will ſend the ſword after them, till I have conſumed them.

38 And I will ſet my [i] throne in Elam, and will deſtroy from thence the king and the princes, ſaith the LORD.

39 ¶ But it ſhall come to paſſe in the [k] latter dayes, *that* * I will bring again the captivity of Elam, ſaith the LORD.

CHAP. L.

1, 9, 21, 35. *The judgement of Babylon.* 4, 17, 33. *The redemption of Iſrael.*

THe word that the LORD ſpake againſt Babylon, *and* againſt the land of the Caldeans † by Jeremiah the prophet.

2 Declare ye among the nations, and publiſh, & † ſet up a ſtandard, publiſh *and* conceal not: ſay, [a] Babylon is taken, Bel is confounded, [b] Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

3 For out of the north there [c] cometh up a nation againſt her, which ſhall make her land deſolate, and none ſhall dwell therein: they ſhall remove, they ſhall depart both man and beaſt.

4 ¶ In thoſe dayes, and in that time, ſaith the LORD, the children of Iſrael ſhall [d] come, they and the children of Judah together, going and [e] weeping: they ſhall go, and ſeek the LORD their God.

5 They ſhall ask the way to Zion with their faces thitherward, *ſaying*, Come, and let us joyn our ſelves to the LORD, in a perpetuall covenant *that* ſhall not be forgotten.

6 My people hath been loſt ſheep: their [f] ſhepherds have cauſed them to go aſtray, they have turned them away *on* the [g] mountains: they have gone from mountain to hill, they have forgotten their † reſting place.

7 All that found them have devoured them, and their adverſaries ſaid, We offend not, becauſe they have ſinned againſt the LORD, the [h] habitation of juſtice, even the LORD, the hope of their fathers

8 [i] * Remove out of the midſt of Babylon, and go forth out of the land of the Caldeans, and be as the he-goats [k] before the flocks.

9 ¶ For lo, I will raiſe and cauſe to come up againſt Babylon, an aſſembly of great nations from the north countrey, and they ſhall ſet themſelves in aray againſt her, from thence ſhe ſhall be taken, their arrows *ſhall be* as of a mightie ‡ expert man: none ſhall return in vain.

10 And Caldea ſhall be a ſpoil: all that ſpoil her [l] ſhall be ſatisfied, ſaith the LORD.

11 Becauſe ye were glad, becauſe ye rejoyced, O ye deſtroyers of mine heritage, becauſe ye are grown † fat, as the heifer at graſſe, and [m] bellow as bulls.

12 Your mother ſhall be ſore confounded, ſhe that bare you ſhall be aſhamed: behold, the hindermoſt of the nations *ſhall be* a wilderneſſe, a dry land and a deſert.

13 Becauſe of the wrath of the LORD, it ſhall not be inhabited, but it ſhall be wholly deſolate: * every one that goeth by Babylon ſhall be aſtoniſhed, and [n] hiſſe at all her plagues.

14 [o] Put your ſelves in aray againſt Babylon round about: all ye that bend the bow, ſhoot at her, ſpare no arrows: for ſhe hath [p] ſinned againſt the LORD.

15 Shout againſt her round about: ſhe hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as ſhe hath done, do unto her.

16 Cut off the [q] ſower from Babylon, and him that handleth the ‡ ſickle in the time of harveſt: for fear of the oppreſſing ſword, they ſhall turn every one to his people, and they ſhall flee every one to his own land.

17 ¶ Iſrael *is* a ſcattered ſheep, the lions have driven *him* away: firſt the king of [r] Aſſyria hath devoured him, and laſt this Nebuchad-rezzar king of Babylon hath broken his [ſ] bones.

18 Therefore thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will puniſh the king of Babylon and his land, as I have puniſhed the king of Aſſyria.

19 And I will bring Iſrael again to his habitation, and he ſhall feed on Carmel and Baſhan, and his ſoul ſhall be ſatisfied upon mount Ephraim and Gilead.

20 In thoſe dayes, and in that time, ſaith the LORD, the iniquitie of Iſrael ſhall be ſought for, and *there ſhall be* none; and the ſinnes of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.

21 ¶ Go up againſt the land ‡ [t] of Merathaim *even* againſt it, and againſt the inhabitants of ‡ Pekod: waſte and utterly deſtroy after them, ſaith the LORD, and do according to all that I have commanded thee.

22 A ſound of battel *is* in the land, and of great deſtruction.

23 How is the [u] hammer of the whole earth cut aſunder and broken? how is Babylon become a deſolation among the nations?

24 I have laid a ſnare for thee, and thou art alſo taken, O Babylon, and thou waſt not aware: thou art found and alſo caught, becauſe thou haſt ſtriven againſt the LORD.

25 The LORD hath opened his armorie, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hoſts, in the land of the Caldeans.

26 Come againſt her † from the utmoſt border, open her ſtore-houſes: ‡ caſt her up as heaps,

[h] Becauſe the Perſians were good archers, he ſheweth that the thing wherein they put their truſt, ſhould not profit them.

[i] I will place Nebuchad-nezzar there: and in theſe propheſies Jeremiah ſpeaketh of thoſe countreis, which ſhould be ſubdued under the firſt of thoſe foure monarchies, wherof Daniel maketh mention.

[k] This may be referred to the empire of the Perſians and Medes after the Caldeans, or unto the time of Chriſt.

* Verſe 6. Chap. 48: 47.

† Heb. *by the hand of Jeremiah.*

† Heb. *lift up.*

[a] After that God hath uſed the Babylonians ſervice to puniſh other nations, he ſheweth that their turn ſhall come to be puniſhed,

[b] Theſe were two of their chief idols.

[c] To wit, the Medes, and the Perſians.

[d] When Cyrus ſhall take Babel.

[e] Reade chap. 31. verſ. 9.

[f] Their governors and miniſters by their examples, have provoked them to idolatry.

[g] They have committed idolatrie in everie place.

† Heb. *place to lie down in.*

[h] For the Lord dwelt among them in his Temple, and would have maintained them by his juſtice againſt their enemies.

[i] When God ſhall deliver you by Cyrus.

* Iſa. 48: 20. Chap. 51: 6. Rev. 18: 4.

[k] That is, moſt forward and without feare.

‡ Or, *deſtroyer.*

[l] Shall be made rich thereby.

† Heb. *big*, or *corpulent.*

[m] For joy of the victorie, that yee had againſt my people.

* Chap. 49: 17.

[n] In ſigne of contempt and diſdaine.

[o] He ſpeaketh to the enemies, the Medes and Perſians.

[p] Though the Lord called the Babylonians his ſervants, and their worke his worke in puniſhing his people, yet becauſe they did it not to glorifie God, but for their owne malice, and to profit themſelves, it is here called ſin.

[q] Deſtroy her ſo that none be left to labour the ground, or to take the fruit thereof.

‡ Or, *ſithe.*

[r] Meaning, Tiglathpilezar who carried away the ten tribes.

[ſ] He carried away the reſt; to wit, Juda and Benjamin.

‡ Or, *of the rebels.*

[t] That is, Babylon: thus the Lord raiſeth up Cyrus.

‡ Or, *viſitation.*

[u] Nebuchad-nezzar, who had ſmitten down all the princes and people of the world.

† Heb. *from the end.*

‡ Or, *tread her.*

heaps, and deſtroy her utterly: let nothing of her be left.

27 Slay all her [x] bullocks: let them go down to the ſlaughter: wo unto them, for their day is come, the time of their viſitation.

28 The voice of them that [y] flee and eſcape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

29 Call together the archers againſt Babylon: all ye that bend the bow, camp againſt it round about; let none thereof eſcape: recompenſe her according to her work; according to all that ſhe hath done, do unto her: for ſhe hath been proud againſt the LORD, againſt the holy one of Iſrael.

30 Therefore ſhall her young men fall in the ſtreets, and all her men of warre ſhall be cut off in that day, ſaith the LORD.

31 Behold, I *am* againſt thee, *O thou* † moſt proud, ſaith the Lord GOD of hoſts: for thy day is come, the time *that* I will viſit thee.

32 And † the moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devoure all round about him.

33 ¶ Thus ſaith the LORD of hoſts, The children of Iſrael and the children of Judah *were* oppreſſed together, and all that took them captives held them faſt, they refuſed to let them go.

34 Their redeemer *is* ſtrong, the LORD of hoſts *is* his name, he ſhall throughly plead their cauſe, that he may give reſt to the land, and [z] diſquiet the inhabitants of Babylon.

35 ¶ A ſword *is* upon the Caldeans, ſaith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wiſe men.

36 A ſword *is* upon the ‡ † liars, and they ſhall dote: a ſword *is* upon her mighty men, and they ſhall be diſmayed.

37 A ſword *is* upon their horſes, and upon their chariots, and upon all the mingled people that *are* in the midſt of her, and they ſhall become *as* women: a ſword *is* upon her treaſures and they ſhall be robbed.

38 [a] A drought *is* upon her waters, and they ſhall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the [b] wilde beaſts of the deſert, with the wilde beaſts of the iſlands ſhall dwell *there*, and the owls ſhall dwell therein: and it ſhall be no more inhabited for ever: neither ſhall it be dwelt in from generation to generation.

40 * As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, ſaith the Lord: *ſo* ſhall no man abide there, neither ſhall any ſonne of man dwell therein.

41 Behold, a people ſhall come from the north, and a great nation, & many kings ſhall be raiſed up from the [c] coaſts of the earth.

42 They ſhall hold the bow and the lance: they *are* cruel and will not ſhew mercy: their voice ſhall roar like the ſea, and they ſhall ride upon horſes, *every one* put in aray like a man to the battel, againſt thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands [d] waxed feeble: anguiſh took hold of him, *and* pangs as of a woman in travail.

44 Behold he ſhall come up * like a lion from the ſwelling of Jordan, unto the habitation of the ſtrong: but I will make them ſuddenly run away from her: and who *is* a choſen man *that* I may appoint over her? for who *is* like me, and * who will ‡ appoint me the time? and who *is* that [e] ſhepherd that will ſtand before me?

45 Therefore heare ye the counſel of the LORD, that he hath taken againſt Babylon, and his purpoſes that he hath purpoſed againſt the land of the Caldeans: ſurely the leaſt of the flock ſhall draw them out: ſurely he ſhall make *their* habitation deſolate with them.

46 At the noiſe of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

1 *The ſevere judgement of God againſt Babylon, in revenge of Iſrael.* 59 *Jeremiah delivered the book of their propheſie to Seraiah, to be caſt into Euphrates, in token of the perpetuall ſinking of Babylon.*

THus ſaith the LORD, Behold, I will raiſe up againſt Babylon, and againſt them that dwell in the † midſt of them that riſe up againſt me, a deſtoying [a] winde;

2 And will ſend unto Babylon fanners, that ſhall fanne her, and ſhall empty her land: for in the day of trouble they ſhall be againſt her round about.

3 Againſt *him that* bendeth let the archer bend his bow, and againſt *him that* lifteth himſelf up in his brigandine; and ſpare ye not her young men, deſtroy ye utterly all her hoſt.

4 Thus the ſlain ſhall fall in the land of the Caldeans, and they that are thruſt through in her ſtreets.

5 For Iſrael *hath* not *been* [b] forſaken, nor Judah of his God, of the Lord of hoſts; though their land was filled with ſinne againſt the holy one of Iſrael.

6 * [c] Flee out of the midſt of Babylon, and deliver every man his ſoul: be not cut off in her iniquitie: for this *is* the time of the LORDS vengeance: he will render unto her a recompenſe.

7 Babylon *hath been* a golden cup in the [d] LORDS hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are [e] mad.

8 Babylon is ſuddenly * fallen and deſtroyed: howl for her, take balm for her pain, if ſo be ſhe may be healed.

9 We would have healed Babylon, but ſhe is not healed: forſake her, and let us [f] go every one into his own countrey: for her judgement reacheth unto heaven, and is lifted up even to the skies.

[x] Her princes and mightie men.

[y] Of the Jewes which ſhould be delivered by Cyrus.

† Heb. *pride*.

† Heb. *pride*.

[z] He ſheweth that when God executeth his judgements againſt his enemies, that his church ſhall then have reſt.

‡ Or, *chief ſtayes*.
† Heb. *barres*.

[a] For Cyrus did cut the river Euphrates, and divided the courſe thereof into many ſtreames, ſo that it might be paſſed over, as though there had been no water: which thing he did by the counſel of two of Belſhazars captaines, who conſpired againſt their king, becauſe he had gelded the one of them in deſpight, and ſlain the ſonne of the other.

[b] Reade Iſa. 13. verſ. 21.

* Gen. 19: 25. Chap. 49: 18.

[c] Meaning, that the Perſians ſhould gather their armie of many nations.

[d] Which is meant of Belſhazzar, Dan. 5: 6.

* Chap. 49: 19.

* Job 41: 10.
‡ Or, *convent me to plead.*

[e] Reade chap. 49. verſ. 19.

† Heb. *heart*.

[a] The Medes and Perſians that ſhall deſtroy them as the winde doth the chaffe.

[b] Though they were forſaken for a time, yet they were not utterly caſt off, as though their husband were dead.

* Chap. 50: 8. Revel. 18: 4.

[c] He ſheweth that there remaineth nothing for them that abide in Babylon, but deſtruction, Chap. 17: 6. and 48: 6.

[d] By whom the Lord powred out the drink of his vengeance, to whom it pleaſed him.

[e] For the great afflictions that they have felt by the Babylonians.

* Iſa. 21: 9. Revel. 14: 8. and 18: 2.

[f] Thus the people of God exhort one another to go to Zion and praiſe God.

10 The LORD hath brought forth our [g] righteouſneſſe: come and let us declare in Zion the work of the LORD our God.

11 Make † bright the arrows: gather the shields: the LORD hath raiſed up the ſpirit of the kings of the Medes: for his device *is* againſt Babylon, to deſtroy it; becauſe it *is* the [h] vengeance of the LORD, the vengeance of his temple.

12 Set up the ſtandard upon the walls of Babylon, make the watch ſtrong, ſet up the watchmen, prepare the † ambuſhes: for the Lord hath both deviſed and done that which he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many [i] wates, abundant in treaſures, thine end is come, *and* the meaſure of thy covetouſneſſe.

14 * The Lord of hoſts hath ſworn † by himſelf, *ſaying*, Surely I will fill thee with men, as with caterpillers; and they ſhall † lift up a ſhout againſt thee.

15 * He hath made the earth by his power, he hath eſtabliſhed the world by his wiſdome, and hath ſtretched out heaven by his underſtanding.

16 When he uttereth *his* voice *there is* a ‡ multitude of waters in the heavens, and he cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the winde out of his treaſures.

17 Every man ‡ [k] is brutiſh by *his* knowledge, every founder is confounded by the graven image: for his molten image *is* falſhood, and *there is* no breath in them.

18 They *are* vanity, the work of errours: in the time of their [l] viſitation they ſhall periſh.

19 * The [m] portion of Jacob *is* not like them, for he *is* the former of all things, and *Iſrael is* the rod of his inheritance: the Lord of hoſts *is* his name.

20 Thou *art* my [n] battel-ax *and* weapons of warre: for ‡ with thee will I break in pieces the nations, and with thee will I deſtroy kingdomes:

21 And with thee will I break in pieces the horſe and his rider, and with thee will I break in pieces the chariot and his rider:

22 With thee alſo will I break in pieces man and woman, and with thee will I break in pieces old and young, and with thee will I break in pieces the young man and the maid:

23 I will alſo break in pieces with thee, the ſhepherd and his flock, and with thee will I break in pieces the husbandman and his yoke of oxen, and with thee will I break in pieces captains and rulers,

24 And I will render unto Babylon, and to all the inhabitants of Caldea, all their evil that they have done in Zion in your ſight, ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying [o] mountain, ſaith the Lord, which deſtroyeſt all the earth, and I will ſtretch out mine hand upon thee, and roll thee down from the [p] rocks and will make thee a burnt mountain.

[g] In approving our cauſe, and puniſhing our enemies.
† Heb. *pure.*

[h] For the wrong done to his people and to his temple, chap. 50. verſ. 28.

† Heb. *liers in wait.*

[i] For the land of Caldea was full of rivers which ran into Euphrates.
* Amos 6: 8.
† Heb. *by his ſoul.*

† Heb. *utter.*

* Gen. 1: 1, 6. Chap. 10: 12. &c.

‡ Or, *noiſe.*

‡ Or, *is more brutiſh than to know.*
[k] Reade Chap. 10. verſ. 14.

[l] When God ſhall execute his vengeance.
* Chap. 10: 16.
[m] That is, the true God of Iſrael is not like to theſe idols: for he can help when all things are deſperate.
[n] He meaneth, the Medes and Perſians, as he did before call the Babylonians his hammer, chap. 50. verſ. 23.
† Or, *in thee*, or *by thee.*

[o] Not that Babylon ſtood on a mountain, but becauſe it was ſtrong and ſeemed invincible.
[p] From thy ſtrong holds and fortreſſes.

26 And they ſhall not take of thee a ſtone for a corner, nor a ſtone for foundations, but thou ſhalt be † deſolate for ever, ſaith the LORD.

27 Set ye up a ſtandard in the land, blow the trumpet among the nations, prepare the nations againſt her, call together againſt her the kingdomes of [q] Ararat, Minni, and Aſhchenaz, appoint a captain againſt her, cauſe her horſes to come up as the rough caterpillers.

28 Prepare againſt her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land ſhall tremble and ſorrow: for every purpoſe of the Lord ſhall be performed againſt Babylon, to make the land of Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have forborn to fight, they have remained in *their* holds, their might hath failed, they became as women they have burnt her dwelling places, her barres are broken.

31 One poſt ſhall run to meet another, and one meſſenger to meet another, to ſhew the king of Babylon that this city is takē [r] at *one* end,

32 And that the paſſages are ſtopped, and the reeds they have burnt with fire, and the men of warre are affrighted.

33 For thus ſaith the LORD of hoſts, the God of Iſrael, The daughter of Babylon *is* like a threſhing floore, ‡ *it is* time to threſh her, yet a little while, and the time of her harveſt [ſ] ſhall come.

34 Nebuchadrezzar the king of Babylon hath [t] devoured me, he hath cruſhed me, he hath made me an empty veſſel, he hath ſwallowed me up like a dragon, he hath filled his belly with my delicates, he hath caſt me out.

35 † The violence done to me and to my ‡ fleſh, *be* upon Babylon, ſhall the † inhabitant of Zion ſay; and my bloud upon the inhabitants of Caldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the Lord, Behold, I will plead thy [u] cauſe, and take vengeance for thee, and I will dry up her ſea, and make her ſprings drie.

37 And Babylon ſhall become heaps, a dwelling place for dragons, an aſtoniſhment and an hiſſing without an inhabitant.

38 They ſhall roar together like lions: they ſhall ‡ yell as lions whelps.

39 In their [x] heat I will make their feaſts, and I will make them drunken, that they may rejoyce, and ſleep a perpetuall ſleep, and not wake, ſaith the LORD.

40 I will bring them down like lambes to the ſlaughter, like rams with he-goats.

41 How is [y] Sheſhach taken? and how is the praiſe of the whole earth ſurpriſed? how is Babylon become an aſtoniſhment among the nations?

42 The [z] ſea is come upon Babylon: ſhe is covered with the multitude of the waves thereof.

† Heb. *everlaſting deſolations:*

[q] By theſe three nations, he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an armie of divers nations.

[r] By turning the courſe of the river, one ſide was made open, and the reeds that did grow in the water, were deſtroyed, which Cyrus did by the counſel of Gobria and Gabatha, Belſhazzars captains.
‡ Or, *in the time that he threſheth her.*
[ſ] When ſhe ſhall be cut up and threſhed.
[t] This is ſpoken in the perſon of the Jews, bewailing their ſtate and the crueltie of the Babylonians.

† Heb. *my violence.*
‡ Or, *remainder.*
† Heb. *inhabitreſſe.*

[u] Thus the Lord eſteemeth the injurie done to his church, as done to himſelf, becauſe their cauſe is his.

‡ Or, *ſhake themſelves.*
[x] When they are inflamed with ſurfetting and drinking, I will feaſt with them, alluding to Belſhazzars banquet, Dan. 5: 2.

[y] Meaning Babel, as Chap. 25: 26.

[z] The great armie of the Medes and Perſians.

43 Her cities are a deſolation, a dry land and a wilderneſſe, a land wherein no man dwelleth, neither doth any ſonne of man paſſe thereby.

44 And I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which [a] he hath ſwallowed up, and the nations ſhall not flow together any more unto him, yea the wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of her, and deliver ye every man his ſoul from the fierce anger of the LORD.

46 And leſt your heart faint, and ye fear for the rumour that ſhall be heard in the land: a rumour ſhall both come one yeare, and after that in *another* [b] yeare *ſhall come* a rumour, and violence in the land, ruler againſt ruler.

47 Therefore behold, the dayes come, that I will † do judgement upon the graven images of Babylon, and her whole land ſhall be confounded, and all her ſlain ſhall fall in the midſt of her.

48 Then the heaven, [c] and the earth, and all *that is* therein, ſhall ſing for Babylon: for the ſpoilers ſhall come unto her from the north, ſaith the LORD.

49 ‡ As Babylon *hath cauſed* the [d] ſlain of Iſrael to fall: ſo at Babylon ſhall fall the ſlain of all ‡ the earth.

50 [e] Ye that have eſcaped the ſword, go away ſtand not ſtill: remember the Lord afar off, and let Jeruſalem come into your minde.

51 We are [f] confounded, becauſe we have heard reproch, ſhame hath covered our faces: for ſtrangers are come into the ſanctuaries of the LORDS houſe.

52 Wherefore behold, the dayes come, ſaith the Lord, that I will do judgement upon her graven images, and through all her land the wounded ſhall grone.

53 Though Babylon ſhould mount up to [g] heaven, and though ſhe ſhould fortifie the height of her ſtrength, *yet* from me ſhall ſpoilers come unto her, ſaith the LORD.

54 A ſound of a cry *cometh* from Babylon, and great deſtruction from the land of the Caldeans.

55 Becauſe the Lord hath ſpoiled Babylon, and deſtroyed out of her the great voice: when her waves do roar like great waters, a noiſe of their voice is uttered.

56 Becauſe the ſpoiler is come upon her, *even* upon Babylon, and her mightie men are taken, every one of their bows is broken, for the LORD God of recompenſes ſhall ſurely requite.

57 And I will make [h] drunk her princes, and her wiſe men, her captains and her rulers, and her mighty men: and they ſhall ſleep a perpetuall ſleep, and not wake, ſaith the King, whoſe name is the LORD of hoſts.

58 Thus ſaith the Lord of hoſts, ‡ The [i] broad walls of Babylon ſhall be utterly ‡ broken, and her high gates ſhall be burnt with fire, and the people ſhall labour in vain, and the folk in the fire, and they ſhall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the ſonne of Neriah, the ſonne of Maaſeiah, when he went ‡ with Zedekiah the king of Judah into Babylon, in the [k] fourth yeare of his reigne; and *this* Seraiah *was* a ‡ quiet prince.

60 So Jeremiah wrote in a book all the evil that ſhould come upon Babylon, *even* all theſe words that are written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When thou comeſt to Babylon, and ſhalt ſee, and ſhalt reade all theſe words.

62 Then ſhalt thou ſay, O LORD, thou haſt ſpoken againſt this place, to cut it off, that none ſhall remain in it, neither man nor beaſt, but that it ſhall be † deſolate for ever

63 And it ſhall be when thou haſt made an end of reading this book, *that* thou ſhalt binde [l] a ſtone to it, and caſt it into the midſt of Euphrates.

64 And thou ſhalt ſay, Thus ſhall Babylon ſink, and ſhall not riſe from the evil that I will bring upon her: and they ſhall be [m] weary, [n] Thus farre *are* the words of Jeremiah.

CHAP. LII.

1 Zedekiah rebelleth. 4 Jeruſalem is beſieged and taken. 8 Zedekiahs ſonnes killed, and his own eyes put out. 12 Nebuzaradan burneth and ſpoileth the city. 24 He carried away the captives. 31 Evil-merodach advanceth Jehoiachim.

ZEdekiah *was* * one and twenty yeare old when he † began to reigne, and he reigned eleven yeares in Jeruſalem; and his mothers name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did that which was evil in the eyes of the LORD, according to all that Johoiakim had done.

3 For [a] through the anger of the LORD it came to paſſe in Jeruſalem and Judah, till he had caſt them out from his preſence, that Zedekiah rebelled againſt the king of Babylon.

4 ¶ And it came to paſſe in the * ninth yeare of his reigne, in the tenth moneth, in the tenth *day* of the moneth, *that* Nebuchadrezzar king of Babylon came, he and all his armie againſt Jeruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the citie was beſieged unto the eleventh yeare of king Zedekiah.

6 And in the fourth moneth, in the ninth *day* of the moneth, the famine was ſore in the city, ſo that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of warre fled, and went forth out of the city by night by the way of the [b] gate between the two walls, which *was* by the kings garden, (now the Caldeans *were* by the city round about) and they went by the way of the plain.

8 ¶ But the armie of the Caldeans purſued after the king, and overtook Zedekiah in the plains of Jericho, and all his armie was ſcattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah in the

---

[a] That is, his gifts and preſents, which he had received as part of the ſpoil of other nations, and which the idolaters brought unto him from all countrys.

[b] Meaning, that Babylon ſhould not be deſtroyed all at once, but by little and little ſhould be brought to nothing: for the firſt yeare came the tidings, the next yeare the ſiege, and in the third yeare it was taken: yet this is not that horrible deſtruction which the prophets threatned in many places: for that was after this when they rebelled, and Darius overcame them by the policie of Zopyrus and hanged three thouſand gentlemen, beſides the common people.

† Heb. *viſit upon.*

[c] All creatures in heaven and earth, ſhall rejoyce and praiſe God for the deſtruction of Babylon the great enemie of his church.

‡ Or, *both Babylon is to fall, O ye ſlain of Iſrael, and with Babylon, &c.*

[d] Babylon did not onely deſtroy Iſrael, but many other nations.

‡ Or, *the countrey.*

[e] Ye that are now captives in Babylon.

[f] He ſheweth, how they ſhould remember Jeruſalem by lamenting the miſerable affliction thereof.

[g] For the walls were two hundred foot high.

[h] I will ſo aſtoniſh them by afflictions, that they ſhall not know which way to turn them.

‡ Or, *the walk of broad Babylon*

[i] The thickneſſe of the wall was fiftie foot thick.

‡ Or, *made naked.*

‡ Or, *on the behalf of.*

[k] This was not in the time of his captivitie, but ſeven years before, when he went either to gratulate Nebuchadnezzar, or to intreat of ſome matters.

‡ Or, *prince of Menucha,* or *chief chamberlain.*

† Heb. *deſolation.*

[l] St. John in his Revelation alludeth to this place, when he ſaith, that the angel took a milſtone and caſt it into the ſea: ſignifying thereby the deſtruction of Babylon, Rev. 18: 21.

[m] They ſhall not be able to reſiſt, but ſhall labour in vain.

[n] That is, his writing: for the following chapter was not writen by Jeremiah: as by the matter it ſelf is clear.

* 2 Kings 24: 18.

† Heb. *reigned.*

[a] So the Lord puniſhed ſinne by ſinne, and gave him up to his rebellious heart, till he had brought the enemie upon him to lead him away, and his people.

* 2 Kings 25: 1. Chap. 39: 1.

[b] Read chap. 39. verſ. 4.

land of Hamath; [c] where he gave judgement upon him.

[c] Reade 2 King. 25. verſ. 6. and chap. 39: 5.

10 And the king of Babylon ſlew the ſonnes of Zedekiah before his eyes: he ſlew alſo all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‡ chains, and carried him to Babylon, and put him in † priſon till the day of his death.

† Heb. *blinded.*
‡ Or, *fetters.*
† Heb. *houſe of the wards*

12 ¶ Now in the fifth moneth, in the [d] tenth *day* of the moneth (which *was* the nineteenth yeare of Nebuchadrezzar king of Babylon) came Nebuzaradan ‡ † captain of the guard, *which* [e] ſerved the king of Babylon, into Jeruſalem,

[d] In the 2 King. 25. verſ. 8. it is called the ſeventh day, becauſe the fire began then, and ſo continued to the tenth.
‡ Or, *chief marſhall.*
† Heb. *chief of the executioners* or *ſlaughtermen.* And ſo verſ. 14, &c
[e] Heb. *ſtood before him*, that is which was his ſervant, as 2 King. 25: 8.

13 And burnt the houſe of the Lord, and the kings houſe: and all the houſes of Jeruſalem, and all the houſes of the great *men* burnt he with fire.

14 And all the armie of the Caldeans that *were* with the captain of the guard, brake down all the walls of Jeruſalem round about.

15 Then Nebuzaradan the captain of the guard carried away captive *certain* of the poore of the people, and the reſidue of the people that remained in the city, and thoſe that fell away, that fell to the king of Babylon, and the reſt of the multitude.

16 But Nebuzaradan the captain of the guard, left *certain* of the poore of the land for vine dreſſers, and for husbandmen.

17 Alſo the * [f] pillars of braſſe that *were* in the houſe of the Lord, and the baſes, and the braſen ſea that *was* in the houſe of the Lord, the Caldeans brake, and carried all the braſſe of them to Babylon.

* Chap. 27: 19.
[f] Of theſe pillars reade, 1 King. 7. verſ. 15.

18 The caldrons alſo, and the ‡ [g] ſhovels, and the ſnuffers, and the ‡ bowls, and the ſpoons, and all the veſſels of braſſe wherewith they miniſtred, took they away.

‡ Or, *inſtruments to remove the aſhes.*
[g] Which were alſo made of braſſe, as 1 King. 7. 45.
‡ Or, *baſons.*
‡ Or, *cenſers.*

19 And the baſons, and the ‡ firepans, and the bowls, and the caldrons, and the candleſticks, and the ſpoons, and the cups; that which *was* of gold *in* gold, and that which *was* of ſilver *in* ſilver, took the captain of the guard away.

20 The two pillars, one ſea, and twelve braſen bulls that *were* under the baſes, which king Solomon had made in the houſe of the LORD: † the braſſe of all theſe veſſels was without [h] weight.

† Heb. *their braſſe.*
[h] It was ſo much in quantitie.

21 And concerning the * pillars, the height of one pillar *was* eighteen cubites, and a † fillet of twelve cubits did compaſſe it, and the thickneſſe thereof *was* foure fingers: *it was* hollow.

* 1 Kings 7: 15. 2 Kings 25: 17. 2 Chron. 3: 15.
† Heb. *thread.*

22 And a chapiter of braſſe *was* upon it, and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all of braſſe: the ſecond pillar alſo and the pomegranates *were* like unto theſe.

23 And there were ninety and ſix pomegranates on a ſide, *and* all the pomegranates upon the net-work, *were* [i] an hundred round about.

[i] But becauſe of the roundneſſe no more could be ſeen but ninetie and ſix.

24 ¶ And the captain of the guard took Seraiah the chief prieſt, and Zephaniah the [k] ſecond prieſt, and the three keepers of the † doore.

[k] Which ſerved in the high prieſts ſtead, if he had any neceſſary impediment.
† Heb. *threshold.*

25 He took alſo out of the city an eunuch, which had the charge of the men of warre, and [l] ſeven men of them that † were neare the kings perſon which were found in the city, and the ‡ principall ſcribe of the hoſt, who muſtered the people of the land, and threeſcore men of the people of the land that were found in the midſt of the city.

[l] In the 2 King 25. verſ. 19. is read but of five: thoſe were the moſt excellent, and the other two which were not ſo noble, are not there mentioned with them.
† Heb. *ſaw the face of the king.*
‡ Or, *ſcribe of the captain of the hoſt.*

26 So Nebuzaradan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon ſmote them, and put them to death in Riblah, in the land of Hamath: thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive in the [m] ſeventh yeare, three thouſand Jews and three and twentie.

29 In the [n] eighteenth yeare of Nebuchadrezzar he carried away captive from Jeruſalem eight hundred thirty and two † perſons.

[m] Which was the latter end of the ſeventh year of his reigne, and the beginning of the eight
[n] In the latter end alſo of that yeare and the beginning of the nineteenth.
† Heb. *ſouls.*

30 In the three and twentieth yeare of Nebuchadrezzar, Nebuzaradan the captain of the guard carried away captive of the Jews ſeven hundred fourtie and five perſons: all the perſons *were* foure thouſand and ſix hundred.

31 ¶ And it came to paſſe in the ſeven and thirtieth yeare of the captivity of Jehoiachin king of Judah, in the twelfth moneth, in the five and twentieth *day* of the moneth, *that* Evil-merodach king of Babylon, in the *firſt* yeare of his reigne, [o] lifted up the head of Jehoiachin king of Judah, and brought him forth out of priſon.

[o] That is, reſtored him to liberty and honour.

32 And ſpake † kindly unto him, and ſet his throne above the throne of the kings that *were* with him in Babylon,

† Heb. *good things with him.*

33 And changed his [p] priſon garments: and he did continually eat bread before him all the dayes of his life.

[p] And gave him princely apparell.

34 And for his diet, there was a [q] continuall diet given him of the king of Babylon, † every day a portion untill the day of his death, all the dayes of his life.

[q] That is, he had allowance in the court, and thus at length he had reſt and quietneſſe, becauſe he obeyed Jeremiah the prophet, whereas the other were cruelly abuſed, that would not obey him.
† Heb. *the matter of the day in his day.*

THE LAMENTATIONS OF JEREMIAH.

Chap. I.

1 The miſerable eſtate of Jeruſalem by reaſon of her ſinne. 12 She complaineth of her grief, 18 and confeſſeth Gods judgements to be righteous.

HOwdoth [a] the city ſit ſolitary, *that was* full of people? *how* is ſhe become as a widow? ſhe *that was* great among the nations, *and* [b] princeſſe among the provinces, *how* is ſhe become tributary?

2 She * weepeth ſore in the * [c] night, and her tears *are* on her cheeks: among all her [d] lovers ſhe hath none to comfort *her*, all her friends have dealt treacherouſly with her, they are become her enemies.

3 Judah is gone into captivitie, becauſe of [e] affliction, and † becauſe of great ſervitude: ſhe dwelleth among the heathen, ſhe findeth no reſt: all her perſecutours overtook her between the ſtraits.

4 The wayes of Zion do mourn, becauſe [f] none come to the ſolemn feaſts: all her gates are deſolate: her prieſts ſigh, her virgins are afflicted, and she *is* in bitterneſſe.

5 Her adverſaries * [g] are the chief, her enemies proſper: for the Lord hath afflicted her; for the multitude of her tranſgreſſions, her * children are gone into captivitie before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become [h] like harts *that* finde no paſture, and they are gone without ſtrength before the purſuer.

7 Jeruſalem remembred in the dayes of her affliction, and of her miſeries, all her ‡ pleaſant things that she had in the dayes of old, when her people [i] fell into the hand of the enemie, and none did help her, the adverſaries ſaw her, *and* did mock at her [k] ſabbaths.

8 Jeruſalem hath grievouſly ſinned: therefore she † is removed: all that honoured her, deſpiſe her, becauſe they have ſeen her nakedneſſe: yea, ſhe ſigheth, and turneth backward.

9 [l] Her filthineſſe *is* in her skirts, ſhe remembreth not her laſt end, therefore she came down wonderfully: she had no comforter: O Lord, behold my affliction: for the enemy hath magnified *himſelf*.

10 The adverſary hath ſpread out his hand upon all her ‡ pleaſant things: for she hath ſeen *that* the heathen entred into her ſanctuary, [m] whom thou diſt command *that* they should not enter into thy congregation.

11 All her people ſigh, they ſeek breadt, hey have given their pleaſant things for meat ‡ to relieve the ſoul: ſee, O Lord, and conſider, for I am become vile.

12 ¶ ‡ *Is it* nothing to you, all ye that † paſſe by? behold and ſee, if there be any [n] ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted *me*, in the day of his fierce anger.

13 From [o] above hath he ſent fire into my bones, and it prevaileth againſt them: he hath ſpread a net for my feet, he hath turned me back: he hath made me deſolate, *and* faint all the day.

14 [p] The yoke of my tranſgreſſions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my ſtrength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to riſe up.

15 The Lord hath troden under foot all my mighty men in the midſt of me: he hath called an aſſembly againſt me, to cruſh my young men: the Lord hath troden ‡ the virgin, the daughter of Judah, *as* in [q] a winepreſſe.

16 For theſe things I weep, * mine eye, mine eye runneth down with water: becauſe the comforter that should † relieve my ſoul, is farre from me: my children are deſolate, becauſe the enemy prevailed.

17 Zion ſpreadeth forth her hands, *and there is* none to comfort her: the Lord hath commanded concerning Jacob, *that* his adverſaries *should be* round about him: Jeruſalem is as [r] a menſtruous woman among them.

18 ¶ The Lord is * righteous, for I have rebelled againſt his † commandment: heare, I pray you, all people, and behold my ſorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, but they deceived me; my prieſts and mine elders gave up the ghoſt in the city, while they [ſ] ſought their meat to relieve their ſouls.

20 Behold, O Lord, for I *am* in diſtreſſe; my * bowels are troubled; mine heart is turned within me, for I have grievouſly rebelled: abroad the ſword bereaveth, at home *there is* as death.

21 They have heard that I ſigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou haſt done *it*: thou wilt bring the day *that* thou haſt ‡ called, and they shall be like unto me.

22 [t] Let all their wickedneſſe come before thee: and do unto them, as thou haſt done unto me for all my tranſgreſſions, for my ſighs *are* many, and my heart *is* faint,

Chap.

[a] The prophet wondereth at the great judgement of God, ſeeing Jeruſalem, which was ſo ſtrong and ſo full of people, to be now deſtroyed and deſolate.
[b] Which had chief rule over many provinces and countries.
* Jer. 13: 17.
* Job 7: 3.
[c] So that she taketh no reſt.
[d] Meaning, the Egyptians and Aſſyrians, which promiſed help.
[e] For her cruelty toward the poore and oppreſſion of ſervants, Jer. 34. verſ. 11.
† Heb. *for the greatneſſe of ſervitude.*
[f] As they uſed to come up with mirth and joy, Pſalm 42: 4.
* Deut. 28. verſ. 13, 14.
[g] That is, have rule over her, Deut. 28: 44.
* Jer. 52: 28.
[h] As men pined away with ſorrow, and that have no courage.
‡ Or, *deſirable.*
[i] In her miſery she conſidered the great benefits and commodities that she had loſt.
[k] At her religion and ſerving of God, which was the greateſt grief to the godly.
† Heb. *is become a removing*, or *wandering.*
[l] She is not aſhamed of her ſin, although it be manifeſt.
‡ Or, *deſirable.*
[m] God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and under them he comprehendeth all enemies, Deut. 3. verſ. 32.
‡ Or, *to make the ſoul to come again.*
‡ Or, it is *nothing.*
† Heb. *paſſe by the way.*
[n] Thus Jeruſalem lamenteth, moving others to pity her, & to learn by her example.
[o] This declareth that we should acknowledge God to be the authour of all our afflictions, to the intent that we might ſeek unto him for remedy.
[p] Mine heavie ſins are continually before his eyes, as he that tieth a thing to his hand for a remembrance.
‡ Or, *the winepreſſe of the virgin, &c.*
[q] He hath troden them under foot as they that tread grapes in the winepreſſe.
* Jer. 13: 17. and 14: 17. Chap 2: 18.
† Heb. *bring bac*
[r] Which becauſe of her pollution was ſeparate from her husband, Levit. 15: 19. and was abhorred for the time.
* Dan. 9: 7.
† Heb. *mouth.*
[ſ] That is, they died for hunger.
* Iſa. 16: 11. Jer. 48: 36.
‡ Or, *proclaimed.*
[t] Of deſiring vengeance againſt the enemy, read Jer. 11: 20. and 18: 21.

CHAP. II.

1 *Jeremiah lamenteth the miſery of Jeruſalem.* 20 *He complaineth thereof to God.*

HOw hath the Lord [a] covered the daughter of Zion with a cloud in his anger, *and* caſt down from [b] heaven unto the earth the beautie of Iſrael, and remembred not his [c] footſtool in the day of his anger?

2 The Lord hath ſwallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the ſtrong holds of the daughter of Judah: he hath † brought *them* down to the ground: he hath polluted the kingdome and the princes thereof.

3 He hath cut off in *his* fierce anger all the [d] horn of Iſrael: he hath drawn back his [e] right hand from before the enemie, and he burned againſt Jacob like a flaming fire *which* devoureth round about.

4 He [f] hath bent his bow like an enemie: he ſtood with his right hand as an adverſary, and ſlew † all that were pleaſant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath ſwallowed up Iſrael, he hath ſwallowed up all her palaces: he hath deſtroyed his ſtrong holds, and hath increaſed in the daughter of Judah mourning and lamentation.

6 And he hath violently * taken away his ‡ tabernacle, as *if it were of* a garden, he hath deſtroyed his places of the aſſembly: the Lord hath cauſed the ſolemn feaſts and ſabbaths to be forgotten in Zion, and hath deſpiſed in the indignation of his anger the king and the prieſt.

7 The Lord hath caſt off his altar: he hath abhorred his ſanctuary: he hath † given up into the hand of the enemy the walls of her palaces: they have made [g] a noiſe in the houſe of the Lord, as in the day of a ſolemn feaſt.

8 The LORD hath purpoſed to deſtroy the wall of the daughter of Zion; he hath ſtretched out a line, he hath not withdrawn his hand from † deſtroying: therefore he made the rampart and [h] the wall to lament; they languiſhed together.

9 Her gates are ſunk into the ground; he hath deſtroyed and broken her barres; her king and her princes *are* among the Gentiles; the law *is* no *more*, her * prophets alſo finde no viſion from the LORD.

10 The elders of the daughter of Zion ſit upon the ground *and* keep ſilence: they have caſt up duſt upon their heads: they have girded themſelves with ſackcloth; the virgins of Jeruſalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the deſtruction of the daughter of my people, becauſe the children and the ſucklings ‡ ſwoon in the ſtreets of the citie.

12 They ſay to their mothers, Where *is* corn and wine? when they ſwooned as the wounded in the ſtreets of the city, when their ſoul was poured out into their mothers boſome.

13 [i] What thing ſhall I take to witneſſe for thee? what thing ſhall I liken to thee, O daughter of Jeruſalem? what ſhall I equall to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the ſea; who can heal thee?

14 Thy * prophets [k] have ſeen vain and fooliſh things for thee, and they have not diſcovered thine iniquitie, to turn away thy captivitie; but have ſeen for thee falſe burdens, and cauſes of baniſhment.

15 All that paſſe † by, clap *their* hands at thee; they hiſſe and wag their head at the daughter of Jeruſalem, *ſaying*, *Is* this the citie that *men* call * the perfection of beauty, the joy of the whole earth?

16 All thine enemies have opened their mouth againſt thee: they hiſſe and gnaſh the teeth: they ſay, We have ſwallowed *her* up: certainly this *is* the day that we looked for: we have found, we have ſeen *it*.

17 The LORD hath done that which he had * deviſed: he hath fulfilled his word that he had commanded in the dayes of old: he hath thrown down, and hath not pitied: and he hath cauſed thine enemy to rejoyce over thee, he hath ſet up the horn of thine adverſaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, * let tears runne down like a river day and night, give thy ſelf no reſt, let not the apple of thine eyes ceaſe.

19 Ariſe, cry out in the night: in the beginning of the watches poure out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger in the top of every ſtreet.

20 ¶ Behold, O LORD, and conſider to whom thou haſt done this: ſhall the women eat their fruit, *and* children ‡ of a ſpan long? ſhall the prieſt and the prophet be ſlain in the ſanctuary of the LORD?

21 The young and the old lie on the ground in the ſtreets, my virgins and my young men are fallen by the ſword: thou haſt ſlain *them* in the day of thy anger, thou haſt killed *and* not pitied.

22 Thou haſt called as in a ſolemn day my terrours round about, ſo that in the day of the LORDS anger none eſcaped nor remained: thoſe that I have ſwadled and brought up, hath mine enemy conſumed.

CHAP. III.

1 *The faithfull bewail their calamities.* 22 *By the mercies of God they nouriſh their hope.* 37 *They acknowledge Gods juſtice.* 55 *They pray for deliverance,* 64 *and vengeance on their enemies.*

I Am the man *that* hath ſeen [a] affliction by the rod of his wrath.

2 He hath led me and brought *me into* darkneſſe, but not into light.

3 Surely againſt me is he turned, he turneth his hand *againſt me* all the day.

4 My fleſh and my ſkinne hath he made old, he hath broken my bones.

5 He

[a] That is, brought her from proſperity to adverſity.

[b] Hath given her a moſt ſore fall.

[c] Alluding to the temple, or to the ark, of the covenant, which was called the footſtool of the Lord, becauſe they ſhould not ſet their mindes ſo low, but lift up their hearts toward the heavens.

† Heb. *made to touch.*

[d] Meaning, the glory and ſtrength, as 1 Sam. 2: 1.

[e] That is, his ſuccour which he was wont to ſend us, when our enemies oppreſſed us.

[f] Shewing, that there is no remedy but deſtruction, where God is the enemy.

† Heb. *all the deſireable of the eye.*

* Pſalm 80: 12. and 89: 40. Iſa. 5: 5.

‡ Or, *hedge.*

† Heb. *ſhut up.*

[g] As the people were accuſtomed to praiſe God in her ſolemn feaſts with a loud voice, ſo now the enemies blaſpheme him with ſhouting and crying.

† Heb. *ſwallowing up.*

[h] This is a figurative ſpeech, as that was, when he ſaid, The wayes did lament, chap. 1: 4. meaning, that this ſorrouw was ſo great that the inſenſible things had their part thereof.

* Pſalm 74: 9.

‡ Or, *faint.*

[i] Meaning, that her calamity was ſo evident, that it need no witneſſes.

* Jerem. 2: 8. and 5: 31. and 14: 14. and 23: 16.

[k] Becauſe the falſe prophets called themſelves Seers, as the other were called, therefore he ſheweth that they ſaw amiſſe, becauſe they did not reprove the peoples faults, but flattered them in their ſins, which was the cauſe of their deſtruction.

† Heb. *by the way.*

* Pſalm 48: 2.

* Lev. 26: 16. Deut. 28: 15.

* Jer. 14: 17. Chap. 1: 16.

‡ Or, *ſwadled with their hands.*

[a] The prophet complaineth of the puniſhments and afflictions that he endured by the falſe prophets and hypocrites, when he declareth the deſtruction of Jeruſalem, as Jerem. 20: 2.

5 He hath [b] builded againſt me, and compaſſed *me* with gall and travel.

6 He hath ſet me in dark places, as they that be dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Alſo when I cry and ſhout, he ſhutteth out my [c] prayer.

9 He hath [d] encloſed my wayes with hewen ſtone: he hath made my paths crooked.

10 [e] He *was* unto me *as* a bear lying in wait, *and as* a lion in ſecret places.

11 He hath turned aſide my wayes, and pulled me in pieces: he hath made me deſolate.

12 He hath bent his bow, and ſet me as a mark for the arrow.

13 He hath cauſed the † arrows of his quiver to enter into my reins.

14 I was a * deriſion to all my people, *and* their ſong all the day.

15 He hath filled me with † bitterneſſe, he hath made me drunken with [f] wormwood.

16 He hath alſo broken my teeth with gravel-ſtones, he hath ‡ covered me with aſhes.

17 And thou haſt removed my ſoul farre off from peace: I forgat † proſperitie.

18 And I ſaid, My ſtrength and my hope [g] is periſhed from the LORD,

19 ‡ Remembring mine affliction and my miſerie, the wormwood and the gall.

20 My ſoul hath *them* ſtill in remembrance, and is † humbled [h] in me.

21 This I † recall to my minde, therefore have I hope.

22 ¶ *It is of* the LORDS[i] mercies that we are not conſumed, becauſe his compaſſions fail not.

23 *They are* [k] new every morning: great *is* thy faithfulneſſe.

24 The LORD *is* my * [l] portion, ſaith my ſoul, therefore will I hope in him.

25 The LORD *is* good unto them that wait for him, to the ſoul *that* ſeeketh him.

26 *It is* good that *a man* ſhould both hope and quietly wait for the ſalvation of the LORD.

27 *It is* good for a man that he bear the yoke in his [m] youth.

28 He ſitteth alone and [n] keepeth ſilence, becauſe he hath born *it* upon him.

29 He putteth his [o] mouth in the duſt, if ſo be there may be hope.

30 He giveth *his* cheek to him that ſmiteth him, he is filled full with reproach.

31 For the Lord will not caſt off for ever.

32 But though he cauſe grief, yet will he have compaſſion according to the multitude of his mercies.

33 For he doth not [p] afflict † willingly, nor grieve the children of men.

34 To cruſh under his feet all the priſoners of the earth,

35 To turn aſide the right of a man before the face of ‡ the moſt high,

36 To ſubvert a man in his cauſe, the Lord ‡ [q] approveth not.

37 ¶ Who *is* he * *that* ſaith, and it cometh to paſſe, *when* the Lord [r] commandeth *it* not?

38 Out of the mouth of the moſt high proceedeth not * [ſ] evil and good.

39 Wherefore doth a living man ‡ [t] complain, a man for the puniſhment of his ſinnes?

40 Let us ſearch and try our wayes, and turn again to the LORD.

41 Let us lift [u] up our heart with *our* hands unto God in the heavens.

42 We have tranſgreſſed and have rebelled, thou haſt not pardoned.

43 Thou haſt covered with anger, and perſecuted us: thou haſt ſlain, thou haſt not pitied.

44 Thou haſt covered thy ſelf with a cloud, that *our* prayer ſhould not paſſe through.

45 Thou haſt made us *as* the * off-ſcouring and refuſe in the midſt of the people.

46 All our enemies have opened their mouthes againſt us.

47 * Fear and a ſnare is come upon us, deſolation and deſtruction.

48 Mine eye runneth down with rivers of water, for the deſtruction of the daughter of my people.

49 Mine eye trickleth down, and ceaſeth not, without any intermiſſion:

50 Till the LORD look down, and behold from heaven.

51 Mine [x] eye affecteth † mine heart, ‡ becauſe of all the daughters of my city.

52 Mine enemies chaſed me ſore like a bird, without cauſe.

53 They have cut off my life in the [y] dungeon, and caſt a ſtone upon me.

54 Waters flowed over mine head, *then* I ſaid, I am cut off.

55 ¶ I called upon thy name, O LORD, out of the low dungeon.

56 Thou haſt heard my voice, hide not thine eare at my breathing, at my cry.

57 Thou dreweſt neare in the day *that* I called upon thee: thou ſaidſt, Fear not.

58 O Lord, thou haſt pleaded the cauſes of [z] my ſoul, thou haſt redeemed my life.

59 O LORD, thou haſt ſeen my wrong, judge thou my cauſe.

60 Thou haſt ſeen all their vengeance, *and* all their imaginations againſt me.

61 Thou haſt heard their reproach, O LORD, *and* all their imaginations againſt me:

62 The lips of thoſe that roſe up againſt me, and their device againſt me all the day.

63 Behold their ſitting down and their riſing up, I *am* their muſick.

64 ¶ Render unto them a recompenſe, O LORD, according to the work of their hands.

65 Give them ‡ ſorrow of heart, thy curſe unto them.

66 Perſecute and deſtroy them in anger, from under the * heavens of the LORD.

CHAP. IIII.

1 Zion bewaileth her pitifull eſtate. 13 She confeſſeth her ſinnes. 21 Edom is threatned. 22 Zion is comforted.

HOw is the [a] gold become dimme! *how* is the moſt fine gold changed! the ſtones of the

[b] He ſpeaketh this as one that felt Gods heavie judgements, which he greatly feared, and therefore ſetteth them out with this diverſitie of words.

[c] This is a great temptation to the godly, when they ſee not the fruit of their prayers, and cauſeth them to think that they are not heard, which thing God uſeth to do, that they might pray more earneſtly and the oftner.

[d] And keepeth me in hold as a priſoner.

[e] He hath no pity on me.

† Heb. *ſonnes.*

* Jer. 20: 7.

† Heb. *bitterneſſes.*

[f] With great anguiſh and ſorrow he hath made me to loſe my ſenſe.

‡ Or, *rolled me in the aſhes.*

† Heb. *good.*

[g] Thus with pain he was driven to and fro between hope and deſpair, as the godly ofttimes are, yet in the end, the ſpirit getteth the victory.

‡ Or. *remember.*

† Heb. *bowed.*

[h] He ſheweth that God thus uſeth to exerciſe his, to the intent that hereby they may know themſelves, and feel his mercy.

† Heb. *make to return to my heart.*

[i] Conſidering the wickedneſſe of man, it is marvell that any remaineth alive: but onely that God for his own mercies ſake, and for his promiſe will ever have his church to remain, though they be never ſo few in number, Iſa. 1: 9.

[k] We feel thy benefits daily.

* Pſal. 16: 5. and 73:26. and 119:57. Jerem. 10: 16.

[l] The godly put their whole confidence in God, and therefore look for none other inheritance.

[m] He ſheweth that we can never begin too timely to be exerciſed under the croſſe, that when the afflictions grow greater, our patience alſo by experience may be ſtronger.

[n] He murmureth not againſt God, but is patient.

[o] He humbleth himſelf as they that fall down with their face to the ground, and ſo with patience waiteth for ſuccour.

[p] He taketh no pleaſure in it, but doth it of neceſſity for our amendment, when he ſuffereth the wicked to oppreſſe the poor.

† Heb. *from his heart.*

‡ Or, *a ſuperiour.*

‡ Or, *ſeeth not.*

[q] He doth not delight therein.

* Pſalm 33: 9.

[r] He ſheweth that nothing is done without Gods providence.

* Amos 3: 6.

[ſ] That is, adverſitie, and proſperitie.

‡ Or, *murmure.*

[t] When God afflicteth him.

[u] That is, both hearts and hands: for els to lift up the hands is but hypocriſie.

* 1 Cor. 4: 13.

* Iſa. 24: 17.

[x] I am overcome with ſore weeping for all my peope.

† Heb. *my ſoul.*

‡ Or, *more than all.*

[y] Reade Jer. 37. verſ. 16. how he was in the mierie priſon.

[z] Meaning, the cauſe wherefore his life was in danger.

‡ Or, *obſtinacy of heart.*

* Pſal. 8: 3.

[a] By the gold, he meaneth the princes, as by the ſtones, he underſtandeth the prieſts.

the ſanctuary are poured out in the top of every ſtreet.

2 The precious ſonnes of Zion, comparable to fine gold, how are they eſteemed as earthen [b] pitchers, the work of the hands of the porter!

3 Even the ‡ [c] ſea-monſters draw out the breaſt, they give ſuck to their young ones: the daughter of my people *is become* cruel, like the [d] oſtriches in the wilderneſſe.

4 The tongue of the ſucking childe cleaveth to the roof of his mouth for thirſt: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately, are deſolate in the ſtreets: they that were brought up in ſcarlet, embrace dunghills.

6 For the ‡ puniſhment of the iniquitie of the daughter of my people, is greater than the puniſhment of the ſinne of Sodom, that was * overthrown as in a moment, and no hands ſtayed on her.

7 Her Nazarites were purer than ſnow, they were whiter than milk, they were more ruddy in body than rubies, their poliſhing *was* of ſaphire.

8 Their [e] viſage is † blacker than a coal: they are not known in the ſtreets: their ſkinne cleaveth to their bones: it is withered, it is become like a ſtick.

9 They that be ſlain with the ſword, are better than they that be ſlain with hunger: for theſe † pine away, ſtricken through for *want of* the [f] fruits of the field.

10 The hands of the pitifull women have ſodden their own children, they were their * meat in the deſtruction of the daughter of my people.

11 The LORD hath accompliſhed his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devouted the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have beleeved, that the adverſary and the enemy ſhould have entred into the gates of Jeruſalem.

13 ¶ * For the ſinnes of her prophets, *and* the iniquities of her prieſts, that have ſhed the bloud of the juſt in the midſt of [g] her;

14 They have wandered *as* blinde men in the [h] ſtreets, they have polluted themſelves with bloud, ‡ ſo that [i] men could not touch their garments.

15 They cried unto them, Depart ye ‡ *it is* unclean, depart, depart, touch not, when they fled away and wandered: they ſaid among the heathen, They ſhall no more ſojourn *there.*

16 The ‡ anger of the LORD hath divided them, he will no more regard them: [k] they reſpected not the perſons of the prieſts; they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for [l] a nation *that* could not ſave us.

18 They hunt our ſteps that we cannot go in our ſtreets: our end is neare, our dayes are fulfilled, for our end is come.

[b] Which are of ſmall eſtimation, and have no honour.

‡ Or, *ſea calves.*

[c] Though the dragons be cruel, yet they pitie their young, and nouriſh them, which thing Jeruſalem doth not.

[d] The women forſake their children, as the oſtrich doth her egs, Job 39: 17.

‡ Or, *iniquity.*

* Gen. 19: 25.

[e] They that were before moſt in Gods favour, are now in greateſt abomination unto him.

† Heb. *darker than blackneſſe.*

† Heb. *flow out.*

[f] For lack of good they pine away and conſume.

* Deut. 28: 57. 2 King 6: 29.

* Jerem. 5: 31. and 23: 21.

[g] He meaneth that theſe things are come to paſſe therefore, contrary to all mens expectations.

[h] Some referre this to the blinde men, which, as they went, ſtumbled on the bloud whereof the citie was full.

‡ Or, *in that they could not* but *touch.*

[i] Meaning, the heathen which came to deſtroy them, could not abide them.

‡ Or, *ye polluted.*

† Or, *face.*

[k] That is, the enemies.

[l] He ſheweth two principall cauſes of their deſtruction: their cruelty, and their vain confidence in man: for they truſted in the help of the Egyptians.

19 Our perſecutours are ſwifter than the eagles of the heaven: they purſued us upon the mountains, they laid wait for us in the wilderneſſe.

20 The * [m] breath of our noſtrils, the anointed of the LORD was taken in their pits, of whom we ſaid, Under his ſhadow we ſhall live among the heathen.

21 Rejoyce and be glad, [n] O daughter of Edom, that dwelleſt in the land of Uz, the cup alſo ſhall paſſe through unto thee: thou ſhalt be drunken, and ſhalt make thy ſelf naked.

22 ¶ ‡ The puniſhment of thine iniquitie is accompliſhed, O daughter of Zion, [o] he will no more carry thee away into captivity: he will viſit thine iniquitie, O daughter of Edom, he will ‡ diſcover thy ſinnes.

* Gen. 2: 7.

[m] Our king Joſiah, in whom ſtood our hope of Gods favour, and on whom depended our ſtate and life, was ſlain, whom he calleth anointed, becauſe he was a figure of Chriſt.

[n] This is ſpoken by deriſion.

‡ Or, *thine iniquitie.*

[o] He comforteth the church by that, after ſeventie years their ſorrows ſhall have an end, whereas the wicked ſhould be tormented for ever.

‡ Or, *carry thee captive for thy ſinnes.*

CHAP. V.

A pitifull complaint of Zion, in prayer unto God

REmember, O LORD, what is come upon us: [a] conſider and behold our reproach.

2 Our inheritance is turned to ſtrangers, our houſes to aliens.

3 We are orphans and fatherleſſe, our mothers *are* as widows.

4 We have drunken our [b] water for money, our wood † is ſold unto us.

5 † Our necks *are* under perſecution: we labour and have no reſt.

6 We have given the [c] hand to the Egyptians, *and* to the Aſſyrians, to be ſatisfied with bread.

7 * Our fathers have ſinned and *are* not, and we have born their [d] iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, becauſe of the ſword of the [e] wilderneſſe.

10 Our * ſkinne was black like an oven, becauſe of the ‡ terrible famine.

11 They raviſhed the women in Zion *and* the maids in the cities of Judah.

12 Princes are hanged up by [f] their hand: the faces of elders were not honoured.

13 They took the young men to grinde, and the children fell [g] under the wood.

14 The elders have ceaſed from the [h] gate, the young men from their muſick.

15 The joy of our heart is ceaſed, our dance is turned into mourning.

16 † The crown is fallen *from* our head: wo unto us that we have ſinned.

17 For this our heart is faint, for theſe things our [i] eyes are dim.

18 Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.

19 Thou, O LORD, * remaineſt for [k] ever: thy throne from generation to generation.

20 Wherefore doſt thou forget us for ever, *and* forſake us † ſo long time?

21 * [l] Turn thou us unto thee, O LORD, and we ſhall be turned: renew our dayes as of old.

22 ‡ But thou haſt utterly rejected us: thou art very wroth againſt us.

[a] This prayer, as is thought, was made when ſome of the people were carried away captive, others, as the pooreſt remained, and ſome went into Egypt, and other places for ſuccour: albeit it ſeemeth that the prophet foreſeeing their miſeries to come, thus prayed.

[b] Meaning, their extream ſervitude and bondage.

† Heb. *cometh for price.*

† Heb. *on our necks we are perſecuted.*

[c] We are joyned in league and amity with them, or have ſubmitted our ſelves unto them.

* Jerem. 31: 29. Ezek. 18: 2.

[d] As our fathers have been puniſhed for their ſins, ſo we that are culpable of the ſame ſinnes, are puniſhed.

[e] Becauſe of the enemie that came from the wilderneſſe, and would not ſuffer us to go and ſeek our neceſſarie food.

* Pſal. 119: 83.

‡ Or, *terrours, or ſtorms.*

[f] That is, by the enemies hand.

[g] Their ſlaverie was ſo great that they were not able to abide it.

[h] There were no more laws, nor form of common-wealth.

† Heb. *the crown of our head is fallen.*

[i] With weeping.

* Pſal. 9: 7. and 29: 10. and 102: 12. and 145: 13.

[k] And therefore thy covenant and mercies can never fail.

† Heb. *for length of dayes.*

* Jer. 31: 18.

[l] Whereby is declared, that it is not in mans power to turn to God. but is onely his work to convert us, and thus God worketh in us before we can turn to him.

‡ Or, *For wilt thou utterly reject us?*

THE BOOK OF the prophet EZEKIEL.

THE ARGUMENT.

After that Jehoiachin, by the counſel of Jeremiah and Ezekiel, had yeelded himſelf to Nebuchad-nezzar, and ſo went to captivitie with his mother, and divers of his princes, and of the people, certain began to repent and murmure that they had obeyed the prophets counſel, as though the thing which they had propheſied should not come to paſſe, and therefore their eſtate should be ſtill miſerable under the Caldeans, by reaſon whereof he confirmeth his former propheſies, declaring by new viſions and revelations shewed unto him, that the citie should moſt certainly be deſtroyed, and the people grievouſly tormented by Gods plagues, inſomuch that they that remained, should be brought into cruell bondage. And leſt the godly should deſpaire in theſe great troubles, he aſſureth them that God will deliver his church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or rejoyced in their miſeries: the effect of the one and the other should chiefly be performed under Chriſt, of whom in this book are many notable promiſes, and in whom the glory of the new temple should perfectly be reſtored. Hee propheſied theſe things in Caldea, at the ſame time that Jeremiah propheſied in Judah, and there began in the firſt yeare of Jehoiachins captivitie.

CHAP. I.

1 *The time of Ezekiels propheſie at Chebar.* 4 *His viſion of foure cherubims,* 15 *of the foure wheels* 26 *and of the glory of* GOD.

NOw it came to paſſe in the [a] thirtieth yeare, in the fourth *moneth*, in the fifth *day* of the moneth, (as I *was* among the † captives by the river of [b] Chebar) *that* the heavens were opened, and I ſaw viſions of [c] God.

2 In the fifth *day* of the moneth, (which *was* the fifth yeare of king Jehoiachins captivitie)

3 The word of the LORD came expreſly unto † Ezekiel the prieſt, the ſonne of Buzi, in the land of the Caldeans, by the river Chebar, and the [d] hand of the LORD was there upon him.

4 ¶ And I looked, and behold, [e] a whirlwinde came out of the north, a great cloud, and a fire † infolding it ſelf, and a brightneſſe *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

5 Alſo out of the midſt thereof *came* the likeneſſe of foure living [f] creatures. And this *was* their appearance, They had the likeneſſe of a man.

6 And every one had foure faces, and every one had foure wings.

7 And their feet *were* † ſtraight feet, and the ſole of their feet *was* like the ſole of a calves foot, and they ſparkled like the colour of burniſhed braſſe.

8 And *they had* the hands of a man under their wings on their foure ſides, and they foure had their faces and their wings.

9 Their wings *were* [g] joyned one to another; they turned not when they went, they went every one ſtraight forward.

10 As for the likeneſſe of their faces, they foure had the [h] face of a man, and the face of a lion on the right ſide, and they foure had the face of an ox on the left ſide, they foure alſo had the face of an eagle.

11 Thus *were* their faces: and their wings were ‡ ſtretched upward, two *wings* of every one were joyned one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went.

13 As for the likeneſſe of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and [i] returned as the appearance of a flaſh of lightning.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his foure faces.

16 The appearance of the wheels, and their work *was* like unto the colour of a [k] beryll: and they foure had one likeneſſe, and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their foure ſides: *and* they returned not when they went.

18 As for their rings, they were ſo high that they were dreadfull, and their ‡ rings *were* full of eyes round about them foure.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lift up from the earth, the wheels were lift up,

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and

[a] After that the book of the law was found, which was the eighteenth yeare of the reigne of Joſiah, ſo that five and twenty year after this book was found, Jeconiah was led away captive with Ezekiel (and many of the people) who the firſt yeare after ſaw theſe viſions.

† Heb. *captivitie.*

[b] Which was a part of Euphrates ſo called.

[c] That is, notable and excellent viſions, ſo that it might be known, it was no naturall dream, but came of God.

† Heb. *Jehezkel.*

[d] That is, the ſpirit of propheſie, as chap. 3:22. and 37:1.

[e] By this diverſitie of words, he ſignifieth the fearfull judgement of God, and the great afflictions that should come upon Jeruſalem.

† Heb. *catching it ſelf.*

[f] Which were the foure cherubims that repreſented the glory of God, as Chap. 3:23.

† Heb. *a ſtraight foot.*

[g] The wing of the one touched the wing of the other.

[h] Every Cherubim had foure faces, the face of a man, and of a lion on the right ſide, and the face of a bullock, and of an eagle on the left ſide

‡ Or, *divided above.*

[i] That is, when they had executed Gods will: for afore they returned not, till God had changed the ſtate of things.

[k] The Hebrew word, is Tarshish: meaning, that the colour was like the Cicilian ſea, or a precious ſtone ſo called.

‡ Or, *ſtrakes.*

the wheels were lifted up over againſt them: for the ſpirit ‡ of the living creature *was* in the wheels.

21 When thoſe went, *theſe* went; and when thoſe ſtood, *theſe* ſtood; and when thoſe were lifted up from the earth, the wheels *were* lifted up over againſt them: for the ſpirit ‡ of the living creature *was* in the wheels.

22 And the likeneſſe of the firmament upon the heads of the living creature, *was* as the colour of the terrible cryſtall, ſtretched forth over their heads above.

23 And under the firmament *were* their wings ſtraight, the one toward the other; every one had two, which covered on this ſide, and every one had two, which covered on that ſide, their bodies.

24 And when they went, I heard the noiſe of their [l] wings, like the noiſe of great waters, as the voice of the Almighty, the voice of ſpeech as the noiſe of an hoſt: when they ſtood, they [m] let down their wings.

25 And there was a voice from the firmament, that *was* over their heads; when they ſtood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads, *was* the likeneſſe of a throne, as the appearance of a ſaphire ſtone, and upon the likeneſſe of the throne *was* the likeneſſe as the appearance of a man above upon it.

27 And I ſaw as the colour of amber, as the appearance of fire [n] round about within it: from the appearance of his loyns even upward, and from the appearance of his loyns even downward, I ſaw as it were the appearance of fire, and it *had* brightneſſe round about.

28 As the appearance of the bow that is in the cloud in the day of rain, ſo *was* the appearance of the brightneſſe round about. This *was* the appearance of the likeneſſe of the glory of the LORD: and when I ſaw *it*, I [o] fell upon my face, and I heard a voice of one that ſpake.

CHAP. II.

1 *Ezekiels commiſſion.* 6 *His inſtruction.* 9 *The roll of his heavy propheſie.*

AND [a] he ſaid unto me, [b] Sonne of man, ſtand upon thy feet, and I will ſpeak unto thee,

2 [c] And the ſpirit entred into me, when he ſpake unto me, and ſet me upon my feet, that I heard him that ſpake unto me.

3 And he ſaid unto me, Sonne of man, I ſend thee to the children of Iſrael, to a rebellious † nation that hath rebelled againſt me; they and their fathers have tranſgreſſed againſt me, even unto this very day.

4 For *they are* † impudent children and ſtiff-hearted: I do ſend thee unto them, and thou ſhalt ſay unto them, Thus ſaith the Lord God.

5 And they, whether they will heare, or whether they will forbear, (for they *are* a rebellious houſe) yet ſhall know that [d] there hath been a prophet among them.

6 ¶ And thou ſonne of man, be not [e] afraid of them, neither be afraid of their words, though ‡ briers and thorns *be* with thee, and thou doſt dwell among ſcorpions: be not afraid of their words, nor be diſmayed at their looks, though they *be* a rebellious houſe.

7 And thou ſhalt ſpeak my words unto them, whether they will heare, or whether they will forbear, for they *are* † moſt rebellious.

8 But thou, ſonne of man, heare what I ſay unto thee, Be not thou rebellious like that rebellious houſe: open thy mouth and * [f] eat that I give thee.

9 ¶ And when I looked, behold, an hand *was* ſent unto me, and lo, a roll of a book *was* therein.

10 And he ſpread it before me, and it *was* written within and without, and *there was* written therein [g] lamentations, and mourning, and wo.

CHAP. III.

2 *Ezekiel eateth the roll.* 4 *God encourageth him.* 15 *God ſheweth him the rule of propheſie.* 22 *God ſhutteth and openeth the prophets mouth.*

MOreover he ſaid unto me, Sonne of man, eat that thou findeſt, [a] eat this roll, and go ſpeak unto the houſe of Iſrael.

2 So I opened my mouth, and he cauſed me to eat that roll.

3 And he ſaid unto me, Sonne of man, cauſe thy belly to eat, and fill thy bowels with this roll that I give thee, Then did I * eat *it*, and it was in my mouth as honey for ſweetneſſe.

4 ¶ And he ſaid unto me, Sonne of man, go, get thee unto the houſe of Iſrael, and ſpeak with my words unto them.

5 For thou *art* not ſent to a people † of a ſtrange ſpeech, and of an hard language, *but* to the houſe of Iſrael.

6 Not to many people † of a ſtrange ſpeech, and of an hard language, whoſe words thou canſt not underſtand: ‡ ſurely, had I ſent thee to them, they would have hearkened unto thee.

7 But the houſe of Iſrael will not hearken unto thee; for they will not hearken unto me: for all the houſe of Iſrael *are* † impudent and hard-hearted.

8 Behold, I have made thy face [b] ſtrong againſt their faces, and thy forehead ſtrong againſt their foreheads.

9 As an adamant harder than flint have I made thy forehead: * fear them not, neither be diſmayed at their looks, though they *be* a rebellious houſe.

10 Moreover he ſaid, unto me, Son of man, all my words that I ſhall ſpeak unto thee, [c] receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto thy people, and ſpeak unto them and tell them, Thus ſaith the Lord GOD, whether they will heare, or whether they will forbear.

12 Then the ſpirit took me up, and I heard behinde me a voice of a great ruſhing, *ſaying*, [d] Bleſſed *be* the glory of the LORD from his place.

---

‡ Or, *of liſe.*

‡ Or, *of liſe.*

[l] Which declared the ſwiftneſſe, and the fearfulneſſe of Gods judgements.

[m] Which ſignified, that they had no power of themſelves, but onely waited to execute Gods commandement.

[n] Whereby was ſignified a terrible judgement toward the earth.

[o] Conſidering the majeſtie of God, and the weakneſſe of fleſh.

[a] That is, the Lord.

[b] Meaning, man, which is but earth and aſhes, which was to humble him, and cauſe him to conſider his own ſtate, and Gods grace.

[c] So that he could not abide Gods preſence till Gods ſpirit did enter into him.

† Heb. *nations.*

† Heb. *hard of face.*

[d] This declareth on the one part, Gods great affection toward his people, that notwithſtanding their rebellion, yet he will ſend his prophets among them, and admoniſheth his miniſters on the other part, that they ceaſe not to doe their duty, though the people be never ſo obſtinate: for the word of God ſhall be either to their ſalvation, or greater condemnation.

[e] Read Jer. 1: 17. he ſheweth, that for none affiictions they ſhould ceaſe to do their duties.

‡ Or, *rebels.*

† Heb. *rebellion.*

* Revel. 10: 9.

[f] He doth not onely exhort him to his duty, but alſo giveth him the mean, wherewith he may be able to execute it.

[g] He ſheweth, what were the contents of this book, to wit, Gods judgements againſt the wicked.

[a] Whereby is meant, that none is meet to be Gods meſſenger before he have received the word of God in his heart, as verſ. 10. and have a zeal thereto, and delight therein, as Jer. 15: 16. Revel. 10: 10.

* Revel. 10: 9.

† Heb. *deep of lip, & heavie of tongue,* and ſo verſe 6.

† Heb. *deep of lip, and heavy of language.*

‡ Or, *if I had ſent thee, &c. would they not have hearkened unto thee?*

† Heb. *ſtiff of forehead, and hard of heart.*

[b] God promiſeth his aſſiſtance to his miniſters, and that he will give them boldneſſe and conſtancy in their vocation, Iſa. 50: 7. Jer. 1. verſ. 18. Mich. 3: 8.

* Jerem. 1: 8.

[c] He ſheweth what is meant by the eating of the book, which is, that the miniſters of God may ſpeak nothing as of themſelves, but that onely which they have received of the Lord.

[d] Whereby he ſignifieth that Gods glory ſhould not be diminiſhed although he departed out of his temple; for this declared, that the citie and temple ſhould be deſtroyed.

13 *I heard* alſo the noiſe of the wings of the living creatures that † touched one another, and the noiſe of the wheels over againſt them, and a noiſe of a great ruſhing.

14 So the ſpirit lifted me up, and took me away: and [e] I went † in bitterneſſe, in the † heat of my ſpirit, but the hand of the LORD was ſtrong upon me.

15 ¶ Then I came to them of the captivity at [f] Tel-abib, that dwelt by the river of Chebar, and I ſat where they ſat, and remained there aſtoniſhed among them [g] ſeven dayes.

16 And it came to paſſe at the end of ſeven dayes, that the word of the LORD came unto me, ſaying,

17 * Sonne of man, I have made thee a [h] watchman unto the houſe of Iſrael: therefore heare the word at my mouth, and give them warning from me.

18 When I ſay unto the wicked, Thou ſhalt ſurely die, and thou giveſt him not warning, nor ſpeakeſt to warn the wicked from his wicked way to ſave his life: the ſame wicked man ſhall die in his iniquitie: but his bloud will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedneſſe, nor from his wicked way, he ſhall die in his iniquitie; but thou haſt delivered thy ſoul.

20 Again, when a * [i] righteous man doth turn from his † righteouſneſſe, and commit iniquitie, and I lay [k] a ſtumbling-block before him, he ſhall die: becauſe thou haſt not given him warning, he ſhall die in his ſinne, and his [l] righteouſneſſe which he hath done ſhall not be remembred; but his bloud will I require at thine hand.

21 Nevertheleſſe, if thou warn the righteous man, that the righteous ſinne not, and he doth not ſinne; he ſhall ſurely live, becauſe he is warned: alſo thou haſt delivered thy ſoul.

22 ¶ And the [m] hand of the LORD was there upon me, and he ſaid unto me, Ariſe, go forth into the plain, and I will there talk with thee.

23 Then I aroſe, and went forth into the plain, and behold, the [n] glory of the LORD ſtood there, as the glory which I * ſaw by the river of Chebar? and I fell on my face.

24 Then the ſpirit entred into me, and [o] ſet me upon my feet, and ſpake with me, and ſaid unto me, Go, [p] ſhut thy ſelf within thine houſe.

25 But thou, O ſonne of man, behold, they ſhall put bands upon thee, and ſhall binde thee with them, and thou ſhalt not go out among them.

26 And I will make thy tongue [q] cleave to the roof of thy mouth, that thou ſhalt be dumbe, and ſhalt not be to them † a reprover, for they *are* a rebellious houſe.

27 But when I ſpeak with thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſaith the Lord GOD, He that heareth, let him heare, and he that forbeareth, let him forbear; for they *are* a rebellious houſe.

† Heb. *kiſſed.*

[e] This ſheweth, that there is ever an infirmity of the fleſh which can never be ready to render full obedience to God, and alſo Gods grace, who ever aſſiſteth his, and overcometh their rebellious affections.

† Heb. *bitter.*

† Heb. *hot anger.*

[f] Which was a place by Euphrates, where the Jews were priſoners.

[g] Declaring hereby, that Gods miniſters muſt with adviſement and deliberation utter his judgements.

* Chap. 33: 7.

[h] That is, a prophet, as Iſa. 52: 8. and 57: 2. Jerem. 6: 17. Chap. 33: 2.

* Chap. 18: 24.

[i] If he that hath been inſtructed in the right way turn back.

‡ Heb. *righteouſneſſes.*

[k] I will give him up into a reprobat minde, Rom. 1. verſ. 28.

[l] That is, his righteous deeds, which ſeemed to have been done in faith, and were not.

[m] That is, the ſpirit of propheſie.

[n] Meaning, the viſion of the cherubims, and the wheels.

* Chap. 1.

[o] Read Chap. 2: 2.

[p] Signifying, that not only he ſhould not profit, but they ſhould grievouſly trouble and afflict him.

[q] Which declareth the terrible plague of the Lord, when God ſtoppeth the mouths of his miniſters, and that all ſuch are the rods of his vengeance that do it.

† Heb. *a man reproving.*

CHAP. IIII.

1 *Under the type of a ſiege, is ſhewed the time from the defection of Jeroboam to the captivity.* 9 *By the proviſion of the ſiege is ſhewed the hardneſſe of the famine.*

THou alſo ſonne of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jeruſalem;

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it: ſet the camp alſo againſt it, and ſet † *battering* rams againſt it round about.

3 Moreover, take thou unto thee ‡ an [a] iron pan, and ſet it for a wall of iron between thee and the citie, and ſet thy face againſt it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this *ſhall be* a ſigne to the houſe of Iſrael.

4 Lie thou alſo upon thy left ſide, and lay the iniquitie of the [b] houſe of Iſrael upon it: *according* to the number of the dayes that thou ſhalt lie upon it, thou ſhalt bear their iniquitie.

5 For I have laid upon thee the yeares of their iniquitie, according to the number of the dayes, three hundred and ninetie dayes: * ſo ſhalt thou bear the iniquity of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, lie again on thy [c] right ſide, and thou ſhalt bear the iniquity of the houſe of Judah fourtie dayes: I have appointed thee † each day for a yeare.

7 Therefore thou ſhalt ſet thy face toward the ſiege of Jeruſalem, and thine [d] arm *ſhall be* uncovered, and thou ſhalt propheſie againſt it.

8 And behold, I will lay [e] bands upon thee, and thou ſhalt not turn thee † from one ſide to another, till thou haſt ended the dayes of thy ſiege.

9 ¶ Take thou alſo unto thee, wheat, and barley, and beans, and lentiles, and millet, and ‡ [f] fitches, and put them in one veſſel, and make thee bread thereof, *according* to the number of the dayes that thou ſhalt lie upon thy ſide; [g] three hundred and ninety dayes ſhalt thou eat thereof.

10 And thy meat which thou ſhalt eat, *ſhall be* by weight [h] twenty ſhekels a day: from time to time ſhalt thou eat it.

11 Thou ſhalt drink alſo water by meaſure, the ſixth part of an [i] hin: from time to time ſhalt thou drink.

12 And thou ſhalt eat it *as* barley-cakes, and thou ſhalt bake it with [k] dung that cometh out of man in their ſight.

13 And the LORD ſaid, Even thus ſhall the childrē of Iſrael eat their defiled bread among the Gentiles, whither I will drive them.

14 Then ſaid I, [l] Ah Lord GOD, behold, my ſoul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of it ſelf, or is torn in pieces, neither came there abominable fleſh into my mouth.

15 Then he ſaid unto me, Lo, I have given thee [m] cows dung for mans dung, and thou ſhalt prepare thy bread therewith.

† Or, *chief leaders.*

‡ Or, *flat plate*, or, *ſlice*,

[a] Which ſignified the ſtubbornneſſe and hardneſſe of their heart.

[b] Hereby he repreſented the idolatry and ſinne of the ten tribes (for Samaria was on his left hand from Babylon and how they had remained therein three hundred and ninety dayes

* Num. 14: 34.

[c] Which declared Judah, who had now from the time of Joſiah ſlept in their ſins fourty yeares.

† Heb. *a day for a yeare, a day for a yeare.*

[d] In token of a ſpeedy vengeance.

[e] The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able to turn them.

† Heb. *from thy ſide to thy ſide.*

‡ Or, *ſpelt.*

[f] Meaning, that the famine ſhould be ſo great, that they ſhould be glad to eat whatſoever they could get.

[g] Which were fourteen moneths that the city was beſieged, and this was as many dayes as Iſrael ſinned yeares.

[h] Which make a pound.

[i] Read Exod. 29. verſ. 40.

[k] Signifying hereby, the great ſcarcity of fuel, and matter to burn.

[l] The prophet deſires that he might be excuſed, leaſt for the unclean Jews he ſhould be conſtrained to eat unclean meat: for mans dung and excrements were impure by the law, Deut. 23: 9, &c.

[m] To be as fire to bake thy bread with.

16 Moreover, he ſaid unto me, Sonne of man, behold I will [n] break the * ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink water by meaſure, and with aſtoniſhment.

n That is, the force and ſtrength wherewith it ſhould nouriſh, Iſa. 3: 1. Chap. 5: 17. and 14: 13.
* Lev. 26: 26. Chap. 5: 16.

17 That they may want bread and water, and be aſtonied one with another, and conſume away for their iniquitie.

CHAP. V.

1 Vnder the type of hair. 5 is ſhewed the judgement of Jeruſalem for their rebellion, 12 by famine ſword, and diſperſion.

AND thou ſonne of man, take thee a ſharp knife, take thee a barbors raſour, and cauſe *it* [a] to paſſe upon thine head, and upon thy beard, then take the balances to weigh and divide the *hair*.

a To ſhave thine head and thy beard.

2 Thou ſhalt burn with fire a third part in the midſt of the [b] city, when the dayes of the ſiege are fulfilled, and thou ſhalt take a third part, *and* ſmite about it with a knife, and a third part thou ſhalt ſcatter in the winde, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and binde them in thy † [c] ſkirts.

4 Then take of them again, and caſt them into the midſt of the fire, and burn them in the fire: [d] *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

b To wit, of that city which he had pourtrayed upon the brick, chap. 4. verſ. 1. By the fire and peſtilence he meaneth the famine, wherewith one part periſhed during the ſiege of Nebuchad-nezzar. By the ſword, thoſe that were ſlain when Zedekiah fled, and thoſe that were carried away captive. And by the ſcattering into the winde, thoſe that fled into Egypt and into other parts after the city was taken.
† Heb. *wing*.
c Meaning, that a very few ſhould be left, which the Lord would preſerve among all theſe ſtorms, but not without troubles and triall.
d Out of that fire which thou kindleſt, ſhall a fire come, which ſhall ſignifie the deſtruction of Iſrael.

5 ¶ Thus ſaith the Lord GOD, This *is* Jeruſalem: I have ſet it in the midſt of the nations and countreys *that are* round about her.

6 And ſhe hath changed my [e] judgements into wickedneſſe more than the nations, and my ſtatutes more than the countreys that *are* round about her: for they have refuſed my judgements, and my ſtatutes, they have not walked in them.

7 Therefore thus ſaith the Lord GOD, Becauſe ye [f] multiplied more than the nations that *are* round about you, *and* have not walked in my ſtatutes, neither have kept my judgements, neither have done according to the judgements of the nations that *are* round about you:

e My word and law into idolatry and ſuperſtitions.
f Becauſe your idols are in greater number, and your ſuperſtitions more than among the profeſſed idolaters, read Iſa. 65. verſ. 11. or he condemneth their ingratitude in reſpect of his benefits.

8 Therefore thus ſaith the Lord GOD, Behold, I, even I *am* againſt thee, and will execute judgements in the midſt of thee, in the ſight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; becauſe of all thine abominations.

10 Therefore the fathers * ſhall eat the ſonnes in the midſt of thee, and the ſonnes ſhall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I ſcatter into all the windes.

* Lev. 26: 29. Deut. 28: 53. 2 King 6: 29. Lam. 4: 10. Baruch 2: 3.

11 Wherefore, as I live, ſaith the Lord GOD, Surely becauſe thou haſt defiled my ſanctuarie with all thy deteſtable things and with all thine abominations, therefore will I alſo diminiſh *thee*, * neither ſhall mine eye ſpare, neither will I have any pitie.

* Chap. 7: 4, 9.

12 ¶ A third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the midſt of thee: and a third part ſhall fall by the ſword round about thee: and I will ſcatter a third part into all the windes, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my furie to reſt upon them, and I will be [g] comforted: and they ſhall know that I the LORD have ſpoken *it* in my zeal, when I have accompliſhed my fury in them.

g That is, I will not be pacified till I be revenged, Iſa. 1: 24.

14 Moreover, I will make thee waſte, and a reproch among the nations that *are* round about thee, in the ſight of all that paſſe by.

15 So it ſhall be a * reproach and a taunt, an inſtruction and an aſtoniſhment unto the nations that *are* round about thee; when I ſhall execute judgements in thee in anger and in fury, and in furious rebukes: I the LORD have ſpoken *it*.

* Deut. 28: 27.

16 When I ſhall ſend upon them the evil [h] arrows of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine upon you, and will break your * ſtaff of bread.

17 So will I ſend upon you famine, and * evil beaſts, and they ſhall bereave thee; and peſtilence and bloud ſhall paſſe through thee, and I will bring the ſword upon thee: I the LORD have ſpoken *it*.

h Which were the graſhoppers, mildew, and whatſoever were occaſions of famine.
* Lev. 26. 26. Chap. 4: 16. and 14: 13.
* Lev. 26: 22.

CHAP. VI.

1 The judgement of Iſrael for their idolatry. 8 A remnant ſhall be bleſſed. 11 The faithfull are exhorted to lament their calamities.

AND the word of the LORD came unto me, ſaying,

2 Sonne of man, ſet thy face towards the * mountains of Iſrael, and propheſie againſt them,

* Chap. 36: 1.

3 And ſay, Ye mountains of Iſrael, heare the word of the Lord GOD, Thus ſaith the Lord GOD to the [a] mountains and to the hills, to the rivers and to the valleys, Behold, I *even* I will bring a ſword upon you, and I will deſtroy your high places.

a He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatry, threatning their deſtruction.

4 And your altars ſhall be deſolate, and your ‡ [b] images ſhall be broken: and I will caſt down your ſlain men before your idols.

5 And I will † lay the dead carcaſes of the children of Iſrael before their [c] idols, and I will ſcatter your bones round about your altars.

‡ Or, *ſunne images*, and ſo verſe 6.
b Read 2 King. 23. verſ. 11.
† Heb. *give*.
c In contempt of their power and force, which ſhall neither be able to deliver you, nor themſelves, 2 King 23: 20.

6 In all your dwelling-places the cities ſhall be laid waſte, and the high places ſhall be deſolate; that your altars may be laid waſte and made deſolate, and your idols may be broken and ceaſe, and your images may be cut down, and your works may be aboliſhed.

7 And the ſlain ſhall fall in the midſt of you, and ye ſhall know that I *am* the LORD.

8 ¶ Yet will I leave [d] a remnant, that ye may have *ſome* that ſhall eſcape the ſword among the nations, when ye ſhall be ſcattered through the countreys.

d He ſheweth that in all dangers God will preſerve a few, which ſhall be as the ſeed of his church, and call upon his name.

9 And they that eſcape of you ſhall remember me among the nations, whither they ſhall be carried captives, becauſe I am broken with

their whoriſh heart which hath departed from me, and with their eyes which go a whoring after their idols: and they ſhall [e] loath themſelves for the evils which they have committed in all their abominations.

10 And they ſhall know that I *am* the LORD, *and that* I have not ſaid in vain that I would do this evil unto them.

11 ¶ Thus ſaith the Lord GOD, [f] Smite * with thine hand, and ſtamp with thy foot, and ſay, Alas, for all the evil abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

12 He that is farre off ſhall die of the peſtilence, and he that is neare ſhall fall by the ſword, and he that remaineth and is beſieged ſhall die by the famine. thus will I accompliſh my fury upon them.

13 Then ſhall [g] ye know that I *am* the LORD, when their ſlain men ſhall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer ſweet ſavour to all their idols.

14 So will I ſtretch out my hand upon them, and make the land deſolate; yea, ‡ more deſolate than the wilderneſſe [h] towards Diblath, in all their habitations, and they ſhall know that I *am* the LORD.

CHAP. VII.

1 The finall deſolation of Iſrael. 16 The mournfull repentance of them that eſcape. 20 The enemies defile the ſanctuary becauſe of the Iſraelites abominations. 23 Under the type of a chain, is ſhewed their miſerable captivity.

MOreover the word of the LORD came unto me, ſaying,

2 Alſo thou ſonne of man, thus ſaith the Lord GOD unto the land of Iſrael, An end, the end is come upon the foure corners of the land.

3 Now *is* the end *come* upon thee, and I will ſend mine anger upon thee, and will judge thee according to thy wayes, and will † recompence upon thee all thine [a] abominations.

4 And mine eye ſhall not ſpare thee, neither will I have pitie: but I will recompenſe thy wayes upon thee, and thine abominations ſhall be in the midſt of thee, and ye ſhall know that I *am* the LORD.

5 Thus ſaith the Lord GOD, An evil, an onely evil, behold, is come.

6 An end is come, the end is come, it † [b] watcheth for thee, behold, it is come.

7 The [c] morning is come upon thee, O thou that dwelleſt in the land: the time is come, the day of trouble *is* neare, and not the ‡ [d] ſounding again of the mountains.

8 Now will I ſhortly poure out my furie upon thee, and accompliſh mine anger upon thee: and I will judge thee according to thy wayes, and will recompenſe thee for all thine abominations.

9 And mine eye ſhall not ſpare, neither will I have pity: I will recompenſe ‡ thee according to thy wayes, and thine abominations *that* are in the midſt of thee, and ye ſhall know that I *am* the LORD that ſmiteth.

10 Behold the day, behold, it is come, the morning is gone forth, the [e] rod hath bloſſomed, [f] pride hath budded.

11 [g] Violence is riſen up into a rod of wickedneſſe: none of them *ſhall remain*, nor of their ‡ multitude, nor of any of † theirs, neither *ſhall there be* [h] wailing for them.

12 The time is come, the day draweth neare, let not the buyer [i] rejoyce, nor the ſeller [k] mourn: for wrath *is* upon all the multitnde thereof.

13 For the ſeller ſhall not [l] return to that which is ſold, † although they were yet alive: for the [m] viſion *is* touching the whole multitude thereof, *which* ſhall not return: [n] neither ſhall any ſtrengthen himſelf ‡ in † the iniquitie of his life.

14 [o] They have blown the trumpet, even to make all ready, but none goeth to the battel: for my wrath *is* upon all the multitude thereof.

15 The ſword *is* without, and the peſtilence and the famine within: he that *is* in the field ſhall die with the ſword; and he that *is* in the city, famine and peſtilence ſhall devoure him.

16 ¶ But they that eſcape of them, ſhall eſcape, and ſhall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquitie.

17 All * hands ſhall be feeble, and all knees ſhall † be weak *as* water.

18 They ſhall alſo * gird *themſelves* with ſackcloth, and horrour ſhall cover them, and ſhame *ſhall be* upon all faces, and baldneſſe upon all their heads.

19 They ſhall caſt their ſilver in the ſtreets, and their gold ſhall be † removed: their * ſilver and their gold ſhall not be able to deliver them in the day of the wrath of the LORD: they ſhall not ſatisfie their ſouls, neither fill their bowels: ‡ becauſe it is the ſtumbling-block of their iniquitie.

20 ¶ As for the beauty of his [p] ornament, he ſet it in majeſtie: but they made the images of their abominations, *and* of their deteſtable things therein: therefore have I † ſet it farre from them.

21 And I will give it into the hands of the [q] ſtrangers for a prey, and to the wicked of the earth for a ſpoil, and they ſhall pollute it.

22 My face will I turn alſo from them, and they ſhall pollute my [r] ſecret *place*: for the ‡ robbers ſhall enter into it and defile it.

23 ¶ Make [ſ] a chain: for the land is full of [t] bloudy crimes, and the city is full of violence.

24 Wherefore I will bring the worſt of the heathen, and they ſhall poſſeſſe their houſes: I will alſo make the pomp of the ſtrong to ceaſe, and ‡ their [u] holy places ſhall be defiled.

25 † Deſtruction cometh, and they ſhall ſeek peace, and *there ſhall be* none.

26 Miſchief ſhall come upon miſchief, and rumour ſhall be upon rumour, then ſhall they

[e] They ſhall be aſhamed to ſee that their hope in idols was but vain, and ſo ſhall repent.

[f] By theſe ſignes he would that the prophet ſhould ſignifie the great deſtruction to come.

* Chap. 21: 17.

[g] That is, all nations, when you ſhall ſee my judgements.

‡ Or, *deſolate from the wilderneſſe.*

[h] Some read, more deſolate than the wilderneſſe of Diblath, which was in Syria, and bordered upon Iſrael, or from the wilderneſſe, which was ſouth unto Diblath, which was north, meaning, the whole countrey.

† Heb. *give.*

[a] I will puniſh thee as thou haſt deſerved for thine idolatry.

† Heb. *awaketh againſt thee.*

[b] He ſheweth that the judgements of God ever watch to deſtroy the ſinners, which notwithſtanding he delayeth till there be no more hope of repentance.

[c] The beginning of his puniſhments is already come.

‡ Or, *echo.*

[d] Which was a voice of joy and mirth.

‡ Or, *upon thee.*

[e] The ſcourge is in a readineſſe.

[f] That is, the proud tyrant Nebuchadnezzar hath gathered his force and is ready.

[g] This cruel enemy ſhall be a ſharp ſcourge for their wickedneſſe.

‡ Or, *tumult*

† Or, *their tumultuous perſons*

[h] Their own affliction ſhall be ſo great, that they ſhall have no regard to lament for others.

[i] For the preſent profit.

[k] For he ſhall loſe nothing.

[l] In the year of the jubile, meaning, that none ſhould enjoy the priviledge of the law, Lev. 25: 13. for they ſhould all be carried away captives.

† Heb. *though their life* were *yet among the living.*

[m] This viſion ſignified that all ſhould be carried away, and none ſhould return for the jubile.

[n] No man, for all this, endeavoureth himſelf, or taketh heart to repent for his evil life. Some read, for none ſhall be ſtrengthned in his iniquity of his life, meaning, that they ſhould gain nothing by flattering themſelves in evil.

‡ Or, *whoſe life* is *in his iniquity.*

† Heb. *his iniquity.*

[o] The Iſraelites made a brag, but their hearts failed them.

* Iſa. 13: 7. Jer. 6: 24.

† Heb. *go into water.*

* Iſa. 15: 2, 3. Jer. 48: 37.

† Heb. *for a ſeparation,* or *uncleanneſſe.*

* Prov. 11: 4. Zeph. 1: 18. Ecclus 5: 8.

‡ Or, *becauſe their iniquitie is* their *ſtumbling block.*

[p] Meaning, the ſanctuarie.

† Or, *made it unto them an unclean thing.*

[q] That is, of the Babylonians.

[r] Which ſignifieth the moſt holy place, whereunto none might enter but the high prieſt.

‡ Or, *burglers.*

[ſ] Signifying, that they ſhould be bound and led away captives.

[t] That is, of ſins that deſerve death.

‡ Or, *they ſhall inherit their holy places.*

[u] Which was the temple, that was divided into three parts, Pſal. 68: 35.

† Heb. *cutting off.*

ſeek a viſion of the prophet: but the law ſhall periſh from the prieſt, and counſel from the ancients.

27 The king ſhall mourn, and the prince ſhall be clothed with deſolation, and the hands of the people of the land ſhall be troubled: I will do unto them after their way, and † according to their deſerts will I judge them, and they ſhall know that I *am* the LORD.

CHAP. VIII.

1 Ezekiel in a viſion of God at Jeruſalem, 5 is ſhewed the image of jealouſie, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worſhippers towards the ſunne. 18 *Gods wrath for their idolatry.*

AND it came to paſſe in the [a] ſixth year, in the [b] ſixth *moneth*, in the fifth *day* of the moneth, *as* I ſat in mine houſe, and the elders of Judah ſat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo, a likeneſſe as the appearance of fire: from the [c] appearance of his loyns even downward, fire: and from his loyns even upward, as the appearance of brightneſſe, as the colour of amber.

3 And he * put forth the form of an hand, and took me by a lock of mine head, and the ſpirit lift me up between the earth and the heaven, and brought me in the [d] viſions of God to Jeruſalem, to the doore of the inner [e] gate, that looketh toward the north, where *was* the ſeat of the image of [f] Jealouſie, which provoketh to jealouſie.

4 And behold, the glory of the God of Iſrael *was* there, according to the viſion that I * ſaw in the [g] plain.

5 ¶ Then ſaid he unto me, Sonne of man, lift up thine eyes now the way towards the north: ſo I lift up mine eyes the way toward the north, and behold, north-ward at the gate of the [h] altar, this image of jealouſie in the entry.

6 He ſaid furthermore unto me, Sonne of man, ſeeſt thou what they do? *even* the great abominations that the houſe of Iſrael committeth here, that I ſhould go farre off from my [i] ſanctuary? but turn thee yet again, *and* thou ſhalt ſee greater abominations.

7 ¶ And he brought me to the doore of the court; and when I looked, behold, a hole in the wall.

8 Then ſaid he unto me, Sonne of man dig now in the wall: and when I had digged in the wall, behold a doore.

9 And he ſaid unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and ſaw, and behold, every form of creeping things, and [k] abominable beaſts, and all the idols of the houſe of Iſrael pourtrayed upon the wall round about.

11 And there ſtood before them ſeventy [l] men of the ancients of the houſe of Iſrael, and in the midſt of them ſtood Jaazaniah the ſonne of Shaphan, with every man his cenſer in his hand, and a thick [m] cloud of incenſe went up.

12 Then ſaid he unto me, Sonne of man, haſt thou ſeen what the ancients of the houſe of Iſrael [n] do in the dark, every man in the chambers of his imagery? for they ſay, * The LORD ſeeth us not, the Lord hath forſaken the earth.

13 ¶ He ſaid alſo unto me, Turn thee yet again, *and* thou ſhalt ſee greater abominations that they do.

14 Then he brought me to the doore of the gate of the LORDS houſe, which *was* towards the north, and behold, there ſat women weeping for [o] Tammuz.

15 ¶ Then ſaid he unto me, Haſt thou ſeen *this*, O ſonne of man? turn thee yet again, *and* thou ſhalt ſee greater abominations than theſe.

16 And he brought me into the inner court of the LORDS houſe, and behold, at the doore of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the eaſt, and they worſhipped the ſunne toward the eaſt.

17 ¶ Then he ſaid unto me, Haſt thou ſeen *this*, O ſonne of man? † Is it a light thing to the houſe of Judah, that they commit the abominations, which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the [p] branch to their noſe.

18 Therefore will I alſo deal in fury: mine * eye ſhall not ſpare, neither will I have pity: and though they * cry in mine eares with a loud voice, *yet* will I not heare them.

CHAP. IX.

1 A viſion whereby is ſhewed the preſervation of ſome, 5 and the deſtruction of the reſt. 8 *God cannot be intreated for them.*

HE cried alſo in mine eares with a loud voice, ſaying, Cauſe them that have charge over the [a] citie, to draw neare, even every man *with* his deſtroying weapon in his hand.

2 And behold, [b] ſix men came from the way of the higher gate, † which lieth toward the [c] north, and every man † a ſlaughter-weapon in his hand: and one man among them *was* clothed with linnen, with a writers [d] inkhorn † by his ſide, and they went in and ſtood beſide the braſen altar.

3 And the glory of the God of Iſrael was [e] gone up from the cherub whereupon he was, to the threſhold of the houſe, and he called to the man clothed with linnen, which *had* the writers inkhorn by his ſide;

4 And the LORD ſaid unto him, Go through the midſt of the city, through the midſt of Jeruſalem, and † ſet * a mark upon the foreheads of the men that [f] ſigh, and that crie for all the abominations that be done in the midſt thereof.

5 ¶ And to the others he ſaid in † mine hearing, Go ye after him through the city, and ſmite: let not your eye ſpare, neither have ye pitie.

† Heb. *with their judgements.*

[a] Of the captivitie of Jeconiah.

[b] Which contained part of Auguſt, and part of September.

[c] As Chap. 1: 17.

* Dan. 5: 5.

[d] Meaning, that he was thus carried in ſpirit, and not in bodie.

[e] Which was the porch or the court, where the people aſſembled.

[f] So called, becauſe it provoked Gods indignation, which was the idol of Baal.

* Chap. 1: 23.

[g] Reade chap. 3. verſ. 22.

[h] That is, in the court where the people had made an altar to Baal.

[i] For God will not be where idols are.

[k] Which were forbidden in the law, Levit. 11: 4.

[l] Thus they that ſhould have kept all the reſt in the fear and true ſervice of God, were the ring-leaders to all abomination, and by their example pulled others from God.

[m] It was in ſuch abundance.

[n] For beſides their common idolatrie, they had particular ſervice, which they had in ſecret chambers.

* Chap. 9: 9.

[o] The Jews write that this was a prophet of the idols, who after his death was once a yeare mourned for in the night.

† Or, *is there any thing lighter than to commit.*

[p] Some take it for fruitfull boughs offering ſuch things as it were as firſt fruits to the ſunne and their idols.

* Chap. 5: 11. and 7: 4.

* Prov. 1: 28. Iſa. 1: 15. Jer. 11: 11. Mich. 3: 4.

[a] The time to take vengeance.

[b] Which were angels in the ſimilitude of men.

† Heb. *which is turned.*

[c] Signifying, that the Babylonians ſhould come from the north to deſtroy the cities and the temple.

† Heb. *a weapon of his breaking in pieces.*

[d] To mark them that ſhould be ſaved.

† Heb. *upon his loyns.*

[e] Which declared that he was not bound thereunto, neither would remain any longer, than there was hope that they would turn from their wickedneſſe and worſhip him aright.

† Heb. *mark a mark.*

* Exod. 12: 7. Revel. 7: 3.

[f] He ſheweth, what is the manner of Gods children whom he marketh to ſalvation, to wit, to mourn and crie out againſt the wickedneſſe, which they ſee committed againſt gods glori

† Heb. *mine eares.*

6 Slay † utterly old *and* young, both maids and little children, and women; but come not near any man upon whom *is* the [g] mark; and begin at my ſanctuary: then they began at the [h] ancient men which *were* before the houſe.

7 And he ſaid unto them, Defile the houſe, and fill the courts with the ſlain, go ye forth: and they went forth and ſlew in the city.

8 ¶ And it came to paſſe while they were ſlaying them, and I was left, that I fell upon my face, and cried, and ſaid, [i] Ah, Lord God, wilt thou deſtroy all the reſidue of Iſrael, in thy pouring out of thy fury upon Jeruſalem?

9 Then ſaid he unto me, The iniquity of the houſe of Iſrael and Judah *is* exceeding great; and the land *is* † [k] full of bloud, and the city full of ‡ perverſeneſſe: for they ſay, * The LORD hath forſaken the earth, and the LORD ſeeth not.

10 And as for me alſo, mine * eye ſhall not ſpare, neither will I have pity, *but* I will recompenſe their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his ſide, † reported the matter, ſaying, I have done as thou haſt commanded me.

CHAP. X.

1 The viſion of the coals of fire, to be ſcattered over the citie. 8 The viſion of the cherubims.

THen I looked, and behold, in the * firmament that *was* above the head of the [a] cherubims, there appeared over them, as *it were* a ſaphire-ſtone, as the appearance of the likeneſſe of a throne.

2 And he ſpake unto the man clothed with linen, And ſaid, Go in between the wheels, *even* under the cherub, and fill † thine hand with coals of fire from between the cherubims, and ſcatter *them* over the [b] city. And he went in my ſight.

3 Now the cherubims ſtood on the right-ſide of the houſe, when the man went in, and the cloud filled the inner court.

4 Then the glory of the LORD † [c] went up from the cherub, *and ſtood* over the threſhold of the houſe, and the houſe was filled with the cloud, and the court was full of the brightneſſe of the LORDS glory.

5 And the [d] ſound of the cherubims wings was heard even to the utter court, as the voice of the Almighty God when he ſpeaketh.

6 And it came to paſſe, *that* when he had commanded the man clothed with linen, ſaying, Take fire from between the wheels, from between the cherubins; then he went in, and ſtood beſide the wheels.

7 And one cherub † ſtretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put it into the hands of him that was clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims, the form of a mans hand under their wings.

9 And when I looked, behold, the foure wheels, by the cherubims, one wheel by one cherub, and another wheel by another cherub, and the appearance of the wheels *was* as the colour of a [e] beryll ſtone.

10 And as for their appearances, they foure had one likeneſſe, as if a wheel had been in the midſt of a wheel.

11 When they went, they went upon their foure ſides; they turned not as they went, but to the place whither the head looked, they followed it; they [f] turned not as they went.

12 And their whole † body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they foure had.

13 As for the wheels, ‡ it was cried unto them in my hearing, O wheel.

14 And every one had foure faces: the firſt face *was* the face of a cherub, and the ſecond face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up: this *is* the living creature that I ſaw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lift up their wings, to mount up from the earth, the ſame wheels alſo turned not from beſide them.

17 When they ſtood, *theſe* ſtood, and when they were lifted up, *theſe* lift up themſelves *alſo*: for the [g] ſpirit ‡ of the living creature *was* in them.

18 [h] Then the glory of the LORD departed from off the threſhold of the houſe, and ſtood over the cherubims.

19 And the cherubims lift up their wings: and mounted up from the earth in my ſight, when they went out, the wheels alſo *were* beſides them, and *every one* ſtood at the doore of the eaſt-gate of the LORDS houſe, and the glory of the God of Iſrael *was* over them above.

20 This *is* the [i] living creature that I ſaw under the God of Iſrael, by the river of Chebar, and I knew that they *were* the cherubims.

21 Every one had foure faces a piece, and every one foure wings, and the likeneſſe of the hands of a man *was* under their wings.

22 And the likeneſſe of their faces *was* the ſame faces which I ſaw by the river of Chebar, their appearances and themſelves: they went every one ſtraight forward.

CHAP. XI.

1 The preſumption of the princes. 4 Their ſinne and judgement. 13 Ezekiel complaining, God ſheweth him his purpoſe in ſaving a remnant, 21 and puniſhing the wicked. 22 The glorie of God leaveth the city. 24 Ezekiel is returned to the captivitie.

MOreover, the ſpirit lift me up, and brought me unto the eaſt-gate of the LORDS houſe, which lookeſt eaſt-ward: and behold, at the doore of the gate five and twenty men; among whom I ſaw Jaazaniah the ſonne of Azur, and Pelatiah the ſonne of Benaiah, princes of the people.

2 Then ſaid he unto me, Sonne of man,

theſe

† Heb. *to deſtruction.*

[g] Thus in all his plagues the Lord preſerveth his ſmall number which he marketh, as Exod. 12. verſ. 22. Revel. 7: 3. but the chief mark is the Spirit of adoption, wherewith the heart is ſealed up to life everlaſting.

[h] Which were the chief occaſion of all theſe evils, as Chap. 8: 11.

[i] This declareth, that the ſervants of God have a compaſſion, when they ſee his judgements executed.

† Heb. *filled with.*

[k] That is, with all kinde of wickedneſſe, reade Iſa. 1: 15.

‡ Or, *wreſting of judgement.*

* Chap. 8: 12.

* Chap. 5: 11. and 7: 4. and 8: 18.

† Heb. *returned the word.*

* Chap. 1: 22.

[a] Which in the firſt, Chap. verſ. 5. he called the foure beaſts.

† Heb. *the hollow of thine hand.*

[b] This ſignified, that the citie ſhould be burnt.

‡ Heb. *was lifted up.*

[c] Meaning, that the glory of God ſhould depart from the temple.

[d] Reade chap. 1. verſ. 24.

† Heb. *ſent forth.*

[e] Reade cap. 1. verſ. 19.

[f] Untill they had executed Gods judgements.

| Heb. *fleſh.*

‡ Or, *they were called in my hearing, wheel*, or *galgal.*

[g] There was one conſent between the cherubims and the wheels.

‡ Or, *of life.*

[h] Reade chap. 9. verſ. 3.

[i] That is, the whole body of the foure beaſts or cherubims.

theſe *are* the men that deviſe miſchief, and give wicked counſel in this city.

3 Which ſay, ‡ *It is* not * [a] neare, let us build houſes: this *city is* the [b] caldron, and we *be* the fleſh.

4 ¶ Therefore propheſie againſt them, propheſie, O ſonne of man.

5 And the ſpirit of the LORD fell upon me, and ſaid unto me, Speak, Thus ſaith the LORD, Thus have ye ſaid, O houſe of Iſrael: for I know the things that come into your minde, every one of them.

6 Ye have multiplied your ſlain in this city, and ye have filled the ſtreets thereof with the ſlain.

7 Therefore thus ſaith the Lord God, Your ſlain whom ye have laid in the midſt of it, they *are* the [c] fleſh, and this *citie is* the caldron: but I will bring you forth out of the midſt of it.

8 Ye have feared the ſword, and I will bring a ſword upon you, ſaith the Lord GOD.

9 And I will bring you out of the midſt thereof, and deliver you into the [d] hands of ſtrangers, and will execute judgements among you.

10 Ye ſhall fall by the ſword, I will judge you in the border of [e] Iſrael, and ye ſhall know that I *am* the LORD.

11 This *citie* ſhall not be your caldron: neither ſhall ye be the fleſh in the midſt thereof, *but* I will judge you in the border of Iſrael.

12 And ye ſhall know that I *am* the LORD: ‡ for ye have not walked in my ſtatutes, neither executed my judgements, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to paſſe when I propheſied, that [f] Pelatiah the ſonne of Benaiah died: then fell I down upon my face, and cried with a loud voice, and ſaid, Ah Lord GOD, wilt thou make a full end of the remnant of Iſrael?

14 Again the word of the LORR came unto me, ſaying,

15 Sonne of man, thy [g] brethren, *even* thy brethren, the men of thy kindred, and all the houſe of Iſrael wholly *are* they, unto whom the inhabitants of Jeruſalem have ſaid, Get ye farre from the LORD: unto us is this land given in poſſeſſion.

16 Therefore ſay, Thus ſaith the Lord GOD, Although I have caſt them farre off among the heathen, and although I have ſcattered them among the countreys: yet will I be to them as a little [h] ſanctuarie in the countreys where they ſhall come.

17 Therefore ſay, Thus ſaith the Lord GOD, I will even gather you from the people, and aſſemble you out of the countreys where ye have been ſcattered, and I will give you the land of Iſrael.

18 And they ſhall come thither, and they ſhall take away all the deteſtable things thereof, and all the abominations thereof from thence.

19 And * I will give them one heart, and I will put a new ſpirit within you; and I will take the [i] ſtony heart out of their fleſh, and will give them an heart of fleſh:

20 That they may walk in my ſtatutes, and keep mine ordinances, and do them: and they ſhall be my people, and I will be their God.

21 But *as for them* whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompenſe their way upon their own heads, ſaith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels beſides them, and the glory of the God of Iſrael *was* over them above.

23 And the glory of the LORD went up from the midſt of the city, and ſtood upon the mountain, which *is* on the eaſt ſide of the citie.

24 ¶ Afterwards the ſpirit took me up, and brought me in viſion by the ſpirit of God into Caldea, to them of the captivity: ſo the viſion that I had ſeen went up from me.

25 Then I ſpake unto them of the [k] captivity, all the things that the LORD had ſhewed me.

CHAP. XII.

1 The type of Ezekiels removing. 8 It ſhewed the captivity of Zedekiah. 17 Ezekiels trembling ſheweth the Jews deſolation. 21 The Jews preſumptuous proverb is reproved. 26 The ſpeedineſſe of the viſion.

THe word of the LORD alſo came unto me, ſaying,

2 Sonne of man, thou dwelleſt in the midſt of a rebellious houſe, which have eyes to ſee, and [a] ſee not: they have eares to heare, and heare not: for they *are* a rebellious houſe.

3 Therefore thou ſonne of man, prepare thee ‡ ſtuff for removing, and remove by day in their ſight, and thou ſhalt remove from thy place to another place in their ſight; it may be they will conſider, though they *be* a rebellious houſe.

4 Then ſhalt thou bring forth thy ſtuff by day in their ſight, as ſtuff for removing: and thou ſhalt go forth at even in their ſight, † as they that go forth into captivity.

5 † Dig thou through the wall in their ſight, and carry out thereby.

6 In their ſight ſhalt thou bear *it* upon *thy* ſhoulders, *and* carry *it* forth in the twilight: thou ſhalt cover thy face that thou ſee not the ground: for I have ſet thee for a [b] ſigne unto the houſe of Iſrael.

7 And I did ſo as I was commanded: I brought forth my ſtuff by day, as ſtuff for captivity, and in the even I † digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* ſhoulder in their ſight.

8 ¶ And in the morning came the word of the LORD, ſaying,

9 Sonne of man, hath not the houſe of Iſrael the rebellious houſe, ſaid unto thee, [c] What doeſt thou?

10 Say thou unto them, Thus ſaith the Lord GOD, This burden *concerneth* the

---

‡ Or, it is *not* for us *to build houſes neare.*

* 2 Petr. 3: 4.

[a] Thus the wicked derided the prophets, as though they preached but errours, and therfore gave themſelves ſtill to their pleaſures.

[b] We ſhall not be pulled out of Jeruſalem, till the houre of our death come, as the fleſh is not taken out of the caldron till it be ſod.

[c] Contrary to their vain confidence, he ſheweth in what ſenſe this citie is the caldron: that is becauſe of the dead bodies that have been murthered therein, and ſo lie as fleſh in the caldron.

[d] That is, of the Caldeans.

[e] That is, in Riblah, read 2 King 25: 6.

‡ Or, *which have not walked.*

[f] It ſeemeth that this noble man died of ſome terrible death, and therefore the prophet feared ſome ſtrange judgement of God toward the reſt of the people.

[g] They that remained ſtill at Jeruſalem, thus reproched them that were gone into captivitie, as though they were caſt off and forſaken of God.

[h] They ſhall be yet a little church, ſhewing that the Lord will ever have ſome to call upon his name, whom he will preſerve and reſtore, though they be for a time afflicted.

* Jer. 32: 39. Chap. 36: 26.

[i] Meaning, the heart whereunto nothing can enter, and regenerate them a new, ſo that their heart may be ſoft, and ready to receive my graces.

[k] When Jeconiah was led away captive.

[a] That is, they receive not the fruit of that which they ſee and heare.

‡ Or, *inſtruments.*

† Heb. *as the goings forth of captivitie.*

† Heb. *dig for thee.*

[b] That as thou doſt, ſo ſhall they do, and therefore in thee they ſhall ſee their own plague and puniſhment.

† Heb. *digged for me.*

[c] Do not they deride thy doings?

prince in Jeruſalem, and all the houſe of Iſrael that *are* among them.

11 Say, I *am* your ſigne: like as I have done, ſo ſhall it be done unto them, † they ſhall remove *and* go into captivitie.

12 And the prince that *is* among them ſhall bear upon *his* ſhoulder in the twilight, and ſhall go forth: they ſhall dig through the wall to carry out thereby: he ſhall cover his face that he ſee not the ground with *his* eyes.

13 My net alſo will I ſpread [d] upon him, and he ſhall be taken in my ſnare; and I will bring him to Babylon to the land of the Caldeans, yet ſhall he not ſee it, though he ſhall die there.

14 And I will ſcatter toward every winde all that *are* about him to help him, and all his bands, and I will draw out the ſword after them.

15 And they ſhall know that I *am* the LORD, when I ſhall ſcatter them among the nations, and diſperſe them in the countreys.

16 But I will leave † [e] a few men of them from the ſword, from the famine, and from the peſtilence, that they may declare all their abominations among the heathen whither they come, and they ſhall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, ſaying,

18 Sonne of man, eat thy bread with quaking, and drink thy water with trembling and with carefulneſſe,

19 And ſay unto the people of the land, Thus ſaith the Lord GOD, of the inhabitants of Jeruſalem, *and* of the land of Iſrael, They ſhall eat their bread with carefulneſſe, and drink their water with aſtoniſhment, that her land may be deſolate from † all that is therein, becauſe of the violence of all them that dwell therein.

20 And the cities that are inhabited, ſhall be laid waſte, and the land ſhall be deſolate, and ye ſhall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, ſaying.

22 Sonne of man, what *is* that proverb, *that* ye have in the land of Iſrael, ſaying, The dayes [f] are prolonged, and every viſion faileth?

23 Tell them therefore, Thus ſaith the Lord GOD, I will make this proverb to ceaſe, and they ſhall no more uſe it as a proverb in Iſrael: but ſay unto them, The dayes are at hand, and the effect of every viſion.

24 For there ſhall be no more any vain viſion, nor flattering divination within the houſe of Iſrael.

25 For I *am* the LORD: I will ſpeak, and the word that I ſhall ſpeak ſhall come to paſſe: it ſhall be no more prolonged: for in your dayes, O rebellious houſe, will I ſay the word, and will perform it, ſaith the Lord GOD.

26 ¶ Again the word of the LORD came to me, ſaying,

27 Sonne of man, behold, *they of* the houſe of Iſrael ſay, The viſion that he ſeeth *is* * for [g] many dayes *to come*, and he propheſieth of times that are farre off.

28 Therefore ſay unto them, thus ſaith the Lord GOD, there ſhall none of my words be prolonged any more, but the word which I have ſpoken ſhall be done, ſaith the Lord GOD.

CHAP. XIII.

1 The reproof of lying prophets, 10 and their untempered morter. 17 Of propheteſſes and their pillows.

AND the word of the LORD came unto me, ſaying,

2 Sonne of man, propheſie againſt the prophets of Iſrael that propheſie, and ſay thou unto † them that propheſie out of their own * hearts, Heare ye the word of the LORD,

3 Thus ſaith the Lord GOD, Wo unto the fooliſh prophets, that † follow [a] their own ſpirit, ‡ and have ſeen nothing.

4 O Iſrael, thy prophets are like the foxes in the [b] deſerts.

5 [c] Ye have not gone up into the ‡ gaps, neither † made up the hedge for the houſe of Iſrael, to ſtand in the battel in the day of the LORD.

6 They have ſeen vanity, and lying divination, ſaying, The LORD ſaith; and the LORD hath not ſent them: and they have made *others* to hope, that they would confirm the word.

7 Have ye not ſeen a vain viſion, and have ye not ſpoken a lying divination, whereas [d] ye ſay, The LORD ſaith it, albeit I have not ſpoken?

8 Therefore thus ſaith the Lord GOD, Becauſe ye have ſpoken vanity, and ſeen lies, therefore behold, I *am* againſt you, ſaith the Lord GOD.

9 And mine hand ſhall be upon the prophets that ſee vanity, and that divine lies: they ſhall not be in the ‡ aſſembly of my people, neither ſhall they be written in the [e] writing of the houſe of Iſrael, neither ſhall they enter into the land of Iſrael, and ye ſhall know that I *am* the Lord GOD.

10 ¶ Becauſe, even becauſe they have ſeduced my people, ſaying, [f] Peace, and *there was* no peace; and one built up ‡ [g] a wall, and lo, others daubed it with untempered *morter*:

11 Say unto them which daub *it* with untempered *morter*, that it ſhall fall: there ſhall be an overflowing ſhowre, and ye, O great hailſtones, ſhall fall, and a ſtormy winde ſhall rent *it*.

12 Lo, when the wall is fallen, ſhall it not be ſaid unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus ſaith the Lord GOD, I will even rent *it* with a ſtormy winde in my fury: and there ſhall be an overflowing ſhowre in mine anger, and great hail-ſtones in *my* fury to conſume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, ſo that the

---

† Heb. *by removing go into captivity.*

d When the king ſhall think to eſcape by fleeing, I will take him in my net, as Chap. 17: 20. and 32: 3.

† Heb. *men of number.*

e Which ſhould bear his name, and ſhould be his church, reade Chap. 11: 16.

† Heb. *the fulneſſe thereof.*

f Becauſe they did not immediately ſee the propheſies accompliſhed, they contemned them as though they ſhould never be fulfilled.

* 2 Petr. 3: 4.

g That is, it ſhall not come to paſſe in our dayes, and therefore we care not for it: thus the wicked ever abuſe Gods patience and benignitie.

† Heb. *them that are prophets out of their own hearts.*

* Jerem. 23: 16.

† Heb. *walk after.*

a After their own fantaſie, and not as having the revelation of the Lord.

‡ Or, *and* things which *they have not ſeen.*

b Watching to deſtroy the vineyard.

c He ſpeaketh to the governors and true miniſters that ſhould have reſiſted them.

‡ Or, *breaches.*

† Heb. *hedged the hedge.*

d Ye promiſed peace to this people, and now ye ſee their deſtruction, ſo that it is manifeſt, that ye are falſe prophets.

‡ Or, *ſecret,* or *counſel.*

e That is, in the book of life, wherein the true Iſraelites are written.

f Reade Jer. 6. verſ. 14.

‡ Or, *a ſlight wall.*

g Whereas the true prophets propheſied the deſtruction of the citie to bring the people to repentance, the falſe prophets ſpake the contrary, and flattered them in their vanities, ſo that what one falſe prophet ſaid, (which is here called the building of the wall) another falſe prophet would affirm, though he had neither occaſion nor good ground to beat him.

foundation thereof ſhall be diſcovered, and it ſhall fall, and ye ſhall be conſumed in the midſt thereof: and ye ſhall know that I *am* the LORD.

15 Thus will I accompliſh my wrath upon the wall, and upon them that have daubed it with [h] untempered *morter*, and will ſay unto you, The wall *is* no *more*, neither they that daubed it;

[h] Whereby is meant, whatſoever man of himſelf ſetteth forth under the authoritie of Gods word.

16 *To wit*, the prophets of Iſrael which propheſie concerning Jeruſalem, and which ſee viſions of peace for her, and *there is* no peace, ſaith the Lord GOD.

17 ¶ Likewiſe thou ſonne of man, ſet thy face againſt the daughters of thy people, which propheſie out of their own heart; and propheſie thou againſt them,

18 And ſay, Thus ſaith the Lord GOD, Wo to the *women* that ſow [i] pillows to all ‡ armholes, and make kerchiefs upon the head of every ſtature to hunt ſouls: Will ye hunt the ſouls of my people, and will ye ſave the ſouls alive *that come* unto you?

19 And will ye pollute me among my people for handfulls of [k] barley, and for pieces of bread, to ſlay the ſouls that ſhould not die, and to [l] ſave the ſouls alive that ſhould not live, by your lying to my people that heare *your* lies?

20 Wherefore thus ſaith the Lord GOD, Behold, I *am* againſt your pillows, wherewith ye there [m] hunt the ſouls, ‡ to make *them* fly, and I will tear them from your arms, and will let the ſouls go, *even* the ſouls that ye hunt to make them flie.

[i] Theſe ſuperſtitious women for lucre would propheſie, and tell every man his fortune, giving them pillows to lean upon, and kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.

‡ Or, *elbows.*

[k] Will ye make my word to ſerve your bellies?

[l] Theſe ſorcerers made the people beleeve that they could preſerve life, or deſtroy it, and that it ſhould come to everie one according as they propheſied.

[m] That is, to cauſe them to periſh, and that they ſhould depart from the bodie.

‡ Or, *into gardens.*

21 Your kerchiefs alſo will I tear, and deliver my people out of your hand, and they ſhall be no more in your hand to be hunted, and ye ſhall know that I *am* the LORD.

22 Becauſe with lies ye have made the heart of the [n] righteous ſad, whom I have not made ſad; and ſtrengthened the hands of the wicked, that he ſhould not return from his wicked way, ‡ † promiſing him life:

[n] By threatning them that were godly, and upholding the wicked.

‡ Or, *that I ſhould ſave his life.*

† Heb. *by quickening him.*

23 Therefore ye ſhall ſee no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye ſhall know that I *am* the LORD.

CHAP. XIIII.

1 *God anſwereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgements, by means of ſeduced prophets.* 12 *Gods irrevocable ſentence of famine,* 15 *of noiſome beaſts.* 17 *of the ſword,* 19 *and of peſtilence.* 22 *A remnant ſhall be reſerved for example of others.*

THen came certain of the elders of Iſrael unto me, and [a] ſat before me.

2 And the word of the LORD came unto me, ſaying,

3 Sonne of man, theſe men have ſet up their idols in their [b] heart, and put the ſtumbling-block of their iniquitie before their face: ſhould I be enquired of at all by them?

4 Therefore ſpeak unto them, and ſay unto them, Thus ſaith the Lord GOD, Every man of the houſe of Iſrael that ſetteth up his idols in his heart, and putteth the ſtumbling block of his iniquity before his face, and cometh to the [c] prophet, I the LORD will anſwer him that cometh, according to the multitude [d] of his idols,

[a] He ſheweth, the hypocriſie of the idolaters, who will diſſemble to hear the prophets of God, though in their heart they follow nothing leſſe than their admonitions, and alſo how by one meanes or other, God doth diſcover them.

[b] They are not onely idolaters in heart, but alſo worſhip their filthy idols openly, which lead them in blindneſſe, and cauſe them to ſtumble, and caſt them out of Gods favour, ſo that he will not heare them when they call unto him, reade Jer. 10: 15.

[c] To enquire of things which the Lord hath appointed to come to paſſe.

[d] As his abomination hath deſerved, that is, he ſhall be led with lies, according as he delighted therin, 2 Theſ. 2: 10.

5 That I may [e] take the houſe of Iſrael in their own heart, becauſe they are all eſtranged from me through their idols.

6 ¶ Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Repent and turn ‡ *your ſelves* from your idols, and turn away your faces from all your abominations.

[e] That is, convince them by their own conſcience.

‡ Or, others.

7 For everie one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which ſeparateth himſelf from me, and ſetteth up his idols in his heart, and putteth the ſtumbling-block of his iniquitie before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will anſwer him by my ſelf.

8 And I will ſet my face againſt that man, and will make him a * ſigne and a proverb, and I will cut him off from the midſt of my people, and ye ſhall know that I *am* the LORD.

* Deut. 28: 37. Chap. 5: 15.

9 And if the prophet be [f] deceived when he hath ſpoken a thing, I the LORD have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael.

10 And they ſhall bear the puniſhment of their iniquitie: the puniſhment of the prophet ſhall be even as the puniſhment of him that ſeeketh *unto him*:

[f] The prophet declareth, that God, for mans ingratitude, raiſeth up falſe prophets to ſeduce them that delight in lies, rather than in the truth of God, and thus he puniſheth ſin by ſin, 1 Kings 22. verſ. 20, 22. and deſtroyeth as well thoſe prophets as that people.

11 That the houſe of Iſrael [g] may go no more aſtray from me, neither be polluted any more with all their tranſgreſſions: but that they may be my people, and I may be their God, ſaith the Lord GOD.

[g] Thus Gods judgements againſt the wicked, are admonitions to the godly, to cleave unto the Lord, and not to defile themſelves with like abominations.

12 ¶ The word of the LORD came again to me, ſaying,

13 Sonne of man, when the land ſinneth againſt me by treſpaſſing grievouſly, then will I ſtretch out mine hand upon it, and will break the * [h] ſtaff of the bread thereof, and will ſend famine upon it, and will cut off man and beaſt from it.

* Lev. 26: 26.

[h] Reade chap. 4. verſ. 16. and 5: 16. Iſa. 3: 1.

14 * Though theſe three men, [i] Noah, Daniel, and Job were in it, they ſhould deliver *but* their own ſouls by their [k] righteouſneſſe, ſaith the Lord GOD.

* Jer. 15: 1.

[i] Though Noah and Job were now alive, which in their time were moſt godly men (for at this time Daniel was in captivitie with Ezekiel) and ſo theſe three together ſhould pray for this wicked people, yet would I not heare them.

[k] Meaning, that a very few (which he calleth the remnant, verſ. 22.) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous, ſo that this righteouſnes is a ſigne that they are the church of God, whom he would preſerve for his own ſake.

15 ¶ If I cauſe noiſome beaſts to paſſe through the land, and they ‡ ſpoil it, ſo that it be deſolate, that no man may paſſe through becauſe of the beaſts:

16 *Though* theſe three men *were* † in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſonnes nor daughters; they onely ſhall be delivered, but the land ſhall be deſolate.

‡ Or, *bereave.*

† Heb. *in the midſt of it.*

17 ¶ Or *if* I bring a ſword upon that land, and ſay, Sword, go through the land; ſo that I cut off man and beaſt from it.

18 Though theſe three men *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſonnes nor daughters, but they onely ſhall be delivered themſelves.

19 ¶ Or *if* I ſend a peſtilence into that

land, and poure out my furie upon it in bloud, to cut off from it man and beaſt:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, ſaith the Lord GOD, they ſhall deliver neither ſonne nor daughter: they ſhall *but* deliver their own ſouls by their righteouſneſſe.

21 For thus ſaith the Lord GOD, ‡ How much more when I ſend my foure ſore judgements upon Jeruſalem, the ſword, and the famine, and the noiſome beaſt, and the peſtilence, to cut off from it man and beaſt?

22 ¶ Yet behold, therein ſhall be left a [1] remnant that ſhall be brought forth, *both* ſonnes and daughters: behold they ſhall come forth unto you, and ye ſhall ſee their way, and their doings: and ye ſhall be comforted concerning the evil that I have brought upon Jeruſalem, *even* concerning all that I have brought upon it.

23 And they ſhall comfort you when ye ſee their wayes and their doings: and ye ſhall know that I have not done without cauſe, all that I have done in it, ſaith the Lord GOD.

CHAP. XV.

3 By the unfitneſſe of the vine-branch for any work, 6 is ſhewed the rejection of Jeruſalem.

AND the word of the LORD came unto me ſaying,

2 Sonne of man, What is the vine-tree more than any tree, *or than* a branch which is among the [a] trees of the forreſt?

3 Shall wood be taken thereof to do any work? or will *men* taken a pin of it to hang any veſſel thereon?

4 Behold, it is caſt into the fire for fewel; the fire devoureth both the ends of it, and the midſt of it is burnt: † is it meet for *any* work?

5 Behold, when it was whole it was † meet for no work: how much leſſe ſhall it be meet yet for any work when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus ſaith the Lord GOD, As the vine-tree among the trees of the forreſt, which I have given to the fire for fewel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them, they ſhall go out from *one* fire, and *another* [b] fire ſhall devoure them: and ye ſhall know that I *am* the LORD, when I ſet my face againſt them.

8 And I will make the land deſolate, becauſe they have † committed a treſpaſſe, ſaith the Lord GOD.

CHAP. XVI.

1 Under the ſimilitude of a wretched infant, is ſhewed the naturall ſtate of Jeruſalem. 6 Gods extraordinary love towards her. 15 Her monſtrous whoredome. 35 Her grievous judgement. 44 Her ſinne, matching her mother, and exceeding her ſiſters Sodom and Samaria, calleth for judgements. 60 Mercy is promiſed her in the end.

AGain the word of the LORD came unto me ſaying,

2 Sonne of man, cauſe Jeruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord GOD unto Jeruſalem, Thy † birth, and thy nativitie *is* of the land of [a] Canaan, thy father *was* an Amorite, and thy mother an Hittite.

4 And as for thy nativitie in the day thou waſt [b] born, thy navel was not cut, neither waſt thou waſhed in water ‡ to ſupple *thee*: thou waſt not ſalted at all, nor ſwadled at all.

5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the loathing of thy perſon, in the day that thou waſt born.

6 ¶ And when I paſſed by thee, and ſaw thee ‡ polluted in thine [c] own bloud, I ſaid unto thee *when thou waſt* in thy bloud, Live: yea, I ſaid unto thee *when thou waſt* in thy bloud, Live.

7 I have † cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to † excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was* the time of love, and I ſpread my ſkirt over thee, and covered thy [d] nakedneſſe: yea, I ſware unto thee, and entred into a covenant with [e] thee, ſaith the Lord GOD, and thou becameſt mine.

9 Then waſhed I thee with [f] water: yea, I throughly waſhed away thy † bloud from thee, and I [g] anointed thee with oyl.

10 I clothed thee alſo with broidered work, and ſhod thee with badgers ſkin and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments: and put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and eare-rings in thine eares, and a beautifull [h] crown upon thine head.

13 Thus waſt thou decked with gold and ſilver, and thy raiment *was* of fine linen, and ſilk, and broidered work: thou didſt eat fine floure, and honey, and oyl: and thou waſt exceeding beautifull, and thou didſt proſper into a kingdome.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my [i] comelineſſe which I had put upon thee, ſaith the Lord GOD.

15 ¶ But thou didſt [k] truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy [l] fornications on every one that paſſed by; his it was.

16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and [m] playedſt the harlot thereupon: *the like* thing ſhall not come, neither ſhall it be *ſo*.

17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and [n] madeſt to thy ſelf images † of men, and didſt commit whoredome with them.

18 And tookeſt thy broidered garments, and coveredſt them: and thou haſt ſet mine oyl and mine incenſe before them.

---

‡ Or, *alſo when.*

[1] Read chap. 5: 3.

[a] Which bringeth forth no fruit, no more than the other trees of the forreſt doe: meaning, that if Jeruſalem, which bare the name of his church, did not bring forth fruit, it ſhould be utterly deſtroyed.

† Heb. *will it proſper.*

† Heb. *made it.*

[b] Though they eſcape one danger yet another ſhall take them.

† Heb. *treſpaſſed a treſpaſſe.*

† Heb. *cutting out, or habitation.*

[a] Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerate and followeſt the abominations of the wicked Canaanites, as children do the manners of their fathers, Iſa. 1: 4. and 57. 3.

[b] When I firſt brought thee out of Egypt, and planted thee in this land to be my church.

‡ Or, *when I looked upon thee.*

‡ Or, *troden under foot.*

[c] Being thus in thy filthineſſe, and forſaken of all men, I took thee, and gave thee life: whereby is meant, that before God waſh his church and give life, there is nothing but filthineſſe and death.

† Heb. *made thee a million.*

† Heb. *ornament of ornaments.*

[d] Theſe words, as bloud, pollution, nakedneſſe, and filthineſſe, are oft-times repeated, to beat down their pride, and to cauſe them to conſider what they were before God received them to mercy, favoured them, and covered their ſhame.

[e] That thou ſhouldeſt be a chaſte wiſe unto me, and that I ſhould maintain thee, and endue thee with all graces.

[f] I waſhed away thy ſins.

† Heb. *bloud.*

[g] I ſanctified thee with mine holy ſpirit.

[h] Hereby he ſheweth how he ſaved his church, enriched it, and gave it power and dominion to reign.

[i] He declareth wherein the dignity of Jeruſalem ſtood: to wit, in that that the Lord gave them of his beauty and excellency.

[k] In abuſing my gifts, and in putting thy confidence in thine own wiſdome and dignity, which were the occaſion of thine idolatry.

[l] There was no idolatry ſo vile wherewith thou didſt not pollute thy ſelf.

[m] This declareth, how the idolaters put their chief delight in thoſe things, which pleaſe the eyes and outward ſences.

[n] Thou haſt converted my veſſels and inſtruments which I gave thee to ſerve me with, to the uſe of thine idols.

† Heb. *of a male.*

19 My meat alſo which I gave thee, fine floure, and oyl, and hony *wherewith* I fed thee, thou haſt even ſet it before them for † a ſweet ſavour: and *thus* it was, ſaith the Lord GOD.

20 Moreover, thou haſt taken thy ſonnes and thy daughters, whom thou haſt born unto me, and theſe haſt thou ſacrificed unto them † to be [o] devoured: *is this* of thy whoredomes a ſmall matter?

21 That thou haſt ſlain my children, and delivered them to cauſe them to paſſe through *the fire* for them?

22 And in all thine abominations and thy whoredomes thou haſt not remembred the dayes of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy bloud.

23 And it came to paſſe after all thy wickedneſſe (wo, wo unto thee, ſaith the Lord GOD)

24 *That* thou haſt alſo built unto thee an ‡ eminent place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thy high place at every head of the way, and haſt made thy beauty to be abhorred, and haſt opened thy feet to every one that paſſed by, and multiplied thy whoredomes.

26 Thou haſt alſo committed fornication with the [p] Egyptians thy neighbours, great of fleſh, and haſt increaſed thy whoredomes, to provoke me to anger.

27 Behold therefore, I have ſtretched out my hand over thee, and have diminiſhed thine ordinary *food*, and delivered thee unto the will of them that hate thee, the ‡ daughters of the Philiſtines, which are aſhamed of thy lewd way.

28 Thou haſt played the whore alſo with the Aſſyrians, becauſe thou waſt unſatiable: yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication in the land of Canaan unto Caldea, and yet thou waſt not ſatisfied herewith.

30 How weak is thine heart, ſaith the Lord GOD, ſeeing thou doeſt all theſe things, the work of an imperious whoriſh woman?

31 ‡ In that thou buildeſt thine eminent place in the head of every way, and makeſt thine high place in every ſtreet, and haſt not been as an harlot (in that thou [q] ſcorneſt hire)

32 *But as* a wife that committeth adultery, *which* taketh ſtrangers in ſtead of her husband

33 They give gifts to all whores, but thou giveſt thy gifts to all thy lovers, and † hireſt them, that they may come unto thee on every ſide for thy whoredome.

34 And the contrary is in thee from *other* women in thy whoredomes, whereas none followeth thee to commit whoredomes: and in that thou giveſt a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, heare the word of the LORD.

36 Thus ſaith the Lord GOD, Becauſe thy filthineſſe was poured out, and thy nakedneſſe diſcovered through thy whoredomes with thy lovers, and with all the idols of thy abominations, and by the bloud of thy children, which thou didſt give unto them;

37 Behold therefore, I will gather all thy [r] lovers, with whom thou haſt taken pleaſure, and all them that thou haſt loved, with all them that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy nakedneſſe unto them, that they may ſee all thy nakedneſſe.

38 And I will judge thee, † as women that break [ſ] wedlock, and shed bloud, are judged, and I will give thee bloud in fury and jealouſie.

39 And I will alſo give thee into their hand, and they shall throw down thine eminent place, and ſhall break down thy high places: they ſhall ſtrip thee alſo of thy clothes, and ſhall take † thy fair jewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they ſhall * burn thine houſes with fire, and execute judgements upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou alſo ſhalt give no hire any more.

42 So will I make my fury towards thee to reſt, and my [t] jealouſie ſhall depart from thee, and I will be quiet, and will be no more angry.

43 Becauſe thou haſt not remembred the dayes of thy youth, but haſt fretted me in all theſe things; behold therefore, I alſo will [u] recompenſe thy way upon *thine* head, ſaith the Lord GOD, and thou ſhalt not commit this lewdneſſe, above all thine abominations.

44 ¶ Behold, every one that uſeth proverbs, ſhall uſe *this* proverb againſt thee, ſaying, As *is* the mother, [x] *ſo is* her daughter.

45 Thou *art* thy mothers [y] daughter, that lotheth her husband and her children, and thou *art* the ſiſter of thy [z] ſiſters, which lothed their husbands, and their children: your mother *was an* Hittite, and your father an Amorite.

46 And thine elder ſiſter *is* Samaria, ſhe and her daughters that dwell at thy left hand: and † thy younger ſiſter, that dwelleth at thy right hand, is Sodom and her daughters.

47 Yet haſt thou [a] not walked after their wayes, nor done after their abominations: but ‡ as *if that were* a very little *thing*, thou waſt corrupted more than they in all thy wayes.

48 *As* I live, ſaith the Lord GOD, Sodom thy ſiſter hath not done, ſhe nor her daughters, as thou haſt done, thou and thy daughters.

49 Behold, this was the iniquity of thy ſiſter Sodom, [b] Pride, fulneſſe of bread, and abundance of idleneſſe was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poore and needy.

50 And they were haughty, and committed

abomination

† Heb. *a ſavour of reſt.*

† Heb. *to devoure.*

[o] Meaning, by fire, read Levit. 18: 21. 2 King 23: 10.

‡ Or, *brothelhouſe.*

[p] He noteth the great impiety of this people, who firſt falling from God to ſeek help at ſtrange nations, did alſo at length imbrace their idolatry, thinking thereby to make their amity more ſtrong.

‡ Or, *cities.*

‡ Or, *in thy daughters is thine, &c.*

[q] Meaning, that ſome harlots contemn ſmall rewards, but no lovers gave a reward to Iſrael, but they gave to all others: ſignifying, that the idolaters beſtow all their ſubſtance, which they receive of God for his glory, to ſerve their vile abominations.

† Heb. *bribeſt.*

[r] Egyptians, Aſſyrians and Chaldeans, whom thou tookeſt to be thy lovers, ſhall come and deſtroy thee, chap 23: 9.

† Heb. *with judgement of.*

[ſ] I will judge thee to death, as the adulterers and murtherers.

† Heb. *inſtruments of thine ornament.*

* 2 King 25: 9. Jer. 52: 13.

[t] I will utterly deſtroy thee, and ſo my jealouſie ſhall ceaſe.

[u] I have puniſhed thy faults, but thou wouldeſt not repent.

[x] As were the Canaanites, and the Hittites, & others your predeceſſors, ſo are you their ſucceſſors.

[y] That is, of Samaria and Sodom.

[z] That is, her cities.

† Heb. *leſſer than thou.*

[a] But done farre worſe.

‡ Or, *that was lothed as a ſmall* thing.

[b] He alleadgeth theſe foure vices, pride, exceſſe, idleneſſe, & contempt of the poore, as foure principall cauſes of ſuch abomination, wherefore they were ſo horribly puniſhed, Gen. 19: 24.

abomination before me: therefore * I took them away as I ſaw *good.*

51 Neither hath [c] Samaria committed half of thy ſinnes, but thou haſt multiplied thine abominations more than they, and haſt [d] juſtified thy ſiſters in all thine abominations which thou haſt done.

52 Thou alſo which haſt judged thy ſiſters, bear thine own ſhame for thy ſinnes that thou haſt committed more abominable than they: they are more righteous than thou: yea, be thou confounded alſo, and bear thy ſhame, in that thou haſt juſtified thy ſiſters.

53 When I ſhall bring again their [e] captivitie, the captivitie of Sodom and her daughters, and the captivitie of Samaria and her daughters, then *will I bring again* the captivitie of thy captives in the midſt of them.

54 That thou mayeſt bear thine own ſhame, and mayeſt be confounded in all that thou haſt done, in that thou art a [f] comfort unto them.

55 When thy ſiſters Sodom and her daughters, ſhall return to their former eſtate, and Samaria, and her daughters ſhall return to their former eſtate,[g] then thou and thy daughters ſhall return to your former eſtate.

56 For thy ſiſter Sodom was not † mentioned by [h] thy mouth in the day of thy † pride.

57 Before thy wickedneſſe was [i] diſcovered, as at the time of *thy* reproach of the daughters of † Syria, and all *that are* round about [k] her, the daughters of the Philiſtines which ‡ deſpiſe thee round about.

58 Thou haſt † born thy lewdneſſe, and thine abominations, ſaith the Lord.

59 For thus ſaith the Lord GOD, I will even deal with thee as thou haſt done, which haſt deſpiſed the [l] oath in breaking the covenant.

60 ¶ Neverthelesſe, I will [m] remember my covenant with thee in the dayes of thy youth, and I will eſtabliſh unto thee an everlaſting covenant.

61 Then thou ſhalt remember thy wayes, and be aſhamed, when thou ſhalt receive thy [n] ſiſters, thine elder and thy younger: and I will give them unto thee for * daughters, [o] but not by thy covenant.

62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the LORD.

63 That thou mayeſt remember and be [p] confounded, and never open thy mouth any more: becauſe of thy ſhame, when I am pacified toward thee, for all that thou haſt done, ſaith the Lord GOD.

* Gen. 19: 24.

[c] Which worſhipped the calves in Bethel and Dan.

[d] Thou art ſo wicked, that in reſpect of thee, Sodom and Samaria were juſt.

[e] This he ſpeaketh in compariſon, ſaying, that he would reſtore Jeruſalem, when Sodom ſhould be reſtored, that is, never: and this meant of the greateſt part of the Jews.

[f] In that thou haſt ſhewed thy ſelf worſe than they, and yet thoughteſt to eſcape puniſhment.

[g] Meaning, that it ſhould never come to paſſe.

† Heb. *for a report,* or, *hearing.*

[h] Thou wouldeſt not call her puniſhment to minde when thou waſt aloft, to learne by her example to feare my judgements.

† Heb. *prides,* or *excellencies.*

[i] That is, till thou waſt brought under by the Syrians and Philiſtines, 2 Chron. 28: 19.

† Heb. *Aram.*

[k] Which joyned with the Syrians, or compaſſed about Jeruſalem.

‡ Or, *ſpoil.*

† Heb. *born them.*

[l] When thou brakeſt the covenant, which was made between thee and me, as verſ. 8.

[m] That is, of mercy and love I will pitie thee, and ſo ſtand to my covenant, though thou haſt deſerved the contrary.

[n] Whereby he ſheweth, that among the moſt wicked he had ever ſome ſeed of his church, which he would cauſe to fructifie in due times: and here he declareth how he will call the Gentiles.

* Galat. 4: 26.

[o] But of my free mercy.

[p] This declareth what fruits Gods mercies worke in his, to wit, ſorrow and repentance for their former life.

CHAP. XVII.

1 *Under the parable of two eagles and a vine,* 11 *is ſhewed Gods judgement upon Jeruſalem for revolting from Babylon to Egypt.* 22 *God promiſeth to plant the cedar of the goſpel.*

AND the word of the LORD came unto me, ſaying,

2 Sonne of man, put forth a riddle, and ſpeak a parable unto the houſe of Iſrael.

3 And ſay, Thus ſaith the Lord GOD, A great [a] eagle with great wings, long-winged, full of feathers, which had † divers colours, came unto Lebanon, and took the higheſt branch of the cedar:

4 He cropt off the top of his young twigs, and carried it into a land of [b] traffick; he ſet it in a citie of merchants.

5 He took alſo of the [c] ſeed of the land, and † planted it in a fruitfull field, he placed *it* by great waters, *and* ſet it *as* a willow-tree.

6 And it grew, and became [d] a ſpreading vine of [e] low ſtature, whoſe branches turned toward him, and the roots thereof were under him, ſo it became a vine, and brought forth branches, and ſhot forth ſprigs.

7 There was alſo another [f] great eagle with great wings and many feathers, and behold, this vine did bend her roots toward him, and ſhot forth her branches towards him, that he might water it by the furrows of her plantation,

8 It was planted in a good † ſoil: by great [g] waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus ſaith the Lord GOD, Shall it proſper? ſhall [h] he not pull up the roots thereof, and cut off the fruit thereof that it wither? it ſhall wither in all the leaves of her ſpring, even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, being planted, ſhall it proſper? ſhall it not utterly wither, [i] when the eaſtwinde toucheth it? it ſhall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, ſaying,

12 Say now to the rebellious houſe, Know ye not what theſe things *mean*? tell them, Behold, the king of Babylon is come to Jeruſalem, and hath [k] taken the king thereof, and the princes thereof, and led them with him to Babylon.

13 And hath taken of the kings ſeed, and made a covenant with him, and hath † taken an [l] oath of him: he hath alſo taken the mighty of the land.

14 That the kingdome might be baſe, that it might not lift it ſelf up, † *but* that by keeping of his covenant it might ſtand.

15 But he rebelled againſt him in ſending his ambaſſadours into Egypt, that they might give him horſes and much people: ſhall he proſper? ſhall he eſcape that doeth ſuch things? or ſhall he break the covenant, and be delivered?

16 *As* I live, ſaith the Lord GOD, ſurely in the place *where* the king *dwelleth* that made him king, whoſe oath he deſpiſed, and whoſe covenant he brake, *even* with him, in the midſt of Babylon he ſhall die.

17 Neither ſhall Pharaoh with *his* mighty army and great company make for him in the warre by caſting up mounts, and building forts, to cut off many perſons.

[a] That is, Nebuchad-nezzar, who hath great power, riches, and many countreis under him, ſhall come to Jeruſalem, and take away Jeconiah the king, as verſe 12.

† Heb. *embroidering.*

[b] Meaning to Babylon.

[c] That is, Zedekiah, who was of the kings bloud and was left at Jeruſalem, and made king in ſtead of Jeconiah, 2 King. 24: 17. Jerem. 37: 1.

† Heb. *put it in a field of ſeed.*

[d] This was Zedekiahs kingdom.

[e] That it might not have power to rebell againſt Babylon, as verſ. 14.

[f] Meaning, the king of Egypt, of whom Zedekiah ſought ſuccour againſt Nebuchad-nezzar.

† Heb. *field.*

[g] They thought to be moiſtned by the waters of Nilus.

[h] Shall not Nebuchad-nezzar

[i] By this drie winde, he meaneth the Babylonians.

[k] That is, Jeconiah, 2 King. 24. verſ. 15.

[l] For his ſubjection and obedience.

† Heb. *brought him to an oath.*

† Heb. *to keep his covenant, to ſtand to it.*

18 Seeing he deſpiſed the oath,by breaking the covenant (when lo , he had given his [m] hand) and hath done all theſe things , he ſhall not eſcape.

[m] Becauſe he took the name of God in vaine, and brake his oath which he had confirmed by giving his hand, therefore the prophet declareth that God would not ſuffer ſuch perjurie, and infidelitie to eſcape puniſhment.

19 Therefore thus ſaith the Lord GOD, *As* I live, ſurely mine oath that he hath deſpiſed, and my covenant that he hath broken , even it will I recompenſe upon his own head.

20 And I will * ſpread my net upon him, and he ſhall be taken in my ſnare, and I will bring him to Babylon,and will plead with him there for his treſpaſſe that he hath treſpaſſed againſt me.

* Chap. 12: 13. and 32: 3.

21 And all his fugitives with all his bands ſhall fall by the ſword, and they that remain ſhall be ſcattered towards all windes: and ye ſhall know that I the LORD have ſpoken *it*.

22 ¶ Thus ſaith the Lord GOD, I will alſo take of the [n] higheſt branch of the high cedar, and will ſet *it*, I will crop off from the [o] top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

[n] This promiſe is made to the church, which ſhall be as a ſmall remnant, and as the top of a tree.

[o] I will trim it, and dreſſe it.

23 In the mountain of the height of Iſrael will I plant it: and it ſhall bring forth boughs, and bear fruit, and be a goodly cedar, and under it ſhall dwell all [p] fowl of every wing: in the ſhadow of the branches thereof ſhall they dwell.

[p] Both the Jews and Gentiles ſhall be gathered into it.

24 And all the [q] trees of the field ſhall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flouriſh: I the LORD have ſpoken and have done *it*.

[q] All the world ſhall know that I have pluckt down the proud enemies, and ſet up my church which was low and contemned.

CHAP. XVIII.

1 God reproveth the unjuſt parable of ſowre grapes. 5 He ſheweth how he dealeth with a juſt father, 10 with a wicked ſonne of a juſt father, 14 with a juſt ſonne of a wicked father, 19 with a wicked man repenting, 24 with a juſt man revolting. 25 He defendeth his juſtice, 31 and exhorteth to repentance.

AND the word of the LORD came unto me again, ſaying,

2 What mean ye, that ye uſe this proverb concerning the land of Iſrael, ſaying, [a] The fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge?

[a] The people murmured at the chaſtiſings of the Lord, and therefore uſed this proverb, meaning that their fathers had ſinned, and their children were puniſhed for their tranſgreſſions, read Jer. 31. verſ. 29.

3 *As* I live, ſaith the Lord GOD, ye ſhall not have *occaſion* any more to uſe this proverb in Iſrael.

4 Behold, all ſouls are mine, as the ſoul of the father, ſo alſo the ſoul of the ſonne is mine: the ſoul that ſinneth, it ſhall die.

5 ¶ But if a man be juſt, and do † that which is lawfull and right,

† Heb. *judgement and juſtice.*

6 *And* hath not [b] eaten upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, neither hath * defiled his neighbours wife, neither hath come neare to * a menſtruous woman,

[b] If he hath not eaten of he fleſh that hath been offered up to idols, to honour them thereby.

* Lev. 18: 20.

* Lev. 18: 19. and 20: 18.

7 And hath not * oppreſſed any, *but* hath reſtored to the debtour his * pledge, hath ſpoiled none by violence, hath * given his bread to the hungry, and hath covered the naked with a garment,

* Exod. 22: 21. Lev. 19: 15. and 25: 14.

* Exod. 22: 26. Deut. 24: 12.

* Deut. 15: 7. Iſa. 58: 7. Matth. 25: 35.

8 He *that* hath not given forth upon * uſury, neither hath taken any increaſe, *that* hath withdrawn his hand from iniquity, hath executed true judgement between man and man,

* Exod. 22: 25. Lev. 25: 36. 37. Deut. 23: 19. Pſalm 15: 5.

9 Hath walked in my ſtatutes, and hath kept my judgements to deal truly; he *is* juſt, he ſhall ſurely live, ſaith the Lord GOD.

10 ¶ If he beget a ſonne *that is* a ‡ robber, a ſhedder of bloud, and ‡ *that* doeth the like to any one of theſe things,

‡ Or, *breaker up of an houſe.*

‡ Or, *that doeth to his brother beſides any of theſe.*

11 And that doeth not any of thoſe *duties*, but even hath eaten upon the mountains, and defiled his neighbours wife,

12 Hath oppreſſed the poore and needy, hath ſpoiled by violence, hath not reſtored the pledge, and hath lift up his eyes to the idols, hath committed abomination,

13 Hath given forth upon uſury, and hath taken increaſe: ſhall he then live? he ſhall not live: he hath done all theſe abominations, [c] he ſhall ſurely die, his † bloud ſhall be upon him.

[c] He ſheweth how the ſonne is puniſhed for his fathers fault: that is, if he be wicked as his father was, and doth not repent, he ſhall be puniſhed as his father was, or elſe not.

† Heb. *blouds.*

14 ¶ Now lo, *if* he beget a ſonne that ſeeth all his fathers ſinnes which he hath done, and conſidereth, and doeth not ſuch like,

15 *That* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the houſe of Iſrael, hath not defiled his neighbours wife,

16 Neither hath oppreſſed any, † hath not withholden the pledge, neither hath ſpoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

† Heb. *hath not pledged the pledge, or taken to pledge.*

17 *That* hath taken off his hand from the poore, *that* hath not received uſury nor increaſe, hath executed my judgements, hath walked in my ſtatutes; he ſhall not die for the iniquitie of his father, he ſhall ſurely live.

18 As for his father, becauſe he cruelly oppreſſed, ſpoiled his brother by violence, and did that which *is* not good among his people, lo, even he ſhall die in his iniquity.

19 ¶ Yet ſay ye, Why? doth not the ſonne bear the iniquity of the father? when the ſonne hath done that which is lawfull and right: *and* hath kept all my ſtatutes, and hath done them, he ſhall ſurely live.

20 The ſoul that ſinneth, it ſhall die: * the ſonne ſhall not bear the iniquity of the father, neither ſhall the father bear the iniquity of the ſonne; the righteouſneſſe of the righteous ſhall be upon him, and the wickedneſſe of the wicked ſhall be upon him.

* Deut. 24: 16. 2 King. 14: 6. 2 Chron. 25: 4. Jerem. 31: 29.

21 But if the wicked will turn from all his ſinnes that he hath committed, and keep all my [d] ſtatutes, and do that which is lawfull and right, he ſhall ſurely live, he ſhall not die.

[d] He joyneth the obſervation of the commandements with repentance: for none can repent in deed, except he labour to keep the law.

22 All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him: in his [e] righteouſneſſe that he hath done, he ſhall live.

23 * [f] Have I any pleaſure at all that the

[e] That is, in the fruits of his faith, which declare that God doth accept him.

* Chap. 33: 11.

[f] He ſpeaketh that to commend Gods mercy to poore ſinners, who rather is ready to pardon, than to puniſh, as his long-ſuffering declareth, albeit God in his eternall counſel appointed the death and damnation of the reprobate, yet the end of his counſel was not their death onely, but chiefely his own glory. And alſo becauſe he doth not approve ſin, therefore it is here ſaid, that he would have them to turn away from it, that they might live.

wicked ſhould die? ſaith the Lord GOD: *&* not that he ſhould return from his wayes and live?

24 ¶ But when the righteous turneth away from his righteouſneſſe, and committeth iniquity, *and* doeth according to all the abominations that the wicked man doeth, ſhall he live? all his [g] righteouſneſſe that he hath done ſhall not be mentioned: in his treſpaſſe that he hath treſpaſſed, and in his ſinne that he hath ſinned, in them ſhall he die.

25 ¶ Yet ye ſay, * The way of the LORD is not [h] equall. Heare now, O houſe of Iſrael, Is not my way equall? are not your wayes unequall?

26 When a righteous man turneth away from his righteouſneſſe, and committeth iniquitie, and dieth in them; for his iniquity that he hath done, ſhall he die.

27 Again, when the wicked man turneth away from his wickedneſſe that he hath committed, and doeth that which is lawfull and right, he ſhall ſave his ſoul alive.

28 Becauſe he conſidereth, and turneth away from all his tranſgreſſions that he hath committed, he ſhall ſurely live, he ſhall not die.

29 Yet ſaith the houſe of Iſrael, The way of the LORD is not equall. O houſe of Iſrael, are not my wayes equall? are not your wayes unequall?

30 Therefore I will judge you, O houſe of Iſrael, every one according to his wayes, ſaith the Lord GOD; * repent, and turn ‡ *your ſelves* from all your tranſgreſſions, ſo iniquity ſhall not be your ruine.

31 ¶ Caſt away from you all your tranſgreſſions, whereby ye have tranſgreſſed, and make you a * new heart, and a new ſpirit; for why will ye die, O houſe of Iſrael?

32 For * I have no pleaſure in the death of 'him that dieth, ſaith the Lord GOD: wherefore turn ‡ *your ſelves*, and live ye.

CHAP. XIX.

1 *A lamentation for the princes of Iſrael, under the parable of lions whelps taken in a pit;* 10 *and for Jeruſalem, under the parable of a waſted vine.*

MOreover, take thou up a lamentation for the [a] princes of Iſrael,

2 And ſay, What *is* thy [b] mother? a lioneſſe: she lay down among lions, she nouriſhed her whelps among young lions.

3 And ſhe brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men.

4 The [c] nations alſo heard of him, he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when ſhe ſaw that ſhe had waited *and* her hope was loſt, then ſhe took another of her [d] whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion and learned to catch the prey, *and* devoured [e] men.

7 And he knew ‡ their deſolate palaces, and he laid waſte their cities, and the land was deſolate, and the fulneſſe thereof by the noiſe of his roaring.

8 Then the [f] nations ſet againſt him on every ſide from the provinces, and ſpread their net over him: he was taken in their pit.

9 And they put him in ward ‡ in chains, and brought him to the king of Babylon; they brought him into holds, that his voice ſhould no more be heard upon the mountains of Iſrael.

10 ¶ Thy [g] mother *is* like a vine ‡ in thy bloud, planted by the waters, ſhe was fruitfull & full of branches by reaſon of many waters.

11 And ſhe had ſtrong rods for the ſcepters of them that bear rule, and her ſtature was exalted among the thick branches, and ſhe appeared in her height with the multitude of her branches.

12 But ſhe was plucked up in fury, ſhe was caſt down to the ground, and the * [h] eaſt-winde dried up her fruit: her ſtrong rods were broken and withered, the fire conſumed them.

13 And now ſhe *is* planted in the wilderneſſe, in a drie and thirſtie ground.

14 And fire is gone out of [i] a rod of her branches, *which* hath devoured her fruit, ſo that ſhe hath no ſtrong rod *to be* a ſcepter to rule: this *is* a lamentation, and ſhall be for a lamentation.

CHAP. XX.

1 *God refuſeth to be conſulted by the elders of Iſrael.* 5 *He ſheweth the ſtory of their rebellions in Egypt,* 10 *in the wilderneſſe,* 27 *and in the land.* 33 *He promiſeth to gather them by the goſpel.* 45 *Under the name of a forreſt he ſheweth the deſtruction of Jeruſalem.*

ANd it came to paſſe in the [a] ſeventh yeare, in the fifth *moneth*, the tenth *day* of the moneth, *that* certain of the elders of Iſrael came to enquire of the LORD, & ſat before me.

2 Then came the word of the LORD unto me, ſaying,

3 Sonne of man, ſpeak unto the elders of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Are ye come to enquire of me? *as* I live, ſaith the Lod GOD, I will not be enquired of by you.

4 Wilt thou ‡ * judge them, ſonne of man, wilt thou judge *them*? [b] cauſe them to know the abominations of their fathers:

5 ¶ And ſay unto them, Thus ſaith the Lord GOD, In the day when I choſe Iſrael, and ‡ [c] lifted up mine hand unto the ſeed of the houſe of Jacob, and made my ſelf * known unto them in the land of Egypt, when I lifted up mine hand unto them, ſaying, I *am* the LORD your God.

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had eſpied for them, flowing with milk and honey, which *is* the glory of all lands:

7 Then ſaid I unto them, Caſt ye away every man the abominations of his eyes, and [d] defile not your ſelves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled againſt me, and would not hearken unto me: they did not every man

---

[g] That is, the falſe opinion that the hypocrites have of their righteouſneſſe.

* Chap. 33: 20.

[h] In puniſhing the father with the children.

* Matth. 3: 2.

‡ Or, others.

* Jerem. 32: 39. Chap. 11: 19. and 36: 26.

[i] He ſheweth that man cannot forſake his wickedneſſe till his heart be changed, which is only the work of God.

* Chap. 33: 11. 2 Petr. 3: 9.

‡ Or, others,

[a] That is, Jehohaz and Jehoiakim, Joſias ſons, who, for their pride and cruelty, are compared unto lions.

[b] To wit, Jehohaz mother, or Jeruſalem.

[c] By Pharaoh Necho king of Egypt, 2 King. 23. verſ. 33, 34. Jer. 22: 11, 12.

[d] Which was Jehoiakim.

[e] He ſlew of the prophets, and them that feared God, and raviſhed their wives.

‡ Or, *their widows*.

[f] Nebuchad-nezzar with his great army which was gathered of divers nations.

‡ Or, *in hooks*.

[g] He ſpeaketh this in reproch of this wicked king, in whoſe bloud, that is, in the race of his predeceſſours, Jeruſalem ſhould have been bleſſed according to Gods promiſe, and flouriſhed as a fruitfull vine.

‡ Or, *in thy quietneſſe*, or *in thy likeneſſe*.

* Hoſ. 13: 15.

[h] Meaning, that the Caldeans ſhould deſtroy them as the eaſt-winde doth the fruit of the vine.

[i] Deſtruction is come by Zedekiah, who was the occaſion of the rebellion.

[a] Of the captivitie of Jeconiah.

‡ Or, *plead for them*.

* Chap. 22: 2. and 23: 36.

[b] This declareth the great lenitie and patience of God, which calleth ſinners to repentance before he condemn them.

‡ Or, *ſware*, and ſo verſ. 6. &c.

[c] I ſware that I would be their God, which manner of oath was obſerved from all antiquitie, where they uſed to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof, and alſo the judge of the heart, wiſhing that he ſhould take vengeance, if they concealed any thing which they knew to be truth.

* Exod 3: 8. and 4: 31.

[d] God had forbidden them to make mention of the idols, Exod. 23: 13. Pſalm 16: 4.

caſt away the abominations of [e] their eyes, neither did they forſake the idols of Egypt: then I ſaid, I will poure out my fury upon them, to accompliſh my anger againſt them in the midſt of the land of Egypt.

9 But I wrought for my [f] names ſake, that it ſhould not be polluted before the heathen, among whom they *were*, in whoſe ſight I made my ſelf known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I * cauſed them to go forth out of the land of Egypt, and brought them into the wilderneſſe.

11 And I gave them my ſtatutes, and † ſhewed them my judgements, * which if a man do, he ſhall even live in them.

12 Moreover alſo, I gave them my * ſabbaths, to be a ſigne between me and them, that they might know that I *am* the LORD that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt me in the wilderneſſe: they walked not in my ſtatutes, and they deſpiſed my judgements, which if a man do, he ſhall even live in them; and my ſabbaths they greatly * polluted: then I ſaid I would poure out my furie upon them in the * wilderneſſe to conſume them.

14 But I wrought for my names ſake, that it ſhould not be polluted before the [g] heathen, in whoſe ſight I brought them out.

15 Yet alſo I lifted up my hand unto them in the wilderneſſe, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands.

16 Becauſe they deſpiſed my judgements, and walked not in my ſtatutes, but polluted my [h] ſabbaths: for their heart went after their idols.

17 Neverthelesſe, mine eye ſpared them from deſtroying them, neither did I make an end of them in the wilderneſſe.

18 But I ſaid unto their children in the wilderneſſe, Walk ye not in the ſtatutes of your [i] fathers, neither obſerve their judgements, nor defile your ſelves with their idols.

19 I *am* the LORD your God: walk in my ſtatutes, and keep my judgements and do them:

20 And hallow my ſabbaths; and they ſhall be a ſigne between me and you, that ye may know that I *am* the LORD your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, neither kept my judgements to do them, which if a man do, he ſhall even live in them; they polluted my ſabbaths: then I ſaid I would poure out my fury upon them, to accompliſh my anger againſt them in the wilderneſſe.

22 Neverthelesſe I withdrew mine hand, and wrought for my names ſake, that it ſhould not be polluted in the ſight of the heathen, in whoſe ſight I brought them forth.

23 I lifted up mine hand unto them alſo in the wilderneſſe, that I would ſcatter them among the heathen, and diſperſe them through the countreys:

24 Becauſe they had not executed my judgements, but had deſpiſed my ſtatutes, and had polluted my ſabbaths, and their eyes were after [k] their fathers idols.

25 Wherefore [l] I gave them alſo ſtatutes *that were* not good, and judgements whereby they ſhould not live.

26 And I polluted them in their own [m] gifts, in that they cauſed to paſſe * through *the fire* all that openeth the wombe, that I might make them deſolate, to the end, that they might know that I *am* the LORD.

27 ¶ Therefore ſonne of man, ſpeak unto the houſe of Iſrael, and ſay unto them, Thus ſaith the Lord GOD, Yet in this your fathers have blaſphemed me, in that they have † committed a treſpaſſe againſt me.

28 [n] *For* when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thick trees, and they offered there their ſacrifices, and there they preſented the provocation of their offering: there alſo they made their ſweet ſavour, and poured out there their drink-offerings.

29 Then ‡ I ſaid unto them, What *is* the high place whereunto ye go? and the name thereof is called [o] Bamah unto this day.

30 Wherefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, Are ye polluted after the manner of your fathers? and commit ye whoredome after their abominations?

31 For when ye offer your gifts, when ye make your ſonnes to paſſe through the fire, ye pollute your ſelves with all your idols even unto this day: and ſhall I be enquired of by you, O houſe of Iſrael? *As* I live, ſaith the Lord God, [p] I will not be enquired of by you.

32 And that which cometh into your minde, ſhall not be at all, that ye ſay, We will be as the heathen, as the families of the countreys, to ſerve wood and [q] ſtone.

33 ¶ *As* I live, ſaith the Lord GOD, ſurely with a mighty hand, and with a ſtretched out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countreys wherein ye are ſcattered, with a mighty hand and with a ſtretched out arm, and with fury poured out.

35 And I will bring you into the [r] wildernes of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of the land of Egypt, ſo will I plead with you, ſaith the Lord GOD.

37 And I will cauſe you to paſſe under the rod, and I will bring you into ‡ the bond of the covenant.

38 And I will [ſ] purge out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them forth out of the country where

[e] Which thing declareth the wickedneſſe of mans heart, which judge Gods ſervice by their eies and outward ſences.

[f] God had ever this reſpect to his glory, that he would not have his name evil ſpoken of among the Gentiles for the puniſhment that his people deſerved in confidence whereof the godly ever prayed, as Exod. 32: 12. Num. 14: 13.

* Exod. 13: 18.

† Heb. *made them to know*.

* Levit. 18: 5. Rom. 10: 5. Galat. 3: 12.

* Exod. 20: 8. and 31: 13, &c. and 35: 2. Deut. 5: 12.

* Exod. 16: 27.

* Num. 14: 29. and 26: 65.

[g] Who might thereby take an occaſion to blaſpheme my name, and to accuſe me of lack of ability, or elſe that I had ſought a meanes to deſtroy them more commodiouſly.

[h] That is, my true religion, which I had commanded them, and gave themſelves to ſerve me according to their own fantaſies.

[i] Whereby the holy Ghoſt confuteth them that ſay, that they will follow the religion and example of their fathers, and not meaſure their doings by Gods word, whether they be approveable thereby or no.

[k] Meaning, that they ſet their delight upon them.

[l] Becauſe they would not obey my laws, I gave them up to themſelves, that they ſhould obey their own fantaſies, as verſe 39. Rom. 1. verſ. 21, 24.

[m] I condemned thoſe things, and counted them as abominable which they thought had been excellent and to have declared moſt zeal, Luke 15: 16. for that which God required as moſt excellent, that gave they to their idols.

* Chap. 16: 21.

† Heb. *treſpaſſed a treſpaſſe*.

[n] Not onely in the wilderneſſe when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idolatrie, ſeeing that by no admonition he can be drawn back.

‡ Or, *I told them what the high place* was, or, *Bamah*.

[o] Which ſignifieth an high place, declaring that they vaunted themſelves of their idolatrie, and were not aſhamed thereof, though God had commanded them expreſſely, that they ſhould have no altar lifted up on high by ſtairs Exod. 20: 46.

[p] He ſheweth, that the ingratitude of the people deſerveth, that God ſhould cut them off, and that they ſhould not have the comfort of his word.

[q] He declareth that man of nature is wholy enemie unto God and to his own ſalvation, and therefore God calleth him to the right way, partly by chaſtiſing, but chiefely by his mercy, in forgiving his rebellion and wickedneſſe.

[r] I will bring you amongſt ſtrange nations, as into a wilderneſſe, and there will viſit you and ſo call you to repentance, and then bring the godly home againe, Iſa. 65.

‡ Or, *a delivering*.

[ſ] Signifying, that he will not burn the corn with the chaff, but purge out the wicked to puniſh them when he will ſpare his.

where they ſojourn, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I *am* the LORD.

39 As for you, O houſe of Iſrael, thus ſaith the Lord GOD, [t] Go ye, ſerve ye every one his idols, and hereafter *alſo*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Iſrael, ſaith the Lord GOD, there ſhall all the houſe of Iſrael, all of them in the land ſerve me: there will I accept them, and there will I require your offerings, and the ‡ firſt-fruits of your oblations, with all your holy things.

41 I will accept you with your † ſweet ſavour, when I bring you out from the people, and gather you out of the countreys wherein ye have been ſcattered, and I will be ſanctified in you before the heathen.

42 And ye ſhall know that I *am* the LORD, when I ſhall bring you into the land of Iſrael, into the countrey for the which I lifted up mine hand to give it to your fathers.

43 And there ſhall ye remember your wayes, and all your doings, wherein ye have been defiled, and ye ſhall [u] loath your ſelves in your own ſight, for all your evils that ye have committed.

44 And ye ſhall know that I *am* the LORD, when I have wrought with you for my names ſake, not according to your wicked wayes, nor according to your corrupt doings, O ye houſe of Iſrael, ſaith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, ſaying,

46 Sonne of man, ſet thy face toward the ſouth, and drop *thy word* toward the ſouth, and propheſie againſt the forreſt of the [x] ſouth-field;

47 And ſay to the forreſt of the ſouth, Heare the word of the LORD, thus ſaith the Lord GOD, Behold, I will kindle a fire in thee, and it ſhall devoure every [y] green tree in thee, and every drie tree: the flaming flame ſhall not be quenched, and all faces from the ſouth to the north ſhall be burnt therein.

48 And all fleſh ſhall ſee that I the LORD have kindled it: it ſhall not be quenched.

49 Then ſaid I, Ah Lord GOD, they ſay of me, Doth he not ſpeak [z] parables;

CHAP. XXI.

1 Ezekiel propheſieth againſt Jeruſalem with a ſigne of ſighing. 8 The ſharp and bright ſword. 18 againſt Jeruſalem, 25 againſt the kingdome, 28 and againſt the Ammonites.

AND the word of the LORD came unto me, ſaying,

2 Sonne of man, ſet thy face toward Jeruſalem, and [a] drop *thy word* toward the holy places, and propheſie againſt the land of Iſrael.

3 And ſay to the land of Iſrael, Thus ſaith the LORD, Behold, I *am* againſt thee, and will draw forth my ſword out of his ſheath, & will cut off from thee [b] the righteous & the wicked.

[t] This is ſpoken to the hypocrites.

‡ Or, chief.

† Heb. *ſavour of reſt.*

[u] Your own conſciences ſhall convict you after that you have felt my mercies.

[x] For Judah ſtood ſouth from Babylon.

[y] Both ſtrong and weak in Jeruſalem.

[z] The people ſaid, that the prophet ſpake darkly: therfore he deſireth the Lord to give them a plain declaration hereof.

[a] Speak ſenſibly, that all may underſtand.

[b] That is, ſuch which ſeem to have an outward ſhew of righteouſneſſe, by obſervation of the ceremonies of the law.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my ſword go forth out of his ſheath againſt all flesh from the ſouth to the [c] north:

5 That all flesh may know that I the LORD have drawn forth my ſword out of his ſheath: it shall not return any more.

6 [d] Sigh therefore, thou ſonne of man, with the breaking of *thy* loyns; and with bitterneſſe ſigh before their eyes.

7 And it shall be, when they ſay unto thee, Wherefore ſigheſt thou? that thou shalt anſwer, For the [e] tidings, becauſe it cometh: and every heart shall melt, and all hands shall be feeble, and every ſpirit shall faint, and all knees † shall be weak *as* water: behold, it cometh, and shall be brought to paſſe, ſaith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, ſaying,

9 Sonne of man, propheſie and ſay, Thus ſaith the LORD, Say, A ſword, a ſword is sharpened, and alſo furbished.

10 It is sharpened to make a ſore ſlaughter, it is furbished that it may [f] glitter: should we then make mirth? ‡ it contemneth the [g] rod of my ſonne, *as* [h] every tree.

11 And he hath given it to be furbished, that it may be handled: the ſword is sharpened, and it is furbished to give it into the hand of the [i] ſlayer.

12 Cry and howl, ſonne of man, for it shall be upon my people, it *shall be* upon all the princes of Iſrael: ‡ terrours, by reaſon of the ſword, ſhall be upon my people: [k] ſmite therefore upon *thy* thigh.

13 ‡ Becauſe *it is* a triall, [l] and what if *the ſword* contemn even the rod? it ſhall be no *more*, ſaith the Lord GOD.

14 Thou therefore, ſonne of man, propheſie, and [m] ſmite *thine* † hand together, and let the ſword be doubled the third time, the ſword of the ſlain, it *is* the ſword of the great men that are ſlain, which entreth into their privie chambers.

15 I have ſet the ‡ point of the ſword againſt all their gates, that *their* heart may faint, and *their* ruines be multiplied: ah, *it is* made bright, *it is* ‡ wrapt up for the ſlaughter.

16 Go thee one way [n] or other, *either* on the right hand, † or on the left, whitherſoever thy face *is* ſet.

17 I will alſo ſmite mine hands together, and I will cauſe my furie to reſt, I the LORD have ſaid *it*.

18 ¶ The word of the LORD came unto me again, ſaying,

19 Alſo thou ſonne of man, appoint thee [o] two wayes, that the ſword of the king of Babylon may come: both twain ſhall come forth out of one land, and chooſe thou a place, chooſe *it* at the head of the way to the citie.

20 Appoint a way, that the ſword may come to Rabbath of the Ammonites, and [p] to Judah in Jeruſalem the defenced.

[c] Meaning, through all the land.

[d] As though thou wert in extreme anguish.

[e] Becauſe of the great noiſe of the army of the Caldeans.

† Heb. *shall go into water.*

[f] And ſo cauſe a fear.

‡ Or, it is *the rod of my ſonne, it deſpiſeth every tree.*

[g] Meaning, the ſcepter: shewing that it will not ſpare the king who should be as the Son of God, and in his place.

[h] That is, the reſt of the people.

[i] To wit, unto the army of the Caldeans.

Or, *they are thruſt down to the ſword with my people.*

[k] Reade Jer. 31. verſ. 19.

‡ Or, *when the triall* hath been, *what then? shall they not alſo belong to the deſpiſing rod?*

[l] Ezekiel moved with compaſſion, thus complaineth fearing the deſtruction of the kingdome, which God had confirmed to David and his poſteritie by promiſe: which promiſe God performed, although here it ſeemed to mans eye that it should utterly periſh.

[m] That is, encourage the ſword.

† Heb. *hand to hand.*

‡ Or, *glittering*, or *fear.*

‡ Or, *sharpened.*

[n] Provide for thy ſelf, for thou shalt ſee Gods plague on all parts of this countrey.

† Heb. *ſet thy ſelf, take the left hand.*

[o] This was ſpoken, becauſe that when Nebuchadnezzar came againſt Judah, his purpoſe was alſo to go againſt the Ammonites: but doubting in the way, which enterpriſe to undertake firſt, he conſulted with his ſoothſayers, and ſo went againſt Judah.

[p] That is, to the tribe of Judah that kept themſelves in Jeruſalem.

21 For the king of Babylon ſtood at the † [q] parting of the way, at the head of the two wayes, to uſe divination: he made *his* ‡ arrows bright, he conſulted with † images, he looked in the [r] liver.

22 At his right hand was the divination for Jeruſalem to appoint ‡ † captains, to open the mouth in the ſlaughter, to lift up the voice with ſhouting, to appoint *battering* rammes againſt the gates, to caſt a mount, *and* to build a fort.

23 And it ſhall be unto them [ſ] as a falſe divination in their ſight, ‡ to them that have ſworn oathes: [t] but he will call to remembrance the iniquitie, that they may be taken.

24 Therefore thus ſaith the Lord GOD, Becauſe ye have made your iniquity to be remembred, in that your tranſgreſſions are diſcovered, ſo that in all your doings, your ſinnes do appear: becauſe, *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 ¶ And [u] thou profane wicked prince of Iſrael, whoſe day is come, when iniquitie *ſhall have* an end,

26 Thus ſaith the Lord GOD, Remove the [x] diademe, and take off the crown: this *ſhall* not *be* the ſame, exalt him that is low, and abaſe him that is high.

27 † I will overturn, overturn, overturn it, and it ſhall be no *more* untill he [y] come whoſe right it is, and I will give it *him*.

28 ¶ And thou ſonne of man, propheſie and ſay, Thus ſaith the Lord GOD concerning the Ammonites, and concerning their reproach: even ſay thou, The ſword, the ſword *is* drawn: for the ſlaughter *it is* furbiſhed, to conſume becauſe of the glittering:

29 Whiles they ſee [z] vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are ſlain, of the wicked whoſe day is come, when their iniquitie *ſhall have* an end.

30 ‡ Shall I cauſe *it* to return into his ſheath? I will judge thee in the place where thou waſt created, in the land of thy nativitie.

31 And I will poure out mine indignation upon thee, I will blow againſt thee in the fire of my wrath, and deliver thee into the hand of ‡ brutiſh men, *and* ſkilfull to deſtroy.

32 Thou ſhalt be for fewel to the fire: thy bloud ſhall be in the midſt of the land, thou ſhalt be no *more* remembred: for I the LORD have ſpoken *it*.

† Heb. *mother of the way.*

q To know whether he ſhould goe againſt the Ammonites, or them of Jeruſalem.

‡ Or, *knives.*

† Heb. *teraphim.*

r He uſed conjuring and ſorcerie.

‡ Or, battering rammes.

† Heb. *rammes.*

ſ Becauſe there was a league between the Jews and the Babylonians, they of Jeruſalem ſhall think nothing leſſe than that this thing ſhould come to paſſe.

‡ Or, *for the oathes made unto them.*

t That is, Nebuchad-nezzar will remember the rebellion of Zedekiah, and ſo come upon them.

u Meaning, Zedekiah, who practiſed with the Egyptians to make him high, and able to reſiſt the Babylonians.

x Some referre this to the prieſts attire: for Jehozadek the prieſt went into captivity with the king.

† Heb. *perverted, perverted, perverted will I make it.*

y That is, unto the coming of Meſſiah: for though the Jews had ſome ſigne of governement afterward under the Perſians, Greeks, and Romans, yet this reſtitution was not till Chriſts coming, and at length ſhould be accompliſhed, as was promiſed, Gen. 49: 10.

z Though the Jews and Ammonites would not beleeve that thou, to wit, the ſword, ſhouldſt come upon them, and ſaid that the prophets which threatned, ſpake lies, yet thou ſhalt as ſurely come, as though thou wereſt already upon their necks.

‡ Or, *cauſe it to return.*

‡ Or, *burning.*

CHAP. XXII.

1 A catalogue of ſinnes in Jeruſalem. 13 God will burn them as droſſe in his furnace. 23 The generall corruption of prophets, prieſts, princes, and people.

MOreover, the word of the LORD came unto me, ſaying,

2 Now thou ſonne of man, * wilt thou ‡ judge, wilt thou [a] judge the † bloudy city? yea thou ſhalt † ſhew her all her abominations.

3 Then ſay thou, Thus ſaith the Lord GOD, The citie ſheddeth bloud in the midſt of it, that her time [b] may come, and maketh idols [c] againſt her ſelf to defile her ſelf.

4 Thou art become guilty in thy bloud that thou haſt * ſhed, and haſt defiled thy ſelf in thine idols, which thou haſt made, and thou haſt cauſed thy dayes to draw neare, and art come even unto thy yeares; therefore have I made thee a reproach unto the heathen, and a mocking to all countreys.

5 Thoſe that be neare, and thoſe that be farre from thee, ſhall mock thee, *which art* † [d] infamous, *and* much vexed.

6 Behold, the princes of Iſrael, every one were in thee to their † power to ſhed bloud.

7 In thee have they ſet light by father and mother: in the midſt of thee have they dealt by † oppreſſion with the [e] ſtranger: in thee have they vexed the fatherleſſe and the widow.

8 Thou haſt deſpiſed mine holy things, and haſt profaned my ſabbath.

9 In thee are † men that carry tales to ſhed bloud: & in thee they eat upon the mountains: in the midſt of thee they commit lewdneſſe.

10 In thee have they * diſcovered their fathers nakedneſſe: in thee have they humbled her that was * ſet apart for pollution.

11 And ‡ one hath committed abomination with his neighbours * wife, and ‡ another hath ‡ lewdly defiled his daughter in law, and another in thee hath humbled his * ſiſter, his fathers daughter.

12 In thee have they taken gifts to ſhed bloud: thou haſt taken uſurie and increaſe, and thou haſt greedily gained of thy neighbours by extortion, and haſt forgotten me, ſaith the Lord GOD.

13 ¶ Behold therefore I have * [f] ſmitten mine hand at thy diſhoneſt gain which thou haſt made, and at thy bloud which hath been in the midſt of thee.

14 Can thine heart endure, or can thine hands [g] be ſtrong in the dayes that I ſhall deal with thee? I the LORD have ſpoken *it*, and will do *it*.

15 And I will ſcatter thee among the heathen, and diſperſe thee in the countreys, and will conſume thy [h] filthineſſe out of thee.

16 And thou ‡ ſhalt take thine [i] inheritance in thy ſelf in the ſight of the heathen, and thou ſhalt know that I *am* the LORD.

17 And the word of the LORD came unto me, ſaying,

18 Sonne of man, the houſe of Iſrael is to me become [k] droſſe, all they *are* braſſe, and tin, and iron, and lead, in the midſt of the furnace, they are *even* the † droſſe of ſilver.

19 Therefore thus ſaith the Lord GOD, Becauſe ye are all become droſſe, behold therefore I will gather you into the midſt of Jeruſalem.

20 † *As* they gather ſilver, and braſſe, and iron, and lead, and tin into the midſt of the furnace, to blow the fire upon it, to melt *it*; ſo will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and [l] melt you.

* Chap. 20: 4. and 23: 36.

‡ Or, *plead for.*

a Art thou ready to execute, thy charge which I commit unto thee againſt Jeruſalem, that murthereth the prophets, and them that are godly.

† Heb. *city of blouds.*

† Heb. *make her know.*

b That is, the time of her deſtruction.

c To her own undoing.

* Kings 21: 16.

† Heb. *polluted of name, much in vexation.*

d Whoſe very name all men hate.

† Heb. *arm.*

† Or, *deceit.*

e He meaneth hereby that there was no kinde of wickednes which was not committed in Jeruſalem, and therefore the plagues of God ſhould ſpeedily come upon her.

† Heb. *men of ſlanders.*

* Levit. 18: 8. and 20: 11.

* Levit. 18: 19.

† Or, *every one.*

* Levit. 18: 20. Jerem. 5: 8.

‡ Or, *every one.*

‡ Or, *by lewdneſſe.*

* Levit. 18 19.

* Chap. 21: 17.

f In token of my wrath and vengeance.

g That is, able to defend thy ſelf.

h I will thus take away the occaſion of thy wickednes.

‡ Or, *ſhalt be profaned.*

i Thou ſhalt be no more the inheritance of the Lord but forſaken.

k Which before was moſt pretious.

† Heb. *droſſes.*

† Heb. *according to the gathering.*

l Meaning hereby, that the godly ſhould be tried, and the wicked deſtroyed.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye ſhall be melted in the midſt thereof.

22 As ſilver is melted in the midſt of the furnace, ſo ſhall ye be melted in the midſt thereof, and ye ſhall know that I the Lord have poured out my fury upon you.

23 ¶ And the word of the Lord came unto me, ſaying,

24 Sonne of man, ſay unto her, Thou art the land that is not cleanſed, nor [m] rained upon in the day of indignation.

25 *There is* a [n] conſpiracie of her prophets in the midſt thereof like a roaring lion ravening the prey: they * have devoured ſouls: they have taken the treaſure and precious things: they have made her many widows in the midſt thereof.

26 Her prieſts have † violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they ſhewed *difference* between the unclean and the clean, and have hid their [o] eyes from my ſabbaths, and I am profaned among them.

27 Her * princes in the midſt thereof *are* like wolves ravening the prey, to ſhed bloud, *and* to deſtroy ſouls, to get diſhoneſt gain.

28 And her [p] prophets have daubed them with untempered *morter*, ſeeing vanity, & divining lies unto them, ſaying, Thus ſaith the Lord God, when the Lord hath not ſpoken.

29 The people of the land have uſed ‡ oppreſſion, and exerciſed robberie, and have vexed the poore and needy: yea, they have oppreſſed the ſtranger † wrongfully.

30 And I ſought for a man among them, that ſhould make up the [q] hedge, and ſtand in the gap before me for the land that I ſhould not deſtroy it, but I found none.

31 Therefore have I poured out mine indignation upon them, I have conſumed them with the fire of my wrath: their own way have I recompenſed upon their heads, ſaith the Lord God.

[m] Thou art like a barren land, which the Lord plagueth with drought.

[n] The falſe prophets have conſpired together to make their doctrin more probable.

* Math. 23: 14.

† Heb. *offered violence to.*

[o] They have neglected my ſervice.

* Mich. 3: 11. Zeph. 3: 3.

[p] They which ſhould have reproved them, flattered them in their vices, and covered their doings with lies, chap. 13: 10.

‡ Or, *deceit.*

† Heb. *without right.*

[q] Which would ſhew himſelf zealous in my cauſe by reſiſting vice, Iſa. 59: 16. and 63: 5. and alſo pray unto me to with-hold my plagues, Pſal. 106: 23.

Chap. XXIII.

3 *The whoredomes of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both,* 45 *and ſheweth their judgements.*

THe word of the Lord came again unto me, ſaying,

2 Sonne of man, there were two women the daughters of one [a] mother.

3 And they committed whoredomes in [b] Egypt, they committed whoredomes in their youth: there were their breaſts preſſed, and there they bruiſed the teats of their virginity.

4 And the names of [c] them *were*, Aholah the elder, and Aholibah her ſiſter: and they were mine, and they bare ſonnes and daughters: thus *were* their names, Samaria *is* Aholah, and Jeruſalem Aholibah.

5 And Aholah played the harlot when [d] ſhe was mine, and ſhe doted on her lovers, on the Aſſyrians *her* neighbours,

[a] Meaning, Iſrael and, Judah which came both out of one family.

[b] They became idolaters, after the manner of the Egyptians.

[c] Aholah, ſignifieth a manſion or dwelling in her ſelf, meaning, Samaria, which was the royall city of Iſrael: and Aholibah ſignifieth my manſion in her, whereby is meant Jeruſalem, where Gods temple was.

[d] When the Iſraelites were named, the people of God, they became idolaters, and forſook God, and put their truſt in the Aſſyrians.

6 Which were clothed with blue, captains and rulers, all of them deſireable young men, horſemen riding upon horſes.

7 Thus ſhe † committed her whoredomes with them, with all them that were † the choſen men of Aſſyria, and with all on whom ſhe doted, with all their idols ſhe defiled her ſelf.

8 Neither left ſhe her whoredomes *brought* from Egypt; for in her youth they [e] lay with her, and they bruiſed the breaſts of her virginity, and poured their whoredome upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the * Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her nakedneſſe, they took her ſonnes and her daughters, and ſlew her with the ſword: and ſhe became † famous among women, for [f] they had executed judgement upon her.

11 And when her ſiſter Aholibah ſaw *this*, † ſhe was more corrupt in her inordinate love than ſhe, and in her whoredomes † more than her ſiſter in *her* whoredomes.

12 She doted upon the * Aſſyrians *her* neighbours, captains and rulers clothed moſt gorgeouſly, horſemen riding upon horſes, all of them deſireable young men.

13 Then I ſaw that ſhe was defiled, *that* they *took* both one way,

14 And that ſhe increaſed her whoredomes: for when ſhe ſaw men [g] pourtrayed upon the wall, the images of the Caldeans pourtrayed with vermilion,

15 Girded with girdles upon their loyns, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Caldea, the land of their nativity:

16 And † aſſoon as ſhe ſaw them with her eyes, ſhe doted upon them, and ſent meſſengers unto them into Caldea.

17 And the † Babylonians came to her into the bed of love, and they defiled her with their whoredome, and ſhe was polluted with them, and her minde was † alienated from them.

18 So ſhe diſcovered her whoredomes, and diſcovered her nakedneſſe: then my minde was alienated from her, like as my minde was alienated from her ſiſter.

19 Yet ſhe multiplied her whoredomes, in calling to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whoſe fleſh *is as* the fleſh of aſſes, and whoſe iſſue *is like* the iſſue of horſes.

21 Thus thou calledſt to remembrance the lewdneſſe of thy youth, in bruiſing thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe up thy lovers againſt thee, from whom thy minde is alienated, and I will bring them againſt thee on every ſide;

† Heb. *beſtowed her whoredomes upon them.*

† Heb. *the choice of the children of Aſhur.*

[e] The holy Ghoſt uſeth theſe termes which ſeem, ſtrange to chaſte eares, to cauſe this wicked vice of idolatry ſo to be abhorred.

* 2 Kings 17: 23.

† Heb. *a name.*

[f] Meaning, the Aſſyrians.

† Heb. *she corrupted her inordinate love more than, &c.*

† Heb. *more than the whoredomes of her ſiſter.*

* 2 Kings 16: 7.

[g] This declareth, that no words are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy Ghoſt here compareth them to thoſe which in their raging love and filthy luſts dote upon the images and paintings of them after whom they luſt.

† Heb. *at the ſight of her eyes.*

† Heb. *children of Babel.*

† Heb. *looſed, or disjoynted.*

23 The Babylonians, and all the Caldeans, [h] Pekod, and Shoa, and Koa, and all the Aſſyrians with them: all of them deſireable young men, captains and rulers, great lords and renowned, all of them riding upon horſes.

[h] Theſe, were the names of certain princes and captains under Nebuchad-nezzar.

24 And they ſhall come againſt thee with chariots, wagons, and wheels, and with an aſſembly of people *which* ſhall ſet againſt thee buckler, and ſhield, and helmet round about: & I will ſet judgement before them, and they ſhal judge thee according to their judgements.

25 And I will ſet my jealouſie againſt thee, and they shall deal furiouſly with thee: they shall take away thy [i] noſe, and thine eares, and thy remnant shall fall by the ſword: they shall take thy ſonnes and thy daughters, and thy reſidue ſhall be devoured by the fire.

[i] They shall deſtroy thy princes and prieſts, with the reſt of thy people.

26 They ſhall alſo ſtrip thee out of thy clothes, and take away thy † fair jewels.

† Heb. *inſtruments of thy decking.*

27 Thus will I make thy lewdneſſe to ceaſe from thee, and thy whoredome *brought* from the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord GOD, Behold, I will deliver thee into the hand *of them* whom thou hateſt, into the hand *of them* from whom thy minde is alienated.

29 And they shall deal with thee hatefully, and shall take away all thy [k] labour, and shall leave thee naked and bare, and the nakedneſſe of thy whoredomes shall be [l] diſcovered, both thy lewdneſſe and thy whoredomes.

[k] All thy treaſures and riches which thou haſt gotten by labour.

[l] All the world shal ſee thy shamefull forſaking of God to ſerve idols.

30 I will do theſe things unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idols.

31 Thou haſt walked in the way of thy ſiſter, therefore will I give her [m] cup into thine hand.

[m] I will execute the ſame judgements and vengeance againſt thee, and that with greater ſeverity.

32 Thus ſaith the Lord GOD, Thou shalt drink of thy ſiſters cup deep and large: thou shalt be laughed to ſcorn and had in deriſion? it containeth much.

33 Thou shalt be filled with [n] drunkenneſſe and ſorrow, with the cup of aſtoniſhment and deſolation, with the cup of thy ſiſter Samaria.

[n] Meaning, that the afflictions should be ſo great that they should cauſe them to loſe their ſences and reaſon.

34 Thou shalt even drink it and ſuck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breaſts: for I have ſpoken *it*, ſaith the Lord GOD.

35 Therefore thus ſaith the Lord GOD, Becauſe thou haſt forgotten me, and caſt me behinde thy back, therefore bear thou alſo thy lewdneſſe, and thy whoredomes.

36 ¶ The LORD ſaid moreover unto me, Sonne of man, wilt thou * ‡ judge Aholah and Aholibah? yea, declare unto them their abominations;

* Chap. 20:4. and 22:2.

‡ Or, *plead for.*

37 That they have committed adultery, and bloud *is* in their hands, and with their idols have they committed adultery, and have alſo cauſed their ſonnes whom they bare unto me, to [o] paſſe for them through *the fire* to devoure *them.*

[o] That is, to be ſacrifices to their idols, read Chap. 16:20.

38 Moreover, this they have done unto me: they have defiled my ſanctuary in the ſame day, and have profaned my ſabbaths.

39 For when they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it, and lo, * thus have they done in the midſt of mine houſe.

* 2 Kings 21:4.

40 And furthermore, that ye have ſent for men † to come from [p] farre, unto whom a meſſenger *was* ſent, and lo, they came, for whom thou didſt waſh thy ſelf, paintedſt thy eyes, and deckedſt thy ſelf with ornaments,

† Heb. *coming.*

[p] They ſent into other countries to have ſuch as should teach the ſervice of their idols.

41 And ſatteſt upon a † ſtately bed, and a [q] table prepared before it, * whereupon thou haſt ſet mine incenſe and mine oyl.

† Heb. *honourable.*

[q] He meaneth the altar that was prepared for the idols.

* Prov. 7:17.

42 And a voice of a multitude being at eaſe *was* with her, and with the men † of the common ſort *were* brought ‡ [r] Sabeans from the wilderneſſe, which put bracelets upon their hands, and beautifull crowns upon their heads.

† Heb. *of the multitude of men.*

‡ Or, *drunkards.*

[r] Which should teach the manner of worshipping their gods.

43 Then ſaid I unto her that was old in adulteries, Will they now commit † whoredomes with her, and ſhe *with them*?

† Heb. *her whoredomes.*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah and unto Aholibah the lewd women.

45 ¶ And the righteous men, they ſhall * judge them after the manner of [ſ] adultereſſes, and after the manner of women that ſhed bloud; becauſe they are adultereſſes, and bloud *is* in their hands.

* Chap. 16:38.

[ſ] That is, worthy death.

46 For thus ſaith the Lord GOD, I will bring up a company upon them, and will give them † to be removed and ſpoiled.

† Heb. *for a removing and ſpoil.*

47 And the company ſhall ſtone them with ſtones, and ‡ diſpatch them with their ſwords; they ſhall ſlay their ſonnes and their daughters, and burn up their houſes with fire.

‡ Or, *ſingle them out.*

48 Thus will I cauſe lewdneſſe to ceaſe out of the land, that all [t] women may be taught not to do after your lewdneſſe.

[t] Meaning, all other cities and countries.

49 And they ſhall recompenſe your lewdneſſe upon you, and ye ſhall bear the ſinnes of your idols, and ye ſhall know that I *am* the Lord GOD.

CHAP. XXIIII.

1 *Under the parable of a boyling pot,* 6 *is shewed the irrevocable deſtruction of Jeruſalem.* 15 *By the ſigne of Ezekiel not mourning for the death of his wife,* 19 *is shewed the calamitie of the Jews to be beyond all ſorrow.*

AGain in the [a] ninth yeare, in the tenth moneth, in the tenth *day* of the [b] moneth, the word of the LORD came unto me, ſaying,

[a] Of Jeconiahs captivity, and of the reigne of Zedekiah, 2 King 25:1.

[b] Called Tebeth, which containeth part of December, and part of January, in the which moneth and day Nebuchad-nezzar beſieged Jeruſalem.

2 Sonne of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord GOD, Set on a [c] pot, ſet *it* on, and alſo poure water into it.

[c] Whereby was meant Ieruſalem.

4 Gather the [d] pieces thereof into it, *even* every good piece, the thigh, and the ſhoulder, fill it with he choice bones.

[d] That is, the citizens, and the chief men thereof.

5 Take the choice of the flock, and ‡ burn alſo the [e] bones under it, *and* make it boyl well, and let him ſeethe the bones of it therein.

6 ¶ Wherefore thus ſaith the Lord GOD, Wo to the bloudy city, to the pot whoſe [f] ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out [g] piece by piece, let no [h] lot fall upon it.

7 For her bloud is in the midſt of her, ſhe ſet it upon the top of a [i] rock, ſhe poured it not upon the ground to cover it with duſt:

8 That it might cauſe fury to come up to take vengeance: I have ſet her bloud upon the top of a rock, that it ſhould not be covered.

9 Therefore thus ſaith the Lord GOD, * Wo to the bloudy city, I will even make the pile for fire great.

10 Heap on wood, [k] kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt.

11 Then ſet it empty upon the coals thereof, that the braſſe of it may be hot, and may burn, and that the filthineſſe of it may be molten in it, that the ſcum of it may be conſumed.

12 [l] She hath wearied *herſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

13 In thy filthineſſe *is* lewdneſſe: becauſe I [m] have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe any more, till I have cauſed my fury to reſt upon thee.

14 I the LORD have ſpoken *it*, it ſhall come to paſſe, and I will do *it*, I will not go back, neither will I ſpare, neither will I repent; according to thy wayes, and according to thy doings ſhall they [n] judge thee, ſaith the Lord GOD.

15 ¶ Alſo the word of the LORD came unto me, ſaying,

16 Sonne of man, behold, I take away from thee the [o] deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears † run down.

17 † Forbear to crie, make no mourning for the dead, binde the tire of thine head upon thee, and [p] put on thy ſhoes upon thy feet, and cover not *thy* † lips, and [q] eat not the bread of men.

18 So I ſpake unto the people in the morning, and at even my wife died; and I did in the [r] morning as I was commanded.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe things *are* to us, that thou doeſt *ſo?*

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord GOD, Behold, I will [ſ] profane my ſanctuary, the [t] excellencie of your ſtrength, the deſire of your eyes, and † that which your ſoul pitieth, and your ſonnes and your daughters whom ye have left ſhall fall by the ſword.

‡ Or, *heap.*

[e] Meaning, of the innocent, whom they had ſlain, who were the cauſe of the kindling of Gods wrath againſt them.

[f] Whoſe iniquities, and wicked citizens there yet remain.

[g] Signifying, that they ſhould not be deſtroyed all at once, but by little and little.

[h] Spare none eſtate or condition.

[i] The city ſhewed her cruelty to all the world, and was not aſhamed thereof, neither yet hid it.

* Nah. 3: 1. Hab. 2: 12.

[k] Meaning, that the city ſhould be utterly deſtroyed, and that he would give the enemies an appetite thereunto.

[l] The city hath flattered her ſelf in vain.

[m] I labour by ſending my prophets to call thee to repentance, but thou wouldſt not.

[n] That is, the Babylonians.

[o] Meaning, his wife, in whom he delighted, as verſ. 18.

† Heb. *go.*

† Heb. *be ſilent.*

[p] For in mourning they went bareheaded and barefooted, and alſo covered their lips.

† Heb. *upperlip*, and ſo verſ. 22.

[q] That is, which the neighbours ſent to them that mourned.

[r] Meaning, the morning following.

[ſ] By ſending the Caldeans to deſtroy it, as Chap. 7. 22.

[t] Wherein you boaſt and delight.

† Heb. *the pitie of your ſoul.*

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ſhall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a ſigne: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord GOD.

25 Alſo thou ſonne of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and † that whereupon they ſet their mindes, their ſonnes and their daughters;

26 *That* he that eſcapeth in that day, ſhall come unto thee, to cauſe *thee* to heare it with *thine* eares?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeak and be no more dumbe, and thou ſhalt be a ſigne unto them, and they ſhall know that I *am* the LORD.

† Heb. *the lifting up of the ſoul.*

CHAP. XXV.

1 Gods vengeance for their inſolencie againſt the Jews, upon the Ammonites, 8 upon Moab and Seir, 12 upon Edom, 15 and upon the Philiſtines.

THe word of the LORD came again unto me, ſaying,

2 Sonne of man, ſet thy face * againſt the Ammonites, and propheſie againſt them;

3 And ſay unto the Ammonites, Heare the word of the Lord GOD: thus ſaith the Lord GOD, Becauſe thou ſaidſt, [a] Aha, againſt my ſanctuarie, when it was profaned, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Judah, when they went into captivitie;

4 Behold therefore, I will deliver thee to the † [b] men of the eaſt for a poſſeſſion, and they ſhall ſet their [c] palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

5 And I will make [d] Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks: and ye ſhall know that I *am* the LORD.

6 For thus ſaith the Lord GOD, Becauſe thou haſt clapped *thine* † hands and ſtamped with the † feet, and rejoyced in † heart with all thy deſpite againſt the land of Iſrael:

7 Behold therefore, I will ſtretch out mine hand upon thee, and will deliver thee for ‡ a ſpoil to the heathen, and I will cut thee off from the people, and I will cauſe thee to periſh out of the countreys: I will deſtroy thee, and thou ſhalt know that I *am* the LORD.

8 ¶ Thus ſaith the Lord GOD, * Becauſe that Moab and Seir do ſay, Behold the houſe of Judah *is* like unto all the heathen:

* Jer. 49: 1, &c.

[a] Becauſe ye rejoyced when the enemy deſtroyed my city and temple.

† Heb. *children.*

[b] That is, to the Babylonians.

[c] They ſhall chaſe thee away and take thy gorgeous houſes to dwell in.

[d] Called alſo Philadelphia, which was the chief citie of the Ammonites, and full of conduits, 2 Sam. 12: 27.

† Heb. *hand.*

† Heb. *foot.*

† Heb. *ſoul.*

‡ Or, *meat.*

* Jer. 48: 1, &c.

9 Therefore behold, I will open the † ſide of Moab from the [e] cities, from his cities *which are* on his frontiers, the glory of the countrey Beth-jeſhimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the eaſt ‡ with the Ammonites, and will give them in poſſeſſion, that the Ammonites may not be remembred among the nations.

11 And I will execute judgements upon Moab, and they ſhall know that I *am* the LORD.

12 ¶ Thus ſaith the Lord GOD, Becauſe that Edom hath dealt againſt the houſe of Judah † by taking vengeance, and hath greatly offended, and revenged himſelf upon them:

13 Therefore thus ſaith the Lord GOD, I will alſo ſtretch out mine hand upon Edom, and will cut off man and beaſt from it, and I will make it deſolate from Teman, and ‡ they of Dedan ſhall fall by the ſword.

14 And I will lay my vengeance upon Edom by the hand of my people Iſrael, and they ſhall do in Edom according to mine anger, and according to my fury, and they ſhall know my vengeance, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD, Becauſe the Philiſtines have dealt by revenge, and have taken vengeance with a deſpitefull heart, to deſtroy *it* † for the old hatred;

16 Therefore thus ſaith the Lord GOD, Behold, I will ſtretch out mine hand upon the Philiſtines, and I will cut off the [f] Cherethims, and deſtroy the remnant of the ‡ ſea-coaſt.

17 And I will execute great † vengeance upon them with furious rebukes; and they ſhall know that I *am* the LORD, when I ſhall lay my vengeance upon them.

† Heb. *shoulder of Moab.*
[e] So that no power or ſtrength ſhould be able to reſiſt the Babylonians.
‡ Or, *againſt the children of Ammon.*
† Heb. *by revenging revengement.*
‡ Or, *they shall fall by the ſword unto Dedan.*
† Or, *with perpetuall hatred.*
[f] Which were certain gariſons of Philiſtines, whereby they oftimes moleſted the Iews: of the Cherethims, David alſo had a guard, 2 Sam. 8:18.
‡ Or, *haves of the ſea.*
† Heb. *vengeances.*

CHAP. XXVI.

1 Tyrus for inſulting againſt Jeruſalem, is threatned. 7 The power of Nebuchadrezzar againſt her. 15 The mourning and aſtoniſhment of the ſea, at her fall.

AND it came to paſſe in the [a] eleventh yeare, in the firſt *day* of the moneth, *that* the word of the LORD came unto me, ſaying,

2 Sonne of man, becauſe that Tyrus hath ſaid againſt Jeruſalem, Aha, ſhe is broken *that was* the [b] gates of the people: ſhe is turned unto me, I ſhall be [c] repleniſhed, *now* ſhe is laid waſte:

3 Therefore thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Tyrus, and will cauſe many nations to come up againſt thee, as the ſea cauſeth his waves to come up.

4 And they ſhall deſtroy the walls of Tyrus, and break down her towers: I will alſo ſcrape her duſt from her, and make her like the top of a rock.

5 It ſhall be *a place for* the ſpreading of nets in the midſt of the ſea: for I have ſpoken *it*, ſaith the Lord GOD, and it ſhall become a ſpoil to the nations.

[a] Either of the captivitie of Ieconiah, or of the reigne of Zedekiah.
[b] That is, the famous citie Ieruſalem, whereunto all people reſorted.
[c] My riches and fame ſhall increaſe: thus the wicked rejoyce at their fall by whom they may have any profit or advantage.

6 And her [d] daughters which *are* in the field ſhall be ſlain by the ſword, and they ſhall know that I *am* the LORD.

7 ¶ For thus ſaith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings: from the north, with horſes, and with chariots, and with horſemen, and companies, and much people.

8 He ſhall ſlay with the ſword thy daughters in the field, and he ſhal make a fort againſt thee, and † caſt a mount againſt thee, and lift up the buckler againſt thee.

9 And he ſhall ſet engines of warre againſt thy walls, and with his axes he ſhall break down thy towers.

10 By reaſon of the abundance of his horſes, their duſt ſhall cover thee, thy walls ſhall ſhake at the noiſe of the horſemen, and of the wheels, and of the chariots, when he ſhall enter into thy gates, † as men enter into a citie wherein is made a breach.

11 With the hoofs of his horſes ſhall he tread down all thy ſtreets; he ſhall ſlay thy people by the ſword, and thy ſtrong [e] gariſons ſhall go down to the ground.

12 And they ſhall make a ſpoil of thy riches, and make a prey of thy merchandiſe, and they ſhall break down thy walls, and deſtroy † thy pleaſant houſes, and they ſhall lay thy ſtones, and thy timber, and thy duſt in the midſt of the water.

13 * And I will cauſe the noiſe of thy ſongs to ceaſe, and the ſound of thy harps ſhall be no more heard.

14 And I will make thee like the top of a rock: thou ſhalt be *a place* to ſpread nets upon: [f] thou ſhalt be built no more: for I the LORD have ſpoken *it*, ſaith the Lord GOD.

15 ¶ Thus ſaith the Lord GOD to Tyrus, Shall not the iſles ſhake at the ſound of thy fall, when the wounded crie, when the ſlaughter is made in the midſt of thee?

16 Then all the princes of the [g] ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with † trembling, they ſhall ſit upon the ground, and ſhall tremble at *every* moment, and be aſtoniſhed at thee.

17 And they ſhall take up a * lamentation for thee, and ſay to thee, How art thou deſtroyed that waſt inhabited † [h] of ſea-faring men, the renowned citie which waſt ſtrong in the ſea, ſhe and her inhabitants, which cauſe their terrour *to be* on all that haunt it?

18 Now ſhall the iſles tremble in the day of thy fall; yea, the iſles that *are* in the ſea ſhall be troubled at thy departure.

19 For thus ſaith the Lord GOD, When I ſhall

[d] The towns that belonged unto her.
† Or, *poure out the engine of shot.*
† Heb. *according to the entrings of a citie broken up.*
[e] For Tyrus was much built by art, and by labour of men was won out of the ſea: ſome referre this unto the images of the noble men which they had erected up for their glory and renown.
† Heb. *houſes of thy deſire.*
* Iſa. 24:8. Ier. 7:34. and 16:9.
[f] I will make thee ſo bare, that thou ſhalt have nothing to cover thee.
[g] The governors and rulers of other countries that dwell by the ſea: whereby he ſignifieth, that her deſtruction ſhould be ſo horrible, that all the world ſhould heare thereof and be afraid.
† Heb. *tremblings.*
* Revel. 18:9.
† Heb. *of the ſeas.*
[h] Meaning, merchants, which by their traffique did enrich her wonderfully, and increaſe her power.

ſhall make thee a deſolate citie, like the cities that are not inhabited, when I ſhall bring up the deep upon thee, and great waters ſhall cover thee;

20 When I ſhall bring thee down, with them that deſcend into the pit, with the people of old time, and ſhall ſet thee in the low parts of the earth, in places deſolate of [i] old, with them that go down to the pit, that thou be not inhabited, and I ſhall ſet glory in the land of the [k] living;

21 I will make thee † a terrour, and thou *ſhalt be* no *more*: though thou be ſought for, yet ſhalt thou never be ſound again, ſaith the Lord God.

[i] Which were dead long ago.

[k] Meaning in Judea, when it ſhall be reſtored.

† Heb. *terrours.*

CHAP. XXVII.

1 *The rich ſupply of Tyrus.* 26 *The great and unrecoverable fall thereof.*

THe word of the LORD came again unto me, ſaying,

2 Now thou ſonne of man, take up a lamentation for Tyrus;

3 And ſay unto Tyrus, O thou that art ſituate at the entry of the ſea, *which art* [a] a merchant of the people for many iſles, Thus ſaith the Lord God, O Tyrus, thou haſt ſaid, I *am* † of perfect beauty.

4 Thy borders *are* in the † midſt of the ſeas, thy builders have perfected thy beautie.

5 They have † made all thy *ſhip*-boards of fir-trees of [b] Senir: they have taken cedars from Lebanon, to make maſts for thee.

6 Of the oaks of Baſhan have they made thine oars: ‡ † the company of the Aſhurites have made thy benches of ivory, *brought* out of the iſles of [c] Chittim.

7 Fine linnen with broidered work from Egypt, was that which thou ſpreadeſt forth to be thy ſail; ‡ blue and purple from the iſles of Eliſhah, was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wiſe men, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal, and the wiſe men thereof were in thee thy ‡ † [d] calkers, all the ſhips of the ſea with their mariners were in thee to occupy thy merchandiſe.

10 They of Perſia, and of Lud, and of Phut were in thine army, thy men of warre: they hanged the ſhield and helmet in thee, they ſet forth thy comelineſſe.

11 The men of Arvad with thine army *were* upon thy wals round about, and the [e] Gammadims were in thy towers; they hanged their ſhields upon thy walls round about: they have made thy beauty perfect.

12 Tarshiſh *was* thy merchant by reaſon of the multitude of all *kinde of* riches; with ſilver, iron, tin, and lead they traded in thy fairs.

13 [f] Javan, Tubal, and Meſhech, they *were* thy merchants: they traded the [g] perſons of men, and veſſels of braſſe in thy ‡ market.

14 They of the houſe of [h] Togarmah traded in thy fairs with horſes, & horſemen, & mules.

[a] Which ſerveſt all the world with thy merchandiſe.

† Heb. *perfect of beauty.*

† Heb. *heart.*

† Heb. *built.*

[b] This mountain was called Hermon: but the Amorites called it Senir, Deut. 3. verſ. 9.

‡ Or, *they have made thy hatches of ivory well troden.*

† Heb. *the daughter.*

[c] Which is taken for Grecia in Italie.

‡ Or, *purple and ſcarlet.*

‡ Or, *ſtoppers of chinks.*

† Heb. *ſtrengthners.*

[d] Meaning, that they built the walls of the citie, which is here meant by the ſhip: and of theſe were the builders of Solomons temple, 1 King 5: 18.

[e] That is, they of Cappadocia, or Pigmies and dwarfs, which were ſo called, becauſe that out of the high towres they ſeemed little.

[f] Of Grecia, Italie, and Cappadocia.

[g] By ſelling ſlaves.

‡ Or, *merchandiſe.*

[h] Which are taken for a people of Aſia minor.

15 The men of Dedan *were* thy merchants, many iſles *were* the merchandiſe of thine hand: they brought thee for a preſent horns of [i] ivory and ebony.

16 Syria *was* thy merchant by reaſon of the multitude of the † *wares* of thy making: they occupied in thy fairs with emeralds: purple, and broidered work, and fine linnen and corall, and ‡ agate.

17 Judah and the land of Iſrael they *were* thy merchants: they traded in thy market wheat of [k] Minnith, and Pannag, and honey, and oyl, and ‡ balm.

18 Damaſcus *was* thy merchant in the multitude of the *wares* of thy making, for the multitude of all riches: in the wine of Helbon, and white wooll.

19 Dan alſo and Javan ‡ going to and fro, occupied in thy fairs: bright iron, caſſia and calamus were in thy market.

20 Dedan *was* thy merchant in † precious clothes for chariots.

21 Arabia, and all the princes of Kedar, † they occupied with thee in lambes, and rams, and goats: in theſe *were they* thy merchants.

22 The merchants of Shebah and Raamah, they were thy merchants: they occupied in thy fairs with chief of all ſpices, and with all precious ſtones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Shebah, Aſshur, *and* Chilmad *were* thy merchants.

24 Theſe *were* thy merchants in ‡ all ſorts *of things* in blue † clothes, and broidered work, & in cheſts of rich apparel, bound with cords, and made of cedar among thy merchandiſe.

25 The ships of Tarshiſh did ſing of thee in thy market, and thou waſt repleniſhed, and made very glorious in the midſt of the ſeas.

26 ¶ Thy rowers have brought thee into great waters: the [l] eaſt-winde hath broken thee in the † midſt of the ſeas.

27 Thy riches and thy fairs, thy merchandiſe, thy mariners, and thy pilots, thy calkers, and occupiers of thy merchandiſe, and all thy men of warre that *are* in thee, ‡ and in all thy company, which *is* in the midſt of thee, ſhall fall into the † midſt of the ſeas, in the day of thy ruine.

28 The ‡ [m] ſuburbs ſhall ſhake at the ſound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the ſea, ſhall come down from their ſhips, they ſhall ſtand upon the land;

30 And shall cauſe their voice to be heard againſt thee, and shall cry bitterly, and shall caſt up duſt upon their heads, they shall wallow themſelves in the ashes.

31 And they shall make themſelves utterly bald for thee, and gird them with ſackcloth, and they shall weep for thee with bitterneſſe of heart, *and* bitter wailing.

[i] Meaning, unicorns horns, and elephants teeth.

† Heb. *works.*

‡ Or, *chryſopraſe.*

[k] Where the beſt wheat growed.

‡ Or, *roſin.*

‡ Or, *Mouzal.*

† Heb. *clothes of freedome.*

† Heb. *they were the merchants of thy hand.*

‡ Or, *excellent things.*

† Heb. *foldings.*

[l] That is, Nebuchad-nezzar.

† Heb. *heart.*

‡ Or, *even with all.*

† Heb. *heart.*

‡ Or, *waves.*

[m] That is, the cities neare about thee, as was Zidon, Arvad and others.

32 And in their wailing they ſhall take up a lamentation for thee, and lament over thee, *ſaying*, What *citie is* like Tyrus, like the deſtroyed in the midſt of the ſea?

33 When thy wares went forth out of the ſeas, thou filledſt many people, thou didſt enrich the kings of the earth, with the multitude of thy riches, and of thy merchandiſe.

34 In the time *when* thou ſhalt be broken by the ſeas in the depths of the waters, thy merchandiſe and all thy company in the midſt of thee ſhall fall.

35 All the inhabitants of the iſles ſhall be aſtoniſhed at thee, and their kings ſhall be ſore afraid, they ſhall be troubled in *their* countenance.

36 The merchants among the people ſhall hiſſe at thee, thou ſhalt be † a terrour, and † never *ſhalt be* [n] any more.

Chap. XXVIII.

1 Gods judgement upon the prince of Tyrus, for his ſacrilegious pride. 11 A lamentation of his great glory corrupted by ſinne. 20 The judgement of Zidon. 24 The reſtauration of Iſrael.

THe word of the LORD came again unto me, ſaying,

2 Sonne of man, ſay unto the prince of Tyrus, Thus ſaith the Lord GOD, Becauſe thine heart *is* lifted up, and thou haſt ſaid, [a] I *am* a god, I ſit *in* the ſeat of God, in the † midſt of the ſeas; * yet thou *art* a man and not God, though thou ſet thine heart as the heart of God:

3 Behold, thou *art* wiſer than [b] Daniel; there is no ſecret that they can hide from thee.

4 With thy wiſdome, and with thine underſtanding thou haſt gotten thee riches, and haſt gotten gold and ſilver into thy treaſures:

5 † By thy great wiſdome, *and* by thy traffick haſt thou increaſed thy riches, and thine heart is lifted up becauſe of thy riches:

6 Therefore thus ſaith the Lord GOD, Becauſe thou haſt ſet thine heart as the heart of God:

7 Behold therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdome, and they ſhall defile thy brightneſſe.

8 They ſhall bring thee down to the pit, and thou ſhalt die the deaths of them that are ſlain in the midſt of the ſeas.

9 Wilt thou yet ſay before him that ſlayeth thee, I *am* God? but thou *ſhalt be* a man and no God in the hand of him that ‡ ſlayeth thee.

10 Thou ſhalt die the deaths of the [c] uncircumciſed, by the hand of ſtrangers: for I have ſpoken *it*, ſaith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, ſaying,

12 Sonne of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord GOD, Thou ſealeſt up the ſumme full of [d] wiſdome and perfect in beauty.

† Heb. *terrours.*
† Heb. ſhalt *not* be *for ever.*
n Whereby is meant a long time: for it was propheſied to be deſtroyed but ſeventie yeares, as Iſa. 23:15.

a I am ſafe that none can come to hurt me, as God is in the heaven.
† Heb. *heart.*
* Iſai. 31:3.

b Thus he ſpeaketh by deriſion: for Daniel had declared notable ſignes of his wiſdome in Babylon, when Ezekiel wrote this.

† Heb. *by the greatneſſe of thy wiſdome.*

‡ Or, *woundeth.*

c Like the reſt of the heathen and infidels, which are Gods enemies.

d He derideth the vaine opinion and confidence that the Tyrians had in their riches, ſtrength and pleaſures.

13 Thou haſt been in Eden the garden of God? every precious ſtone *was* thy covering, the ‡ ſardius, topaz, and the diamond, the ‡ beryl, the onyx, and the jaſper, the ſaphire, the ‡ emerald, and the carbuncle, and gold: the workmanſhip of thy tabrets, and of thy pipes was prepared in thee, in the day that thou waſt created.

14 Thou art the [e] anointed cherub that covereth: and I have ſet thee *ſo*; thou waſt upon the holy [f] mountain of God; thou haſt walked up and down in the midſt of the [g] ſtones of fire.

15 Thou *waſt* perfect in thy wayes from the day that thou waſt [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandiſe they have filled the midſt of thee with violence, and thou haſt ſinned: therefore I will caſt thee as profane out of the [i] mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.

17 Thine heart was lifted up becauſe of thy beauty, thou haſt corrupted thy wiſdome by reaſon of thy brightneſſe: I will caſt thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou haſt defiled thy [k] ſanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midſt of thee, it ſhall devoure thee, and I will bring thee to aſhes upon the earth, in the ſight of all them that behold thee.

19 All they that know thee among the people, ſhall be aſtoniſhed at thee: thou ſhalt be † a terrour, and never *ſhalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, ſaying,

21 Sonne of man, ſet thy face againſt Zidon, and propheſie againſt it,

22 And ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, O Zidon, and I will be [l] glorified in the midſt of thee: and they ſhall know that I *am* the LORD, when I ſhall have executed judgements in her, and ſhall be ſanctified in her.

23 For I will ſend into her, peſtilence, and [m] bloud into her ſtreets, and the wounded ſhall be judged in the midſt of her by the ſword upon her on every ſide: and they ſhall know that I *am* the LORD.

24 ¶ And there ſhall be no more a pricking brier unto the houſe of Iſrael, nor *any* grieving thorn of all that *are* round about them that deſpiſed them, and they ſhall know that I *am* the Lord GOD.

25 Thus ſaith the Lord GOD, When I ſhall have gathered the houſe of Iſrael from the people among whom they are ſcattered, and ſhall be [n] ſanctified in them in the ſight of the heathen, then ſhall they dwell in their land, that I have given to my ſervant Jacob.

26 And they ſhall dwell ‡ ſafely therein

and

‡ Or, *rubie.*
‡ Or, *chryſolite.*
‡ Or, *chryſopraſe.*

e He meaneth the royall ſtate of Tyrus, which for the excellency and glory thereof he compareth to the cherubims which covered the ark: and by this word *anointed*, he ſignifieth the ſame.
f I did thee this honour to make thee one of the builders of my temple, which was when Hiram ſent unto Solomon things neceſſarie for the work.
g To wit, among my people Iſrael which ſhined as precious ſtones.
h Which was when I firſt called thee to this dignitie.
i Thou ſhalt have no part among my people.

k That is, the honour whereunto I called them.

† Heb. *terrours.*

l By executing my judgements againſt thy wickedneſſe.

m That is, cruel ſlaughters by the Babylonian armie.

n He ſheweth for what cauſe God will aſſemble his church, and preſerve it ſtill, though he deſtroy his enemies: to wit, that they ſhould praiſe him, and give thanks for his great mercies.
‡ Or, *with confidence.*

and ſhall build houſes, and plant vineyards: yea, they ſhall dwell with confidence when I have executed judgements upon all thoſe that ‡ deſpiſe them round about them, and they ſhall know that I *am* the Lord their GOD.

‡ Or, *ſpoil.*

CHAP. XXIX.

1 The judgement of Pharaoh for his treachery to Iſrael. 8 The deſolation of Egypt. 13 The reſtauration thereof after fourty yeares. 17 Egypt the reward of Nebuchadrezzar, 21 Iſrael ſhall be reſtored.

IN the [a] tenth yeare, in the tenth *moneth*, in the twelfth *day* of the moneth, the word of the LORD came unto me, ſaying,

[a] To wit, of the captivity of Jeconiah, or of the reigne of Zedekiah. Of the order of theſe propheſies, and how the former ſometimes ſtandeth after the latter, read Jer. 27 1.

2 Sonne of man, ſet thy face againſt Pharaoh king of Egypt, and propheſie againſt him, and againſt all Egypt.

3 Speak and ſay, Thus ſaith the Lord GOD, Behold, I *am* againſt thee, Pharaoh king of Egypt, the great * [b] dragon that lieth in the midſt of his rivers, which hath ſaid, My river *is* mine own, and I have made *it* for my ſelf.

* Pſal. 74: 13, 14. Iſa. 27: 1. and 51: 1.

[b] He compareth Pharaoh to a dragon, which hideth himſelf in the river Nilus, as Iſa. 51: 9.

4 But I will put [c] hooks in thy chaws, and I will cauſe the fiſh of thy rivers to ſtick unto thy ſcales, and I will bring thee up out of the midſt of thy rivers, and all the fiſh of thy rivers ſhall ſtick unto thy ſcales.

[c] I will ſend enemies againſt thee, which ſhall pluck thee and thy people, which truſt in thee, out of thy ſure places.

5 And I will leave thee *thrown* into the wilderneſſe, thee and all the fiſh of thy rivers: thou ſhalt fall upon the † open fields, thou ſhalt not be brought together, nor gathered: I have given thee for meat to the beaſts of the field, and to the fowls of the heaven.

† Heb. *face of the field.*

6 And all the inhabitants of Egypt ſhall know that I *am* the LORD, becauſe they have been a [d] ſtaff of reed to the houſe of Iſrael.

[d] Read 2 King 18. verſ. 21. Iſa. 36: 6.

7 When they took hold of thee by thy hand, thou didſt break, and rent all their ſhoulder: and when they leaned upon thee, thou brakeſt, and madeſt all their loyns to be at a [e] ſtand.

[e] When they felt their hurt, they would ſtay no more upon thee, but ſtood upon their feet, and put their truſt in others.

8 ¶ Therefore thus ſaith the Lord GOD, Behold, I will bring a ſword upon thee, and cut off man and beaſt out of thee.

9 And the land of Egypt ſhall be deſolate and waſte, *and* they ſhall know that I *am* the LORD; becauſe he hath ſaid, The [f] river *is* mine, and I have made *it*.

[f] Thus God cannot ſuffer that man ſhould arrogate any thing to himſelf, or put his truſt in any thing ſave in him alone.

10 Behold therefore, I *am* againſt thee, and againſt thy rivers, and I will make the land of Egypt † utterly waſte and deſolate, from the tower of † Syene even unto the border of Ethiopia.

† Heb. *waſtes of waſte.*

† Heb. *Seveneh.*

11 No foot of man ſhall paſſe through it, nor foot of beaſt ſhall paſſe through it neither ſhall it be inhabited fourty yeares.

12 And I will make the land of Egypt deſolate in the midſt of the countreys that are deſolate, and her cities among the cities that are laid waſte, ſhall be deſolate fourty yeares: and I will ſcatter the Egyptians among the nations, and will diſperſe them through the countreys.

13 ¶ Yet thus ſaith the Lord GOD, At the * end of fourty yeares will I gather the Egyptians from the people whither they were ſcattered.

* Pſal. 19: 21. Jer. 46: 26.

14 And I will bring again the captivity of Egypt, and will cauſe them to return into the land of Pathros, into the land of their ‡ habitation, and they ſhall be there a † [g] baſe kingdome.

‡ Or, *birth.*

† Heb. *lowe.*

[g] Meaning, that they ſhould not have full dominion, but be under the Perſians, Grecians and Romans, and the cauſe is, that the Iſraelites ſhonld no more put their truſt in them, but learn to depend on God.

15 It ſhall be the baſeſt of the kingdomes, neither ſhall it exalt it ſelf any more above the nations: for I will diminiſh them, that they ſhall no more rule over the nations.

16 And it ſhall be no more the confidence of the houſe of Iſrael, which bringeth *their* [h] iniquitie to remembrance, when they ſhall look after them: but they ſhall know that I *am* the LORD GOD.

[h] Leſt I ſhould by this means puniſh their ſinnes.

17 ¶ And it came to paſſe in the [i] ſeven and twentieth yeare, in the firſt *moneth*, in the firſt *day* of the moneth, the word of the LORD came unto me, ſaying,

[i] Counting from the captivity of Jeconiah.

18 Sonne of man, Nebuchadrezzar king of Babylon cauſed his army to [k] ſerve a great ſervice againſt Tyrus: every head was made bald, and every ſhoulder was peeled: yet had he no [l] wages, nor his army for Tyrus, for the ſervice that he had ſerved againſt it.

[k] He took great pains at the ſiege of Tyrus, and his army was ſore handled.

[l] Signifying, that Nebuchad-nezzar had more pains than profit by the taking of Tyrus.

19 Therefore thus ſaith the Lord GOD, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and † take her ſpoil, and take her prey, and it ſhall be the wages for his army.

† Heb. *ſpoil his ſpoil, and prey.*

20 I have given him the land of Egypt ‡ for his labour wherewith he ſerved againſt it, becauſe they wrought for me, ſaith the Lord GOD.

‡ Or, *for his hire.*

21 ¶ In that day will I cauſe the horn of the houſe of Iſrael to bud forth, and I will give thee the opening of the mouth in the midſt of them, and they ſhall know that I *am* the LORD.

CHAP. XXX.

1 The deſolation of Egypt, and her helpers. 20 The arm of Babylon ſhall be ſtrengthened to break the arm of Egypt.

THE word of the LORD came again unto me, ſaying,

2 Sonne of man, propheſie and ſay, thus ſaith the Lord GOD, Howl ye, wo worth the day.

3 For the day *is* neare, even the day of the LORD *is* neare, a cloudy day, it ſhall be the time of the heathen.

4 And the ſword ſhall come upon Egypt, and great ‡ pain ſhall be in Ethiopia, when the ſlain ſhall fall in Egypt, and they ſhall take away her multitude, and her foundations ſhall be broken down.

‡ Or, *fear.*

5 Ethiopia, and † Lybia, and Lydia, and all the mingled people, and Chub, and the † men of the land that is in league, ſhall fall with them by the ſword.

‡ Or, *Africa.*

† Heb. *Phut.*

† Heb. *children.*

6 Thus ſaith the LORD, They alſo that uphold Egypt ſhall fall, and the pride of her power ſhall come down: from the tower of

[b] Syene ſhall they fall in it by the ſword, ſaith the Lord GOD.

7 And they ſhall be deſolate in the midſt of the countreys that are deſolate, and her cities ſhall be in the midſt of the cities that are waſted.

8 And they ſhall know that I *am* the LORD, when I have ſet a fire in Egypt, and *when* all her helpers ſhall be † deſtroyed.

9 In that day ſhall meſſengers go forth from me in ſhips, to make the careleſſe Ethiopians afraid, and great pain ſhall come upon them, as in the day of Egypt: for lo it cometh.

10 Thus ſaith the Lord GOD, I will alſo make the multitude of Egypt to ceaſe by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations ſhall be brought to deſtroy the land: and they ſhall draw their ſwords againſt Egypt, and fill the land with the ſlain.

12 And I will make the rivers † dry, and ſell the land into the hand of the wicked, and I will make the land waſte, and † all that is therein, by the hand of ſtrangers: I the LORD have ſpoken *it*.

13 Thus ſaith the Lord GOD. I will alſo * deſtroy the idols, and I will cauſe *their* images to ceaſe out of Noph: and there ſhall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

14 And I will make Pathros deſolate, and will ſet fire in ‡ Zoan, and will execute judgements in No.

15 And I will poure my fury upon ‡ Sin, the ſtrength of Egypt, and I will cut off the multitude of No.

16 And I will ſet fire in Egypt, Sin ſhall have great pain, and No ſhall be rent aſunder, and Noph *ſhall have* diſtreſſes daily.

17 The young men of † Aven and of † Phibeſeth, ſhall fall by the ſword: and theſe *cities* ſhall go into captivitie.

18 At Tehaphnehes alſo the day ſhall be ‡ [c] darkened, when I ſhall break there the [d] yokes of Egypt: and the pomp of her ſtrength ſhall ceaſe in her: as for her, a cloud ſhall cover her, and her daughters ſhall go into captivity.

19 Thus will I execute judgements in Egypt: and they ſhall know that I *am* the LORD.

20 ¶ And it came to paſſe in the [e] eleventh yeare, in the firſt *moneth*, in the ſeventh *day* of the moneth, *that* the word of the LORD came unto me, ſaying,

21 Sonne of man, I have [f] broken the arm of Pharaoh king of Egypt; and lo, it ſhall not be bound up to be healed, to put a roller to binde it, to make it ſtrong to hold the ſword.

22 Therefore thus ſaith the Lord GOD, Behold, I *am* againſt Pharaoh king of Egypt, and will break his [g] arms, the ſtrong, and that which was broken; and I will cauſe the ſword to fall out of his hand.

23 And I will ſcatter the Egyptians among the nations, and will diſperſe them through the countreys.

24 And I will ſtrengthen the arms of the king of Babylon, and put my ſword in his hand: but I will break Pharaohs arms, and he ſhall grone before him with the gronings of a deadly wounded man.

25 But I will ſtrengthen the arms of the king of Babylon, and the arms of Pharaoh ſhall fall down; and they ſhall know that I *am* the LORD, [h] when I ſhall put my ſword into the hand of the king of Babylon, and he ſhall ſtretch it out upon the land of Egypt.

26 And I will ſcatter the Egyptians among the nations, and diſperſe them among the countreys, and they ſhall know that I *am* the LORD.

CHAP. XXXI.

1 *A relation unto Pharaoh*, 3 *of the glory of Aſſyria*, 10 *and the fall thereof for pride.* 18 *The like deſtruction of Egypt.*

AND it came to paſſe in the [a] eleventh yeare, in the third *moneth*, in the firſt *day* of the moneth, *that* the word of the LORD came unto me, ſaying,

2 Sonne of man, ſpeak unto Pharaoh king of Egypt, and to his multitude, [b] Whom art thou like in thy greatneſſe?

3 ¶ Behold, the Aſſyrian *was* a cedar in Lebanon † with fair branches, and with a ſhadowing ſhroud, and of an high ſtature, and his top was among the thick boughs.

4 The waters † made him great, the deep ‡ ſet him up on high with her rivers running round about his plants, and ſent out her † [c] little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long becauſe of the multitude of waters, † when he ſhot forth.

6 All the * fowls of heaven made their neſts in his boughs, and under his branches did all the beaſts of the field bring forth their young, and under his ſhadow dwelt all great nations.

7 Thus was he fair in his greatneſſe, in the length of his branches: for his root was by great waters.

8 The cedars in the * garden [d] of God could not hide him: the fir-trees were not like his boughs, and the cheſnut-trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.

9 I have made him fair by the multitude of his branches: ſo that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus ſaith the Lord GOD, Becauſe thou haſt lifted up thy ſelf in height, and he hath ſhot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have

---

[b] Which was a ſtrong city of Egypt, chap. 29. verſ. 10.

† Heb. *broken.*

† Heb. *drought.*

† Heb. *the fulneſſe thereof.*

* Zech. 13: 2.

‡ Or, *Tanis.*

‡ Or, *Teluſium.*

‡ Or, *Heliopolis.*

‡ Or, *Pubaſtum.*

‡ Or, *reſtrained.*

[c] Meaning, that there ſhall be great ſorrow and affliction.

[d] That is, the ſtrength and force.

[e] Of the captivity of Jeconiah, or of Zedekiahs reigne.

[f] For Nebuchadnezzar deſtroyed Pharaoh Necho at Carchemiſh, Jer. 46: 26.

[g] His force, and power.

[h] Whereby we ſee that tyrants have no power of themſelves, neither can do any more harm than God appointeth, and when he will they muſt ceaſe.

[a] Of Zedekiahs reigne, or of Jeconiahs captivity.

[b] Meaning, that he was not like in ſtrength to the King of the Aſſyrians whom the Babylonians overcame.

† Heb. *fair of branches.*

† Or, *nouriſhed.*

‡ Or, *brought him up.*

† Heb. *conduits.*

[c] Many other nations were under their dominion.

† Or, *when it ſent them forth.*

* Dan. 4.

* Gen. 2.

[d] Signifying, that there was no greater power in the world than his was.

11 I have therefore delivered him into the hand of the [e] mighty one of the heathen: † he ſhall ſurely deal with him, I have driven him out for his wickedneſſe.

12 And ſtrangers, the terrible of the nations have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are [f] broken by all the rivers of the land, and all the people of the earth are gone down from his ſhadow, and have left him.

13 Upon his ruine ſhall all the fowls of the heaven remain, and all the beaſts of the field ſhall be upon his branches.

14 To the end that none of all the trees by the waters exalt themſelves for their height, neither ſhoot up their top among the thick boughs, neither their trees ‡ ſtand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midſt of the children of men, with them that go down to the pit.

15 Thus ſaith the Lord GOD, In the day when he went down to the grave, I cauſed a mourning, I [g] covered the deep for him, and I reſtrained the flouds thereof, and the great waters were ſtayed; and I cauſed Lebanon † to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him down to hell with them that deſcend into the pit. and all the trees of Eden, the choice and beſt of Lebanon, all that drink water, ſhall be [h] comforted in the nether parts of the earth.

17 They alſo went down into hell with him unto them that be ſlain with the ſword, and *they that were* his arm *that* dwelt under his ſhadow in the midſt of the heathen.

18 ¶ To whom [i] art thou thus like in glory and in greatneſſe among the trees of Eden? yet ſhalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou ſhalt lie in the midſt of the [k] uncircumciſed, with them that be ſlain by the ſword: this *is* Pharaoh and all his multitude, ſaith the Lord GOD.

CHAP. XXXII.

1 *A lamentation for the fearfull fall of Egypt.* 11 *The ſword of Babylon ſhall deſtroy it.* 17 *It ſhall be brought down to hell among all the uncirmumciſed nations.*

And it came to paſſe in the [a] twelfth yeare in the twelfth moneth, in the firſt *day* of the moneth, *that* the word of the LORD came unto me, ſaying,

2 Sonne of man, take up a lamentation for Pharaoh king of Egypt, & ſay unto him, Thou art like a young [b] lion of the nations, and thou *art* as a ‡ whale in the ſeas: and thou cameſt forth with thy rivers, and [c] troubledſt the waters with thy feet, and fouledſt their rivers.

3 Thus ſaith the Lord GOD, I will therefore * ſpread out my net over thee, with a company of many people, and they ſhall bring thee up in my net.

4 Then will I leave thee upon the land, I will caſt thee forth upon the open field, and will cauſe all the fowls of the heaven to remain upon thee, and I will fill the beaſts of the whole earth with thee.

5 And I will lay thy fleſh upon the mountains, and [d] fill the valleys with thy height.

6 I will alſo water with thy bloud ‡ the land wherein thou [e] ſwimmeſt, *even* to the mountains; and the rivers ſhall be full of thee.

7 And when I ſhall ‡ [f] put thee out, * I will cover the heaven, and make the ſtarres thereof dark: I will cover the ſunne with a cloud, and the moon ſhall not give her light.

8 All the † bright lights of heaven will I make † dark over thee, and ſet [g] darkneſſe upon thy land, ſaith the Lord GOD.

9 I will alſo † vex the hearts of many people, when I ſhall bring thy deſtruction among the nations, into the countreys which thou haſt not known.

10 Yea, I will make many people amazed at thee, and their kings ſhall be horribly afraid for thee, when I ſhall brandiſh my ſword before them, and they ſhall tremble at *every* moment; every man for his own life, in the day of thy fall.

11 ¶ For thus ſaith the Lord GOD, The ſword of the king of Babylon ſhall come upon thee.

12 By the ſwords of the mighty will I cauſe thy multitude to fall, the terrible of the nations all of them; and they ſhall ſpoil the [h] pomp of Egypt, and all the multitude thereof ſhall be deſtroyed.

13 I will deſtroy alſo all the beaſts thereof from beſides the great waters, neither ſhall the foot of man trouble them any more, nor the hoofs of beaſts trouble them.

14 Then will I make their [i] waters deep, and cauſe their rivers to run like oil, ſaith the Lord GOD.

15 When I ſhall make the land of Egypt deſolate, and the countrey ſhall be † deſtitute of that whereof it was full when I ſhall ſmite all them that dwell therein, then ſhall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for her *even* for Egypt and for all her multitude, ſaith the Lord GOD.

17 ¶ It came to paſſe alſo in the twelfth yeare, in the fifteenth *day* of the moneth, *that* the word of the LORD came unto me, ſaying,

18 Sonne of man, wail for the multitude of Egypt, and [k] caſt them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom doſt thou paſſe in [l] beauty? go down, and be thou laid with the uncircumciſed.

20 They ſhall fall in the midſt of them

---

[e] That is, of Nebuchad-nezzar who afterward was the monarch, and onely ruler of the world.

† Heb. *in doing he ſhall do unto him.*

[f] Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

‡ Or, *ſtand upon themſelves for their height.*

[g] The deep waters that cauſed him to mount ſo high (meaning his great abundance and pomp) ſhall now lament as though they were covered with ſackcloth.

† Heb. *to be black.*

[h] To cauſe this deſtruction of the king of Aſſyria to ſeem more horrible, he ſetteth forth other kings and princes which are dead, as though they rejoyced at the fall of ſuch a tyrant.

[i] Meaning, that Pharaohs power was nothing ſo great as his was.

[k] Read Chap. 28. verſ. 10.

[a] Which was the firſt yeare of the generall captivity under Zedekiah.

[b] Thus the ſcriptures compare tyrants to cruel and huge beaſts, which devoure all that be weaker than they, and ſuch as they may overcome.

‡ Or, *dragon.*

[c] Thou preparedſt great armies.

* Chap. 12: 13. and 17: 20.

[d] With heaps of the carcaſes of thine armie.

‡ Or, *the land of thy ſwimming.*

[e] As Nilus overfloweth Egypt, ſo will I make the bloud of thine hoſt to overflow it.

‡ Or, *extinguiſh.*

[f] The word ſignifieth, to be put out as a candle is put out.

* Iſa. 13: 10. Joel 2: 31. and 3: 15. Matth. 24: 29.

† Heb. *light of the light in heaven.*

† Heb. *them dark.*

[g] By this manner of ſpeech is meant the great ſorrow that ſhall be for the ſlaughter of the king and his people.

† Heb. *provoke to anger or grief.*

[h] This came to paſſe in leſſe than foure yeares after this propheſie.

[i] To wit, of the Chaldeans thine enemies, which ſhall quietly enjoy all thy commodities.

† Heb. *deſolate from the fulneſſe thereof.*

[k] That is, propheſie, that they ſhall be caſt down: thus the Lord giveth his prophets power both to plant and to deſtroy by his word, reade Jerem. 1: 10.

[l] Have not other kingdomes, more beautifull than thou, periſhed?

that are ſlain by the ſword : † [m] ſhe is delivered to the ſword ; draw her and all her multitudes.

21 The ſtrong among the mighty ſhall ſpeak to [n] him out of the midſt of hell with them that help him : they are gone down, they lie uncircumciſed, ſlain by the ſword.

22 Aſſhur *is* there and all her company: his graves *are* about him: all of them ſlain, fallen by the ſword.

23 Whoſe graves are ſet in the ſides of the pit, and her company is round about her grave: all of them ſlain, fallen by the ſword; which cauſed ‡ terrour in the land of the living.

24 There *is* [o] Elam and all her multitude round about her grave, all of them ſlain, fallen by the ſword, which are gone down uncircumciſed into the neither parts of the earth, which cauſed their terrour in the [p] land of the living, yet have they born their ſhame with them that go down to the pit.

25 They have ſet her a bed in the midſt of the ſlain with all her multitude : her graves *are* round about him, all of them uncircumciſed, ſlain by the ſword: though their terrour was cauſed in the land of the living, yet have they born their ſhame with them that go down to the pit: he is put in the midſt of them that be ſlain.

26 There *is* [q] Meſhech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumciſed, ſlain by the ſword, though they cauſed their terrour in the land of the living.

27 And they ſhall not lie with the mighty, *that are* fallen of the [r] uncircumciſed, which are gone down to hell † with their weapons of warre : and they have laid their ſword under their bones, though *they were* the terrour of the mighty in the land of the living.

28 Yea, thou ſhalt be broken in the midſt of the uncircumciſed, and ſhalt lie with them that are ſlain with the ſword.

29 There *is* Edom, her kings and all her princes, which with their might are † laid by them that were ſlain by the ſword: they ſhall lie with the uncircumciſed, and with them that go down to the pit.

30 There *be* the princes of the [ſ] north all of them, and all the Zidonians, which are gone down with the ſlain, with their terrour they are aſhamed of their might, and they lie uncircumciſed with them that be ſlain by the ſword, and bear their ſhame with them that go down to the pit.

31 Pharaoh ſhall ſee them, and ſhall be [t] comforted over all his multitude, *even* Pharaoh and all his army ſlain by the ſword, ſaith the Lord GOD.

32 For I have cauſed my [u] terrour in the land of the living: and he ſhall be laid in the midſt of the uncircumciſed with them that are ſlain with the ſword, *even* Pharaoh and all his multitude, ſaith the Lord GOD.

† Or, *the ſword is laid.*

[m] That is, Egypt.

[n] To make the matter more ſenſible, he bringeth in Pharaoh, whom the dead ſhal meet and marvell at him, reade Iſa. 4: 9.

‡ Or, *diſmaying.*

[o] Meaning, the Perſians.

[p] Whom in this life all the world feared.

[q] That is, the Cappadocians & Italians, or Spaniards, as Joſephus writeth.

[r] Which died not by cruell death, but by the courſe of nature, and are honourably buried with their coat-armour, and ſignes of honour.

† Heb. *with weapons of their warre.*

† Heb. *given* or *put.*

[ſ] The kings of Babylon.

[t] As the wicked rejoyce when they ſee others partakers of their miſeries.

[u] I will make the Egyptians afraid of me, as they cauſed others to feare them.

CHAP. XXXIII.

1 According to the duty of a watchman, in warning the people, 7 Ezekiel is admoniſhed of his duty. 10 God ſheweth the juſtice of his wayes towards the penitent, and toward revolters. 17 He maintaineth his juſtice. 21 Upon the news of the taking of Jeruſalem, he propheſieth the deſolation of the land. 30 Gods judgement upon the mockers of the prophets.

AGain the word of the LORD came unto me, ſaying,

2 Sonne of man, ſpeak to the children of thy people, and ſay unto them, † When I bring the ſword upon a land, if the people of the land take a man of their coaſts, and ſet him for their [a] watchman:

3 If when he ſeeth the ſword come upon the land, he blow the trumpet, & warn the people;

4 Then † whoſoever heareth the ſound of the trumpet, and taketh not warning; if the ſword come, and take him away, his bloud ſhall be upon his own head.

5 He heard the ſound of the trumpet, and took not warning, his bloud ſhall be upon him: but he that taketh warning, ſhall deliver his ſoul.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come and take any perſon from among them, he is taken away in his [b] iniquity: but his bloud will I require at the watchmans hand.

7 ¶ * So thou, O ſonne of man, I have ſet thee a watchman unto the houſe of Iſrael: therefore, thou ſhalt heare the word at my [c] mouth, and warn them from me.

8 When I ſay unto the wicked, O wicked man, thou ſhalt ſurely die; if thou doſt not ſpeak to warn the wicked from his way, that wicked man ſhall die in his iniquity, but his bloud will I [d] require at thine hand.

9 Nevertheleſſe, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he ſhall die in his iniquitie, but thou haſt delivered thy ſoul.

10 ¶ Therefore, O thou ſonne of man, ſpeak unto the houſe of Iſrael, Thus ye ſpeak, ſaying, If our tranſgreſſions and our ſinnes *be* upon us, and we pine away in them, [e] how ſhould we then live?

11 Say unto them, *As* I live, ſaith the Lord GOD, * I have no [f] pleaſure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil wayes; for * why will ye die, O houſe of Iſrael?

12 Therefore, thou ſonne of man, ſay unto the children of thy people, [g] The righteouſneſſe of the righteous ſhall not deliver him in the day of his tranſgreſſion: as for the wickedneſſe of the wicked, he ſhall not fall thereby in the day that he turneth from his wickedneſſe; neither ſhall the righteous be able to live *for his righteouſneſſe* in the day that he ſinneth.

13 When I ſhall ſay to the righteous, that he ſhall ſurely live: if he truſt to his own righte-

† Heb. *a land when I bring a ſword upon her.*

[a] He ſheweth, that the people ought to have continually governours and teachers which may have a care over them, and to warn them ever of the dangers which are at hand.

† Heb. *he that hearing heareth.*

[b] Signifying, that the wicked ſhall not eſcape puniſhment though the watchmen be negligent, but if the watchman blow the trumpet, and then they will not obey, he ſhall deſerve double puniſhment.

* Chap. 3: 17. &c.

[c] Which teacheth that he that receiveth not his charge at the Lords mouth, is a ſpie, and not a true watchman.

[d] The watchman muſt anſwer for the bloud of all that periſh. through his negligence.

[e] Thus the wicked when they heat Gods judgements for their ſinnes, deſpair of his mercies, and murmure.

* 2 Sam. 14: 14.

[f] Reade chap. 18, verſ. 32.

* Chap. 18: 31.

* Chap. 18: 24.

[g] Reade of this righteouſneſſe, Chap. 18: 21, 24.

righteouſneſſe, and commit iniquity; all his righteouſneſſe ſhall not be remembred, but for his iniquitie that he hath committed he ſhall die for it.

14 Again, when I ſay unto the wicked, Thou ſhalt ſurely die: if he turn from his ſinne, and do † that which is lawfull and [h] right;

15 *If* the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquitie; he ſhall ſurely live, he ſhall not die.

16 None of his ſinnes that he hath committed, ſhall be mentioned unto him: he hath done that which is lawfull and right; he ſhall ſurely live.

17 ¶ Yet the children of thy people ſay, The way of the Lord is not equall: but as for them, their way is not equall.

18 When the righteous turneth from his righteouſneſſe, and committeth iniquity, he ſhall even die thereby.

19 But if the wicked turn from his wickedneſſe, and do that which is lawfull and right, he ſhall live thereby.

20 Yet ye ſay, * The way of the Lord is not equall: O ye houſe of Iſrael, I wil judge you every one after his wayes.

21 ¶ And it came to paſſe in the twelfth yeare of [i] our captivity, in the tenth *moneth*, in the fifth *day* of the moneth, *that* one that had eſcaped out of Jeruſalem, came unto me, ſaying, * The city is ſmitten.

22 Now the [k] hand of the LORD was upon me in the evening, afore he that was eſcaped came; and had opened my mouth untill he came to me in the morning, and my [l] mouth was opened, and I was no more dumbe.

23 Then the word of the LORD came unto me, ſaying,

24 Sonne of man: they that inhabit thoſe waſtes of the land of Iſrael, ſpeak, ſaying, [m] Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance.

25 Wherefore ſay unto them, Thus ſaith the Lord GOD, Ye [n] eat with the bloud, and lift up your eyes toward your idols, and ſhed bloud? and ſhall ye poſſeſſe the land?

26 Ye [o] ſtand upon your ſword, ye work abomination, and ye defile every one his neighbours wife; and ſhall ye poſſeſſe the land?

27 Say thou thus unto them, Thus ſaith the Lord GOD, *As* I live, ſurely they that are in the waſtes ſhall fall by the ſword, and him that is in the open field will I give to the beaſts † to be devoured: and they that *be* in the forts and in the caves, ſhall die of the peſtilence.

28 For I will lay the land † moſt deſolate, and the * pomp of her ſtrength ſhall ceaſe: and the mountains of Iſrael ſhall be deſolate, that none ſhall paſſe through.

29 Then ſhall they know that I *am* the LORD, when I have laid the land moſt deſolate, becauſe of all their abominations which they have committed.

† Heb. *judgement and juſtice.*

[h] Hereby he condemneth all them of hypocriſie, which pretend to forſake wickedneſſe, and yet declare not themſelves ſuch by their fruits, that is, in obeying Gods commandements, and by godly life.

* Chap. 18: 25.

[i] When the prophet was led away captive with Jeconiah.

* 2 Kings 25.

[k] I was indued with the ſpirit of propheſie, Chap. 8: 2.

[l] Whereby is ſignified, that the miniſters of God cannot ſpeak till God give them courage, and open their mouths, Chap. 24: 27. and 29: 21. Epheſ. 6: 19.

[m] Thus the wicked think themſelves more worthy to enjoy Gods promiſe then the ſaints of God, to whom they were made: and would binde God to be ſubject to them, though they would not be bound to him.

[n] Contrary to the law, Levit. 17. verſ. 14.

[o] As they that are readie ſtill to ſhed bloud.

† Heb. *to devoure him.*

† Heb. *deſolation and deſolation.*

* Chap. 7: 24. and 24: 21. and 30: 6, 7.

30 ¶ Alſo thou ſonne of man, the children of the people ſtill are [p] talking againſt thee by the walls, and in the doores of the houſes, and ſpeak one to another, every one to his brother, ſaying, Come, I pray you, and heare what is the word that cometh forth from the LORD.

31 And they come unto thee † as the people cometh, and ‡ they ſit before thee *as* my people; and they heare thy words, but they will not do them: for with their mouth † [q] they ſhew much love, *but* their heart goeth after their covetouſneſſe.

32 And lo, thou *art* unto them as † a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument: for they heare thy words, but they do them not.

33 And when this cometh to paſſe (lo it will come) then ſhall they know that a prophet hath been among them.

[p] In deriſion.

† Heb. *according to the coming of the people.*

‡ Or, *my people ſit before thee.*

† Heb. *they make loves, or jeſts.*

[q] This declareth, that we ought to heare Gods word with ſuch zeal and affection, that we ſhould in all points obey it, elſe we abuſe the word to our own condemnation, and make of his miniſters as though they were jeſts to ſerve mens fooliſh fantaſies.

† Heb. *a ſong of loves.*

CHAP. XXXIIII.

1 A reproof of the ſhepherds. 7 Gods judgement againſt them. 11 His providence for his flock. 20 The kingdome of Chriſt.

AND the word of the LORD came unto me, ſaying,

2 Sonne of man, propheſie againſt the * ſhep-herds of Iſrael, propheſie and ſay unto them, Thus ſaith the Lord GOD unto the [a] ſhepherds, Wo *be* to the ſhepherds of Iſrael that do feed themſelves: ſhould not the ſhepherds feed the flocks?

3 Ye eat the [b] fat, and ye clothe you with the wooll, ye kill them that are fed: *but* ye feed not the flock.

4 The [c] diſeaſed have ye not ſtrengthened, neither have ye healed that which was ſick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye ſought that which was loſt; but with * force and with cruelty have ye ruled them.

5 And they were [d] ſcattered ‡ becauſe *there is* no ſhepherd: and they became meat to all the beaſts of the field, when they were ſcattered.

6 My ſheep wandered through all the mountains, and upon every high hill: yea, my flock was ſcattered upon all the face of the earth, and none did ſearch or ſeek *after them.*

7 ¶ Therefore ye ſhepherds, heare the word of the LORD?

8 *As* I live, ſaith the Lord GOD, ſurely becauſe my flock became a prey, and my flock became meat to every beaſt of the field, becauſe *there was* no ſhepherd, neither did my ſhepherds ſearch for my flock, but the ſhepherds fed themſelves, and fed not my flock:

9 Therefore O ye ſhepherds, heare the word of the LORD;

10 Thus ſaith the Lord GOD, Behold: I *am* againſt the ſhepherds, and I will require my flock at their hand, and cauſe them to ceaſe from feeding the flock, neither ſhall the ſhepherds feed themſelves any more; for I will

* Jer. 23: 1.

[a] By the ſhepherds he meaneth the king, the magiſtrates, prieſts, and prophets.

[b] Ye ſeek to enrich your ſelves by their commodities, and ſo ſpoil their riches and ſubſtance.

[c] He deſcribeth the office and dutie of a good paſtor: who ought to love and ſuccour his flock and not to be cruell toward them.

* 1 Petr. 5: 3.

[d] For lack of good government and doctrin they periſhed.

‡ Or, *without a ſhephered*, and ſo verſ. 8.

deliver my flock from their [e] mouth, that they may not be meat for them.

11 ¶ For thus ſaith the Lord GOD, Behold, I, *even* I will both ſearch my ſheep, and ſeek them out.

12 † As a ſhepherd ſeeketh out his flock in the day that he is among his ſheep that are ſcattered; ſo will I ſeek out my ſheep, and will deliver them out of all places, where they have been ſcattered in the [f] cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their own land, and feed them upon the mountains of Iſrael by the rivers, and in all the inhabited places of the countrey.

14 I will feed them in a good paſture, and upon the high mountains of Iſrael ſhall their fold be: there ſhall they lie in a good fold, and *in* a fat paſture ſhall they feed upon the mountains of Iſrael.

15 I will feed my flock, and I will cauſe them to lie down, ſaith the Lord GOD.

16 I will ſeek that which was loſt, and bring again that which was driven away, and will binde up that which was broken, and will ſtrengthen that which was ſick: but I will deſtroy the fat and the [g] ſtrong, I will feed them with [h] judgement.

17 And as for you, O my flock, thus ſaith the Lord GOD, Behold, I judge between † cattel and cattel, between the rammes and the † he-goats.

18 *Seemeth* it a ſmall thing unto you, to have eaten up the good paſture, but ye muſt tread down with your feet the reſidue of your [i] paſtures? and to have drunk of the deep waters, but ye muſt foul the reſidue with your feet?

19 And as for my flock, they eat that which ye have troden with your feet; and they drink, that which ye have fouled with your feet.

20 ¶ Therefore thus ſaith the Lord GOD unto them, Behold, I, *even* I will judge between the fat cattel, and between the lean cattel.

21 Becauſe ye have thruſt with ſide and with ſhoulder, and puſht all the diſeaſed with your horns, till ye have ſcattered them abroad:

22 Therefore will I ſave my flock, and they ſhall no more be a prey, and I will judge between cattel and cattel.

23 And I will ſet up one * ſhepherd over them, and he ſhall feed them, *even* my ſervant [k] David; he ſhall feed them, and he ſhall be their ſhepherd.

24 And I the LORD will be their God, and my ſervant David a prince among them, I the LORD have ſpoken *it*.

25 And I will make with them a covenant of peace, and will cauſe the evil beaſts to ceaſe out of the land: & they ſhall dwell [l] ſafely in the wilderneſſe, and ſleep in the woods.

26 And I will make them and the places round about my hill, a bleſſing; and I will cauſe the ſhowre to come down in his ſeaſon: there ſhall be ſhowres of bleſſing.

27 And the [m] tree of the field ſhall yeeld her fruit, and the earth ſhall yeeld her increaſe, and they ſhall be ſafe in their land, and ſhall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of thoſe that ſerved themſelves of them.

28 And they ſhall no more be a prey to the heathen, neither ſhall the beaſts of the land devoure them; but they ſhall dwell ſafely, and none ſhall make *them* afraid.

29 And I will raiſe up for them a [n] plant ‡ of renown: and they ſhall be no more † conſumed with hunger in the land, neither bear the ſhame of the heathen any more.

30 Thus ſhall they know that I the LORD their God *am* with them, and *that* they, *even* the houſe of Iſrael, *are* my people, ſaith the Lord GOD.

31 And ye my * flock the flock of my paſture *are* men, *and* I *am* your God, ſaith the Lord GOD.

CHAP. XXXV.

The judgement of mount Seir, for their hatred of Iſrael.

MOreover, the word of the LORD came unto me, ſaying;

2 Sonne of man, ſet thy face againſt mount [a] Seir, and propheſie againſt it,

3 And ſay unto it, Thus ſaith the Lord GOD, Behold, O mount Seir, I *am* againſt thee, and I will ſtretch out mine hand againſt thee, and I will make thee † moſt deſolate.

4 I will lay thy cities waſte, and thou ſhalt be deſolate, and thou ſhalt know that I *am* the LORD.

5 Becauſe thou haſt had a ‡ perpetuall hatred, and haſt † ſhed *the bloud of* the children of Iſrael by the † force of the ſword, in the time of their calamitie, in the time *that their* [b] iniquity *had* an end:

6 Therefore, *as* I live, ſaith the Lord GOD, I will prepare thee unto bloud, and bloud ſhall purſue thee: ſith thou haſt not [c] hated bloud, even bloud ſhall purſue thee.

7 Thus will I make mount Seir † moſt deſolate, and cut off from it him that paſſeth out, and him that returneth.

8 And I will fill his mountains with his ſlain men: in thy hills, and in thy valleys, and in all thy rivers ſhall they fall that are ſlain with the ſword.

9 I will make thee perpetuall deſolations, and thy cities ſhall not [d] return, and ye ſhall know that I *am* the LORD.

10 Becauſe thou haſt ſaid, Theſe [e] two nations, and theſe two countreys ſhall be mine, and we will * poſſeſſe it, ‡ whereas the LORD was [f] there:

11 Therefore, *as* I live, ſaith the Lord GOD, I will even do according to [g] thine anger, and according to thine envy which thou haſt uſed out of thy hatred againſt them: and I will make

[e] By deſtroying the covetous hirelings, and reſtoring true ſhepheards, whereof we have a ſign as oft as God ſendeth true preachers, who both by doctrin and life labour to feed his ſheep in the pleaſant paſtures of his word.

† Heb. *according to the ſeeking.*

[f] In the day of their affliction and miſerie: and this promiſe is to comfort the church in all dangers.

[g] Meaning, ſuch as lift up themſelves above their brethren, and think they have no need to be governed by me.

[h] That is, by putting difference, between the good and the bad, and ſo give to either, as they deſerve.

† Heb. *ſmall cattel of lambes and kids.*

† Heb. *great he-goats.*

[i] By good paſture and deep water is meant, the pure word of God, and the adminiſtration of juſtice, which they did not diſtribute to the poore, till they had corrupt it.

* Iſa. 40: 11. John 10: 11.

[k] Meaning, Chriſt, of whom David was a figure, Jerem. 30: 9. Hoſe. 3: 5.

[l] This declareth, that under Chriſt the flock ſhould be truly delivered from ſinne and hell, and ſo be ſafely preſerved in the church where they ſhould never periſh.

[m] The fruits of Gods graces ſhall appear in great abundance in his church.

[n] That is, the rod that ſhall come out of the root of Iſhai, Iſa. 11: 1. Jerem. 23: 5.

‡ Or, *for renown.*

† Heb. *taken away.*

* John 10: 11.

[a] Where the Idumeans dwelt.

† Heb. *deſolation and deſolation.*

‡ Or, *hatred of old.*

† Heb. *poured out the children.*

† Heb. *hands.*

[b] When by their puniſhment I called them from their iniquitie.

[c] Except thou repent thy former crueltie.

† Heb. *a deſolation and deſolation.*

[d] To wit, to their former eſtate.

[e] Meaning, Iſrael and Juda.

* Pſalm 83: 4.

‡ Or, *though the Lord was there.*

[f] And ſo by fighting againſt Gods people, they ſhall go about to put him out of his own poſſeſſion.

[h] As thou haſt done cruelly, ſo ſhalt thou be cruelly handled.

make my ſelf known amongſt [h] them, when I have judged thee.

12 And thou ſhalt know that I *am* the LORD, *and that* I have heard all thy blaſphemies which thou haſt ſpoken againſt the mountains of Iſrael, ſaying, They are laid deſolate, they are given us † to conſume.

13 Thus with your mouth ye have † boaſted againſt me, and have multiplied your words againſt me: I have heard *them*.

14 Thus ſaith the Lord GOD, When the whole earth rejoyceth, I will make thee deſolate.

15 As thou didſt rejoyce at the inheritance of the houſe of Iſrael, becauſe it was deſolate, ſo will I do unto thee: thou ſhalt be deſolate, O mount Seir, and all Idumea, *even* all of it, and they ſhall know that I *am* the LORD.

CHAP. XXXVI.

1 The land of Iſrael is comforted, both by deſtruction of the heathen, who ſpitefully uſed it, 8 and by the bleſſings of God promiſed unto it. 16 Iſrael was rejected for their ſinne, 21 and ſhall be reſtored without their deſert. 25 The bleſſings of Chriſts kingdome.

ALſo thou ſonne of man, propheſie unto the * mountains of Iſrael, and ſay, Ye mountains of Iſrael, heare the word of the LORD.

2 Thus ſaith the Lord GOD, Becauſe the [a] enemy had ſaid againſt you, Aha, even the ancient [b] high places are ours in poſſeſſion:

3 Therefore propheſie and ſay, Thus ſaith the Lord GOD, † Becauſe they have made *you* deſolate, and ſwallowed you up on every ſide, that ye might be a poſſeſſion unto the reſidue of the heathen, and ‡ ye are taken up in the lips of [c] talkers, and *are* an infamie of the people:

4 Therefore ye mountains of Iſrael, heare the word of the Lord GOD, Thus ſaith the Lord GOD to the mountains and to the hills, to the ‡ rivers and to the valleys, to the deſolate waſtes, and to the cities that are forſaken, which became a prey and deriſion to the reſidue of the heathen that *are* round about:

5 Therefore thus ſaith the Lord GOD, Surely in the fire of my jealouſie have I ſpoken againſt the reſidue of the heathen, and againſt all Idumea, which have [d] appointed my land into their poſſeſſion, with the joy of all *their* heart, with deſpitefull mindes to caſt it out for a prey.

6 Propheſie therefore concerning the land of Iſrael, and ſay unto the mountains and to the hils, to the rivers and to the valleys, Thus ſaith the Lord GOD, Behold, I have ſpoken in my jealouſie and in my furie, becauſe ye have born the [e] ſhame of the heathen.

7 Therefore thus ſaith the Lord GOD, I have [f] lifted up mine hand, Surely the heathen that *are* about you, they ſhall bear their ſhame.

8 ¶ But ye, O mountains of Iſrael, ye ſhall [g] ſhoot forth your branches, and yeeld your fruit to my people of Iſrael, for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye ſhall be tilled and ſown.

10 And I will multiply men upon you, all the houſe of Iſrael, *even* all of it, and the cities ſhall be inhabited, and the waſtes ſhall be builded.

11 And I will multiply upon you man and beaſt, and they ſhall increaſe and bring fruit, and I will ſettle you after your old eſtates, and will do better unto you than at your [h] beginnings, and ye ſhall know that I *am* the LORD.

12 Yea, I will cauſe men to walk upon [i] you, *even* my people Iſrael, and they ſhall poſſeſſe thee, and thou ſhalt be their inheritance, and thou ſhalt no more henceforth bereave them *of men*.

13 Thus ſaith the Lord GOD, Becauſe they ſay unto you, [k] Thou *land* devoureſt up men, and haſt bereaved thy nations;

14 Therefore thou ſhalt devoure men no more, neither ‡ bereave thy nations any more, ſaith the Lord GOD.

15 Neither will I cauſe men to heare in thee the ſhame of the heathen any more, neither ſhalt thou bear the reproach of the people any more, neither ſhalt thou cauſe thy nations to fall any more, ſaith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, ſaying,

17 Sonne of man, when the houſe of Iſrael dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanneſſe of a removed woman.

18 Wherefore I poured my fury upon them for the bloud that they had ſhed upon the land, and for their idols *wherewith* they had polluted it.

19 And I ſcattered them among the heathen, and they were diſperſed through the countreys: according to their way and according to their doings I judged them.

20 And when they entred unto the heathen whither they went, they * profaned my holy name, when they ſaid to them, Theſe *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pitie for mine holy [l] name, which the houſe of Iſrael had profaned among the heathen whither they went.

22 Therefore ſay unto the houſe of Iſrael, Thus ſaith the Lord GOD, I do not *this* for your ſakes, O houſe of Iſrael, but for [m] mine holy names ſake, which ye have profaned among the heathen, whither ye went.

23 And I will ſanctifie my great name which was profaned among the heathen, which ye have profaned in the midſt of them, and the heathen ſhall know that I *am* the LORD, ſaith the Lord GOD, when I ſhall be ſanctified in you, before ‡ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreys, and will bring you into your own land.

25 ¶ Then will I ſprinkle [n] clean water up-

[h] Shewing, that when God puniſheth the enemies, the Godly ought to conſider that he hath a care over them, and ſo praiſe his name: and alſo that the wicked rage as though there were no God, till they feel his hand to their deſtruction.

† Heb. *to devoure.*

† Heb, *magnified,*

* Chap. 6: 2.

[a] That is, the Idumeans.

[b] That is, Jeruſalem, which for Gods promiſes was the chiefeſt of all the world.

† Heb. *becauſe for becauſe.*

‡ Or, *ye are made to come upon the lip of the tongue.*

[c] Ye are made a matter of talk and deriſion to all the world.

‡ Or, *bottoms, or dales,*

[d] They appointed with themſelves to have it, and therefore came with Nebuchadnezzar againſt Jeruſalem for this purpoſe.

[e] Becauſe you have been a laughing ſtock unto them.

[f] By making a ſolemn oath, read chap. 20: 5.

[g] God declareth his mercies and goodneſſe toward his church, who ſtill preſerveth his, even when he deſtroyeth his enemies.

[h] Which was accompliſhed under Chriſt, to whom all theſe temporall deliverances did direct them.

[i] That is, upon the mountains of Jeruſalem.

[k] This the enemies imputed as the reproach of the land, which God did for the ſinnes of the people according to his juſt judgements.

‡ Or, *cauſe to fall.*

* Iſa. 52: 5. Rom. 2: 20.

[l] And therefore would not ſuffer my name to be had in contempt as the heathen would have reproached me, if I had ſuffered my church to periſh.

[m] This excludeth from man all dignity, and mean to deſerve any thing by, ſeeing that God referreth the whole to himſelf and that onely for the glory of his holy name.

‡ Or, *your.*

[n] That is, his Spirit, whereby he reformeth the heart, and regenerateth his, Iſa. 44: 3.

upon you, and ye ſhall be clean: from all your filthineſſe, and from all your idols will I cleanſe you.

26 A * new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh.

* Jer. 32: 39. Chap. 11: 19.

27 And I will put my * ſpirit within you, and cauſe you to walk in my ſtatutes, and ye ſhall keep my judgements, and do *them.*

* Chap. 11: 19.

28 And ye ſhall dwell in the land that I gave to your fathers, and ye ſhall be my people, and I will be your God.

29 I will alſo ſave you from all your uncleanneſſes, and I will call for the [o] corn, and will increaſe it, and lay no famine upon you.

[o] Under the abundance of temporall benefits he concludeth the ſpirituall graces.

30 And I will multiply the fruit of the tree, and the increaſe of the field, that ye ſhall receive no more reproach of famine among the heathen.

31 Then ſhall ye remember your own evil wayes, and your doings that *were* not good, and ſhall [p] loathe your ſelves in your own ſight, for your iniquities, and for your abominations.

[p] Ye ſhall come to true repentance, and think your ſelves unworthy to be of the number of Gods creatures for your ingratitude againſt him.

32 Not for your ſakes do I *this*, ſaith the Lord GOD: be it known unto you: be aſhamed and confounded for your own wayes, O houſe of Iſrael.

33 Thus ſaith the Lord God, In the day that I ſhall have cleanſed you from all your iniquities, I will alſo cauſe *you* to dwell in the cities, and the waſtes ſhall be builded.

34 And the deſolate land ſhall be tilled, whereas it lay deſolate in the ſight of all that paſſed by.

35 And they shall ſay, This land that was deſolate is become like the garden of * Eden; and the waſte, and deſolate, and ruined cities *are become* fenced, *and* are inhabited.

* Chap. 28: 13.

36 Then the heathen that are left round about you, ſhall [q] know that I the LORD build the ruined places, *and* plant that that was deſolate: I * the LORD have ſpoken *it*, and I will do *it*.

[q] He declareth that it ought not to be referred to the ſoil or plentifulneſſe of the earth, that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curſes declare, when he maketh it barren.

* Chap. 17: 24. and 22. 14. aud 37: 14.

37 Thus ſaith the Lord GOD, I will yet for this be enquired of by the houſe of Iſrael, to do *it* for them, I will increaſe them with men like a flock.

38 As the † holy flock, as the flock of Jeruſalem in her ſolemn feaſts; ſo ſhall the waſte cities be filled with flocks of men, and they ſhall know that I *am* the LORD.

† Heb. *flock of holy things.*

CHAP. XXXVII.

1 *By the reſurrection of drie bones,* 11 *the dead hope of Iſrael is revived* 15 *By the uniting of two ſticks,* 28 *is ſhewed the incorporation of Iſrael into Judah.* 20 *The promiſes of Chriſts kingdome.*

THe hand of the LORD was upon me, and carried me out in the ſpirit of the LORD, and ſet me down in the midſt of the valley which *was* full of [a] bones,

[a] He sheweth by a greater miracle, that God hath power, and alſo will deliver his people from their captivity, in as much as he is able to give life unto the dead bones, and bodies, and raiſe them up again.

2 And cauſed me to paſſe by them round about, and behold, *there were* very many in the open ‡ valley, and lo, *they were* very drie.

‡ Or, *champian.*

3 And he ſaid unto me, Sonne of man, can theſe bones live? and I anſwered, O Lord GOD, thou knoweſt.

4 Again he ſaid unto me, Propheſie upon theſe bones, and ſay unto them, O ye drie bones, heare the word of the LORD.

5 Thus ſaith the Lord GOD unto theſe bones, Behold, I will cauſe breath to enter into you, and ye shall live.

6 And I will lay ſinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I *am* the LORD.

7 So I propheſied as I was commanded: and as I propheſied there was a noiſe, and behold a ſhaking, and the bones came together bone to his bone.

8 And when I beheld, lo, the ſinews and the fleſh came up upon them, and the skin covered them above; but *there was* no breath in them.

9 Then ſaid he unto me, Propheſie unto the ‡ winde, propheſie, ſonne of man, and ſay to the winde, Thus ſaith the Lord GOD, Come from the foure [b] windes, O breath, and breathe upon theſe ſlain, that they may live.

‡ Or, *breaths.*

[b] Signifying, all parts, whereas the Iſraelites were ſcattered: that is, the faithfull shall be brought to the ſame unity of ſpirit, and doctrin, whereſoever they are ſcattered through the world.

10 So I propheſied as he commanded me, and the breath came into them, and they lived and ſtood up upon their feet, an exceeding great army.

11 ¶ Then he ſaid unto me, Sonne of man, theſe bones are the whole houſe of Iſrael: behold they ſay, Our bones are dried, and our hope is loſt, we are cut off for our parts.

12 Therefore propheſie and ſay unto them, Thus ſaith the Lord GOD, Behold, O my people, I will open your graves, and cauſe you to come up out of your graves, and bring you into the land of Iſrael.

13 And ye ſhall know that I *am* the LORD, [c] when I have opened your graves, O my people, and brought you up out of your graves,

[c] That is, when I have brought you out of thoſe places and towns where you are captives.

14 And ſhall put my ſpirit in you, and ye ſhall live, and I ſhall place you in your own land: then ſhall ye know that I the LORD have ſpoken *it*, and performed *it*, ſaith the LORD.

15 ¶ The word of the LORD came again unto me, ſaying,

16 Moreover, thou ſonne of man, take thee one ſtick and write upon it, For Judah, and for the children of Iſrael his companions: then take [d] another ſtick, and write upon it, For Joſeph the ſtick of Ephraim, and for all the houſe of Iſrael his companions.

[d] Which ſignifieth the joyning together of the two houſes of Iſrael and Judah.

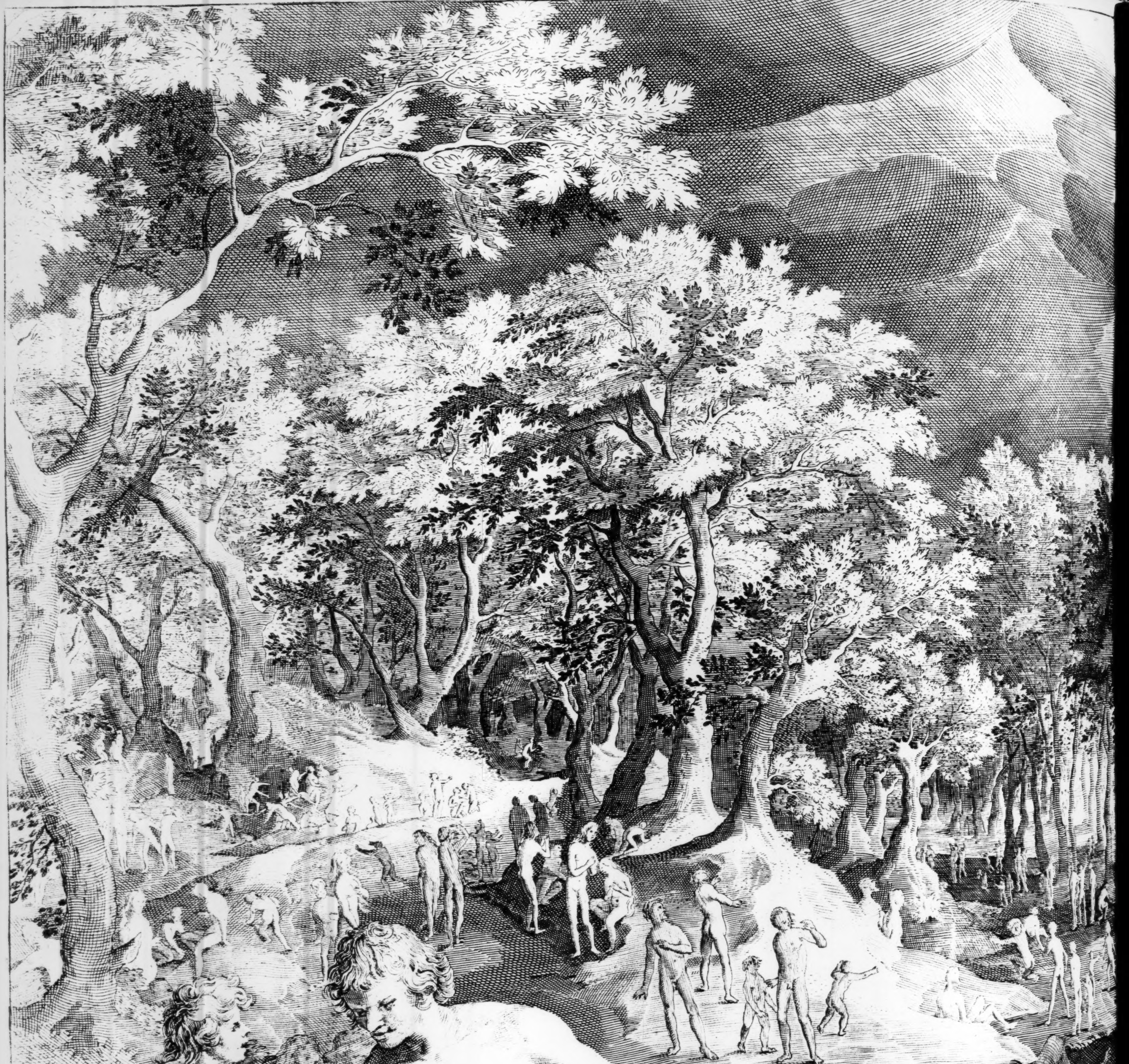
17 And joyn them one to another into one ſtick, and they ſhall become one in thine hand.

18 ¶ And when the children of thy people ſhall ſpeak unto thee, ſaying, Wilt thou not ſhew us what thou *meaneſt* by theſe?

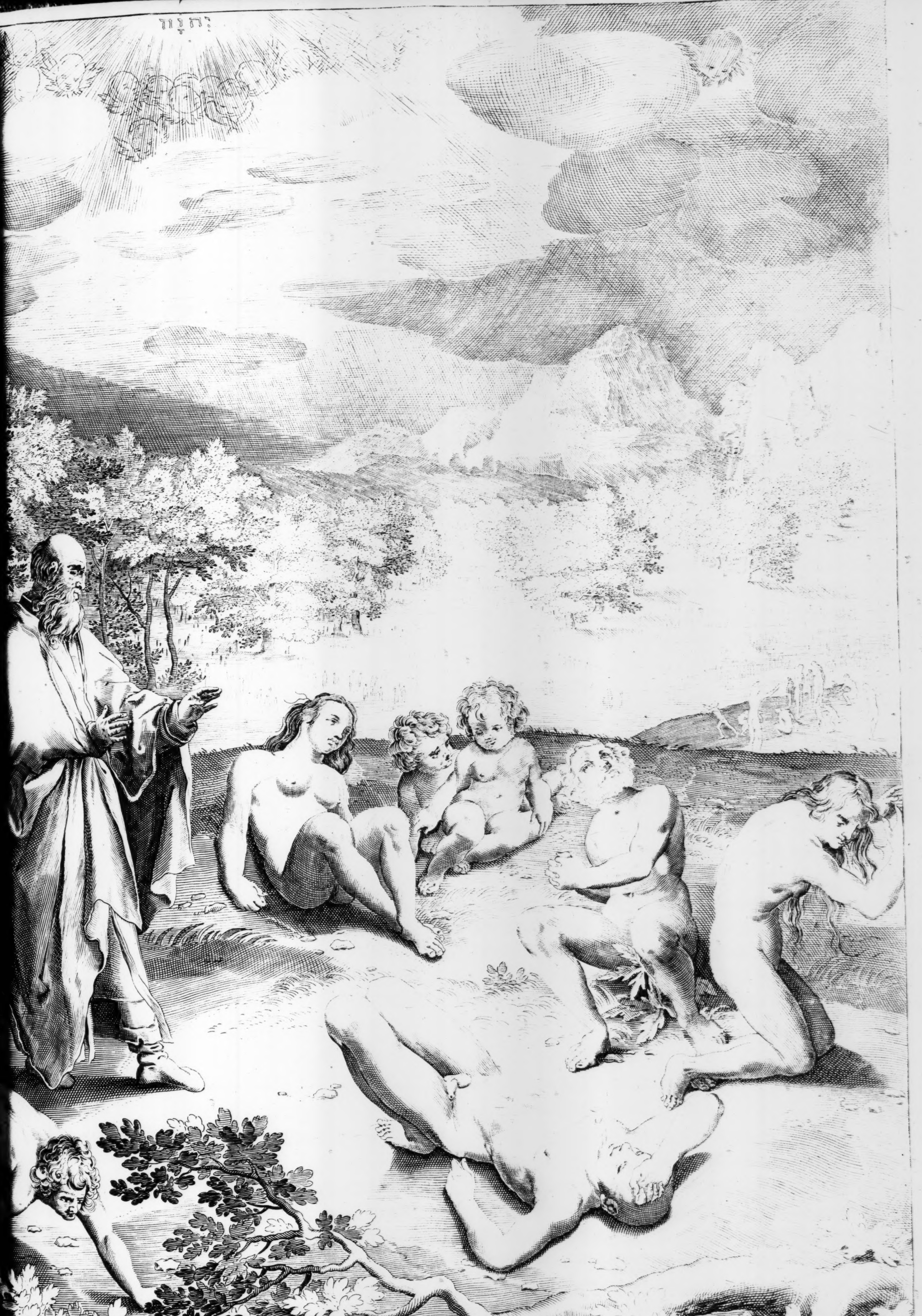
19 Say unto them, Thus ſaith the Lord GOD, Behold, I will take the ſtick of [e] Joſeph which *is* in the hand of Ephraim, and the tribes of Iſrael his fellows, and will put them with him, *even* with the ſtick of Judah,

[e] That is, the houſe of Iſrael.

and


N. de Bruyn invent.
Vißcher Excu.

PROPHETA EZECHIEL EX MANDATO DEI OSSA A



EFACTA RESURGERE AC REVIVISCERE TUBET

and make them one ſtick, and they ſhall be one in mine hand.

20 ¶ And the ſticks whereon thou writeſt, ſhall be in thine hand before their eyes.

21 And ſay unto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Iſrael, and * one king ſhall be king to them all: and they ſhall be no more two nations, neither ſhall they be divided into two kingdomes any more at all,

23 Neither ſhall they defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling-places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And * David my ſervant *ſhall be* king over them: and they all ſhall have one ſhepherd: they ſhall alſo walk in my judgements, and obſerve my ſtatutes, and do them.

25 And they ſhall dwell in the [f] land that I have given unto Jacob my ſervant, wherein your fathers have dwelt, and they ſhall dwell therein, *even* they and their children, and their childrens children for ever, and my ſervant David *ſhall be* their prince for ever.

26 Moreover, I will make a * covenant of peace with them, it ſhall be an everlaſting covenant with them, and I will place them, and multiply them, and will ſet my * ſanctuary in the midſt of them for evermore.

27 My tabernacle alſo ſhall be with them: yea, I will be * their God, and they ſhall be my people.

28 And the heathen ſhall know that I the Lord do ſanctifie Iſrael, when my ſanctuary ſhall be in the midſt of them for evermore.

* John 10: 16.

* Iſa. 40: 11. Jer. 23: 5. and 30: 9. Chap. 34: 23.

f Meaning, that the elect by Chriſt ſhall dwell in the heavenly Jeruſalem, which is meant by the land of Canaan.

* Pſal. 89: 3. Chap. 34: 25.

* 2 Cor. 6: 16.

* Chap. 11: 20. and 14: 11.

Chap. XXXVIII.

1 The armie, 8 and malice of Gog. 14 Gods judgement againſt him.

AND the word of the Lord came unto me, ſaying;

2 Sonne of man, ſet thy face againſt * [a] Gog, the land of Magog, ‡ the chief prince of Meſhech and Tubal, and propheſie againſt him,

3 And ſay, Thus ſaith the Lord God, Behold, I *am* againſt thee, O Gog the chief prince of Meſhech and Tubal.

4 And * I will turn thee back and put hooks into thy chaws, and I will bring thee forth, and all thine army, horſes and horſemen, all of them clothed with all ſorts *of armour*, *even* a great company with [b] bucklers and ſhields, all of them handling ſwords.

5 [c] Perſia, Ethiopia, and ‡ Libya with them; all of them with ſhield and helmet:

6 [d] Gomer, and all his bands, the houſe of Togarmah of the north-quarters, and all his bands, *and* many people with thee.

* Rev. 20: 8.

a Which was a people that came of Magog, the ſon of Iaphet, Gen. 10. verſ. 2. Magog alſo here ſignifieth a certain countrey, ſo that by theſe two countries, which had the government of Grecia and Italy, he meaneth the principall enemies of the church.

‡ Or, *prince of the chief.*

* Chap. 39: 2.

b He ſheweth that the enemies ſhould bend themſelves againſt the church, but it ſhould be to their own deſtruction.

c The Perſians, Ethiopians, and men of Africa.

‡ Or, *Thut.*

d Gomer was Japhets ſon, and Togarmah the ſon of Gomer, and are thought to be they that inhabit Aſia minor.

7 Be thou prepared, and [e] prepare for thy ſelf, thou and all thy company that are aſſembled unto thee, and be thou a guard unto them.

8 ¶ After many dayes thou ſhalt be viſited: in the latter yeares thou ſhall come into the land that is brought back from the ſword, *and* is gathered out of many people againſt the mountains of Iſrael, which have been alwayes waſte: but it is brought forth out of the nations, and they ſhall dwell ſafely all of them.

9 Thou ſhalt aſcend and come like a ſtorm, thou ſhalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus ſaith the Lord God, it ſhall alſo come to paſſe, *that* at the ſame time ſhall things come into thy minde, and thou ſhalt ‡ think an [f] evil thought.

11 And thou ſhalt ſay, I will go up to the land of unwalled villages, I will go to [g] them that are at reſt, that dwell ‡ ſafely, all of them dwelling without walls, and having neither barres nor gates,

12 † To take a ſpoil, and to take a prey, to turn thine hand upon the deſolate places that are *now* inhabited, and upon the people that are gathered out of the nations, which have gotten cattel and goods, that dwell in the † midſt of the land.

13 Sheba and Dedan, and the merchants of Tarſhiſh, with all the young lions thereof, ſhall ſay unto thee, [h] Art thou come to take a ſpoil? haſt thou gathered thy company to take a prey? to carry away ſilver and gold, to take away cattel and goods, to take a great ſpoil;

14 ¶ Therefore, ſonne of man, propheſie and ſay unto Gog, Thus ſaith the Lord God, In that day when my people of Iſrael [i] dwelleth ſafely, ſhalt thou not know it?

15 And thou ſhalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horſes, a great company, and a mighty army.

16 And thou ſhalt come up againſt my people of Iſrael, as a cloud to cover the land, it ſhall be in the [k] latter dayes, and I will bring thee againſt my land, that the heathen may know me, when I ſhall be [l] ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord God, *Art* thou he of whom I have ſpoken in old time † [m] by my ſervants the prophets of Iſrael; which propheſied in thoſe dayes *many* yeares, that I would bring thee againſt them?

18 And it ſhall come to paſſe at the ſame time when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, *that* my fury ſhall come up in my face.

19 For in my jealouſie, *and* in the fire of my wrath have I ſpoken: ſurely in that day there ſhall be a great ſhaking in the land of Iſrael:

20 So that the fiſhes of the ſea, and the fowls of the heaven, and the beaſts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the

e Signifying, that all the people of the world ſhould aſſemble themſelves againſt the church, and Chriſt their head.

‡ Or, *conceive a miſchievous purpoſe.*

f That is, to moleſt and deſtroy the church.

g Meaning, Iſrael which had now been deſtroyed, & was not yet built again: declaring hereby the ſimplicity of the godly, who ſeek not ſo much to fortifie themſelves by outward force, as to depend on the providence and goodneſſe of God.

‡ Or, *confidently.*

† Heb. *to ſpoil the ſpoil, and to prey the prey.*

† Heb. *navel.*

h One enemy ſhall envie another, becauſe every one ſhall think to have the ſpoil of the church.

i ſhalt not thou ſpy thine occaſions to come againſt my church when they ſuſpect nothing?

k Meaning, in the laſt age, and from the coming of Chriſt unto the end of the world.

l Signifying, that God will be ſanctified by maintaining his church, and deſtroying his enemies, as Chap. 36: 23. and 37: 28.

† Heb. *by the hands.*

m Hereby he declareth that none affliction can come to the church, whereof they have not been advertiſed afore time, to teach them to indure all things with more patience when they know that God hath ſo ordained.

the earth, ſhall shake at my preſence, and the mountains shall be thrown down, and the ‡ [n] ſteep places shall fall, and every wall shall fall to the ground.

‡ Or, *towers*, or *ſtairs*.
[n] All means wher-by man should think to ſave himſelf shall fail, the affliction in thoſe dayes shall be ſo great, and the deſtruction shall be ſo terrible.

21 And I will call for a ſword againſt him [o] throughout all my mountains, ſaith the Lord GOD: every mans ſword shall be againſt his brother.

[o] Againſt the people of Gog and Magog.

22 And I will plead againſt him with peſtilence and with bloud, and I will rain upon him and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailſtones, fire and brimſtone.

23 Thus will I * magnifie my ſelf, and ſanctifie my ſelf, and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

* Chap. 36: 23. and 37: 28.

CHAP. XXXIX.

1 *Gods judgement upon Gog.* 8 *Iſraels victory.* 11 *Gogs buriall in Hamon-gog.* 17 *The feaſt of the fowls.* 23 *Iſrael having been plagued for their ſinnes, shall be gathered again with eternall favour.*

THerefore, thou ſonne of man, propheſie againſt Gog, and ſay, Thus ſaith the Lord GOD: Behold, I *am* againſt thee, O Gog, the chief prince of Meshech and Tubal.

2 And I will turn thee back, and [a] leave but the ſixth part of thee, and will cauſe thee to come up from † the north-parts, and will bring thee upon the mountains of Iſrael:

[a] Or, *ſtrike thee with ſix plagues*, or *draw thee back with an hook of ſix teeth*, as Chap. 38: 4.
† Heb. *the ſides of the north*.

3 And I will ſmite thy bow out of thy left hand, and will cauſe thine arrows to fall out of thy right hand.

4 Thou [b] shalt fall upon the mountains of Iſrael, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every † ſort, and to the beaſts of the field † to be devoured.

[b] Meaning, that by the vertue of Gods word, the enemy shall be deſtroyed whereſoever he aſſaileth his church.
† Heb. *wing*.
† Heb. *to devoure*.
† Heb. *the face of the field*.

5 Thou shalt fall upon † the open field, for I have ſpoken *it*, ſaith the Lord GOD.

6 And I will ſend a fire on Magog, and among them that dwell ‡ careleſly in the [c] iſles, and they shall know that I *am* the LORD.

‡ Or, *confidently*.
[c] That is, among all nations where the enemies of my people dwell, ſeem they never ſo far ſeparate.

7 So will I make my holy name known in the midſt of my people Iſrael, and I will not let *them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the holy one in Iſrael.

8 ¶ Behold, [d] it is come, and it is done, ſaith the Lord GOD, this *is* the day whereof I have ſpoken.

[d] That is, this plague is fully determined in my counſel, and cannot be changed.

9 And they that dwell in the cities of Iſrael shall [e] go forth, and shall ſet on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ‡ handſtaves and the ſpears, and they shall ‡ burn them with fire ſeven yeares.

[e] After this deſtruction the church shall have great peace and tranquillitie, and burn all their weapons, becauſe they shall no more feare the enemy: and this is chiefly meant of the accomplishment of Chriſts kingdom, when by their head Chriſt, all enemies shall be overcome
‡ Or, *javelins*.
‡ Or, *make a fire of them*.

10 So that they shall take no wood out of the field, neither cut down *any* out of the foreſts: for they shall burn the weapons with fire, and they shall ſpoil thoſe that ſpoiled them, and rob thoſe that robbed them, ſaith the Lord GOD.

11 ¶ And it shall come to paſſe at that day *that* I will give unto Gog [f] a place there of graves in Iſrael, the valley of the paſſengers on the eaſt of the ſea: and it ſhall ſtop the ‡ [g] *noſes* of the paſſengers, and there ſhall they burie Gog, and all his multitude, and they ſhall call *it*, the valley of ‡ Hamon-gog.

[f] Which declareth, that the enemies shall have an horrible fall.
‡ Or, mouthes.
[g] For the ſtink of the carcaſes.
‡ That is, *the multitude of Gog*.

12 [h] And ſeven moneths ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

[h] Meaning, a long time.

13 Yea, all the people of the land ſhall bury *them*, and it ſhall be to them a renown the day that I ſhall be glorified, ſaith the Lord GOD.

14 And they ſhall ſever out † men of continuall employment, paſſing through the [i] land to bury with the paſſengers thoſe that remain upon the face of the earth to cleanſe it: after the end of ſeven moneths ſhall they ſearch.

† Heb. *men of continuance*.
[i] Partly, that the holy land should not be polluted, and partly, for the compaſſion that the children of God have, even on their enemies.

15 And the paſſengers *that* paſſe through the land, when *any* ſeeth a mans bone, then ſhall he † ſet up a ſigne by it, till the buriers have buried it in the valley of Hamon-gog.

† Heb. *build*.

16 And alſo the name of the city *shall be* ‡ Hamonah: thus ſhall they cleanſe the land.

‡ That is, *the multitude*.

17 ¶ And thou ſonne of man, Thus ſaith the Lord GOD, Speak † unto every feathered fowl, and to every beaſt of the field, [k] aſſemble your ſelves, and come, gather your ſelves on every ſide to my ‡ ſacrifice that I do ſacrifice for you, *even* a great ſacrifice upon the mountains of Iſrael, that ye may eat flesh, and drink bloud.

† Heb. *to the fowl of every wing*.
[k] Whereby he ſignifieth the horrible deſtruction upon the enemies of his church.
‡ Or, *ſlaughter*.

18 Ye ſhall eat the flesh of the mighty, and drink the bloud of the princes of the earth, of rams, of lambes, and of † goats, of bullocks, all of them fatlings of Bashan.

† Heb. *great goats*.

19 And ye shall eat fat till ye be full, and drink bloud till ye be drunken, of my ſacrifice which I have ſacrificed for you.

20 Thus ye shall be filled at my table with horſes and chariots, with mighty men, and with all men of warre, ſaith the Lord GOD.

21 And I will ſet my glory among the heathen, and all the heathen shall ſee my judgement that I have executed, and my hand that I have laid upon them.

22 So the houſe of Iſrael shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the houſe of Iſrael went into captivity for their iniquity: becauſe they [l] treſpaſſed againſt me, therefore hid I my face from them, and gave them into the hand of their enemies; ſo fell they all by the ſword.

[l] The heathen shall know that they overcame not my people by their ſtrength, neither yet by the weakneſſe of mine arm, but that this was for my peoples ſinnes.

24 According to their uncleanneſſe, and according to their tranſgreſſions have I done unto them, and hid my face from them.

25 Therefore thus ſaith the Lord GOD, Now will I bring again the captivity of Jacob, and have mercy upon the whole houſe of Iſrael, and will be jealous for my holy name:

26 After that they have born their shame, and all their treſpaſſes whereby they have treſpaſſed againſt me, when they dwelt ſafely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their

* Chap. 36: 23.

enemies lands, and * am ſanctified in them in the ſight of many nations;

† Heb. *by my cauſing of them, &c.*

28 Then ſhall they know that I *am* the LORD their God, † which cauſed them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

* Joel 2: 28. Acts 2: 17.

29 Neither will I hide my face any more from them: for I have * poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord GOD.

CHAP. XL.

1 *The time, manner, and end of the viſion.* 6 *The deſcription of the eaſt-gate,* 20 *of the north-gate,* 24 *of the ſouth-gate,* 32 *of the eaſt-gate,* 35 *and of the north-gate.* 39 *Eight tables.* 44 *The chambers,* 28 *The porch of the houſe.*

[a] The Jews counted the beginning of the year after two ſorts: for their feaſts they began to count in March, and for their other affairs in September: ſo that this is to be underſtood of September.

‡ Or, *upon which.*

IN the five and twentieth yeare of our captivity, in the [a] beginning of the yeare, in the tenth *day* of the moneth, in the fourteenth yeare after that the city was ſmitten, in the ſelf-ſame day the hand of the LORD was upon me, and brought me thither.

2 In the viſions of God brought he me into the land of Iſrael, and ſet me upon a very high mountain, ‡ by which *was* as the frame of a city on the ſouth.

[b] Which was an angel in form of a man, that came to meaſure out this building.

3 And he brought me thither, and behold, *there was* a [b] man, whoſe appearance *was* like the appearance of braſſe, with a line of flax in his hand, and a meaſuring-reed; and he ſtood in the gate.

4 And the man ſaid unto me, Sonne of man, behold with thine eyes, and heare with thine eares, and ſet thine heart upon all that I ſhall ſhew thee; for to the intent that I might ſhew *them* unto thee, *art* thou brought hither: declare all that thou ſeeſt, to the houſe of Iſrael.

5 And behold, a wall on the outſide of the houſe round about, and in the mans hand a meaſuring-reed of ſix cubits *long*, by the cubit, and an hand-breadth: ſo he meaſured the breadth of the building, one reed, and the height one reed.

† Heb. *whoſe face was the way toward the eaſt.*

6 ¶ Then came he unto the gate † which looketh toward the eaſt, and went up the ſtairs thereof, and meaſured the threſhold of the gate, *which was* one reed broad, and the other threſhold of the *gate*, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad, and between the little chambers *were* five cubits, and the threſhold of the gate, by the porch of the gate within *was* one reed.

8 He meaſured alſo the porch of the gate within, one reed.

9 Then meaſured he the porch of the gate, eight cubits, and the poſts thereof two cubits, and the porch of the gate *was* inward.

10 And the little chambers of the gate eaſtward, *were* three on this ſide, and three on that ſide, they three *were* of one meaſure, and the poſts had one meaſure on this ſide and on that ſide.

11 And he meaſured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits.

† Heb. *limit*, or *bound.*

12 The † ſpace alſo before the little chambers *was* one cubit *on this ſide*, and the ſpace *was* one cubit on that ſide, and the little chambers *were* ſix cubits on this ſide, and ſix cubits on that ſide.

13 He meaſured then the gate from the roof of one little chamber to the roof of another: the breadth *was* five and twenty cubits, doore againſt doore.

14 He made alſo poſts, of threeſcore cubits, even unto the poſt of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

† Heb. *cloſed.*

‡ Or, *galleries* or *porches.*

‡ Or, *within.*

16 And *there were* † narrow windows to the little chambers, and to their poſts within the gate round about, and likewiſe to the ‡ arches: and windows *were* round about ‡ inward: and upon *each* poſt *were* palm-tres.

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirtie chambers *were* upon the pavement.

18 And the pavement by the ſide of the gates over againſt the length of the gates, *was* the lower pavement.

‡ Or, *from without.*

19 Then he meaſured the breadth from the forefront of the lower gate, unto the forefront of the inner court ‡ without, an hundred cubits eaſt-ward and north-ward.

† Heb. *whoſe face* was.

20 ¶ And the gate of the outward court † that looked toward the north, he meaſured the length thereof, and the breadth thereof.

‡ Or, *galleries* or *porches.*

21 And the little chambers thereof *were* three on this ſide, and three on that ſide, and the poſts thereof, and the ‡ arches thereof were after the meaſure of the firſt gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm-trees, *were* after the meaſure of the gate that looketh towards the eaſt, and they went up unto it by ſeven ſteps, and the arches thereof *were* before them.

23 And the gate of the inner court *was* over againſt the gate toward the north, and toward the eaſt, and he meaſured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the ſouth, and behold a gate toward the ſouth, and he meaſured the poſts thereof, and the arches thereof according to theſe meaſures.

25 And there *were* windows in it, and in the arches thereof round about, like thoſe windows; the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* ſeven ſteps to go up to it, and the arches thereof *were* before them, and it had palm-trees, one on this ſide, and another on that ſide upon the poſts thereof.

27 And *there was* a gate in the inner court toward the ſouth, and he meaſured from gate

to gate toward the ſouth an hundred cubits.

28 And he brought me to the inner court by the ſouth-gate, and he meaſured the ſouth-gate according to theſe meaſures.

29 And the little chambers thereof, and the poſts thereof, and the arches thereof according to theſe meaſures, and *there were* windows in it, and in the arches thereof round about: *it was* fiftie cubits long, and five and twentie cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits † broad.

† Heb. *breadth.*

31 And the arches thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof; and the going up to it *had* eight ſteps.

32 ¶ And he brought me into the inner [c] court toward the eaſt, and he meaſured the gate according to theſe meaſures.

[c] In all he maketh ſix courts, two on the eaſt ſide, two on the north, and two on the ſouth ſide.

33 And the little chambers thereof, and the poſts thereof, and the arches thereof *were* according to theſe meaſures, and *there were* windows therein, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to it *had* eight ſteps.

35 ¶ And he brought me to the north-gate, and meaſured *it* according to theſe meaſures.

36 The little chambers thereof, the poſts thereof, and the arches thereof, and the windows to it round about: the length *was* fiftie cubits, and the breadth five and twenty cubits.

37 And the poſts thereof *were* toward the utter court, and palm-trees *were* upon the poſts thereof on this ſide, and on that ſide, and the going up to *it had* eight ſteps.

38 And the [d] chambers, and the entries thereof *were* by the poſts of the gates, where they waſhed the burnt-offering.

[d] He ſpeaketh of ſix chambers, which were in the porch of the inner court on the north ſide.

39 ¶ And in the porch of the gate *were* two tables on this ſide, and two tables on that ſide, to ſlay thereon the burnt-offering, and the ſinne-offering, and the treſpaſſe-offering.

40 And at the ſide without, ‡ as one goeth up to the entry of the north-gate, *were* two tables; and on the other ſide, which *was* at the porch of the gate, *were* two tables.

‡ Or, *at the ſtep.*

41 Foure tables *were* on this ſide, and foure tables on that ſide, by the ſide of the gate; eight tables, whereupon they ſlew *their ſacrifices.*

42 And the foure tables *were* of hewn ſtone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon alſo they laid the inſtruments wherewith they ſlew the burnt-offering and the ſacrifice.

43 And within *were* ‡ hooks, an hand broad, faſtened round about, and upon the tables *was* the fleſh of the offering.

‡ Or, *andirons,* or *the two hearth ſtones.*

44 ¶ And without the inner gate *were* the chambers of the ſingers in the inner court, which *was* at the ſide of the north-gate: and their proſpect *was* toward the ſouth, one at the ſide of the eaſt-gate, having the proſpect toward the north.

45 And he ſaid unto me, This chamber whoſe proſpect *is* toward the ſouth, *is* for the prieſts the keepers of the ‡ charge of the houſe.

‡ Or, *ward* or *ordinance,* and ſo verſe 46.

46 And the chamber whoſe proſpect *is* toward the north, *is* for the prieſts the keepers of the charge of the altar: theſe *are* the ſonnes of Zadok among the ſonnes of Levi, which come neare to the LORD to miniſter unto him.

47 So he meaſured the court, an hundred cubits long, and an hundred cubits broad, foureſquare, and the altar *that was* before the houſe.

48 ¶ And he brought me to the porch of the houſe, and meaſured *each* [e] poſt of the porch, five cubits on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubits on this ſide, and three cubits on that ſide.

[e] By the poſts of the porch, he meaneth the wall which was five cubits thick on either ſide of the alley or porch.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the ſteps whereby they went up to it: and *there were* pillars by the poſts, one on this ſide, and another on that ſide.

CHAP. XLI.

The meaſures, parts, chambers, and ornaments of the temple.

AFterward he brought me to the temple, and meaſured the poſts, ſix cubits broad on the one ſide, and ſix cubits broad on the other ſide, *which was* the breadth of the tabernacle.

2 And the breadth of the ‡ doore *was* ten cubits, and the ſides of the doore *were* five cubits on the one ſide, and five cubits on the other ſide: and he meaſured the length thereof fourty cubits, and the breadth twenty cubits.

‡ Or, *entrance.*

3 Then went [a] he inward, and meaſured the poſts of the doore two cubits, and the doore ſix cubits, and the breadth of the doore ſeven cubits.

[a] The angel went into the moſt holy place.

4 So he meaſured the length thereof, twenty cubits, and the breadth twenty cubits before the temple; and he ſaid unto me, This *is* the moſt holy *place.*

5 After he meaſured the wall of the houſe ſix cubits, and the breadth of *every* ſide-chamber foure cubits round about the houſe on every ſide.

6 And the ſide-chambers *were* three, † one over another, and ‡ thirty in order, and they entred into the wall which *was* of the houſe for the ſide-chambers round about: that they might † have hold, but they had not hold in the wall of the houſe.

† Heb. *ſide-chamber over ſide-chamber.*

‡ Or, *three and thirty times,* or *foot.*

† Heb. *be holden.*

7 And † *there was* an enlarging and a winding about ſtill upward to the ſide-chambers, for the winding about of the houſe went ſtill upward round about the houſe: therefore the breadth of the houſe *was ſtill* upward, and ſo increaſed *from* the loweſt *chamber* to the higheſt by the midſt.

† Heb. it was *made broader and went round.*

8 I ſaw alſo the height of the houſe round about: the foundations of the ſide-chambers *were* a full reed of ſix great cubits.

9 The thickneſſe of the wall which *was* for the ſide-chamber without, *was* five cubits, and that which was left, *was* the place of the ſide-chambers that *were* within.

10 And between the chambers *was* the wideneſſe of twenty cubits round about the houſe on every ſide.

11 And the doores of the ſide-chambers *were* toward the place that was left, one doore toward the north, and another doore toward the ſouth, and the breadth of the place that was left, *was* five cubits round about.

12 Now the building that *was* before the ſeparate place, at the end toward the weſt, *was* ſeventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he meaſured the houſe, an hundred cubits long, and the ſeparate place, and the building, with the walls thereof, an hundred cubits long.

14 Alſo the breadth of the face of the houſe, and of the ſeparate place toward the eaſt, an hundred cubits.

15 And he meaſured the length of the building over againſt the ſeparate place which *was* behinde it, and the ‡ galleries thereof on the one ſide, and on the other ſide an hundred cubits with the inner temple, and the porches of the court.

‡ Or, *ſeverall walks*, or *walks with pillars*.

16 The doore-poſts, and the narrow windows, and the galleries round about on their [d] three ſtories, over againſt the doore † cieled with wood round about, ‡ and from the ground up to the windows, and the windows *were* covered.

17 To that above the doore, even unto the inner houſe and without, and by all the wall round about within and without, by † meaſure.

[d] He declareth that whatſoever was of ſtone work from the bottom to the top, was covered with wood on the eaſt, ſouth, and north ſides.

† Heb. *cieling of wood.*

‡ Or, *and the ground unto the windows.*

† Heb. *meaſures.*

18 And *it was* made with cherubims and palm-trees, ſo that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces.

19 So that the face of a man *was* toward the palm-tree on the one ſide, and the face of a young lion toward the palm-tree on the other ſide: *it was* made through all the houſe round about.

20 From the ground unto above the doore *were* cherubims and palm-trees made, and on the wall of the temple.

21 The † poſts of the temple *were* ſquared, *and* the face of the ſanctuary: the appearance *of the one* as the appearance *of the other.*

[illegible] *poſt.*

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he ſaid unto me, This *is* the table that *is* before the Lord.

23 And the temple and the ſanctuary had two doores.

24 And the doores had two leaves *a piece*, two turning leaves; two *leaves* for the one doore, and two leaves for the other *doore*.

25 And *there were* made on them, on the doores of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one ſide and on the other ſide, on the ſides of the porch, and upon the ſide-chambers of the houſe, and thick planks.

Chap. XLII.

1 The chambers for the prieſts. 13 The uſe thereof. 19 The meaſures of the outward court.

Then he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that *was* over againſt the ſeparate place and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-doore, and the breadth *was* fifty cubits.

3 Over againſt the twenty *cubits*, which *were* for the inner court, and over againſt the pavement which *was* for the utter court, *was* gallery againſt gallery in three *ſtories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doores toward the north.

5 Now the upper [a] chambers *were* ſhorter: for the galleries ‡ were higher than theſe, ‡ than the lower and than the middlemoſt of the building.

6 For they *were* in three *ſtories*, but had not pillars as the pillars of the courts: therefore *the building* was ſtraitned more than the loweſt, and the middlemoſt from the ground.

[a] These chambers were contrary faſhioned to them of the temple.

‡ Or, *did eat of theſe.*

‡ Or, and *the building* conſiſted *of the lower and the middlemoſt.*

7 And the wall that *was* without over againſt the chambers, towards the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* [b] fifty cubits: and lo, before the temple *were* an hundred cubits.

9 And ‡ from under theſe chambers *was* ‡ the [c] entry on the eaſt-ſide, ‡ as one goeth into them from the utter court.

10 The chambers *were* in the thickneſſe of the wall of the court toward the eaſt, over againſt the ſeparate place, and over againſt the building.

11 And the way before them *was* like the appearance of the chambers, which *were* toward the north, as long as they, *and* as broad as they and all their goings out *were* both according to their faſhions, and according to their doores.

[b] So that the wall for the chambers of the outward court and the wall of the inner, was either fifty cubits, and the whole court an hundred.

‡ Or, *from the place.*

‡ Or, *he that brought me.*

[c] Under theſe chambers were entries, or doores to paſſe from one place to another.

‡ Or, *as he came.*

12 And according to the doores of the chambers that *were* toward the ſouth, *was* a doore in the head of the way, *even* the way directly before the wall toward the eaſt, as one entreth into them.

13 ¶ Then ſaid he unto me, The north-chambers *and* the ſouth-chambers, which *are*

before the ſeparate place, they *be* holy chambers, where the prieſts that approach unto the LORD ſhall eat the moſt holy things: there ſhall they lay the moſt holy things, and the meat-offering, and the ſinne-offering, and the treſpaſſe-offering, for the place *is* holy.

14 When the prieſts enter therein, then ſhall they not go out of the holy place into the utter court, but there they ſhall lay their garments, wherein they miniſter: for they *are* holy, and ſhall put on other garments, and ſhall approach to thoſe things which *are* for the people.

15 Now when he had made an end of meaſuring the inner houſe, he brought me forth toward the gate, whoſe proſpect is toward the eaſt, and meaſured it round about.

16 He meaſured the eaſt- † ſide with the meaſuring-reed, five hundred reeds, with the meaſuring-reed round about.

† Heb. *winds.*

17 He meaſured the north-ſide five hundred reeds, with a meaſuring-reed round about.

18 He meaſured the ſouth-ſide five hundred reeds, with the meaſuring-reed.

19 ¶ He turned about to the weſt-ſide, *and* meaſured five hundred reeds, with the meaſuring-reed.

20 He meaſured it by the foure ſides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary *and* the profane place.

CHAP. XLIII.

1 The returning of the glory of God into the temple. 7 The ſinne of Iſrael hindred Gods preſence. 10 The prophet exhorteth them to repentance, and obſervation of the law of the houſe. 13 The meaſures, 18 and the ordinances of the altar.

AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt.

2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and * his voice *was* like a noiſe of many waters, and the earth ſhined with his glory.

* Chap. 1: 24.

3 And *it was* * according to the appearance of the viſion which I ſaw, *even* [a] according to the viſion that I ſaw, ‡ when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar: *and* I fell upon my face.

* Chap. 1: 4. and 8: 4.

a When I propheſied the deſtruction of the city by the Caldeans.

‡ Or, *when I came to* propheſie *that the city should be deſtroyed.* See Chap. 9: 2, 5.

4 And the [b] glory of the LORD came into the houſe by the way of the gate, whoſe proſpect *is* toward the eaſt.

b Which was departed afore, Chap. 10: 4. and 11: 23.

5 So the ſpirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe, and the man ſtood by me.

7 ¶ And he ſaid unto me, Sonne of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, [c] by their whoredome, nor by the carcaſes of [d] their kings in their high places.

c By their idolatries.

d He alludeth to Ammon and Manaſſeh, who were buried in their gardens neare the temple, and there had erected up monuments to their idols.

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſts, ‡ and the wall between me and them, they have even defiled my holy name by their abminations that they have committed: wherefore I have conſumed them in mine anger.

‡ Or, *for there* was but *a wall between me and them.*

9 Now let them put away their whoredome, and the carcaſes of their kings farre from me, and I will dwell in the midſt of them for ever.

10 ¶ Thou ſonne of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meaſure the ‡ pattern.

‡ Or, *ſumme or number.*

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, & all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; upon the top of the mountain, the whole limit thereof: round about *ſhall be* moſt holy: behold, this *is* the law of the houſe.

13 ¶ And theſe *are* the meaſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the † bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the † edge thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar.

† Heb. *boſome.*

† Heb. *lip.*

14 And from the bottom *upon* the ground, even to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle even to the greater ſettle *ſhall be* foure cubits, and the breadth *one* cubit.

15 So † the altar *ſhall be* foure cubits, and from † the altar and upward *ſhall be* foure horns.

† Heb. *Harel,* that is, *the mountain of God.*

† Heb. *Ariel,* that is, *the lion of God.*

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the foure ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the foure ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and his ſtairs ſhall look toward the eaſt.

18 ¶ And he ſaid unto me, Sonne of man, thus ſaith the Lord GOD, Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle bloud thereon.

19 And thou ſhalt give to the prieſts the Levites that be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſinne-offering.

20 And thou ſhalt take of the bloud thereof, and put *it* on the foure horns of it, and on the foure corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſinne-offering. and he ſhall burn it in the ap-

appointed place of the houſe without the ſanctuary.

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſinne-offering, and they ſhall cleanſe the altar, as they did cleanſe it with the bullock.

23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock, without blemiſh.

24 And thou ſhalt offer them before the LORD, and the prieſts ſhall caſt ſalt upon them, and they ſhall offer them up for a burnt-offering unto the LORD.

25 Seven dayes ſhalt thou prepare every day a goat for a ſinne-offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh.

26 Seven dayes ſhall they purge the altar and purifie it, and they ſhall † conſecrate themſelves.

27 And when theſe dayes are expired, it ſhall be *that* upon the eighth day and ſo forward, the prieſts ſhall make your burnt-offerings upon the altar, and your ‡ peace-offerings; and I will accept you, ſaith the Lord GOD.

CHAP. XLIIII.

1 The eaſt-gate aſſigned onely to the prince. 4 The prieſts reproved for polluting of the ſanctuary. 9 Idolaters uncapable of the prieſts office. 15 The ſonnes of Zadok are accepted thereto. 17 Ordinances for the prieſts.

THen he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt, and it *was* ſhut.

2 Then ſaid the Lord unto me, This gate ſhall be [a] ſhut, it ſhall not be opened, and no man ſhall enter in by it; becauſe the Lord the God of Iſrael hath entred in by it, therefore it ſhall be ſhut.

3 *It is* for the prince; the prince, he ſhall ſit in it to eat bread before the LORD; he ſhall enter by the way of the porch of that gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me the way of the north-gate before the houſe; and I looked, and behold, the glory of the LORD filled the houſe of the LORD; and I fell upon my face.

5 And the LORD ſaid unto me, Sonne of man, † mark well, and behold with thine eyes, and heare with thine eares all that I ſay unto thee concerning all the ordinances of the houſe of the LORD, and all the laws thereof, and mark well the entring in of the houſe, with every going forth of the ſanctuary.

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God, O ye houſe of Iſrael, let it ſuffice you of all your abominations,

7 In that ye have brought into my ſanctuary † [b] ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, *even* my houſe, when ye offer my bread, the fat and the bloud, and they have broken my covenant, becauſe of all your abominations.

8 And ye have not kept the [c] charge of mine holy things: but ye have ſet keepers of my ‡ charge in my ſanctuary for your ſelves.

9 ¶ Thus ſaith the Lord God, No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

10 And the [d] Levites that are gone away farre from me, when Iſrael went aſtray, which went aſtray away from me after their idols, they ſhall even bear their iniquitie.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtring to the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them:

12 Becauſe they miniſtred unto them before their idols, and † cauſed the houſe of Iſrael to fall into iniquity; therefore have I lift up mine hand againſt them, ſaith the Lord GOD, and they ſhall bear their iniquity.

13 And they ſhall not come near unto me to do the office of a prieſt unto me, nor to come neare to any of my holy things, in the moſt holy *place*: but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 ¶ But the prieſts the Levites, the ſonnes of Zadok, that [e] kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come neare to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the bloud, ſaith the Lord GOD.

16 They ſhall enter into my ſanctuarie: and they ſhall come neare to my table to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſſe, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linnen garments, and no wool ſhall come upon them, whiles they miniſter in the gates of the inner court, and within.

18 They ſhall have linnen bonnets upon their heads, and ſhall have linnen breeches upon their loyns: they ſhall not gird *themſelves* ‡ † with any thing that cauſeth ſweat.

19 And when they go forth into the utter court, *even* into the utter court to the people, they ſhall put off their garments wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments, and they ſhall not ſanctifie the people with their garments.

20 Neither ſhall they [f] ſhave their heads, nor ſuffer their locks to grow long, they ſhall onely poll their heads.

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a * widow, or her that is † put away: but they ſhall take maidens of the ſeed of the houſe of

† Heb. *fill their hands.*

‡ Or, *thank-offerings.*

[a] Meaning, from the common people, but not from the prieſts, nor the prince, read Chap. 46: 8, 9.

† Heb. *ſet thine heart.*

† Heb. *children of a ſtranger.*

[b] For they had brought idolaters which were of other countries, to teach them their idolatry, Chap. 23: 40.

[c] Ye have not offered unto me according to my laws.

‡ Or, *ward*, or *ordinance*, and ſo verſ. 14, and 16.

[d] The Levites which had committed idolatry, were put from their dignity, and could not be received into the prieſts office, although they had been of the houſe of Aaron, but muſt ſerve in the inferiour offices; as to watch and to keep the doores, reade 2 Kings 23: 9.

† Heb. *were for a ſtumbling-block of iniquity unto, &c.*

[e] Which obſerved the law of God, and fell not to idolatry.

† Or, *in ſweating places.*

‡ Heb. *in*, or *with ſweat.*

[f] As did the infidels and heathen.

* Levit. 21: 13.

† Heb. *thruſt forth.*

Iſrael, or a widow † that had a prieſt before.

† Heb. *from a prieſt.*

23 And they ſhall teach my people *the difference* between the holy and profane, and cauſe them to diſcern between the unclean and the clean.

24 And in controverſie they ſhall ſtand in judgement: and they ſhall judge it according to my judgements: and they ſhall keep my laws and my ſtatutes in all mine aſſemblies, and they ſhall hallow my ſabbaths.

25 And they ſhall come at no * dead perſon to defile themſelves: but for father or for mother, or for ſonne or for daughter, for brother or for ſiſter that hath had no husband, they may [g] defile themſelves.

* Lev. 21: 1, 11.

[g] They may be at their burial, which was a defiling.

26 And after he is cleanſed, they ſhall reckon unto him ſeven dayes.

27 And in the day that he goeth into the ſanctuary, unto the inner court to miniſter in the ſanctuary, he ſhall offer his ſinne-offering, ſaith the Lord GOD.

28 And it ſhall be unto them for an inheritance; I * *am* their inheritance: and ye ſhall give them no poſſeſſion in Iſrael; I *am* their poſſeſſion.

* Num. 18: 20. Deut. 10: 9. and 18: 1, 2. Josh. 13: 14, 33.

29 They ſhall eat the meat-offering, and the ſinne-offering, and the treſpaſſe-offering and every ‡ dedicate thing in Iſrael ſhall be theirs.

‡ Or, *devoted.*

30 And the ‡ * firſt of all the firſt-fruits of all things, and every oblation of all of every ſort of your oblations ſhall be the prieſts: ye ſhall alſo give unto the prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt in thine houſe.

‡ Or, *chief.*
* Exod. 13: 2. and 22: 29, 30. Num. 3: 13. and 18: 12.

31 The prieſts ſhall not eat of any thing that is * dead of it ſelf or torn, whether it be fowl, or beaſt.

* Exod. 22: 31. Levit. 22: 8.

CHAP. XLV.

1 The portion of land for the ſanctuary, 6 for the citie. 7 and for the prince. 9 Ordinances for the prince.

MOreover, † when ye ſhall divide by lot the land for inheritance, ye ſhall offer an oblation unto the LORD, † an [a] holy portion of the land: the length *ſhall be* the length of five and twenty thouſand *reeds*, and the breadth *ſhall be* ten thouſand: this *ſhall be* holy in all the borders thereof round about.

† Heb. *when ye cauſe the land to fall.*
† Heb. *holineſſe.*
[a] Of all the land of Iſrael the Lord only requireth this portion for the temple, and for the prieſts, for the citie, and for the prince.

2 Of this there ſhall be for the ſanctuary five hundred *in length*, with five hundred *in breadth*, ſquare round about, and fifty cubits round about, for the ‡ ſuburbs thereof.

‡ Or, *void places.*

3 And of this meaſure ſhalt thou meaſure the length of five and twenty thouſand, and the breadth of ten thouſand: and in it shall be the ſanctuary, *and* the moſt holy *place.*

4 The holy *portion* of the land shall be for the prieſts the miniſters of the ſanctuary, which shall come neare to miniſter unto the LORD, and it shall be a place for their houſes, and an holy place for the ſanctuary.

5 And the five & twenty thouſand of length, & the ten thouſand of breadth ſhal alſo the Levites the miniſters of the houſe have for themſelves, for a poſſeſſion for twenty chambers.

6 ¶ And ye shall appoint the poſſeſſion of the city five thouſand broad, and five and twenty thouſand long over againſt the oblation of the holy *portion*: it shall be for the whole houſe of Iſrael.

7 ¶ And *a portion shall be* for the prince on the one ſide and on the other ſide of the oblation of the holy *portion* and of the poſſeſſion of the city, before the oblation of the holy *portion*, and before the poſſeſſion of the city, from the weſt-ſide weſt-ward and from the eaſt-ſide eaſt-ward; and the length *shall be* over againſt one of the portions, from the weſt-border unto the eaſt-border.

8 In the land shall be his poſſeſſion in Iſrael, & my princes shall no more oppreſſe my people, and *the reſt of* the land shall they give to the houſe of Iſrael according to their tribes.

9 ¶ Thus ſaith the Lord GOD, Let it [b] ſuffice you, O princes of Iſrael: remove violence and ſpoil, and execute judgement and juſtice, take away your † exactions from my people, ſaith the Lord God.

[b] The prophet sheweth that the heads muſt be firſt reformed afore any good order can be eſtablished among the people.
† Heb. *expulſion.*

10 Ye shall have juſt * balances, and a juſt [c] ephah, and a juſt bath.

* Lev. 19: 35, 36.

11 The ephah and the bath shall be of one meaſure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the meaſure thereof shall be after the homer.

[c] Ephah and bath were both of one quantity, ſave that ephah contained in drie things, that which bath did in liquor, Lev. 5. verſ. 11. 1 Kings 5: 11.

12 And the * shekel *shall be* twenty gerahs: twenty shekels, [d] five and twenty shekels, fifteen shekels shall be your maneh.

* Exod 30: 13. Lev. 27: 25. Num. 3: 47.
[d] That is, threeſcore shekels make a weight called Mina: for he joyneth theſe three parts to a mina.

13 This *is* the oblation that ye shall offer, the ſixth part of an ephah of an homer of wheat, and ye shall give the ſixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oyl, the bath of oyl, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths, for ten baths *are* an homer.

15 And one ‡ lambe out of the flock, out of two hundred, out of the fat paſtures of Iſrael for a meat-offering, and for a burnt-offering, and for ‡ peace-offerings, to make reconciliation for them, ſaith the Lord GOD.

‡ Or, *kid.*
‡ Or, *thank-offerings.*

16 All the people of the land † shall *give* this oblation ‡ for the prince in Iſrael.

† Heb. *shall be for.*
‡ Or, *with.*

17 And it shall be the princes part *to give* burnt-offerings, and meat-offerings, and drink offerings, in the feaſts, and in the new moons, and in the ſabbaths, in all ſolemnities of the houſe of Iſrael: he shall prepare the ſinne-offering, and the meat-offering, and the burnt-offering, and the ‡ peace-offerings, to make reconciliation for the houſe of Iſrael.

‡ Or, *thank offering.*

18 Thus ſaith the Lord GOD, In the firſt *moneth* in the firſt *day* of the [e] moneth, thou shalt take a young bullock without blemish, and cleanſe the ſanctuary.

[e] Which was Niſan, containing part of March, and part of April.

19 And the prieſt shall take of the bloud of the ſinne-offering, and put it upon the poſts of the houſe, and upon the foure corners of the ſettle of the altar, and upon the poſts of the gate of the inner court.

20 And ſo thou ſhalt do the ſeventh *day* of the moneth, for every one that erreth, and for him that is ſimple: ſo ſhall ye reconcile the houſe.

21 In the firſt *moneth*, in the fourteenth day of the moneth, ye ſhall have the paſſeover, a feaſt of ſeven dayes, unleavened bread ſhall be eaten.

22 And upon that day ſhall the prince prepare for himſelf, and for all the people of the land, a bullock for a ſinne-offering.

23 And ſeven dayes of the feaſt he ſhall prepare a burnt-offering to the LORD, ſeven bullocks, and ſeven rams without blemiſh, daily the ſeven dayes, and a kid of the goats daily for a ſinne-offering.

24 And he ſhall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an [f] hin of oyl for an ephah.

25 In the ſeventh *moneth*, in the fifteenth day of the moneth ſhall he do the like in the * feaſt of the ſeven dayes, according to the ſinne-offering, according to the burnt-offering, and according to the meat-offering, and according to the oyl.

CHAP. XLVI.

1 *Ordinances for the prince in his worſhip*, 9 *and for the people.* 16 *An order for the princes inheritance.* 19 *The courts for boiling and baking.*

THus ſaith the Lord GOD, The gate of the inner court that looketh toward the eaſt, ſhall be ſhut the ſix working-dayes: but on the ſabbath it ſhall be opened, and in the day of the new moon it ſhall be opened.

2 And the prince ſhall enter by the way of the porch of that gate without, and ſhall ſtand by the poſt of the gate, and the prieſts ſhall prepare his burnt-offering, & his peace-offerings, and he ſhall worſhip at the threſhold of the gate: then he ſhall go forth, but the gate ſhall not be ſhut untill the evening.

3 Likewiſe the people of the land ſhall worſhip at the doore of this gate before the Lord, in the ſabbaths, and in the new-moons.

4 And the burnt-offering that the prince ſhall offer unto the LORD in the ſabbath-day, *ſhall be* ſix lambes without blemiſh, and a ram without blemiſh.

5 And the meat-offering *ſhall be* an ephah for a ram, and the meat-offering for the lambes, † [a] as he ſhall be able to give, and an hin of oyl to an ephah.

6 And in the day of the new moon *it ſhall be* a young bullock without blemiſh, and ſix lambes, and a ram: they ſhall be without blemiſh.

7 And he ſhall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram: and for the lambes [b] according as his hand ſhall attain unto, and an hin of oyl to an ephah.

8 And when the prince ſhall enter, he ſhall go in by the way of the porch of that gate, and he ſhall go forth by the way thereof.

9 ¶ But when the people of the land ſhall come before the LORD, in the ſolemn feaſts, he that entreth in by the way of the north-gate to worſhip, ſhall go out by the way of the ſouth-gate: and he that entreth by the way of the ſouth-gate, ſhall go forth by the way of the north-gate: he ſhall not return by the way of the gate whereby he came in, but ſhall go forth over againſt it.

10 And the prince in the midſt of them when they go in, ſhall go in; and when they go forth, ſhall go forth.

11 And in the feaſts, and in the ſolemnities, the meat-offering ſhall be an ephah to a bullock, and an ephah to a ram, and to the lambes as he is able to give, and an hin of oyl to an ephah.

12 Now when the prince ſhall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the LORD, *one* ſhall then open him the gate that looketh toward the eaſt, and he ſhall prepare his burnt-offering and his peace-offerings, as he did on the ſabbath-day, then he ſhall go forth, and after his going forth, *one* ſhall ſhut the gate.

13 Thou ſhalt daily prepare a burnt-offering unto the LORD, of a lambe † of the firſt yeare without blemiſh, thou ſhalt prepare it † every morning.

14 And thou ſhalt prepare a meat-offering for it every morning, the ſixth part of an ephah, and the third part of an hin of oyl, to temper with the fine floure; a meat-offering continually, by a perpetuall ordinance unto the LORD.

15 Thus ſhall they prepare the lambe, and the meat-offering, and the oyl, every morning, for a continuall burnt-offering.

16 ¶ Thus ſaith the Lord GOD, If the prince give a gift unto any of his ſonnes, the inheritance thereof ſhall be his ſonnes, *it ſhall be* their poſſeſſion by inheritance.

17 But if he give a gift of his inheritance to one of his ſervants, then it ſhall be his to the [c] yeare of liberty; after, it ſhall return to the prince: but his inheritance ſhall be his ſonnes for them.

18 Moreover, the prince ſhall [d] not take of the peoples inheritance by oppreſſion to thruſt them out of their poſſeſſion; *but* he ſhall give his ſonnes inheritance out of his own poſſeſſion: that my people be not ſcattered every man from his poſſeſſion.

19 ¶ After, he brought me through the entry, which *was* at the ſide of the gate, into the holy chambers of the prieſts, which looked toward the north: and behold, there *was* a place on the two ſides weſt-ward.

20 Then ſaid he unto me, This *is* the place where the prieſts ſhall boil the treſpaſſe-offering and the ſinne offering, where they ſhall bake the meat offering: that they bear *them* not out into the utter court, to [e] ſanctifie the people

21 Then he brought me forth into the utter court, & cauſed me to paſſe by the foure corners of the court, and behold, † in every corner of the court *there was* a court.

[f] Reade Exod. 29. verſ. 40.

* Num. 29: 12.

† Heb. *the gift of his hand.*

[a] That is, as much as he will.

[b] Meaning, as he ſhall think good.

† Heb. *of his yeare.*

† Heb. *morning by morning.*

[c] Which was at the jubile, Lev. 25: 9.

[d] But be content with that portion that God hath aſſigned him, as Chap. 45: 8.

[e] That the people ſhould not have to do with thoſe things which appertain to the Lord, and think it lawfull for them to eat them.

† Heb. *a court in a corner of a court, and a court in a corner of a court.*

22 In the foure corners of the court *there were* courts ‡ joyned of fourty *cubits* long, and thirty broad: theſe † foure corners *were* of one meaſure.

23 And *there was* a new *building* round about in them, round about them foure, and *it was* made with boiling-places under the rows round about.

24 Then ſaid he unto me, Theſe *are* the places of them that boil where the miniſters of the houſe ſhall boil the ſacrifice of the people.

CHAP. XLVII.

1 *The viſion of the holy waters.* 6 *The vertue of them.* 13 *The borders of the land.* 22 *The diviſion of it by lot.*

AFterward he brought me again unto the doore of the houſe, and behold, waters iſſued out from under the threſhold of the houſe eaſt-ward: for the forefront of the houſe *ſtood* toward the eaſt, and the [a] waters came down from under from the right ſide of the houſe, at the ſouth-ſide of the altar.

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eaſt-ward, and behold, there ran out waters on the right ſide.

3 And when the man that had the line in his hand, went forth eaſt-ward, he meaſured a thouſand cubits, and he brought me through the waters: the † waters *were* to the ankles.

4 Again he meaſured a thouſand, and brought me through the waters; the waters *were* to the knees: again he meaſured a thouſand, and brought me through; the waters *were* to the loyns.

5 Afterward he meaſured a thouſand, *and it was* [b] a river that I could not paſſe over: for the waters were riſen, † waters to ſwim in, a river that could not be paſſed over.

6 ¶ And he ſaid unto me, Sonne of man, haſt thou ſeen *this*? then he brought me and cauſed me to return to the brink of the river.

7 Now when I had returned, behold, at the † bank of the river *were* very many * [c] trees on the one ſide and on the other.

8 Then ſaid he unto me, Theſe waters iſſue out toward the eaſt-countrey, and go down into the ‡ deſert, and go into the [d] ſea: *which* being brought forth into the ſea, the [e] waters shall be healed.

9 And it shall come to paſſe, *that* every thing that liveth, which moveth, whitherſoever the † rivers shall come, shall live: and there shall be a very great multitude of fish, becauſe theſe waters shall come thither: for they shall be healed, and every thing shall live whither the river cometh.

10 And it shall come to paſſe, *that* the [f] fishers shall ſtand upon it, from En-gedi even unto [g] En-eglaim; they shall be a *place* to ſpread forth nets, their fish shall be according to their kindes as the fish of the [h] great ſea, exceeding many.

11 But the [i] mirie places thereof, and the mariſhes thereof, ‡ ſhall not be healed, they ſhall be given to ſalt.

12 And by the river upon the bank thereof on this ſide and on that ſide, † ſhall grow all trees for meat, whoſe leaf ſhall not fade, neither ſhall the fruit thereof be conſumed: it ſhall bring forth ‡ new fruit according to his moneths, becauſe their waters they iſſued out of the ſanctuary, & the fruit thereof shall be for meat, and the leaf thereof ‡ for medicine: *

13 ¶ Thus ſaith the Lord GOD, This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Iſrael: Joſeph *shall have two* portions.

14 And ye shall inherit it, one as well as another: concerning the which I ‡ * lifted *up* mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

15 And this *shall be* the border of the [k] land toward the north-ſide, from the great ſea, the way of Hethlon, as men go to Zedad.

16 Hamath, Berothah, Sibraim, which *is* between the border of Damaſcus, and the border of Hamath: † Hazar-hatticon, which *is* by the coaſt of Hauran.

17 And the border from the ſea, ſhall be Hazar-enan, the border of Damaſcus, and the north north-ward, and the border of Hamath: and *this is* the north ſide.

18 And the eaſt-ſide ye ſhall meaſure † from Hauran, and from Damaſcus, and from Gilead, and from the land of Iſrael *by* Jordan, from the border unto the eaſt-ſea: & *this is* the eaſt-ſide.

19 And the ſouth ſide ſouth-ward from Tamar, even to the waters of ‡ ſtrife *in* Kadeſh, the ‡ river to the great ſea: and *this is* the ſouthſide ‡ ſouth-ward.

20 The weſt-ſide alſo *shall be* the great ſea from the border, till a man come over againſt Hamath: this *is* the weſt-ſide.

21 So shall ye divide this land unto you, according to the tribes of Iſrael.

22 ¶ And it shall come to paſſe, *that* ye shall divide it by lot for an inheritance unto you, and to the ſtrangers that ſojourn among you, which shall beget children among you, and they shall be unto you as born in the countrey among the children of Iſrael: [l] they shall have inheritance with you among the tribes of Iſrael.

23 And it shall come to paſſe, *that* in what tribe the ſtranger ſojourneth, there shall ye give *him* his inheritance, ſaith the Lord GOD.

CHAP. XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *of the ſanctuary,* 15 *of the city and ſuburbs,* 21 *and of the prince* 30 *The dimenſions and gates of the city.*

NOw theſe *are* the names of the [a] tribes, from the north-end to the coaſt of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damaſcus north-ward, to the coaſt of Hamath (for theſe are his ſides eaſt *and* weſt) a *portion* for Dan.

2 And by the border of Dan, from the eaſt-ſide unto the weſt-ſide, a *portion* for Asher.

---

‡ Or, *made with chimneys.*
† Heb. *cornered.*

[a] Whereby are meant the ſpirituall graces that should be given to the church under the kingdome of Chriſt.

† Heb. *waters of the ankles.*

[b] Signifying, that the graces of God should never decreaſe, but ever abound in his church.

† Heb. *waters of ſwimming.*

† Heb. *lip.*
* Revel. 22:2.

[c] Meaning, the multitude of them that should be refreshed by the ſpirituall waters.

‡ Or, *plain.*

[d] Shewing, that the abundance of theſe graces should be ſo great, that all the world should be full thereof, which is here meant by the Perſian ſea, or Genezareth, and the Sea called Mediterraneum, Zeph. 14:8.

[e] The waters which of nature are ſalt and unwholſome, shall be made ſweet and comfortable.

† Heb. *two rivers.*

[f] Signifying, that when God beſtoweth his mercies in ſuch abundance, the miniſters shall by their preaching win many.

[g] Which were cities at the corners of the ſalt or dead ſea.

[h] They shall be here of all ſorts, and in as great abundance as in the great Ocean whereby they are bred.

[i] That is, the wicked and reprobate.

‡ Or, *and that which shall not be healed.*

† Heb. *shall come up.*

‡ Or, *principall.*

‡ Or, *bruiſes and ſores.*
* Revel. 22:2.

‡ Or, *ſwore.*
* Gen. 27:7. and 17:8. and 26:3. and 28:13.

[k] By the land of promiſe he ſignifieth the ſpirituall land, whereof this was a figure.

‡ Or, *the middle village.*

† Heb. *from between.*

‡ Or, *Meribah.*
‡ Or, *valley.*
‡ Or, *toward Teman.*

[l] Meaning, that in this ſpiritual kingdome, there should be no difference between Jew nor Gentile, but that all should be partakers of this inheritance in their head Chriſt.

[a] The tribes after that they entred into the land under Joshua, divided the land ſome what otherwiſe than is here ſet forth by this viſion.

3 And by the border of Aſher, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Naphtali.

4 And by the border of Naphtali, from the eaſt-ſide unto the weſt-ſide, a *portion* for Manaſſeh.

5 And by the border of Manaſſeh, from the eaſt-ſide unto the weſt-ſide, a *portion* for Ephraim.

6 And by the border of Ephraim, from the eaſt-ſide even unto the weſt-ſide, a *portion* for Reuben.

7 And by the border of Reuben, from the eaſt-ſide unto the weſt-ſide, a *portion* for Judah.

8 ¶ And by the border of Judah, from the eaſt-ſide unto the weſt-ſide,[b] ſhall be the offering which they ſhall offer of five and twenty thouſand *reeds in* breadth, and *in* length as one of the *other* parts, from the eaſt-ſide unto the weſt-ſide, and the ſanctuary ſhall be in the midſt of it.

9 The oblation that ye ſhall offer unto the Lord, *ſhall be* of five and twenty thouſand in length, and of ten thouſand in breadth.

10 And for them, *even* for the prieſts ſhall be *this* holy oblation, toward the north, five and twenty thouſand *in length*, and toward the weſt ten thouſand in breadth, and toward the eaſt ten thouſand in breadth, and toward the ſouth five and twenty thouſand in length, and the ſanctuary of the Lord ſhall be in the midſt thereof.

11 ‡ *It ſhall be* for the prieſts that are ſanctified, of the ſonnes of Zadok, which have kept my ‡ charge, which went not aſtray when the children of Iſrael went aſtray, as the Levites went aſtray.

12 And *this* oblation of the land that is offered, ſhall be unto them a thing moſt holy by the border of the Levites.

13 And over againſt the border of the prieſts, the Levites *ſhall have* five and twenty thouſand in length, and ten thouſand in breadth: all the length *ſhall be* five and twenty thouſand, and the breadth ten thouſand.

14 And they ſhall not ſell of it, neither exchange, nor alienate the firſt-fruits of the land: for *it is* holy unto the Lord.

15 ¶ And the five thouſand that are left in the breadth over againſt the five and twenty thouſand, ſhall be a profane *place* for the city, for dwelling and for ſuburbs, and the city ſhall be in the midſt thereof.

16 And theſe *ſhall be* the meaſures thereof, the north-ſide foure thouſand and [c] five hundred, and the ſouth-ſide foure thouſand and five hundred, and on the eaſt-ſide foure thouſand and five hundred, and the weſt-ſide foure thouſand and five hundred.

17 And the ſuburbs of the city ſhall be toward the north two hundred and fiftie, and toward the ſouth two hundred and fiftie, and toward the eaſt two hundred and fiftie, and toward the weſt two hundred and fiftie.

18 And the reſidue in length over againſt the oblation of the holy *portion ſhall be* ten thouſand eaſt-ward, and ten thouſand weſt-ward: and it ſhall be over againſt the oblation of the holy *portion*, and the increaſe thereof ſhall be for food unto them that ſerve the city.

19 And they that ſerve the city, ſhall ſerve it out of all the tribes of Iſrael.

20 All the oblation *ſhall be* five and twenty thouſand, by [d] five and twenty thouſand: ye ſhall offer the holy oblation foure-ſquare, with the poſſeſſion of the city.

21 ¶ And the reſidue *ſhall be* for the prince on the one ſide and on the other of the holy oblation, and of the poſſeſſion of the city over againſt the five and twenty thouſand, of the oblation toward the eaſt-border, and weſt-ward over againſt the five and twenty thouſand toward the weſt-border, over againſt the portions for the prince, and it ſhall be the holy oblation, and the ſanctuary of the houſe *ſhall be* in the midſt thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the city, *being* in the midſt of that which is the princes, between the border [e] of Judah and the border of Benjamin, ſhall be for the prince.

23 As for the reſt of the tribes, from the eaſt-ſide unto the weſt-ſide, Benjamin *ſhall have* † a *portion*.

24 And by the border of Benjamin, from the eaſt-ſide unto the weſt-ſide, Simeon *ſhall have* a *portion*.

25 And by the border of Simeon, from the eaſt-ſide unto the weſt-ſide, Iſſachar a *portion*.

26 And by the border of Iſſachar, from the eaſt-ſide unto the weſt-ſide, Zebulun a *portion*.

27 And by the border of Zebulum, from the eaſt-ſide unto the weſt-ſide, Gad a *portion*.

28 And by the border of Gad, at the ſouth-ſide ſouth-ward, the border ſhal be even from [f] Tamar *unto* the waters of ‡ ſtrife *in* Kadesh, *and* to the [g] river toward the great ſea.

29 This *is* the land which ye ſhall divide by lot unto the tribes of Iſrael for inheritance, and theſe *are* their portions, ſaith the Lord GOD.

30 ¶ And theſe *are* the goings out of the city on the north-ſide, foure thouſand and five hundred meaſures.

31 And the gates of the citie *ſhall be* after the names of the tribes of Iſrael, three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the eaſt-ſide foure thouſand and five hundred: and three gates; and one gate of Joſeph, one gate of Benjamin, one gate of Dan.

33 And at the ſouth-ſide foure thouſand and five hundred meaſures: and three gates; one gate of Simeon, one gate of Iſſachar, one gate of Zebulun.

34 At the weſt-ſide foure thouſand and five hundred, *with* their three gates; one gate of Gad, one gate of Aſher, one gate of Naphtali.

35 *It was* round about eighteen thouſand *meaſures*: and the name of the city from that day *ſhall be*, † The LORD *is* there.

THE

---

[b] That is, the portion of the ground, which they ſhall ſeparate and appoint to the Lord which shall be divided into three parts: for the prieſts, for the prince, and for the citie.

‡ Or, *the ſanctified* portion ſhall be *for the prieſts*.

‡ Or, *ward*, or ordinance.

[c] Meaning, that it ſhould be ſquare.

[d] Every way it ſhall be five and twenty thouſand.

[e] So that Judah was on the north ſide of the princes and Levites portions, and Benjamin on the ſouth ſide.

† Heb. *one* portion.

[f] Which was Jericho the citie of palm-trees.

‡ Or, *Meribah-kadesh*.

[g] Meaning, Nilus, that runneth into the ſea, called Mediterraneum.

† Heb. *Jehovah-shammah*.

THE BOOK OF
DANIEL.

THE ARGUMENT.

THe great providence of God, and his ſingular mercie toward his church are moſt lively here ſet forth, who never leaveth his deſtitute, but now in their greateſt miſeries and afflictions giveth them prophets, as Ezekiel, and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel above all other had moſt ſpeciall revelations of ſuch things as ſhould come to the church, even from the time that they were in captivitie, to the laſt end of the world, and to the generall reſurrection, as of the four monarchies and empires of the world, to wit, of the Babylonians, Perſians, Grecians, and Romanes. Alſo, of the certain number of the times even unto Chriſt, when all ceremonies and ſacriſices ſhould ceaſe, becauſe he ſhould be the accompliſhment thereof: moreover, he ſheweth Chriſts office and the cauſe of his death, which was by his ſacrifice to take away ſins, and to bring everlaſting life. And as from the beginning, God ever exerciſed his people under the croſſe, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leave this exerciſe to his church untill the dead riſe again, and Chriſt gather his into his kingdome in the heavens.

CHAP. I.

1 Jehoiakims captivity. 3 Aſhpenaz taketh Daniel, Hananiah, Miſhael, and Azariah. 8. They refuſing the kings portion, do proſper with pulſe and water. 17 Their excellencie in wiſdome.

IN the [a] third year of the reigne of Jehoiakim king of Judah, * came Nebuchadnezzar king of Babylon, unto Jeruſalem, and beſieged it.

2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the veſſels of the houſe of God, which he carried into the land of [b] Shinar to the houſe of his god, and he brought the veſſels into the treaſure-houſe of his god.

3 ¶ And the king ſpake unto [c] Aſhpenaz the maſter of his [d] eunuchs, that he ſhould bring *certain* of the children of Iſrael, and of the [e] kings ſeed, and of the princes;

4 Children in whom *was* no blemiſh, but [f] wel-favoured, and skillfull in all wiſdome, and cunning in knowledge, and underſtanding ſcience, and ſuch as *had* ability in them to ſtand in the kings palace, and whom they might teach the [g] learning and the tongue of the Caldeans.

5 And the king appointed them a daily [h] proviſion of the kings meat, and of † the wine which he drank: ſo nouriſhing them [i] three yeares, that at the end thereof they might [k] ſtand before the king.

6 Now among theſe were of the children of Judah, Daniel, Hananiah, Miſhael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he [l] gave unto Daniel *the name* of Belteſhazzar; and to Hananiah, of Shadrach; and to Miſhael, of Meſhach; and to Azariah, of Abed-nego.

8 ¶ But Daniel purpoſed in his heart, that he would not [m] defile himſelf with the portion of the kings meat, nor with the wine which he drank: therefore he requeſted of the prince of the eunuchs, that he might not defile himſelf.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs ſaid unto Daniel, [n] I fear my lord the king, who hath appointed your meat and your drink: for why ſhould he ſee your faces † worſe liking than the children which *are* of your ‡ ſort? then ſhall ye make *me* endanger my head to the king.

11 Then ſaid Daniel to ‡ Melzar, whom the prince of the eunuchs had ſet over Daniel, Hananiah, Miſhael, and Azariah,

12 Prove thy ſervants, I beſeech thee, [o] ten dayes, and let them give us † [p] pulſe † to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou ſeeſt, deal with thy ſervants.

14 So he conſented to them in this matter, and proved them ten dayes.

15 And at the end of ten dayes, their [q] coun-

---

[a] Read 2 King 24. verſ. 1. and Jer. 25: 1.

* 2 Chron. 36: 6.

[b] Which was a plain by Babylon, where was the temple of their great god, and is here taken for Babylon.

[c] Who was as maſter of the wards.

[d] He calleth them eunuchs whom the king nouriſhed and brought up to be rulers of other countries afterward.

[e] His purpoſe was to keep them as hoſtages, and that he might ſhew himſelf victorious, and alſo by their good intreaty and learning of his religion, they might favour rather him than the Jews, and ſo to be able to ſerve him as governours in their land: moreover, by this means the Jews might be better kept in ſubjection, fearing otherwiſe to procure hurt to theſe noble men.

[f] The king required three things, that they ſhould be of noble birth, that they ſhould be witty and learned, and that they ſhould be of a ſtrong and comely nature, that they might do him better ſervice: this did he for his own commoditie, therefore it is not to praiſe his liberalitie: yet in this he is worthy praiſe, that he eſteemed learning, and knew that it was a neceſſarie mean to govern by.

[g] That they might forget their own religion and countrey faſhions, to ſerve him the better to his purpoſe: yet it is not to be thought that Daniel did learn any knowledge that was not godly: in all points he refuſed the abuſe of things and ſuperſtition, inſomuch that he would not eat the meat that the king appointed him, but was content to learn the knowledge of naturall things.

[h] That by their good entertainment they might learn to forget the mediocritie of their own people

† Heb. *the wine of his drink.*

[i] To the intent that in this time they might both learn the manners of the Chaldeans, and alſo their tongue.

[k] As well to ſerve at the table, as in other offices.

[l] That they might altogether forget their religion: for the Jews gave their children names, which might ever put them in remembrance of ſome point of religion: therefore this was a great tentation, and a ſigne of ſervitude which they were not able to reſiſt.

[m] Not that he thought any religion to be in the meat or drink (for afterward he did eat) but becauſe the king ſhould not entiſe him by this ſweet poiſon to forget his religion and accuſtomed ſobrietie, and that in his meat & drink he might daily remember of what people he was: and Daniel bringeth this in, to ſhew how God from the beginning aſſiſted him with his Spirit, and at length called him to be a prophet.

[n] He ſuppoſed they did this for their religion which was contrary to the Babylonians, and therefore herein he repreſented them, which are of no religion: for neither he would condemn theirs, nor maintain his own.

† Heb. *ſadder.*

‡ Or, *term*, or *continuance.*

‡ Or, *the ſteward.*

[o] Meaning, that within this ſpace he might have the triall, and that no man ſhould be able to diſcern it: and thus he ſpake, being moved by the ſpirit of God.

† Heb. *of pulſe.*

[p] Not that it was a thing abominable to eat dainty meats, and to drink wine, as both before and after they did, but if they ſhould have hereby been won to the king, and have refuſed their own religion, that meat and drink had been accurſed.

† Heb. *that we may eat, &c.*

[q] This bare feeding, and that alſo of Moſes when he fled from the court of Egypt, declareth, that we muſt live in ſuch ſobrietie, as God doth call us unto, ſeeing he will make it more profitable unto us, than all dainties; for his bleſſing onely ſufficeth.

tenances appeared fairer, and fatter in fleſh than all the children which did eat the portion of the kings meat.

16 Thus Melzar took away the portion of their meat, and the wine that they ſhould drink: and gave them pulſe.

17 ¶ As for theſe foure children, God gave them knowledge and skill in all learning and [r] wiſdome, and ‡ Daniel had underſtanding in all [ſ] viſions and dreams.

18 Now at the [t] end of the dayes that the king had ſaid he ſhould bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Miſhael, and Azariah: therefore ſtood they before the king.

20 And in all matters of † wiſdome *and* underſtanding that the king enquired of them he found them ten times better than all the magicians *and* aſtrologers that *were* in all his realm.

21 And Daniel continued even unto the [u] firſt yeare of king Cyrus.

CHAP. II.

1 Nebuchadnezzar forgetting his dream, requireth it of the Caldeans, by promiſes and threatnings. 10 They acknowledging their inability, are judged to die. 14 Daniel obtaining ſome reſpite, findeth the dream. 19 He bleſſeth God. 24 He ſtaying the decree, is brought to the king. 31 The dream. 36 The interpretation. 40 Daniels advancement.

AND in the ſecond [a] yeare of the reigne of Nebuchadnezzar, Nebuchadnezzar dreamed [b] dreams, wherewith his ſpirit was [c] troubled, and his [d] ſleep brake from him.

2 Then the king commanded to call the magicians, and the aſtrologers, and the ſorcerers, and the [e] Caldeans, for to ſhew the king his dreams: ſo they came and ſtood before the king.

3 And the king ſaid unto them, I have dreamed a dream, and my ſpirit was troubled to know the dream.

4 Then ſpake the [f] Caldeans to the king in Syriack, *O king, live for ever: tell thy ſervants the dream, & we will ſhew the interpretation.

5 The king anſwered and ſaid to the Caldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye [g] ſhall be * † cut in pieces, & your houſes ſhall be made a dunghill.

6 But if ye ſhew the dream, and the interpretation thereof, ye ſhall receive of me gifts and ‡ rewards, & great honour: therefore ſhew me the dream, and the interpretation thereof.

7 They anſwered again and ſaid, Let the king tell [h] his ſervants the dream, and we will ſhew the interpretation of it.

8 The king anſwered and ſaid, I know of certainty that ye would † gain the time, becauſe ye ſee the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to ſpeak before me, till the time be changed: therefore tell me the dream, and I ſhall know that ye can ſhew me the interpretation thereof.

10 ¶ The Caldeans anſwered before the king, and ſaid, There is not a man upon the earth that can ſhew the kings matter: therefore *there is* no king, lord, nor ruler, *that* asked ſuch things at any magician, or aſtrologer, or Caldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can ſhew it before the king, except the gods, whoſe dwelling is not with fleſh.

12 For this cauſe the king was angry and very furious, and commanded to deſtroy all the wiſe-men of Babylon.

13 And the decree went forth that the wiſemen ſhould be ſlain; and they [i] ſought Daniel and his fellows to be ſlain.

14 ¶ Then Daniel † anſwered with counſel and wiſdome to Arioch the ‡ † captain of the kings guard, which was gone forth to ſlay the wiſe-men of Babylon:

15 He anſwered and ſaid to Arioch the kings captain, Why *is* the decree *ſo* haſtie from the king; then Arioch made the thing known to Daniel.

16 Then Daniel went in, and deſired of the king that he would give him time, and that he would ſhew the king the interpretation.

17 Then Daniel went to his houſe, and made the thing known to Hananiah, Miſhael, and Azariah his companions:

18 That they would deſire mercies † of the God of heaven concerning this ſecret: ‡ that Daniel and his fellows ſhould not periſh with the reſt of the wiſe-men of Babylon.

19 ¶ Then was the ſecret revealed unto Daniel in a night-viſion: then Daniel bleſſed the God of heaven.

20 Daniel anſwered and ſaid, * Bleſſed be the name of God for ever and ever: for wiſdome and might are his.

21 And he changeth the times and the ſeaſons: he removeth kings, and ſetteth up kings: he giveth wiſdome unto the wiſe, and knowledge to them that know underſtanding.

22 He revealeth the deep and ſecret things: he knoweth what *is* in the darkneſſe, and the [k] light dwelleth with him.

23 I thank thee, and praiſe thee, O thou God of my [l] fathers, who haſt given me wiſdome and [m] might, and haſt made known unto me now what we deſired of thee: for thou haſt *now* made known unto us the kings matter.

24 ¶ Therefore Daniel went in unto Arioch whom the king had ordained to deſtroy the wiſe-men of Babylon: he went and ſaid thus unto him, Deſtroy not the [n] wiſe-men of Babylon: bring me in before the king, and I will ſhew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haſte, and ſaid thus unto him, † I

---

[r] Meaning, in the liberall ſciences, and naturall knowledge, and not in the magicall arts which are forbidden, Deut. 18: 11.

‡ Or, *he made Daniel underſtand.*

[ſ] So that he onely was a prophet and none of the other: for by dreams and viſions God appeared to his prophets, Num. 12: 6.

[t] Of the three years above mentioned, verſ. 5.

† Heb. *wiſdome of underſtanding.*

[u] That is, he was eſteemed in Babylon as a prophet, ſo long as that common-wealth ſtood.

[a] The father and the ſon were both called by this name: ſo that this is meant of the ſonne when he reigned alone: for he reigned alſo after a ſort with his father.

[b] Not that he had many dreams, but becauſe many matters were contained in this dream.

[c] Becauſe it was ſo rare and ſtrange a dream, that he had not had the like.

[d] He was ſo heavie with ſleep, that he began to ſleep again. Some read, and his ſleep was broken from him.

[e] For all theſe aſtrologers and ſorcerers called themſelves by this name of honour, as though all the wiſdome and knowledge of the countrey depended upon them, and that all other countreys were void of the ſame.

[f] That is, in the Syrian tongue, which differed not much from the Caldean, ſave it ſeemed to be more eloquent, and therefore the learned uſed to ſpake it: as the Jewiſh writers do to this day.

* Chap. 3: 9.

[g] This is a juſt reward of their arrogancie (which vaunted of themſelves that they had the knowledge of all things) that they ſhould be proved fools, and that to their perpetuall ſhame and confuſion. * Chap. 3: 29.

† Cald. *made pieces.* ‡ Or, *fee.* Chap. 5: 17. [h] Herein appeared their ignorance, that notwithſtanding their brags, yet they were not able to tell the dream, except he entred them into the matter, and therefore they would pretend knowledge where was but meer ignorance, and ſo as deluders of the people, they were worthie to die. † Cald, *buy.*

[i] Which declareth that God would not have his ſervants joyned in the company of theſe ſorcerers and aſtrologers, whoſe arts were wicked, and therefore juſtly ought to die, though the king did it upon a rage, and no zeal.

† Cald. *returned.*

‡ Or, *chief marſhall.*

† Cald. *chief of the executioners*, or *ſlaughter-men.*

† Cald. *from before God.*

‡ Or, *that they ſhould not deſtroy Daniel &c.*

* Pſal. 113: 2. and 115: 18.

[k] He ſheweth that man hath neither wiſedome nor knowledge, but very dark blindneſſe and ignorance of himſelf: for it cometh onely of God, that man underſtandeth any thing

[l] To whom thou madeſt thy promiſe, & who lived in thy fear: whereby he excludeth all other gods.

[m] Meaning, power to interpret it.

[n] Whereby appeareth that many were ſlain, as verſ. 13. and the reſt at Daniels offer, were preſerved on condition: not that Daniel favoured their wicked profeſſion, but that he had reſpect to equity, becauſe the king proceeded according to his wicked affection, and not conſidering, if their ſcience were lawfull or no.

† Cald, *that I have found.*

have found a man of the † captives of Judah, that will make known unto the king the interpretation.

26 The king anſwered and ſaid to Daniel, whoſe name *was* Belteſhazzar, Art thou able to make known unto me the dream which I have ſeen, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſaid, The ſecret which the king hath demanded, cannot the wiſe-men, the aſtrologians, the magicians, the ſoothſayers ſhew unto the king;

28 But there is a God in [o] heaven that revealeth ſecrets, and † maketh known to the king Nebuchadnezzar, what ſhall be in the latter dayes. Thy dream, and the viſions of thy head upon thy bed, are theſe;

29 As for thee, O king, thy thoughts † came into *thy minde*, upon thy bed, what ſhould come to paſſe hereafter: and he that revealeth ſecrets maketh known unto thee what ſhall come to paſſe.

30 But as [p] for me, this ſecret is not revealed to me, for any wiſdome that I have more than any living, but for *their* ſakes that ſhall make known the interpretation to the king, and that thou mighteſt know the thoughts of thy heart.

31 ¶ Thou, O king, † ſaweſt, and behold, a great image: this great image whoſe brightneſſe *was* excellent, ſtood before thee, and the form thereof was terrible.

32 This images head *was* of fine [q] gold, his breaſt and his arms of ſilver, his belly and his ‡ thighs of braſſe,

33 His legs of iron, his feet part of iron and part of clay.

34 Thou ſaweſt till that a ſtone was cut out ‡ without hands, which ſmote the image upon his feet that *were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the braſſe, the ſilver and the gold broken to pieces together, and became like the chaff of the ſummer threſhing-floores, and the winde carried them away, that no place was found for them: and the ſtone that ſmote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation *thereof* before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdome, power, and ſtrength, and glory.

38 And whereſoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this [r] head of gold.

39 And after thee ſhall ariſe another kingdome [ſ] inferiour to thee, and another [t] third kingdome of braſſe, which ſhall bear rule over all the earth.

40 And the fourth kingdome ſhall be ſtrong as iron: foraſmuch as iron breaketh in pieces, & ſubdueth all things: and as iron that breaketh all theſe, ſhall it break in [u] pieces, & bruiſe.

41 And whereas thou ſaweſt the feet and toes, part of potters clay, and part of iron: the kingdome ſhall be [x] divided, but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with mirie clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay: *ſo* the kingdome ſhall be partly ſtrong, and partly ‡ broken.

43 And whereas thou ſaweſt iron mixt with mirie clay, they ſhall mingle themſelves with [y] the ſeed of men: but they ſhall not cleave † one to another, even as iron is not mixed with clay.

44 And in † the dayes of theſe kings ſhall the God of heaven ſet up a kingdome, * which [z] ſhall never be deſtroyed: and the † kingdome ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdomes, and it ſhall ſtand for ever.

45 Foraſmuch as thou ſaweſt that the [a] ſtone was cut out of the mountain ‡ without hands, and that it brake in pieces the iron, the braſſe, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſſe † hereafter: and the dream *is* certain, and the interpretation thereof ſure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and [b] worſhipped Daniel, and commanded that they ſhould offer an oblation, and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is*, that your [c] God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveale this ſecret.

48 Then the king made Daniel a great man, and gave him many great [d] gifts, and made him ruler over the whole province of Babylon, and * chief of the governours over all the wiſe-men of Babylon.

49 Then Daniel [e] requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Babylon: but Daniel *ſat* in the [f] gate of the king.

CHAP. III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accuſed for not worſhipping the image.* 13 *They being threatned, make a good confeſſion.* 19 *God delivered them out of the furnace.* 26 *Nebuchadnezzar ſeeing the miracle, bleſſeth God.*

NEbuchadnezzar the king made [a] an image of gold, whoſe height *was* threeſcore cubits,

---

† Cald. *children of the captivity of Judah.*

[o] He affirmeth that man by reaſon and art is not able to attaine to the cauſe of Gods ſecrets, but the underſtanding onely thereof muſt come of God: whereby he ſmiteth the king with a certain fear and reverence of God, that he might be the more apt to receive the high myſteries, that ſhould be revealed.

† Cald. *hath made known.*

† Cald *came up.*

[p] Becauſe he had ſaid, that God onely muſt reveal, the ſignification of this dream, the king might have asked why Daniel did enterpriſe to interpret it, and therefore he ſheweth that he was but Gods miniſter, and had no gifts, but ſuch as God had given him to ſet forth his glory.

† Cald. *waſt ſeeing.*

[q] By gold, ſilver, braſſe, and iron, are meant the Caldean, Perſian, Macedonian, and Romane kingdomes, which ſhould ſucceſſively rule all the world, till Chriſt (which is here called the ſtone) come himſelf, and deſtroy the laſt: and this was to aſſure the Jews, that their afflictions ſhould not end with the empire of the Caldeans, but that they ſhould patiently abide the coming of Meſſiah, which ſhould be at the end of this fourth monarchie.

‡ Or, *ſide.*

‡ Or, *which was not in hands*, as verſ. 45.

[r] Daniel leaveth out the kingdome of the Aſſyrians', which was before the Babylonians, both becauſe it was not a monarchie and generall empire, and alſo becauſe be would declare the things that were to come, to the coming of Chriſt, for the comfort of the elect among theſe wonderfull alterations: and he calleth the Babylonian kingdome the golden head, becauſe in reſpect of the other three, it was the beſt, and yet was of it ſelf wicked and cruel. [ſ] Meaning, the Perſians which were not inferiour in dignity, power and riches, but were worſe touching ambition, cruelty, and all kinde of vice, ſhewing, that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt. [t] That is, of the Macedonians ſhall be of braſſe, not alluding to the hardneſſe thereof, but to the vileneſſe, in reſpect of ſilver.

[u] That is, the Romane empire ſhall ſubdue all theſe other aforenamed, which after Alexander were divided into the Macedonians, Grecians, Syrians and Egyptians.

[x] They ſhall have civill warres and continuall diſcords among themſelves.

‡ Or, *brittle.*

[y] They ſhall by marriages and affinities think to make themſelves ſtrong: yet ſhall they never be joyned in hearts.

† Cald. *this with this.*

† Cald. *their dayes.*

* Chap. 4: 3, 34. and 6: 26. and 7: 14, 27. Mich. 4: 7. Luke 1: 33.

[z] His purpoſe is to ſhew that all the kingdomes of the world are tranſitory, and that the kingdome of Chriſt ſhall onely remain for ever.

† Cald. *kingdome thereof.*

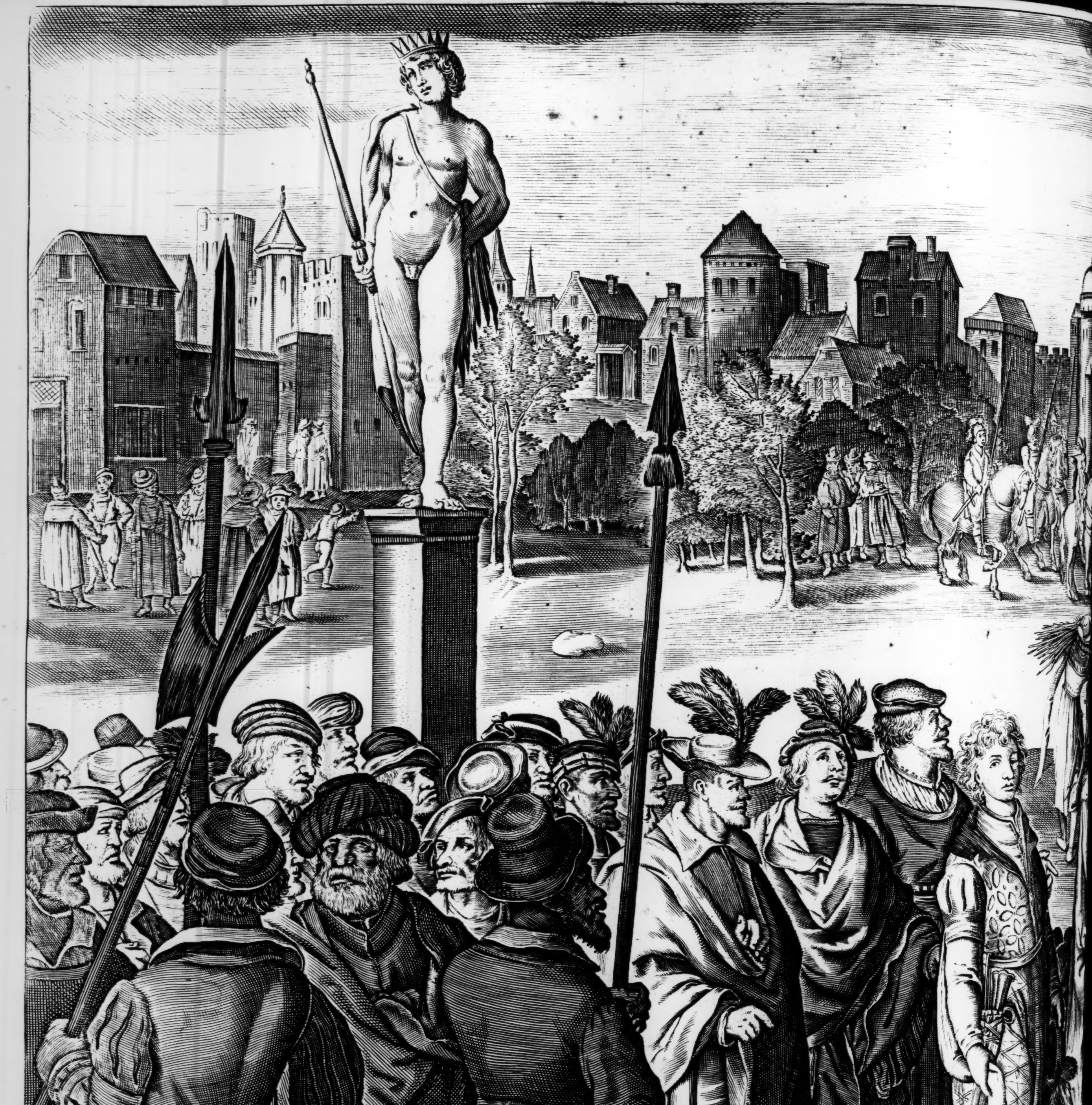
[a] Meaning Chriſt, who was ſent of God, and not ſet up by man, whoſe kingdome at the beginning ſhould be ſmall, and without beauty to mans judgement, but ſhould at length grow and fill the whole earth, which he calleth a great mountain, as verſ. 35. And this kingdome, which is not onely referred to the perſon of Chriſt, but alſo to the whole body of his church, and to every members thereof, ſhall be eternall: for the ſpirit that is in them is life eternall Rom. 8: 10.

‡ Or, *which was not in hand.*

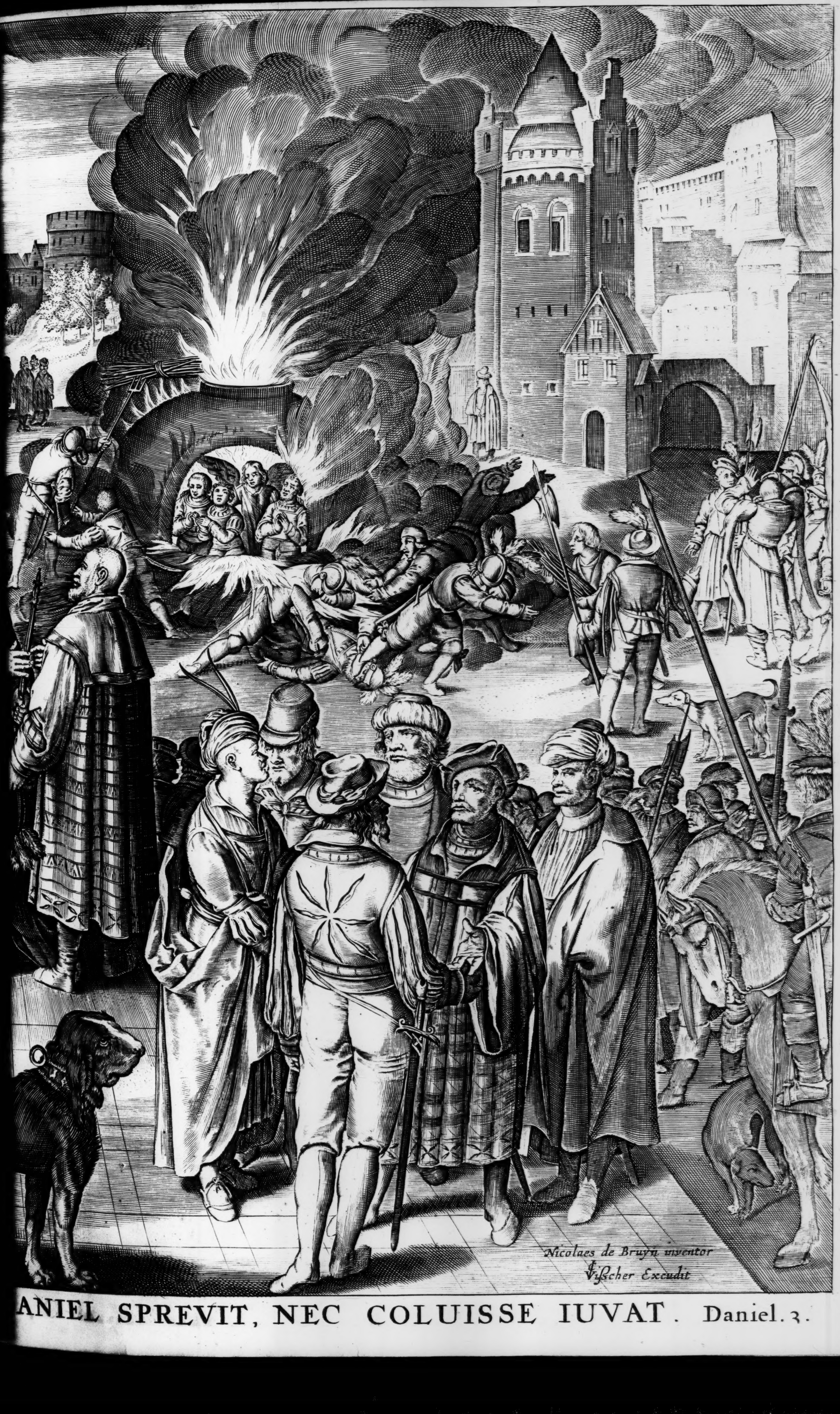
† Cald. *after this.*

[b] Though this humbling of the king ſeemed to deſerve commendation, yet becauſe he joyned Gods honour with the prophets, it is to be reproved, and Daniel herein erred if he ſuffered it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it. [c] This confeſſion was but a ſudden motion, as it was alſo in Pharaoh, Exod. 9: 27, 28. but his heart was not touched as appeared ſoon afterward. [d] Not that the prophet was deſirous of gifts or honour, but becauſe by this means he might relieve his poor brethren which were grievouſly oppreſſed in this their captivitie, & alſo he received them leſt he ſhould offend this cruel king, which willingly gave them. * Chap. 4: 9. [e] He did not this for their private profite, but that the whole church which was then there in affliction, might have ſome releaſe and eaſe by this benefit. [f] Meaning, that either he was a judge or that he had the whole authority, ſo that none could be admitted to the kings preſence, but by him.

[a] Under pretence of religion, and holineſſe, in making an image to his idol Bel, he ſought his own ambition and vain glory: and this declareth that he was not touched with the true fear of God before, but that he confeſſed him on a ſudden motion, as the wicked when they are overcome with the greatneſſe of his works. The Greek interpreters write. That this was done eighteen year after the dream, and as may appear the king feared leſt the Jews by their religion ſhould have altered the ſtate of his common wealth, and therefore he meant to bring all to one kinde of religion, and ſo rather ſought his own quietneſſe, than Gods glory.



AUREA ADORATUR MANDATO REGIS IMAGO. HA


Nicolaes de Bruyn inventor
Viſscher Excudit

ANIEL SPREVIT, NEC COLUISSE IUVAT . Daniel. 3.

cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king ſent to gather together the princes, the governours, and the captains, the judges, the treaſurers, the counſellers, the ſheriffs, and all the rulers of the provinces, to come to the [b] dedication of the image which Nebuchadnezzar the [c] king had ſet up.

3 Then the princes, the governours, and captains, the judges, the treaſurers, the counſellers, the ſheriffs, & all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then an herauld cried † aloud, To you † it is commanded, O people, [d] nations, and languages,

5 *That* at what time ye heare the ſound of the cornet, flute, harp, ſackbut, pſaltery, ‡ † dulcimer, and all kindes of muſick, ye fall down, and worſhip the golden image that Nebuchadnezzar the king hath ſet up.

6 And whoſo falleth not down and worſhippeth, ſhall the ſame houre be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kindes of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image, that Nebuchadnezzar the king had ſet up.

8 ¶ Wherefore at that time certain Caldeans came neare and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, haſt made a decree, that every man that ſhall heare the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kindes of muſick, ſhall fall down and worſhip the golden image:

11 And whoſo falleth not down and worſhippeth, *that* he ſhould be caſt into the midſt of a burning fiery furnace.

12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon, [e] Shadrach, Meſhach, & Abed-nego: theſe men, O king, † have not regarded thee, they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 ¶ Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego: then they brought theſe men before the king.

14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* ‡ true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up?

15 [f] Now if ye be ready that at what time ye heare the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kindes of muſick, ye fall down and worſhip the image which I have made, *well*: but if ye worſhip not, ye ſhall be caſt the ſame houre into the midſt of a fiery furnace, and who *is* that God that ſhall deliver you out of my hands?

16 Shadrach, Meſhach, and Abed-nego anſwered and ſaid to the king, O Nebuchadnezzar, we [g] *are* not carefull to anſwer thee in this matter.

17 If it be *ſo*, our God whom we ſerve, is [h] able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image, which thou haſt ſet up.

19 ¶ Then was Nebuchadnezzar † full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake and commanded, that they ſhould heat the furnace one ſeven [i] times more than it was wont to be heat.

20 And he commanded the † moſt mighty men that *were* in his armie, to binde Shadrach, Meſhach, and Abed-nego *and* to caſt *them* into the burning fiery furnace.

21 Then theſe men were bound in their ‡ coats, their hoſen, and their ‡ hats, and their *other* garments, and were caſt into the midſt of the burning fierie furnace.

22 Therefore becauſe the kings † commandment was urgent, and the furnace exceeding hot, the ‡ flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego.

23 And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace.

24 Then Nebuchadnezzar the king was aſtonied, and roſe up in haſte, *and* ſpake and ſaid unto his ‡ counſellers, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king.

25 He anſwered and ſaid, Lo, I ſee foure men looſe, walking in the midſt of the fire, and † they have no hurt, and the form of the fourth is like the [k] ſonne of God.

26 ¶ Then Nebuchadnezzar came neare to the † mouth of the burning fierie furnace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego, [l] came forth of the midſt of the fire.

27 And the princes, governours and captains, and the kings counſellers being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

28 *Then* Nebuchadnezzar ſpake, and ſaid, [m] Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants that truſted in him, and have changed the kings word, and yeelded their bodies, that they might not ſerve nor worſhip any god, except their own God.

[b] Shewing, that the idol is not known for an idol ſo long as he is with the workman: but when the ceremonies and cuſtomes are received and uſed, and the conſent of the people is there, then of a block they think they have made a god.

[c] This was ſufficient with the wicked at all times to approve their religion, if the kings authority were alleadged for the eſtabliſhing thereof, not conſidering in the mean ſeaſon what Gods word did permit.

† Cald. *with might*.

† Cald. *they command*.

[d] Theſe are the two dangerous weapons wherewith ſatan uſeth to fight againſt the children of God, the conſent of the multitude, and the cruelty of the puniſhment: for though ſome feared God, yet the multitude which conſented to the wickedneſſe, aſtonied them: and here the king required not an inward conſent, but an outward geſture, that the Jews might by little and little learn to forget their true religion.

‡ Or, *ſinging*.

† Cald. *ſymphonie*.

[e] It ſeemeth, that they named not Daniel, becauſe he was greatly in the kings favour, thinking if theſe three had been deſtroyed, they might have had better occaſion to accuſe Daniel: and this declareth that this policy of erecting this image, was invented by the malicious flatterers, which ſought nothing but the deſtruction of the Jews, whom they accuſed of rebellion and ingratitude.

† Cald. *have ſet no regard upon thee*.

‡ Or, *of purpoſe*, as Exod. 21: 13.

[f] Signifying, that he would receive them to grace, if they would now at the length obey his decree.

[g] For they ſhould have done injury to God, if they ſhould have doubted in this holy cauſe, and therefore they ſay, that they are reſolved to die for Gods cauſe.

[h] They ground on two points, firſt, on the power and providence of God over them, and ſecondly, on their cauſe, which was Gods glory, and the teſtifying of his true religion with their bloud, and ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

† Cald. *filled*.

[i] This declareth that the more that tyrants rage, and the more witty they ſhew themſelves in inventing ſtrange and cruell puniſhments, the more is God glorified by his ſervants to whom he giveth patience and conſtancy to abide the cruelty of their puniſhment, for either he delivereth them from death, or elſe for this life giveth them a better.

† Cald. *mighty of ſtrength*.

‡ Or, *mantles*.

‡ Or, *turbants*.

† Cald. *word*.

‡ Or, *ſpark*.

‡ Or, *governours*.

† Cald. *there is no hurt in them*.

[k] For the angels were called the ſons of God, becauſe of their excellency: therefore the king called this angel, whom God ſent to comfort his in theſe great torments, the Son of God.

† Cald. *doore*.

[l] This commendeth their obedience unto God, that they would not for any fear depart out of this furnace, till the time appointed, as Noah remained in the ark till the Lord called him forth.

[m] He was moved by the greatneſſe of the miracle to praiſe God, but his heart was not touched. And here we ſee that miracles are not ſufficient to convert men to God, but that doctrine muſt chiefly be adjoined, without the which there can be no faith.

29 Therefore † I make a decree, That every people, nation, and language, which ſpeak † any thing ° amiſſe againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be * † cut in pieces, and their houſes ſhall be made a dunghill, becauſe there is no other god that can deliver after this ſort.

30 Then the king † promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

Chap. IV.

1 *Nebuchadnezzar confeſſeth Gods kingdome,* 4 *maketh relation of his dream, which the magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interprets it.* 28 *The ſtory of the event.*

NEbuchadnezzar the king, unto all people, nations, and languages that dwell in all the ° earth. Peace be multiplied unto you.

2 † I thought it good to ſhew the ſignes and wonders that the high God hath wrought toward me.

3 How great *are* his ſignes! and how mighty *are* his wonders! his kingdome *is* * an everlaſting kingdome, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at [a] reſt in mine houſe, and flouriſhing in my palace.

5 I ſaw a [b] dream which made me afraid, and the thoughts upon my bed, and the viſions of my head troubled me.

6 Therefore made I a decree, to bring in all the wiſe-men of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Caldeans, and the ſoothſayers: and I told the dream before them; but [c] they did not make known unto me the interpretation thereof.

8 ¶ But at the laſt Daniel came in before me (whoſe name *was* [d] Belteſhazzar, according to the name of my God, and in whom *is* the ſpirit of the holy gods) and before him I told the dream, *ſaying*,

9 O Belteſhazzar, * [e] maſter of the magicians, becauſe I know that the ſpirit of the holy gods is in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed, † I ſaw, and behold, [f] a tree in the midſt of the earth, and the height thereof *was* great.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and behold, [g] a watcher, and an holy one came down from heaven.

14 He cried † aloud, and ſaid thus, Hew down the tree, and cut off his branches, ſhake off his leaves, and ſcatter his fruit; let the beaſts get away from under it, and the fowls from his branches.

15 Nevertheleſſe, leave the ſtump of his roots in the earth, even with a band of iron and braſſe, in the tender graſſe of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beaſts in the graſſe of the earth.

16 [h] Let his heart be changed from mans, and let a beaſts heart be given unto him, and let ſeven times paſſe over him.

17 [i] This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know, that the moſt high ruleth in the kingdome of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen: now thou, O Belteſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe men of my kingdome are not able to make known unto me the interpretation: but thou art able, for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whoſe name *was* Belteſhazzar) was [k] aſtonied for one houre, and his thoughts troubled him: the king ſpake, and ſaid, Belteſhazzar, let not the dream, or the interpretation thereof trouble thee. Belteſhazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth:

21 Whoſe leaves *were* fair, and the fruit thereof much, and in it *was* meat for all, under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It is thou, O king, that are grown and become ſtrong: for thy greatneſſe is grown and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it, yet leave the ſtump of the roots thereof in the earth, even with a band of iron and braſſe in the tender graſſe of the field, and let it be wet with the dew of heaven, and let his portion be with the beaſts of the field, [l] till ſeven times paſſe over him:

24 This *is* the interpretation, O king, and this *is* the decree of the moſt high, which is come upon my lord the king:

25 That they ſhall * drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſſe [m] as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſſe over thee, till thou know that the [n] moſt high ruleth in the kingdome of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave

---

† Cald. *a decree is made by me.*

† Cald. *errour.*

° If this heathen king moved by Gods ſpirit, would not ſee blaſphemy unpuniſhed, but made a law, and ſet a puniſment to ſuch tranſgreſſours, much more ought all they that profeſſe religion, take order that ſuch impiety reign not, leſt according as their knowledge and charge is greater, ſo they ſuffer double puniſhment.

* Chap. 2: 5.

† Cald. *made pieces.*

† Cald. *made to proſper.*

° Meaning, ſo far as his dominion extended.

† Cald. *it was ſeemly before me.*

* Chap. 2: 44.

[a] There was no trouble that might cauſe me to dream, and therefore it came onely of God

[b] This was another dream beſides that which he ſaw of the foure empires: for Daniel both declared what that dream was, and what it meant: and here he only expoundeth the dream.

[c] In that that he ſent abroad to others, whoſe ignorance in times paſt he had experimented, and left Daniel which was ever ready at hand: it declareth the nature of the ungodly, which never ſeek to the ſervants of God, but for very neceſſitie, and then they ſpare no flatterings.

[d] This no doubt, was a great grief to Daniel, not only to have his name changed, but to be called by the name of a vile idol, which thing Nebuchadnezzar did, to make him forget the true religion of God.

* Chap. 2: 48.

[e] Which alſo was a great grief to the prophet, to be numbred among the ſorcerers, and men whoſe practiſes were wicked, and contrarie to Gods word.

† Cal. *I was ſeeing.*

[f] By the tree is ſignified the dignity of a king, whom God ordaineth to be a defence for all kinde of men, and whoſe ſtate is profitable for mankinde.

[g] Meaning, the angel of God, which neither eateth nor ſleepeth, but is ever ready to do Gods will and is not infected with mans corruption, but is ever holy: and in that that he commandeth to cut down this tree, he knew that ſhould not be cut down by man, but by God.

† Cald. *with might.*

[h] Hereby he meaneth that Nebuchad-nezar ſhould not onely for a time loſe his kingdome, but be like a beaſt.

[i] God hath decreed this judgement, and the whole army of heaven have, as it were ſubſcribed unto it, like as alſo they deſire the execution of his decree againſt all them that lift up themſelves againſt God.

[k] He was troubled for the great judgement of God which he ſaw ordained againſt the king: and ſo the prophets uſed on the one part, to denounce Gods judgements for the zeal they bare to his glory: and on the other part to have compaſſion upon man, and alſo to conſider, that they ſhould be ſubject to Gods judgements, if they did not regard them with pitie.

[l] Whereby he meaneth a long ſpace, as ſeven years. Some interpret ſeven months and others ſeven weeks, but it ſeemeth he meant of years.

* Chap. 5: 21, &c.

[m] Not that his ſhape or form was changed into a beaſt, but that he was either ſtriken mad, and ſo avoided mans company, or was caſt out for this tyrannie, and ſo wandred among the beaſts, and ate herbs and graſſe.

[n] Daniel ſheweth the cauſe why God thus puniſhed him.

the ſtump of the tree-roots, thy kingdome ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee,and [o] break off thy ſinnes by righteouſneſſe, and thine iniqities by ſhewing mercy to the poore; if it may be ‡ [p] a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve [q] moneths he walked ‡ in the palace of the kingdome of Babylon,

30 The king ſpake,and ſaid, Is not this great Babylon that I have built for the houſe of the kingdome, by the might of my power, and for the honour of my majeſtie?

31 While the word *was* in the kings mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken, The kingdome is departed from thee.

32 And they ſhall drive thee from men,and thy dwelling *ſhall be* with the beaſts of the field; they ſhall make thee to eat graſſe as oxen, and ſeven times ſhall paſſe over thee, untill thou know that the moſt high ruleth in the kingdome of men, and giveth it to whomſoever he will.

33 The ſame houre was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat graſſe as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the [r] dayes, I Nebuchadnezzar lift up mine eyes unto heaven,and mine underſtanding returned unto me, and I bleſſed the moſt high, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* * an everlaſting dominion,and his kingdome *is* from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing:and he doeth [ſ] according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, * What doeſt thou?

36 At the ſame time my reaſon returned unto me, and for the glory of my kingdome, mine honour and brightneſſe returned unto me,& my [t] counſellers and my lords ſought unto me; and I was eſtabliſhed in my kingdome, and excellent majeſtie was added unto me.

37 Now I Nebuchadnezzar [u] praiſe,and extoll and honour the King of heaven, all whoſe works *are* truth, and his wayes judgement,and thoſe that walk in pride he is able to abaſe.

[o] Ceaſe from provoking God to anger any longer by thy ſins, that he may mitigate his puniſhment,if thou ſhew by thine upright life that thou haſt true faith and repentance.

‡ Or, *an healing of thine errour.*

[p] Suffer the errours of thy former life to be redreſſed.

[q] After that Daniel had declared this viſion: and this his pride, declareth that it is not in man to convert to God, except his ſpirit move him, ſeeing that theſe terrible, threatnings could not move him to repent.

‡ Or, *upon.*

[r] When the term of theſe ſeven years was accompliſhed.

* Chap. 7: 14. Micah. 4: 7. Luke 1: 33.

[ſ] He confeſſeth Gods will to be the rule of all juſtice, and a moſt perfect law whereby he governeth both man and angels,and devils,ſo that none ought to murmure, or ask a reaſon of his doing,but only to ſtand content therewith, and give him the glory.

* Job 9: 12. Iſa. 45: 9.

[t] By whom it ſeemeth that he had been put from his kingdome before.

[u] He doth not only praiſe God for his deliverance, but alſo confeſſeth his fault,that God may only have the glory, and man the ſhame,and that he may be exalted, and man caſt down.

CHAP. V.

1 *Belſhazzars impious feaſt.* 5 *A hand-writing unknown to the magicians, troubleth the king.* 10 *At the commendation of the queen, Daniel is brought,* 17 *He reproving the king of pride and idolatry.* 25 *readeth and interpreteth the writing.* 30 *The monarchy is tranſlated to the Medes.*

BElſhazzar the [a] king made a great feaſt to a thouſand of his lords, and drank wine [b] before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels, which his [c] father Nebuchadnezzar had * taken out of the temple which *was* in Jeruſalem, that the king and his princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God,which *was* at Jeruſalem:and the king and his princes, his wives and his concubines drank in them.

4 They drunk wine, and praiſed the [d] gods of gold, and of ſilver,of braſſe,of iron,of wood, and of ſtone.

5 ¶ In the ſame houre came forth fingers of a mans hand, and wrote over [e] againſt the candleſtick upon the plaiſter of the wall of the kings palace; and the king ſaw the part of the hand that wrote.

6 Then the kings † countenance † was changed, and his thoughts troubled him, ſo that the ‡ † joynts of his loyns were looſed,and his [f] knees ſmote one againſt another.

7 The king cried † aloud to bring in [g] the aſtrologers,the Caldeans,and the ſoothſayers: *and* the king ſpake and ſaid to the wiſe-men of Babylon, Whoſoever ſhall reade this writing, and ſhew me the interpretation thereof, ſhall be clothed with ‡ ſcarlet, and *have* a chain of gold about his neck,and ſhall be the third ruler in the kingdome.

8 Then came in all the kings wiſe-men,but they could not reade the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his † countenance was changed in him, and his lords were aſtonied.

10 ¶ *Now* the [h] queen by reaſon of the words of the king and his lords, came into the banquet-houſe; *and* the queen ſpake and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 * There is a man in thy kingdome, in whom *is* the ſpirit of the holy gods, and in the dayes of thy ‡ father light and underſtanding and wiſdome like the wiſdome of the gods, was found in him; whom the king Nebuchadnezzar thy ‡ father, the king, *I ſay*, thy father made * maſter of the [i] magicians, aſtrologers, Caldeans, *and* ſoothſayers;

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, ‡ interpreting of dreams, and ſhewing of hard ſentences, and ‡ diſſolving of † doubts were found in the ſame Daniel, whom the king named Belteſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king; *and* the king ſpake, and ſaid unto Daniel, *Art* thou that Daniel,which *art* of the children of the captivity of Judah, whom the king my ‡ father brought out of Jewry?

14 I have even heard of thee, that [k] the ſpirit of the gods *is* in thee, and *that* light, and under-

[c] Meaning, his grandfather.

† Cald. *brought forth.*

[d] In contempt of the true God they praiſed their idols not that they thought, that the gold or ſilver were gods, but that there was a certain vertue and power in them to do them good,which is alſo the opinion of all idolaters.

[e] That it might the better be ſeen.

† Cald. *brightneſſes.*

† Cald. *changed it.*

‡ Or, *girdles.*

† Cald. *bindings, or knots.*

[f] So he that before contemned God, was moved by this ſight to tremble for fear of Gods judgements.

† Cald. *with might.*

[g] Thus the wicked in their troubles ſeek many means, who draw them from God, becauſe they ſeek not to him who is the only comfort in all afflictions.

‡ Or, *purple.*

† Cald. *brightneſſes.*

[h] To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feaſt, but came thither when she heard of theſe ſtrange news.

* Chap. 2: 48.

‡ Or, *grandfather.*

‡ Or, *grandfather.*

* Chap. 4: 9.

[i] Read chap. 4: 6. and this declareth, that both this name was odious unto him,and alſo that he did not uſe theſe vile practiſes, becauſe he was not among them when all were called.

‡ Or, *of an interpreter, &c.*

‡ Or, *of a diſſolver.*

† Cald. *knots.*

‡ Or, *grandfather.*

[k] For the idolaters thought that the angels had power as God,and therefore had them in like eſtimation, as they had God, thinking that the ſpirit of propheſie and underſtanding came of them.

---

[a] Daniel reciteth this hiſtory of king Belshazzar Evilmerodachs ſon,to shew Gods judgements againſt the wicked for the deliverance of his church, and how the propheſy of Jeremiah was true, that they should be delivered after ſeventie years. [b] The kings of the eaſt parts then uſed to ſit alone commonly, and diſdained that any should ſit in their company: and now to shew his power and how little he ſet by his enemie which then beſieged Babylon, he made a ſolemne banquet, and uſed exceſſe in their company, which is meant here by drinking wine; thus the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

underſtanding, and excellent wiſdome is found in thee.

15 And now the wiſe-men, the aſtrologers have been brought in before me, that they ſhould reade this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing.

16 And I have heard of thee, that thou canſt † make interpretations, and diſſolve doubts: now if thou canſt reade the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdome.

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thy ſelf, and give thy ‡ rewards to another, yet I will reade the writing unto the king, and make known to him the interpretation.

18 O thou king, the moſt high God gave [l] Nebuchadnezzar thy father a kingdome, and majeſtie, and glory, and honour.

19 And for the majeſtie that he gave him, all people, nations and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his minde hardened ‡ in pride, he was † depoſed from his kingly throne, and they took his glory from him.

21 And he was * driven from the ſonnes of men, and ‡ his heart was made like the beaſts, and his dwelling was with the wilde aſſes: they fed him with graſſe like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdome of men, and that he appointed over it whomſoever he will.

22 And thou his ſonne, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this.

23 But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſſe, iron, wood, and ſtone, which ſee not, nor heare, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy wayes, haſt thou not glorified.

24 [m] Then was the part of the hand ſent from him, and this writing was written.

25 ¶ And this *is* the writing that was written, [n] MENE MENE, TEKEL UPHARSIN.

26 This *is* the interpretation of the thing; MENE, God hath numbred thy kingdome, and finiſhed it.

27 TEKEL, thou art weighed in the balances, and art found wanting.

28 PERES, thy kingdome is divided, and given to the Medes and Perſians.

† Cald. *interpret.*

‡ Or, *fee*, as Chap. 2:6.

[l] Before he read the writing, he declareth to the king his great ingratitude toward God, who could not be moved to give him the glory, conſidering his wonderfull work toward his grandfather, and ſo ſheweth, that he doth not ſinne of ignorance, but of malice.

‡ Or, *to deal proudly.*

† Cald. *made to come down.*

* Chap. 4:32.

‡ Or, *he made his heart equall, &c.*

[m] After that God had ſo long time deferred his anger, and patiently waited for thine amendment.

[n] This word is twice written for the certaintie of the thing: ſhewing that God had moſt ſurely counted: ſignifying alſo, that God hath appointed a term for all kingdomes, and that a miſerable end ſhall come on all that raiſe themſelves againſt him.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdome.

30 ¶ In that night was Belſhazzar the king of the Caldeans ſlain.

31 And Darius [o] the Median took the kingdome, † *being* ‡ about threeſcore and two yeares old.

CHAP. VI.

1 Daniel is made chief of the preſidents. 4 They conſpiring againſt him, obtain an idolatrous decree. 10 Daniel accuſed of the breach thereof, is caſt into the lions den. 18 Daniel is ſaved. 24 his adverſaries devoured, 25 and God magnified by a decree.

IT pleaſed Darius to ſet over the kingdome [a] an hundred and twenty princes, which ſhould be over the whole kingdome;

2 And over theſe, three preſidents (of whom Daniel *was* firſt) that the princes might give accounts unto them, and the king ſhould have no damage.

3 Then this Daniel [b] was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him: and the king thought to ſet him over the whole realm.

4 ¶ Then the preſidents and princes [c] ſought to finde occaſion againſt Daniel concerning the kingdome, but they could finde none occaſion nor fault: foraſmuch as he *was* faithfull, neither was there any errour or fault found in him.

5 Then ſaid theſe men, We ſhall not finde any occaſion againſt this Daniel, except we finde *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes ‡ aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdome, the governours, and the princes, the counſellers and the captains have conſulted together to eſtabliſh a royall ſtatute, and to make a firm ‡ decree, that whoſoever ſhall ask a petition of any God or man for thirtie dayes, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, eſtabliſh the decree, and ſigne the writing; that it be not changed, according to the * law of the Medes and Perſians which † altereth not.

9 Wherefore king Darius [d] ſigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his [e] windows being open in his chamber * toward Jeruſalem, he kneeled upon his knees * three times a day, and prayed, and gave thanks before his God, as he did afore-time.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication before his God.

12 Then they came neare, and ſpake before the king concerning the kings decree, Haſt thou not ſigned a decree, that every man that

shall

[o] Cyrus his ſon in law gave him this title of honour, although Cyrus in effect had the dominion.

† Cald. he as *the ſonne of, &c.*

‡ Or, *now.*

[a] Reade Eſter, Chap. 1:1.

[b] This heathen king preferred Daniel a ſtranger to all his nobles and familiars, becauſe the graces of God were more excellent in him than in others.

[c] Thus the wicked cannot abide the graces of God in others, but ſeek by all occaſions to deface them: therefore againſt ſuch aſſaults there is no better remedie than to walk uprightly in the fear of God, and to have a good conſcience.

† Or, *came tumultuouſly.*

‡ Or, *interdict.*

* Eſther 1:19. and 8:8.

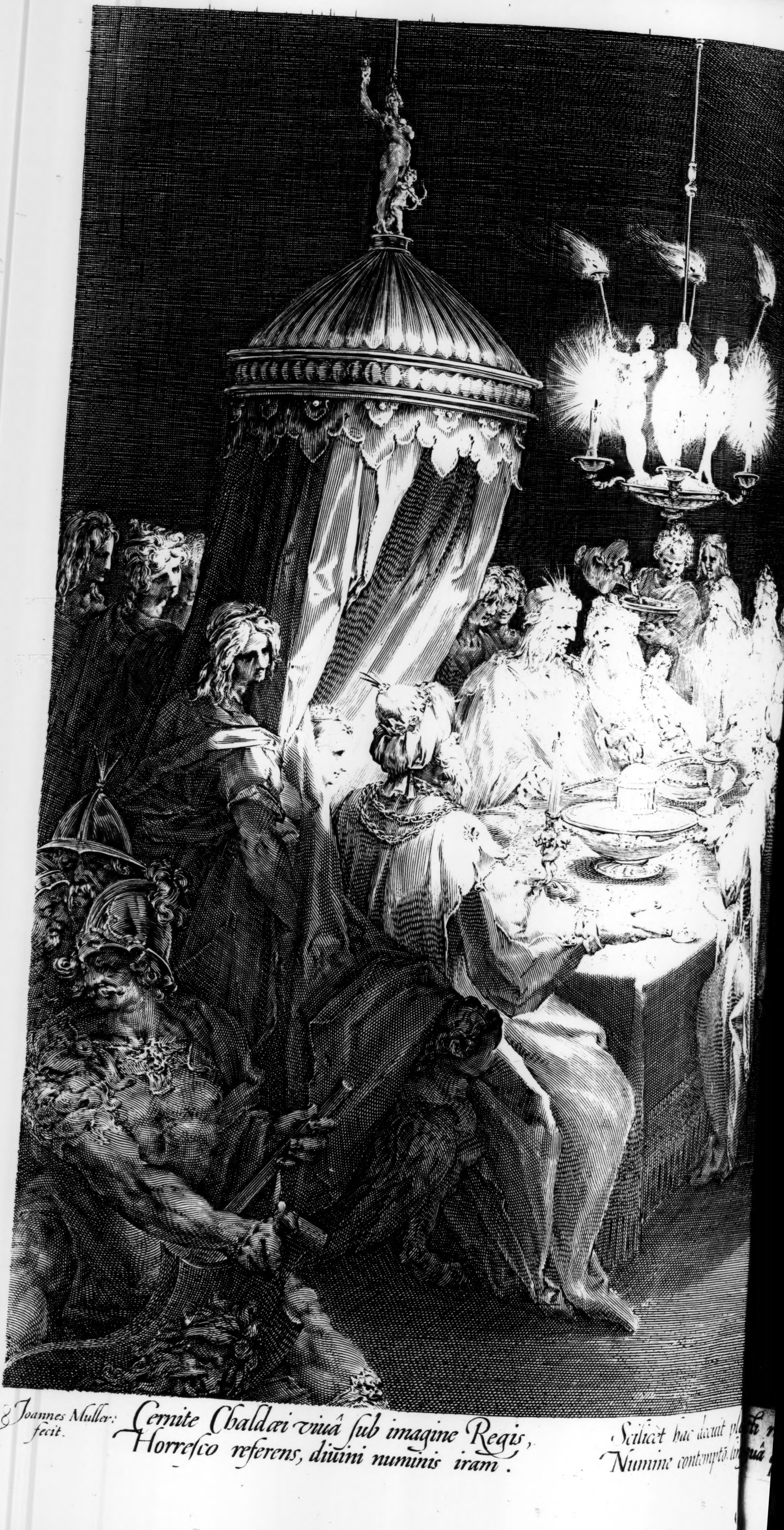
† Cald. *paſſeth not.*

[d] Herein is condemned the wickedneſſe of the king who would be ſet up as a god, and paſſed not what wicked laws he approved for the maintenance of the ſame.

[e] Becauſe he would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windows toward Jeruſalem when he prayed: both to ſtirre up himſelf with the remembrance of Gods promiſes to his people when they ſhould pray toward that temple, and alſo that others might ſee that he would neither conſent in heart nor deed for theſe few dayes, to any thing that was contrary to Gods glorie.

* 1 King 8:48.

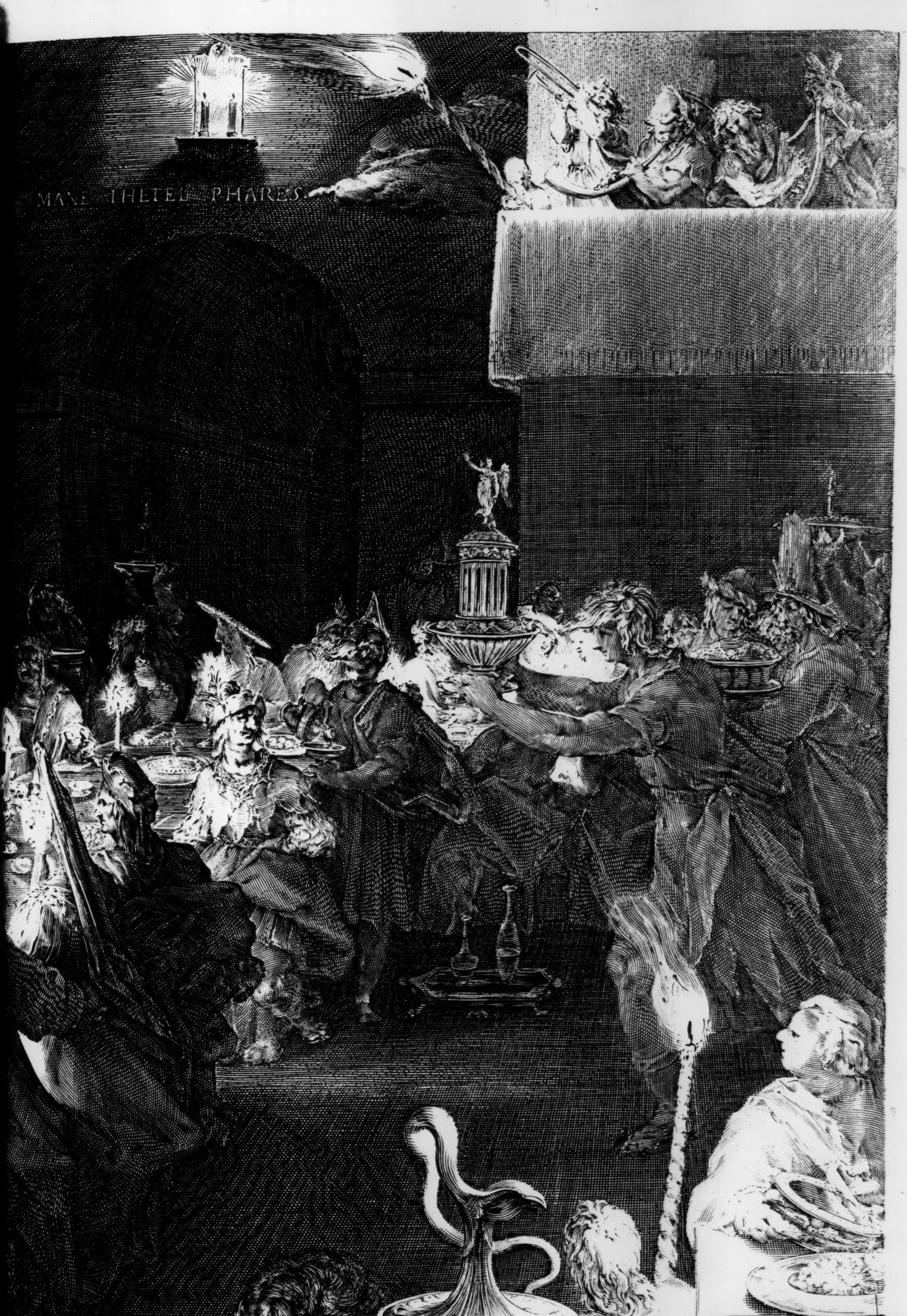
* Pſalm 55:17.



Joannes Muller: fecit.

Cernite Chaldæi viuâ ſub imagine Regis,
Horreſco referens, diuini numinis iram.

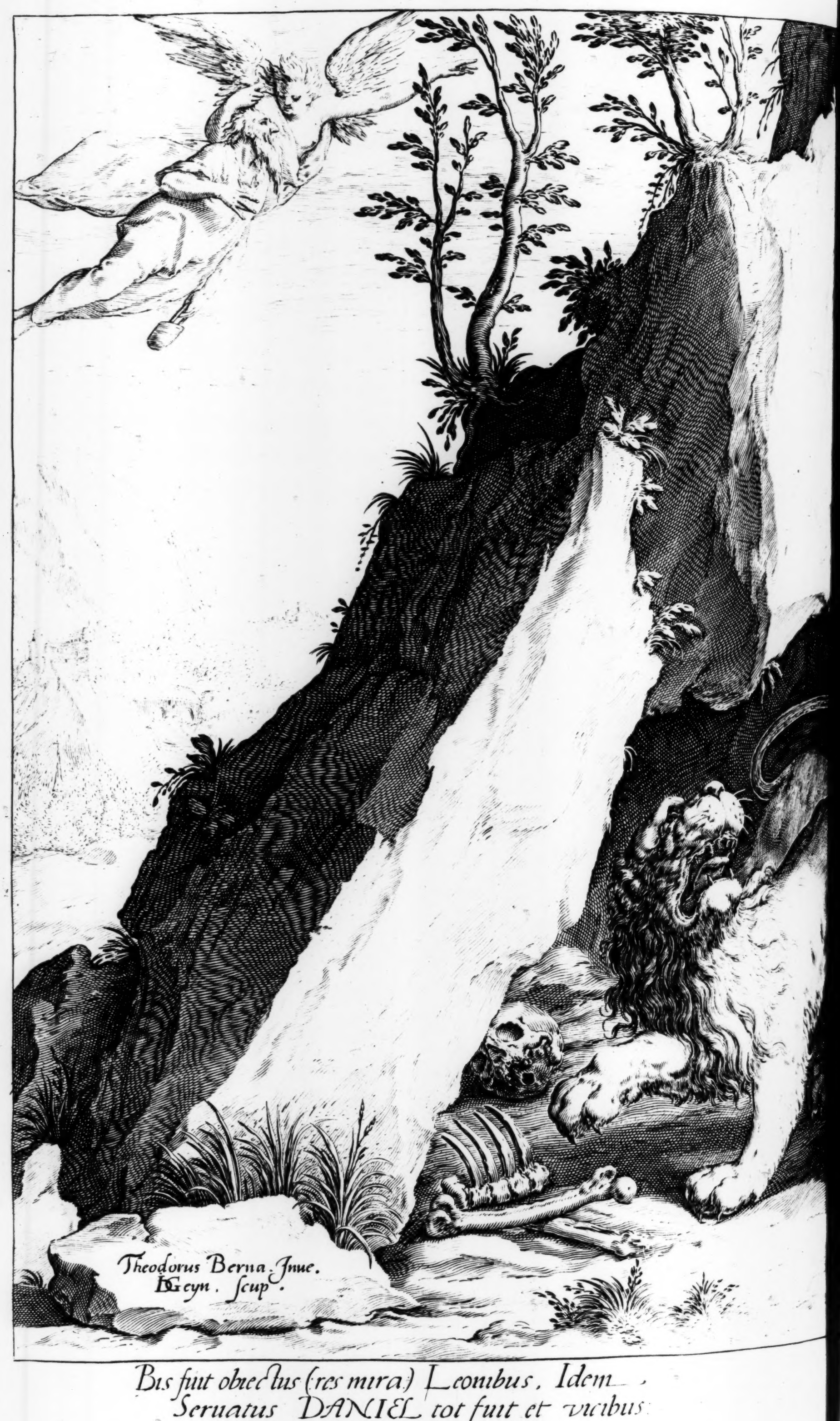
Scilicet hac decuit pl
Numine contemptō linguâ


MANE THETEL PHARES.

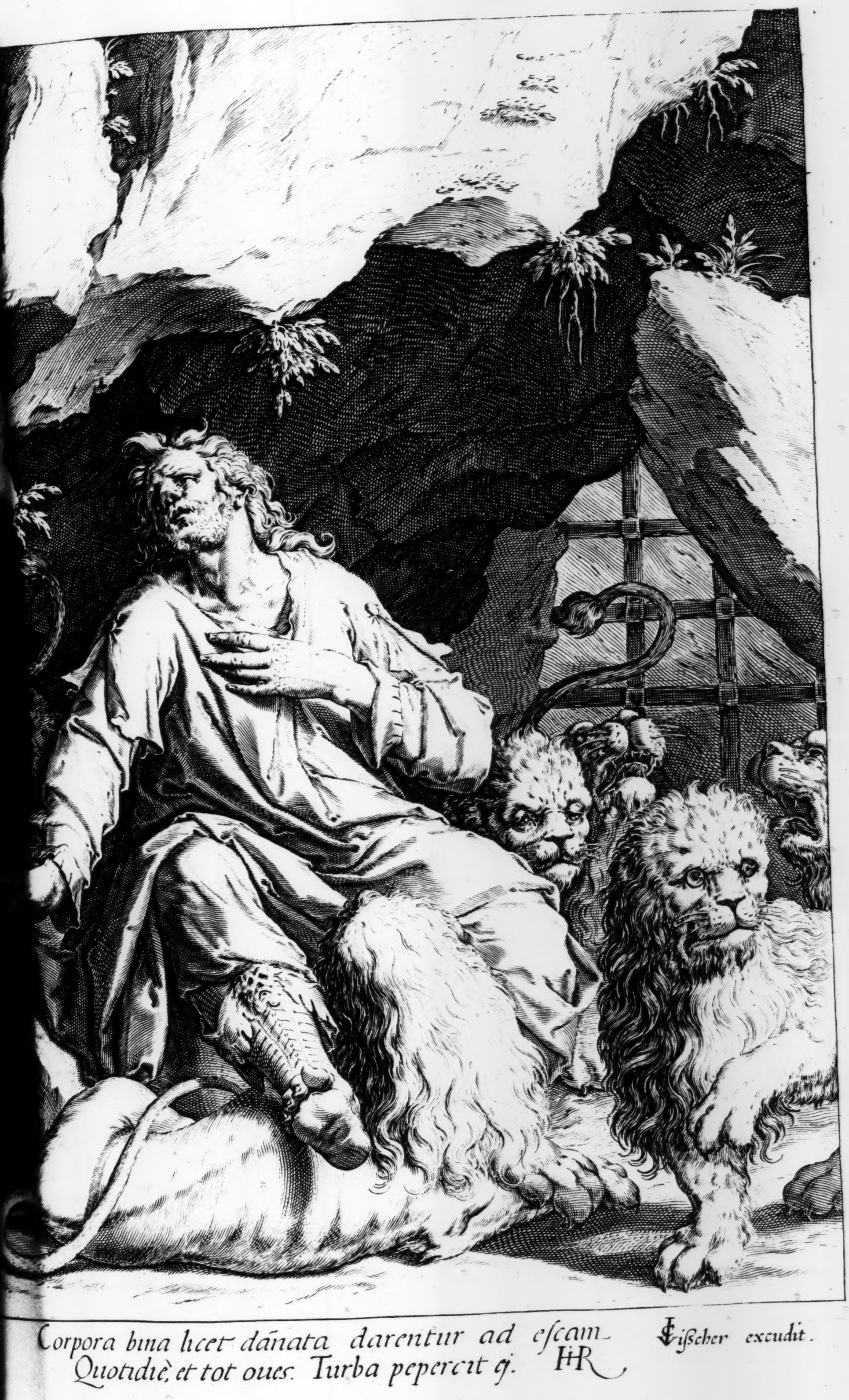
ti ratione, ſuperbâ,
uâ qui Idōla crepabat.

Qui ſimili peccare modo præſumitis, iſto
Diſcite ab exemplo, ſimilis ne pœna ſequatur.

Nic. Viſscher excu.


Theodorus Berna Inue.
IGeyn. ſcup.

Bis fuit obiectus (res mira) Leonibus. Idem
Seruatus DANIEL tot fuit et vicibus.



Corpora bina licet dãnata darentur ad eſcam
Quotidiè, et tot oues. Turba pepercit ej.

HR

CIVißcher excudit.

ſhall ask *a petition* of any God or man, within thirty dayes, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered, and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king when he heard theſe words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſunne, to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth, may be [f] changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions: *now* the king ſpake and ſaid unto Daniel, Thy God whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were ‡ inſtruments of muſick brought before him, and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God whom thou ſerveſt continually, [g] able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouthes that they have not hurt me: foraſmuch as before him [h] innocencie was found in me; and alſo before thee, O king, have I done [i] no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den: ſo Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he [k] beleeved in his God.

24 ¶ And the king commanded, and they brought thoſe men which had accuſed Daniel, and they [l] caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages that dwell in all the earth. Peace be multiplied unto you.

26 I make a decree, that in every dominion of my kingdome, men tremble and fear [m] before the God of Daniel: for he *is* the [n] living God and ſtedfaſt for ever, and his kingdome *that* which ſhall not be * deſtroyed, and his dominion *ſhall be* even unto the end.

27 He delivereth and reſcueth, and he worketh ſignes and wonders in heaven and in earth, who hath delivered Daniel from the † power of the lions.

28 So this Daniel proſpered in the reigne of Darius, and in the reigne of * Cyrus the Perſian.

[f] Thus the wicked maintain evil laws by comſtancie and authoritie, which is ofttimes either lightneſſe, or ſtubbornneſſe, when as the innocents thereby periſh: and therefore governours neither ought to feare, nor be aſhamed to break ſuch.

‡ Or, *table.*

[g] This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

[h] My juſt cauſe and uprightneſſe in this thing wherein I was charged, is approved of God.

[i] For he did diſobey the kings wicked commandement to obey God, and ſo did no injurie to the king, who ought to command nothing whereby God ſhould be diſhonoured.

[k] Becauſe he committed, himſelf wholly unto God whoſe cauſe he did defend, he was aſſured, that nothing but good could come unto him? wherein we ſee the power of faith, as Hebr. 11, verſ. 33.

[l] This is a terrible example againſt all the wicked, which doe againſt their conſcience make cruel laws to deſtroy the children of God, and alſo admoniſheth princes how to puniſh ſuch, when their wickedneſſe is come to light: though not in everie poiut, or with ſuch like circumſtances, yet to execute true juſtice upon them.

[m] This proveth not that Darius did worship God aright, or elſe was converted: for then he would have deſtoyed all ſuperſtition and idolatrie, and not onely given God the chief place, but alſo have ſet him up, and cauſed him to be honoured according to his word: but this was a certain confeſſion of Gods power, whereunto he was compelled by this wonderfull miracle.

[n] Which hath not onely life in himſelf, but is the onely fountain of life, and quickneth all things, ſo that without him there is no life. * Chap. 2: 44. and 4: 3. and 7: 14, 27. Luke 1: 33. † Heb. *hand.* * Chap. 1: 21.

Chap. VII.

1 *Daniels viſion of the foure beaſts,* 9 *of Gods kingdome.*
15 *The interpretation thereof*

IN the firſt yeare of Belshazzar king of Babylon, Daniel † had a dream, and viſions of his head upon his bed: [a] then he wrote the dream, *and* told the ſumme of the ‡ matters.

2 Daniel ſpake, and ſaid, I ſaw in my viſion by night, and behold, the foure windes of the heaven ſtrove upon [b] the great ſea.

3 And foure great beaſts came up from the ſea, diverſe one from another.

4 The firſt *was* like a [c] lion, and had eagles wings: *and* I beheld till the wings thereof were pluckt, ‡ and it was lifted up from the earth, and made ſtand upon the feet as a man, and a mans heart was given to it.

5 And behold, another beaſt, a ſecond like to a [d] bear, and † it raiſed up it ſelf on [e] one ſide, and *it had* three ribs in the [f] mouth of it between the teeth of it: [g] and they ſaid thus unto it, Ariſe, devoure much fleſh.

6 After this I beheld, and lo, another like a [h] leopard, which had upon the back of it [i] foure wings of a fowl, the beaſt had alſo foure heads; and [k] dominion was given to it.

7 After this I ſaw in the night viſions, and behold, a [l] fourth beaſt, dreadfull and terrible, and ſtrong exceedingly; and it had [m] great iron teeth: it devoured and brake in pieces, and ſtamped [n] the reſidue with the feet of it, and it *was* diverſe from all the beaſts that *were* before it, and it had [o] ten horns.

8 I conſidered the horns, and behold, there came up among them another little [p] horn,

† Cald. *ſaw.*

[a] Whereas the people of Iſrael looked for a continuall quietneſſe after theſe ſeventy years, as Jeremiah had declared, he ſheweth that this reſt ſhall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to look for a continuall affliction, till the Meſſiah be uttered and revealed, by whom they ſhould have a ſpirituall deliverance, and all the promiſes fulfilled; whereof they ſhould have a certain token in the deſtruction of the Babylonicall kingdome.

‡ Or. *words.*

[b] Which ſignified that there ſhould be horrible troubles and afflictions in all the corners of the world, and at ſundrie times.

[c] Meaning, the Aſſyrian and Caldean empire which was moſt ſtrong and fierce in power, and muſt ſoon come to their authoritie, as though they had had wings to flie, yet their wings were pulled by the Perſians, and they went on their feet, and were made like other men, which is here meant by mans heart. ‡ Or, *wherewith.* [d] Meaning the Perſians, which were barbarous and cruel. ‡ Or, *it raiſed up one dominion.* [e] They were ſmall in the beginning, and were ſhut up in the mountaines, and had no bruit. [f] That is, deſtroyed many kingdomes, and was inſatiable. [g] To wit, the angels by Gods commandement, who by this meanes puniſhed the ingratitude of the world. [h] Meaning, Alexander the king of Macedonia. [i] That is, his foure chief captaines, which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander, and after him, Antipater was king of Macedonia, and Ptolemeus had Egypt. [k] It was not of himſelf, nor of his own power, that he gat all theſe countreis: for his armies contained but thirty thouſand men, and he overcame in one battel Darius, which had ten hundred thouſand when he was ſo heavie with ſleep, that his eyes were ſcarce open, as the ſtories report: therefore this power was given him of God. [l] That is, the Roman empire, which was a monſter, and could not be compared to any beaſt, becauſe the nature of none was able to expreſſe it. [m] Signifying, the tyrannie and greedineſſe of the Romans. [n] That which the Romans could not quietly enjoy in other countreis, they would give it to other kings, and rulers, that at all times when they would they might take it againe: which liberalitie is here called, the ſtamping of the reſt under the feet. [o] That is, ſundry and divers provinces which were governed by the deputies and proconſuls, whereof every one may be compared to a king. [p] Which is meant of Julius Ceſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but becauſe they could not rule but by the conſent of the Senate, their power is compared to a little horn. For Mahomet came not of the Roman empire, and the pope hath no vocation of government: therefore this cannot be applied unto them: and alſo in this propheſie the prophets purpoſe is chiefly to comfort the Jews unto the revelation of Chriſt. Some take it for the whole body of Antichriſt.

before whom there were [q] three of the firſt horns pluckt up by the roots: and behold, in this horn *were* [r] eyes like the eyes of man, and a mouth ſpeaking great things.

9 ¶ I beheld till the [ſ] thrones were caſt down, and the [t] ancient of dayes did ſit, whoſe garment *was* white as ſnow, and the hair of his head like the pure wool; his throne *was like* the fierie flame, *and* his wheels *as* burning fire.

10 A fiery ſtream iſſued, and came forth from before him: * thouſand thouſands miniſtred unto him, and ten [u] thouſand times ten thouſand ſtood before him: the judgement was ſet, and the * [x] books were opened.

11 I beheld then, [y] becauſe of the voice of the great words which the horn ſpake; I beheld even till the beaſt was ſlain, and his body deſtroyed, and given to the burning flame.

12 As [z] concerning the reſt of the beaſts, they had their dominion taken away: yet † their lives were prolonged for a ſeaſon and time.

13 I ſaw in the night viſions, and behold, [a] *one* like the ſonne of man, came with the clouds of heaven, and [b] came to the ancient of dayes, and they brought him neare before him.

14 And there was given him [c] dominion and glory, and a kingdome, that all people, nations and languages ſhould ſerve him: his dominion *is* * an everlaſting dominion, which ſhall not paſſe away, and his kingdome *that* which ſhall not be deſtroyed.

15 ¶ I Daniel was [d] grieved in my ſpirit *in* the midſt of *my* † body, and the viſions of my head troubled me.

16 I came neare unto [e] one of them that ſtood by, and asked him the truth of all this: ſo he told me, and made me know the interpretation of the things.

17 Theſe great beaſts, which are foure, *are* foure kings, *which* ſhall ariſe out of the earth.

18 But the ſaints of the † [f] moſt high ſhall take the [g] kingdome, and poſſeſſe the kingdome for ever, even for ever and ever.

19 Then I would know the truth of the fourth beaſt, which was [h] diverſe † from all the others, exceeding dreadfull, whoſe teeth *were* of iron, and his nails of braſſe, *which* devoured, brake in pieces, and ſtamped the [i] reſidue with his feet,

20 And of the ten horns that *were* in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that ſpake very great things, whoſe [k] look *was* more ſtout than his fellows.

21 I beheld, and the ſame [l] horn made warre with the ſaints, and prevailed againſt them;

22 Untill [m] the ancient of dayes came, and judgement was given to the ſaints of the moſt high: and the time came that the ſaints poſſeſſed the kingdome.

23 Thus he ſaid, The fourth beaſt ſhall be the fourth kingdome upon earth, which ſhall be diverſe from all kingdomes, and ſhall devoure the whole earth, and ſhall tread it down, and break it in pieces.

24 And the ten horns out of this kingdome *are* ten kings *that* ſhall ariſe: and another ſhall riſe after them, and he ſhall be diverſe from the firſt, and he ſhall ſubdue [n] three kings.

25 And he ſhall ſpeak great words againſt [o] the moſt high, and ſhall wear out the ſaints of the moſt high, and think to [p] change times and laws: and they ſhall be given into his hand, untill a [q] time and times and the dividing of time.

26 But the [r] judgement ſhall ſit, and they ſhall take away his dominion, to conſume, and to deſtroy *it* unto the end.

27 And the * [ſ] kingdome and dominion, and the greatnes of the kingdome under the whole heaven, ſhall be given to the people of the ſaints of the moſt high, whoſe kingdome is an everlaſting kingdome, and all ‡ [t] dominions ſhall ſerve and obey him.

28 Hitherto *is* the end of the matter, As for me Daniel, my [u] cogitations much troubled me, and my conntenance changed in me: but I kept the matter in my heart.

CHAP. VIII.

1 Daniels viſion of the ram, and he-goat. 13 The two thouſand three hundred dayes of ſacrifice. 15 Gabriel comforteth Daniel, and interpreteth the viſion.

IN the third yeare of the reigne of king Belſhazzar a viſion appeared unto me, *even* unto me Daniel [a] after that which appeared unto me at the firſt.

2 And I ſaw in a viſion (and it came to paſſe when I ſaw, that I *was* at Shuſhan *in* the palace, which *is* in the province [b] of Elam) and I ſaw in a viſion, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and ſaw, and behold, there ſtood before the river, a [c] ram which had two horns, and the two horns *were* high: but one *was* [d] higher than † the other, and the higher came up laſt.

4 I ſaw the ram puſhing weſt-ward, and north-ward, and ſouth-ward: ſo that no [e] beaſts might ſtand before him, neither *was* there any that could deliver out of his hand, but he did according to his will, and became great.

5 And as I was conſidering, behold, an [f] he-goat came from the weſt on the face of the whole earth, and ‡ touched not the ground:

---

[q] Meaning, a certaine portion of the ten horns: that is, a part from the whole eſtate was pluckt away, for Auguſtus took from the Senate the libertie of chuſing the deputies to ſend into the provinces, and took the government of certaine countries to himſelf.

[r] Theſe Romane Emperours at the firſt uſed a certaine humanitie and gentleneſſe, and were content that others, as the Conſuls and Senate, ſhould beare the name of dignitie, ſo that they might have the profit, and therefore in elections and counſels would behave themſelves according as did other Senatours: yet againſt their enemies, and thoſe that would reſiſt them, they were fierce and cruel, which is here meant by the proud mouth.

[ſ] Meaning, the places where God and his angels ſhould come to judge theſe monarchies, which judgement ſhould begin at the firſt comming of Chriſt.

[t] That is, God, which was before all times, and is here deſcribed as mans nature is able to comprehend ſome portion of his glory.

* Revel. 5: 11.

[u] That is, an infinite number of angels, which were ready to execute his Commandement.

* Revel. 20: 12.

[x] This is meant of the firſt comming of Chriſt, when as the will of God was plainly revealed by his goſpel.

[y] Meaning, that he was aſtonied, when he ſaw theſe Emperours in ſuch dignitie and pride, and ſo ſuddenly deſtroyed at the coming of Chriſt, when this fourth Monarchie was ſubject to men of other nations.

[z] As the three former Monarchies had an end at the time that God appointed, although they flouriſhed for a time, ſo ſhall this fourth have, and they that patiently abide Gods appointment, ſhall enjoy the promiſes.

† Cald. *a prolonging in life was given them.*

[a] Which is meant of Chriſt, who had not yet taken upon him mans nature, neither was the ſonne of David according to the fleſh, as he was afterward: but appeared then in a figure, and that in the clouds: that is, being ſeparate from the common ſort of men by manifeſt ſignes of his divinitie.

[b] To wit, when he aſcended into the heavens, and his divine majeſtie appeared, and all power was given unto him in reſpect of that, that he was our Mediatour.

[c] This is meant of the beginning of Chriſts kingdome, when God the father gave unto him all dominion, as to the Mediatour, to the intent that he ſhould govern here his church in earth continually, till the time that he brought them to eternall life.

* Chap. 2: 44. Mich 4: 7. Luke 1: 33.

[d] Through the ſtrangeneſſe of the viſion.

† Cald. *ſheath.*

[e] Meaning of the angels, as verſe 10.

† Cald. *high ones,* that is, *things,* or *places.*

[f] That is, of the moſt high things, becauſe God hath choſen them out of this world, that they ſhould look up to the heavens, whereon all their hope dependeth.

[g] Becauſe Abraham was appointed heire of all the world, Rom. 4: 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which theſe foure beaſts or tyrants ſhould invade and uſurp untill the world were reſtored by Chriſt: and this was to confirm them that were troubles, that their afflictions ſhould have an end at length.

[h] For the other three Monarchies were governed by a king, and the Romane Empire by Conſuls: the Romanes changed their governours yearely, and the other Monarchies retained them for term of life: alſo the Romans were the ſtrongeſt of all the other, and were never quiet among themſelves.

† Cald *from all thoſe.*

[i] Read verſe 7.

[k] This is meant of the fourth beaſt, which was more terrible than the other.

[l] Meaning the Romane Emperours, who were moſt cruell againſt the church of God both of the Jews and of the Gentiles.

[m] Till God ſhewed his power in the perſon of Chriſt, and by the preaching of the goſpel gave unto his ſome reſt, and ſo obtained a famous name in the world, and were called the church of God, or the kingdome of God.

[n] Read the expoſition hereof, verſ. 8.

[o] That is, ſhall make wicked decrees and proclamations againſt Gods word, and lend throughout all their dominion, to deſtroy all that did profeſſe it.

[p] Theſe Emperours ſhall not conſider that they have their power of God, but think it is in their own power to change Gods laws and mans, and as it were the order of nature, as appeareth by Octavius, Tyberius, Caligula, Nero, Domitianus, &c.

[q] God ſhall ſuffer them thus to rage againſt his Saints for a long time, which is meant by the time & times, but at length he will aſſwage theſe troubles, and ſhorten the times for his elects ſake, Matth. 24: 22. which is here meant by the dividing of time.

[r] God by his power ſhall reſtore things that were out of order, and ſo deſtroy this little horn, that it ſhall never riſe upagain.

* Luke 1: 33.

[ſ] He ſheweth wherefore the beaſt ſhould be deſtroyed, to wit, that his church might have reſt and quietneſſe, which though they doe not fully enjoy here, yet they have it in hope, and by the preaching of the goſpel enjoy the beginning thereof, which is meant, by theſe words, *under the heaven:* and therefore he here ſpeaketh of the beginning of Chriſts kingdome in this world, which kingdome the faithfull have by the participation that they have with Chriſt their head.

‡ Or, *rulers.*

[t] That is, ſome of every ſort that beare rule.

[u] Though he had many motions in his heart, which moved him to and fro to ſeek out this matter curiouſly: yet he was content with that which God revealed, and kept it in memory, and wrote it for the uſe of the church.

[a] After the general viſion he cometh to certain particular viſions: as touching the deſtruction of the Monarchie of the Perſians and Macedonians: for the ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

[b] That is, of Perſia.

[c] Which repreſenteth the kingdome of the Perſians and Medes, which were joyned together,

[d] Meaning, Cyrus, which after grew greater in power than Darius his uncle and father in law.

† Heb. *the ſecond.*

[e] That is, no kings or nations.

[f] Meaning, Alexander that came from Grecia, with great ſpeed and expedition

‡ Or, *none touched him in the earth.*

and the goat *had* † a notable [g] horn between his eyes.

6 And he came to the ram that had two horns, which I had ſeen ſtanding before the river, and ran unto him in the fury of his power.

7 And I ſaw him come cloſe unto the ram and he was moved with choler againſt him, and [h] ſmote the ram, and brake his two horns, and there was no power in the ram to ſtand before him, but he caſt him down to the ground, and ſtamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great, and when he was ſtrong, the great [i] horn was broken: and for it came up foure notable ones, * [k] toward the foure windes of heaven.

9 And out of one of them came forth [l] a little horn, which waxed exceeding great, toward the [m] ſouth, and toward the [n] eaſt, and toward the * [o] pleaſant *land*.

10 And it waxed great, even ‡ to the [p] hoſt of heaven, and it caſt down *ſome* of the hoſt, and of the ſtarres to the ground, and ſtamped upon them.

11 Yea, he magnified *himſelf* even ‡ to the [q] prince of the hoſt, and ‡ by him the [r] daily *ſacrifice* was taken away, and the place of his ſanctuary was caſt down.

12 And ‡ [ſ] an hoſt was given *him* againſt the daily *ſacrifice* by reaſon of tranſgreſſion, and it [t] caſt down the truth to the ground, and it practiſed, and proſpered.

13 ¶ Then I heard one [u] ſaint ſpeaking, and another ſaint ſaid unto ‡ † that certain *ſaint* which ſpake, How long *ſhall be* the viſion concerning the daily *ſacrifice*, and the tranſgreſſion ‡ of [x] deſolation, to give both the ſanctuary and the [y] hoſt to be troden under foot?

14 And [z] he ſaid unto me, Unto two thouſand and three hundred † [a] dayes; then ſhall the ſanctuary be † cleanſed.

15 ¶ And it came to paſſe, when I, *even* I Daniel had ſeen the viſion, and ſought for the meaning, then behold, there ſtood before me [b] as the appearance of a man.

16 And I heard a mans voice between *the banks of* Ulai, which called, and ſaid, * Gabriel, [c] make this man to underſtand the viſion.

17 So he came neare where I ſtood: and when he came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſonne of man; for [d] at the time of the end *ſhall be* the viſion.

18 Now as he was ſpeaking with me, I was in a deep ſleep on my face toward the ground: but he touched me, and † ſet me upright.

† Heb. *a horn of ſight.*

[g] Though he came in the name of all Grecia, yet he bare the title and dignity of the general captain, ſo that the ſtrength was attributed to him, which is meant by this horn.

[h] Alexander overcame Darius in two ſundry battels, and ſo had the two kingdomes of the Medes and Perſians.

[i] Alexanders great power was broken, for when he had overcome all the eaſt, he thought to return toward Grecia to ſubdue them that there had rebelled, and ſo died by the way.

* Chap. 11: 4.

[k] That is, which were famous: for almoſt in the ſpace of fifteen yeare, there were fifteen divers ſucceſſours before this Monarchie was divided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, and Ptolemeus Egypt.

[l] Which was Antiochus Epiphanes, who was of a ſervile and flattering nature, and alſo there were other between him and the kingdome, and therefore is here called the little horn, becauſe neither princely conditions, nor any other thing was in him, why he ſhould obtain this kingdome.

[m] That is, toward Egypt.

[n] Whereby he meaneth Ptolemais

* Pſal. 48: 2. Ezek. 20: 6.

[o] That is, Judea.

‡ Or, *againſt the hoſt.*

[p] Antiochus raged againſt the elect of God, and trod his precious ſtars under feet, which are ſo called, becauſe they are ſeparated from the world.

‡ Or, *againſt.*

[q] That is, God who governeth and maintaineth his church.

‡ Or, *from him.*

[r] He laboured to aboliſh all religion, and therefore caſt Gods ſervice out of his temple, which God had choſen as a little corner from all the reſt of the world to have his name there truly called upon.

‡ Or, *the hoſt was given over for the tranſgreſſion againſt the daily* ſacrifice.

[ſ] He ſheweth, that their ſins are the cauſe of all theſe horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not ſuffer utterly to aboliſh his religion.

[t] This horn ſhall aboliſh for a time the true doctrine, and ſo corrupt Gods ſervice.

[u] Meaning, that he heard one of the angels asking this queſtion of Chriſt, whom he calleth a certain one, or a ſecret one, or a marvellous one.

‡ *The numberer of ſecrets, or the wonderfull numberer.*

† Heb. *Palmoni.*

‡ Or, *making deſolate.*

[x] That is, the Jews ſins, which were the cauſe of this deſtruction.

[y] That is, which ſuppreſſeth Gods religion, and his people.

[z] Chriſt anſwered me for the comfort of the church

† Heb *evening morning.*

[a] That is, untill ſo many naturall dayes be paſt, which make ſix yeares three moneths and an half: for ſo long under Antiochus was the temple prophaned.

† Heb. *juſtified.*

[b] Which was Chriſt, who in this manner declared himſelf to the old fathers, how he would be God manifeſted in the fleſh.

* Chap. 9: 21.

[c] This power to command the angel, declared that he was God.

[d] The effect of his viſion ſhall not yet appear, but a long time after.

† Heb. *made me ſtand upon my ſtanding.*

19 And he ſaid, Behold, I will make thee know what ſhall be in the laſt [e] end of the indignation: for at the time appointed the end *ſhall be.*

20 The ram which thou ſaweſt having two horns, *are* the kings of Media and Perſia.

21 And the rough goat is the king of Grecia, and the great horn that *is* between his eyes, is the firſt king.

22 Now that being broken, whereas foure ſtood up for it, foure kingdomes ſhall ſtand up out [f] of the nation, but not [g] in his power.

23 And in the latter time of their kingdome, when the tranſgreſſours † are come to the full, a king of [h] fierce countenance, and underſtanding dark ſentences, ſhall ſtand up.

24 And his power ſhall be mighty, but not [i] by his own power: and he ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the [k] mighty, and the † holy people.

25 And through his [l] policie alſo he ſhall cauſe craft to proſper in his hand, and he ſhall magnifie *himſelf* in his heart. and by ‡ [m] peace ſhall deſtroy many: he ſhall alſo ſtand up againſt the [n] prince of princes, but he ſhall be * broken [o] without hand.

26 And the viſion of the [p] evening and the morning which was told, is true: wherefore ſhut thou up the viſion, for it *ſhall be* for many dayes.

27 And I Daniel fainted and was ſick [q] *certain* dayes; afterward I roſe up and did the kings buſineſſe, and I was aſtoniſhed at the viſion, but none underſtood *it*.

CHAP. IX.

1 *Daniel conſidering the time of the captivitie,* 3 *maketh confeſſion of ſinnes,* 16 *and prayeth for the reſtauration of Jeruſalem.* 20 *Gabriel informeth him of the ſeventy weeks.*

IN the firſt yeare of Darius the ſonne of [a] Ahaſuerus, of the ſeed of the Medes, ‡ which was made king over the [b] realm of the Caldeans;

2 In the firſt yeare of his reigne, I Daniel underſtood by [c] books the number of the yeares, whereof the word of the LORD came to * Jeremiah the prophet, that he would accompliſh ſeventy yeares in the deſolations of Jeruſalem.

3 ¶ And I ſet my face unto the Lord GOD to [d] ſeek by prayer and ſupplications, with faſting, and ſackcloth, and aſhes.

4 And I prayed unto the LORD my God, and made my confeſſion, and ſaid, O * Lord, the [e] great and dreadfull God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments:

5 * We have ſinned and have committed iniquitie, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgements.

6 Neither have we hearkened unto thy ſervants the prophets, which ſpake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

[e] Meaning, that great rage which Antiochus ſhould ſhew againſt the church

[f] That is, out of Grecia.

[g] They ſhall not have like power as had Alexander.

† Heb. *are accompliſhed.*

[h] Noting, that this king Antiochus was impudent and cruel, and alſo crafty, that he could not be deceived.

[i] That is, not like Alexanders ſtrength.

[k] Both the Gentiles that dwell about him, and alſo the Jews.

† Heb *people of the holy ones.*

[l] Whatſoever he goeth about by his craft, he ſhall bring it to paſſe.

‡ Or, *proſperity.*

[m] That is, under pretence of peace: or as it were in ſport.

[n] Meaning, againſt God.

* 2 Mach. 9: 9.

[o] For God would deſtroy him with a notable plague, and ſo comfort his church.

[p] Read. verſe 14.

[q] For feare and aſtoniſhment.

[a] Who was alſo called Aſtyages.

‡ Or, *in which he, &c.*

[b] For Cyrus led with ambition, went about wars in other countreis, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.

[c] For though he was an excellent prophet, yet he daily increaſed in knowledge by reading of the ſcriptures.

* Jerem. 25: 12. and 29: 10.

[d] He ſpeaketh not of that ordinary prayer, which he uſed in his houſe thrice a day, but of a rare and vehement prayer, leſt their ſins ſhould cauſe God to delay the time of their deliverance propheſied by Jeremiah.

* Deut. 7: 9. Nehem. 1: 5.

[e] That is, haſt all power in thy ſelf to execute thy terrible judgements againſt obſtinate ſinners, as thou art rich in mercy to comfort them which obey thy word, and love thee.

* Baruch. 1: 15.

7 O Lord [f] righteouſneſſe ‡ *belongeth* unto thee, but unto us confuſion of faces, as at this day: to the men of Judah, and to the inhabitants of Jeruſalem, and unto all Iſrael that are neare, and that are farre off, through all the countreys whither thou haſt driven them, becauſe of their treſpaſſe that they have treſpaſſed againſt thee.

8 O Lord,* to us *belongeth* confuſion of face, to our [g] kings,, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 To the Lord our God *belong* mercies and forgiveneſſes, though we have rebelled againſt him.

10 Neither have we obeyed the [h] voice of the LORD our God, to walk in his laws which he ſet before us, by his ſervants the prophets.

11 Yea, all Iſrael have tranſgreſſed thy law, even by departing that they might not obey thy voice, therefore the [i] curſe is poured upon us, and the oath that *is* written in the * law of Moſes the ſervant of God, becauſe we have ſinned againſt him.

12 And he hath confirmed his words which he ſpake againſt us, and againſt our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jeruſalem.

13 As * *it is* written in the law of Moſes, all this evil is come upon us: yet † made we not our prayer before the LORD our God, that we might turn from our iniquities, and underſtand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now O Lord our God, that haſt brought thy people forth out of the land of Egypt with a mighty hand, and haſt † gotten thee * renown as at this day: we have ſinned, we have done wickedly.

16 ¶ O Lord, according to all thy [k] righteouſneſſe, I beſeech thee, let thine anger and thy fury be turned away from thy citie Jeruſalem, thy holy mountain: becauſe for our ſins, and for the iniquities of our fathers, Jeruſalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, heare the prayer of thy ſervant, and his ſupplications, and cauſe thy face to [l] ſhine upon thy ſanctuary that is deſolate, for the [m] Lords ſake.

18 O my God, encline thine eare and heare; open thine eyes, and behold our deſolations, and the city, † which is called by thy name: for we do not † preſent our ſupplications before thee for our [n] righteouſneſſe, but for thy great mercies.

19 O Lord heare, O Lord forgive, O Lord [o] hearken and do, deferre not, for thine own ſake, O my God: for thy city, and thy people are called by thy name.

20 ¶ And whiles I was ſpeaking, and praying, and confeſſing my ſinne, and the ſinne of my people Iſrael, and preſenting my ſupplication before the LORD my God, for the holy mountain of my God:

21 Yea, whiles I *was* ſpeaking in prayer, even the man * Gabriel, whom I had ſeen in the viſion at the beginning, being cauſed to flie † ſwiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and ſaid, O Daniel, I am now come forth † to give thee skill and underſtanding.

23 At the beginning of thy ſupplications the † commandment came forth, and I am come to ſhew *thee*; for thou *art* † greatly beloved: therefore underſtand the matter, and conſider the viſion.

24 Seventy [p] weeks are determined upon [q] thy people, and upon thy holy city, ‡ to finiſh the tranſgreſſion, and ‡ to make an end of [r] ſinnes, and to make reconciliation for iniquity, and to bring in everlaſting righteouſneſſe, and to ſeal up the viſion and † propheſie, and to anoint the moſt holy.

25 Know therefore and underſtand, *that* from [ſ] the going forth of the commandment to reſtore and to build Jeruſalem, unto the Meſſiah the prince, *ſhall be* ſeven [t] weeks; and [u] threeſcore and two weeks the ſtreet † ſhall be built again, and the ‡ wall, even † in troublous times.

26 And after threeſcore and [x] two weeks ſhall Meſſiah be cut off, ‡ but [y] not for himſelf: and the people of [z] the prince that ſhall come, ſhall deſtroy the city, and the ſanctuary, and the end thereof *ſhall be* with a floud, and unto the end of the warre ‡ deſolations are determined.

27 And he [a] ſhall confirm the covenant with many for one week: and in the midſt of the week he ſhall cauſe the ſacrifice and the oblation to [b] ceaſe [c] and ‡ for the overſpreading of * abominations, he ſhall make *it* deſolate, even untill the conſummation, and that determined ſhall be poured upon the deſolate.

[f] He ſheweth that whenſoever God puniſheth, he doth it for juſt cauſe: and thus the godly never accuſe him of rigour as the wicked doe, but acknowledge that in themſelves, there is juſt cauſe why he ſhould ſo intreat them.

‡ Or, *thou* haſt, *&c.*

* Baruch. 1: 15.

[g] He doth not excuſe the kings becauſe of their authority, but prayeth chiefly for them as the chief occaſions of theſe great plagues.

[h] He ſheweth that they rebell againſt God, which ſerve him not according to his commandement and word.

[i] As Deut 27: 15. or the curſe confirmed by an oath.

* Levit. 26. verſ. 14. &c. Deut. 28: 15. &c. and 29: 20. &c. and 30: 17, 18. and 31: 17. &c. and 32: 19. &c.

* Levit. 26: 14. &c. Deut. 28: 15. Lam. 2: 17.

† Heb. *intreated the face.*

† Heb. *made thee a name.*

* Exod. 14: 18.

[k] That is, according to all thy mercifull promiſes and the performance thereof.

[l] Shew thy ſelf favourable.

[m] That is, for thy Chriſts ſake, in whom thou wilt accept all our prayers.

† Heb. *whereupon thy name is called.*

† Heb. *cauſe to fall.*

[n] Declaring, that the godly flee onely unto Gods mercies, and renounce their own works, when they ſeek for remiſſion of their ſinnes.

[o] Thus he could not content himſelf with any vehemencie of words: for he was ſo led with a fervent zeal, conſidering Gods promiſe made to the citie, in reſpect of his church, and for the advancement of Gods glorie.

* Chap. 8: 16.

† Heb. *with wearineſſe*, or *flight.*

† Heb. *to make thee skilfull of underſtanding.*

† Heb. *word.*

† Heb. a man *of deſires.*

[p] He alludeth to Jeremias propheſie, who propheſied that their captivitie ſhould be ſeventie years: but now Gods mercie ſhould ſevenfold exceed his judgement, which ſhould be foure hundred and ninetie years, even to the coming of Chriſt, and ſo then it ſhould continue for ever.

[q] Meaning, Daniels nation, over whom he was carefull.

‡ Or, *to reſtrain.*

‡ Or, *to ſeal up.*

[r] To ſhew mercie, and to put ſinne out of remembrance.

† Heb. *prophet.*

[ſ] That is, from the time that Cyrus gave them leave to depart.

[t] Theſe weeks make fourtie nine yeare, whereof 46 are referred to the time of the building of the temple, and three to the laying of the foundation.

[u] Counting from the ſixt yeare of Darius, who gave the ſecond commandement for the building of the temple, are 62 weeks, which make 439 yeares, which comprehend the time from this building of the temple unto the baptiſme of Chriſt.

† Heb. *ſhall return and be built.*

‡ Or, *breach*, or *ditch.*

† Heb. *in ſtrait of times.*

[x] In this laſt week of the ſeventie ſhall Chriſt come and preach, and ſuffer death.

‡ Or, *and ſhall have nothing.*

[y] He ſhall ſeem to have no beauty, nor to be of any eſtimation, as Iſaiah 53: 2.

[z] Meaning, Titus Veſpaſianus ſon, who ſhould come and deſtroy both the temple and the people, without all hope of recoverie.

‡ Or, *it ſhall be cut off by deſolations.*

[a] By the preaching of the goſpel he confirmed his promiſe, firſt to the Jews, and after to the Gentiles.

[b] Chriſt accompliſhed this by his death and reſurrection.

[c] Meaning, that Jeruſalem and the Sanctuarie ſhould be utterly deſtroyed for their rebellion againſt God, and their idolatry: or, as ſome read, that the plagues ſhall be ſo great, that they ſhall all be aſtonied at them.

‡ Or, *with the abominable armies.*

* Matth. 24: 15. Mark 13: 14. Luke 21: 20.

CHAP. X.

1 *Daniel having humbled himſelf, ſeeth a viſion.* 10 *Being troubled with fear, he is comforted by the angel.*

IN the [a] third yeare of Cyrus king of Perſia, a thing was revealed unto Daniel, (whoſe name was called Belteſhazzar) and the thing *was* true, but the time appointed *was* † [b] long, and he underſtood the thing, and had underſtanding of the viſion.

2 In thoſe dayes I Daniel was mourning three † full weeks.

[a] He noteth this third yeare, becauſe at this time the building of the temple began to be hindered by Cambyſes, Cyrus ſonne, when the father made warre in Aſia minor againſt the Scythians, which was a diſcouraging to the godly, and a great feare to Daniel.

† Heb. *great.*

[b] Which is to declare that the godly ſhould not haſten too much, but patiently to abide the iſſue of Gods promiſe.

† Heb. *weeks of dayes.*

3 I ate no † pleaſant bread, neither came fleſh nor wine in my mouth, neither did I anoint my ſelf at all, till three whole weeks were fulfilled.

4 And in the foure and twentieth day of the [c] firſt moneth, as [d] I was by the ſide of the great river, which *is* * Hiddekel:

5 Then I lift up mine eyes and looked, and behold, † a certain man [e] clothed in linnen, whoſe loyns *were* * girded with fine gold of Uphaz:

6 His body alſo *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his armes and his feet like in colour to poliſhed braſſe, and the voice of his words like the voice of a multitude.

7 And I Daniel alone ſaw the viſion, for the men that were with me ſaw not the viſion: but a great quaking fell upon them, ſo that they fled to hide themſelves.

8 Therefore I was left alone, and ſaw this great viſion, and there remained no ſtrength in me: for [f] my ‡ * comelineſſe was turned in me into corruption, and I retained no ſtrength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground.

10 ¶ And behold, an [g] hand touched me, which † ſet me upon my knees, and *upon* the palms of my hands.

11 And he ſaid unto me. O Daniel, † a man greatly beloved, underſtand the words that I ſpeak unto thee, and † ſtand upright: for unto thee am I now ſent; and when he had ſpoken this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Fear not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thy ſelf before thy God, thy words were heard, and I am come for thy words.

13 But the [h] prince of the kingdome of Perſia withſtood me one and twenty dayes: but lo, [i] Michael ‡ one of the chief princes came to help me, and I remained there with the kings of Perſia.

14 Now I am come to make thee underſtand what ſhall befall thy people in the latter dayes: for yet the [k] viſion *is* for *many* dayes.

15 And when he had ſpoken ſuch words unto me, I ſet my face toward the ground and I became dumbe.

16 And behold [l] *one* like the ſimilitude of the ſonnes of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my lord, [m] by the viſion my ſorrows are turned upon me, and I have retained no ſtrength.

17 For how can ‡ the ſervant of this my lord, talk with this my lord? for as for me, ſtraightway there remained no ſtrength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man greatly beloved, fear not, [n] peace *be* unto thee, be ſtrong, yea, be ſtrong: and when he had ſpoken unto me, I [o] was ſtrengthened, and ſaid, Let my lord ſpeak; for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the [p] prince of Grecia ſhall come.

21 But I will ſhew thee that which is noted in the ſcripture of truth, [q] and *there is* none that † holdeth with me in theſe things, but Michael your prince.

CHAP. XI.

1 *The overthrow of Perſia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the ſouth and of the north.* 30 *The invaſion and tyranny of the Romanes.*

1 ALſo I, in the firſt yeare of Darius the Mede, *even* I [a] ſtood to confirm and to ſtrengthen him.

2 And now will I ſhew thee the truth, Behold, there ſhall ſtand up yet [b] three kings in Perſia, and the fourth ſhall be farre richer than *they* all: and by his ſtrength through his riches he ſhall ſtirre up [c] all againſt the realm of Grecia.

3 And a [d] mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will.

4 And when he ſhall ſtand up, [e] his kingdome ſhall be broken, [f] and ſhall be divided toward [g] the foure windes of heaven; and not to his [h] poſteritie, nor according to his [i] dominion which he ruled: for his kingdome ſhall be pluckt up, even for others beſides [k] thoſe.

5 ¶ And the [l] king of the ſouth ſhall be ſtrong, and *one* of [m] his princes, and he ſhall be ſtrong above him; and have dominion: his dominion *ſhall be* a great dominion.

6 And in the end of yeares they † ſhall joyn themſelves together; for the kings [n] daughter of the ſouth ſhall come to the king of the north to make † an agreement: but ſhe ſhall not retain the power of [o] the arm, neither ſhall [p] he ſtand, nor his [q] arm; but ſhe ſhall be given up, and they that brought her, and ‡ he [r] that begat her, and he that ſtrengthened her in theſe times.

7 But out of a branch of her [ſ] root ſhall *one* ſtand up in his eſtate, [t] which ſhall come with an army, and ſhall enter into the fortreſſe of the

---

† Heb. *bread of deſires.*

[c] Called Abib, which containeth part of March, and part of April.

[d] Being caried by the ſpirit of propheſie to have the ſight of this river Tygris.

* Gen. 2:14.

† Heb. *one man.*

[e] This was the angel of God, which was ſent to aſſure Daniel in this propheſie that followeth.

* Revel. 1. verſ. 13, 14, 15.

[f] The word alſo ſignifieth, comelineſſe, or beautie, ſo that for fear he was like a dead man for deformitie.

‡ Or, *vigour.*

* Chap. 7:28.

[g] Which declareth, that when we are ſtricken down with the majeſtie of God, we cannot riſe, except he alſo lift us up with his hand, which is his power.

† Heb. *moved.*

† Heb. *a man of deſires.*

† Heb. *ſtand upon thy ſtanding.*

[h] Meaning, Cambyſes, who reigned in his fathers abſence, and did not onely for this ſpace hinder the building of the temple, but would have further raged, if God had not ſent me to reſiſt him, and therefore have I ſtayed for the profit of the church.

[i] Though God could by one angel deſtroy all the world, yet to aſſure his children of his love, he ſendeth forth double power, even Michael, that is, Chriſt Jeſus, the head of angels.

‡ Or, *the firſt.*

[k] For though the prophet Daniel ſhould end and ceaſe, yet his doctrine ſhould continue till the comming of Chriſt, for the comfort of his church.

[l] This was the ſame angel that ſpake with him before in the ſimilitude of a man.

[m] I was overcome with fear and ſorrow, when I ſaw the viſion.

‡ Or, *this ſervant of my lord.*

[n] He declareth hereby, that God would be mercifull unto the people of Iſrael.

[o] Which declareth, that when God ſmiteth down his children, he doth not immediately lift them up at once (for now the angel had touched him twice) but by little and little.

[p] Meaning, that he would not only himſelf bridle the rage of Cambyſes, but alſo the other kings of Perſia, by Alexander the king of Macedonia.

[q] For this angel was appointed for the defence of the church under Chriſt, who is the head thereof.

† Heb. *ſtrengtheneth himſelf.*

[a] The angel aſſureth Daniel, that God hath given him power to perform theſe things, ſeeing he appointed him to aſſiſt Darius, when he overcame the Caldeans.

[b] Whereof Cambyſes that now reigned was the firſt, the ſecond Smerdes, the third Darius the ſonne of Hyſtaſpes, and the fourth Xerxes, which all were enemies to the people of God, and ſtood againſt them.

[c] For he raiſed up all the eaſt countreis for to fight againſt the Grecians: and albeit he had in his army nine hundred thouſand men, yet in foure battels he was diſcomfited and fled away with ſhame.

[d] That is, Alexander the great.

[e] For when his eſtate was moſt flouriſhing, he overcame himſelf with drink, and ſo fell into a diſeaſe, or as ſome write, was poiſoned by Caſſander.

[f] For his twelve chief princes firſt divided his kingdome among themſelves.

[g] After this his monarchie was divided into foure: for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdome of Macedonia, and Ptolomeus Egypt.

[h] Thus God revenged Alexanders ambition and crueltie, in cauſing his poſteritie to be murthered, partly of the fathers chiefs friends, and partly one of another.

[i] None of theſe foure shall be able to be compared to the power of Alexander.

[k] That is, his poſteritie having no part thereof.

[l] To wit, Ptolomeus king of Egypt.

[m] That is, Antiochus the ſonne of Seleucus, and one of Alexanders Princes shall be more mightie: for he should have both Aſia and Syria.

† Heb. *shall aſſociate themſelves.*

[n] That is, Berenice the daughter of Ptolomeus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this affinitie, that Syria and Egypt should have a continuall peace together.

† Heb. *rights.*

[o] That force and ſtrength shall not continue: for ſoon after Berenice and her young ſonne after her husbands death, was ſlain of her ſtep ſonne Seleucus Calinicus, the ſonne of Laodice, the lawfull wife of Antiochus, but put away for this womans ſake.

[p] Neither Ptolomeus nor Antiochus.

[q] Some read, ſeed, meaning the childe begotten of Berenice.

‡ Or, *whom she brought forth.*

[r] Some read, she that begat her, and thereby underſtand her nurſe, which brought her up: ſo that all they that were occaſion of this marriage, were deſtroyed.

[ſ] Meaning, that Ptolomeus Evergates after the death of his father Philadelphus should ſucceed in the kingdome, being of the ſame ſtock that Berenice was.

[t] To avenge his ſiſters death againſt Antiochus Calinicus king of Syria.

king of the north, and ſhall deal againſt them, and ſhall prevail:

8 And ſhall alſo carry captives into Egypt, their gods with their princes, *and* with † their precious veſſels of ſilver and of gold, and he ſhall continue [u] *more* years than the king of the north.

9 So the king of the ſouth ſhall come into *his* kingdome, and ſhall return into his own land.

10 But his [x] ſonnes † ſhall be ſtirred up, and ſhall aſſemble a multitude of great forces: and *one* [y] ſhall certainly come and overflow, and paſſe through: then ſhall he [z] return, and be ſtirred up even to his fortreſſe.

11 And the king of the ſouth ſhall be moved with choler, and ſhall come forth and fight with him, *even* with the king of the north: and he ſhall ſet forth a great [a] multitude, but the multitude ſhall be given into his hand.

12 *And* when he hath taken away the multitude, his heart ſhall be lifted up, and he ſhall caſt down *many* ten thouſands; but he ſhall not be ſtrengthened *by it*.

13 For the king of the north [b] ſhall return, and ſhall ſet forth a multitude greater than the former, and ſhall certainly come († after certain yeares) with a great army, and with much riches.

14 And in thoſe times there ſhall [c] many ſtand up againſt the king of the ſouth; alſo † the robbers of thy [d] people ſhall exalt themſelves to eſtablish the viſion; but they ſhall fall.

15 So the king of the north ſhall come, and caſt up a mount, and take † the moſt fenced cities, and the arms of the ſouth ſhall [e] not withſtand, neither † his choſen people, neither *ſhall there be* any ſtrength to withſtand.

16 But he that cometh againſt him, ſhall do according to his own will, and none ſhall ſtand before him: and he ſhall ſtand in the ‡ † [f] glorious land which by his hand ſhall be conſumed.

17 He ſhall alſo [g] ſet his face to enter with the ſtrength of his whole kingdome, and ‡ upright ones with him: thus ſhall he do, and he ſhall give him the [h] daughter of women † corrupting [i] her: but [k] she ſhall not ſtand *on his ſide*, neither be for him.

18 After this ſhall he turn his face unto the [l] iſles, and ſhall take many: but a prince [m] † for his own behalf ſhall cauſe † the reproach offered by him, to ceaſe; without his own reproach he ſhall cauſe *it* to turn upon [n] him.

19 Then he ſhall turn his face towards the fort of [o] his own land: but he ſhall ſtumble and fall, and not be [p] found.

† Heb. *veſſels of their deſire.*

[u] For this Ptolomeus reigned ſix and fourtie yeares.

[x] Meaning, Seleucus and Antiochus the great, the ſonnes of Calinicus, ſhall make warre againſt Ptolomeus the ſonne of Philopater, Philadelphus.

‡ Or, *shall warre.*

[y] For his elder brother Seleucus died, or was ſlain whiles the warres were preparing.

[z] That is, Philopater when he ſhall ſee Antiochus to take great dominions from him in Syria, and alſo readie to invade Egypt.

[a] For Antiochus had ſix thouſand horſemen and threeſcore thouſand footmen.

[b] After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heir.

† Heb. *at the end of times of years.*

[c] For not onely Antiochus came againſt him, but alſo Philip king of Macedonia, and theſe two brought great power with them.

† Heb. *the children of robbers.*

[d] For under Onias which falſly alledged that place of Iſa. 19. verſ. 19. certain of the Jews retired with him into Egypt to fulfill this propheſie: alſo the angel sheweth that all theſe troubles which are in the church are by the providence and counſel of God.

† Heb. *the citie of munitions.*

[e] The Egyptians were not able to reſiſt Stopas, Antiochus captain.

† Heb. *the people of his choice.*

‡ Or, *goodly land.*

† Heb. *land of ornament.*

[f] He sheweth, that he shall not onely afflict the Egyptians, but alſo the Jews, and shall enter into their countrey, whereof he admonisheth them before, that they may know that all theſe things come by Gods providence.

[g] This was the ſecond battel that Antiochus fought againſt Ptolomeus Epiphanes. ‡ Or, *much uprightneſſe*, or *equall conditions.* [h] To wit, a beautifull woman, which was Cleopatra, Antiochus daughter. † Heb. *to corrupt.* [i] For he regarded not the life of his daughter, in reſpect of the kingdome of Egypt. [k] Shee shall not agree to his wicked counſel, but shall love her husband as her dutie requireth, and not ſeek his deſtruction. [l] That is, toward Aſia, Grecia, and thoſe iſles which are in the Sea, called Mediterraneum: for the Jews called all countries iſles: which were divided from them by ſea. [m] For whereas Antiochus was wont to contemn the Romanes, and put their ambaſſadours to shame in all places, Attilius the Conſull, or Lucius Scipio put him to flight, and cauſed his shame to turn on his own head. † Heb. *for him.* Heb. *his reproach.* [n] By his wicked life, and obeying of foolish counſel. [o] For fear of the Romanes he shall flee to his holds. [p] For when as under the pretence of povertie he would have robbed the temple of Jupiter Dodoneus, the countrey men ſlew him.

20 [q] Then ſhall ſtand up in his eſtate † a raiſer of taxes *in* the glory of the kingdome; but within few dayes he ſhall be deſtroyed, neither in † [r] anger, nor in battel.

21 And in his eſtate ſhall ſtand up a [ſ] vile perſon, to whom they ſhall not give the honour of the kingdome: but he ſhall come in peaceably, and obtain the kingdome by flatteries.

22 And with the [t] arms of a floud shall they be overflown from before him, and shall be broken: yea alſo the prince of the [u] covenant.

23 And after [x] the league *made* with him, he shall work deceitfully; for he shall come up, and shall become ſtrong with a [y] ſmall people.

24 He shall enter ‡ peaceably even upon the fatteſt places of the province, and he shall do that which his [z] fathers have not done, nor his fathers fathers, he shall ſcatter among them the prey and ſpoil, and riches: yea, and he shall † forecaſt his devices againſt the ſtrong holds, even for a [a] time.

25 And he shall ſtirre up his power and his courage againſt the king of the ſouth with a great armie: and the king of the ſouth shall be ſtirred up to battel with a very great and mighty army; but he shall not [b] ſtand: for they shall forecaſt devices againſt him.

26 Yea, they that feed of the portion of [c] his meat, shall deſtroy him, and his army [d] shall overflow: and many shall fall down ſlain.

27 And both theſe kings † hearts *shall be* to do [e] miſchief, and they shall ſpeak lies at one table; but it shall not proſper: for [f] yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great [g] riches, and his heart *shall be* againſt the holy covenant: and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the ſouth, but it shall not be as the former, or as the latter.

30 ¶ For the ships [h] of Chittim shall come againſt him: therefore he shall be grieved and return, and have indignation againſt the holy covenant: ſo shall he do, he shall even return [i] and have intelligence with them that forſake the holy covenant.

31 And arms [k] shall ſtand on his part, and they shall pollute the ſanctuary [l] of ſtrength, and shall take away the daily *ſacrifice*, and they shall place the abomination that ‡ maketh deſolate.

32 And ſuch as do wickedly [m] againſt the covenant, shall he ‡ corrupt by flatteries: but

[q] That is, Seleucus shall ſucceed his father Antiochus.

† Heb. *one that cauſeth an exactour to paſſe over.*

† Heb. *angers.*

[r] Not by forreigne enemies or battel, but by treaſon.

[ſ] Which was Antiochus Epiphanes, who as is thought, was the occaſion of Seleucus his brothers death, and was of a vile, cruell and flattering nature, and defrauded his brothers ſonne of the kingdome, and uſurped the kingdome without the conſent of the people.

[t] He sheweth, that great forreign powers shall come to help the young ſonne of Seleucus againſt his uncle Antiochus, and yet shall be overthrown.

[u] Meaning, Ptolomeus Philometor Philopaters ſonne, who was this childes coſen germane, and is here called the prince of the covenant, becauſe he was the chief, and all other followed his conduct.

[x] For after the battel, Philometor and his uncle Antiochus made a league.

[y] For he came upon him at unawares, and when he ſuſpected his uncle Antiochus nothing.

Or, *into the peaceable and fat, &c.*

[z] Meaning, in Egypt.

† Heb. *think his thoughts.*

[a] He will content himſelf with the ſmall holds for a time, but ever labour by craft to attain to the chiefeſt.

[b] He shall be overcome with treaſon.

[c] Signifying, his princes, and the chief about him.

[d] Declaring, that his ſouldiers shall burſt out, and venture their life to ſlay and to be ſlain for the ſafeguard of their prince.

† Heb. *their hearts.*

[e] The uncle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagine miſchief one againſt another.

[f] Signifying, that it ſtandeth not in the counſel of men to bring things to paſſe, but in the providence of God, who ruleth the kings by a ſecret bridle, that they cannot do what they liſt themſelves. [g] Which he shall take of the Jews in ſpoiling of Jeruſalem and the temple, and this is told them before, to move them to patience, knowing, that all things are done by Gods providence. [h] That is, the Romane power shall come againſt him: for P. Popilius the ambaſſadour appointed him to depart in the Romanes name, to which thing he obeyed, although with grief, and to revenge his rage, he came againſt the people of God the ſecond time. [i] With the Jews which shall forſake the covenant of the Lord: for firſt he was called againſt the Jews by Jaſon the high prieſt, and this ſecond time by Menelaus. [k] A great faction of the wicked Jews shall hold with Antiochus. [l] So called, becauſe the power of God was nothing diminished, although this tyrant ſet up in the temple the image of Jupiter Olympius, and ſo began to corrupt the pure ſervice of God. † Or, *aſtonisheth.* [m] Meaning, ſuch as bear the name of Jews: but indeed were nothing leſſe: for they ſold their ſouls, and betrayed their brethren for gain. ‡ Or, *cauſe to diſſemble.*

the people that do know their God, ſhall be ſtrong, and do *exploits*.

33 And they that underſtand among [n] the people, ſhall inſtruct many: [o] yet they ſhall fall by the ſword, and by flame, by captivity and by ſpoil *many* dayes.

34 Now when they ſhall fall, they ſhall be holpen with a [p] little help: but many ſhall cleave to them with [q] flatteries.

35 And *ſome* of them [r] of underſtanding ſhall fall to try ‡ them, and to purge, and to make *them* white, even to the time of the end: becauſe *it is* yet for a time appointed.

36 And the [ſ] king ſhall do according to his will, and he ſhall exalt himſelf, and magnifie himſelf above every god, and ſhall ſpeak marvellous things againſt the God of gods, and ſhall proſper till the indignation [t] be accompliſhed: for that that is determined, ſhall be done.

37 Neither ſhall he regard the [u] God of his fathers, nor the deſire [x] of women, nor regard any god: for he ſhall magnifie himſelf above all.

38 But in his eſtate ſhall he honour the God of ‡ † [y] forces: and a god whom his fathers knew not, ſhall he honour with [z] gold and ſilver, and with precious ſtones, and † pleaſant things.

39 Thus ſhall he do in the [a] † moſt ſtrong holds with a ſtrange god, whom he ſhall acknowledge *and* increaſe with glory: and he ſhall cauſe them to rule over many, and ſhall divide the land for † gain.

40 And at the time of the end ſhall the king of the [b] ſouth puſh at him, and the king of the north ſhall come againſt him like a whirlwinde with chariots, and with horſemen, and with many ſhips, and he ſhall enter into the countreys, and ſhall overflow and paſſe over:

41 He ſhall enter alſo into the ‡ † [c] glorious land, and many *countreys* ſhall be overthrown but theſe ſhall eſcape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He ſhall † ſtretch forth his hand alſo upon the countreys, and the land of Egypt ſhall not eſcape.

43 But he ſhall have power over the treaſures of gold and ſilver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *ſhall be* at his ſteps.

44 But tidings out of the eaſt, and out of the north ſhall [d] trouble him: therefore he ſhall go forth [e] with great furie to deſtroy, and utterly to make away many.

[n] They that remain conſtant among the people ſhall teach others by their example, and edifie many in the true religion.

[o] Whereby he exhorteth the godly to conſtancie, althoug they ſhould periſh a thouſand times, and though their miſeries endure never ſo long.

[p] As God will not leave his church deſtitute, yet will he not deliver it all at once, but ſo help, as they may ſtill ſeem to fight under the croſſe, as he did in the time of the Maccabees, whereof he here propheſieth.

[q] That is, there ſhall be even of this ſmall number, many hypocrites.

[r] To wit, of them that fear God, and will loſe their life for the defence of true religion, ſignifying alſo, that the church muſt continually be tried and purged, and ought to look for one preſecution after another: for God hath appointed the time, therefore we muſt obey.

‡ Or, *by them.*

[ſ] Becauſe the angels purpoſe is to ſhew the whole courſe of the perſecutions of the Jews unto the coming of Chriſt, he now ſpeaketh of the monarchy of the Romanes, which he noteth by the name of a king, who were without all religion, and contemned the true God.

[t] So long the tyrants ſhall prevail as God hath appointed to puniſh his people, but he ſheweth it is but for a time.

[u] The Romanes ſhall obſerve no certain form of religion as other nations, but ſhall change their gods at their pleaſure, yea contemn them, and preferre themſelves to their gods.

[x] Signifying, that they ſhould be without all humanity: for the love of women is taken for a ſingular or great love, as 2 Sam. 1: 26.

‡ Or, *munitions.*

† Heb. *Mauzzim*, or, *as for the Almighty God in his ſeat he ſhall honour, yea, he ſhall honour a God, &c.*

[y] That is, the God of power and riches: they ſhall eſteem their own power above all their gods, and worſhip it.

[z] Under pretence of worſhipping the gods, they ſhall enrich their citie with the moſt precious jewels of all the world becauſe that hereby all men ſhould have them in admiration for their power and riches.

† Heb. *things deſired.*

[a] Although in their hearts they had no religion, yet they did acknowledge the gods, and worſhipped them in their temples, leſt they ſhould have been deſpiſed as Atheiſt: but this was to increaſe their fame and riches: and when they gat any countrey, they ſo made others the rulers thereof, that the profit ever came to the Romanes.

† Heb. *fortreſſes of munitions.*

† Heb. *a price.*

[b] That is, both the Egyptians and Syrians ſhall at the length fight againſt the Romanes, but they ſhall be overcome.

‡ Or, *goodly land.*

† Heb. *land of delight*, or *ornament.*

[c] The angel forewarneth the Jews that when they ſhould ſee the Romanes invade them, and that the wicked ſhould eſcape their hands, that then they ſhould not think but that all this was done by Gods providence, foraſmuch as he warneth them of it ſo long afore, and therefore he would ſtill preſerve them.

† Heb. *ſend forth.*

[d] Hearing that Craſſus was ſlain, and Antonius diſcomfited.

[e] For Auguſtus overcame the Parthians, and recovered that which Antonius had loſt.

45 And he ſhall plant the tabernacles [f] of his palace between the ſeas in the ‡ † glorious holy mountain, yet he ſhall come to his end, and none ſhall help him.

[f] The Romanes after this reigned quietly through all countries, and from ſea to ſea, and in Judea: but at length for their cruelty God ſhall deſtroy them.

‡ Or, *goodly.*

† Heb. *mountain of delight of holineſſe.*

CHAP. XII.

1 Michael ſhall deliver Iſrael from their troubles. 5 Daniel is informed of the times.

ANd at that [a] time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people, & there ſhall be a time of trouble, ſuch as never was ſince there was a nation, even to that ſame time: and at that time thy people *ſhall be* delivered, every one that *ſhall be* found written in the book.

2 And many [b] of them that ſleep in the duſt of the earth ſhall awake, * ſome to everlaſting life, and ſome to ſhame *and* everlaſting contempt.

3 And they that be ‡ [c] wiſe ſhall * ſhine as the brightneſſe of the firmament, and they that [d] turn many to righteouſneſſe, as the ſtarres for ever and ever.

4 But thou, O Daniel, [e] ſhut up the words, and ſeal the book even to the [f] time of the end: many ſhall run to and fro, and knowledge ſhall be increaſed,

5 ¶ Then I Daniel looked, and behold, there ſtood other two, the one on this ſide of the † bank of the [g] river, and the other on that ſide of the bank of the river.

6 And *one* ſaid to the man clothed in * linnen, which *was* ‡ upon the waters of the river, How long *ſhall it be* to the end of theſe wonders?

7 And I heard the man clothed in linnen, which *was* upon the waters of the river, when he * held up his [h] right hand, and his left hand unto heaven, and ſware by him that liveth for ever, that *it ſhall be* for a [i] time, times, and ‡ an half: and when he ſhall have accompliſhed [k] to ſcatter the power of the holy people, all theſe things ſhall be finiſhed.

8 And I heard, but I underſtood not: then ſaid I, O my Lord, what *ſhall be* the end of theſe things?

9 And he ſaid, Go thy way, Daniel: for the words *are* cloſed up and ſealed till the time of the end.

10 Many ſhall be purified and made white and tried: but the wicked ſhall do wickedly: and none of the wicked ſhall underſtand, but the wiſe ſhall underſtand.

11 And from the time that the [l] daily *ſacrifice* ſhall be taken away, and † the abomination that ‡ maketh deſolate ſet up, *there* [m] *ſhall be* a thouſand two hundred and ninetie dayes.

12 Bleſſed is he that waiteth, and cometh to the thouſand three hundred and [n] five and thirty dayes.

13 But go [o] thou thy way till the end *be*: ‡ for thou ſhalt reſt, and ſtand in the lot at the end of the dayes.

[a] The angel here noteth two things: firſt, that the church ſhall be in great affliction and trouble at Chriſts coming, and next, that God will ſend his angel to deliver it, whom here he calleth Michael, meaning Chriſt, which is publiſhed by the preaching of the goſpel.

[b] Meaning, all ſhall riſe at the generall reſurrection, which thing he here nameth, becauſe the faithfull ſhould have ever their reſpect to that: for in the earth there ſhall be no ſure comfort.

* Matth. 25: 46. John 5: 29.

‡ Or, *teachers.*

[c] Who have kept the true fear of God, and his religion.

* Matth. 13: 43.

[d] He chiefly meaneth the miniſters of Gods word, and next, all the faithfull which inſtruct the ignorant, and bring them to the true knowledge of God.

[e] Though the moſt part deſpiſe this propheſie, yet keep thou it ſure, and eſteem it as a treaſure.

[f] Till the time that God hath appointed for the full revelation of theſe things: and then many ſhall run to and fro to ſearch the knowledge of theſe myſteries, which things they obtain now by the light of the goſpel.

† Heb. *lip.*

[g] Which was Tygris.

* Chap. 10: 5.

‡ Or, *from above.*

* Revel. 10: 5.

[h] Which was as it were a double oath, and did the more confirm the thing.

[i] Meaning, a long time, a longer time, and at length a short time: ſignifying, that their troubles ſhould have an end.

‡ Or, *part.*

[k] When the church ſhall be ſcattered and diminiſhed in ſuch ſort, as it ſhall ſeem to have no power.

[l] From the time that Chriſt by his ſacrifice ſhall take away the ſacrifice and ceremonies of the law.

† Heb. *to ſet up the abomination, &c.*

‡ Or, *aſtoniſheth.*

[m] Signifying, that the time ſhall be long of Chriſts ſecond coming, and yet the children of God ought not to be diſcouraged though it be deferred.

[n] In this number he addeth a moneth and an half to the former number, ſignifying, that it is not in man to appoint the time of Chriſts coming, but that they are bleſſed that patiently abide his appearing.

[o] The angel warneth the prophet patiently to abide, till the time appointed come, ſignifying, that he ſhould depart this life, and riſe again with the elect, when God had ſufficiently humbled and purged his church.

‡ Or, *and thou, &c.*

HOSEA.

THE ARGUMENT.

AFter that the ten tribes had fallen away from God by the wicked and ſubtill counſell of Jeroboam the ſon of Nebat, and in ſtead of his true ſervice commanded by his word, worshipped him according to their own fantaſies and traditions of men, giving themſelves to moſt vile idolatry & ſuperſtition, the Lord from time to time ſent them prophets to call them to repentance: but they grew ever worſe and worſe, and ſtill abuſed Gods benefits. Therefore now when their proſperity was at the higheſt under Jeroboam the ſon of Joash, God ſent Hoſea and Amos to the Iſraelites (as he did at the ſame time Iſaiah and Micah to them of Judah) to condemn them of their ingratitude, and whereas they thought themſelves to be greatly in the favour of God, and to be his people, the prophet calleth them baſtards, and children born in adultery: and therefore ſheweth them that God would take away their kingdome, and give them to the Aſſyrians to be led away captives. Thus Hoſea faithfully executed his officee for the ſpace of ſeventy yeares, though they remained ſtill in their vices and wickedneſſe, and derided the prophets, and contemned Gods judgements. And becauſe they should neither be diſcouraged with threatnings onely, nor yet flatter themſelves by the ſweetneſſe of Gods promiſes, he ſetteth before them the two principall parts of the law, which are the promiſe of ſalvation, and the doctrine of life: for the firſt part he directeth the faithfull to Meſſiah, by whom onely they should have true deliverance: and for the ſecond, he uſeth threatnings and menaces to bring them from their wicked manners & vices, and this is the chief ſcope of all the prophets, either by Gods promiſes to allure them to be godly, or elſe by threatnings of his judgements to feare them from vice: and albeit that the whole law contain theſe two points, yet the prophets moreover note peculiarly both the time of Gods judgements, and the manner.

CHAP. I.

1 Hoſea, to shew Gods judgement for ſpirituall whoredome, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamah, 8 and Lo-ammi, 10 The reſtauration of Judah and Iſrael.

THe word of the LORD that came unto Hoſea, the ſonne of Beeri, in the dayes of [a] Uzziah, Jotham, Ahaz, *and* Hezekiah, [b] kings of Judah, and in the dayes of Jeroboam the ſonne of Joaſh king of Iſrael.

2 The beginning of the word of the LORD by Hoſea: and the LORD ſaid to Hoſea, Go, take unto thee a wife [c] of whoredomes and children of whoredomes: for the land hath committed great whoredome, *departing* from the LORD.

3 So he went and took [d] Gomer the daughter of Diblaim, which conceived and bare him a ſonne.

4 And the LORD ſaid unto him, Call his name [e] Jezreel; for yet a little *while* and I will † avenge the bloud of Jezreel upon the [f] houſe of Jehu, and will cauſe to ceaſe the kingdome of the houſe of Iſrael.

5 And it ſhall come to paſſe at that [g] day, that I will break the bow of Iſrael in the valley of Jezreel.

6 ¶ And ſhe conceived again, and bare a daughter; and *God* ſaid unto him, Call her name [h] Lo-ruhamah: for † I will no more have mercy upon the houſe of Iſrael, ‡ but I will utterly [i] take them away:

7 But I will have mercy upon the houſe of Judah, and will [k] ſave them by the LORD their God, and will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſemen.

8 ¶ Now when ſhe had weaned Lo-ruhamah, ſhe conceived and bare a ſonne.

9 Then ſaid *God*, Call his name [l] Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the [m] children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor numbred; and it ſhall come to paſſe, *that* ‡ in the place where it was ſaid unto them, Ye *are* not my people, *there* it ſhall be ſaid unto them, *Ye are* the ſonnes of the living God.

11 * Then ſhall the children of Judah and the children of Iſrael be [n] gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *ſhall be* the [o] day of Jezreel.

CHAP. II.

1 The idolatrie of the people. 6 Gods judgements againſt them. 14 His promiſes of reconciliation with them.

SAy ye unto your [a] brethren, ‡ Ammi, and to your ſiſters, ‡ Ruhamah.

2 Plead with your [b] mother, plead: for ſhe *is* not my wife, neither *am* I her husband: let her therefore put away her whoredomes out of her ſight, and her adulteries [c] from between her breaſts;

3 [d] Leſt I ſtrip her naked, and ſet her as in

the

---

[a] Called alſo Azariah, who being a leper was depoſed from his kingdome.

[b] So that it may be gathered by the reign of theſe 4 kings, that he preached above 60 years.

[c] That is, one that of long time hath accuſtomed to play the harlot: not that the prophet did this thing in effect, but he ſaw this in a viſion, or elſe was commanded by God, to ſet forth under this parable, or figure, the idolatrie of the ſynagogue, and of the people her children.

[d] Gomer ſignifieth a conſumption or corruption, and Diblaim a cluſters of figs, declaring that they were all corrupt, like rotten figs.

[e] Meaning, that they should be no more called Iſraelites, of the which name they boaſted, becauſe Iſrael did prevail with God: but that they were as baſtards, and therefore should be called Jezreelites, that is, ſcatterd people, alluding to Jezreel, which was the chief citie of the ten tribes under Ahab, where Jehu shed ſo much bloud, 2 King 10:8, 11.

† Heb. *viſit.*

[f] I will be revenged upon Jehu for the bloud that he shed in Jezreel: for albeit God ſtirred him up to execute his judgements, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built up that idolatrie, which he had deſtroyed.

[g] When the meaſure of their iniquitie is full, and I shall take vengeance and deſtroy all their policie and force.

[h] That is, not obtaining mercie, whereby he ſignifieth that Gods favour was departed from them.

† Heb. *I will not adde any more to.*

‡ Or *that I should altogether pardon them.*

[i] For the Iſraelites never returned after that they were taken captives by the Aſſyrians.

[k] For after their captivitie he reſtored them miraculouſly by the means of Cyrus, Ezra 1: 1.

[l] That is, not my people.

[m] Becauſe they thought that God could not have been true in his promiſe, except he had preſerved them, he declareth that though they were deſtroyed, yet the true Iſraelites, which are the ſonnes of the promiſe, should be without number, which ſtand both of the Jews and the Gentiles, Rom. 9: 26.

‡ Or, *in ſtead of that.*

* Jerem. 3: 18. Ezek. 34: 23.

[n] To wit, after the captivitie of Babylon, when the Jews were reſtored, but chiefly this is referred to the time of Chriſt, who should be the head both of the Jews and Gentiles.

[o] The calamitie and deſtruction of Iſrael shall be ſo great, that to reſtore them shall be as a miracle.

[a] Seeing, that I have promiſed you deliverance, it remaineth that you encourage one another to embrace the ſame, conſidering, that ye are my people, on whom I will have mercie.

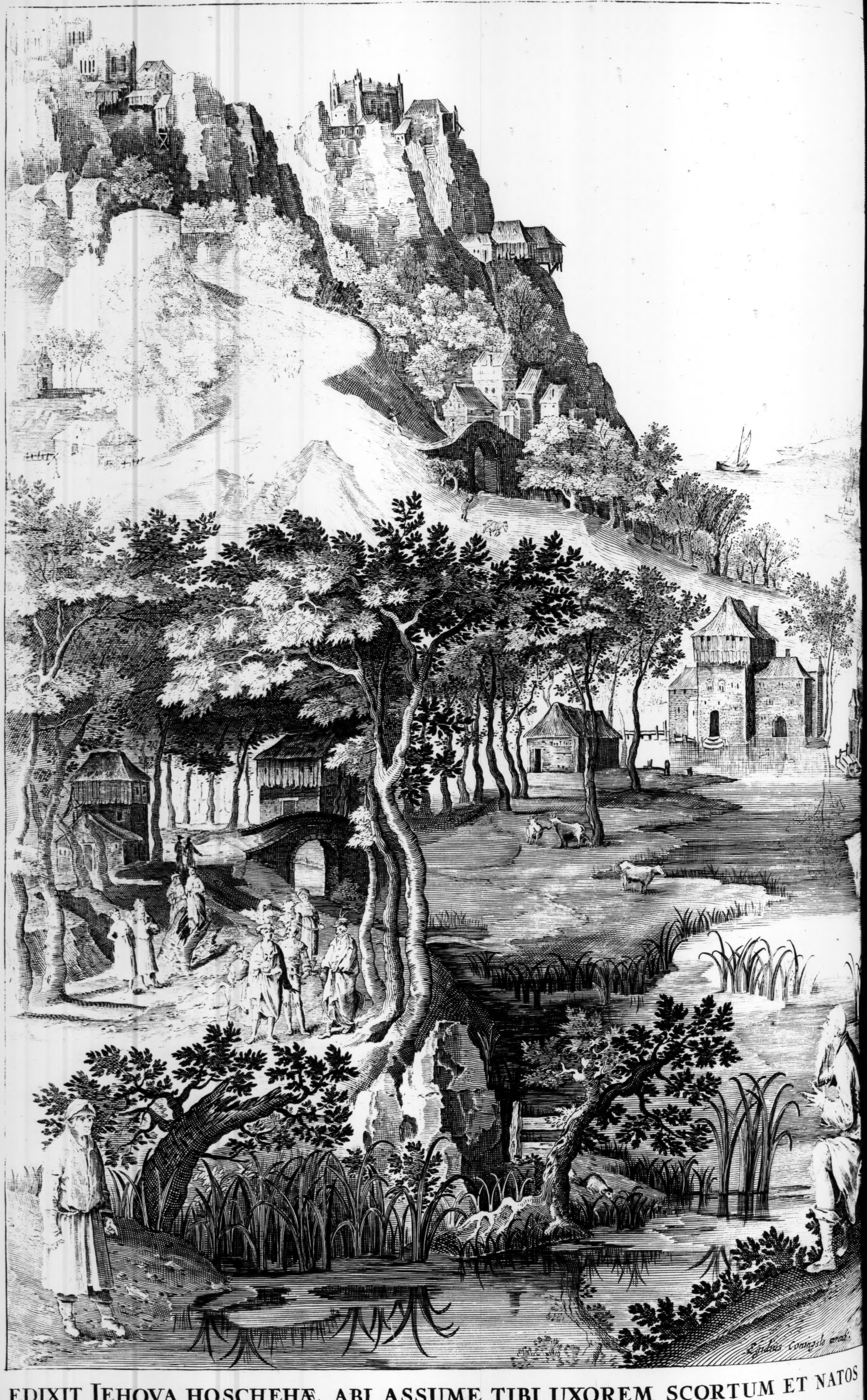
‡ That is, *my people.*

‡ That is, *having obtained mercie.*

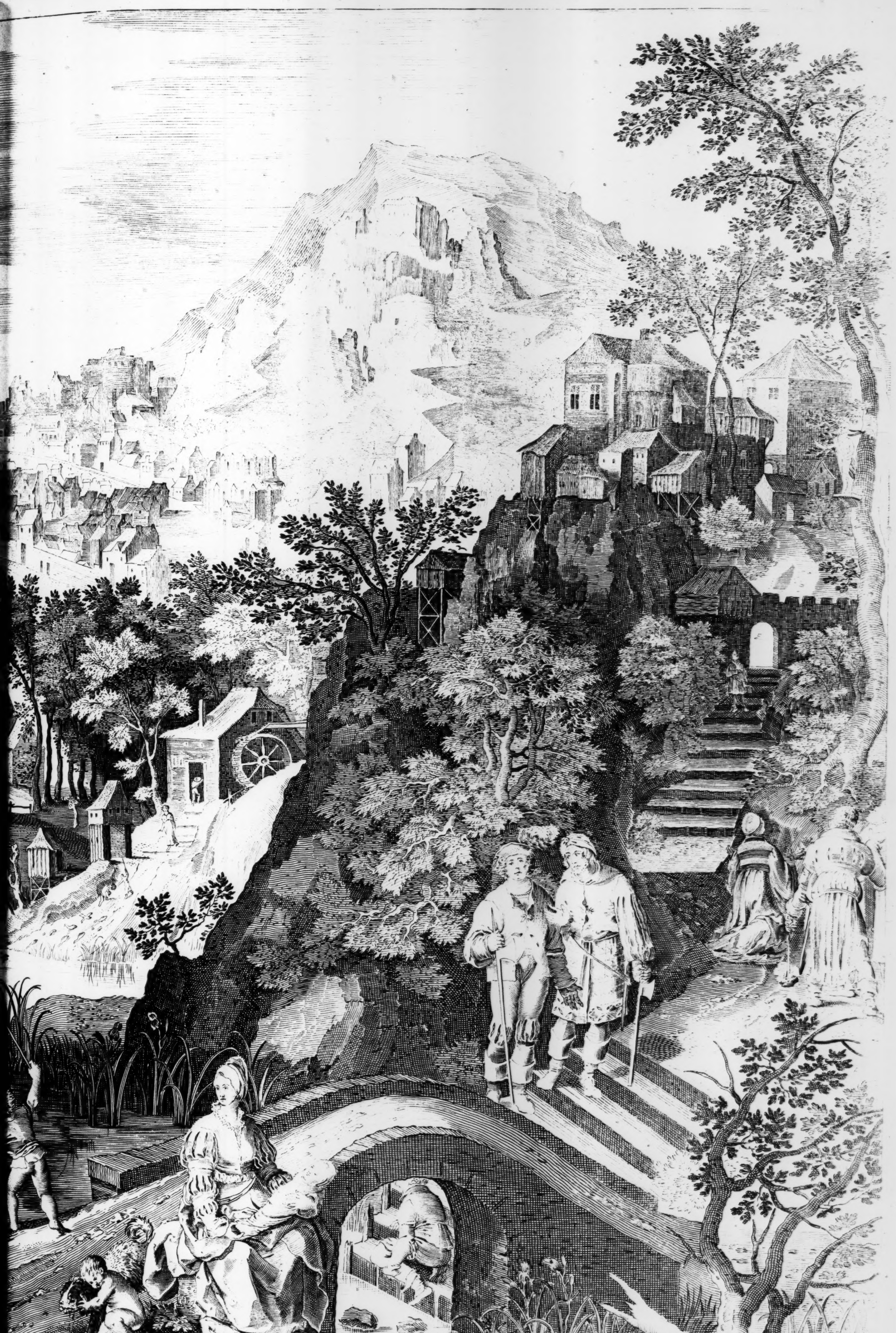
[b] God sheweth, that the fault was not in him, but in their ſynagogue, and their idolatries, that he forſook them, Iſa. 50: 1.

[c] Meaning, that their idolatry was ſo great, that they were not ashamed, but boaſted of it, Ezek. 16: 25.

[d] For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie, and certain ſignes of his favour, but if they continued ſtill, he would utterly deſtroy them.


Egidius Coningslo invent.

EDIXIT IEHOVA HOSCHEHÆ, ABI, ASSUME TIBI UXOREM SCORTUM ET NATOS



UM OMNINO SCORTETUR HÆC TERRA AVERSATA IEHOVAM. Hoſchehæ 1.2

the day that ſhe was [e] born; and make her as a wilderneſſe, and ſet her like a drie land, and ſlay her with thirſt.

4 And I will not have mercy upon her children; for they *be* the [f] children of whoredomes.

5 For their mother hath plaid the harlot: ſhe that conceived them hath done ſhamefully: for ſhe ſaid, I will go after my [g] lovers, that give *me* my bread and my water, my wooll and my flax, mine oyl and my † drink.

6 ¶ Therefore behold, I will [h] hedge up thy way with thorns, and † make a wall, that ſhe ſhall not finde her paths.

7 And ſhe ſhall follow after her lovers, but ſhe ſhall not overtake them, and ſhe ſhall ſeek them, but ſhall not finde *them*: then ſhall ſhe ſay, [i] I will go and return to my firſt husband, for then *was it* better with me than now.

8 For ſhe did not know that I gave her [k] corn, and † wine, and oyl, and multiplied her ſilver and gold ‡ *which* they prepared for Baal.

9 Therefore will I return, and take away my [l] corn in the time thereof, and my wine in the ſeaſon thereof, and will ‡ recover my wooll and my flax *given* to cover her nakedneſſe.

10 And now will I diſcover [m] her † lewdneſſe in the ſight of her lovers, and none ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt dayes, her new moons, and her ſabbaths: and all her ſolemn feaſts.

12 And I will † deſtroy her vines and her fig-trees, whereof ſhe hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a forreſt, and the beaſts of the field ſhall eat them.

13 And I will viſit upon her the dayes of [n] Baalim, wherein ſhe burnt incenſe to them, and ſhe decked her ſelf with her [o] eare-rings and her jewels, and ſhe went after her lovers, and forgat me, ſaith the LORD.

14 ¶ Therefore behold, I will [p] allure her and bring her into the wilderneſſe, and ſpeak ‡ † comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of [q] Achor for a door of hope, and ſhe ſhall [r] ſing there as in the dayes of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the LORD, *that* thou ſhalt call me [ſ] Iſhi; and ſhalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembred by their [u] name.

18 And in that day will I make a * covenant for them with the [x] beaſts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the ſword, and the battel out of the earth, and will make them to lie down ſafely.

19 And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteouſneſſe, and in judgement, and in loving kindneſſe, and in mercies.

20 I will even betroth thee unto me in [y] faithfulneſſe, and thou ſhalt know the LORD.

21 And it ſhall come to paſſe in that day, I will heare, ſaith the LORD, I will heare [z] the heavens, and they ſhall heare the earth.

22 And the earth ſhall heare the corn and the wine and the oyl, and they ſhall heare Jezreel.

23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, and I * will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

CHAP. III.

1 *By the expiation of an adultereſſe,* 4 *is ſhewed the deſolation of Iſrael before their reſtauration.*

THen ſaid the LORD unto me, [a] Go yet, love a woman (beloved of *her* friend, yet an adultereſſe) according to the love of the LORD toward the children of Iſrael, who look to other gods, and [b] love flagons † of wine.

2 So [c] I bought her to me for fifteen *pieces* of ſilver, and for an homer of barley, and an † half-homer of barley.

3 And I ſaid unto her, Thou ſhalt * abide for [d] me many dayes, thou ſhalt not play the harlot, and thou ſhalt not be for *another* man, ſo *will* I alſo *be* for thee.

4 For the children of Iſrael ſhall [e] abide many dayes without a king, and without a [f] prince, and without a ſacrifice, and without † an image, and without an ephod, and *without* teraphim.

5 Afterwad ſhall the children of Iſrael return, and ſeek the LORD their God, and * [g] David their king, and ſhall fear the LORD, and his goodneſſe in the * latter dayes.

CHAP. IV.

1 *Gods judgements againſt the ſinnes of the people,* 6 *and of the prieſts,* 12 *and againſt their idolatry.* 15 *Judah is exhorted to take warning by Iſraels calamitie.*

HEare the word of the LORD, ye children of Iſrael: for the LORD [a] hath a controverſie with the inhabitants of the land, becauſe *there is* no truth, nor mercy nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and ‡ [b] bloud toucheth bloud.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh with the beaſts of the field, and with the fowls of heaven, yea the fiſhes of the ſea alſo ſhall be taken away.

4 Yet [c] let no man ſtrive, nor reprove another: for thy people *are* as they that ſtrive with the prieſt.

5 There-

---

[e] When I brought her out of Egypt, Ezek. 16: 4, 39.

[f] That is, baſtards and begotten in adulterie.

[g] Meaning, the idols which they ſerved, and by whom they thought they had wealth and abundance.

† Heb. *drinks.*

[h] I will puniſh thee, that then thou mayeſt trie whether thine idols can help thee, and bring thee into ſuch ſtraightneſſe that thou ſhalt have no luſt to play the wanton.

† Heb. *wall a wall.*

[i] This he ſpeaketh of the faithfull which are truly converted, and alſo ſheweth the uſe and profit of Gods rods.

[k] This declareth that idolaters defraud God of his honour when they attribute his benefits to their idols.

† Heb. *new wine.*

‡ Or, wherewith *they made Baal.*

[l] Signifying, that God will take away his benefits when man by his ingratitude doth abuſe them.

‡ Or, *take away.*

[m] That is, all her ſervice, ceremonies, and inventions, whereby ſhe worſhipped her idols.

† Heb. *folly*, or, *villanie.*

† Heb. *make deſolate.*

[n] I will puniſh her for her idolatrie.

[o] By ſhewing how harlots trim themſelves to pleaſe others, he declareth how the ſuperſtitious idolaters ſet a great part of their religion in decking themſelves on their holy dayes.

[p] By my benefits in offering her grace and mercie, even in that place where ſhe ſhall think her ſelf deſtitute of all help and comfort.

‡ Or, *friendly.*

† Heb. *to her heart.*

[q] Which was a plentifull valley, and wherein they had great comfort when they came out of the wilderneſſe, as Joſh 7:26. and is called the doore of hope, becauſe it was a departing from death, and an entrie into life.

[r] Shee ſhall then praiſe God, as ſhe did when ſhe was delivered out of Egypt.

[ſ] That is, my husband, knowing that I am joyned to thee by an inviolable covenant.

[t] That is, my maſter: which name was applied to their idols.

[u] No idolatrie ſhall once come into their mouth, but they ſhall ſerve me purely according to my word.

* Job 5: 23.

[x] Meaning, that he will ſo bleſſe them, that all creatures ſhall favour them.

[y] With a covenant that never ſhall be broken.

[z] Then ſhall the heaven deſire rain for the earth, which ſhall bring forth for the uſe of man.

* Rom. 9: 26. 1 Petr. 2: 10.

[a] Herein the prophet repreſenteth the perſon of God, which loved his church before he called her, and did not withdraw the ſame when ſhe gave her ſelf unto idols.

[b] That is, gave themſelves wholly to pleaſures, and could not take up, as they that are given to drunkenneſſe.

† Heb. *of grapes.*

[c] Yet I loved her, and payed a ſmall portion for her, leſt ſhe perceiving the greatneſſe of my love, ſhould have abuſed me, and not been under dutie: for fifteen pieces of ſilver were but half the price of a ſlave Exod. 21: 32.

† Heb. *Lethech.*

* Deut. 21: 13.

[d] I will trie thee a long time as in they widow-hood, whether thou wilt be mine or no.

[e] Meaning, not onely all the time of their captivitie, but alſo unto Chriſt.

[f] That is, they ſhould neither have policie nor religion, and their idols alſo wherein they put their confidence, ſhould be deſtroyed.

† Heb. *a ſtanding*, or *ſtatue.*

* Jer. 30: 9. Ezek. 34: 23.

[g] This is meant of Chriſts kingdome, which was promiſed unto David to be eternall, Pſal. 72: 17.

* Iſa. 2, 2.

[a] Becauſe the people would not obey the admonitions of the prophet, he citeth them before the judgement-ſeat of God againſt whom they chiefly offended, Zech. 12: 10. Iſa. 7: 13. Mich. 6: 1, 2.

† Heb. *blouds.*

[b] In everie place appeareth a libertie to moſt hainous vices, ſo that one followeth in the neck of another.

[c] As though he would ſay, that it were in vain to rebuke them: for no man can abide it: yea, they will ſpeak againſt the prophets and prieſts, whoſe office it is chiefly to rebuke them.

5 Therefore ſhalt thou fall in the [d] day, and the prophet alſo ſhall fall with thee in the night, and I will † deſtroy thy [e] mother.

6 ¶ My people are † deſtroyed for lack of knowledge: [f] becauſe thou haſt rejected knowledge, I will alſo reject thee, that thou ſhalt be no prieſt to me: ſeeing [g] thou haſt forgotten the law of thy God, I will alſo forget thy children.

7 As they were [h] increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 [i] They eat up the ſinne of my people, and they † ſet their heart on their iniquity.

9 And there ſhall be * like people, like [k] prieſt, and I will † puniſh them for their wayes, and † reward them their doings.

10 For they ſhall eat, and not have enough; they ſhall [l] commit whoredome, and ſhall not increaſe: becauſe they have left off to take heed to the LORD.

11 [m] Whoredome, and wine, and new wine take away the heart.

12 ¶ My [n] people ask counſel at their ſtocks, and their ſtaff declareth unto them: for the [o] ſpirit of whoredomes hath cauſed *them* to erre, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountains, and burn incenſe upon the hills under oaks, and poplars, and elms, becauſe the ſhadow thereof *is* good: therefore your daughters ſhall [p] commit whoredome, and your ſpouſes ſhall commit adultery.

14 ‡ I will not [q] puniſh your daughters when they commit whoredome, nor your ſpouſes when they commit adulterie: for themſelves are ſeparated with whores, and they ſacrifice with harlots: therefore the people *that* doth not underſtand, ſhall ‡ fall.

15 ¶ Though thou Iſrael play the harlot, *yet* [r] let not Judah offend, and come not ye unto [ſ] Gilgal, neither go ye up to * [t] Beth-aven, nor ſwear, The LORD liveth:

16 For Iſrael ſlideth back, as a back-ſliding heifer: now the LORD will feed them as a [u] lambe in a large place.

17 Ephraim *is* joyned to idols: let him alone.

18 Their drink † is ſowre: they have committed whoredome continually: her † rulers *with* ſhame do love, [x] Give ye.

19 The winde hath [y] bound her up in her wings, and they ſhall be aſhamed becauſe of their ſacrifices.

CHAP. V.

1 *Gods judgements againſt the prieſts, the people, and the princes of Iſrael for their manifold ſinnes,* 15 *untill they repent.*

HEare ye this O prieſts, and hearken, ye houſe of Iſrael, and give ye eare, O houſe of the king; for judgement *is* toward you, becauſe ye have been a [a] ſnare on Mizpah, and a net ſpread upon Tabor.

2 And the revolters are profound to make [b] ſlaughter, ‡ though I *have been* † a [c] rebuker of them all.

3 I know [d] Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou committeſt whoredome, *and* Iſrael is defiled.

4 † ‡ They will not frame their doings to turn unto their God: for the ſpirit of whoredomes *is* in the midſt of them, and they have not known the LORD.

5 And the [e] pride of Iſrael doth teſtifie to his face: therefore ſhall Iſrael and Ephraim fall in their iniquity: Judah alſo ſhall fall with them.

6 They ſhall go with their flocks, and with their herds to ſeek the LORD: but they ſhall not finde *him*, he hath withdrawn himſelf from them.

7 They have dealt treacherouſly againſt the LORD: for they have begotten [f] ſtrange children, now ſhall [g] a moneth devoure them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven: after thee, O [h] Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I made [i] known that which ſhall ſurely be.

10 The princes of Judah were like them that [k] remove the bound: *therefore* I will poure out my wrath upon them like water.

11 Ephraim *is* oppreſſed, *and* broken in judgement: becauſe he willingly walked after the [l] commandment.

12 Therefore *will* I *be* unto Ephraim as a moth: and to the houſe of Judah as ‡ rottenneſſe.

13 When Ephraim ſaw his ſickneſſe, and Judah *ſaw* his wound, then went Ephraim to the [m] Aſſyrian, and ſent ‡ to king [n] Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the houſe of Judah: I, *even* I will tear and go away; I will take away, and none ſhall reſcue *him*.

15 ¶ I will go *and* return to my place, † till they acknowledge their offence, and ſeek my face: in their affliction they will ſeek me early.

CHAP. VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardneſſe and iniquitie.*

COme and let us [a] return unto the LORD: for he hath torn, and he will heal us; he hath ſmitten, and he will binde us up.

2 * After two dayes will [b] he revive us, in the third day he will raiſe us up, and we ſhall live in his ſight.

3 Then ſhall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he ſhall come unto us as the rain, as the latter *and* former rain unto the earth.

---

[d] Ye ſhall periſh all together: the one, becauſe he would not obey, and the other, becauſe he would not admoniſh.

† Heb. *cut off.*

[e] That is, the ſynagogue, wherein thou boaſteſt.

† Heb. *cut off.*

[f] That is, the prieſts ſhall be caſt off, becauſe that for lack of knowledge they are not able to execute their charge, and inſtruct others, Deut. 33: 3. Malach. 2: 7.

[g] Meaning, the whole bodie of the people, which were wearie with hearing the word of God.

[h] The more I was beneficiall unto them.

[i] To wit, the prieſts ſeek to eat the peoples offerings, and flatter them in their ſinnes.

† Heb. *lift up their ſoul to their iniquity.*

* Iſa. 24: 2.

[k] Signifying, that as they have ſinned together, ſo ſhall they be puniſhed together.

† Heb. *viſit upon.*

† Heb. *cauſe to return.*

[l] Shewing, that their wickedneſſe ſhall be puniſhed on all ſorts: for though they think by the multitude of wives to have many children, yet they ſhall be deceived of their hope.

[m] In giving themſelves to pleaſures, they become like brute beaſts.

[n] Thus he ſpeaketh by deriſion in calling them his people, which now for their ſins they were not: for they ſought help of ſtocks and ſticks.

[o] They are carried away with a rage.

[p] Becauſe they take away Gods honour, and give it to idols, therefore he will give them up to their luſts, that they ſhall diſhonour their own bodies, Rom. 1: 28.

‡ Or, *ſhall I not, &c.*

[q] I will not correct your ſhame to bring you to amendment, but let you run headlong to your own damnation.

‡ Or, *be puniſhed.*

[r] God complaineth that Judah is infected, and willeth them to learn by their example to return in time. [ſ] For albeit the Lord had honoured this place in time paſt by his preſence, yet becauſe it was abuſed by their idolatry, he would not that his people ſhould reſort thither. * 1 Kings 12:29. [t] He calleth Beth-el, that is, the houſe of God, Beth-aven, that is, the houſe of iniquity, becauſe of their abominations ſet up there, ſignifying, that no place is holy, where God is not purely worſhipped. [u] God wil ſo diſperſe them, that they ſhall not remain in any certain place. † Heb. *is gone.* † Heb. *ſhields.* [x] They are ſo impudent in receiving bribes, that they will command men to bring them unto them. [y] To carry them ſuddenly away.

[a] The prieſts and princes catched the poore people in their ſnares, as the foulers did the birds in theſe two high mountains.

[b] Notwithſtanding they ſeemed to be given altogether to holineſſe, and to ſacrifices, which here he calleth ſlaughter in contempt.

‡ Or, *and, &c.*

† Heb. *a correction.*

[c] Though I had admoniſhed them continually by my prophets.

[d] They boaſted themſelves not only to be Iſraelites, but alſo Ephraimites, becauſe their king Jeroboam came of that tribe.

† Heb. *they will not give.*

‡ Or, *their doings will not ſuffer them.*

[e] Meaning, their contemning of all admonitions.

[f] That is, their children are degenerate, ſo that there is no hope in them.

[g] Their deſtruction is not far off.

[h] That is, all Iſrael comprehended under this part, ſignifying, that the Lords plagues ſhould purſue them from place to place, till they were deſtroyed.

[i] By the ſucceſſe they ſhall know that I have ſurely determined this.

[k] They have turned upſide down all politicall order, and all manner of religion.

[l] To wit, after king Jeroboams commandement, and did not rather follow God.

‡ Or, *a worm.*

[m] In ſtead of ſeeking for remedy at Gods hand.

‡ Or, *to the king of Jareb: or to the king that ſhould plead.*

[n] Who was king of the Aſſyrians.

† Heb. *till they be guilty.*

[a] He ſheweth the people how they ought to turn to the Lord, that he might call back his plagues.

* 1 Cor. 15: 4.

[b] Though he correct us from time to time, yet his help will not be far off, if we return to him.

4 ¶ O Ephraim, what ſhall I do unto thee? O Judah, what ſhall I do unto thee? for [c] your ‡ goodneſſe *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I [d] hewed *them* by the prophets; I have ſlain them by the words of my mouth, ‡ and thy [e] judgements *are as* the light *that* goeth forth.

6 For I deſired * [f] mercy, and not ſacrifice; and the knowledge of God, more than burnt-offerings.

7 But they [g] ‡ like men have tranſgreſſed the covenant: there have they dealt treacherouſly againſt me.

8 [h] Gilead *is* a citie of them that work iniquitie; *and is* ‡ polluted with bloud.

9 And as troups of robbers wait for a man, *ſo* the company of prieſts murder in the way † by conſent: for they commit ‡ lewdneſſe.

10 I have ſeen an horrible thing in the houſe of Iſrael: there *is* the whoredome of Ephraim, Iſrael is defiled.

11 Alſo O Judah, he hath ſet an [i] harveſt for thee, when I returned the captivitie of my people.

CHAP. VII.

1 *A reproof of manifold ſinnes.* 11 *Gods wrath againſt them for their hypocriſie.*

WHen I would have healed Iſrael, then the iniquitie of Ephraim was diſcovered, and the † wickedneſſe of Samaria: for they commit falſhood: and [a] the thief cometh in, *and* the troup of robbers † ſpoileth without.

2 And they † conſider not in their hearts, *that* I remember all their wickedneſſe: now their own doings have beſet them about, they are before my face.

3 They make the [b] king glad with their wickedneſſe, and the princes with their lies.

4 They *are* all adulterers, as an [c] oven heated by the baker, ‡ *who* ceaſeth ‡ from raiſing after he hath kneaded the dough, untill it be leavened.

5 In the [d] day of our king, the princes have made *him* ſick ‡ with bottles of wine, he ſtretched out his hand with ſcorners.

6 For they have ‡ made ready their heart like an oven, whiles they lie in wait: their baker ſleepeth all the night, in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have [e] devoured their judges; all their kings are fallen, there is none among them that calleth unto me.

8 Ephraim, he hath [f] mixed himſelf among the people, Ephraim is a cake not turned.

9 Strangers have devoured his ſtrength, and he knoweth *it* not: yea, [g] gray hairs are † here and there upon him, yet he knoweth not.

10 And the * pride of Iſrael teſtifieth to his face, and they do not return to the LORD * their God, nor ſeek him for all this.

11 ¶ Ephraim alſo is like a ſilly dove without [h] heart; they call to Egypt, they go to Aſſyria.

12 When they ſhall go, I will ſpread my net upon them, I will bring them down as the fowls of the heaven, I will chaſtiſe them as their [i] congregation hath heard.

13 Wo unto them, for they have fled from me: † deſtruction unto them, becauſe they have tranſgreſſed againſt me: though I have [k] redeemed them, yet they have ſpoken lies againſt me.

14 And they have not cried unto me with their heart [l] when they howled upon their beds: [m] they aſſemble themſelves for corn and wine, *and* they rebell againſt me.

15 Though I ‡ have bound, *and* ſtrengthened their arms, yet do they imagine miſchief againſt me.

16 They return, *but* not to the moſt high: they are like a deceitfull bow: their princes ſhall fall by the ſword for the * rage [n] of their tongue: this *ſhall be* their deriſion in the land of Egypt.

CHAP. VIII.

1, 12 *Deſtruction is threatned for their impiety,* 5 *and idolatrie.*

SEt the trumpet to † thy [a] mouth, *he ſhall come* as an eagle againſt the houſe of the LORD, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my law.

2 Iſrael ſhall [b] cry unto me, My God, we know thee.

3 Iſrael hath caſt off the thing that is good: the enemie ſhall purſue him.

4 They have ſet up [c] kings, but not by me: they have made princes, and I knew *it* not; of their ſilver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath caſt *thee* off; mine anger is kindled againſt them: how long will it be ere they attain to [d] innocencie?

6 [e] For from Iſrael *was* it alſo, the workmen made it, therefore it *is* not God: but the calf of Samaria ſhall be broken in pieces.

7 For they have [f] ſown the winde, and they ſhall reap the whirlwind: it hath no ‡ ſtalk: the bud ſhall yeeld no meal: if ſo be it yeeld, the ſtrangers ſhall ſwallow it up.

8 Iſrael is ſwallowed up, now ſhall they be among the Gentiles, as a veſſel wherein *is* no pleaſure.

9 For they are gone up to Aſſyria, a [g] wilde aſſe alone by himſelf: Ephraim hath hired † lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they ſhall ‡ ſorrow a little for the [h] burden of the king of princes.

11 Becauſe Ephraim hath made many altars to ſinne, altars ſhall be unto him to ſinne.

12 I have written to him the great things

---

[c] You ſeem to have a certain holineſſe and repentance, but it is upon the ſuddain, and as a morning cloud.

‡ Or, *mercie* or, *kindneſſe*.

[d] I have ſtill laboured by my prophets, and as it were framed you to bring you to amendment, but all was in vain: for my word was not meat to feed them, but a ſword to ſlay them.

‡ Or, *that thy judgements might be, &c.*

[e] My doctrine which I taught thee, was moſt evident.

* 1 Sam. 15:22. Eccles 5:1. Matth. 9:13. and 12:7.

[f] He ſheweth to what ſcope his doctrine tended, that they ſhould joyne the obedience of God, and the love of their neighbour with outward ſacrifice.

[g] That is, like light and weak perſons.

‡ Or, *like Adam.*

[h] Which was the place where the prieſts dwelt, and which ſhould have been beſt inſtructed in my word. ‡ Or, *cunning for bloud.* † Heb. *with one ſhoulder*, or *to Shechem.* ‡ Or, *enormitie.* [i] That is, doth imitate thine idolatry, and hath taken graffs of thy trees.

† Heb. *evils.*

[a] Meaning, that there was not one kinde of vice among them, but that they were ſubject to all wickedneſſe, both ſecret and open.

† Heb. *ſtrippeth.*

† Heb. *ſay not to.*

[b] They eſteem their wicked king Jeroboam above God, and ſeek but how to flatter and pleaſe him.

[c] He compareth the rage of the people to a burning oven which the baker heateth ſtill, till his dough be leavened and raiſed.

‡ Or, *the raiſer will ceaſe.*

‡ Or, *from waking.*

[d] They uſed all riot and exceſſe in their feaſts and ſolemnities, whereby their king was overcome with ſurfet, and brought into diſeaſes, and delighted in flatteries.

‡ Or, *with heat through wine.*

‡ Or, *applied.*

[e] By their occaſion God hath deprived them of all good rulers.

[f] That is, he counterfeiteth the religion of the Gentiles, yet is but as a cake baked on the one ſide, and raw on the other, that is, neither through hot nor through cold, but partly a Jew, and partly a Gentile. [g] Which are a token of his manifold afflictions.

† Heb. *ſprinkled.*

* Chap. 5:5.

[h] That is, without all judgement, as they that cannot tell whether it is better to cleave onely to God, or to ſeek the help of man.

[i] According to my curſes made to the whole congregation of Iſrael.

† Heb. *ſpoil.*

[k] That is, divers times redeemed them, & delivered them from death.

[l] When they were in affliction, and cried out for pain, they ſought not unto me for help.

[m] They onely ſeek their own commodity and wealth, and paſſe not for me their God.

‡ Or, *chaſtened.*

* Pſalm 73:9.

[n] Becauſe they boaſt of their own ſtrength, and paſſe not what they ſpeak againſt me and my ſervants, Pſalm 73:9.

† Heb. *the roof of thy mouth.*

[a] God encourageth the prophet to ſignifie the ſpeedy coming of the enemy againſt Iſrael, which was once the people of God.

[b] They ſhall cry like hypocrites; but not from the heart, as their deeds declare.

[c] That is, Jeroboam, by whom they ſought their own libertie, and not to obey my will.

[d] That is, upright judgement, and godly.

[e] Meaning, the calf was invented by themſelves, and of their fathers in the wilderneſſe.

[f] Shewing, that their religion hath but a ſhew, and in it ſelf is but vanitie.

‡ Or, *ſtanding-corn.*

[g] They never ceaſe, but run to and fro to ſeek help.

† Heb. *loves.*

‡ Or, *begin.*

[h] That is, for the tribute which the king and the princes ſhall lay upon them: which means the Lord uſeth to bring them to repentance.

of my law, *but* they were counted as a [i] ſtrange thing.

13 ‡ They ſacrifice fleſh for the ſacrifices of mine offerings, and eat *it*; *but* the [k] LORD accepteth them not: now will he remember their iniquity, and viſit their ſinnes; they ſhall return to Egypt.

14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devoure the palaces thereof.

CHAP. IX.

The diſtreſſe and captivity of Iſrael for their ſinnes and idolatry.

REjoyce not, O Iſrael, for joy, [a] as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved [b] a reward ‡ upon every corn-floore.

2 [c] The floore and the ‡ wine-preſſe ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the LORDS land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean things in Aſſyria.

4 They ſhall not offer [d] wine-*offerings* to the Lord, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners: all that eat thereof ſhall be polluted: for their bread [e] for their ſoul ſhall not come into the houſe of the LORD;

5 What will ye do [f] in the ſolemne day, and in the day of the feaſt of the LORD?

6 For lo they are gone, becauſe of † [g] deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: ‡ † the pleaſant *places* for their ſilver, nettles ſhall poſſeſſe them: thorns *ſhall be* in their tabernacles.

7 The dayes of viſitation are come, the dayes of recompenſe are come, Iſrael ſhall know *it*: [h] the prophet *is* a fool, the † ſpirituall man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim [i] *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his wayes, *and* hatred ‡ in the houſe of his God.

9 They [k] have deeply corrupted *themſelves*, as in the dayes of * Gibeah: *therefore* he will remember their iniquity, he will viſit their ſinnes.

10 I found Iſrael like [l] grapes in the wilderneſſe: I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt-time: *but* they went to * Baal-peor, and ſeparated themſelves unto that ſhame; and *their* abominations were according as [m] they loved.

11 As for Ephraim: their glory ſhall flie away like a bird; from the birth [n] and from the wombe, and from the conception.

12 Though they bring up their children, yet will I bereave them *that there ſhall* not *be* a man *left*: yea, wo alſo to them when I depart from them,

13 Ephraim, as I ſaw [o] Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a † [p] miſcarrying wombe, and dry breaſts.

15 All their wickedneſſe * *is* in [q] Gilgal: for there I hated them: for the wickedneſſe of their doings I will drive them out of mine houſe, I will love them no more: all their princes *are* revolters.

16 Ephraim is ſmitten, their root is dried up, they ſhall bear no fruit: yea, though they bring forth, yet will I ſlay even † the beloved *fruit* of their wombe.

17 My God will caſt them away, becauſe they did not hearken unto him: and they ſhall be wanderers among the nations.

CHAP. X.

Iſrael is reproved and threatned for their impiety and idolatry.

ISrael *is* ‡ an [a] empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit, he hath increaſed the altars; according to the [b] goodneſſe of his land, they have made goodly † images.

2 ‡ Their heart is [c] divided; now ſhall they be found faulty: he ſhall † break down their altars: he ſhall ſpoil their images.

3 For now they ſhall ſay, We have no [d] king, becauſe we feared not the LORD; what then ſhould a king do to us?

4 They have ſpoken words, ſwearing falſly in making a [e] covenant: thus [f] judgement ſpringeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria ſhall [g] fear, becauſe of the calves of Beth-aven: for the people thereof ſhall mourn over it, and ‡ the [h] prieſts thereof *that* rejoyced on it, for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo carried unto Aſſyria for a preſent to * king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

7 As for Samaria, her king is cut off as the fome upon † the water.

8 The high places alſo of [i] Aven, the ſin of Iſrael ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars; * and they ſhall ſay to the mountains, Cover us; and to the hills, Fall on us.

9 O Iſrael, thou haſt [k] ſinned from the dayes of Gibeah: there they [l] ſtood: the battel in Gibeah againſt the children of iniquity did not [m] overtake them.

10 *It is* in my deſire [n] that I ſhould chaſtiſe them: and the people ſhall be gathered againſt them, ‡ when they ſhall binde themſelves in their two [o] furrows.

11 And Ephraim *is as* an heifer that is

taught,

[i] Thus the idolaters count the word of God as ſtrange in reſpect of their own inventions.
‡ Or, *in the ſacrifices of mine offerings they, &c.*
[k] Saying, that they offer it to the Lord, but he accepteth no ſervice which he himſelf hath not appointed.

[a] For though all other people ſhould eſcape, yet thou ſhalt be puniſhed.
[b] Thou haſt committed idolatry in hope of reward, and to have thy barns filled, Jer. 44: 17. as an harlot that had rather live by playing the whore, than to be entertained of her own huſband.
‡ Or, *in*, *&c.*
[c] Their outward things that thou ſeekeſt ſhall be taken from thee.
‡ Or, *winefat.*
[d] All theſe doings both touching policy and religion ſhall be rejected as things polluted.
[e] The meat offering, which they offered for themſelves.
[f] When the Lord ſhall take away all the occaſions of ſerving him, which ſhall be the moſt grievous point of your captivity, when ye ſhall ſee your ſelves cut off from God.
† Heb. *ſpoil.*
[g] Though they think to eſcape by fleeing the deſtruction that is at hand, yet ſhall they be deſtroyed in the place whither they flee for ſuccour.
‡ Or, *their ſilver ſhall be deſired, the nettle, &c.*
† Heb. *the deſire.*
[h] Then they ſhall know that they were deluded by them who challenged to themſelves to be their prophets and ſpirituall men.
† Heb. *man of the ſpirit.*
[i] The prophets duty is to bring men to God, and not to be a ſnare to pull them from God.
‡ Or, *againſt.*
[k] This people is ſo rooted in their wickedneſſe, that Gibeah, which was like to Sodom, was never more corrupt, Jud. 19: 22.
* Jud. 19: 18.
[l] Meaning, that he ſo eſteemed them, and delighted in them.
* Num. 25: 3.
[m] They were as abominable unto me, as their lovers the idols. [n] Signifying, that God would deſtroy their children by theſe ſundry meanes, and ſo conſume them by little and little. [o] As they kept tender plants in their houſes in Tyrus, to preſerve them from the cold aire of the Sea, ſo was Ephraim at the firſt unto me, but now I will give him to the ſlaughter.

† Heb. *that caſteth the fruit.*
[p] The prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather than that this great ſlaughter ſhould come upon their children.
* Chap. 12: 11.
[q] The chief cauſe of their deſtruction is, that they commit idolatry, and corrupt my religion in Gilgal.
† Heb. *the deſires.*

‡ Or, *a vine emptying the fruit which it giveth.*
[a] Whereof though the grapes were gathered, yet ever as it gathered new ſtrength it increaſed new wickedneſſe, ſo that the correction which ſhould have brought them to obedience did but utter their ſtubbornneſſe.
[b] As they were rich, and had abundance.
† Heb. *ſtatues*, or *ſtanding images.*
‡ Or, *he hath divided their heart.*
[c] To wit, from God.
† Heb. *behead.*
[d] The day ſhall come, that God ſhall take away their king, & then they ſhall feel the fruit of their ſins, and how they truſted in him in vain, 2 King 17. verſ. 6: 7.
[e] In promiſing to be faithfull toward God.
[f] Thus their integrity and fidelity which they pretended, was nothing but bitterneſſe and grief.
[g] When the calf ſhall be carried away.
‡ Or, *Chemarim.*
[h] Chemarims were certain idolatrous prieſts, which did weare black apparell in their ſacrifices, and cried with a loud voice, which ſuperſtition Elijah derided, 1 King 18. verſ 27. read 2 Kings 23: 5.
* Chap. 5: 13.
† Heb. *the face of the water.*
[i] Thus he ſpeaketh in contempt of Beth-el, read Chap. 4: 15.
* Iſa. 2: 19. Luke 23: 30. Revel 6: 16. and 9: 6.

[k] In thoſe dayes waſt thou as wicked as the Gibeonites, as God there partly declared: for thy zeal could not be good in executing Gods judgements, ſeeing thine own deeds were as wicked as theirs. [l] To wit, to fight, or the Iſraelites remained in that ſtubbornneſſe from that time. [m] The Iſraelites were not movedby their example to ceaſe from their ſinnes. [n] Becauſe they are ſo deſperate, I will delight to deſtroy them. ‡ Or, *when I ſhall blinde them for there two tranſgreſſions*, or *in their two habitations.* [o] That is, when they have gathered all their ſtrength together.

taught, *and* loveth [p] to tread out *the corn*, but I paſſed over upon † her [q] fair neck: I will make Ephraim to ride: Judah ſhall plow, *and* Jacob ſhall break his clods.

12 Sow to your ſelves in righteouſneſſe, reap in mercy: [r] break up your fallow ground: for *it is* time to ſeek the LORD, till he come and rain righteouſneſſe upon you.

13 Ye have plowed wickedneſſe, ye have reaped iniquity, ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men.

14 Therefore ſhall a tumult ariſe among thy people, and all thy fortreſſes shall be ſpoiled, as [s] Shalman ſpoiled * Beth-arbel in the day of battel: the mother was daſhed in pieces upon her children.

15 So shall Beth-el do unto you, becauſe of † your great wickedneſſe: in a morning shall the king of Iſrael utterly be cut off.

Chap. XI.

1 *The ingratitude of Iſrael unto God for his benefits.* 5 *His judgement.* 8 *Gods mercy toward them.*

WHen Iſrael [a] *was* a childe, then I loved him, and * called my ſonne out of Egypt.

2 *As* they called them, ſo they [b] went from them: they ſacrificed unto Baalim, and burnt incenſe to graven images.

3 I taught Ephraim alſo to go, taking them by their arms, but they knew not that I healed them.

4 I drew them with cords [c] of a man, with bands of love, and I was to them as they that † take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his [d] king, becauſe they refuſed to return.

6 And the ſword ſhall abide on his cities and ſhall conſume his branches, and devoure *them*, becauſe of their own counſels.

7 And my people are bent to back-ſliding from me: though [e] they called them to the moſt high, † none at all would exalt *him*.

8 [f] How shall I give thee up, Ephraim? *how* shall I deliver thee, Iſrael? how ſhall I make thee as * [g] Admah? *how* shall I ſet thee as Zeboim? mine heart is turned within me, [h] my repentings are kindled together.

9 I will not execute the fierceneſſe of mine anger, I will not return to deſtroy Ephraim; for I *am* God, and not man, the holy one in the midſt of thee, and I will not [i] enter into the city.

10 They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the weſt.

11 [k] They shall tremble as a bird out of Egypt, and as a dove out of the land of Aſſyria: and I will place them in their houſes, ſaith the LORD.

12 Ephraim compaſſeth me about with lies, & the houſe of Iſrael with deceit: but Judah yet ruleth with [l] God, & is faithfull ‡ with the ſaints.

[p] Wherein is pleaſure, as in ploughing is labour and pain.

† Heb. *the beauty of her neck.*

[q] I will lay my yoke upon her fat neck.

[r] Reade Jer. 4: 4.

[s] That is, Shalmanazzar in the deſtruction of that city, ſpared neither kinde nor age.

* 2 Kings 18: 34. and 19: 13.

† Heb. *the evil of your evil.*

[a] Whiles the Iſraelites were in Egypt, and did not provoke my wrath by their malice & ingratitude.

* Matth. 2: 15.

[b] They rebelled, and went a contrary way when the Prophets called them to repentance.

[c] That is, friendly: and not as beaſts or ſlaves.

† Heb. *liſt up.*

[d] Seeing they contemned this kindneſſe, they shall be led captive into Aſſyria.

[e] To wit, the Prophets.

† Heb. *together they exalted not.*

[f] God conſidereth with himſelf, and that with a certain grief how to punish them.

[g] Which were two of the cities that were deſtroyed with Sodom, Deut. 29: 23.

* Gen. 19: 24. Amos 4: 11.

[h] Meaning, that his love wherewith he firſt loved them, made him between doubt & aſſurance what to do: and herein appeareth his fatherly affection, that his mercy toward his shall overcome his judgements, as he declareth in the next verſe.

[i] To conſume thee, but wil cauſe thee to yeeld, and ſo receive thee to mercy: and this is meant of the ſmall number who shall walk after the Lord.

[k] The Egyptians and Aſſyrians shall be afraid when the Lord maintaineth his people.

[l] Governeth their ſtate according to Gods word, and doth not degenerate.

‡ Or, *with the moſt holy.*

Chap. XII.

1 *A reproof of Ephraim, Judah, and Jacob* 3 *By former favours he exhorteth to repentance.* 7 *Ephraims ſinnes provoke God.*

EPhraim feedeth [a] on winde, and followeth after the eaſt-winde: he daily increaſeth lies and deſolation, and they do make a covenant with the Aſſyrians, *and* [b] oyl is carried into Egypt.

2 The LORD hath alſo a controverſie with Judah, and will † puniſh Jacob according to his wayes; according to his doings will he recompenſe him.

3 ¶ He took his brother * by the heel in the wombe, and by his ſtrength he † * had [d] power with God:

4 Yea, he had [e] power over the angel and prevailed, he wept and made ſupplication unto him: [f] he found him *in* * Beth-el, and there he ſpake with us.

5 Even the LORD God of hoſts, the LORD *is* his * memoriall.

6 Therefore turn thou to thy God: keep mercy and judgement, and wait on thy God continually.

7 ¶ *He is* ‡ [g] a merchant, the balances of deceit *are* in his hand: he loveth to ‡ oppreſſe.

8 And Ephraim ſaid, Yet I am become rich, I have found me out ſubſtance: ‡ *in* all my labours they shall finde none iniquitie in me, † [h] that *were* ſinne.

9 And I *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in [i] the dayes of the ſolemne feaſt.

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes, † by the miniſterie of the prophets.

11 *Is there* [k] iniquitie in Gilead? ſurely they are vanitie, they ſacrifice bullocks in * Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 [l] And Jacob * fled into the countrey of Syria, and Iſrael * ſerved for a wife, and for a wife he kept *sheep*.

13 * And by a [m] prophet the LORD brought Iſrael out of Egypt, and by a prophet was he preſerved.

14 Ephraim provoked *him* to anger † moſt bitterly: therefore ſhall he leave his † bloud upon him: and his reproach ſhall his Lord return unto him.

[a] That is, flattereth himſelf with vain confidence.

[b] Meaning, preſents to get friendſhip.

[c] Which in theſe points was like to Ephraim, but not in idolatries.

† Heb. *viſit upon.*

* Gen. 25: 26.

† Heb. *was a prince or behaved himſelf princely.*

* Gen. 32: 24. &c.

[d] Seeing that God did thus praiſe Jacob their father, Judahs ingratitude was the more to be abhorred.

[e] Read Gen. 32: 31.

[f] God found Jacob as he lay ſleeping in Beth-el. Gen. 28: 12. and ſo ſpake with him there, that the fruit of that ſpeech appertained to the whole body of the people, whereof we are.

* Gen. 35: 9, 10.

* Exod. 3: 15.

‡ Or, *Canaan.*

[g] As for Ephraim he is more like the wicked Canaanites than godly Abraham or Jacob.

‡ Or, *deceive.*

‡ Or, *all my labours ſuffice me not* he shall have *puniſhment of iniquity in whom is ſinne.*

† Heb. *which.*

[h] Thus the wicked meaſure Gods favour, by outward proſperity, and like hypocrites cannot abide that any should reprove their doings.

[i] Seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents, as in the feaſt of the Tabernacles, which thou doeſt now contemn.

† Heb. *by the hand.*

[k] The people thought that no man durſt have ſpoken againſt Gilead, that holy place, and yet the prophet ſaith that all their religion was but vanity.

* Chap. 4: 15. and 9: 15.

[l] If you boaſt of your riches and nobility, ye ſeem to reproach your father who was a poore fugitive and ſervant.

* Gen. 28: 5.

* Gen. 29: 20, 28.

* Exod. 12: 50, 51. and 13: 3.

[m] Meaning, Moſes, whereby appeareth, that whatſoever they have, it cometh of Gods free goodneſſe.

† Heb. *with bitterneſſes.*

† Heb. *blouds.*

Chap. XIII.

1 *Ephraims glorie, by reaſon of idolatry, vaniſheth.* 5 *Gods anger for their unkindneſſe.* 9 *A promiſe of Gods mercie.* 15 *A judgement for rebellion.*

WHen Ephraim ſpake, [a] trembling, he [b] exalted himſelf in Iſrael; but when he offended in Baal, [c] he died.

[a] He sheweth the excellencie and authority that this time had above all the reſt.

[b] He made a king of his tribe.

[c] The Ephramites are not farre from deſtruction, and have loſt their authority.

2 And now † they ſinne more and more, and have made them molten images of their ſilver, *and* idols according to their own underſtanding, all of it the work of the craftsmen: they ſay of them, Let ‡ men [d] that ſacrifice, kiſſe the calves.

3 Therefore they ſhall be as the morning cloud, and as the early dew it paſſeth away, as the chaff *that* is driven with a whirlwinde out of the floore, and as the ſmoke out of the chimney.

4 Yet * I *am* the LORD thy God [e] from the land of Egypt, and thou ſhalt know no God but me: for *there is* no ſaviour beſide me.

5 ¶ I did know thee in the wilderneſſe in the land of † great drought.

6 According to their paſture, ſo were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion, as a leopard by the way will I obſerve *them*.

8 I will meet them as a bear that is bereaved *of her whelps*, and will rent the caul of their heart, and there will I devoure them like a lion: † the wilde beaſt ſhall tear them.

9 ¶ O Iſrael, thou [f] haſt deſtroyed thy ſelf, but in me † *is* thine help.

10 [g] I will be thy king; where *is any other* that may ſave thee in all thy cities? and thy judges of whom thou ſaidſt, Give me a king and princes?

11 I gave thee a * king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* [h] bound up: his ſinne *is* hid.

13 The ſorrows of a travailing woman ſhall come upon him, he *is* an unwiſe ſonne, for he ſhould not ſtay † long in *the place of* the [i] breaking forth of children.

14 I will ranſome them from † the power of the grave: I will redeem them from death * O [k] death, I will be thy plagues; O grave, I will be thy deſtruction; [l] repentance ſhall be hid from mine eyes.

15 ¶ Though he be fruitfull among *his* brethren, * an eaſt-winde ſhall come, the winde of the LORD ſhall come up from the wilderneſſe, and his ſpring ſhall become dry, and his fountain ſhall be dried up: he ſhall ſpoil the treaſure of all † pleaſant veſſels.

16 Samaria ſhall become deſolate, for ſhe hath rebelled againſt her God: they ſhall fall by the ſword; their infants ſhall be daſhed in pieces, and their women with childe ſhall be ript up.

CHAP. XIIII.

1 *An exhortation to repentance.* 4 *A promiſe of Gods bleſſing.*

O Iſrael [a] return unto the LORD thy God for thou haſt fallen by thine iniquitie.

2 Take with you words, and turn to the LORD, ſay unto him, [b] Take away all iniquitie, and ‡ receive *us* graciouſly: ſo will we render the * calves of our [c] lips.

3 Aſhur ſhall [d] not ſave us, we will not ride upon horſes, neither will we ſay any more to the work of our hands, *Ye are* our gods: for in thee the fatherleſſe findeth mercy.

4 ¶ [e] I will heal their back-ſliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Iſrael: he ſhall ‡ grow as the lilly, and † caſt forth his roots as Lebanon.

6 His branches † ſhall ſpread, and his beauty ſhall be as the olive-tree, and his ſmell as Lebanon.

7 They that dwell under his [f] ſhadow ſhall return, they ſhall revive *as* the corn, and ‡ grow as the vine: the ‡ ſent thereof *ſhall be* as the wine of Lebanon.

8 Ephraim *ſhall ſay*, What have I to do any more with idols? I [g] have heard *him*, and obſerved him: I *am* like a green firre-tree, from me *is* thy fruit found.

9 Who *is* [h] wiſe, and he ſhall underſtand theſe things? prudent, and he ſhall know them? for the wayes of the LORD *are* right, and the juſt ſhall walk in them: but the tranſgreſſours ſhall fall therein.

JOEL.

---

† Heb. *they adde to ſinne.*

‡ Or, *the ſacrificers of men.*

[d] The falſe prophets perſwaded the idolaters to offer their children after the example of Abraham, and he ſheweth how they would exhort one another to the ſame, and to kiſſe and worſhip theſe calves which were their idols.

* Iſa. 43: 11. Chap. 12: 9.

[e] He calleth them to repentance, and reproveth their ingratitude.

† Heb. *droughts.*

† Heb. *the beaſt of the field.*

[f] Thy deſtruction is certain, and my benefits toward thee declare that it cometh not of me: therefore thine own malice, idolatry, and vain confidence in men muſt needs be the cauſe thereof.

† Heb. *in thy help.*

[g] I am all one, Jam. 1: 17.

* 1 Sam. 8: 5, &c. and 15: 23. and 16: 1.

[h] It is ſurely laid up to be puniſhed, as Jer. 17: 1.

† Heb. *a time.*

[i] But ſhould come out of the womb, that is, out of this danger wherein he is and not tarry to be ſtifled

† Heb. *the hand.*

* 1 Cor. 15: 54, 55.

[k] Meaning, that no power ſhall reſiſt God, when he will deliver his, but even in death will he give them, life.

[l] Becauſe they will not turn to me, I will not change my purpoſe.

* Ezek. 19: 12.

† Heb. *veſſels of deſire.*

[a] He exhorteth them to repentance, to avoid all theſe plagues, willing them to declare by words their obedience and repentance.

[b] He ſheweth them how they ought to confeſſe their ſinnes.

‡ Or, *give good.*

* Hebr. 13: 15.

[c] Declaring that this is the true ſacrifice, that the faithfull can offer, even thanks and praiſe Heb. 13: 15.

[d] We will leave off all vain confidence and pride.

[e] He declareth how ready God is to receive them that do repent.

‡ Or, *bloſſome.*

† Heb. *ſtrike.*

† Heb. *ſhall go.*

[f] Whoſoever joyn themſelves to this people, ſhall be bleſſed.

‡ Or, *bloſſome.*

‡ Or, *memoriall.*

[g] God ſheweth how prompt he is to heare his, when they repent and to offer himſelf as a protection, and ſafegard unto them as a moſt ſufficient fruit and profit.

[h] Signifying, that the true wiſdome and knowledge conſiſteth in this, even to reſt upon God.

JOEL.

THE ARGUMENT.

THe prophet Joel firſt rebuketh them of Judah, that being now puniſhed with a great plague of famine, remaineth ſtill obſtinate. Secondly, he threatneth greater plagues, becauſe they grew daily to a more hardneſſe of heart, and rebellion againſt God, notwithſtanding his puniſhments. Thirdly, he exhorteth them to repentance, ſhewing that it muſt be earneſt, and proceed from the heart, becauſe they had grievouſly offended God. And ſo doing, he promiſeth that God will be mercifull, and not forget his covenant that he made with their fathers: but will ſend his Chriſt, who ſhall gather the ſcattered ſheep, and reſtore them to life and liberty, though they ſeemed to be dead.

CHAP. I.

1 *Joel declaring ſundry judgements of God, exhorteth to obſerve them,* 8 *and to mourn.* 14 *He preſcribeth a faſt for complaint.*

THe word of the LORD that came to Joel the ſonne of Pethuel.

2 Heare this, ye [a] old men, and give eare, all ye inhabitants of the land: hath [b] this been in your dayes, or even in the dayes of your fathers?

3 Tell ye your children of it, and let your children *tell* their children, and their children another generation.

4 † That which the palmer-worm hath left, hath the locuſt eaten; and that which the locuſt hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpiller eaten.

5 Awake ye [c] drunkards, and weep, and howl all ye drinkers of wine, becauſe of the new wine: for it is cut off from your mouth.

6 For [d] a nation is come up upon my land, ſtrong, and without number, whoſe teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waſte, and † barked my fig-tree: he hath made it clean bare, and caſt *it* away, the branches thereof are made white.

8 ¶ Lament like a virgin girded with ſackcloth for the [e] husband of her youth.

9 The meat-offering, and the drink-offering is [f] cut off from the houſe of the LORD; the prieſts the LORDS miniſters mourn.

10 The field is waſted, the land mourneth; for the corn is waſted: [g] the new wine is ‡ dried up, the oyl languiſheth.

11 Be ye aſhamed, O ye husbandmen: howl, O ye vine-dreſſers, for the wheat and for the barley; becauſe the harveſt of the field is periſhed.

12 The vine is dried up, and the fig-tree languiſheth, the pomegranate-tree, the palm-tree alſo, and the apple-tree, *even* all the trees of the field are withered: becauſe joy is withered away from the ſonnes of men.

13 [h] Gird your ſelves, and lament, ye prieſts: howl, ye miniſters of the altar: come, lie all night in ſackcloth, ye miniſters of my God: for the meat-offering and the drink-offering is withholden from the houſe of your God.

14 ¶ * Sanctifie ye a faſt, call a ‡ ſolemne aſſembly, gather the elders, *and* all the inhabitants of the land *into* the houſe of the LORD your God, and cry unto the LORD.

15 Alas for the day: for * the [i] day of the LORD *is* at hand, and as a deſtruction from the Almighty ſhall it come.

16 Is not the meat cut off before our eyes, *yea,* joy and gladneſſe from the houſe of our God?

17 The † ſeed is rotten under their clods, the garners are laid deſolate, the barns are broken down; for the corn is withered.

18 How do the beaſts groan, the herds of cattel are perplexed, becauſe they have no paſture; yea, the flocks of ſheep are made deſolate.

19 O LORD, to thee will I cry: for the fire hath devoured the ‡ paſtures of the wilderneſſe, and the flame hath burnt all the trees of the field.

20 The beaſts of the field cry alſo unto thee: for the rivers of waters are dried up, and the [k] fire hath devoured the paſtures of the wilderneſſe.

CHAP. II.

1 *He ſheweth unto Zion the terribleneſſe of Gods judgement.* 12 *He exhorteth to repentance,* 15 *preſcribeth a faſt;* 18 *promiſeth a bleſſing thereon,* 21 *He comforteth Zion with preſent,* 28 *and future bleſſings.*

BLow [a] ye the ‡ trumpet in Zion, and ſound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

2 A [b] day of darkneſſe and of gloomineſſe, a day of clouds and of thick darkneſſe, as the morning ſpread upon the mountains: a [c] great people and a ſtrong, there hath not been ever the like, neither ſhall be any more after it, even to the yeares † of many generations.

3 A fire devoureth before them, and behinde them a flame burneth: the land *is* as the garden of [d] Eden before them, and behinde them a deſolate wilderneſſe, yea, and nothing ſhall eſcape them.

4 The appearance of them *is* as the appea-

[a] Signifying, the princes, the prieſts and the governours.

[b] He calleth the Jews to the conſideration of Gods judgements, who had now plagued the fruits of the ground for the ſpace of foure yeares, which was for their ſins, and to call them to repentance.

† Heb. *the reſidue of the palmer-worm.*

[c] Meaning, that the occaſion of their exceſſe and drunkenneſſe was taken away.

[d] This was an other plague wherewith God had puniſhed them, when he ſtirred up the Aſſyrians againſt them.

† Heb. laid *my figtree for a barking.*

[e] Mourn grievouſly as a woman which had loſt her husband, to whom ſhe hath been married in her youth.

[f] The tokens of Gods wrath did appear in his temple, inſomuch as Gods ſervice was left off.

[g] All comfort and ſubſtance for nouriſhment is taken away.

‡ Or, *aſhamed.*

[h] He ſheweth that the onely meanes to avoid Gods wrath, and to have all things reſtored, is unfained repentance.

* Chap. 2: 15.

‡ Or, day of *reſtraint.*

* Iſa. 13: 6.

[i] We ſee by theſe great plagues, that utter deſtruction is at hand.

† Heb. *grains.*

‡ Or, *habitations.*

[k] That is, drought.

[a] He ſheweth the great judgements of God, which are at hand, except they repent.

‡ Or, *cornet.*

[b] Of affliction and trouble.

[c] Meaning, the Aſſyrians.

† Heb. *of generation and generation.*

[d] The enemy deſtroyeth our plentifull countrey whereſoever he cometh.

rance of horſe, and as horſemen, ſo ſhall they runne.

5 Like the noiſe of chariots on the tops of mountains ſhall they leap, like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battel aray.

6 Before their face the people ſhall be much pained: all faces [e] ſhall gather † blackneſſe.

7 They ſhall run like mighty men, they ſhall climbe the wall like men of warre, and they ſhall march every one on his wayes, and they ſhall not break their ranks.

8 Neither ſhall one [f] thruſt another, they ſhall walk every one in his path: and when they fall upon the ‡ ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the citie: they ſhall run upon the wall, they ſhall climbe up upon the houſes: they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble, * the [g] ſunne and the moon ſhall be dark, and the ſtarres ſhall withdraw their ſhining;

11 And the LORD ſhall [h] utter his voice before his army: for his camp is very great: for *he is* ſtrong that executeth his word, for the * day of the LORD *is* great and very terrible, and who can abide it?

12 ¶ Therefore alſo now, ſaith the LORD, * Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning,

13 And [i] rent your heart and not your garments, and turn unto the LORD your God: for he *is* * gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evil.

14 * Who knoweth *if* he will [k] return and repent, and leave a bleſſing behinde him, *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, * ſanctifie a faſt, call a ſolemne aſſembly.

16 Gather the people: ſanctifie the congregation: aſſemble the elders: gather the [l] children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach; that the heathen ſhould ‡ rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 ¶ Then will the LORD be [m] jealous for his land, and pity his people.

19 Yea, the LORD will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen,

20 But I will remove farre off from you the [n] northern *army*, and will drive him into a land barren and deſolate, with his face toward the [o] eaſt ſea, and his hinder part towards the utmoſt ſea; and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe † he hath done great things.

21 ¶ Fear not, O land, be glad and rejoyce: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſſe do ſpring, for the tree beareth her fruits, the fig-tree and the vine do yeeld their ſtrength.

23 Be glad then ye children of Zion, and rejoyce in the LORD your God: for he hath given you ‡ the former rain [p] ‡ moderately, and he * will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *moneth*.

24 And the floores ſhall be full of wheat, and the fats ſhall overflow with wine and oyl.

25 And I will reſtore to you the yeares that the locuſt hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD your God, and none elſe: and my people ſhall never be aſhamed.

28 ¶ And it ſhall come to paſſe afterward, *that* I * will poure [q] out my ſpirit upon all fleſh, and your ſonnes and your daughters ſhall propheſie, your old men ſhall dream [r] dreams, your young men ſhall ſee viſions:

29 And alſo upon the ſervants and upon the handmaids in thoſe dayes, will I poure out my ſpirit.

30 And I will ſhew [ſ] wonders in the heavens, and in the earth, bloud and fire and pillars of ſmoak.

31 * The [t] ſunne ſhall be turned into darkneſſe, and the moon into bloud, before the great and the terrible day of the LORD come.

32 And it ſhall come to paſſe *that* * whoſoever ſhall call [u] on the name of the LOD ſhall be delivered: for in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, [x] and in the remnant whom the LORD ſhall call.

[e] They ſhall be pale and black for fear, as Nah. 2. verſ. 10.
† Heb. *pot.*

[f] For none ſhall be able to reſiſt them.
‡ Or, *dart.*

* Iſa. 13: 10. Ezek. 32: 7.
[g] Reade verſ. 2, 31. and Iſa. 13: 10. Ezek. 32: 7. Chap. 3: 15. Matth. 24: 29.
[h] The Lord ſhall ſtir up the Aſſyrians to execute his judgements.
* Jer. 30: 7. Amos 5: 18. Zeph. 1: 15.

* Jer. 4: 1.

[i] Mortifie your affections, and ſerve God with purenes of heart, and not with ceremonies.
* Exod. 34: 6. Pſal. 86: 5. Jon 4: 2.

* Jon 3: 9.
[k] He ſpeaketh this to ſtir up their ſlothfulneſſe, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Jer. 18: 8.
* Chap. 1: 14.

[l] That as all have ſinned, ſo all may ſhew forth ſignes of their repentance that men ſeeing the children which are not free from Gods wrath, might be the more lively touched with the conſideration of their own ſinnes.

‡ Or, *uſe a by-word againſt them.*
* Pſal. 42: 10. and 79: 10. and 115: 2.
[m] If they repent he ſheweth that God will preſerve and defend them with a moſt ardent affection.

[n] That is, the Aſſyrians your enemies.

[o] Called the ſalt ſea: or Perſian ſea: meaning, that though his army was ſo great, that it filled all from this ſea to the ſea called Mediterraneum, yet he would ſcatter them.
† Heb. *he hath magniſied to do.*

‡ Or, *a teacher of righteouſneſſe.*
[p] That is, ſuch as ſhould come by juſt meaſure, and as was wont to be ſent when God was reconciled with them.
‡ Heb. *according to righteouſneſſe.*
* Lev. 26: 4. Deut. 11: 14.

* Iſa. 44: 3. Acts 2: 17.
[q] That is, in greater abundance & more generally than in time paſt; and this was fulfilled under Chriſt, when as Gods graces, and his Spirit under the goſpel was abundantly given to the Church, Iſa. 44: 3. Acts 2: 17. John 7: 38, 39.
[r] As they had viſions and dreams in old time, ſo ſhall they now have clearer revelations.
[ſ] He warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not look for continuall quietneſſe in this world, and yet in all theſe troubles he would preſerve them.
* Chap. 3: 15.

[t] The order of nature ſhall ſeem to be changed for the horrible afflictions that ſhall be in the world, Iſa. 13: 10. Ezek. 32: 7. Chap. 3: 15. Matth. 24: 29. * Rom. 10: 13. [u] Gods judgements are for the deſtruction of the infidels, and to move the godly to call upon the name of God, who will give them ſalvation. [x] Meaning hereby, the Gentiles, Rom. 10: 13.

CHAP. III.

1 *Gods judgements againſt the enemies of his people.* 9 *God will be known in his judgement.* 18 *His bleſſing upon the church.*

FOr behold, in [a] thoſe dayes and in that time when I ſhall bring again the captivity of Judah and Jeruſalem,

2 I will alſo gather all nations, and will bring them down into [b] the valley of Jehoſhaphat,

[a] When I ſhall deliver my Church, which ſtandeth of the Jews and of the Gentiles.

[b] It appeareth that he alludeth to that great victory of Jehoſhaphat, when as God without mans help deſtroyed the enemies, 2 Chron. 30: 26. alſo he hath reſpect to this word Jehoſhaphat, which ſignifieth pleading or judgement, becauſe God would judge the enemies of his Church, as he did there.

phat, and will plead with them there for my people, and for my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people, and have given a boy [c] for a harlot, and ſold a girle for wine, that they may drink.

4 Yea, and [d] what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? will ye render me [e] a recompenſe? and if ye recompenſe me, ſwiftly *and* ſpeedily will I return your recompenſe upon your own head.

5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly † pleaſant things.

6 The children alſo of Judah, and the children of Jeruſalem have ye ſold unto † the Grecians, that ye might remove them farre from their border.

7 Behold, I will raiſe them, out of the place whither ye have ſold them, and will return your recompenſe upon your own head.

8 And I will ſell your ſonnes and your daughters into the hand of the children of Judah, and they [f] ſhall ſell them to the Sabeans, to a people farre off; for the LORD hath ſpoken *it*.

9 ¶ Proclaim ye this among the Gentiles: † prepare warre, wake up the mighty men, let all the men of warre draw neare, let them come up.

10 * [g] Beat your plow-ſhares into ſwords, and your ‡ pruning-hooks into ſpears; let the weak ſay, I *am* ſtrong.

11 Aſſemble your ſelves, and come all ye heathen, and gather your ſelves together round about: thither ‡ cauſe thy mightie ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Johoſhaphat: for there will I ſit to judge all the heathen round about.

13 * Put ye in the [h] ſickle, for the harveſt is ripe; come, get you down, for the preſſe is full, the fats overflow, for their wickedneſſe is great.

14 Multitudes, multitudes in the valley of ‡ deciſion: for the day of the LORD *is* neare in the valley of deciſion.

15 The * ſunne and the moon ſhall be darkened, and the ſtarres ſhall withdraw their ſhining.

16 The LORD alſo ſhall * roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the LORD *will be* the † hope [i] of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be † holy, and there ſhall no * ſtrangers paſſe [k] through her any more.

18 ¶ And it ſhall come to paſſe in that day, *that* the mountains ſhall [l] drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall † flow with waters, and a fountain ſhall come forth of the houſe of the LORD, and ſhall water the valley of Shittim.

19 [m] Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſſe, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent bloud in their land.

20 But Judah ſhall ‡ dwell for ever, and Jeruſalem from generation to generation.

21 For I will [n] cleanſe their bloud *that* I have not cleanſed, ‡ for the LORD dwelleth in Zion.

[c] That which the enemie gat for the ſale of my people, he beſtowed upon harlots and drink.

[d] He taketh the cauſe of his church in hand againſt the enemy, as though the injurie were done to himſelf.

[e] Have I done you wrong, that ye will render me the like?

† Heb. *deſireable.*

† Heb. *the ſonnes of the Grecians.*

[f] For afterward God ſold them by Nebuchad-nezzar, and Alexander the great, for the love he bare to his people, and thereby they were comforted as though the price had been theirs.

† Heb. *ſanctifie.*

* Iſa. 2:4.

[g] When I ſhall execute my judgements againſt mine enemies, I will cauſe every one to be ready, & to prepare their weapons to deſtroy one another for my churches ſake.

‡ Or, *ſithes.*

‡ Or, *the* LORD *ſhall bring down.*

* Rev. 14:15.

[h] Thus he ſhall encourage the enemies when their wickednes is full ripe to deſtroy one another, which he calleth the vallie of Gods judgements.

‡ Or, *conciſion*, or, *threſhing.*

* Chap. 2:31.

* Jerem. 25:30; Amos 1:2.

† Heb. *place of repair*, or, *harbour.*

[i] God aſſureth his againſt all troubles that when he deſtroyeth his enemies his children ſhall be delivered.

† Heb. *holineſſe.*

* Rev. 21:27.

[k] The ſtrangers ſhall no more deſtroy his church which if they do it is the people which by their ſins make the breach for the enemy.

[l] He promiſeth to his church abundance of graces, read Ezek. 47:1. which ſhould water and comfort the moſt barren places, Amos 9:13.

† Heb. *go.*

[m] The malicious enemies ſhall have no part of this grace.

‡ Or, *abide.*

[n] He had ſuffered his church his heritage to lie in their filthineſſe, but now he promiſeth to cleanſe them, and to make them pure unto him.

‡ Or, *even I the* LORD *that dwelleth in Zion.*

AMOS.

THE ARGUMENT.

AMong many other prophets that God raiſed up to admoniſh the Iſraelites of his plagues, for their wickedneſſe and idolatry, he ſtirred up Amos, who was an herdman or ſhepherd of a poore town, and gave him both knowledge aud conſtancy to reprove all eſtates and degrees, and to denounce Gods horrible judgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had lived, as it were, in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could look for nothing, but an horrible deſtruction, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whom they ſhould have perfect deliverance and ſalvation.

CHAP. I.

1 *Amos ſheweth Gods judgement upon Syria,* 6 *upon the Philiſtines,* 9 *upon Tyrus,* 11 *upon Edom,* 13 *upon Ammon.*

THe words of Amos, who was among the herdmen of [a] Tekoa, which he ſaw concerning Iſrael, in the dayes of Uzziah king of Judah, and in the dayes of [b] Jeroboam the ſonne of Joaſh king of Iſrael, two yeare before the * [c] earthquake.

2 And he ſaid, the LORD will * roar from Zion, and utter his voice from Jeruſalem: and the habitations of the ſhepherds ſhall mourn, and the top of [d] Carmel ſhall wither.

3 Thus ſaith the LORD, For [e] three tranſgreſſions of Damaſcus, and ‡ for foure I will not ‡ turn away *the puniſhment* thereof, becauſe they have [f] threſhed Gilead with threſhing inſtruments of iron.

[a] Which was a town ſix miles from Jeruſalem in Judea, but he propheſied in Iſrael.

[b] In his dayes the kingdome of Iſrael did moſt flouriſh.

* Zech. 14:5.

[c] Which, as Joſephus writeth, was when Uzziah would have uſurped the prieſts office, and therefore was ſmitten with the leproſie.

* Jerem. 25:30. Joel 3:16.

[d] Whatſoever is fruitfull and pleaſant in Iſrael ſhall ſhortly periſh.

[e] He ſheweth, firſt that all the people round about ſhould be deſtroyed for their manifold ſins: which are meant by three and foure, which make ſeven, becauſe the Iſraelites ſhould the more deeply conſider Gods judgements toward them.

‡ Or, *yea for foure.*

‡ Or, *convert it*, or *let it be quit*, and ſo verſ. 6. &c.

[f] If the Syrians ſhall not be ſpared for committing this cruelty againſt one city, it is not poſſible that Iſrael ſhould eſcape puniſhment, which hath committed ſo many and grievous ſins againſt God and man.

4 But I will ſend a fire into the houſe of Hazael, which ſhalll devoure the [g] palaces of Benhadad.

5 I will break alſo the barre of Damaſcus, and cut off the inhabitant from ‡ the plain of Aven: and him that holdeth the ſcepter from ‡ the houſe of Eden, and the people of Syria ſhall go into captivity unto [h] Kir, ſaith the LORD.

6 ¶ Thus ſaith the LORD, For three tranſgreſſions of * Gaza, and for foure I will not turn away *the puniſhment* thereof: becauſe they ‡ [i] carried away captive the whole captivitie, to deliver *them* up to Edom.

7 But I will ſend a fire on the wall of Gaza, which ſhall devoure the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and I will turn mine hand againſt Ekron; and the remnant of the Philiſtines ſhall periſh, ſaith the Lord GOD.

9 ¶ Thus ſaith the LORD, For three tranſgreſſions of Tyrus, and for foure I will not turn away *the puniſhment* thereof: becauſe they delivered up the whole captivitie to Edom, and remembred not † the [k] brotherly covenant.

10 But I will ſend a fire on the wall of Tyrus, which ſhall devoure the palaces thereof.

11 ¶ Thus ſaith the LORD, For three tranſgreſſions of Edom, and for foure I will not turn away, *the puniſhment* thereof: becauſe he did purſue his brother with the ſword, and † did caſt off all pitie, and his anger did tear perpetually, and kept his wrath for [l] ever.

12 But I will ſend a fire upon Teman, which ſhall devoure the palaces of Bozrah.

13 ¶ Thus ſaith the LORD, For three tranſgreſſions of the children of Ammon, and for foure I will not turn away *the puniſhment* thereof: becauſe they [m] have ‡ ript up the women with childe of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it ſhall devoure the palaces thereof, with ſhouting in the day of battel, with a tempeſt in the day of the whirlwinde.

15 And their king ſhall go into captivitie, he, and his princes together, ſaith the LORD,

CHAP. II.

1 Gods wrath againſt Moab, 4 upon Judah, 6 and upon Iſrael, 9 God complaineth of their unthankfulneſſe.

THus ſaith the LORD, For three tranſgreſſions of Moab, and for foure I will not turn away *the puniſhment* thereof: becauſe he * burnt the [a] bones of the king of Edom into lime.

2 But I will ſend a fire upon Moab; and it ſhall devoure the palaces of Kirioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of the trumpet.

3 And I will cut off the judge from the midſt thereof, and will ſlay all the princes thereof with him, ſaith the LORD.

4 ¶ Thus ſaith the LORD, for three tranſgreſſions of Judah, and for foure I will not [b] turn away *the puniſhment* thereof: becauſe they have deſpiſed the law of the LORD, and have not kept his commandments, and their lies cauſed them to erre, after the which their fathers have walked.

5 But I will ſend a fire upon Judah, and it ſhall devoure the palaces of Jeruſalem.

6 ¶ Thus ſaith the LORD, for three tranſgreſſions of [c] Iſrael, and for foure I will not turn away *the puniſhment* thereof: becauſe * they ſold the righteous for ſilver, and the poore [d] for a pair of ſhoes.

7 That pant after the [e] duſt of the earth on the head of the poore, and turn aſide the way of the meek: and a man and his father will go in unto the *ſame* ‡ maid, to profane my holy name.

8 And they lay *themſelves* down upon clothes laid to pledge, [f] by every altar, and they [g] drink the wine of ‡ the condemned *in* the houſe of their god.

9 ¶ Yet deſtroyed I the * [h] Amorite before them, whoſe height *was* like the height of the cedars, and he *was* ſtrong as the oaks, yet I deſtroyed his fruit from above, and his roots from beneath.

10 Alſo * I brought you up from the land of Egypt, and led you fourty yeares through the wilderneſſe, to poſſeſſe the land of the Amorite.

11 And I raiſed up of your ſonnes for prophets, and [i] of your young men for Nazarites, *Is it* not even thus, O ye children of Iſrael? ſaith the LORD.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, * ſaying, Propheſie not.

13 Behold, ‡ I am [k] preſſed under you, as a cart is preſſed that is full of ſheaves.

14 Therefore the flight ſhall periſh from the [l] ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mighty deliver † himſelf.

15 Neither ſhall he ſtand that handleth the bow, and he that is ſwift of foot ſhall not deliver *himſelf*, neither ſhall he that rideth the horſe deliver himſelf.

16 And he that is † courageous among the mighty, ſhall flee away naked in that day, ſaith the LORD.

CHAP. III.

1 The neceſſitie of Gods judgement againſt Iſrael. 9 The publication of it, with the cauſes thereof.

HEare this word that the LORD hath ſpoken againſt you, O children of Iſrael, againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You [a] onely have I known of all the families of the earth: therefore I will † puniſh you for all your iniquities.

3 Can two walk together, except they be [b] agreed.

4 Will a [c] lion roar in the forreſt, when he hath no prey? will a young lion † cry out

---

[g] The antiquitie of their buildings ſhall not avoid my judgements, reade Jer. 49: 27.

‡ Or, *Bikath aven.*

‡ Or, *Beth eden.*

[h] Tiglath-pileſer led the Syrians captive, and brought them to Cyrene, which he calleth here Kir.

* 2 Chron. 28. verſ. 18.

‡ Or, *carried them away with an entire captivity,*

[i] They joyned themſelves with the Edomites their enemies, which carried them away captives.

† Heb. *the covenant of brethren.*

[k] For Eſau (of whom came the Edomites) and Jacob were brethren: therefore they ought to have admoniſhed them of their brotherly friendſhip, and not to have provoked them to hatred.

† Heb. *corrupted his compaſſions.*

[l] He was a continuall enemy unto him.

[m] He noteth the great cruelty of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them, and yet the Ammonites came of Lot, who was of the houſhold of Abraham.

‡ Or, *divided the mountain.*

* 2 Kings 3: 27.

[a] For the Moabites were ſo cruel againſt the king of Edom, that they burnt his bones after that he was dead which declared their barbarous rage, ſeeing they would revenge themſelves of the dead.

[b] Seeing the Gentiles that had not ſo far knowledge, were thus puniſhed, Judah which was ſo fully inſtructed of the Lords will, might not think to eſcape.

[c] If he ſpare not Judah, unto whom his promiſes were made, much more he will not ſpare this degenerate kingdome.

* Chap. 8: 6.

[d] They eſteemed moſt vile bribes more than mens lives.

[e] When they have ſpoiled him and thrown him to the ground, they gape for his life.

‡ Or, *young women.*

[f] Thinking by theſe ceremonies, that is, by ſacrificing, and being neare mine altar, they may excuſe all their other wickedneſſe.

[g] They ſpoil others, and offer thereof unto God, thinking that he will diſpenſe with them when he is made partaker of their iniquitie.

‡ Or, *ſuch as have fined* or, *mulcted.*

* Num. 21: 24. Deut. 2: 31. Joſh. 24: 8.

[h] The deſtruction of their enemies and his mercie toward them ſhould have cauſed their hearts to melt for love toward him.

* Exod. 12: 51.

[i] Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtop the mouthes of my prophets.

* Chap. 7: 12, 13.

‡ Or, *I will preſſe your place as a cart full of ſheaves preſſeth.*

[k] You have wearied me with your ſins, Iſa. 1: 14.

[l] None ſhall be delivered by any means.

† Heb. *his ſoul,* or, *life.*

† Heb. *ſtrong of his heart.*

[a] I have only choſen you to be mine among all other people: and yet you have forſaken me.

† Heb. *viſit upon.*

[b] Hereby the prophet ſignifieth that he ſpeaketh not of himſelf, but as God guideth & moveth him, which is called the agreement between God and his prophets.

[c] Will God threaten by his prophets except there be ſome great occaſion.

† Heb. *give forth his voice.*

of his denne, if he have taken nothing?

5 [d] Can a bird fall in a ſnare upon the earth where no gin *is* for him? ſhall one take up a [e] ſnare from the earth, and have taken nothing at all?

6 [f] Shall a trumpet be blown in the citie, and the people ‡ not be afraid; ſhall there [g] be evil in a citie, ‡ and the LORD hath not done *it*?

7 Surely, the Lord GOD will do nothing, but he [h] revealeth his ſecret unto his ſervants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath ſpoken, who can but [i] propheſie?

9 ¶ Publiſh in the palaces at [k] Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelves upon the mountains of Samaria: and behold the great tumults in the midſt thereof,. and the ‡ oppreſſed in the midſt thereof.

10 For they know not to do right, ſaith the LORD; who ſtore up violence and ‡ robbery [l] in their palaces.

11 Therefore thus ſaith the Lord GOD, An adverſary *there ſhall be* even round about the land: and he ſhall bring down thy ſtrength from thee, and thy palaces ſhall be ſpoiled.

12 Thus ſaith the LORD, As the ſhepherd † taketh [m] out of the mouth of the lion two legs, or a piece of an eare; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a bed, and † in [n] Damaſcus *in* a couch.

13 Heare ye, and teſtifie in the houſe of Jacob, ſaith the Lord GOD, the God of hoſts,

14 That in the day that I ſhall ‡ viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the horns of the altar ſhall be cut off, and fall to the ground.

15 And I will ſmite the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſaith the LORD.

CHAP. IIII.

1 *He reproveth Iſrael for oppreſſion,* 4 *for idolatry,* 6 *and for their incorrigibleneſſe.*

HEar this word, ye [a] kine of Baſhan, that *are* in the mountain of Samaria, which oppreſſe the poore, which cruſh the needy, which ſay to their maſters, [b] Bring, and let us drink

2 The Lord GOD hath ſworn by his holineſſe, that lo the dayes ſhall come upon you, that he will take you away with [c] hooks, and your poſterity with fiſh-hooks.

3 And ye ſhall go out at the breaches, every *cow at that which is* before her, and † ye ſhall caſt them into the palace, ſaith the LORD.

4 ¶ Come to [d] Beth-el and tranſgreſſe, at Gilgal multiply tranſgreſſion; and bring your ſacrifices every morning, *aud* your tithes after † three [e] yeares.

5 And † offer a ſacrifice of thankſgiving [f] with leaven, and proclaim *and* publiſh the

[d] Can any thing come without Gods providence?

[e] Shall his threatnings be in vain?

[f] Shall the prophets threaten Gods judgements, and the people not be afraid;

‡ Or, *not run together.*

[g] Doth any adverſity come without Gods appointment? Iſa. 45: 7.

‡ Or, *and ſhall not the Lord do* ſome-what?

[h] God dealeth not with the Iſraelites, as he doth with other people for he ever warneth them before of his plagues by his prophets.

[i] Becauſe the people ever murmured againſt the prophets, he ſheweth that Gods ſpirit moved them ſo to ſpeak as they did.

[k] He calleth the ſtrangers, as, the Philiſtines and Egyptians, to be witneſſes of Gods judgements againſt the Iſraelites for their cruelty and oppreſſion.

‡ Or, *oppreſsions.*

‡ Or, *ſpoil.*

[l] The fruit of their cruelty and theft appeareth by their great riches which they have in their houſes.

† Heb. *delivereth.*

[m] When the lion hath ſatiate his hunger, the ſhepherd findeth a leg, or a tip of an ear, to ſhew that the ſheep have been woried.

† Heb. *on the beds feet.*

[n] Where they thought to have had a ſure hold, and to have been in ſafety.

‡ Or, *puniſh Iſrael for.*

[a] Thus he calleth the princes and governours, which being overwhelmeth with the great abundance of Gods benefits, forgat God, and therefore he calleth them by the name of beaſts, and not of men.

[b] They encourage ſuch as have authority over the people, to powl them, ſo that they may have profit by it.

[c] He alludeth to fiſhers which catch fiſh by hooks and thorns.

‡ Or, *ye ſhall caſt away the things of the palace.*

[d] He ſpeaketh this in contempt, of them which reſorted to theſe places, thinking that their great devotion and good intention hath been ſufficient to have bound God unto them. † Heb. *three yeares of dayes.* [e] Reade Deut, 14: 28. † Heb. *offer by burning.* [f] As Lev. 7: 13.

free-offerings; for ‡ this [g] liketh you, O ye children of Iſrael, ſaith the Lord GOD.

6 ¶ And I alſo have given you [h] cleanneſſe of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, ſaith the LORD.

7 And alſo I have withholden the rain from you, when *there were* yet three [i] moneths to the harveſt, and I cauſed it to rain upon one city, and cauſed it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were [k] not ſatisfied: yet have ye not returned unto me, ſaith the LORD.

9 I have ſmitten you with blaſting and mildew; ‡ when your gardens and your vineyards, and your fig-trees, and your olive-trees increaſed, the palmer-worm devoured *them*: yet have ye not returned unto me, ſaith the LORD.

10 I have ſent among you the peſtilence ‡ after the manner of [l] Egypt: your young men have I ſlain with the ſword, and † have taken away your horſes, and I have made the ſtink of your camps to come up unto your noſtrils: yet have ye not returned unto me, ſaith the LORD.

11 I have overthrown *ſome* of you, as God overthrew * Sodom and Gomorrah, and ye were as a [m] firebrand pluckt out of the burning; yet have ye not returned unto me, ſaith the LORD.

12 Therefore thus will I do unto thee, O Iſrael: *and* becauſe I will do this unto thee, prepare to [n] meet thy God, O Iſrael.

13 For lo, he that formeth the mountains, and createth the ‡ winde, and declareth unto man what *is* his thought, that maketh the morning darkneſſe, and treadeth upon the high places of the earth, the LORD, the God of hoſts *is* his name.

CHAP. V.

1 *A lamentation for Iſrael.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocriticall ſervice.*

HEare ye this word which I take up againſt you, *even* a lamentation, O houſe of Iſrael.

2 The [a] virgin of Iſrael is fallen, ſhe ſhall no more riſe: ſhe is forſaken upon her land, *there is* none to raiſe her up.

3 For thus ſaith the Lord GOD, The city that went out *by* a thouſand, ſhall leave an [b] hundred, and that which went forth *by* an hundred, ſhall leave ten to the houſe of Iſrael.

4 ¶ For thus ſaith the LORD unto the houſe of Iſrael, Seek ye me, and ye ſhall live.

5 But ſeek not * Beth-el, nor enter into Gilgal, and paſſe not to Beer-ſheba: for [c] Gilgal ſhall ſurely go into captivitie, and Beth-el ſhall come to nought.

6 Seek the LORD and ye ſhall live, leſt he break out like fire in the houſe of Joſeph, and devour

† Heb. *ſo ye love.*

[g] You onely delight in theſe outward ceremonies, and have none other reſpect.

[h] That is, lack of bread and meat.

[i] I ſtayed the rain til the fruits of the earth were deſtroyed with drought, yet you would not conſider it, to return to me by repentance.

[k] They could not finde water enough where they had heard ſay it had rained.

‡ Or, *the multitude of your gardens &c. did the palmer-worm, &c.*

‡ Or, *in the way.*

[l] As I pagued the Egyptians, Exod. 7: 10.

† Heb. *with the captivitie of your horſes.*

* Gen. 19: 24, 25.

[m] You were almoſt all conſumed, and a few of you wonderfully preſerved, 2 Kings 14. verſ. 26.

[n] To turn to him by repentance.

‡ Or, *ſpirit.*

[a] He ſo calleth them becauſe they ſo boaſted of themſelves, or becauſe they were given to wantonneſſe and daintineſſe.

[b] Meaning, that the tenth part ſhould ſcarcely be ſaved.

* Chap. 4: 4.

[c] In theſe places they worſhipped new idols, which aforetime ſerved for the true honor of God: therefore he ſaith, that theſe ſhall not ſave them.

devoure *it* , and *there be* none to quench *it* in Beth-el.

d Inſtead of judgement and equity, they execute cruelty and oppreſſion.
c He deſcribeth the power of God.
* Job 9: 9. and 38: 31.
* Chap. 9: 6.

7 Ye who turn [d] judgement to wormwood, and leave off righteouſneſſe in the earth,

8 *Seek him* that [c] maketh the * ſeven ſtarres and Orion, and turneth the ſhadow of death into the morning, and maketh the day dark with night: that * calleth for the waters of the ſea, and poureth them out upon the face of the earth, the LORD is his name:

† Heb. *ſpoil.*

9 That ſtrengtheneth the † ſpoiled againſt the ſtrong; ſo that the ſpoiled shall come againſt the fortreſſe.

f They hate the prophets, which reprove them in the open aſſemblies.

10 They hate him [f] that rebuketh in the gate, and they abhorre him that ſpeaketh uprightly.

g Ye take both his money and alſo his food wherwith he should live.
* Zeph. 1: 13.
† Heb. *vineyards of deſire.*

11 Foraſmuch therefore as your treading *is* upon the poore, and [g] ye take from him burdens of wheat, * ye have built houſes of hewen ſtone but ye shall not dwell in them: ye have planted † pleaſant vineyards, but ye shall not drink wine of them.

‡ Or, *a ranſome.*

12 For I know your manifold tranſgreſſions, and your mightie ſinnes: they afflict the juſt, they take ‡ a bride, and they turn aſide the poore in the gate *from their right.*

h God will ſo plague them, that they shall not ſuffer the godly once to open their mouthes to admonish them of their faults.

13 Therefore [h] the prudent ſhall keep ſilence in that time, for it *is* an evil time.

14 Seek good and not evil, that ye may live: and ſo the LORD the God of hoſts shall be with you, as ye have ſpoken.

* Pſalm 34: 14. and 97: 10. Rom. 12: 9.

15 * Hate the evil, and love the good and eſtablish judgement in the gate: it may be that the LORD God of hoſts will be gracious unto the remnant of Joſeph.

16 Therefore the LORD the God of hoſts, the Lord ſaith thus, Wailing *shall be* in all ſtreets, and they shall ſay in all the high-wayes, Alas, alas: and they shall call the [i] husbandman to mourning, and ſuch as are skilfull of lamentation, to wailing.

i So that all degrees shall have matter of lamentation for the great plagues.

17 And in all vineyards *shall be* wailing: *for* I will paſſe through thee, ſaith the LORD.

* Iſa. 5: 19. Jerem. 30: 7. Joel 2: 2. Zeph. 1: 15.
k Thus he ſpeaketh, becauſe the wicked and hypocrites ſaid, they were content to abide Gods judgements, whereas the godly tremble and fear.

18 * Wo unto you that [k] deſire the day of the LORD: to what end *is* it for you? the day of the LORD *is* darkneſſe and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 *Shall* not the day of the LORD *be* darkneſſe, and not light? even very dark, and no brightneſſe in it?

* Iſa. 1: 11. Jerem. 6: 20.
‡ Or, *ſmell your holy dayes.*
l Becauſe ye have corrupted my true ſervice, & remain obſtinate in your vices.
‡ Or, *thankofferings.*
† Heb. *roll.*
m Do your duty to God and to your neighbour, and ſo ye shall feel his grace plentifully, if you shew your abundant affections according to Gods word.
* Acts 7: 42.

21 ¶ * I hate, I deſpiſe your feaſt-dayes, and I will not ‡ ſmell in your ſolemn aſſemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, [l] I will not accept *them*: neither will I regard the ‡ peace-offerings of your fat beaſts.

23 Take thou away from me the noiſe of thy ſongs, for I will not heare the melody of thy viols.

24 But let judgement † run down as [m] waters, and righteouſneſſe as a mightie ſtream.

25 * Have ye offered unto me ſacrifices and offerings in the wilderneſſe fourty yeares, O houſe of Iſrael?

26 But ye have born ‡ [n] the tabernacle of your Moloch and Chiun your images, the ſtarre of your god, which ye made to your ſelves.

‡ Or, *Siccuth your king.*
n That idol which you eſteemed as your King and carried about as you did Chiun, in the which images you thought that there was a certain divinitie.

27 Therefore will I cauſe you to go into captivitie beyond Damaſcus, ſaith the LORD, whoſe name *is* the God of hoſts.

CHAP. VI.

1 *The wantonneſſe of Iſrael* 7 *shall be plagued with deſolation,* 12 *and their incorrigibleneſſe.*

* Luke 6: 24.
a The prophet threatneth the wealthy, which regarded not Gods plagues nor menaces by his prophets.
‡ Or, *are ſecure.*
b Theſe two cities were famous by their firſt inhabitants, the Canaanites: and ſeeing before time they did not defend them that were there born, why should you look that they should ſave you which were brought in to dwell in other mens poſſeſſions?
* Exod. 19: 5.
‡ Or, *firſt-fruits.*
c If God have deſtroyed theſe excellent cities in three divers kingdomes, as in Babylon, Syria, and of the Philiſtines, and hath brought their wide borders into a greater ſtraitnes, than yours yet are, think you to be better or to eſcape?
* Ezek. 12: 27.
* Chap. 5: 18.
d Ye that continue ſtill in your wickednes, and think that Gods plagues are not at hand, but give your ſelves to all idleneſſe, wantonneſſe and riot.
‡ Or, *habitation.*
‡ Or, *abound with ſuperfluities.*
‡ Or, *quaver.*
e As he cauſed divers kinds of inſtruments to be made to ſerve Gods glory, ſo theſe did contend to invent as many to ſerve their wanton affections and luſts.
‡ Or, *in bowls of wine.*
† Heb. *breach.*
f They pitied not their brethren, whereof now many were ſlain and carried away captive.
g Some read, the joy of them that ſtretch themſelves shall depart.
h Reade Jer. 51. verſ. 14.
e That is, the riches and pomp.
† Heb. *the fulneſſe thereof.*
k The deſtruction shall be ſo great, that none shall almoſt be left to bury the dead: and therefore they shall burn them at home to carry out the burnt ashes with more eaſe.
l That is, to ſome neighbour, that dwelleth round about.
* Chap. 5: 13.

* WO to [a] them that ‡ are at eaſe in Zion, and truſt in the mountain of Samaria, [b] which are named * ‡ chief of the nations, to whom the houſe of Iſrael came.

2 Paſſe ye unto Calneh, and ſee; and from thence go ye to Hemath the great: then go down to Gath of the Philiſtines: *be* [c] they better than theſe kingdomes? or their border greater than your border?

3 Ye that * put farre away the * [d] evil day, and cauſe the ‡ ſeat of violence to come neare.

4 That lie upon beds of ivory, and ‡ ſtretch themſelves upon their couches, and eat the lambes out of the flock, and the calves out of the midſt of the ſtall.

5 That ‡ chant to the ſound of the viol, *and* invent to themſelves inſtruments of muſick, like [e] David.

6 That drink ‡ wine in bowls, and anoint themſelves with the chief ointments: but they are not [f] grieved for the † affliction of Joſeph.

7 ¶ Therefore now ſhall they go captive with the firſt that go captive, and [g] the banquet of them that ſtretched themſelves, ſhall be removed.

8 [h] The Lord GOD hath ſworn by himſelf, ſaith the LORD the God of hoſts, I abhorre [i] the excellencie of Jacob, and hate his palaces: therefore will I deliver up the citie, with † all that is therein.

9 And it shall come to paſſe, if there remain ten men in one houſe, *that* they shall die.

10 And a mans uncle [k] shall take him up, and he that burneth him, to bring out the bones out of the houſe, and shall ſay unto him that is by the [l] ſides of the houſe, *Is there* yet *any* with thee? and he shall ſay, No: then shall he ſay, * [m] Hold thy tongue; for ‡ we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth, and he will ſmite the great houſe with ‡ breaches, and the little houſe with clefts.

12 ¶ Shall horſes [n] run upon the rock? will one plow *there* with oxen? for ye have turned judgement into gall, and the fruit of righteouſneſſe into [o] hemlock.

13 Ye which rejoyce in a thing of nought, which ſay, Have we not taken to us [p] horns by our own ſtrength?

14 But behold, I will raiſe up againſt you a nation, O houſe of Iſrael, ſaith the LORD the God of hoſts, and they shall afflict you from the entring in of [q] Hemath, unto the ‡ river of the wilderneſſe.

m They shall be ſo aſtonished at this deſtruction that they shall boaſt no more of the name of God, and that they are his people: but they shall be dumb when they heare Gods name, and abhorre it, as they that are deſperate or reprobate. ‡ Or, *they will not,* or *have not.* ‡ Or, *dropings.* n He compareth them to barren rocks where upon it is in vain to beſtow labour, shewing that Gods benefits can have no place among them. o Read Chap. 5: 7. p That is, power and glory. q From one corner of the countrey to another. ‡ Or, *valley.*

CHAP.

CHAP. VII.

1 The judgement of the graſhoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumbe-line is ſignified the rejection of Iſrael. 10 Amaziah complaineth of Amos. 14 Amos ſheweth his calling, 16 and Amaziahs judgement.

THus hath the Lord GOD ſhewed unto me, and behold, he formed ‡ [a] graſhoppers in the beginning of the ſhooting up of the latter growth, and lo, *it was* the latter growth, [b] after the kings mowings.

2 And it came to paſſe, *that* when they had made an end of eating the graſſe of the land, then I ſaid, O Lord GOD, forgive, I beſeech thee, ‡ by whom ſhall Jacob ariſe? for he *is* ſmall.

3 The LORD [c] repented for this: It ſhall not be, ſaith the LORD.

4 ¶ Thus hath the Lord GOD ſhewed unto me, and behold, the Lord GOD called to contend by fire, [d] and it devoured the great deep, and did eat up a part.

5 Then ſaid I, O Lord GOD, ceaſe, I beſeech thee; by whom ſhall Jacob ariſe? for he *is* ſmall.

6 The LORD repented for this: This alſo ſhall not be, ſaith the Lord GOD.

7 ¶ Thus he ſhewed me, and behold, the Lord ſtood upon a wall *made* by a plumbe-line, [e] with a plumbe-line in his hand.

8 And the LORD ſaid unto me, Amos, what ſeeſt thou? and I ſaid, A plumbe-line. Then ſaid the Lord, Behold, I will ſet a plumbe-line in the midſt of my people Iſrael, I will not again paſſe by them any more.

9 And the high places of Iſaac ſhall be deſolate, and the ſanctuaries of Iſrael ſhall be laid waſte; and I will riſe againſt the houſe of Jeroboam with the ſword.

10 ¶ [f] Then Amaziah the prieſt of Beth-el ſent to Jeroboam king of Iſrael, ſaying, Amos hath conſpired againſt thee in the midſt of the houſe of Iſrael: the land is not able to bear all his words.

11 For thus Amos ſaith, Jeroboam ſhall die by the ſword, and Iſrael ſhall ſurely be led away captive, out of their own land.

12 Alſo [g] Amaziah ſaid unto Amos, O thou ſeer, go, flee thee away into the land of Judah, and there eat bread, and propheſie there.

13 But propheſie not again any more at Beth-el: for it *is* the kings ‡ chappel, and it *is* the † kings court.

14 ¶ Then anſwered Amos, and ſaid to Amaziah, I *was* no [h] prophet, neither *was* I a prophets ſonne, but I *was* an herdman, and a gatherer of ‡ ſycomore-fruit.

15 And the LORD took me † as I followed the flock, and the LORD ſaid unto me, Go, propheſie unto my people Iſrael.

16 ¶ Now therefore heare thou the word of the LORD: thou ſayeſt, Propheſie not againſt Iſrael, and * drop not *thy word* againſt the houſe of Iſaac.

17 Therefore thus ſaith the LORD, [i] Thy wife ſhall be an harlot in the city, and thy ſonnes & thy daughters ſhall fall by the ſword, and thy land ſhall be divided by line: and thou ſhalt die in a polluted land, and Iſrael ſhall ſurely go into captivity forth of his land.

CHAP. VIII.

1 By a baſket of ſummer-fruit, is ſhewed the propinquity of Iſraels end. 4 Oppreſſion is reproved. 11 A famine of the word threatned.

THus hath the Lord GOD ſhewed unto me, and behold, a baſket of ſummer-fruit.

2 And he ſaid, Amos, what ſeeſt thou? and I ſaid, A baſket of ſummer-[a] fruit. Then ſaid the LORD unto me, The end is come upon my people of Iſrael, I will not again paſſe by them any more.

3 And the ſongs of the temples † ſhall be howlings in that day, ſaith the Lord GOD: *there ſhall be* many dead bodies in every place, they ſhall caſt *them* forth † with [b] ſilence.

4 ¶ Heare this, O ye that [c] ſwallow up the needy, even to make the poore of the land to fail,

5 Saying, When will the [d] ‡ new moon be gone, that we may ſell corn? and the ſabbath, that we may † ſet forth wheat, making [e] the ephah ſmall, and the ſhekel great, and † falſifying the balances by deceit?

6 That we may buy the poore for * ſilver, and the needy for a paire of ſhoes; yea, and ſell the refuſe of the wheat?

7 The LORD hath ſworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it ſhall riſe up wholly as a floud; and it ſhal be caſt out and [f] drowned, as by the floud of Egypt.

9 And it ſhall come to paſſe in that day, ſaith the Lord GOD, that I will cauſe the [g] ſun to go down at noon, and I will darken the earth in the clear day.

10 And I will turn your feaſts into mourning, and all your ſongs into lamentation, and I will bring up ſackcloth upon all loyns, and baldneſſe upon every head: and I will make it as the mourning of an onely *ſonne*, and the end thereof as a bitter day.

11 ¶ Behold, the dayes come, ſaith the Lord GOD, that I will ſend a famine in the land, not a famine of bread, nor a thirſt for water, but of hearing the words of the LORD.

12 And they ſhall wander from ſea to ſea and from the north even to the eaſt, they ſhall run to and fro to ſeek the [h] word of the LORD, and ſhall not finde *it*.

13 In that day ſhall the fair virgins and young men faint for thirſt.

14 They that ſwear by the ſinne [i] of Samaria, and ſay, Thy God, O Dan, liveth, and the [k] manner of Beer-ſheba liveth; even they ſhall fall, and never riſe up again.

---

‡ Or, *green worms.*

[a] To devoure the land: and he alludeth to the invading of the enemy.

[b] After the publick commandement for mowing was given: or as ſome reade, when the kings ſheep were shorn.

‡ Or, *who of* (or, for) *Jacob ſhall ſtand.*

[c] That is, ſtayed this plague at my prayer.

[d] Meaning, that Gods indignation was inflamed againſt the ſtubbornneſſe of this people.

[e] Signifying, that this ſhould be the laſt meaſuring of the people, and that he would defer his judgements no longer.

[f] That is, when Amos had propheſied that the king ſhould be deſtroyed: for this wicked prieſt more for hatred he bare to the prophet, than for love toward the king, thought this accuſation ſufficient to condemn him, whereas none other could take place.

[g] When this inſtrument of Satan was not able to compaſſe his purpoſe by the king, he aſſayed by another practiſe: that was, to feare the prophet, that he might depart, and not reprove their idolatry there openly, and ſo hinder his profit.

‡ Or, *ſanctuary.*

† Heb. *houſe of the kingdome.*

[h] Thus he ſheweth by his extraordinary vocation that God had given him a charge which he muſt needs execute.

‡ Or, *wilde figs.*

† Heb. *from behinde.*

* Ezek. 21: 2.

[i] Thus God uſeth to approve the authority of his prophets by his plagues and judgements againſt them which were malicious enemies, Jer. 28: 12. and 29: 21, 25. as this day he doth againſt them that perſecute the miniſters of his goſpel.

[a] Which ſignified the ripeneſſe of their ſins, and the readineſſe of Gods judgements.

† Heb. *ſhall howl.*

† Heb. *be ſilent.*

[b] There ſhall be none left to mourn for them.

[c] By ſtaying the ſale of food and neceſſary things which you have gotten into your own hands, and ſo cauſe the poore to ſpend quickly that little that they have, and at length for neceſſity to become your ſlaves.

[d] When the death was once come, they were ſo greedy of gain, that they thought the holy day to be an hinderance unto them.

‡ Or, *moneth.*

† Heb. *open.*

[e] That is, the meaſure ſmall and the price great.

† Heb. *perverting the balances of deceit.*

* Chap. 2: 6.

[f] That is, the inhabitants of the land ſhall be drowned, as Nilus drowneth many when it overfloweth.

[g] In the mids of their proſperity will ſend great afflictions.

[h] Whereby he ſheweth that they ſhall not onely periſh in body, but alſo in ſoul, for lack of Gods word, which is the food thereof.

[i] For the idolaters did uſe to ſwear by their idols, which here he calleth their ſinne, as the papiſts yet do by theirs.

[k] That is, the common manner of worſhipping, and the ſervice or religion there uſed.

CHAP. IX.

1 The certainty of the deſolation. 11 The reſtoring of the tabernacle of David.

I Saw the Lord ſtanding upon the [a] altar, and he ſaid, Smite the ‡ lintel of the doore, that the poſts may ſhake: and ‡ cut them in the [b] head all of them; and I will ſlay the laſt of them with the ſword: he that fleeth of them, ſhall not flee away; and he that eſcapeth of them, ſhall not be delivered.

2 * Though they dig into hell, thence ſhall mine hand take them: though they climbe up to heaven, thence will I bring them down.

3 And though they hide themſelves in the top of Carmel: I will ſearch and take them out thence, and though they be hid from my ſight in the bottom of the ſea, thence will I command the [c] ſerpent, and he ſhall bite them.

4 And though they go into captivitie before their enemies, thence will I command the ſword, and it ſhall ſlay them: and * I will ſet mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hoſts *is* he that toucheth the land, and it ſhall melt, and all that dwell therein ſhall mourn, and it ſhall riſe up wholly like a floud, and ſhall be drowned, as by the floud of Egypt.

6 *It is* he that buildeth his ‡ [d] † * ſtories in the heaven, and hath founded his ‡ troup in the earth, he that * calleth for the waters of the ſea, and poureth them out upon the face of the earth: the LORD *is* his name.

7 *Are* ye not as children of the Ethiopians [e] unto me. O children of Iſrael? ſaith the LORD: have not I brought up Iſrael out of the land of Egypt? and the Philiſtines from [f] Caphtor, and the Aſſyrians from Kir?

8 Behold, the eyes of the Lord GOD *are* upon the ſinfull kingdome, and I will deſtroy it from off the face of the earth; ſaying, that I will not utterly [g] deſtroy the houſe of Jacob, ſaith the LORD.

9 For lo, I will command, and I will † ſift the houſe of Iſrael among all nations, like as *corn* is ſifted in a ſive, yet ſhall not the [h] leaſt † grain fall upon the earth.

10 All the ſinners of my people ſhall die by the ſword, which ſay, The evil ſhall not overtake nor prevent us.

11 ¶ In that day will I raiſe up the [i] tabernacle of David that is fallen, and † cloſe up the breaches thereof, and I will raiſe up his ruines, and I will build it as in the dayes of old:

12 That they may poſſeſſe the remnant of [k] Edom, and of all the heathen, † which are called by my name, ſaith the LORD that doeth this.

13 Behold, the dayes come, ſaith the LORD, that the plow-man ſhall [l] overtake the reaper, and the treader of grapes, him that † ſoweth ſeed, and the mountains ſhall drop ‡ [m] ſweet wine, and all the hills ſhall melt.

14 [n] And I will bring again the captivitie of my people of Iſrael, and they ſhall build the waſte cities, and inhabit *them*; and they ſhall plant vineyards, and drink the wine thereof: they ſhall alſo make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they ſhall no more be pulled up out of their land which I have given them, ſaith the LORD thy God.

OBA-

---

[a] Which was at Jeruſalem: for he appeared not in the idolatrous places of Iſrael.

‡ Or, *chapiter*, or *knop*.

‡ Or, *wound them*.

[b] Both the chief of them, and alſo the common people.

* Pſal. 139: 8, &c.

[c] He ſheweth that God will declare himſelf enemy unto them in all places, and that his elements and creatures ſhall be enemies to deſtroy them.

* Jer. 44: 11.

‡ Or, *ſpheres*.

[d] He declareth by the wonderfull power of God, by the making of the heavens and the elements, that it is not poſſible for man to eſcape his judgements when he puniſheth.

† Heb. *aſcenſions*.

* Pſal. 104: 3.

‡ Or, *bundle*.

* Chap. 5: 8.

[e] Am I more bound to you than to the Ethiopians or Blackmores? yet have I beſtowed upon you greater benefits.

[f] Reade Jer. 47: 4.

[g] Though he deſtroy the rebellious multitude, yet he will ever reſerve the remnant of his church to call upon his name.

† Heb. *cauſe to move*.

[h] Meaning, that none of his ſhould periſh in his wrath.

† Heb. *ſtone*.

[i] I will ſend the Meſſiah promiſed, and reſtore by him the ſpirituall Iſrael, Acts 15: 16.

† Heb. *hedge* or *wall*.

[k] Meaning, that the very enemies, as were the Edomites, and others, ſhould be joyned with the Jews in one ſociety and body, whereof Chriſt ſhould be the head.

† Heb. *upon whom my name is called*.

[l] Signifying, that there ſhal be great plenty of all things, ſo that when one kinde of fruit is ripe, another ſhould follow, and every one in courſe, Lev. 26: 5.

† Heb. *draweth forth*.

‡ Or, *new wine*.

[m] Reade Joel 3. verſ. 18.

[n] The accompliſhment hereof is under Chriſt, when they are planted in his church, out of the which they can never be pulled, after they are once graffed therein.

OBADIAH.

THE ARGUMENT.

THe Idumeans which came of Eſau, were mortall enemies alwayes to the Iſraelites, which came of Jacob, aud therefore did not onely vex them continually with ſundry kindes of cruelty, but alſo ſtirred up others to fight againſt them. Therefore when they were now in their greateſt proſperitie, and did moſt triumph againſt Iſrael, which was in great affliction and miſerie, God raiſed up his prophet to comfort the Iſraelites, forasmuch as God had now determined to deſtroy their adverſaries, which did ſo ſore vex them, and to ſend them ſuch as ſhould deliver them, and ſet up the kingdome of Meſſiah, which he had promiſed.

1 The deſtruction of Edom, 3 for their pride, 10 and for their wrong unto Jacob, 17 The ſalvation and victorie of Jacob.

THe viſion of Obadiah. Thus ſaith the Lord GOD, concerning Edom, [a] We have heard a rumour from the LORD, and an ambaſſadour is ſent among the heathen, Ariſe ye, and [b] let us riſe up againſt her in battel.

2 Behold, I have made thee ſmall among the heathen: thou art greatly deſpiſed.

3 ¶ The [c] pride of thine heart hath deceived thee: thou that dwelleſt in the clefts of the rock, whoſe habitation *is* high, that ſaith in his heart, Who ſhall bring me down to the ground;

4 * Though thou exalt *thy ſelf* as the eagle, and though thou ſet thy neſt among the ſtars, thence will I bring thee down, ſaith the LORD.

5 If [d] theeves came to thee, If robbers by night, (how art thou cut off!) would they not have ſtolen till they had enough? if the grape gatherers come to thee, would they not leave ‡ *ſome* grapes?

6 How are *the things* of Eſau ſearched out? *how* are his hid things ſought up?

7 All the men of thy confederacie [e] have brought thee even to the border: † the men that were at peace with thee have deceived thee, *and* prevailed againſt thee: † *they that eat* thy [f] bread, have laid a wound under thee: *there is* none underſtanding ‡ in him.

8 * Shall I not in that day, ſaith the LORD, even deſtroy the wiſe men out of Edom, and underſtanding out of the mount of Eſau?

9 And thy mightie men, O Teman, ſhall be diſmayed, to the end that every one of the mount of Eſau may be cut off by ſlaughter.

10 ¶ For *the* * violence againſt thy [g] brothe Jacob, ſhame ſhall cover thee, and thou ſhalt be cut off for ever.

11 In the day that thou ſtoodeſt [h] on the other ſide, in the day that the ſtrangers ‡ carried away captive his forces, and forreiners entred into his gates, and caſt lots upon Jeruſalem, even thou *waſt* as one of them.

12 But ‡ thou ſhouldeſt not have looked on the day of thy brother, in the day that he became [i] a ſtranger, neither ſhouldeſt thou have rejoyced over the children of Judah in the day of their deſtruction: neither ſhouldeſt thou have † ſpoken proudly in the day of diſtreſſe.

13 Thou ſhouldeſt not have entred into the gate of my people in the day of their calamitie; yea, thou ſhouldeſt not have looked on their affliction in the day of their calamitie, nor have laid *hands* on their ‡ ſubſtance, in the day of their calamitie.

14 Neither ſhouldeſt thou have ſtood in the croſſe way, to cut off thoſe of his that did eſcape, neither ſhouldeſt thou have ‡ delivered up thoſe of his that did remain in the day of diſtreſſe.

15 For the day [k] of the LORD *is* neare upon all the heathen: * as thou haſt done, it ſhall be done unto thee, thy reward ſhall return upon thine own head.

16 For as ye have [l] drunk upon my holy mountain, *ſo* ſhall all the heathen drink continually, yea, they ſhall drink, and they ſhall ‡ ſwallow down, and they ſhall be [m] as though they had not been.

17 ¶ But upon mount Zion ſhall be ‡ deliverance, and ‡ there ſhall be holineſſe, and the houſe of Jacob ſhall poſſeſſe their poſſeſſions.

18 And the houſe of Jacob ſhall be [n] a fire, and the houſe of Joſeph a flame, and the houſe of Eſau for ſtubble, and they ſhall kindle in them, and devoure them, and there ſhall not be *any* remaining of the houſe of Eſau; for the LORD hath ſpoken *it*.

19 And they of the ſouth ſhall poſſeſſe the [o] mount of Eſau, and they of the plain, the Philiſtines: and they ſhall poſſeſſe the fields of Ephraim, and the fields of Samaria, and Benjamin *ſhall poſſeſſe* Gilead.

20 And the captivitie of this hoſt of the children of Iſrael *ſhall poſſeſſe* that of the [p] Canaanites, even unto Zarephath, and the captivitie of Jeruſalem ‡ which *is* in Sepharad, ſhall poſſeſſe the cities of the ſouth.

21 And * [q] ſaviours ſhall come upon mount Zion to judge the mount of Eſau, and the * kingdome ſhall be the LORDS.

[a] God hath certainly revealed to his prophets that he will raiſe up the heathen to deſtroy the Edomites, whereof the rumour is now publiſhed, Jerem. 49: 14.

[b] Thus the heathen encourage themſelves to riſe againſt Edom.

[c] Which deſpiſeſt all others in reſpect of thy ſelf, and yet art but an handfull in compariſon of others, and art ſhut up among the hils, as ſeparate from the reſt of the world.

* Jerem. 49: 16.

[d] God will ſo deſtroy them, that he wil leave none, though theeves when they come, take but till they have enough, and they that gather grapes, ever leave ſome behinde them, Jer. 49: 9.

‡ Or, *gleanings.*

[e] They in whom thou didſt truſt, for to have help and friendſhip of them, ſhall be thine enemies, and deſtroy thee.

† Heb. *the men of thy peace.*

† Heb. the men *of thy bread.*

[f] That is, thy familiar friends and gueſts have by ſecret practiſes deſtroyed thee.

‡ Or, *of it.*

* Iſa. 29: 14. Jerem. 47: 9.

* Geneſ. 27: 41. Ezek. 35: 5. Amos 1: 11.

[g] He ſheweth the cauſe why the Edomites were ſo ſharply puniſhed: to wit, becauſe they were enemies to his church, whom now he comforteth by puniſhing their enemies.

[h] When Nebuchad-nezzar came againſt Jeruſalem, thou joinedſt with him, and hadſt part of the ſpoil, and ſo didſt rejoice, when my people, that is, thy brother, were afflicted, whereas thou ſhouldeſt have pitied and holpen thy brother.

‡ Or, *carried away his ſubſtance.*

‡ Or, *do not behold, &c.*

[i] When the Lord deprived them of their former dignitie, and gave them to be carried into captivitie.

† Heb. *magnified thy mouth.*

‡ Or, *force.*

‡ Or, *ſhut up.*

[k] When he will ſummon all the heathen, and ſend them to deſtroy thee.

* Ezek. 35: 15.

[l] That is, rejoiced and triumphed.

‡ Or, *ſup up.*

[m] The Edomites ſhall utterly be deſtroyed, and yet in deſpite of all the enemies, I will reſerve my church and reſtore it.

‡ Or, *they that eſcape.*

‡ Or, *it ſhall be holy.*

[n] God attributeth this power, to conſume his enemies to his church, which power is onely proper to himſelf, as Iſa. 10: 17. Deut. 4: 24. Hebr. 12: 29.

[o] He deſcribeth how the church ſhall be enlarged and have great poſſeſſions, but this chiefly is accompliſhed under Chriſt, when as the faithfull are made heires and lords of all things by him which is their head.

[p] By the Canaanites the Jews mean the Dutchmen: and by Zarephath, France: and by Sepharad Spain.

‡ Or, shall poſſeſſe *that which is in Sepharad.*

* 1 Tim. 4: 16. James 5: 20.

[q] Meaning, that God will raiſe up in his church ſuch as ſhall rule and govern for the defence of the ſame, and deſtruction of his enemies under Meſſiah, whom the prophet calleth here the Lord and head of this kingdome.

* Luce 1: 33.

JONAH.

THE ARGUMENT.

WHen Jonah had long propheſied in Iſrael, and had little profited, God gave him expreſſe charge to goe and denounce his judgements againſt Nineveh the chief citie of the Aſſyrians, becauſe he had appointed, that they which were of the heathen, ſhould convert by the mighty power of his word, and that within three dayes preaching, that Iſrael might ſee how horribly they had provoked Gods wrath, which for the ſpace of ſo many yeares, had not converted to the Lord for ſo many prophets, and ſo diligent preaching. He propheſied under Joash, and Jeroboam, as 2 *King.* 14, 25.

CHAP. I.

1 *Jonah ſent to Nineveh, fleeth to Tarshish.* 4 *He is bewrayed by a tempeſt,* 11 *thrown into the ſea,* 17 *and ſwallowed by a fish.*

NOw the word of the LORD came [a] unto ‡ Jonah the ſonne of Amittai, ſaying,

2 Ariſe, go to [b] Nineveh that * [c] great citie, and cry againſt it, for their wickedneſſe is come up before me.

3 But Jonah roſe up to [d] flee unto Tarshish from the preſence of the LORD, and went down to [e] Joppa? and he found a ship going to Tarshish: ſo he paid the fare thereof, and went down into it to go with them unto Tarshish, from the [f] preſence of the LORD.

4 ¶ But the LORD † ſent out a great winde into the ſea, and there was a mightie tempeſt in the ſea, ſo that the ſhip † was like to be broken

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ship, into the ſea, to lighten *it* of them: but Jonah was gone down [g] into the ſides of the ship, and he lay, and was faſt a ſleep.

6 So the ship-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy [h] God, if ſo be that God will think upon us, that we perish not.

7 And they ſaid every one to his fellow, Come, and let us caſt [i] lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us; what *is* thine occupation? and whence comeſt thou? what *is* thy countrey? and of what people *art* thou.

9 And he ſaid unto them, I *am* an Hebrew, and I fear the LORD the God of heaven, which hath made the ſea and the drie land.

10 Then were the men † exceedingly afraid, and ſaid unto him, Why haſt thou done this (for the men knew that he fled from the preſence of the LORD, becauſe he had told them)

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea † may be calm unto us? (for the ſea ‡ † wrought and was tempeſtuous)

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Neverthelеſſe the men † rowed hard to bring *it* to the land, but they could not; for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, [k] We beſeech thee, O LORD, we beſeech thee, let us not periſh for this mans life; and lay not upon us innocent bloud: for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him forth into the ſea, and the ſea † ceaſed from her raging.

16 Then the men [l] feared the LORD exceedingly, and † offered a ſacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fiſh to ſwallow up Jonah, and * Jonah was in the † [m] belly of the fiſh three dayes and three nights.

CHAP. II.

1 *The prayer of Jonah.* 10 *He is delivered from the fish.*

THen Jonah prayed unto the LORD his God [a] out of the fiſhes belly,

2 And ſaid, I * cried ‡ by reaſon of mine affliction unto the LORD, and he heard me; out of the belly [b] of ‡ hell cried I, *and* thou heardeſt my voice.

3 For thou hadſt caſt me into the deep, in the † midſt of the ſeas, and the flouds compaſſed me about, all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am [c] caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The * waters compaſſed me about even to the ſoul: the depth cloſed me round about, the weeds were wrapt about my head.

6 I went down to the † bottoms of the mountains, the earth with her barres *was* about me for ever: yet haſt thou brought up my [d] life from ‡ corruption, O LORD my God.

7 When my ſoul fainted within me, I remembred the LORD, and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying [e] vanities, forſake their own [f] mercy.

---

[a] After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had propheſied in Judah, he had viſions in Babylon, Ezek. 1: 1.

‡ Called Matth. 12. verſ. 39. *Jonas.*

[b] For ſeeing the great obſtination of the Iſraelites, he ſent his prophet to the Gentiles, that they might provoke them to repentance, or at leaſt, make them inexcuſable: for Nineveh was the chief citie of the Aſſyrians.

* Gen. 10: 11, 12. Chap. 3: 3.

[c] For as authours write, it contained in circuit about eight and fourty mile, and had a thouſand and five hundred towers, and at this time there were an hundred and twenty thouſand children therein, chap. 4: 11.

[d] Whereby he declared his weakneſſe, that would not promptly follow the Lords calling, but gave place to his own reaſon, which perſwaded him, that he should nothing at all profit there, ſeeing he had done ſo ſmall good among his own people, Chap. 4: 2.

[e] Which was the haven and port to take shipping thither, called alſo Joppe.

[f] From that vocation whereunto God had called him, and wherein he would have aſſiſted him.

† Heb. *caſt forth.*

† Heb. *thought to be broken.*

[g] As one that would have caſt off this care and ſolicitude, by ſeeking reſt and quietneſſe.

[h] As they had called on their idols, which declareth, that idolaters have no ſtay nor certainty, but in their troubles ſeek, they cannot tell to whom.

[i] Which declareth, that the matter was in great extremity and doubt, which thing was Gods motion in them, for the triall of the cauſe, and this may not be done but in matters of great importance. † Heb. *with great fear.* † Heb. *may be ſilent from.* ‡ Or, *grew more and more tempeſtuous.* † Heb. *went.*

† Heb. *digged.*

[k] This declareth, that the every wicked in their neceſſities flee unto God for ſuccour, and alſo that they are touched with a certain fear to shed mans bloud, whereas they know no manifeſt ſigne of wickedneſſe.

† Heb. *ſtood.*

[l] They were touched with a certain repentance of their life paſt, and began to worship the true God, by whom they ſaw themſelves ſo wonderfully delivered: but this was done for fear and not of a pure heart and affection, neither according to Gods word.

† Heb. *ſacrificed a ſacrifice, and vowed vows.* * Matth. 12: 40. and 16: 4. Luke 11: 30. † Heb. *bowels.* [m] Thus the Lord would chaſtiſe his prophet with a moſt terrible ſpectacle of death, and hereby alſo confirmed him of his favour and ſupport in this his charge, which was enjoyned him.

[a] Being now ſwallowed up of death, and ſeeing no remedie to eſcape, his faith braſt out unto the Lord, knowing that out of the very hell he was able to deliver him.

* Pſal. 130: 1.

‡ Or, *out of mine affliction.*

[b] For he was now in the fiſhes belly, as in a grave or place of darkneſſe.

‡ Or, *the grave.*

† Heb. *heart.*

[c] This declared what his prayer was, and how he laboured between hope and deſpaire, conſidering the neglect of his vocation, and Gods judgements for the ſame: but yet in the end faith gat the victory.

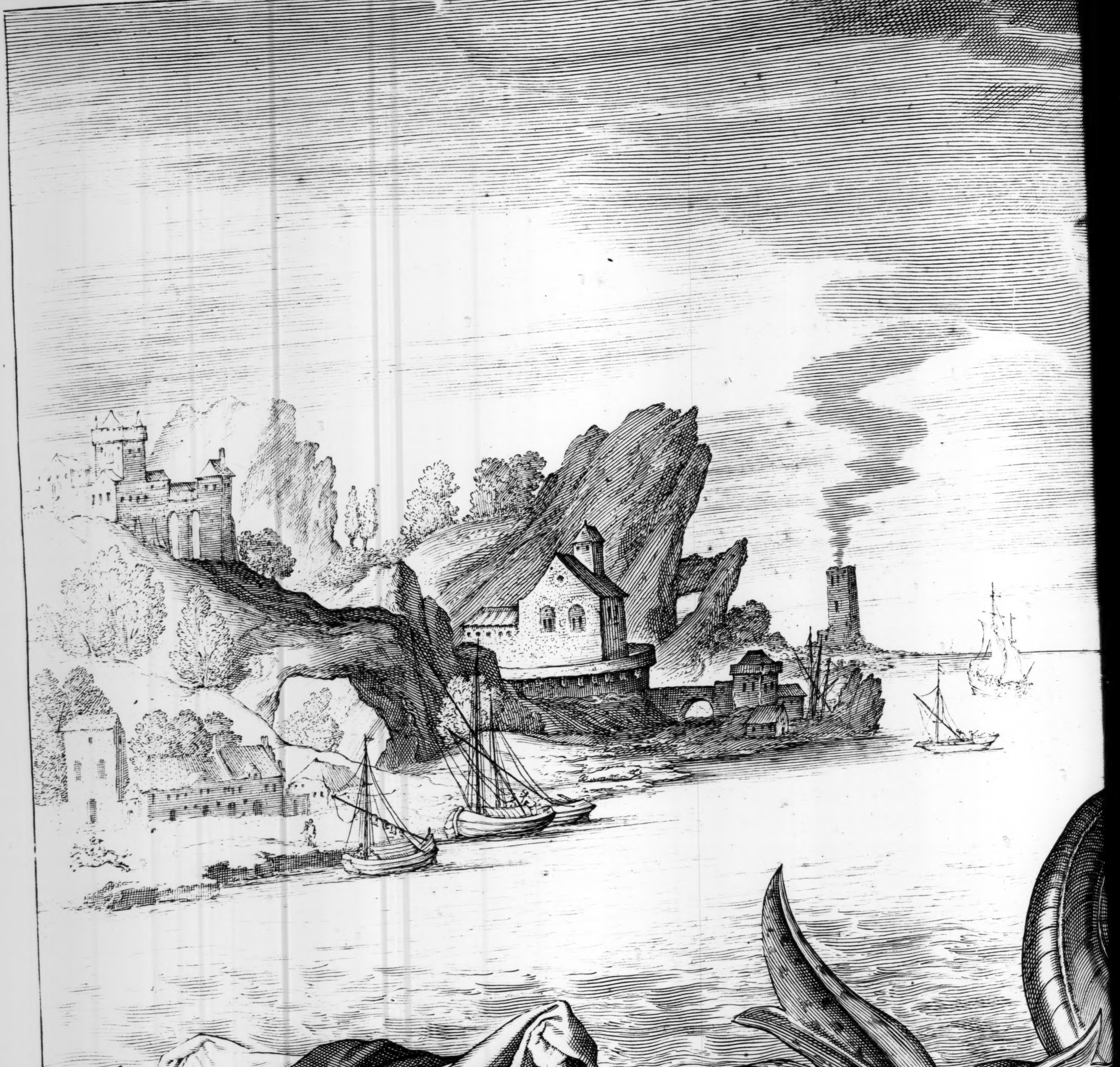
* Pſal. 69: 1.

† Heb. *cuttings of.*

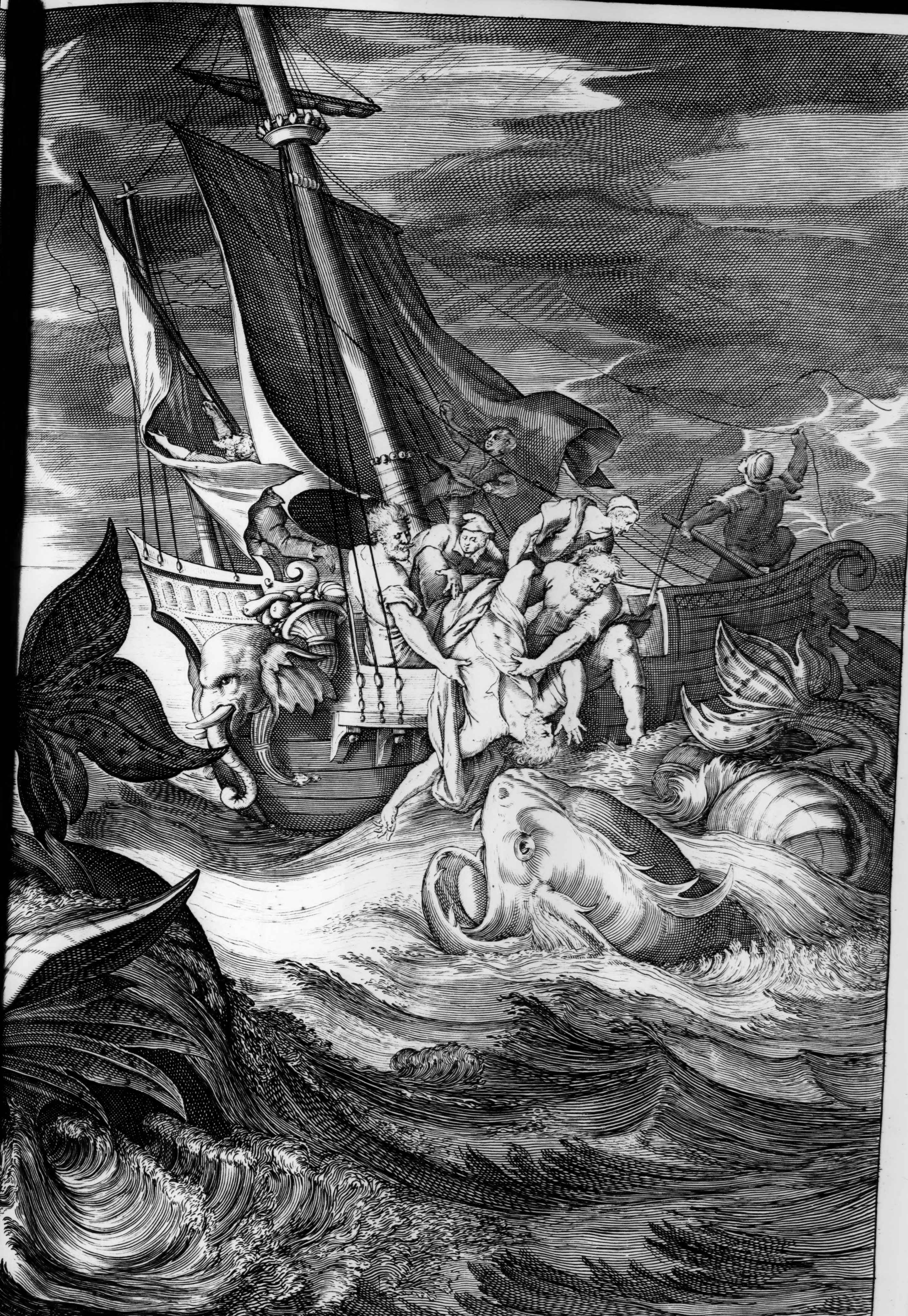
[d] Thou haſt delivered me from the belly of thy fish, and all theſe dangers, as it were raiſing me from death to life.

‡ Or, *the pit.* [e] They that depend upon any thing ſave on God alone. [f] They refuſe their own felicity, and that goodneſſe which they ſhould elſe receive of God.

9 But



EVOMIT ABSORPTUM CÆCO DE GUTTURE CŒTUS,


Viſscher Excu

EDDITUR ET TERRÆ QUI MODO PRÆDA FUIT Ionas. 2.

9 But I will ſacrifice unto thee with the voice of * thankſgiving, I will pay that that I have vowed: * ſalvation *is* of the LORD.

10 ¶ And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the drie land.

CHAP. III.

1 Jonah ſent again, preacheth to the Ninevites. 5 Upon their repentance, 10 God repenteth.

AND the word of the LORD came unto [a] Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe and went unto Nineveh, according to the word of the LORD: (now Nineveh was an † exceeding [b] great citie of three dayes journey)

4 And Jonah began to enter into the city a dayes [c] journey, and he cried, and ſaid, Yet fourty dayes and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh * [d] beleeved God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them even to the leaſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed it to be proclaimed, and † publiſhed through Nineveh (by the decree of the king and his † nobles) ſaying, Let neither man nor [e] beaſt, herd nor flock taſte any thing; let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and [f] crie mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 * [g] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their [h] works, that they turned from their evil way, and [i] God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

CHAP. IV.

1 Jonah repining at Gods mercy, 4 is reproved by the type of a gourd.

BUt it diſpleaſed [a] Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying, when I was yet in my countrey? Therefore I fled before unto [b] Tarſhiſh: for I knew that thou *art* a * gracious God and mercifull, ſlow to anger and of great kindneſſe, and repenteſt thee of the evil.

3 Therefore now, O LORD, take, I beſeech thee, my life [c] from me; for it *is* better for me to die than to live.

4 ¶ Then ſaid the LORD. ‡ Doeſt thou well to be [d] angry?

5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, [e] till he might ſee what would become of the citie.

6 And the LORD God prepared a ‡ [f] † gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah † was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſſe when the ſunne did ariſe, that God prepared a ‡ vehement eaſt-wind; and the ſunne beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, It is better for me to die than to live.

9 And God ſaid to Jonah, ‡ Doeſt thou well to be angry for the gourd? and he ſaid, ‡ I do well to be [g] angry even unto death.

10 Then ſaid the LORD, Thou haſt ‡ had pitie on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which † came up in a night, and periſhed in a night:

11 And ſhould [h] not I ſpare Nineveh that great city, wherein are more than ſix-ſcore thouſand perſons that [i] cannot diſcern between their right hand and their left hand, and *alſo* much cattel?

---

* Pſal. 50: 14, 3. and 116. 17. Hoſ. 14: 2. Hebr. 13: 15.
* Pſal. 3: 8.

[a] This is a great declaration of Gods mercy, that he receiveth him again, and ſendeth him forth as his Prophet, which had before ſhewed ſo great infirmity.

† Heb. *of God.*

[b] Read chap. 1: 2.

[c] He went forward one day in the city, and preached, and ſo he continued till the city was converted.

* Matth. 12: 41. Luke 11: 32.

[d] For he declared that he was a prophet ſent to them from God, to denounce his judgements againſt them.

† Heb. *ſaid.*

† Heb. *great men.*

[e] Not that the dumbe beaſts had ſinned, or could repent, but that by their example man might be aſtoniſhed, conſidering that for his ſin, the anger of God hanged over all creatures.

[f] He willed that the men ſhould earneſtly call unto God for mercy.

* Joel 2: 14.

[g] For partly by the threatning of the prophet, and partly by the motion of his conſcience he doubted whether God would ſhew them mercy.

[h] That is, the fruits of their repentance, which did proceed of faith, which God had planted by the miniſtry of his prophet.

[i] Read Jerem. 18: 8.

[a] Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the name of God, which he preached, ſhould be blaſphemed.

[b] Read chap. 1: 3.

* Exod. 34: 6. Pſal. 86: 5. Joel 2: 13.

[c] Thus he prayed of grief, fearing leſt Gods name by this forgivenes might be blaſphemed, as though he ſent his prophets forth to denounce his judgements in vain.

‡ Or, *art thou greatly angry.*

[d] Wilt thou be judge when I do things for my glory, end when I do not?

[e] For he doubted as yet, whether God would ſhew them mercie or no: and therefore after fortie dayes he departed out of the citie, looking what iſſue God would ſend.

‡ Or, *palmeriſt.*

[f] Which was a further means to cover him from the heat of the ſun, as he remained in his booth.

† Heb. *Kikajon.*

† Heb. *rejoyced with great joy.*

‡ Or, *ſilent.*

‡ Or, *art thou greatly angry?*

‡ Or, *I am greatly angry.*

[g] This declareth the great inconveniences whereinto Gods ſervants do fall, when they give place to their own affections, and do not in all things willingly ſubmit themſelves to God.

‡ Or, *ſpared.*

† Heb. *was the ſonne of the night.*

[h] Thus God mercifully reproveth him, which would pitie himſelf, and this gourd, and yet would reſtrain God to ſhew his compaſſion to ſo many thouſand people.

[i] Meaning, that they were children and infants.

MICAH.

THE ARGUMENT.

Micah the prophet, of the tribe of Judah, ſerved in the work of the Lord concerning Judah and Iſrael at the leaſt thirty yeares: at what time Iſaiah propheſied. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifold wickedneſſe, but chiefly for their idolatry. And to this end he noteth the wickedneſſe of the people, the cruelty of the princes and governours, and the permiſſion of falſe prophets, and the delighting in them. Then he ſetteth forth the coming of Chriſt, his kingdome, and the felicity thereof. This Prophet was not that Micah, which reſiſted Ahab and all his falſe prophets, as 1 *King.* 22, 8. *but another of the ſame name.*

Chap. I.

1 *Micah ſheweth the wrath of God againſt Jacob, for idolatrie.* 10 *He exhorteth to mourning.*

THe word of the Lord that came to Micah the [a] Moraſthite in the dayes of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he ſaw concerning Samaria and Jeruſalem.

2 † Heare [b] all ye people.* hearken, O earth, and † all that therein is, and let the Lord God be witneſſe againſt you, the Lord from his holy temple.

3 For behold, * the Lord cometh forth out of his * place, and will come [c] down, and tread upon the * high places of the earth.

4 And * the mountains ſhall be molten under him, and the valleys ſhall be cleft: as wax before the fire, *and* as the waters that are poured down † a ſteep place.

5 For the tranſgreſſion of Jacob *is* all this, and for the ſinnes of the houſe of Iſrael. What *is* the tranſgreſſion of Jacob? *is it* not [d] Samaria? and what *are* the [e] high places of Judah? *are they* not Jeruſalem?

6 Therefore I will make Samaria *as* an heap of the field, *and as* plantings of a vineyard; and I will poure down the ſtones thereof into the valley, and I will diſcover the foundations thereof.

7 And all the graven images thereof ſhall be beaten to pieces, and all the [f] hires thereof ſhall be burnt with the fire, and all the idols thereof will I lay deſolate, for ſhe gathered it of the hire of an harlot, and they ſhall return [g] to the hire of an harlot.

8 Therefore I will wail and howl, I will go ſtript and naked: I will make a wailing like the dragons, and mourning as the † owls.

9 For ‡ her wound *is* incurable, for it is come unto Judah: he is come unto the gate of my people, *even* to Jeruſalem.

10 ¶ * Declare ye *it* not at [h] Gath, weep ye not at all: in the houſe of [i] Aphrah * roll thy ſelf in the duſt.

11 Paſſe ye away, ‡ thou † inhabitant of [k] Saphir, having thy * ſhame naked; the inhabitant of ‡Zaanan came not forth in the mourning of ‡ Beth-ezel, he ſhall [l] receive of you his ſtanding.

12 For the inhabitant of Maroth ‡ waited carefully for good; but evil came down from the Lord unto the [m] gate of Jeruſalem.

13 O thou inhabitant of Lachiſh, binde the chariot to the ſwift [n] beaſt: ſhe *is* [o] the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou give preſents ‡ to Moreſheth-[p] gath: the houſes of ‡ Achzib *ſhall be* a lie to the kings of Iſrael.

15 Yet will I bring an [q] heir unto thee, O inhabitant of Mareſhah: ‡ he ſhall come unto Adullam [r] the glory of Iſrael.

16 Make thee * bald, and poll thee for thy delicate children, enlarge thy baldneſſe as the eagle, for they are gone into captivitie from thee.

Chap. II.

1 *Againſt oppreſſion.* 4 *A lamentation.* 7 *A reproof of injuſtice and idolatry.* 12 *A promiſe of reſtoring Jacob.*

WO to them that deviſe iniquitie, and work evil upon their beds: [a] when the morning is light, they practiſe it, becauſe it is in the power of their hand.

2 And they covet * fields, and take *them* by violence: and houſes, and take *them* away: ſo they ‡ oppreſſe a man and his houſe, even a man and his heritage.

3 Therefore thus ſaith the Lord, Behold, againſt this family do I deviſe an evil, from which ye ſhall not remove your necks, neither ſhall ye go haughtily: for this time *is* evil.

4 ¶ In that day ſhall *one* take up a parable againſt you, and lament † with a dolefull lamentation, *and* ſay, [b] We be utterly ſpoiled: he hath changed the portion of my people: how hath he removed *it* from me? ‡ turning away he hath divided our fields.

5 Therefore thou ſhalt have none that ſhall * caſt a cord by lot in [c] the congregation of the Lord.

6 ‡ † * [d] Propheſie ye not, *ſay they to them that* propheſie: [e] they ſhall not propheſie to them, *that* they ſhall not take ſhame.

[a] Born in Mareſhah, a city of Judah.

† Heb. *heare ye people all of them.*

[b] Becauſe of the malice and obſtinacy of the people whom he had ſo oft exhorted to repentance, he ſummoneth them to Gods judgements, taking all creatures and God himſelf to witnes, that the preaching of his Prophets, which they have abuſed, ſhall be revenged.

* Deut. 32: 1. Iſa. 1: 2.

† Heb. *the fulneſſe thereof.*

* Iſa. 26: 21.

* Pſal. 115: 3.

[c] Meaning hereby, that God will come to judgement againſt the ſtrong cities and holds.

* Deut. 32: 13. and 33: 29.

* Pſal. 97: 5.

† Heb. *a deſcent.*

[d] Samaria, which should have been an example to all Iſrael of true religion and juſtice, was the puddle and ſtewes of all idolatry and corruption, and boaſted themſelves of their father Jacob.

[e] That is, the Idolatry and infection

[f] Which they gathered by evil practiſes, and thought that their idols had enriched them therewith, for their ſervice done unto them.

[g] The gain that came by their idols ſhall be conſumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, ſo are they vilely and ſpeedily ſpent.

† Heb. *daughters of the owl.*

‡ Or, she is *grievouſly ſick of her wounds.* * 2 Sam. 1: 20. [h] Leſt the Philiſtines our enemies rejoyce at our deſtruction. [i] Which was a citie neare to Jeruſalem, Joſh. 18: 23. there called Ophrah, and ſignifieth duſt: therefore he willeth them to mourn, and rowl themſelves in the duſt, for their duſtie citie. * Jer. 6: 26. ‡ Or, *thou that dwelleſt fairely.* † Heb. *inhabitreſſe.* [k] Theſe were cities whereby the enemy ſhould paſſe, as he came to Judah. * Iſa. 47: 3.

‡ Or, *the countrey of flocks.*

‡ Or, *a place near.*

[l] He ſhall not depart before he hath overcome you, and ſo you ſhall pay for his tarrying.

‡ Or, *was grieved.*

[m] For Rabſhakeh had ſhut up Jeruſalem, that they could not ſend to ſuccour them.

[n] To flee away: for Sennacherib laid ſiege firſt to that citie, and remained herein when he ſent his captains and army againſt Jeruſalem

[o] Thou firſt receivedſt the idolatry of Jeroboam, and ſo didſt infect Jeruſalem.

‡ Or, *for.*

[p] Thou ſhalt bribe the Philiſtines thy neighbours, but they ſhall deceive thee, as well as they of Jeruſalem.

‡ That is, *a lie.* [q] He propheſieth againſt his own city, and becauſe it ſignified an heritage, he ſaith that God would ſend an heire to poſſeſſe it. ‡ Or, *the glory of Iſrael ſhall come, &c.* [r] For ſo they thought themſelves for the ſtrength of their citie. * Iſa. 22: 12.

[a] Aſſoon as they riſe, they execute their wicked devices of the night, and according to their power hurt others.

* Iſa. 5: 8.

‡ Or, *defraud.*

† Heb. *with a lamentation of lamentations.*

[b] Thus the Iews lament, and ſay, that there is no hope of reſtitution ſeeing their poſſeſſions are divided among the enemies.

‡ Or, *in ſtead of reſtoring.*

* Deut. 32: 8: 9.

[c] Ye ſhall have no more lands to divide as you had in times paſt, and as you uſed to meaſure them in the jubile.

‡ Or, *propheſie not as they propheſie.*

† Heb. *drop, &c.*

* Iſa. 30: 10.

[d] Thus the people warn the prophets that they ſpeak to them no more: for they cannot abide their threatnings. [e] God ſaith that they ſhall not propheſie, nor receive no more of their rebukes or taunts.

7 ¶ O thou that art named the houſe of Jacob, is the ſpirit of the LORD ‡ ſtraitned? [f] *are* theſe his doings? do not my words do good to him [g] that walketh † uprightly?

8 Even † [h] of late my people is riſen up as an enemy: ye pull off the [i] robe † with the garment, from them that paſſe by ſecurely, as men averſe from warre.

9 The ‡ women of my people have ye caſt out from their pleaſant houſes, from their children have ye taken away [k] my glory for ever.

10 Ariſe ye and depart, for this *is* not *your* [l] reſt: becauſe it is polluted, it ſhall deſtroy *you* even with a ſore deſtruction.

11 If a man ‡ [m] walking in the ſpirit and falſhood, do lie, *ſaying*, [n] I will propheſie unto thee of wine and of ſtrong drink; he ſhall even be the prophet of this people.

12 ¶ I will ſurely [o] aſſemble, O Jacob, all of thee: I will ſurely gather the remnant of Iſrael, I will put them together as the ſheep of Bozrah, as the flock in the midſt of their fold: they ſhall make great noiſe by reaſon of *the multitude of* men.

13 The [p] breaker is come up before them; they have broken up, and have paſſed through the gate, and are gone out by it, and their king ſhall paſſe before them, and the LORD [q] on the head of them.

CHAP. III.

1 The cruelty of the princes. 5 The falſhood of the prophets. 8 The ſecurity of them both.

AND I ſaid, Heare, I pray you, O heads of Jacob, and ye princes of the houſe of Iſrael: *is it* not for you to know [a] judgement?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their fleſh from off their bones.

3 Who alſo eat the [b] fleſh of my people, and flay their skin from off them, and they break their bones and chop them in pieces, as for the pot, and as fleſh within the cauldron.

4 *Then* [c] ſhall they cry unto the LORD, but he will not heare them: he will even hide his face from them at that time, as they have behaved themſelves ill in their doings.

5 ¶ This ſaith the LORD concerning the prophets that make my people erre, that* [d] bite with their teeth, and cry, Peace: and he that putteth not into their mouthes, they even prepare warre againſt him.

6 Therefore [e] night *ſhall be* unto you † that ye ſhall not have a viſion, and it ſhall be dark unto you, † that ye ſhall not divine, and the ſunne ſhall go down over the prophets, and the day ſhall be dark over them.

7 Then ſhall the ſeers be aſhamed, and the diviners confounded: yea, they ſhall all [f] cover their † lips, for *there is* no anſwer of God.

8 ¶ But truely I am full [g] of power by the ſpirit of the LORD, and of judgement and of might, to declare unto Jacob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you, ye heads of the houſe of Jacob, and princes of the houſe of Iſrael, that abhorre judgement, and pervert all equitie.

10 They build up Zion with * † [h] bloud, and Jeruſalem with iniquity.

11 The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they [i] lean upon the LORD † and ſay, *Is* not the LORD among us? none evil can come upon us.

12 Therefore ſhall Zion for your ſake be [k] plowed *as* a field; and Jeruſalem ſhall become heaps, and the mountain of the houſe, as the high places of the forreſt.

CHAP. IV.

1 The glory, 3 peace, 8 kingdome, 11 and victory of the church.

BUt * in the [a] laſt dayes it ſhall come to paſſe, *that* the mountain of the houſe of the LORD ſhall be eſtabliſhed in the top of the mountains, and it ſhall be exalted above the [b] hills, and people ſhall flow unto it.

2 And many nations ſhall come and ſay, Come and let us go up to the mountain of the LORD, and to the houſe of the God of Jacob, and he will [c] teach us of his wayes, and we will walk in his paths: for the law ſhall go forth of Zion, and the word of the LORD from Jeruſalem.

3 ¶ And he will judge among many people, and [d] rebuke ſtrong nations afarre off, and they ſhall beat their ſwords into* plowſhares: and their ſpears into ‡ [e] pruning-hooks; nation ſhall not lift up a ſword againſt nation, neither ſhall they [f] learn warre any more.

4 But they ſhall ſit every man under his vine, and under his fig-tree, and none ſhall make *them* afraid: for the mouth of the LORD of hoſts hath ſpoken *it*.

5 For all people will walk [g] every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, ſaith the LORD, will I aſſemble her that halteth, and I will gather her that is driven out, and her that I have afflicted.

7 And I will make her that * halted [h] a remnant, and her that was caſt farre off, a ſtrong nation; and the LORD * ſhall reigne over them in mount Zion, from henceforth even for ever.

8 ¶ And thou, O [i] tower of the flock, the ſtrong hold of the daughter of Zion, unto thee ſhall it come, even [k] the firſt dominion, the kingdome ſhall come to the daughter of Jeruſalem.

9 Now why doſt thou cry out aloud? *is* [l] *there* no king in thee? is thy counſeller periſhed? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for

---

‡ Or, *ſhortned.*

[f] Are theſe your works according to his law?

[g] Do not the godly finde my words comfortable?

† Heb. *upright.*

† Heb. *yeſterday.*

[h] That is, aforetime.

[i] The poore can have no commodity by them, but they ſpoil them as though they were enemies.

† Heb. *over againſt a garment.*

‡ Or, *wives.*

[k] That is, their ſubſtance, and living, which is Gods bleſſing, and as it were, part of his glory.

[l] Ieruſalem ſhall not be your ſafegard, but the cauſe of your deſtruction.

‡ Or, *walk with the winde and lie falſely.*

[m] That is, ſhew himſelf to be a prophet.

[n] He ſheweth what prophets they delight in, that is, in flatterers, which tell them pleaſant tales, and ſpeak of their commodities.

[o] To deſtroy thee.

[p] The enemy ſhall break their gates and walls, and lead them into Caldea.

[q] To drive them forward, and to help their enemies.

[a] That thing which is juſt and lawfull, both to govern my people aright, and alſo to diſcharge your own conſcience?

[b] The prophet condemneth the wicked governours, not only of covetouſnes, theft and murther, but compareth them to wolves, lyons, and moſt cruell beaſts.

[c] That is, when I ſhall viſit their wickedneſſe: for though I heare the godly before they cry, Iſa. 65: 24. yet I will not heare theſe though they cry, Iſa. 1: 15. and Ezek. 8: 18. Iam. 2: 12. 1 Pett. 3: 11, 12.

* Chap. 2: 11.

[d] They devoure all their ſubſtance, and then flatter them, promiſing that al ſhal go wel: but if one reſtrain from their bellies, then they invent all wayes to miſchief.

[e] As you have loved to walk in darkneſſe, and to propheſie lies, ſo God ſhall reward you with groſſe blindneſſe and ignorance, ſo that when all other ſhall ſee the bright beams of Gods graces, ye ſhall as blinde men grope as in the night.

† Heb. *from a viſion.*

† Heb. *from divining.*

[f] When God ſhall diſcover them to the world, they ſhall be afraid to ſpeak: for all ſhall know that they were but falſe prophets, and did belie the word of God.

† Heb. *upperlip.*

[g] The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelf alone againſt all the wicked, ſhewing how God, both gave him gifts, abilitie and knowledge, to diſcern between good and evil, and alſo conſtancy to reprove the ſinnes of the people, and not to flatter them.

* Ezek. 22: 27; Zeph. 3: 3.

† Heb. *blouds.*

[h] They build them houſes by bribery, which de calleth bloud and iniquity.

[i] They will ſay, that they are the people of God, and abuſe his name as a pretence to cloak their hypocriſie.

† Heb. *ſaying.*

[k] Reade Ier. 2[illegible] verſ. 18.

* Iſa. 22, &c.

[a] When Chriſt ſhall come, and the temple ſhall be deſtroyed.

[b] Reade Iſa. 2: [illegible]

[c] He ſheweth that there is no true church but whereas the people are taught by Gods pure word.

[d] By his corrections and threatnings he will bring the people into ſubjection, which are in the utmoſt corners of the world.

* Iſa. 2: 4. Ioel 3: 10.

‡ Or, *Sythes.*

[e] They ſhall abſtain from all evil doing, and exerciſe themſelves in godlineſſe and weldoings to others.

[f] Reade Iſa. 2: 4.

[g] He ſheweth that the people of God ought to remain conſtant in their religion, albeit all the world ſhould give themſelves to their ſuperſtition and idolatry.

* Zeph. 3: 19.

[h] I will cauſe that Iſrael, which is now as one lame and halting, and ſo almoſt deſtroyed, ſhall live again and grow into a great people.

* Dan. 7: 14. Luke 1: 33.

[i] Meaning, Ieruſalem, where the Lords flock was gathered.

[k] The flouriſhing ſtate of the kingdome, as it was under David and Solomon, which thing was accompliſhed to the church, by the coming of Chriſt.

[l] In the meane ſeaſon he ſheweth that they ſhould endure great troubles and temptations when they ſaw themſelves neither to have king nor counſel.

now ſhalt thou go forth out of the city, and thou ſhalt dwell in the field, and thou ſhalt go even to Babylon, there ſhalt thou be delivered: there the LORD ſhall redeem thee from the hand of thine enemies.

11 ¶ Now alſo many nations are gathered againſt thee, that ſay, Let her be defiled, and let our eye look upon Zion.

12 But they [m] know not the thoughts of the LORD, neither underſtand they his counſel: for he ſhall gather them as the ſheaves into the floore

13 Ariſe and threſh, [n] O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs braſſe, and thou ſhalt beat in pieces many people: and I will conſecrate their gain unto the LORD, and their ſubſtance unto the Lord of the whole earth.

CHAP. V.

1 The birth of Chriſt. 4 His kingdome. 8 His conqueſt.

NOw gather thy ſelf in troups, O daughter of [a] troups: he hath laid ſiege againſt us: they ſhall ſmite the judge of Iſrael with a rod upon the cheek.

2 But thou Beth-lehem Ephratah, *though* thou be [b] little among the thouſands of Judah, *yet* out of thee ſhall he come forth unto me, *that is* to be ruler in Iſrael: whoſe [c] goings forth *have been* from of old, from † everlaſting.

3 Therefore will he give them up untill the time that [d] ſhe which travaileth hath brought forth: then the remnant of his brethren ſhall return unto the children of Iſrael.

4 ¶ And he ſhall [e] ſtand and ‡ feed in the ſtrength of the LORD, in the majeſty of the name of the LORD his God, and they ſhall abide: for now ſhall he be great unto the ends of the earth.

5 And this *man* [f] ſhall be the peace when the Aſſyrian ſhall come into our land: and when he ſhall tread in our palaces, then ſhall we raiſe againſt him ſeven ſhepherds, and eight † principall men.

6 And they ſhall † waſte the land of [g] Aſſyria with the ſword, and the land of Nimrod ‡ in the entrances thereof: thus ſhall he deliver *us* from the [h] Aſſyrian when he cometh into our land, and when he treadeth within our borders.

7 And the [i] remnant of Jacob ſhall be in the midſt of many people, as a dew from the LORD, as the ſhowres upon the graſſe, that tarrieth not for man, nor waiteth for the ſonnes of men.

8 ¶ And the remnant of Judah ſhall be among the Gentiles in the midſt of many people, as a lion among the beaſts of the forreſt, as a young lion among the flocks of ‡ ſheep; who if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſſe in that day, ſaith the LORD, that I will cut off thy [k] horſes out of the midſt of thee, and I will deſtroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy ſtrong holds:

12 And I will cut off witchcrafts out of thine hand, and thou ſhalt have no more ſoothſayers.

13 Thy graven images alſo will I cut off, and thy ‡ ſtanding images out of the midſt of thee, and thou ſhalt no more-worſhip the work of thine-hands.

14 And I will pluck up thy groves out of the midſt of thee: ſo will I deſtroy thy ‡ cities.

15 And I will execute vengeance in anger and fury upon the heathen, [l] *ſuch* as they have not heard.

CHAP. VI.

1 Gods controverſie for unkindneſſe, 6 for ignorance. 10 for unjuſtice, 16 and for idolatry.

HEare ye now what the LORD ſaith, Ariſe, contend thou ‡ before the * [a] mountains, and let the hills heare thy voice.

2 Heare ye, O mountains, the LORDS controverſie, and ye ſtrong foundations of the earth: for the LORD hath a controverſie with his people, and he will plead with Iſrael.

3 O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me.

4 For I [b] brought thee up out of the land of * Egypt, and redeemed thee out of the houſe of ſervants, and I ſent before thee Moſes, Aaron, and Miriam.

5 O my people, remember now what * Balak king of Moab conſulted, and what Balaam the ſonne of Beor anſwered him from * [c] Shittim unto Gilgal, that ye may know the [d] righteouſneſſe of the LORD.

6 ¶ Wherewith [e] ſhall I come before the LORD, *and* bowe my ſelf before the high God? ſhall I come before him with burnt-oferings, with calves † of a yeare old?

7 Will the LORD be pleaſed with thouſands of rams, *or* with ten thouſands of rivers of oyl? ſhall I give my [f] firſt-born *for* my tranſgreſſion, the fruit of my † body *for* the ſinne of my ſoul?

8 He hath * ſhewed thee, O man, what *is* good; and what doth the LORD require of thee, [g] but to do juſtly, and to love mercy, and to † walk humbly with thy God;

9 The LORDS voice crieth unto the [h] city, and ‡ *the man of* wiſdome ſhall ſee thy name: heare ye the rod, and who hath appointed it.

10 ¶ ‡ Are there yet the treaſures of wickedneſſe in the houſe of the wicked, and the † ſcant meaſure that is abominable?

m He ſheweth that the faithfull ought not to meaſure Gods judgements by the brags and threatnings of the wicked, but thereby are admoniſhed to lift up their hearts to God to call for deliverance.

n God giveth his church this victory ſo oft as he overcometh their enemies: but the accompliſhment hereof ſhall be at the laſt coming of Chriſt.

a He forewarneth them of the dangers that ſhal come before they enjoy theſe comforts, ſhewing that foraſmuch as Jeruſalem was accuſtomed with her gariſons to trouble others, the Lord would now cauſe other gariſons to vex her, and that her rulers ſhould be ſmitten on the face moſt contemptuouſly.

b For ſo the Jews divided their countrey, that for every thouſand there was a chief captain, and becauſe Beth-lehem was not able to make a thouſand, he calleth it little, but yet God will raiſe up his captain and governour therein: and thus it is not the leaſt by reaſon of this benefit, as Matth. 2: 6. Joh. 7: 42.

c He ſheweth that the coming of Chriſt and all his wayes were appointed of God from all eternitie.

† Heb. *the dayes of eternity.*

d He compareth the Jews to women with childe, who for a time ſhould have great ſorrows, but at length they ſhould have a comfortable deliverance, John 16: 21.

e That is, Chriſts kingdome ſhall be ſtable and everlaſting, and his people as well the Gentiles as the Jews ſhall dwell in ſafty.

‡ Or, *rule.*

f This Meſſiah ſhall be a ſufficient ſafegard for us, and though the enemy invade us for a time, yet ſhall God ſtir up many which ſhall be able to deliver us.

† Heb. *princes of men.*

k I will deſtroy all things wherein thou putteſt thy confidence, as thy vain confidence and idolatry, and ſo will help thee.

‡ Or, *ſtatues.*

‡ Or, *enemies.*

l It ſhall be ſo terrible that the like hath not been heard of.

‡ Or, *with.*

* Iſa. 1: 2.

a He taketh the high mountains and hard rocks to witneſſe againſt the obſtinacy of his people.

b I have not hurt thee, but beſtowed infinite benefits upon thee.

* Exod. 12: 51. and 14: 30.

* Num. 22: 5. and 23: 7.

* Num. 25. Joſh. 5.

c That is, remember my benefits from the beginning, how I delivered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plain of Moab, till I brought you into the land promiſed.

d That is, the truth of his promiſe, and his manifold benefits toward you.

e Thus the people by hypocriſie ask how to pleaſe God, and are content to offer ſacrifices, but will not change their lives.

† Heb *ſonnes of a yeare.*

f There is nothing ſo deare to man but the hypocrites will offer it unto God, it they think thereby to avoid his anger: but they will never be brought to mortifie their own affections, and to give themſelves willingly to ſerve God as he commandeth.

---

† Heb. *eat up.* g Theſe whom God ſhall raiſe up for the deliverance of his church, ſhall deſtroy all the enemies thereof, which are meant hereby the Aſſyrians and Babylonians which were the chief at that time. ‡ Or, *with her own naked ſwords.* h By theſe governours will God deliver us, when the enemie cometh into our land. i This remnant, or church which God ſhall deliver, ſhall onely depend on Gods power and defence, as doth the graſſe of the field, and not on the hope of man. ‡ Or. *Goats.*

† Heb. *belly.* * Deut. 10: 12. g The prophet in few words calleth them to the obſervation of the ſecond table, to know if they will obey God aright or no, ſaying, that God hath preſcribed them to do this. † Heb. *humble* thy ſelf *to walk* h Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his majeſtie, and conſider not the mortall man that bringeth the threatning, but God that ſendeth it. ‡ Or, *thy name ſhall ſee that which is.* ‡ Or, is there *yet unto every man an houſe of the wicked, &c.* Heb. *meaſure of leanneſſe.*

11 ‡ Shall I count *them* pure with the wicked balances, and with the bag of deceitfull weights?

12 For the rich men [i] thereof are full of violence, and the inhabitants thereof have ſpoken lies, and their tongue *is* deceitfull in their mouth.

13 Therefore alſo will I make *thee* ſick in ſmiting thee, in making *thee* deſolate becauſe of thy ſinnes.

14 Thou ſhalt eat, but not be ſatisfied, and [k] thy caſting down *ſhall be* in the midſt of thee, and thou ſhalt [l] take hold, but ſhalt not deliver: and that which thou delivereſt will I give up to the ſword.

15 Thou ſhalt * ſow, but thou ſhalt not reap: thou ſhalt tread the olives, but thou ſhalt not anoint thee with oyl; and ſweet wine, but ſhalt not drink wine.

16 ¶ For ‡ the [m] ſtatutes of * Omri are kept, and all the works of the houſe of * Ahab, and ye walk in their counſels, that I ſhould make thee a ‡ deſolation, and the inhabitants thereof an hiſſing: therefore ye ſhall bear the reproach of my people.

CHAP. VII.

1 *The church complaining of her ſmall number,* 3 *and the generall corruption,* 5 *putteth her confidence, not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promiſes,* 16 *by confuſion of the enemies,* 18 *and by his mercies.*

WO is me, for I am † as [a] when they have gathered the ſummer fruits, as the grape-gleanings of the vintage: *there is* no cluſter to eat: my ſoul deſired the firſt-ripe-fruit.

2 The * ‡ good man is periſhed out of the earth: and *there is* none upright among men: [b] they all lie in wait for bloud. they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earneſtly, the prince asketh, and the judge *asketh* for a reward: and the [c] great man he uttereth † his miſchievous deſire: ſo [d] they wrap it up.

4 The beſt of them *is* as [e] a brier: the moſt upright *is ſharper* than a thorn-hedge: the day of [f] thy watchmen, *and* thy viſitation cometh: now ſhall be their perplexitie.

5 ¶ Truſt ye not in a friend, put ye not confidence in a guide: keep the doores of thy mouth from her that lieth in thy boſome.

6 For * the ſonne diſhonoureth the father, the daughter riſeth up againſt her mother, the daughter in law againſt her mother in law; a mans enemies *are* the men of his own houſe.

7 Therefore I [g] will look unto the LORD: I will wait for the God of my ſalvation: my God will heare me.

8 ¶ Rejoyce not againſt me, [h] O mine enemie: when I fall, I ſhall ariſe; when I ſit in darkneſſe, the LORD *ſhall be* a light unto me.

9 I will bear the indignation of the LORD, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute judgement for me: he will bring me forth to the light, *and* I ſhall behold his righteouſneſſe.

10 ‡ Then ſhe that is mine enemie ſhall ſee *it*, and ſhame ſhall cover her which ſaid unto me: * Where is the LORD thy God? mine eyes ſhall behold her, now † ſhall ſhe be troden down as the mire of the ſtreets.

11 *In* [i] the day that thy * walls are to be built, *in* that day ſhall [k] the decree be farre removed.

12 *In* that day alſo he ſhall come even to thee from [l] Aſſyria, ‡ and *from* the fortified cities, and from the fortreſſe even to the river, and from ſea to ſea, and *from* mountain to mountain.

13 ‡ Notwithſtanding the land ſhall be deſolate becauſe of them that dwell therein, for the fruit of [m] their doings.

14 ¶ ‡ [n] Feed thy people with thy rod, the flock of thine heritage, which dwell ſolitarily *in* the wood, in the midſt of Carmel: let them feed *in* Baſhan and Gilead, as in the dayes of old.

15 [o] According to the dayes of thy coming out of rhe land of Egypt will I ſhew unto him marvellous things.

16 ¶ The nations ſhall ſee and be confounded at all their might: they ſhall [p] lay their hand upon *their* mouth, [q] their eares ſhall be deaf.

17 They ſhall [r] lick the * duſt like a ſerpent, they ſhall move out of their holes like ‡ worms of the earth: they ſhall be afraid of the LORD our God, and ſhall fear becauſe of thee.

18 Who *is* a God like unto thee, that * pardoneth iniquitie, and [ſ] paſſeth by the tranſgreſſion of the remnant of his heritage? he retainerh not his anger for ever, becauſe he delighteth *in* mercie.

19 He will turn again, he will have compaſſion upon us. he will ſubdue our iniquities: and thou wilt caſt all [t] their ſinnes into the depths of the ſea.

20 Thou wilt perform the [u] truth to Jacob, *and* the mercie to Abraham, which thou haſt ſworn unto our fathers from the dayes of old.

---

‡ Or, *ſhall I be pure with, &c.*

[i] That is, of Ieruſalem.

[k] Thou ſhalt be conſumed with inward grief and evils.

[l] Meaning, that the city ſhould go about to ſave her men, as they that lay hold on that which they would preſerve.

* Deut. 28: 38. Hag. 1: 6.

‡ Or, *he doth much keep the, &c.*

[m] You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri, and Ahab his ſon: and to excuſe your doings, you alledge the kings authority by his ſtatutes, and alſo wiſdome and policy in ſo doing, but you ſhall not eſcape puniſhment, but as I have ſhewed you great favour, and taken you for my people, ſo ſhall your plagues be accordingly, Luc. 12: 47.

* 1 King 16: 25, 26. * 1 King 16: 30, &c. ‡ Or, *aſtoniſhment.*

† Heb. *the gatherings of ſummer.*

[a] The prophet taketh upon him the perſon of the earth which complaineth that all her fruits are gone, ſo that none is left: that is, that there is no godly man remaining: for all are given to cruelty and deceit, ſo that none ſpareth his own brother.

* Pſalm 12: 1. Iſa. 57: 1.

‡ Or, *godly*, or *mercifull.*

[b] He ſheweth that the prince, the judge, and the rich man are linked together, all to do evil, and to cloke the doings one of another.

[c] That is, the rich man that is able to give money, abſtaineth from no wickedneſſe nor injurie.

† Heb. *the miſchief of his ſoul.*

[d] Theſe men agree among themſelves, and conſpire with one conſent to do evil.

[e] They that are of moſt eſtimation, and are counted moſt honeſt among them, are but thorns and briers to prick.

[f] Meaning, of the prophets and governours.

* Matth. 10: 21, 35, 36. Luke 12: 53.

[g] The prophet ſheweth, that the onely remedy for the godly in deſperate evils, is to flee unto God for ſuccour.

[h] This is ſpoken in the perſon of the church, which calleth the malignant church her enemy.

‡ Or, *and thou wilt ſee her that is mine enemie, and cover her with ſhame.*

* Pſal. 79: 10. and 115: 2. Joel 2: 17.

† Heb. *ſhe ſhall be for a treading down.*

[i] To wit, when God ſhall ſhew himſelf a deliverer of his church, and a deſtroyer of his enemies.

* Amos 9: 11, &c.

[k] Meaning, the cruel empire of the Babylonians.

[l] When the church ſhall be reſtored, they that were enemies afore ſhall come out of all the corners of the world unto her, ſo that neither holds, rivers, ſeas, nor mountains ſhall be able to let them.

‡ Or, *even to.*

‡ Or, *after that it hath been.*

[m] Afore this grace appear, he ſheweth how grievouſly the hypocrites themſelves ſhall be puniſhed, ſeeing that the earth it ſelf, which cannot ſin, ſhall be made waſte, becauſe of their wickedneſſe.

‡ Or, *rule.*

[n] The prophet prayeth to God to be mercifull unto his church, when they ſhould be ſcattered abroad as in ſolitary places in Babylon, and to be beneficiall unto them as in time paſt.

[o] God promiſeth to be favourable to his people, as he had been aforetime.

[p] They ſhall be as dumbe men, and dare brag no more.

[q] They ſhall be aſtonied and afraid to heare men ſpeak, leſt they ſhould heare of their deſtruction.

[r] They ſhall fall flat on the ground for fear.

* Pſal. 72: 9. ‡ Or, *creeping things.* * Exod. 34: 6, 7.

[ſ] As though he would not ſee it, but wink at it.

[t] Meaning, of his elect.

[u] The church is aſſured that God will declare in effect the truth of his mercifull promiſe which he had made of old to Abraham, and to all that ſhould apprehend the promiſe by faith.

NAHUM.

THE ARGUMENT.

As they of Nineveh ſhewed themſelves prompt and ready to receive the word of God at Jonahs preaching, and ſo turned to the Lord by repentance: ſo after a certain time, rather giving themſelves to worldly meanes to increaſe their dominion, than ſeeking to continue in the feare of God, and trade wherein they had begun, they caſt off the care of religion, and ſo returned to their vomit, and provoked Gods juſt judgement againſt them, in afflicting his people. Therefore their city Nineveh was deſtroyed, aud Meroch-baladan king of Babel (or as ſome think Nebuchad-nezzar) enjoyed the empire of the Aſſyrians, But becauſe God hath continuall care of this church, he ſtirreth up his prophet to comfort the godly, ſhewing that the deſtruction of their enemies ſhould be for their conſolation. And as it ſeemeth, he propheſied about the time of Hezekiah, and not in the time of Manaſſeh his ſonne, as the Jews write.

CHAP. I.

1 *The majeſtie of God in goodneſſe to his people, and ſeveritie againſt his enemies.*

The [a] burden of Nineveh. [b] The book of the viſion of Nahum the [c] Elkoſhite.

2 ‡ God *is* * [d] jealous, and the LORD revengeth, the LORD revengeth and † *is* [e] furious, the LORD will take vengeance on his adverſaries; and he reſerveth *wrath* for his enemies.

3 The [f] LORD *is* * ſlow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwinde, and in the ſtorm, and the clouds *are* the duſt of his feet.

4 He rebuketh the ſea, and maketh it drie, and drieth up all the rivers: Baſhan languiſheth, and Carmel, and the flower of Lebanon languiſheth.

5 The mountains quake at him, and the hils melt, and the earth is burnt at his preſence, yea, the world, and all that dwell therein.

6 [g] Who can ſtand before his indignation? and who can † abide in the fierceneſſe of his anger? his furie is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, [h] a ‡ ſtrong hold in the day of trouble, and he knoweth them that truſt in him.

8 But with an overrunning floud he will make an utter end of the [i] place thereof, and darkneſſe ſhall purſue his enemies.

9 What do ye [k] imagine againſt the LORD? he will make an utter end: affliction ſhall not riſe up the ſecond time.

10 For while *they be* [l] folden together *as* thorns, and while they are drunken *as* drunkards, they ſhall be devoured as ſtubble fully drie.

11 There [m] is one come out of thee, that imagineth evil againſt the LORD: † a wicked counſeller.

12 Thus ſaith the LORD, ‡ Though *they be* [n] quiet, and likewiſe many, yet thus ſhall they be † cut down, when he ſhall paſſe through: though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burſt thy bonds in ſunder.

14 And the LORD hath given a commandment concerning thee *that* no more of thy name be [o] ſowen: out of the houſe of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile.

15 Behold upon the * mountains the feet of him that bringeth good tidings, that publiſheth [p] peace: O Judah, † keep thy ſolemne feaſts, perform thy vows: for † the wicked ſhall no more paſſe through thee, he is utterly cut off.

CHAP. II.

1 *The fearfull and victorious armies of God againſt Nineveh.*

‡ He [a] that daſheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loyns ſtrong, fortifie *thy* power mightily.

2 For the LORD hath [b] turned away ‡ the excellencie of Jacob, as the excellencie of Iſrael: for the emptiers have emptied them out, and [c] marred their vine-branches.

3 The ſhield of his mightie men is made red, [d] the valiant men *are* ‡ in ſcarlet: the chariots *ſhall be* with ‡ flaming torches in the day of his preparation, and [e] the firre-trees ſhall be terribly ſhaken.

4 The chariots ſhall rage in the ſtreets, they ſhall juſtle one againſt another in the broad wayes: † they ſhall ſeem like torches, they ſhall runne like the lightnings.

5 [f] He ſhall recount his ‡ worthies: they ſhall ſtumble in their walk: they ſhall make haſte to the wall thereof, and the † defence ſhall be prepared.

6 The gates of the rivers ſhall be opened, and the palace ſhall be ‡ diſſolved.

7 And ‡ Huzzab ſhall be ‡ led away captive, ſhe ſhall be brought up, and her maids ſhall lead *her* as with the voice of doves, tabring upon their breaſts.

[a] Reade Iſa. 13:1.
[b] The viſion or revelation, which God commanded Nahum to write concerning the Ninevites.
[c] That is, born in a poore village in the tribe of Simeon.
‡ Or, *the Lord is a jealous God, and a revenger, &c.*
* Exod. 20: 5.
[d] Meaning, of his glory.
† Heb. *that hath furie.*
[e] With his, he is but angry for a time, but his anger never aſſwageth toward the reprobate, though for a time he defer it.
[f] Thus the wicked would make Gods mercy an occaſion to ſin, but the prophet willeth them to conſider his force and juſtice.
* Exod. 34: 6, 7.
[g] If al creatures be at Gods commandement, and none is able to reſiſt his wrath, ſhall man flatter himſelf, and think by any meanes to eſcape when he provoketh his God to anger?
† Heb. *ſtand up.*
[h] Leſt the faithful ſhould be diſcouraged by hearing the power of God, he ſheweth them that his mercies appertain unto them, and that he hath care over them.
‡ Or, *ſtrength.*
[i] Signifying, that God will ſuddenly deſtroy Nineveh, and the Aſſyrians, in ſuch ſort, as they ſhall ly in perpetuall darkneſſe, and never recover their ſtrength again.
[k] He ſheweth that the enterpriſes of the Aſſyrians againſt Judah and the church were againſt God, and therefore he would ſo deſtroy them at once, that he ſhould not need to return the ſecond time.
[l] Though the Aſſyrians think themſelves like thorns that prick on all ſides, yet the Lord will ſet fire on them, and as drunken men are not able to ſtand againſt any force, ſo they ſhall be nothing abe to reſiſt him.
[m] Which may be underſtood either of Sennacherib, or of the whole body of the people of Nineveh.
† Heb. *a counſeller of Belial.*
‡ Or, *if* they would have been *at peace, ſo* ſhould they have been *many, and ſo ſhould they have been ſhorn, and he ſhould have paſſed away.*

[n] Though they think themſelves in moſt ſafety, and of greateſt ſtrength, yet when God ſhall paſſe by, he will deſtroy them: notwithſtanding, he comforteth his church, and promiſeth to make an end of puniſhing them by the Aſſyrians.
† Heb. *ſhorn.*
[o] Meaning Sennacherib, who ſhould have no more children, but be ſlain in the houſe of his gods. 2 Kings 19:36, 37.
* Iſa. 52: 7. Rom 10: 15.
[p] Which peace the Jews ſhould enjoy by the death of Sennacherib.
‡ Heb. *feaſt.*
† Heb. *Belial.*
‡ Or, *the diſperſer.* or *hammer.*
[a] That is, Nebuchad-nezzar is in a readineſſe to deſtroy the Aſſyrians: and the prophet derideth the enterpriſes of the Aſſyrians which prepared to reſiſt him.
[b] Seeing God hath puniſhed his own people Judah and Iſrael, he will now puniſh the enemies by whom he ſcourged them, reade Iſa. 10: 12.
‡ Or, *the pride of Jacob as the pride of Iſrael.*
[c] Signifying, that the Iſraelites were utterly deſtroyed.
[d] Both to feare the enemie, and alſo that they themſelves ſhould not ſo ſoon eſpie bloud one of another to diſcourage them.
‡ Or, *died ſcarlet.*
‡ Or, *fierie torches.*
[e] Meaning, their ſpeares ſhould ſhake and craſh together.
† Heb. *their ſhew.*
[f] Then the Aſſyrians ſhall ſeek by all meanes to gather their power, but all things ſhall fail them.
‡ Or, *gallants.*
† Heb. *covering.* or *coverer.*
‡ Or, *diſcovered.*

---

‡ Or, *molten.* ‡ Or, *that which was eſtabliſhed*, or *there was a ſtand made.*

8 But Nineveh *is* [g] ‡ of old like a pool of water: yet they ſhall flee away. Stand, ſtand *ſhall they crie*; but none ſhall ‡ look back.

9 [h] Take ye the ſpoil of ſilver, take the ſpoil of gold: ‡ for *there is* none end of the ſtore, *and* glory out of all the † pleaſant furniture.

10 [i] She is emptie, and void, and waſte, and the * heart melteth, and the knees ſmite together, and much pain *is* in all loyns, *and* the faces [k] of them all gather blackneſſe.

11 Where *is* the [l] dwelling of the lions, and the feeding place of the young lions? where the lion, *even* the old lion walked, *and* the lions whelp, and none made *them* afraid.

12 The lion did tear in pieces enough for his whelps, and ſtrangled for his lioneſſe, and filled his holes with prey, and his dens with ravine.

13 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and I will burn her chariots in the [m] ſmoak, and the ſword ſhall devoure the young lions, and I will cut off thy prey from the earth, and the voice of thy [n] meſſengers ſhall no more be heard.

g The Aſſyrians will flatter themſelves, and ſay, that Nineveh is ſo ancient that it can never periſh, and is as a fiſh-pool, whoſe waters they that walk on the banks cannot touch, but they ſhall be ſcattered, and ſhall not look back, though men would call them.
‡ Or, *from the dayes* that *she* hath been.
‡ Or, *cauſe* them *to turn.*
h God commandeth the enemies to ſpoil Nineveh, and promiſeth them infinite riches and treaſures.
‡ Or, *and* their *infinite ſtore, &c.*
† Heb. *veſſels of deſire.*
i That is, Nineveh, and the men thereof ſhall be after this ſort.
* Iſa. 13: 7, 8.
k Read Joel. 2: 6.
l Meaning, Nineveh, whoſe inhabitants were cruel like the lions, and given to all oppreſſion, and ſpared no violence or tyranny to provide for their wives and children.
m That is, Aſſoon as my wrath beginneth to kindle.
n Signifying the heralds, which were accuſtomed to proclaim war. Some reade of thy gum teeth wherewith Nineveh was wont to bruiſe the bones of the poore.

CHAP. III.

The miſerable ruine of Nineveh.

WO to the † * bloudie citie, it *is* all full of lies *and* robberie, [a] the prey departeth not.

2 The noiſe of a whip, [b] and the noiſe of the ratling of the wheels, and of the praunſing horſes, and of the jumping chariots.

3 The horſe man lifteth up both † the bright ſword, and the glittering ſpeare, and *there is* a multitude of ſlain, and a great number of carcaſes; and *there is* none end of *their* corpſes: they ſtumble upon their corpſes.

4 Becauſe of the multitude of the whoredomes of the [c] wel-favoured harlot, the miſtreſſe of witchcrafts, that ſelleth nations through her whoredomes, and families though her witchcrafts.

5 Behold, I *am* againſt thee, ſaith the LORD of hoſts, and * I will diſcover thy ſkirts upon thy face, and I will ſhew the nations thy nakedneſſe, and the kingdomes thy ſhame.

6 And I will caſt abominable filth upon thee, and make thee vile, and will ſet thee as a gazing-ſtock.

7 And it ſhall come to paſſe, *that* all they that look upon thee, ſhall flee from thee, and ſay, Nineveh is laid waſte, who will bemoan her? whence ſhall I ſeek comforters for thee?

8 Art thou better than ‡ † [d] populous No, that was ſituate among the rivers, *that had* the waters round about it, whoſe rampart *was* the ſea, *and* her wall *was* from the ſea?

9 Ethiopia and Egypt *were* her ſtrength, and *it was* infinite; Put and Lubim were † thy helpers.

10 Yet *was* ſhe carried away, ſhe went into captivitie: her young children alſo were daſhed in pieces at the top of all the ſtreets: and they caſt lots for her honourable men, and all her great men were bound in chains.

11 Thou alſo ſhalt be * drunken: thou ſhalt be hid, thou alſo ſhalt ſeek ſtrength becauſe of the enemie.

12 All thy ſtrong holds *ſhall be* like figtrees with the firſt ripe figs: if they be ſhaken they ſhall even fall into the mouth of the eater.

13 Behold, thy people in the midſt of thee *are* women: the gates of thy land ſhall be ſet wide open unto thine enemies, the fire ſhall devoure thy barres.

14 Draw thee waters for the ſiege, fortifie thy ſtrong holds: go into clay and tread the morter: make ſtrong the brick-kiln.

15 There ſhall the fire devoure thee: the ſword ſhall cut thee off: it ſhall eat thee up like the [e] cankerworm: make thy ſelf many as the cankerworm, make thy ſelf many as the locuſts.

16 Thou haſt multiplied thy merchants above the ſtarres of heaven: the cankerworm ‡ ſpoileth and flieth away.

17 Thy crowned *are* as the locuſts, and thy captains as the great graſhoppers which camp in the hedges in the cold day: *but* when the ſunne ariſeth they flee away: and their place is not known where they *are*.

18 Thy [f] ſhepherds ſlumber, O king of Aſſyria: thy ‡ nobles ſhall dwell *in the duſt*: thy people is ſcattered upon the mountains, and no man gathereth *them*.

19 *There is* no † healing of thy bruiſe: thy wound is grievous: all that heare the bruit of thee ſhall clap the hands over thee; for upon [g] whom hath not thy wickedneſſe paſſed continually?

† Heb. *citie of bloods.*
* Ezek. 24: 9. Hab. 2: 12.
a It never ceaſeth to ſpoil and rob.
b He ſheweth how the Caldeans ſhall haſte, and how couragious their horſes ſhall be in beating the ground, when they come againſt the Aſſyrians.
† Heb. *the flame of the ſword, and the lightning of the ſpears.*
c He compareth Nineveh to an harlot, which by her beauty and ſubtility enticeth young men and bringeth them to deſtruction.
* Iſa. 47: 3. Ezek, 16: 37.
‡ Or, *nouriſhing.*
† Heb. *No Amon.*
d Meaning, Alexandria, which was in league with ſo many nations, and yet was now deſtroyed.
† Heb. *in thy help.*
* Jer. 25: 17.
e Signifying, that Gods judgements ſhould ſuddenly deſtroy the Aſſyrians as theſe vermine are with rain or change of weather.
‡ Or, *ſpreadeth himſelf.*
f Thy princes and counſellers.
‡ Or, *valiant ones.*
† Heb. *wrinkling.*
g Meaning, that there was no people to whom the Aſſyrians had not done hurt.

HABAKKUK.

THE ARGUMENT.

THe prophet complaineth unto God, conſidering the great felicity of the wicked, and the miſerable oppreſſion of the godly, which endure all kinde of affliction and cruelty, and yet can ſee none end. Therefore he had this revelation ſhewed him of God, that the Caldeans ſhould come and take them away captives, ſo that they could look for none end of their troubles as yet, becauſe of their ſtubbornneſſe and rebellion againſt the Lord. And leſt the godly ſhould deſpair, ſeeing this horrible confuſion, he comforteth them by this, that God will puniſh the Caldeans their enemies, when their pride and cruelty ſhall be at height: wherefore he exhorteth the faithfull to patience by his own example, and ſheweth them a form of prayer, wherewith they ſhould comfort themſelves.

CHAP. I.

1 Unto Habakkuk, complaining of the iniquitie of the land, 15 is ſhewed the fearfull vengeance by the Caldeans. 12 He complaineth that vengeance ſhould be executed by them who are farre worſe.

THe burden which Habakkuk the prophet did ſee.

2 O Lord, how long ſhall I crie, and thou wilt not heare! *even* crie out unto thee [a] *of* violence, and thou wilt not ſave!

3 Why doſt thou ſhew me iniquitie, and cauſe *me* to behold grievance? for ſpoiling and violence *are* before me: and there are *that* raiſe up ſtrife and contention.

4 Therefore the law is ſlacked, and judgement doth never go forth: for the * wicked doth [b] compaſſe about the righteous: therefore ‡ [c] wrong judgement proceedeth.

5 ¶ * Behold ye among the heathen, and regard, and wonder marvellouſly: for I will work a work in your dayes, *which* [d] ye will not beleeve, though it be told *you.*

6 For lo, I raiſe up the Caldeans, that bitter and haſtie nation, which ſhall march through the † breadth of the land, to poſſeſſe the dwelling places *that are* not theirs.

7 They *are* terrible and dreadfull: ‡ [e] their judgement and their dignitie ſhall proceed of themſelves.

8 Their horſes alſo are ſwifter than the leopards, and are more † fierce than the * evening wolves: and their horſemen ſhall ſpread themſelves, and their horſemen ſhall come from farre, they ſhall flie as the eagle *that* haſteth to eat.

9 They ſhall come all for violence: † their faces ſhall ſup up *as* the [f] eaſt winde, and they ſhall gather the captivitie [g] as the ſand.

10 And they ſhall ſcoff at the kings, and the princes *ſhall be* a ſcorn unto them: they ſhall deride every ſtrong hold, for they ſhall heap [h] duſt and take it.

11 Then ſhall *his* [i] minde change, and he ſhall paſſe over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlaſting, O Lord my God, mine holy one? we ſhall [k] not die: O Lord, thou haſt ordained them for judgement, and O † mightie God, thou haſt † eſtabliſhed them for correction.

13 *Thou art* of purer eyes than to behold evil, and canſt not look on ‡ iniquitie: wherefore lookeſt thou upon them that deal treacherouſly, *and* holdeſt thy tongue when the wicked devoureth the man *that is* more righteous than he?

14 And makeſt men as the [l] fiſhes of the ſea, as the ‡ creeping things *that have* no ruler over them.

15 They take up all of them with the angle: they catch them in their net and gather them in their ‡ drag; therefore they rejoyce and are glad.

16 Therefore they ſacrifice unto their [m] net, and burn incenſe unto their drag: becauſe by them their portion *is* fat, and their meat ‡ † plenteous.

17 Shall they therefore emptie their net, and not [n] ſpare continually to ſlay the nations?

---

[a] The prophet complaineth unto God, and bewaileth that among the Jews is left none equity or brotherly love but in ſtead hereof reigneth cruelty, theft, contention, and ſtrife.

* Job 21: 7. Jer. 12: 1.

[b] To ſuppres him, if any ſhould ſhew himſelf zealous of Gods cauſe.

‡ Or, *wreſted.*

[c] Becauſe the judges which ſhould redreſſe this exceſſe, are as evil as the reſt.

* Act. 13: 41.

[d] As in times paſt you would not beleeve Gods word, ſo ſhall ye not now beleeve the ſtrange plagues which are at hand.

† Heb. *breadths.*

‡ Or, *from them ſhall proceed the judgement of theſe and the captivitie of theſe.*

[e] They themſelves ſhall be your judges in this cauſe, and none ſhall have authority over them to controll them.

† Heb. *ſharp.*

* Zeph. 3: 3.

† Heb. *the ſupping up of their faces, &c. or their faces ſhall look toward the eaſt.* Heb. *the oppoſition of their faces toward the eaſt.*

[f] For the Jews moſt feared this winde, becauſe it deſtroyed their fruits.

[g] They ſhall be ſo many in number.

[h] They ſhall caſt up mounts againſt it.

[i] The prophet comforteth the faithfull, that God will alſo deſtroy the Babylonians, becauſe they ſhall abuſe this victory, and become proud and inſolent attributing the praiſe hereof to their idols.

[k] He aſſureth the godly of Gods protection, ſhewing that the enemy can do no more than God hath appointed, and alſo that their ſins required ſuch a ſharp rod.

† Heb. *rock.*

† Heb. *founded.*

‡ Or, *grievance.*

[l] So that the great devoureth, the ſmall, and the Caldeans deſtroy all the world.

‡ Or, *moving.*

‡ Or, *flue-net.*

[m] Meaning, that the enemies flatter themſelves, and glory in their own force, power and wit.

‡ Or, *daintie.*

† Heb. *fat.*

[n] Meaning, that they ſhould not.

CHAP. II.

1 Unto Habakkuk, waiting for an anſwer, is ſhewed that he muſt wait by faith. 5 The judgement upon the Caldean for unſatiableneſſe, 9 for covetouſneſſe, 12 for crueltie, 15 for drunkenneſſe, 18 and for idolatrie.

I Will * ſtand upon my [a] watch, and ſet me upon the † tower, and will watch to ſee what he will ſay ‡ unto me, and what I ſhall anſwer ‡ † when I am reproved.

2 And the Lord anſwered me, and ſaid, Write the viſion, and make *it* plain upon tables, that he may run [b] that readeth it.

3 For the viſion *is* yet for an appointed time, but at the [c] end it ſhall ſpeak, and not lie: though it tarrie, wait for it; becauſe it will * ſurely come, it will not tarrie.

4 Behold, [d] his ſoul *which* is lifted up, is not upright in him: but the * juſt ſhall live by his faith.

---

* Iſa. 21: 8.

[a] I will renounce mine own judgement, and onely depend on God, to be inſtructed what I ſhall anſwer them that abuſe my preaching, and to be armed againſt all temptations.

† Heb. *fenced place.*

‡ Or, *in me.*

‡ Or, *when I am argued with.*

† Heb. *upon my reproof,* or *arguing.*

[b] Write it in great letters, that he that runneth may reade it.

[c] Which contained the deſtruction of the enemy, and the comfort of the church: which thing though God execute not according to mans haſty affection, yet the iſſue of both is certain at his time appointed.

* Hebr. 10: 37.

[d] To truſt in himſelf, or in any worldly thing is never to be quiet: for the onely reſt is to ſtay upon God by faith.

* John 3: 36. Rom. 1. verſ. 17. Gal. 3: 11. Hebr. 10: 38.

5 ¶ ‡

5 ¶ ‡ Yea alſo, becauſe he tranſgreſſeth by wine, [e] *he is* a proud man, neither keepeth at home, who enlargeth his deſire as hell, and *is* as death, and cannot be ſatisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all theſe take up a parable againſt him, and a taunting proverb againſt him, and ſay, ‡ Wo to him that increaſeth *that which is* not his: [f] how long? and to him that ladeth himſelf with thick clay.

7 Shall [g] they not riſe up ſuddenly that ſhall bite thee, and awake that ſhall vex thee, and thou ſhalt be for booties unto them?

8 Becauſe thou haſt ſpoiled many nations, all the remnant of the people ſhall ſpoil thee becauſe of mens † bloud, and for the violence of the land, of the citie, and of all that dwell therein.

9 ¶ Wo to him that * ‡ coveteth an evil covetouſneſſe to his houſe, that he may ſet his neſt on high, that he may be delivered from the † power of evil.

10 Thou [h] haſt conſulted ſhame to thy houſe, by cutting off many people, and haſt ſinned *againſt* thy ſoul.

11 For the [i] ſtone ſhall crie out of the wall, and the ‡ beam out of the timber ſhall ‡ anſwer it.

12 ¶ Wo to him that buildeth a town with * † bloud, and ſtabliſheth a citie by iniquitie.

13 Behold, *is it* not of the [k] LORD of hoſts, that the people ſhall labour in the very fire, and the people ſhall wearie themſelves ‡ for very vanitie?

14 For the earth ſhall [l] be filled ‡ with the * knowledge of the glorie of the LORD, as the waters cover the ſea.

15 ¶ Wo unto him that giveth his neighbour [m] drink: that putteſt thy bottle to *him*, and makeſt *him* drunken alſo, that thou mayeſt look on their nakedneſſe.

16 Thou art filled ‡ with ſhame [n] for glorie: * drink thou alſo, and let thy foreſkin be uncovered: the cup of the LORDS right hand ſhall be turned unto thee, and ſhamefull ſpewing *ſhall be* on thy glorie.

17 For the [o] violence of Lebanon ſhall cover thee: and the ſpoil of beaſts, *which* made them afraid becauſe of mens bloud, and for the violence of the land, of the citie, and of all that dwell therein.

18 ¶ What profiteth the graven, [p] image, that the maker thereof hath graven it; the molten image, and a * teacher of lies, that † the maker of his work truſteth therein, to make *him* dumbe idols?

19 Wo unto him that ſaith to the wood, Awake; to the dumbe ſtone, Ariſe, it ſhall teach: [q] behold, it *is* laid over with gold and ſilver and *there is* no breath at all in the midſt of it:

20 But * the LORD *is* in his holy temple: † let all the earth keep ſilence before him.

CHAP. III.

1 Habakkuk in his prayer, trembleth at Gods majeſtie. 17 The confidence of his faith.

A Prayer of Habakkuk the prophet ‡ upon [a] Sigionoth.

2 [b] O LORD, I have heard † thy ſpeech *and* was afraid: O LORD, ‡ revive thy [c] work in the midſt of the yeares, in the midſt of the yeares make known; in wrath remember mercie.

3 God came from ‡ [d] Teman, and the holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe.

4 And *his* brightneſſe was as the light, [e] he had ‡ horns *coming* out of his hand, and there *was* the hiding of his power.

5 Before him went the peſtilence, and ‡ burning coals went forth at his feet.

6 He ſtood and meaſured the earth: he beheld, and drove aſunder the nations, and the everlaſting mountains were ſcattered, the perpetuall hills did bowe: his [f] wayes *are* everlaſting.

7 I ſaw the tents of ‡ Cushan ‡ [g] in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD diſpleaſed againſt the [h] rivers? *was* thine anger againſt the rivers? *was* thy wrath againſt the ſea, that thou didſt ride [i] upon thine horſes, *and* ‡ thy chariots of ſalvation?

9 Thy [k] bow was made quite naked, *according* to the [l] oathes of the tribes, *even thy* word. Selah. ‡ Thou [m] didſt cleave the earth with rivers.

10 The mountains ſaw thee, *and* they trembled, the overflowing of the water [n] paſſed by: the deep uttered his voice, *and* lift up his hands on high.

11 The [o] ſunne *and* moon ſtood ſtill in their habitation: ‡ [p] at the light of thine * arrows they went, *and* at the ſhining of thy glittering ſpeare.

12 Thou didſt march through the land in indignation, thou didſt threſh the heathen in anger.

13 Thou wenteſt forth for the ſalvation of thy people, *even* for ſalvation with thine [q] anointed, thou woundedſt the head out of the houſe of the wicked, by † diſcovering the foundation unto the [r] neck. Selah.

14 Thou didſt [ſ] ſtrike through with his ſtaves the head of his villages: they † came out as a whirlwinde to ſcatter me: their rejoycing *was* as to devoure the poore ſecretly.

‡ Or, *how much more.*

[e] He compareth the proud and covetous man to a drunkard that is without reaſon & ſenſe, whom God will puniſh and make him a laughing ſtock to all the world: and this he ſpeaketh for the comfort of the godly, and againſt the Caldeans.

‡ Or, *hoe, he.*

[f] Signifying, that all the world ſhall wiſh the deſtruction of tyrants, and that by their oppreſſion and covetouſneſſe, they heap but upon themſelves more heavy burdens: for the more they get, the more are they troubled.

[g] That is, the Medes and Perſians that ſhould deſtroy the Babylonians.

† Heb. *blouds.*

* Jer. 22: 13.

‡ Or, *gaineth an evil gain.*

† Heb. *palm of the hand.*

[h] Signifying, that the covetous man is the ruine of his own houſe, when as he thinketh to enrich it by cruelty and oppreſſion

[i] The ſtones of the houſe ſhall cry, and ſay, that they are built of bloud, and the wood ſhall anſwer, and ſay the ſame of it ſelf.

‡ Or, *piece*, or *faſtening.*

‡ Or, *witneſſe againſt it.*

* Ezek. 24: 9. Nahum 3: 1:

† Heb. *blouds.*

[k] Meaning, that God will not defer his vengeance long, but wil come and deſtroy al their labours, as though they were conſumed with fire.

‡ Or, *in vain.*

[l] In the deſtruction of the Babylonians his glory ſhall appeare through all the world.

‡ Or, *by knowing the glory of the Lord.*

* Iſa. 11: 9.

[m] He reprocheth thus the king of Babylon, who as he was drunken with covetouſnes and cruelty, ſo he provoked others to the ſame, and inflamed them by his rage, and ſo in the end brought them to ſhame.

‡ Or, *more with ſhame than with glorie.*

[n] Whereas thou thoughteſt to have glory of theſe thy doings, they ſhall turn to thy ſhame, for thou ſhalt drink of the ſame cup with others in thy turn.

* Jer. 25: 26.

[o] Becauſe the Babylonians were cruel, not onely againſt other nations, but alſo againſt the people of God which is meant by Lebanon, and the beaſts therein, he sheweth that the like cruelty ſhall be executed againſt them. [p] He sheweth that the Babylonians gods could nothing avail them: for they were but blocks, and ſtones, reade Jer. 10: 8. * Jer. 10: 8, 14. Zech. 10: 2. † Heb. *the faſhioner of his faſhion.* [q] If thou wilt conſider what it is, and how that it hath neither breath nor life, but is a dead thing.

* Pſal. 11: 4.

† Heb. *be ſilent all the earth before him.*

‡ Or, *according to variable ſongs*, or *tunes, called in Hebrew Shigionoth.*

[a] The prophet inſtructeth his people to pray unto God, not onely for their great ſins, but alſo for ſuch as they had committed of ignorance.

[b] Thus the people were afraid, when they heard Gods threatnings, and prayed.

† Heb. *thy report*, or *thy hearing.*

‡ Or, *preſerve alive.*

[c] That is, the ſtate of thy church which is now ready to periſh before it come to half a perfect age, which ſhould be under Chriſt.

‡ Or, *the ſouth.*

[d] Teman and Paran were neare Sinai where the law was given: whereby is ſignified, that his deliverance was as preſent now, as it was then.

[e] Wherby is meant a power that was joyned with his brightneſſe, which was hid to the reſt of the world, but was revealed in mount Sinai to his people, Pſal. 31: 16.

‡ Or, *bright beams out of his ſide.*

‡ Or, *burning diſeaſes.*

[f] Signifying, that God hath wonderfull meanes, and ever had a marvellous power when he would deliver his church.

‡ Or, *Ethiopia.*

‡ Or, *under affliction*, or *vanitie.*

[g] The iniquity of the king of Syria in vexing thy people, was made manifeſt by thy judgment, to the comfort of thy church, Judg. 3: 10. and alſo of the Midianites, which deſtroyed themſelves Judg. 7: 22.

[h] Meaning, that God was not angry with the waters, but that by this meanes he would deſtroy his enemies and deliver his church.

‡ Or, *thy chariots were ſalvation.*

[i] And ſo didſt uſe all the elements as inſtruments for the deſtruction of thine enemies.

[k] That is, thy power.

[l] For he had not onely made a covenant with Abraham, but renewed it with his poſterity. ‡ Or, *thou didſt cleave the river of the earth.* [m] Reade Num. 20: 11. [n] He alludeth to the red ſea, and Jordan, which gave paſſage to Gods people, and ſhewed ſignes of their obedience, as it were by lifting up of their hands. [o] As appeareth Josh. 10: 12. ‡ Or, *thine arrows walked in the light, &c.* [p] According to thy commandment the ſun was directed by the weapons of thy people, that fought in thy cauſe as though it durſt not go forward. Josh. 10: 11. [q] Signifying, that there is no ſalvation but by Chriſt. † Heb. *making naked.* [r] From the top to the toe thou had deſtoyed the enemies. [ſ] God deſtroyed his enemies both great and ſmall with their own weapons, though they were never ſo fierce againſt his church. † Heb. *were tempeſtuous.*

15 Thou didſt walk through the ſea with thine horſes, *through* the ‡ heap of great waters.

16 When I [t] heard, my belly trembled: my lips quivered at the voice: rottenneſſe entred into my bones, and I trembled in my ſelf, that I might reſt in [u] the day of trouble: when he cometh up [x] unto the people, he will ‡ invade them with his troups.

17 ¶ Although the fig-tree ſhall not bloſſome, neither *ſhall* fruit *be* in the vines, the labour of the olive ſhall † fail, and the fields ſhall yeeld no meat, the flock ſhall be cut off from the fold, and *there ſhall be* no herd in the ſtalls:

18 Yet I will rejoyce in the LORD, I will joy [y] in the God of my ſalvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like * hindes *feet*, and he will make me to walk upon mine high places. [z] To the chief ſinger on my † ſtringed inſtruments.

‡ Or, *mud*.

[t] He returneth to that which he ſpake in the ſecond verſe, and sheweth how he was afraid of Gods judgements.

[u] He sheweth that the faithfull can never have true reſt, except they feel before the weight of Gods judgements.

[x] That is, the enemy: but the godly shall be quiet, knowing that all things shall turn to good unto them.

‡ Or, *cut them in pieces*.

† Heb. *lie*.

[y] He declareth wherein ſtandeth the comfort and joy of the faithfull, though they ſee never ſo great afflictions prepared.

* 2 Sam. 22: 34. Pſalm 18: 33.

[z] The chief ſinger upon the inſtruments of muſick shall have occaſion to praiſe God for this great deliverance of his church.

† Heb. *neginoth*.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgement of God, which was at hand, shewing that their country should be utterly deſtroyed, and they carried away captives by the Babylonians. Yet for the comfort of the faithfull, he propheſied of Gods vengeance againſt their enemies, as the Philiſtines, Moabites, Aſſyrians, and others, to aſſure them that God had a continuall care over them. And as the wicked should be puniſhed for their ſinnes and tranſgreſſions, ſo he exhorteth the godly to patience, and to truſt to finde mercy by reaſon of the free promiſe of God made unto Abraham: therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered unto him, and counted as his people and children.

CHAP. I.

Gods ſevere judgement againſt Judah for divers ſinnes.

THe word of the LORD which came unto Zephaniah the ſonne of Cuſhi, the ſonne of Gedaliah, the ſonne of Amariah, the ſon of Hizkiah, in the dayes of Joſiah, the ſon of Amon king of Judah.

2 † I will utterly conſume all things from off † the land, ſaith the LORD.

3 I will conſume man and beaſt: I will conſume the [a] fowls of the heaven, and the fiſhes of the ſea, and the ‡ ſtumbling-blocks with the wicked, and I will cut off man from off the land, ſaith the LORD.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] chemarims with the prieſts:

5 And them that worſhip the hoſt of heaven upon the houſe tops, and them that worſhip, *and* that ſwear ‡ by the LORD, and that ſwear by [c] Malcham:

6 And them that are turned back from the LORD, and thoſe that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: for the day of the LORD *is* at hand: for the LORD hath prepared a ſacrifice, he hath † bid his gueſts.

8 And it ſhall come to paſſe in the day of the LORDS ſacrifice, that I will † puniſh the princes, and the kings children, and all ſuch as are clothed with [d] ſtrange apparell.

9 In the ſame day alſo will I puniſh all thoſe that [e] leap on the threſhold, which fill their maſters houſes with violence and deceit.

10 And it ſhall come to paſſe in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the [f] fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

11 Howl ye inhabitants of [g] Makteſh, for all the merchant people are cut down: all they that bear ſilver are cut off.

12 And it ſhall come to paſſe at that time, *that* I will ſearch Jeruſalem with [h] candles, and puniſh the men that are † ſetled [i] on their lees; that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo built houſes, but * not inhabite *them*; and they ſhall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* neare, *it is* neare, and haſteth greatly, *even* the voice of the day of the LORD: the [k] mighty man ſhall cry there bitterly.

15 That day *is* a day of * wrath, a day of trouble and diſtreſſe, a day of waſteneſſe and deſolation, a day of darkneſſe and gloomineſſe, a day of clouds and thick darkneſſe,

16 A day of the trumpet and alarm againſt the fenced cities and againſt the high towers.

17 And I will bring diſtreſſe upon men, that they ſhall walk like blinde men, becauſe

they

† Heb. *by taking away I will make an end.*

† Heb. *the face of the land.*

[a] Not that God was angry with theſe dumbe creatures, but becauſe man was ſo wicked, for whoſe cauſe they were created, God maketh them to take part of the punishment with him.

‡ Or, *idols*.

[b] Which were an order of ſuperſtitious prieſts, appointed to miniſter in the ſervice of Baal, and were as his peculiar chaplains, reade 2 Kings 23: 5. Hoſea 10: 5.

‡ Or, *to the Lord*.

[c] He alludeth to their idol Molech, which was forbidden, Levit. 20. verſ. 2. yet they called him their king, and made him as a god: therefore he here noteth them that will both ſay they worship God, and yet will ſwear by idols, and ſerve them: which halting is here condemned, as Ezek. 20: 39, 1 King 18: 21. 2 King 17: 33.

† Heb. *ſanctified or prepared.*

† Heb. *viſit upon.*

[d] Meaning, the courtiers, which did imitate the ſtrange apparell of other nations to win their favour thereby, and to appear glorious in the eyes of all other, reade Ezek. 23: 14.

[e] He meaneth the ſervants of the rulers which invade other mens houſes, and rejoyce, and leap for joy, when they can get any prey to pleaſe their maſter withall.

[f] Signifying, that all the corners of the citie of Jeruſalem should be full of trouble.

[g] This is meant of the ſtreet of the merchants which was lower than the reſt of the place about it.

[h] So that nothing shall eſcape me.

† Heb. *curded*, or *thickened*.

[i] By their proſperitie they are hardned in their wickedneſſe.

* Deut. 18: 30,39. Amos 5: 11.

[k] They that truſted in their own ſtrength and contemned the prophets of God.

* Jerem. 30: 7. Joel 2: 11. Amos 5: 18.

they have ſinned againſt the LORD, and their bloud shall be poured out as duſt, and their flesh as the dung.

18 *Neither their ſilver nor their gold shall be able to deliver them in the day of the LORDS wrath, but the whole land shall be *devoured by the fire of his jealouſie: for he shall make even a ſpeedy riddance of all them that dwell in the land.

* Prov. 11:4. Ezek. 7:19.

* Chap. 3:8.

CHAP. II.

1 *An exhortation to repentance.* 4 *The judgement of the Philiſtines,* 8 *of Moab and Ammon,* 12 *of Ethiopia and Aſſyria.*

GAther [a] your ſelves together, yea, gather together, O nation ‡ not deſired.

2 Before the decree bring forth, *before* the day paſſe as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORDS anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which [b] have wrought his judgement, ſeek righteouſneſſe, ſeek meekneſſe: it may be, ye shall be hid in the day of the LORDS anger.

4 ¶ For [c] Gaza shall be forſaken, and Ashkelon a deſolation: they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the ſea-[d] coaſt, the nation of the Cherethites: the word of the Lord *is* againſt you: O Canaan, the land of the Philiſtines, I will even deſtroy thee, that there shall be no inhabitant.

6 And the ſea-coaſt shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coaſt shall be for the [e] remnant of the houſe of Judah, they shall feed thereupon, in the houſes of Ashkelon shall they lie down in the evening: ‡ for the LORD their God shall viſit them, and turn away their captivitie.

8 ¶ I have heard the reproach of Moab, and the revilings of the children, of Ammon, whereby they have reproached my people, and [f] magnified *themſelves* againſt their border.

9 Therefore *as* I live, ſaith the LORD of hoſts the God of Iſrael, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſaltpits, and a perpetuall deſolation, the reſidue of my people shall ſpoil them, and the remnant of my people shall poſſeſſe them.

10 This shall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the LORD of hoſts.

11 The LORD *will be* terrible unto them: [g] for he will † famish all the gods of the earth, and men shall worship him, every one from his place, *even* all the iſles of the heathen.

12 ¶ Ye Ethiopians alſo, *ye shall be* ſlain by my ſword.

13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria, and will make Nineveh a deſolation, *and* drie like a wilderneſſe.

14 And flocks shall lie down in the midſt of her, all the beaſts of the nations: both the ‡ [h] cormorant and the bittern shall lodge in the ‡ upper lintels of it: *their* voice shall ſing in the windows, deſolation *shall be* in the thresholds: ‡ for he shall uncover the cedar work.

15 This *is* the [i] rejoycing city that dwelt careleſly, that ſaid in her heart, *I *am*, and *there is* none beſide me: how is she become a deſolation, a place for beaſts to lie down in? *every one that paſſeth by her, shall hiſſe *and* wag his hand.

[a] He exhorteth them to repentance and willeth them to deſcend into themſelves, and gather themſelves together, leſt they be ſcattered like chaff.

‡ Or, *not deſirous.*

[b] That is, which have lived uprightly and godly, according as he preſcribeth by his word.

[c] He comforteth the faithful in that, that God would change his puniſhments from them unto the Philiſtines their enemies and other nations.

[d] That is, Galilea: by theſe nations he meaneth the people that dwelt neare to the Jews, and in ſtead of friendship were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be ſlain.

[e] He sheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his church.

‡ Or, *when, &c.*

[f] Theſe nations preſumed to take from the Jews that countrey which the Lord had given them.

[g] When he shall deliver his people and deſtroy their enemies and idols, his glory shall shine thoughout all the world.

† Heb. *make lean.*

‡ Or, *pellican.*

[h] Read Iſa. 34:11.

‡ Or, *knops*, or *chapiters.*

‡ Or, *when he hath uncovered.*

[i] Meaning, Nineveh, which rejoycing ſo much of her ſtrength and proſperity, should be thus made waſte and Gods people delivered.

* Iſa. 47:8.

CHAP. III.

1 *A sharp reproof of Jeruſalem for divers ſinnes.* 8 *An exhortation to wait for the reſtauration of Iſrael,* 14 *and to rejoyce for their ſalvation by God.*

WO to ‡† her that is filthy and polluted, to the oppreſſing [a] city.

2 She obeyed not the voice: she received not ‡ correction: she truſted not in the LORD: she drew not neare to her God.

3 Her princes within her *are* roaring *lions; her judges *are* evening wolves, they [b] gnaw not the bones till the morrow.

4 Her *prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done *violence to the law.

5 [c] The juſt Lord *is* in the midſt thereof: he will not do iniquity: † every morning doth he bring his judgement to light, he faileth not, but the unjuſt knoweth no shame.

6 I have [d] cut off the nations: their ‡ towers are deſolate, I made their ſtreets waſte, that none paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant.

7 I ſaid, Surely thou wilt fear me: thou wilt receive inſtruction, ſo their dwelling should not be cut off, howſoever I punished them: but [e] they roſe early, *and* corrupted all their doings.

8 ¶ Therefore [f] wait ye upon me, ſaith the LORD, untill the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdomes, to poure upon them mine indignation, *even* all my fierce anger: ſo all the earth shall be devoured with the fire of my *jealouſie.

9 For [g] then will I turn to the people a pure † language, that they may all call upon the name of the LORD, to ſerve him with one † conſent.

10 From beyond the rivers of Ethiopia, my ſuppliants, *even* the [h] daughter of my diſperſed shall bring mine offering.

11 In that day shalt thou not be ashamed for [i] all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away out of the midſt of thee them that rejoyce in thy pride, and thou shalt no more be haughtie † becauſe of my holy mountain.

12 I will alſo leave in the midſt of thee an afflicted and poore people, and they shall truſt in the name of the LORD.

13 The remnant of Iſrael shall not do iniquitie, nor ſpeak lies: neither shall a deceitfull tongue be found in their mouth: for they shall

‡ Or, *gluttonous.*

† Heb. *craw.*

[a] That is, Jeruſalem.

‡ Or, *instruction.*

* Ezek. 22:27. Micah. 3:9, 10.

[b] They are ſo greedy that they eat up bones and all.

* Jer. 23:11. Hoſ. 9:7.

* Ezek. 22:26.

[c] The wicked thus boaſted that God was ever among them, but the prophet anſwereth, that that cannot excuſe their wickedneſſe: for God will not bear with their ſinnes: yet that he did patiently abide, and ſent his prophets continually to call them to repentance, but he profited nothing.

† Heb. *morning by morning.*

[d] By the deſtruction of other nations he sheweth that the Jews should have learned to fear God.

‡ Or, *corners.*

[e] They were moſt earneſt and ready to do wickedly.

[f] Seeing ye will not repent, you shall look for my vengeance as well as other nations.

* Chap. 1:18.

[g] Leſt any should think then that Gods glory should have perished when Judah was deſtroyed, he sheweth that he will publish his grace through all the world.

† Heb. *lip.*

† Heb. *shoulder.*

[h] That is, the Jews shall come as well as the Gentiles: which is to be underſtood under the time of the goſpel.

[i] For they shall have full remiſſion of their ſins: and the hypocrites which boaſted of the temple, which was alſo thy pride in times paſt, shall be taken from thee.

† Heb. *in my holy.*

feed and lie down, and none ſhall make *them* afraid.

14 ¶ Sing, O * daughter of Zion, ſhout O Iſrael, be glad and rejoyce with all the heart, O daughter of Jeruſalem.

15 The Lord hath taken away thy [k] judgements, he hath caſt out thine [l] enemy: the king of Iſrael, *even* the Lord *is* in the midſt of [m] thee: thou ſhalt not ſee evil any more.

16 In that day it ſhall be ſaid to Jeruſalem, Fear thou not: *and* to Zion, Let not thine hands be ‡ ſlack.

17 The Lord thy God in the midſt of thee *is* mighty: he will ſave, he will rejoyce over thee with joy: † he will reſt in [n] his love, he will joy over thee with ſinging.

18 I will gather them that are ſorrowfull for the ſolemn aſſembly, *who* are of thee, *to whom* † the reproach of [o] it *was* a burden.

19 Behold, at that time I will undo all that afflict thee, and I will [p] ſave her that halteth, and gather her that was driven out, and † I will get them praiſe and fame in every [q] land, † where they have been put ſhame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praiſe among all people of the earth, when I turn back your captivitie before your eyes, ſaith the Lord.

* Iſa 12: 6. and 54: 1.

k That is, the puniſhment for thy ſin.

l As the Aſſyrians, Caldeans, Egyptians and other nations.

m To defend thee as by thy ſinnes thou haſt put him away, and left thy ſelf naked, as Exod. 33: 25.

‡ Or, *faint.*

† Heb. *he will be ſilent.*

n Signifying, that God delighteth to ſhew his love and great affection toward his church.

† Heb. *the burden upon it was reproch.*

o That is, them that were had in hatred, and reviled for the church, and becauſe of their religion.

p I will deliver the church which now is afflicted, as Micah 4: 6, 7.

† Heb. *I will ſet them for a praiſe.*

g As among the Aſſyrians and Caldeans which did mock them and put them to ſhame.

† Heb. *of their ſhame.*

HAGGAI.

THE ARGUMENT.

WHen the time of the ſeventy yeares captivity propheſied by Jeremiah, was expired, God raiſed up Haggai, Zechariah, and Malachi to comfort the Jews, and to exhort them to the building of the temple, which was a figure of the ſpirituall temple and church of God, whoſe perfection and excellency ſtood in Chriſt. And becauſe that all were given to their own pleaſures and commodities, he declareth that that plague of famine, which God then ſent among them, was a juſt reward of their ingratitude, in that they contemned Gods honour, who had delivered them. Yet he comforteth them, if they will return to the Lord, with the promiſe of greater felicity, foraſmuch as the Lord will finiſh the work that he hath begun, and ſend Chriſt whom he had promiſed, and by whom they ſhould attain to perfect joy and glory.

Chap. I.

1 Haggai reproveth the people for neglecting the building of the houſe. 7 He inciteth them to the building. 12 He promiſeth Gods aſſiſtance to them being forward.

IN the ſecond yeare of [a] Darius the king, in the ſixth moneth, in the firſt day of the moneth, came the word of the Lord † by Haggai the prophet unto [b] Zerubbabel the ſonne of Shealtiel, ‡ governour of Judah, and to Joſhua the ſonne of Joſedech the high prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoſts, ſaying, This people ſay, The time is not come, the time that [c] the Lords houſe ſhould be built.

3 Then came the word of the Lord by Haggai the prophet, ſaying,

4 *Is it* time for you, O ye, to dwell in your [d] cieled houſes, and this houſe *lie* waſte?

5 Now therefore, thus ſaith the Lord of hoſts, † Conſider your wayes.

6 [e] Ye have * ſown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm, and he that earneth wages, earneth wages *to put it* into a bag † with holes.

7 ¶ Thus ſaith the Lord of hoſts, Conſider your wayes.

8 Go [f] up to the mountain, and bring wood, and build the houſe; and [g] I will take pleaſure in it, and I will [h] be glorified, ſaith the Lord.

9 Ye looked for much, and lo *it came* to little; and when ye brought *it* home, I did ‡ blow [i] upon it: why? ſaith the Lord of hoſts; becauſe of mine houſe that *is* waſte, and ye runne every man unto his own houſe.

10 Therefore * the heaven over you is ſtayed from dew, and the earth is ſtayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon that which the ground bringeth forth, and upon men, and upon cattel, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the ſonne of Shealtiel, and Joſhua the ſonne of Joſedech the high prieſt, with all the remnant of the people obeyed the [k] voice of the Lord their God, and the words of Haggai the prophet, (as the Lord their God had ſent him) and the people did fear before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage unto the people, ſaying, I *am* with you, ſaith the Lord.

14 And the Lord ſtirred up [l] the ſpirit of Zerubbabel the ſonne of Shealtiel, governour

of

a Who was the ſon of Hyſtaſpis, and the third king of the Perſians, as ſome think.

† Heb. *by the hand of Haggai.*

b Becauſe the building of the temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies, and if theſe two notable men had need to be ſtirred up, and admoniſhed of their duties, what ſhall we think of other governours, whoſe doings are either againſt God, or very cold in his cauſe.

‡ Or, *captaine.*

c Not that they condemned the building thereof, but they preferred policy and private profit to religion, being content with ſmall beginnings.

d Shewing, that they ſought not onely their neceſſities, but their very pleaſures before Gods honour.

† Heb. *ſet your heart on your wayes.*

e Conſider the plagues of God upon you for preferring your policies to his religion, and becauſe ye ſeek not him firſt of all. * Deut. 28: 38. Mich. 6: 14, 15.

† Heb. *pierced through.*

f Meaning, that they ſhould leave off their own commodities and go forward in the building of Gods temple, and in the ſetting forth of his religion.

g That is, I will heare your prayers according to my promiſe, 1 King 8. verſ. 21, 29.

h That is, my glory ſhall be ſet forth by you.

‡ Or, *blow it away.*

i And ſo bring it to nothing.

* Deut. 28: 23.

k This declared, that God was the authour of the doctrine, and that he was but the miniſter, Exod. 14: 31. Judg. 7: 20. Acts 15: 28.

l Which declareth, that men are unapt and dull to ſerve the Lord, neither can they obey his word or his meſſengers, before God reform their hearts and give them new ſpirits, Joh. 6: 44.

of Judah, and the ſpirit of Joſhua the ſonne of Joſedech the high prieſt, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the LORD of hoſts their God,

15 In the foure and twentieth day of the ſixth moneth, in the ſecond yeare of Darius the king.

CHAP. II.

1 He encourageth the people to the work, by promiſe of greater glory to the ſecond temple, than was in the firſt. 10 In the type of holy things and unclean, he ſheweth their ſinnes hindred the work. 20 Gods promiſe to Zerubbabel.

IN the ſeventh *moneth*, in the one and twentieth *day* of the moneth, came the word of the LORD † by the prophet Haggai, ſaying,

2 Speak now to Zerubbabel the ſonne of Shealtiel governour of Judah, and to Joſhua the ſonne of Joſedech the high prieſt, and to the reſidue of the people; ſaying,

3 Who is left among you that ſaw this [a] houſe in her firſt glory? and how do ye ſee it now? *is it* not in your eyes in compariſon of it, as nothing?

4 Yet now be ſtrong, O Zerubbabel, ſaith the LORD, and be ſtrong, O Joſhua, ſonne of Joſedech the high prieſt, and be ſtrong all ye people of the land, ſaith the LORD, and [b] work: for I am with you, ſaith the LORD of hoſts,

5 *According to* the word that I covenanted with you when ye came out of Egypt, ſo my ſpirit remaineth among you: fear ye not.

6 For thus ſaith the LORD of hoſts, * [c] Yet once, it *is* a little while, and I will ſhake the heavens, and the earth, and the ſea, and the drie land:

7 And I will ſhake all nations, and [d] the deſire of all nations ſhall come, and I will fill this houſe with glory, ſaith the LORD of hoſts.

8 The [e] ſilver *is* mine, and the gold *is* mine, ſaith the LORD of hoſts.

9 The glory of this latter houſe ſhall be greater than of the former, ſaith the LORD of hoſts: and in this place will I give [f] peace, ſaith the LORD of hoſts.

10 ¶ In the foure and twentieth *day* of the ninth *moneth*, in the ſecond yeare of Darius, came the word of the LORD by Haggai the prophet, ſaying,

11 Thus ſaith the LORD of hoſts, Aſk now the prieſts *concerning* the law, ſaying,

12 If one bear [g] holy fleſh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oyl, or any meat, ſhall it be holy? and the prieſts anſwered and ſaid, No.

13 Then ſaid Haggai, If one that is unclean by a dead body, touch any of theſe, ſhall it be unclean? and the prieſts anſwered and ſaid, It ſhall be unclean.

14 Then anſwered Haggai, and ſaid, So *is* this people, and ſo *is* this nation before me, ſaith the LORD, and ſo *is* every work of their hands, and that which they offer there *is* unclean.

15 And now, I pray you, conſider from this [h] day and upward, from before a ſtone was laid upon a ſtone in the temple of the LORD.

16 [i] Since thoſe *dayes* were, when *one* came to an heap of twenty *meaſures*, there were but ten: when *one* came to the preſſe-fat for to draw out fifty *veſſels* out of the preſſe; there were but twenty.

17 ¶ I ſmote you * with blaſting, and with mildew, & with hail, in all the labours of your hands, yet ye *turned* not to me; ſaith the LORD.

18 Conſider now from [k] this day, and upward from the foure and twentieth day of the ninth *moneth*, *even* from the day that the foundation of the LORDS temple was laid, conſider *it*.

19 *Is* the [l] ſeed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bleſſe *you*.

20 ¶ And again the word of the LORD came unto Haggai in the foure and twentieth *day* of the moneth, ſaying,

21 Speak to Zerubbabel governour of Judah, ſaying, I [m] will ſhake the heavens and the earth,

22 And I will overthrow the throne of kingdomes, and I will deſtroy the ſtrength of the [n] kingdomes of the heathen, and I will overthrow the chariots, and thoſe that ride in them, and the horſes and their riders ſhall come down, every one by the ſword of his brother.

23 In that day, ſaith the LORD of hoſts, will I take thee, O Zerubbabel my ſervant, the ſonne of Shealtiel, ſaith the LORD, and will make thee as a [o] ſignet: for I have choſen thee, ſaith the LORD of hoſts.

† Heb. *by the hand of.*

[a] For the people according, as Iſa. 32: 11. and Ezek. 41: 1. had propheſied, thought this temple ſhould have been more excellent than Solomons temple which was deſtroyed by the Babylonians, but the prophets meant the ſpirituall temple, the church of Chriſt.

[b] That is, go forward in building the temple.

* Hebr. 12: 26.

[c] He exhorteth them to patience, though they ſee not as yet this temple ſo glorious as the prophets had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be renewed.

[d] Meaning Chriſt, whom all ought to look for & deſire, or by deſire, he may ſignifie all precious things, as riches and ſuch like.

[e] Therefore when his time cometh, he can make all the treaſures of the world to ſerve his purpoſe: but the glory of this ſecond temple doth not ſtand in materiall things, neither can be built.

[f] Meaning all ſpirituall bleſſings and felicitie purchaſed by Chriſt, Phil. 4: 7.

[g] That is, the fleſh of the ſacrifices, whereby he ſignifieth that that thing which of it ſelf is good, cannot make another thing ſo, and therefore they ought not to juſtifie themſelves by their ſacrifices and ceremonies: but contrary, he that is unclean and not pure of heart, doth corrupt thoſe things, and make them deteſtable unto God, which elſe are good and godly.

[h] Conſider how God did plague you with famine afore you began to build the temple.

[i] That is, before the building was begun.

* Amos 4: 9.

[k] From the time they began to build the temple, he promiſed that God would bleſſe them: and albeit as yet the fruit was not come forth, yet in the gathering they ſhould have plenty.

[l] He exhorteth them to patience, and to abide till the harveſt came, and then they ſhould ſee Gods bleſſings.

[m] I will make a change and renew all things in Chriſt, of whom Zerubbabel here is a figure.

[n] Hereby he ſheweth that there ſhall be no let nor hinderance when God will make this wonderfull reſtitution of his church.

[o] Signifying, that his dignity ſhould be moſt excellent, which thing was accompliſhed in Chriſt.

ZECHARIAH.

THE ARGUMENT.

TWo moneths after that Haggai had begun to propheſie, Zechariah was alſo ſent of the Lord to help him in the labour, and to confirm the ſame doctrine. Firſt therefore he putteth them in remembrance, for what cauſe God had ſo ſore puniſhed their fathers: and yet comforteth them, if they will repent unfainedly, and not abuſe this great benefit of God in their deliverance, which was a figure of that true deliverance, that all the faithfull ſhould have from death and ſin by Chriſt. But becauſe they ſtill remained in their wickedneſſe, and coldneſſe to ſet forth Gods glory, and were not yet made better by their long baniſhment, he rebuketh them moſt ſharply: yet for the comfort of the repentant, he ever mixeth the promiſe of grace, that they might by this meanes be prepared to receive Chriſt, in whom all ſhould be ſanctified to the Lord.

CHAP. I.

1 Zechariah exhorteth to repentance. 7 The viſion of the horſes. 12 At the prayer of the angel comfortable promiſes are made to Jeruſalem. 18 The viſion of the foure horns, and the foure carpenters.

IN the eighth moneth, in the ſecond yeare of [a] Darius, came the word of the LORD unto [b] Zechariah, the ſon of Barachiah, the ſon of Iddo the prophet, ſaying,

2 The LORD hath been † [c] ſore diſpleaſed with your fathers.

3 Therefore ſay thou unto them, Thus ſaith the LORD of hoſts, * [d] Turn ye unto me, ſaith the LORD of hoſts, and I will turn unto you, ſaith the LORD of hoſts.

4 Be ye not as your fathers, unto whom the former prophets have cried, ſaying, Thus ſaith the LORD of hoſts, * Turn ye now from your evil wayes, and from your evil doings: but they did not heare, nor hearken unto me, ſaith the LORD.

5 Your fathers, where [e] *are* they? and the prophets, do they live for ever?

6 But my words and my ſtatutes, which I commanded my ſervants the prophets, did they not ‡ take hold of [f] your fathers? and [g] they returned and ſaid, * Like as the LORD of hoſts thought to do unto us, according to our wayes, and according to our doings, ſo hath he dealt with us.

7 ¶ Upon the foure and twentieth day of the eleventh moneth, which *is* the moneth [h] Sebat, in the ſecond yeare of Darius, came the word of the LORD unto Zechariah, the ſonne of Barachiah, the ſonne of Iddo the prophet, ſaying,

8 I [i] ſaw by night, and behold, [k] a man riding upon a red horſe, and he ſtood among the myrtle-trees that *were* in the bottom, and behinde him *were there* [l] red horſes, ‡ ſpeckled and white.

9 Then ſaid I, O my lord, what are theſe? And the angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the myrtle-trees anſwered and ſaid, Theſe *are* they whom the LORD hath ſent to walk to and fro through the earth.

11 And they anſwered the angel of the LORD that ſtood among the myrtle-trees, and ſaid, We have walked to and fro through the earth, and behold, all the earth ſitteth ſtill, and is at reſt.

12 ¶ Then the [m] angel of the LORD anſwered and ſaid, O LORD of hoſts, how long wilt thou not have mercy on Jeruſalem, and on the cities of Judah, againſt which thou haſt had indignation theſe threeſcore and ten yeares?

13 And the LORD anſwered the angel that talked with me, with good words, *and* comfortable words.

14 So the angel that communed with me ſaid unto me, Crie thou, ſaying, Thus ſaith the LORD of hoſts, I am * [n] jealous for Jeruſalem, and for Zion with a great jealouſie.

15 And I am very ſore diſpleaſed with the heathen that are at eaſe: for I was but a [o] little diſpleaſed, and they helped forward the affliction.

16 Therefore thus ſaith the LORD, I am returned to Jeruſalem with mercies: my houſe ſhall be built in it, ſaith the LORD of hoſts, and a line [p] ſhall be ſtretched forth upon Jeruſalem.

17 Crie yet, ſaying, Thus ſaith the LORD of hoſts. My cities through † proſperitie ſhall yet [q] be ſpread abroad, and the LORD ſhall yet comfort Zion, and ſhall yet chooſe Jeruſalem.

18 ¶ Then lift I up mine eyes, and ſaw, and behold [r] foure horns.

19 And I ſaid unto the angel that talked with me, What *be* theſe? and he anſwered me, Theſe *are* the horns which have ſcattered Judah, Iſrael, and Jeruſalem.

---

[a] Who was the ſon of Hyſtaſpis.

[b] This was not that Zechariah whereof is mentioned, 2 Chron. 24. verſ. 20. but had the ſame name, and is called the ſon of Barachiah, as he was, becauſe he came of thoſe progenitors, as of Joiada or Barachiah and Iddo.

† Heb. *with diſpleaſure.*

[c] He ſpeaketh this to feare them with Gods judgements that they ſhould not provoke him as their fathers had done, whom he ſo grievouſly puniſhed.

* Mal. 3: 7.

[d] Let your fruits declare that you are Gods people, and that he hath wrought in you by his ſpirit and mortified you: for elſe man hath no power to return to God, but God muſt convert him, as Jerem. 31: 18. Lament. 5: 21. Iſa. 21: 8. and 45: 21.

* Iſa. 31: 6. and 18: 11. Hoſ. 14: 1.

[e] Though your fathers be dead, yet Gods judgements in puniſhing them ought ſtill to be before your eyes: and though the prophets be dead, yet their doctrine remaineth for ever, 2 Petr. 1: 15.

‡ Or, *overtake.*

[f] Seeing ye ſaw the force of my doctrine in puniſhing your fathers why do not ye feare the threatnings contained in the ſame, and declared by my prophets?

[g] As men aſtoniſhed with my judgements, and not that they were touched with true repentance.

* Lam. 1: 18.

[h] Which containeth part of January and part of February.

[i] This viſion ſignifieth the reſtauration of the church, but as yet it ſhould not appear to mans eyes; which is here meant by the night, by the bottom, and by the mirtle trees which are ſo black, and give a dark ſhadow: yet he compareth God to a king, who hath his poſt and meſſengers abroad, by whom he ſtill worketh his purpoſe, and bringeth his matters to paſſe.

[k] Who was the chief among the reſt of the horſe-men.

[l] Theſe ſignified the divers offices of Gods angels, by whom God ſometime puniſheth, and ſometime comforteth, and bringeth forth his works in divers ſort.

‡ Or, *bay.*

[m] That is, Chriſt the Mediatour prayed for the ſalvation of his church, which was now troubled when all the countreys about them were at reſt.

* Chap. 8: 2.

[n] Though for a time God defer his help and comfort from his church, yet this declareth that he loveth them ſtill moſt dearly, as a moſt mercifull father his children, or an husband his wife, and when it is expedient for them his help is ever ready.

[o] In deſtroying the reprobate I ſhewed my ſelf but a little angry toward my church but the enemy would have deſtroyed them alſo, and conſidered not the end of my chaſtiſements.

[p] To meaſure out the buildings.

† Heb. *good.*

[q] The abundance ſhall be ſo great, that the places of ſtore ſhall not be able to contain theſe bleſſings that God will ſend, but ſhall even break for fulneſſe.

[r] Which ſignified all the enemies of the church, Eaſt, Weſt, North, South.

20 And the LORD ſhewed me foure [f] carpenters.

21 Then ſaid I, What come theſe to do? and he ſpake, ſaying, Theſe *are* the horns which have ſcattered Judah, ſo that no man did lift up his head: but theſe are come to fray them, to caſt out the horns of the Gentiles, which lift up their horn over the land of Judah to ſcatter it.

CHAP. II.

1 *God in the care of Ieruſalem, ſendeth to meaſure it.* 6 *The redemption of Zion.* 10 *The promiſe of Gods preſence.*

I Lift up mine eyes again, and looked, and behold, a [a] man with a meaſuring-line in his hand.

2 Then ſaid I, Whither goeſt thou? and he ſaid unto me, To meaſure Jeruſalem, to ſee what *is* the breadth thereof, and what *is* the length thereof.

3 And behold, the angel that talked with me, went forth, and another angel went out to meet him,

4 And ſaid unto him, Run, ſpeak to this [b] young man, ſaying, [c] Jeruſalem ſhall be inhabited as towns without walls for the multitude of men and cattel therein.

5 For I, ſaith the LORD, will be unto her a wall of [d] fire round about, and will [e] be the glorie in the midſt of her.

6 ¶ Ho, ho, *come* [f] *forth*, and flee from the land of the north, ſaith the LORD: for I have ſpread you abroad as the foure [g] windes of the heaven, ſaith the LORD.

7 [h] Deliver thy ſelf, O Zion, that dwelleſt *with* the daughter of Babylon.

8 For thus ſaith the LORD of hoſts, After the [i] glory hath he ſent me unto the nations which ſpoiled you, for he that * toucheth you, toucheth the [k] apple of his eye.

9 For behold, I will ſhake mine hand [l] upon them, and [m] they ſhall be a ſpoil to their ſervants: and ye ſhall know that the LORD of hoſts hath [n] ſent me.

10 ¶ * Sing and rejoyce, O daughter of Zion: for lo, I come, and I * will dwell in the midſt of thee, ſaith the LORD.

11 And many nations ſhall be joyned to the LORD in that day, and ſhall be my people: and I will dwell in the midſt of thee, and thou ſhalt know that the LORD of hoſts hath ſent me unto thee.

12 And the LORD ſhall inherit Judah his portion in the holy land, and ſhall chooſe Jeruſalem again.

13 Be ſilent, O all fleſh, before the LORD: for he is raiſed up out of † his holy habitation.

CHAP. III.

1 *Under the type of Joſhua, the reſtauration of the church,* 8 *Chriſt the Branch is promiſed.*

And he ſhewed me Joſhua the high prieſt, [a] ſtanding before the angel of the LORD, and ‡ [b] Satan ſtanding at his right hand † to reſiſt him.

2 And the [c] LORD ſaid unto Satan, * The LORD rebuke thee, O Satan, even the LORD that hath choſen Jeruſalem, rebuke thee: *is* not this a [d] brand pluckt out of the fire?

3 Now Joſhua was clothed with filthy garments, and ſtood before the angel.

4 And he anſwered, and ſpake unto thoſe that ſtood before him, ſaying, Take away the [e] filthy garments from him And unto him he ſaid: Behold, I have [f] cauſed thine iniquitie to paſſe from thee, and I will clothe thee with change of raiment.

5 And I ſaid, Let them [g] ſet a fair mitre upon his head: ſo they ſet a fair mitre upon his head, and clothed him with garments, and the angel of the LORD ſtood by.

6 And the angel of the LORD proteſted unto Joſhua, ſaying,

7 Thus ſaith the LORD of hoſts, If thou wilt walk in my wayes, and if thou wilt keep my ‡ charge, then thou ſhalt alſo [h] judge my houſe, and ſhalt alſo keep my [i] courts, and I will give thee † places to walk among [k] theſe that ſtand by.

8 Heare now, O Joshua the high prieſt, thou and thy fellows that ſit before thee: for they *are* † [l] men wondred at: for behold, I will bring forth [m] my ſervant the BRANCH

9 For behold, the [n] ſtone that I have laid before Joshua upon one ſtone *ſhall be* ſeven eyes, behold, I will [o] engrave the graving thereof, ſaith the LORD of hoſts, and I will [p] remove the iniquitie of that land in one day.

10 In that day, ſaith the LORD of hoſts, ſhall ye call every man his neighbour under the [q] vine, and under the fig-tree.

CHAP. IV.

1 *By the golden candleſtick is foreshewed the good ſucceſſe of Zerubbabels foundation:* 11 *By the two olive-trees, the two anointed ones.*

And the angel that talked with me, came again and waked me, as a man that is wakened out of his ſleep,

2 And ſaid unto me, What ſeeſt thou? and I ſaid, I have looked, and behold, a [a] candleſtick all of gold, † with a bowl upon the top of it, and his ſeven lamps thereon, and ‡ ſeven [b] pipes to the ſeven lamps, which *were* upon the top thereof:

---

[f] Theſe carpenters or ſmithes are Gods inſtruments, which with their mallets and hammers break theſe hard and ſtrong horns which would overthrow the church, and declare that no enemies horn is ſo ſtrong, but God hath an hammer to break it in pieces.

[a] That is, the angel who was Chriſt: for in reſpect of his office he is oft times called an angel, but in reſpect of his eternall eſſence, is God, and ſo called.

[b] Meaning himſelf Zechariah.

[c] Signifying, the ſpirituall Jeruſalem and church under Chriſt, which ſhould be extended by the Goſpel through all the world, and ſhould need no materiall wals, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerved, and dwell in peace among all their enemies.

[d] To defend my church, to fear the enemies, and to deſtroy them if they approach near.

[e] In me they ſhall have their full felicitie, and glory.

[f] He calleth to them which partly for fear, and partly for their own eaſe, remained ſtill in captivitie, and ſo preferred their own private commodities to the benefits of God promiſed in his church.

[g] As it was I that ſcattered you, ſo have I power to reſtore you.

[h] By flying from Babylon and coming to the church.

[i] Seeing that God hath begun to ſhew his grace among you by delivering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his angel, and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way not at home.

* Deut. 32: 10. Pſalm 17: 8. [k] Ye are ſo dear unto God, that he can no more ſuffer your enemies to hurt you, than a man can abide to be thruſt in the eye, Pſal. 17: 8. [l] Upon the heathen your enemies. [m] They ſhall be your ſervants as you have been theirs. [n] This muſt neceſſarily be underſtood of Chriſt, who being God equall with his Father, was ſent as he was Mediatour to dwell in his church, and to govern them. * Iſa. 12: 6. and 54. 1. * Lev. 26: 12. Ezek. 37: 27. 2 Cor. 6: 16. † Heb. *the habitation of his holineſſe.*

[a] He prayed to Chriſt the Mediatour for the ſtate of the church.

‡ That is, *an adverſarie.*

[b] Which declareth that the faithfull have not only war with fleſh and bloud, but with Satan himſelf, and ſpirituall wickedneſſe, Epheſ. 6: 12.

† Heb. *to be his adverſarie.*

[c] That is, Chriſt ſpeaketh to God as the Mediatour of his church, that he would rebuke Satan: and here he ſheweth himſelf to be the continuall preſerver of his church.

* Jude 9.

[d] Meaning, that Jehoshua was wonderfully preſerved in the captivitie, and now Satan ſought to afflict and trouble him when he was doing his office.

[e] In reſpect of the glorious garments and precious ſtones that the prieſts did wear before the captivitie: and by this contemptible ſtate the prophet ſignifieth that theſe ſmall beginnings ſhould be made excellent, when Chriſt ſhall make the full reſtitution of his church.

[f] He ſheweth of what apparell he ſpeaketh, which is when our filthy ſins are taken away and we are clad with Gods mercies, which is meant of the ſpirituall reſtitution.

[g] The prophet prayeth that beſides the raiment, the prieſt might alſo have tire for his head accordingly, that is, that the dignitie of the prieſthood might be perfect: and this was fulfilled in Chriſt, who was both prieſt and King: and here all ſuch are condemned that can content themſelves with any mean reformation in religion, ſeeing the prophet deſireth the perfection, and obtaineth it. ‡ Or, *ordinance.* [h] That is, have rule and government in my church, as thy predeceſſors have had [i] Whereby he meaneth to have the whole charge and miniſtery of the church. † Heb. *walks.* [k] That is, the angels who repreſented the whole number of the faithfull: ſignifying, that all the godly ſhould willingly receive him. † Heb *men of wonder.* [l] Becauſe they follow my word, they are contemned in the world, and eſteemed as monſters Iſa. 8: 18. [m] That is, Chriſt, who did ſo humble himſelf, that not only he became the ſervant of God, but alſo the ſervant of men: and therefore in him they ſhould have comfort, although in the world they were contemned, Iſa. 11. verſ. 1. Jerem. 23: 5. and 33: 14, 15. Chap. 6: 11. Luke 1: 78. [n] He ſheweth that the miniſters cannot build, before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giveth light unto all others, and that all ought to ſeek light at him, Chap. 4: 10. [o] That is, I will make it perfect in all points, as a thing wrought by the hand of God. [p] Though I have puniſhed this land for a time, yet I will, even now be pacified, and viſit their ſins no more. [q] Ye ſhall then live in peace and quietneſſe, that is, in the kingdome of Chriſt, Iſa. 2: 2. Mich. 4: 4. Hag. 2: 10.

[a] Which was even in the midſt of the temple, ſignifying that the graces of Gods Spirit ſhould ſhine there in moſt abundance, and in all perfection.

† Heb. *with her bowl.* ‡ Or, *ſeven ſeverall pipes to the lamps, &c.* [b] Which conveyed the oil that dropped from the trees into the lamps, ſo that the light never failed, and this viſion was to confirm the faithfull, that God had ſufficient power in himſelf to continue his graces, and to bring his promiſe to paſſe, though he had no help of man.

3 And two olive-trees by it, one upon the right ſide of the bowl, and the other upon the left ſide thereof.

4 So I anſwered and ſpake to the angel that talked with me, ſaying, What *are* theſe, my lord?

5 Then the angel that talked with me, anſwered, and ſaid unto me, Knoweſt thou not what theſe be? and I ſaid, No, my lord.

6 Then he anſwered and ſpake unto me, ſaying, This *is* the word of the LORD unto [c] Zerubbabel, ſaying, Not by ‡ might, nor by [d] power, but by my ſpirit, ſaith the LORD of hoſts.

7 Who *art* thou, O [e] great mountain? before Zerubbabel *thou ſhalt become* a plain, and [f] he ſhall bring forth the head-ſtone thereof with ſhoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, ſaying,

9 The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it; and [g] thou ſhalt know that the LORD of hoſts, hath ſent me unto you.

10 For who hath deſpiſed the day of [h] ſmall things? ‡ for they ſhall rejoyce, and ſhall ſee the † [i] plummet in the hand of Zerubbabel *with* [k] thoſe ſeven, they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then anſwered I and ſaid unto him, What *are* theſe two olive-trees upon the right *ſide* of the candleſtick, and upon the left *ſide* thereof?

12 And I anſwered again, and ſaid unto him, What be thoſe two olive-branches, which † through the two golden pipes ‡ emptie † the golden *oyl* out of themſelves?

13 And he anſwered me and ſaid, Knoweſt thou not what theſe *be*? And I ſaid, No, my lord.

14 Then ſaid he, Theſe *are* the two † [l] anointed ones, that ſtand by the Lord of the whole earth.

c Who was a figure of Chriſt, and therefore this doctrin was directed to all the church, who are his body and members.
‡ Or, *army.*
d He sheweth that Gods power only is ſufficient to preſerve his church, though he uſe not mans help thereunto.
e He compareth the power of the adverſaries to a great mountain, who thought the Jews nothing in reſpect of them, and would have hindred Zerubbabel, who repreſented Chriſt, whom the enemies daily labour to let in the building of his ſpirituall temple, but all in vain.
f Though the enemies think to ſtay this building, yet Zerubbabel shall lay the higheſt ſtone thereof, and bring it to perfection, ſo that all the godly shall rejoyce, and pray unto God that he would continue his grace and favour toward the temple.
g Meaning, the prophet, that I am Chriſt ſent of my Father for the building and preſervation of my ſpirituall temple.
h Signifying, that all were diſcouraged at the ſmall and poor beginning of the temple.
‡ Or, *ſith the ſeven eyes of the* LORD *shall rejoyce.*
† Heb. *ſtone of tin.*
i Whereby he ſignifieth the plummet and line, that is, that Zerubbabel which repreſented Chriſt, should go forward with his building, to the joy and comfort of the godly, though the world be againſt him, and though his for a while be diſcouraged, becauſe they ſee not things pleaſant to the eye.
k That is, God hath ſeven eyes: meaning, a continuall providence, ſo that neither Satan nor any power in the world can go about to bring any thing to paſſe to hinder his work, chap. 3: 9.
† Heb. *by the hand.*
‡ Or, *emptie out of themſelves* oil into *the gold.*
† Heb. *the gold.*
† Heb. *ſonnes of oil.*
l Which were ever green and full of oil, ſo that ſtill they powred forth oil into the lamps: ſignifying that God will continually maintain and preſerve his church, and endue it ſtill with abundance and perfection of graces.

CHAP. V.

1 *By the flying roll, is shewed the curſe of theeves and ſwearers:* 5 *By a woman preſſed in an ephah, the finall damnation of Babylon.*

THen I turned, and lift up mine eyes, and looked, and behold, a flying roll.

2 And he ſaid unto me, What ſeeſt thou? and I anſwered, I ſee a flying [a] roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then ſaid he unto me, This *is* the curſe that goeth forth over the face of the whole earth: for ‡ every one that [b] ſtealeth, ſhall be cut off *as* on this [c] ſide, according to it: and every one that [d] ſweareth, ſhall be cut off *as* on that ſide; according to it.

4 I will bring it forth, ſaith the LORD of hoſts, and it ſhall enter into the houſe of the thief, and into the houſe of him that ſweareth falſly by my name: and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.

5 ¶ Then the angel that talked with me, went forth, and ſaid unto me, Lift up now thine eyes, and ſee what *is* this that goeth forth.

6 And I ſaid, What *is* it? and he ſaid, This *is* an [e] ephah that goeth forth. He ſaid moreover, This *is* their [f] reſemblance through all the earth.

7 And behold, there was lift up a ‡ [g] talent of lead: and this *is* a [h] woman that ſitteth in the midſt of the ephah.

8 And he ſaid, This *is* [i] wickedneſſe; and he caſt it into the midſt of the ephah, and he caſt the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes and looked, and behold, there came out two [k] women, and the winde *was* in their wings, (for they had wings like the wings of a ſtork) and they lift up the ephah between the earth and the heaven.

10 Then ſaid I to the angel that talked with me, Whither do theſe bear the ephah?

11 And he ſaid unto me, [l] To build it an houſe in the land of Shinar, and it ſhall be eſtabliſhed, and ſet there upon her own baſe.

a Becauſe the Jews had provoked Gods plagues by contemning his word, and caſting off all judgements and equitie, he sheweth that Gods curſes written in this book had juſtly light both on them, and their fathers: but now if they would repent, God would ſend the ſame among the Chaldeans their former enemies.
‡ Or, *every one of this* people *that ſtealeth, holdeth* himſelf *guiltleſſe, as it* doth.
b That is, uſeth any injurie toward his neighbour.
c Meaning, whereſoever he be in the world.
d He that tranſgreſſeth the firſt table, and ſerveth not God aright, but abuſeth Gods name.
e Which was a meaſure, in drie things containing about ten pottels.
f That is, all the wickedneſſe of the ungodly is in Gods ſight, which he keepeth in a meaſure, and can shut it or open it at his pleaſure.
‡ Or, *weighty piece.*
g To cover the meaſure.
h Which repreſenteth iniquitie, as in the next verſe.
i Signifying, that Satan should not have ſuch power againſt the Jews to tempt them, as he had in time paſt, but that God would shut up iniquitie in a meaſure, as in a priſon.
k Which declareth, that God would execute his judgements by the means of weak and infirm means.
l To remove the iniquity and afflictions that came for the ſame from Judah, to place it for ever in Babylon.

CHAP. VI.

1 *The viſion of the foure chariots.* 9 *By the crowns of Joſhua, is shewed the temple and kingdome of Chriſt the Branch.*

ANd I turned, and lift up mine eyes, and looked, and behold, there came foure [a] chariots out from between two [b] mountains, and the mountains *were* mountains of braſſe.

2 In the firſt chariot *were* [c] red horſes, and in the ſecond chariot [d] black horſes,

3 And in the third chariot [e] white horſes, and in the fourth chariot griſled *and* ‡ [f] bay horſes.

4 Then I anſwered, and ſaid unto the angel that talked with me, What *are* theſe, my lord?

5 And the angel anſwered and ſaid unto me, Theſe *are* the [g] foure ‡ ſpirits of the heavens, which go forth from ſtanding before the Lord of all the earth.

6 The black horſes which *are* therein, go forth into the north countrey, and the white go forth after them; and the griſled go forth toward the [h] ſouth-countrey.

7 And the [i] bay went forth, and ſought to go, that they might walk to and fro through the earth; and he ſaid, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and ſpake unto me, ſaying, Behold, theſe that go toward the

a By chariots here, as by horſes afore, he meaneth the ſwift meſſengers of God, to execute and declare his will.
b By the braſen mountains he meaneth the eternall counſel and providence of God, whereby he hath from before all eternitie decreed what shall come to paſſe, and that which neither Satan nor all the world can alter
c Which ſignified the great crueltie and perſecutions that the church had endured under divers enemies.
d Signifying, that they had endured great afflictions under the Babylonians.
e Theſe repreſented their ſtate under the Perſians, which reſtored them to libertie.
‡ Or, *ſtrong.*
f Which ſignified that God would ſometime give his church reſt, and poure his plagues upon their enemies, as he did in deſtroying Nineveh and Babylon, and other their enemies.
g Meaning, all the actions, and motions of Gods Spirit, which according to his unchangeable counſel he cauſeth to appear through all the world.
‡ Or, *windes.*
h That is, toward Egypt, and other countreys there about.
i That is, they of divers colours, which ask leave, to ſignifie that Satan hath no power to hurt or afflict till God give it him, Job 1; 12.

north-countrey have quieted my [k] ſpirit in the north-countrey.

9 ¶ And the word of the LORD came unto me, ſaying,

10 Take of *them of* the captivitie, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the ſame day, and go into the houſe [l] of Joſiah the ſonne of Zephaniah;

11 Then take ſilver and gold, and make crowns, and ſet *them* upon the [m] head of Joſhua, the ſonne of Joſedech the high prieſt.

12 And ſpeak unto him, ſaying, Thus ſpeaketh the LORD of hoſts, ſaying, Behold the man whoſe name *is* the * [n] BRANCH, and he ſhall ‡ grow up [o] out of his place, and he ſhall [p] build the temple of the LORD:

13 Even he ſhall build the temple of the LORD, and he ſhall bear the [q] glorie, and ſhall ſit and rule upon his throne, and he ſhall be a prieſt upon his throne, and the counſel of peace ſhall be between them [r] both.

14 And the crowns ſhall be to [ſ] Helem, and to Tobijah, and to Jedaiah, and to [t] Hen the ſonne of Zephaniah for a [u] memoriall in the temple of the LORD.

15 And they that are [x] farre off ſhall come and build in the temple of the LORD, and ye ſhall know that the LORD of hoſts hath ſent me unto you. And *this* ſhall come to paſſe, if ye will diligently [y] obey the voice of the LORD your God.

[k] By puniſhing the Caldeans, mine anger ceaſed, and you were delivered.

[l] To receive of him and the other three, money to make the two crowns: which were men of great authoritie among the Jews, and doubted of the reſtitution of the kingdome, and of the prieſt hood, and hurt others by their example.

[m] Becauſe this could not be attributed to any one according to the law, therefore it followeth that Jehoſhua muſt repreſent the Meſſiah, who was both prieſt and king.

* Chap. 3: 8.

[n] Meaning Chriſt, of whom Jehoſhua was the figure: for in Greek they were both called Jeſus.

‡ Or, *branch up from under him.*

[o] That is, of himſelf without the help of man.

[p] Which declareth that none could build this temple, whereof Haggai ſpeaketh, but onely Chriſt: and therefore it was ſpirituall, and not materiall, Hagg.2: 10.

[q] Whereof Jehoſhua had but a ſhadow.

[r] The two offices of the kingdome and prieſthood ſhall be ſo joyned together, that they ſhall be no more diſſevered.

[ſ] Who was alſo called Heldai.

[t] He was alſo called Joſhia.

[u] That they may acknowledge their infirmitie, which looked that all things ſhould have been reſtored incontinently: and of this their infidelity theſe two crowns ſhall remain as tokens, Acts. 1: 6.

[x] That is, the Gentiles by the preaching of the goſpel ſhall help toward the building of this ſpirituall temple.

[y] If ye will beleeve and remain in the obedience of faith.

CHAP. VII.

1 *The captives enquire of faſting.* 4 *Zechariah reproveth their faſting.* 8 *Sinne the cauſe of their captivitie.*

AND it came to paſſe in the fourth yeare of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth moneth, *even* in [a] Chiſleu?

2 When [b] they had ſent unto the houſe of God, Sherezer, and Regem-melech, and their men † to pray before the LORD.

3 *And* to ſpeak unto the prieſts which *were* in the houſe of the LORD of hoſts, and to the prophets, ſaying, Should I [c] weep in the fifth moneth, [d] ſeparating my ſelf, as I have done theſe ſo many [e] yeares?

4 ¶ Then came the word of the LORD of hoſts unto me ſaying,

5 Speak unto all the people of the land, and to the [f] prieſts, ſaying, When ye * faſted and mourned in the fifth and ſeventh *moneth*, even thoſe ſeventy yeares, did ye at all faſt unto me, [g] *even* to me?

6 And when ye did eat, and when ye did drink, ‡ did not ye eat [h] *for your ſelves*, and drink *for your ſelves*?

7 ‡ *Should* ye not *heare* the words which the LORD [i] hath cried † by the former prophets, when Jeruſalem was inhabited, and in proſperitie, and the cities thereof round about her, when *men* inhabited the ſouth of the plain?

8 ¶ And the word of the LORD came unto Zechariah, ſaying,

9 Thus ſpeaketh the LORD of hoſts, ſaying, † [k] Execute true judgement, and ſhew mercie and compaſſions every man to his brother.

10 And * oppreſſe not the widow, nor the fatherleſſe, the ſtrangers, nor the poore, and let none of you imagine evil againſt his brother in your heart.

11 But they refuſed to hearken, and † [l] pulled away the ſhoulder, and † ſtopped their eares, that they ſhould not heare.

12 Yea, they made their hearts *as* an adamant-ſtone, leſt they ſhould heare the law, and the words which the LORD of hoſts hath ſent in his [m] ſpirit † by the former prophets: therefore came a great wrath from the LORD of hoſts.

13 Therefore it is come to paſſe, *that*, as he cried, and they would not heare; ſo * they cried, and I would not heare, ſaith the LORD of hoſts.

14 But I ſcattered them with a whirlwinde among all the nations whom they knew not: thus the land was deſolate [n] after them, that no man paſſed through nor returned: for they laid the † pleaſant land [o] deſolate.

[a] Which contained part of November, and part of December.

[b] That is, the reſt of the people that remained yet in Caldea, ſent to the church at Jeruſalem, for the reſolution of theſe queſtions, becauſe theſe feaſts were conſented upon by the agreement of the whole church, the one in the moneth that the temple was deſtroyed, and the other when Gedaliah was ſlain, Jer. 41: 2.

† Heb. *to intreat the face of the* LORD.

[c] By weeping and mourning, apear what exerciſes they uſed in their faſting.

[d] That is, prepare my ſelf with all devotion to this faſt.

[e] Which was now ſince the time the temple was deſtroyed.

[f] For there were both of the people and of the prieſts, which doubted as touching this controverſie, beſides them that yet remained in Caldea, and reaſoned of it, as one of the chief points of their religion.

* Iſa. 58: 5.

[g] For they thought they had deſerved toward God, becauſe of this faſt, which they invented of themſelves: and though faſting of it ſelf be good, yet becauſe they thought it a ſervice toward God, and truſted therein, it is here reproved.

‡ Or, be *not ye they that, &c.*

[h] Did ye not eat and drink for your own commoditie and neceſſitie? and ſo likewiſe ye did abſtain according to your own fantaſies, and not after the preſcript of my law.

‡ Or, are *not* theſe *the words.*

[i] Hereby he condemneth their hypocriſie, which thought by their faſting to pleaſe God, and by ſuch things as they invented, and in the mean ſeaſon would not ſerve him as he had commanded.

† Heb. *by the hand of, &c.*

† Heb. *judge judgement of truth.*

[k] He ſheweth that they did not faſt with a ſincere heart, but for hypocriſie, and that it was not done of a pure religion, becauſe that they lacked theſe offices of charitie, which ſhould have declared that they were godly, Matth. 23: 23.

* Exod. 22: 21, 22. Iſa. 1: 23. Jer. 5: 28.

† Heb. *they gave a back-ſliding ſhoulder.*

[l] And would not carry the Lords burden, which was ſweet and eaſie, but would bear their own, which was heavie and grievous to the fleſh, thinking to merite thereby: which ſimilitude is taken of oxen, which ſhrink at the yoke, Nehem. 9: 29.

† Heb. *made heavie.*

[m] Which declareth that they rebelled not onely againſt the prophets, but againſt the Spirit of God, that ſpake in them.

† Heb. *by the hand of.*

* Prov. 1: 28. Iſa 1: 15. Jer. 11: 11. and 14: 12.

[n] That is, after they were carried captive.

† Heb. *land of deſire.*

[o] By their ſins, whereby they provoked God to anger.

CHAP. VIII.

1 *The reſtauration of Jeruſalem.* 9 *They are encouraged to the building by Gods favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promiſed.*

AGain the word of the LORD of hoſts came *to me*, ſaying,

2 Thus ſaith the LORD of hoſts, * I was [a] jealous for Zion, with great jealouſie, and I was jealous for her with great fury.

3 Thus ſaith the LORD, I am returned unto Zion, and will dwell in the midſt of Jeruſalem, and Jeruſalem ſhall be called a city of [b] truth; and the mountain of the LORD of hoſts, the holy mountain.

4 Thus ſaith the LORD of hoſts, There ſhall yet old [c] men and old women dwell in the ſtreets of Jeruſalem, and every man with his ſtaff in his hand † for very age.

5 And the ſtreets of the citie ſhall be full of boyes and girls playing in the ſtreets thereof.

6 Thus ſaith the LORD of hoſts, If it be ‡ [d] marvellous in the eyes of the remnant of this people in theſe dayes, ſhould it alſo be marvellous in mine eyes? ſaith the LORD of hoſts.

* Chap. 1: 14.

[a] I loved my citie with a ſingular love, ſo that I could not abide that any ſhould do her any injurie.

[b] Becauſe ſhe ſhall be faithfull and loyall toward me her husband.

[c] Though their enemies did greatly moleſt and trouble them, yet God would come and dwell among them, and ſo preſerve them ſo long as nature would ſuffer them to live and increaſe their children in great abundance.

† Heb. *for multitude of dayes.*

‡ Or, *hard*, or *difficult.*

[d] He ſheweth wherein our faith ſtandeth, that is, to beleeve that God can perform that which he hath promiſed, though it ſeem, never ſo impoſſible to man, Rom. 4: 20. Geneſ. 18: 14.

7 Thus ſaith the LORD of hoſts, behold, I will ſave my people from the eaſt-countrey, and from † the weſt-countrey,

8 And I will bring them, and they ſhall [e] dwell in the midſt of Jeruſalem, and they ſhall be my people, and I will be their God in truth and in righteouſneſſe.

9 ¶ Thus ſaith the LORD of hoſts, Let your [f] hands be ſtrong, ye that heare in theſe dayes theſe words by the mouth of the prophets, which *were* in the day that the foundation of the houſe of the LORD of hoſts was laid, that the temple might be built.

10 For before theſe dayes ‡ there was no * hire [g] for man, nor any hire for beaſt, neither *was there* any peace to him that went out, or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour.

11 But now I *will* not *be* unto the reſidue of this people, as in the former dayes, ſaith the LORD of hoſts.

12 For the ſeed *ſhall be* † proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſſe all theſe things.

13 And it ſhall come to paſſe, *that* as ye were a curſe among the heathen, O houſe of Judah, and houſe of Iſrael? ſo will I ſave you, and ye ſhall be a bleſſing: fear not, *but* let your hands be ſtrong.

14 For thus ſaith the LORD of hoſts. As I thought to puniſh [h] you, when your fathers provoked me to wrath, ſaith the LORD of hoſts, and I repented not;

15 So again have I thought in theſe dayes [i] to do well unto Jeruſalem, and to the houſe of Judah: fear ye not.

16 ¶ Theſe *are* the things that ye ſhall do, * Speak ye every man the truth to his neighbour; † execute the judgement of truth and peace in your gates.

17 And let none of you imagine evil in your hearts againſt his neighbour, and love no falſe oath: for all theſe *are things* that I hate, ſaith the LORD.

18 ¶ And the word of the LORD of hoſts came unto me, ſaying,

19 Thus ſaith the LORD of hoſts, The faſt of the fourth *moneth*, and the faſt of the fifth, and the faſt of the ſeventh, and the faſt of the [k] tenth ſhall be to the houſe of Judah joy and gladneſſe, and cheerfull † feaſts, therefore love the truth and peace.

20 Thus ſaith the LORD of hoſts *It ſhall* yet *come to paſſe*, that there ſhall come [l] people, and the inhabitants of many cities.

21 And the inhabitants of one *citie* ſhall go to another, ſaying, * Let us go ‡ † ſpeedily † to pray before the LORD, and to ſeek the LORD of hoſts: I will go alſo.

22 Yea, many people and ſtrong nations ſhall come to ſeek the LORD of hoſts in Jeruſalem, and to pray before the LORD.

23 Thus ſaith the LORD of hoſts, In thoſe dayes *it ſhall come to paſſe*, that ten men ſhall take hold out of all languages of the nations, even ſhall take hold of the ſkirt of him that is a Jew, ſaying, We will go with you; for we have heard *that* God *is* with you.

† Heb. *the countrey of the going down of the ſunne.*

e So that their return ſhall not be in vain: for God will accompliſh his promiſe, and their proſperity ſhall be ſure and ſtable.

f Let neither reſpect of your private commodities, neither counſel of others, nor fear of enemies diſcourage you in the going forward with the building of the temple, but be conſtant, and obey the prophets which encourage you thereunto.

‡ Or, *the hire of man became nothing, &c.*

* Hag. 1:6.

g For God curſed your work ſo, that neither man nor beaſt had profit of their labours.

† Heb. *of peace.*

h Read Ezek. 18. verſ. 20,

i Which declareth that man cannot turn to God till he change mans heart by his Spirit, and ſo begin to do well, which is to pardon his ſins, and to give him his graces.

* Epheſ. 4:25:

‡ Heb. *judge truth, and the judgement of peace.*

k Which faſt was appointed when the citie was beſieged, and was the firſt faſt of theſe four: and here the prophet ſheweth, that if the Jews will repent, and turn wholy to God, they ſhall have no more occaſion to faſt, or to ſhew ſignes of heavineſſe: for God will ſend them joy and gladneſſe.

† Heb. *ſolemn* or *ſet times.*

l He declareth the great zeal that God ſhould give the Gentiles to come to his church, and to joyn with the Jews in his true religion, which ſhould be in the kingdome of Chriſt.

* Iſa. 2:3. Mich. 4:1, 2.

‡ Or, *continually.*

† Heb. *going.*

† Heb. *to intreat the face.*

CHAP. IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoyce for the coming of Chriſt, and his peaceable kingdome.* 12 *Gods promiſes of victory and defence.*

THe burden of the word of the LORD in the land of [a] Hadrach, and Damaſcus *ſhall be* the [b] reſt thereof: when the [c] eyes of man, as of all the tribes of Iſrael *ſhall be* toward the LORD

2 And Hamath alſo ſhall border [d] thereby; Tyrus and Zidon, though it be [e] very * wiſe.

3 And Tyrus did build her ſelf a ſtrong hold, and heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets.

4 Behold, the Lord will caſt her out, and he will ſmite her [f] power in the ſea, and ſhe ſhall be devoured with fire.

5 Aſhkelon ſhall ſee *it*, and fear; Gaza alſo *ſhall ſee it*, and be very ſorrowfull, and Ekron: for her expectation ſhall be aſhamed, and the king ſhall periſh from Gaza, and Aſhkelon ſhall not be inhabited.

6 And a [g] baſtard ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtines,

7 And I will take away his † bloud out of his mouth, and his abominations from between his [h] teeth: but he hath remaineth, even he *ſhall be* for our God, and he ſhall be as a governour in Judah, and [i] Ekron as a Jebuſite.

8 And I will encamp about [k] mine houſe becauſe of the army, becauſe of him that paſſeth by, and becauſe of him that returneth; and no oppreſſour ſhall paſſe through them any more: for now [l] have I ſeen with mine eyes.

9 ¶ * Rejoyce greatly, O daughter of Zion; ſhout, O daughter of Jeruſalem: behold, thy king cometh unto thee: [m] he *is* juſt, and ‡ having ſalvation, lowly, and riding upon an [n] aſſe, and upon a colt the foal of an aſſe.

10 And I will cut off the chariot from Ephraim, and the horſe from Jeruſalem, and the [o] battel-bow ſhall be cut off; and he ſhall ſpeak peace unto the heathen: and his dominion *ſhall be* * from [p] ſea even to ſea and from the [q] river even to the ends of the earth.

11 [r] As for thee alſo, ‡ by the bloud of thy covenant, I have ſent forth thy * [s] priſoners out of the pit, wherein *is* no water.

12 ¶ Turn ye to the [t] ſtrong hold, ye [u] priſoners of hope, even to day do I declare, that I will render * double unto thee:

13 When I have [y] bent Judah for me, filled the bow with Ephraim, and raiſed up thy

a Whereby he meaneth Syria.

b Gods anger ſhall abide upon their chief citie, and not ſpare ſo much as that.

c When the Jews ſhall convert and repent, then God will deſtroy their enemies.

d That is, by Damaſcus, meaning, that Hamath or Antiochia ſhould be under the ſame rod and plague.

e He ſecretly ſheweth the cauſe of their deſtruction, becauſe they deceived all other by their craft and ſubtilitie, which they cloked with this name of wiſdome.

* Ezek. 28:3. &c.

f Though they of Tyrus think themſelves invincible by reaſon of the ſea, that compaſſeth them round about, yet they ſhall not eſcape Gods judgements.

g Meaning, that all ſhould be deſtroyed ſave a very few that ſhould remain as ſtrangers.

† Heb. *blouds.*

h He promiſeth to deliver the Jews when he ſhall take vengeance on their enemies for their cruelty, and wrongs done to them.

i As the Jebuſites had been deſtroyed, ſo ſhould Ekron and all the Philiſtines.

k He ſheweth that Gods power onely ſhall be ſufficient to defend his church againſt all adverſaries, be they never ſo cruel, or aſſemble their power never ſo often.

l That is, God hath now ſeen the great injuries and afflictions wherewith they have been afflicted by their enemies.

* Iſa. 62:11. Matth. 21:5. Joh. 42:15.

m That is, he hath righteouſneſſe and ſalvation in himſelf for the uſe and commodities of his church.

‡ Or, *ſaving himſelf.* n Which declareth that they ſhould not look for ſuch a king as ſhould be glorious in the eyes of man, but ſhould be poore, and yet in himſelf have all power to deliver his: and this is meant of Chriſt, as Matth. 21:5. o No power of man or creature ſhall be able to let this kingdome of Chriſt, and he ſhall peaceably govern them by his word * Pſ. 72. verſ. 8. p That is, from the red ſea, to the ſea called Syriacum, and by theſe places which the Jews knew, he meaneth an infinite ſpace and compaſſe over the whole world. q That is, from Euphrates. r Meaning, Jeruſalem, or the church which is ſaved by the bloud of Chriſt, whereof the bloud of the ſacrifices was a figure, and is here called the covenant of the church, becauſe God made it with his church, and left it with them for the love that he bare unto them. ‡ Or, *whoſe covenant* is *by bloud.* * Iſa. 61:1. ſ God ſheweth that he will deliver his church out of all dangers, ſeem they never ſo great. t That is, into the holy land where the citie and the temple are, where God will defend you. u Meaning, the faithfull, which ſeemed to be in danger of their enemies on every ſide, and yet lived in hope that God would reſtore them to liberty. x That is, double benefits, and proſperity, in reſpect of that which your fathers enjoyed from Davids time to the captivitie. y I will make Judah and Ephraim, that is, my whole church, victorious againſt all enemies, which he here meaneth by the Grecians.

ſonnes, O Zion, againſt thy ſonnes, O Greece, and made thee as the ſword of a mighty man:

14 And the LORD ſhall be ſeen over them, and his arrow ſhall go forth as the lightning: and the Lord GOD shall blow the trumpet; and shall go with whirlwindes of the ſouth.

15 The LORD of hoſts shall defend them, and they shall devoure, [z] and ‡ ſubdue with ſlingſtones, and they shall drink, *and* make a noiſe as through wine, and they ‡ shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall ſave them in that day as the flock of his people, for *they shall be as* the [a] ſtones of a crown, lifted up as an enſigne upon his land.

17 For how great *is* his goodneſſe, and how great *is* his beauty? corn shall make the young men ‡ cheerfull, and new wine the maids.

CHAP. X.

1 God is to be ſought unto, and not idols. 5 As he viſited his flock for ſinne, ſo he will ſave and reſtore them.

ASk ye of the [a] LORD rain in the time of the latter rain, *ſo* the LORD shall make ‡ bright clouds, and give them showres of rain, to every one graſſe in the field.

2 For [b] the * † idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they [c] went their way as a flock, they ‡ were troubled, becauſe *there was* no shepherd.

3 Mine anger was kindled againſt the shepherds, and I † punished the [d] goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as [e] his goodly horſe in the battel.

4 Out [f] of him came forth the corner, out of him the nail, out of him the battel-bow, out of him every [g] oppreſſour together.

5 ¶ And they shall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battel, and they shall fight, becauſe the LORD is with them, and ‡ the riders on horſes shall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe [h] of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not caſt them off: for I *am* the LORD their God, and will heare them.

7 And *they of* Ephraim shall be like a mighty man, and their heart shall rejoyce, as through wine: yea, their children shall ſee *it*, and be glad, their heart shall rejoyce in the LORD.

8 I will [i] hiſſe for them, and gather them, for I have redeemed them: and they shall increaſe as they have increaſed.

9 And I will [k] ſow them among the people: and they shall remember me in farre countreys, and they shall live with their children, and [l] turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and *place* shall not be found for them.

11 And he [m] shall paſſe through the ſea with affliction, and shall ſmite the waves in the ſea, and all the deeps of the river shall drie up: and the pride of Aſſyria shall be brought down, and the ſcepter of Egypt shall depart away.

12 And I will ſtrengthen them in the LORD, and they shall walk up and down in his name, ſaith the LORD.

CHAP. XI.

1 The deſtruction of Jeruſalem. 3 The elect being cared for, the reſt are rejected. 10 The ſtaves of Beauty and Bands broken by the rejection of Chriſt. 15 The type and curſe of a fooliſh shepherd.

OPen thy doores, O [a] Lebanon, that the fire may devoure thy cedars.

2 Howl [b] fir-tree, for the cedar is fallen; becauſe all the ‡ mighty are ſpoiled: howl, O ye oaks of Bashan, for ‡ the [c] forreſt of the vintage is come down.

3 ¶ *There is* a voice of the howling of the shepherds; for their [d] glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God, Feed the flock of the [e] ſlaughter.

5 Whoſe poſſeſſours ſlay them, [f] and hold themſelves not guiltie: and they that ſell them ſay, [g] Bleſſed *be* the LORD, for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD: but lo, [h] I will † deliver the men every one into his neighbours hand, and into the hand of his [i] king, and they shall ſmite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of ſlaughter, ‡ *even* you, [k] O poore of the flock: and I took unto me [l] two ſtaves; the one I called Beauty, and the other I called ‡ Bands, and I fed the flock.

8 [m] Three shepherds alſo I cut off in one moneth, and my ſoul † loathed [n] them, and their ſoul alſo abhorred me,

9 Then ſaid I, I will not feed you: * that that dieth, let it die: and that that is to be cut

---

[z] He promiſeth that the Jews shall deſtroy their enemies, and have abundance and exceſſe of all things, as there is abundance on the altar when the ſacrifice is offered: which things are not to move them to intemperancie, but to ſobrietie, and a thankfull remembrance of Gods great liberality.

‡ Or, *ſubdue the ſtones of the ſlings.*

‡ Or, *shall fill both the bowls, &c.*

[a] The faithfull shall be preſerved, and reverenced of all, that the very enemies shall be compelled to eſteem them: for Gods glory shall shine in them, as Joſephus declareth of Alexander the great when he met Jadi the high prieſt. ‡ Or, *grow*, or *ſpeak.*

[a] The prophet reproveth the Jews becauſe by their own infidelitie they put back Gods graces promiſed, and ſo famine came by Gods juſt judgement: therefore to avoid this plague he willeth them to turn to God, and to pray in faith to him, and ſo he will give them abundance.

‡ Or, *lightnings.*

[b] He calleth to remembrance Gods punishments in times paſt, becauſe they truſted not in him, but in their idols and ſorcerers, who ever deceived them.

* Jer. 10: 8. Abac. 2: 18.

† Heb. *teraphims.*

[c] That is, the Jews went into captivity.

‡ Or, *anſwered that, &c.*

† Heb. *viſited upon.*

[d] Meaning, the cruel governours, which did oppreſſe the poore sheep: Ezek. 34. verſ. 16: 17.

[e] He will be mercifull to his church, and cherish them as a king or prince doeth his beſt horſe, which shall be for his own uſe in the warre.

[f] Out of Judah shall the chief governour proceed, who shall be as a corner to uphold the building, and as a nail to faſten it together.

[g] Over their enemies.

‡ Or, *they shall make the riders on horſes ashamed.*

[h] That is, the ten tribes, which should be gathered under Chriſt, to the reſt of the church.

[i] Whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a beck or hiſſe he can call them from all places ſuddenly.

[k] Though they shall yet be ſcattered and ſeem to be loſt, yet it shall be profitable unto them: for there they shall come to the knowledge of my name, which was accomplished under the goſpel among whom it was firſt preached.

[l] Not that they should return into their countrey, but be gathered and joyned in one faith, by the doctrin of the goſpel.

[m] He alludeth to the deliverance of the people out of Egypt, whereas the angel ſmote the floods and rivers.

[a] Becauſe the Jews thought themſelves ſo ſtrong by reaſon of this mountain, that no enemie could come to hurt them the prophet sheweth, that when God ſendeth the enemies, it shall shew it ſelf ready to receive them.

[b] Shewing, that if the ſtrong men were deſtroyed, the weaker were not able to reſiſt.

‡ Or, *gallants.*

‡ Or, *the defenced forreſt.*

[c] Seeing that Lebanon was deſtroyed, which was the ſtrongeſt munition, the weaker places could not think to hold out.

[d] That is, the renown of Judah and Iſrael should perish.

[e] Which being now deſtinate to be ſlain, were delivered as out of the lions mouth.

[f] Their governours deſtroy them without any remorſe of conſcience, or yet thinking that they do evil.

[g] He noteth the hypocrites, which ever have the name of God in their mouthes, though in their life and doings they denie God, attributing their gain to Gods bleſſings, which cometh of the ſpoil of their brethren.

[h] I will cauſe one to deſtroy another. † Heb. *make to be found.* [i] Their governours shall execute cruelty over them. ‡ Or, *verily the poore.* [k] That is, the ſmall remnant whom he thought worthy to shew mercy unto. [l] God sheweth his great benefits toward his people to convince them of greater ingratitude, which would neither be ruled by his moſt beautifull order of governement, neither continue in the bands of brotherly unities, and therefore he breaketh both the one and the other, Some read, for Bands, Deſtroyers, but in the 14 verſe the firſt reading is confirmed. ‡ Or, *binders.* [m] Whereby he sheweth his care and diligence, that he would ſuffer them to have no evil rulers, becauſe they should conſider his great love. † Heb. *was ſtraitned for them.* [n] Meaning the people, becauſe they would not acknowledge theſe great benefits of God. * Jerem. 15: 2.

off, let it be cut off; and let the reſt eat, every one the fleſh † of another.

10 ¶ And I took my ſtaff, *even* Beauty, and cut it aſunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ‡ ſo the [o] poore of the flock that waited upon me, knew that it *was* the word of the LORD.

12 And I ſaid unto them, † If ye think good, give *me* my [p] price; and if not, forbear: ſo they * weighed for my price thirty *pieces* of ſilver.

13 And the LORD ſaid unto me, Caſt it unto the * [q] potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of ſilver, and caſt them to the potter in the houſe of the LORD.

14 Then I cut aſunder mine other ſtaff, *even* ‡ Bands, that I might break the brotherhood between Judah and Iſrael.

15 ¶ And the LORD ſaid unto me, Take unto thee yet the [r] inſtruments of a fooliſh ſhepherd.

16 For lo, I will raiſe up a ſhepherd in the land, *which* ſhall not viſit thoſe that be ‡ cut off, neither ſhall ſeek the young one, nor heal that that is broken, nor ‡ feed that that [ſ] ſtandeth ſtill: but he ſhall eat the fleſh of the fat: and tear their claws in pieces.

17 * Wo to the idol ſhepherd that leaveth the flock: the ſword *ſhall be* upon his [t] arm, and upon his right eye: his arm ſhall be clean dried up, and his right eye ſhall be utterly darkened.

† Heb. *of his fellow*, or *neighbour*.

‡ Or, *the poore of the flock, &c. certainly knew.*

o He ſheweth that the leaſt part ever profit by Gods judgements.

† Heb. *if it be good in your eyes.*

p Beſides their ingratitude God accuſeth them of malice & wickedneſſe, which did not onely forget his benefits, but eſteemed them as things of nought.

* Matth. 26: 15.

* Matth. 27: 9, 10.

q Shewing, that it was too little to pay his wages which could ſcarce ſuffice to make a few tiles for to cover the temple.

‡ Or, *binders.*

r Signifying, that they ſhould have a certain kind of regiment, and outward ſhew of government: but in effect, it ſhould be nothing, for they ſhould be wolves, and devouring beaſts in ſtead of ſhepherds.

‡ Or, *hidden.*

‡ Or, *bear.*

ſ And is in health and ſound.

* Jer. 23: 1. Ezek 34: 2. John 10: 12.

t By the arm he ſignifieth ſtrength, as he doth wiſedome and judgement by the eye: that is, the plague of God ſhall take away both thy ſtrength and judgement.

CHAP. XII.

1 *Jeruſalem a cup of trembling to her ſelf,* 3 *and a burdenſome ſtone to her adverſaries.* 6 *The victorious reſtoring of Judah.* 9 *The repentance of Jeruſalem.*

THe burden of the word of the LORD for [a] Iſrael, ſaith the LORD, which ſtretcheth forth the heavens, and layeth the foundation of the earth, and formeth the ſpirit of man within him.

2 Behold, I will make Jeruſalem a [b] cup of ‡ trembling unto all the people round about, ‡ when they ſhall be in the ſiege both againſt Judah, *and* againſt Jeruſalem.

3 ¶ And in that day will I make Jeruſalem a burdenſome ſtone for all people; all that burden themſelves with it, ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.

4 In that day, ſaith the LORD, I will ſmite every horſe with aſtoniſhment, and his rider with madneſſe, and I will open mine eyes upon the houſe of Judah, and will ſmite every horſe of the people with blindneſſe.

5 And the governours of Judah ſhall ſay in their heart, ‡ The [c] inhabitants of Jeruſalem *ſhall be* my ſtrength in the LORD of hoſts their God.

6 ¶ In that day will I make the governours of Judah like a hearth of fire among the wood, & like a torch of fire in a ſheaf; and they ſhall devour all the people round about on the right hand and on the left: and Jeruſalem ſhall be inhabited again, in her own place, *even* in Jeruſalem.

7 The LORD alſo ſhall ſave the [d] tents of Judah firſt, that the glory of the houſe of David, and the glory of the inhabitants of Jeruſalem, do not magnifie *themſelves* againſt Judah.

8 In that day ſhall the LORD defend the inhabitants of Jeruſalem, and he that is ‡ † feeble among them at that day ſhall be as David; and the houſe of David *ſhall be* as God, as the angel of the LORD before them.

9 ¶ And it ſhall come to paſſe in that day, *that* I will ſeek to deſtroy all the nations that come againſt Jeruſalem.

10 And I will poure upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of [e] grace and of ſupplications, and they ſhall * look upon me whom they have [f] pierced, and they ſhall mourn for [g] him, as one mourneth for *his* onely *ſonne*, and ſhall be in bitterneſſe for him, as one that is in bitterneſſe for *his* firſt-born.

11 In that day ſhall there be a great * mourning in Jeruſalem, * as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land ſhall mourn, † every family [l] apart, the family of the [m] houſe of David apart, and their wives apart; the family of the houſe of Nathan apart, and their wives apart:

13 The family of the houſe of Levi apart, and their wives apart: the family [n] of Shimei apart, and their wives apart:

14 All the families that [o] remain, every family apart, and their wives apart.

a That is, the ten tribes, which neglected Gods benefits in delivering their brethren, and had rather remain in captivity, than to return home, when God called them.

b Jeruſalem ſhall be defended againſt all her enemies: ſo ſhall God defend all Judah, and ſhall deſtroy the enemies.

‡ Or, *ſlumber*, or *poiſon*.

‡ Or, *and alſo againſt Judah* ſhall he be *which ſhall be in ſiege againſt Jeruſalem.*

‡ Or, there is *ſtrength to me* and *to the inhabitants, &c.*

c Every captain that had many under him afore, ſhall now think that the ſmall power of Jeruſalem ſhall be ſufficient to defend them againſt all enemies, becauſe the Lord is among them.

d The people which are now as it were diſperſed by the fields, and lie open to their enemies, ſhall be no leſſe preſerved by my power than if they were under their kings, (which is meant by the houſe of David) or in their defenced cities.

‡ Or, *abject.*

† Heb. *fallen.*

e They ſhall have the feeling of my grace by faith, and know that I have compaſſion on them.

* Joh. 19: 34, 37. Revel 1: 7.

f That is, whom they have continually vexed with their obſtinacie, and grieved my ſpirit, Joh. 19: 37. where it is referred to Chriſts bodie, which here is referred to the Spirit of God.

g They ſhall turn to God by true repentance, whom before they had ſo grievouſly offended by their ingratitude.

* Acts 2: 37.

* 2 Chron. 35: 24.

h They ſhall lament and repent exceedingly for their offences againſt God.

i Which was the name of a town and place neare to Megiddo, where Joſiah was ſlain, 2 Chron. 35: 22.

k That is, in all places where the Jews ſhall remain.

† Heb. *families, families.*

l Signifying that this mourning or repentance ſhould not be a vain ceremonie: but every one touched with his own grief ſhall lament.

m Under theſe certain families he containeth all the tribes, and ſheweth that both the kings and the prieſt had by their ſinnes pierced Chriſt.

n Called alſo Simeon.

o To wit, which were elect by grace, and preſerved from the common deſtruction.

CHAP. XIII.

1 *The fountain of purgation for Jeruſalem,* 2 *from idolatry, and falſe propheſie.* 7 *The death of Chriſt, and the triall of a third part.*

IN that day there [a] ſhall be a fountain opened to the houſe of David, and to the inhabitants of Jeruſalem, for ſinne, and for † uncleanneſſe.

2 ¶ And it ſhall come to paſſe in that day, ſaith the LORD of hoſts, *that* I will * cut off the [b] names of the idols out of the land, and they ſhall no more be remembred: and alſo I will cauſe the [c] prophets, and the unclean ſpirit to paſſe out of the land.

3 And it ſhall come to paſſe, *that* when any ſhall yet [d] propheſie, then his father and his mother, that begat him, ſhall ſay unto him, Thou ſhalt not live; for thou ſpeakeſt lies in the name of the LORD: and his father and his mother, that begat him, [e] ſhall thruſt him through when he propheſieth.

4 And it ſhall come to paſſe in that day, *that*, the prophets ſhall be [f] aſhamed every one of

a He ſheweth what ſhall be the fruit of their repentance, to wit, remiſſion of ſins, by the bloud of Chriſt, which ſhall be a continuall running fountain and purge them from all uncleanneſſe.

† Heb. *ſeparation for uncleanneſſe.*

* Ezek. 30: 13.

b He promiſeth that God will alſo purge them from all ſuperſtition, and that their religion ſhall be pure.

c Meaning, the falſe prophets and teachers, who are the corrupters of all religion, whom the prophet here calleth unclean ſpirits.

d That is, when they ſhall propheſie lies, and make God who is the authour of truth, a cloke thereunto.

e He ſheweth what zeal the godly ſhall have under the kingdome of Chriſt, Deut. 13. vſ. 6, 9.

f God ſhall make them aſhamed of their errours and lies, and bring them to repentance, and they ſhall no more weare prophets apparrel to make their doctrine ſeem more holy.

his viſion, when he hath propheſied: neither ſhall they wear † a rough garment † to deceive.

5 But he ſhall ſay, I *am* no [g] prophet, I *am* an husbandman: for man taught me to keep cattel from my youth.

6 And one ſhall ſay unto him, What *are* theſe [h] wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends.

7 ¶ Awake, O ſword, againſt my [i] ſhepherd, and againſt the man *that is* my fellow, ſaith the LORD of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And it ſhall come to paſſe, *that* in all the land, ſaith the LORD [k] two parts therein ſhall be cut off, *and* die, but the third ſhall be left therein.

9 And I will bring the third part through the fire, and will * refine them as ſilver is refined, and will trie them as gold is tried: they ſhall call on my name, and I will heare them: I will ſay, It *is* my people: and they ſhall ſay, The LORD *is* my God.

CHAP. XIIII.

1 The deſtroyers of Jeruſalem, deſtroyed. 4 The coming of Chriſt, and the graces of his kingdome. 12 The plague of Jeruſalems enemies. 16 The remnant ſhall turn to the Lord, 20 and their ſpoils ſhall be holy.

BEhold, the day of the LORD cometh, and thy ſpoil ſhall be [a] divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battel, and the citie ſhall be taken, and the houſes rifled, and the women raviſhed, and half of the citie ſhall go forth into captivitie, and the reſidue of the people ſhall not be cut off from the citie.

3 Then ſhall the LORD go forth, and fight againſt thoſe nations, as when he [b] fought in the day of battel.

4 ¶ And his feet ſhall ſtand in that day upon the [c] mount of Olives, which *is* before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt, and toward the weſt, *and there ſhall be* a very great [d] valley, and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee to the [e] valley of ‡ the mountains: ‡ for the valley of the mountains ſhall reach unto Azal: yea, ye ſhall flee like as ye fled from before the [f] earthquake in the dayes of Uzziah king of Judah: and the LORD [g] my God ſhall come, & all the ſaints with thee.

6 And it ſhall come to paſſe in that day, that the light ſhall not be † clear, *nor* † dark.

7 But ‡ it ſhall be * one day which ſhall be known to the LORD, [h] not day, nor night: but it ſhall come to paſſe that at * evening-time it ſhall be light.

8 And it ſhall be in that day, *that* [i] living * waters ſhall go out from Jeruſalem: half of them toward the ‡ former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be.

9 And the LORD ſhall be king over all the earth: in that day ſhall there be one [k] LORD, and his name one.

10 All the land ſhall be ‡ turned [l] as a plain from Geba to Rimmon, ſouth of Jeruſalem: and it ſhall be lifted up and ‡ inhabited in her place: from Benjamins gate unto the place of the firſt gate, unto the corner-gate, and *from* the tower of Hananiel unto the kings wine-preſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction, but Jeruſalem ‡ ſhall be ſafely inhabited.

12 ¶ And this ſhall be the plague wherewith the LORD will ſmite all the people, that have fought againſt Jeruſalem: their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 And it ſhall come to paſſe in that day, *that* [m] a great tumult from the LORD ſhall be among them, and they ſhall lay hold every one on [n] the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And ‡ Judah alſo ſhall fight ‡ at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, [o] gold, and ſilver, and apparel in great abundance.

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſſe, and of all the beaſts that ſhall be in theſe tents, as this [p] plague.

16 ¶ And it ſhall come to paſſe, *that* every one that is left of all the nations which came againſt Jeruſalem, ſhall even go up from yeare to yeare to worſhip the King, the LORD of hoſts, and to keep the feaſt of tabernacles.

17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem, to worſhip the King the LORD of hoſts, even upon them ſhall be no rain.

18 And if the family of [q] Egypt, go not up, and come not, † that have no *rain:* there ſhall be the plague wherewith the LORD will ſmite the heathen that come not up to keep the feaſt of tabernacles.

19 This ſhall be the ‡ puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 ¶ In that day ſhall there be upon the ‡ [r] Bells of the horſes, HOLINESSE UNTO THE LORD; and the [ſ] pots in the LORDS houſe ſhall be like the bowls before the altar.

21 Yea, every pot in Jeruſalem and in Judah ſhall be Holineſſe unto the LORD of hoſts: and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the * [t] Canaanite in the houſe of the LORD of hoſts.

---

† Heb. *a garment of hair.*

† Heb. *to lie.*

[g] They ſhall confeſſe their former ignorance, and be content to labour for their living.

[h] Hereby he ſheweth, that though their parents and friends dealt more gently with them, and put them not to death, yet they would ſo puniſh their children that became falſe prophets, that the marks and ſignes ſhould remain for ever.

[i] The prophet warneth the Jews, that before this great comfort ſhould come under Chriſt, there ſhould be an horrible diſſipation among the people: for their governours and paſtours ſhould be deſtroyed, and the people ſhould be as ſcattered ſheep: and the euangeliſt applyeth this to Chriſt, becauſe he was the head of all paſtours, Matth. 26: 31. Marc. 14: 27.

[k] The greateſt part ſhall have no portion of theſe bleſſings, and yet they that ſhall enjoy them, ſhall be tried with great afflictions, ſo that it ſhall be known that onely Gods power and his mercies do preſerve them. * 1 Petr. 1: 6, 7.

[a] He armeth the godly againſt the great tentations that ſhould come before they enjoyed this proſperous eſtate, promiſed under Chriſt, that when theſe dangers ſhould come, they might know that they were warned of them before.

[b] As your fathers and you have had experience, both at the red Sea, and at all other times.

[c] By this manner of ſpeech the prophet ſheweth Gods power and care over his church, and how he will as it were by miracle ſave it.

[d] So that out of all the parts of the world, they ſhall ſee Jeruſalem, which was before hid with this mountain: and this he meaneth of the ſpirituall Jeruſalem, the church.

[e] He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places, where they might hide them among the mountains.

‡ Or, *my mountains.*

‡ Or, *when he ſhall touch the valley of the mountains to the place ſeparated.*

[f] Read Amos 1: 1.

[g] Becauſe they did not credit the prophets words, he turneth to God, and comforteth himſelf in that he knew that theſe things ſhould come, and ſaith, Thou, O God, with thine angels wilt come to perform his great things.

† Heb. *precious.*

† Heb. *thickneſſe.*

Or, *the day ſhall be one.*

* Rev. 22: 5.

[h] Signifying, that there ſhould be great troubles in the church, and that the time hereof is in he Lord hands, yet at length (which were meant by the evening) God would ſend comfort.

* Iſa. 50; 19. Rev. 21; 23.

[i] That is, the ſpirituall graces of God, which ſhould ever continue in moſt abundance.

* Ezek. 47: 1. Joel 3: 18. Rev. 27: 1.

‡ Or, *eaſtern.*

[k] All idolatrie and ſuperſtition ſhall be aboliſhed, and there ſhall be one God, one faith, and one religion.

‡ Or, *compaſſed.*

[l] This new Jeruſalem ſhall be ſeen through all the world, and ſhall excell the firſt in excellencie, wealth, and greatneſſe.

‡ Or, *ſhall abide.*

‡ Or, *ſhall abide.*

[m] God will not onely raiſe up warre without, but ſedition at home to trie them.

[n] To hurt, and oppreſſe him.

‡ Or, *thou alſo O Judah ſhalt.*

‡ Or, *againſt.*

[o] The enemies are rich, and therefore ſhall not come for a prey, but to deſtroy and ſhed bloud.

[p] As the men ſhould be deſtroyed, verſ. 12.

[q] By the Egyptians, which were greateſt enemies to true religion, he meaneth all the Gentiles.

† Heb. *upon whom there is not.*

‡ Or, *ſinne.*

‡ Or, *bridles.*

[r] Signifying, that to what ſervice they were put now (whether to labour, or to ſerue in warre they were now holy, becauſe the Lord had ſanctified them.

[ſ] As precious the one as the other, becauſe they ſhall be ſanctified.

* Iſa. 35: 8. Joel 3: 17. Rev. 21: 27. and 22: 15.

[t] But all ſhall be pure and cleare, and there ſhall neither be hypocrite, nor any that ſhall corrupt the true ſervice.

MALACHI.

THE ARGUMENT.

This prophet was one of the three, which God raiſed up for the comfort of his church after the captivitie, and after him there was no more untill John baptiſt was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more fervent deſires look for the coming of Meſſiah. He confirmeth the ſame doctrine, that the two former doe; but chiefly he reproveth the prieſts for their covetouſneſſe, and for that they ſerved God after their own fantaſies, and not according to the preſcript of his word. He alſo noteth certain peculiar ſinnes, which were then among them, as marrying of idolatrous and many wives, murmurings againſt God, impatiencie and ſuch like. Notwithſtanding for the comfort of the godly, he declareth that God would not forget his promiſe made unto their fathers, but would ſend Chriſt his meſſenger, in whom the covenant ſhould be accompliſhed, whoſe coming ſhould be terrible to the wicked, and bring all conſolation and joy unto the godly.

CHAP. I.

1 *Malachi complaineth of Iſraels unkindneſſe,* 6 *of their irreligiouſneſſe,* 12 *and profaneneſſe.*

THe [a] burden of the word of the LORD to Iſrael † by Malachi.

2 I have loved you, ſaith the LORD: yet ye ſay, [b] Wherein haſt thou loved us, *was* not Eſau Jacobs brother? ſaith the LORD: yet I * loved Jacob,

3 And I [c] hated Eſau, and laid his mountains, and his heritage waſte, for the dragons of the wilderneſſe.

4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: thus ſaith the LORD of hoſts, They ſhall build, but I will throw down; and they ſhall call them, The border of wickedneſſe, and the people againſt whom the LORD hath indignation for ever.

5 And your eyes ſhall ſee, and ye ſhall ſay, The LORD will be magnified ‡ † from the border of Iſrael.

6 ¶ A ſonne honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the LORD of hoſts unto you, [d] O prieſts, that deſpiſe my name: and ye ſay, [e] Wherein have we deſpiſed thy name?

7 ‡ Ye offer [f] polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the LORD *is* [g] contemptible.

8 And if ye offer the blinde † for ſacrifice, *is it* not [h] evil? and if ye offer the lame and ſick, *is it* not evil? offer it now unto thy governour, will he be pleaſed with thee, or accept thy perſon? ſaith the LORD of hoſts.

9 And now I pray you, [i] beſeech † God that he will be gracious unto us: this hath been † by your means: will he regard your [k] perſons? ſaith the LORD of hoſts.

10 Who *is there* even among you [l] that would ſhut the doores *for nought*? neither do ye kindle *fire* on mine altar for nought, I have no pleaſure in you, ſaith the LORD of hoſts, neither will I accept an * offering at your hand.

11 For from the riſing of the ſunne even unto the going down of the ſame, my name *ſhall be* [m] great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.

12 ¶ But ye have profaned it, in that ye ſay, The table of the LORD *is* [n] polluted, and the fruit thereof, *even* his meat is contemptible.

13 Ye ſaid alſo, Behold, what a [o] wearineſſe *is it*, and ‡ ye have ſnuffed at it, ſaith the LORD of hoſts, and ye brought that which was torn, and the lame, and the ſick: thus ye brought an offering: ſhould I accept this of your hands? ſaith the LORD.

14 But curſed *be* the deceiver, ‡ which hath in his flock [p] a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I *am* a great King, ſaith the LORD of hoſts, and my name *is* dreadfull among the heathen.

---

[a] Read Iſa. 13: 1.

† Heb. *by the hand of Malachi.*

[b] Which declareth their great ingratitude that did not acknowledge this love, which was ſo evident, in that he choſe Abraham from out of all the world, and next, choſe Jacob the younger brother, of whom they came, and left Eſau the elder.

* Rom. 9: 13.

[c] For beſides that the ſignes of my hatred appeared even when he was made ſervant unto his younger brother, being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet even now before your eyes the ſignes hereof are evident, in that his countrey lyeth waſte, and he ſhall never return to inhabite it, whereas ye my people, whom the enemie hated more than them, are by my grace and love toward you delivered, read Rom. 9. verſ 13.

‡ Or, *upon.*

† Heb *from upon.*

[d] Beſides the reſt of the people he condemneth the prieſts chiefly, becauſe they ſhould have reproved others for their hypocriſie, and obſtinacy againſt God, and not have hardened them by their example to greater evils.

[e] He noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently covered them, and ſo were blind guides.

‡ Or, *bring unto, &c.*

[f] Ye receive all manner of offerings for your own greedineſſe, and doe not examine whether they be according to my law or no.

[g] Not that they ſaid thus, but by their doings they declared no leſſe.

† Heb. *to ſacrifice.*

[h] You make it no fault: whereby he condemneth them that think it ſufficent to ſerve God, partly, as he hath commanded, and partly, after mans fantaſie, and ſo come not to that pureneſſe of religion, which he requireth, and therefore in reproach he ſheweth them that a mortall man would not be content to be ſo ſerved.

[i] He derideth the prieſts, who bare the people in hand that they prayed for them, and ſheweth that they were the occaſion that theſe evils came upon the people.

† Heb. *the face of God.*

‡ Heb. *from your hand.*

[k] Will God conſider your office and ſtate, ſeeing you are ſo covetous and wicked?

[l] Becauſe the Levites, who kept the doores, did not trie whether the ſacrifices that came in, were according to the law, God wiſheth that they would rather ſhut the doores, than to receive ſuch as were not perfite.

* Iſa. 1: 11. Jer. 6: 20. Amos 5: 21.

[m] God ſheweth that their ingratitude, and neglect of his true ſervice ſhall be the cauſe of the calling of the Gentiles: and here the prophet that was under the law, framed his words to the capacitie of the people and by the altar and ſacrifice he meaneth the ſpirituall ſervice of God which ſhould be under the goſpel, when an end ſhould be made to all theſe legall ceremonies by Chriſts only ſacrifice.

[n] Both the prieſt and the people were infected with this errour, that they paſſed not what they offered: for they thought that God was well content with the lean as with the fat: but in the mean ſeaſon they ſhewed not that obedience to God, which he required, and ſo committed both impiety, and alſo ſhewed their contempt of God, and covetouſneſſe.

[o] The prieſts and people were both weary with ſerving God, and paſſed not what manner of ſacrifice and ſervice they gave to God, for that which was leaſt profitable, was thought good enough for the Lord.

† Or, *whereas you might have blown away.*

‡ Or, *in whoſe flock is.*

[p] That is, hath ability to ſerve the Lord according to his word, and yet will ſerve him according to his covetous minde.

CHAP. II.

1 *He ſharply reproveth the prieſts for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery.* 17 *and for infidelity.*

ANd now, O ye [a] prieſts, this commandment *is* for you.

---

[a] He ſpeaketh unto them chiefly, but under them he containeth the people alſo.

2 * If ye will not heare, and if ye will not lay *it* to heart, to give glory [b] unto my name, ſaith the LORD of hoſts, I will even ſend a curſe upon you, and I will curſe your [c] bleſſings yea, I have curſed them already, becauſe ye do not lay *it* to heart.

3 Behold, I will ‡ corrupt [d] your ſeed, and † ſpread dung upon your faces, *even* the [e] dung of your ſolemn feaſts, and ‡ *one* ſhall take you away with it.

4 And ye ſhall know that I have [f] ſent this commandment unto you, that my covenant might be with Levi, ſaith the LORD of hoſts.

5 [g] My covenant was with him of life and peace, and I [h] gave them to him, *for* the fear wherewith he feared me, and was afraid before [i] my name.

6 The law of [k] truth was in his mouth, and iniquitie was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquitie.

7 For the prieſts [l] lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the [m] meſſenger of the LORD of hoſts.

8 But ye are departed out of the way: ye have cauſed many to ‡ ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the LORD of hoſts.

9 Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my wayes, but ‡ † have been partiall in the law.

10 * Have we not all one [n] father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of [o] our fathers?

11 ¶ Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſſe of the LORD which he ‡ loved, and hath married the [p] daughter of a ſtrange god.

12 The LORD will cut off the man that doeth this: ‡ the maſter and the ſcholar out of the tabernacles of Jacob, and him that [q] offereth an offering unto the LORD of hoſts.

13 And this have ye done again, [r] covering the altar of the LORD with tears, with weeping, and with crying out, inſomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye ſay, [ſ] Wherefore? Becauſe the LORD hath been witneſſe between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet *is* ſhe thy [t] companion, and the wife of thy [v] covenant.

15 And did not [x] he make one? yet had he the ‡ [y] reſidue of the ſpirit: and wherefore one? that he might ſeek † a godly [z] ſeed: therefore take heed to your [a] ſpirit, and let none deal ‡ treacherouſly againſt the wife of his youth.

16 For the LORD the God of Iſrael ſaith, ‡ that he [b] hateth † putting away: for *one* covereth [c] violence with his garment, ſaith the LORD of hoſts: therefore take heed to your ſpirit, that you deal not treacherouſly.

17 ¶ Ye have [d] wearied the LORD with your words: yet ye ſay, Wherein have we wearied *him*? when ye ſay, Every one that [e] doeth evil, *is* good in the ſight of the LORD, and he delighteth in them; or, [f] Where *is* the God of judgement?

CHAP. III.

1 *Of the meſſenger, majeſtie, and grace of Chriſt.* 7 *of the rebellion,* 8 *ſacriledge* 13 *and infidelity of the people.* 16 *The promiſe of bleſſing to them that fear God.*

BEhold, * I will ſend my [a] meſſenger, and he ſhall prepare the way before me: and [b] the LORD whom ye ſeek, ſhall ſuddenly come to his temple: even the [c] meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the LORD of hoſts.

2 But who [d] may abide the day of his coming, and who ſhall ſtand when he appeareth? for he *is* like a refiners fire, and like fullers ſope.

3 And he ſhall ſit *as* a refiner and purifier of ſilver: and he ſhall purifie the ſonnes [e] of Levi, and purge them as gold and ſilver, that they may offer unto the LORD an offering in righteouſneſſe.

4 Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the LORD, as in the dayes of old, and as in ‡ former yeares.

5 And I will come neare to you to judgement, and I will be a ſwift witneſſe againſt the ſorcerers, and againſt the adulterers, & againſt falſe ſwearers, and againſt thoſe that ‡ oppreſſe the hireling in *his* wages, the widow, and the fatherleſſe, and that turn aſide the ſtranger *from his right*, and fear not me, ſaith the LORD of hoſts.

6 For I *am* the LORD, I change not: therefore ye ſonnes of Jacob [f] are not conſumed.

7 ¶ Even from the dayes of your fathers ye are gone away from mine ordinances, and have not kept *them*: [g] return unto me, and I will return unto you, ſaith the LORD of hoſts: but ye ſaid, Wherein ſhall we return?

8 ¶ Will a [h] man rob God? yet ye have robbed me: but ye ſay, Wherein have we robbed thee? [i] In tithes and offerings.

9 Ye *are* curſed with a curſe: for ye have robbed me, *even*, this whole nation.

10 Bring ye all the tithes into the ſtore-houſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the LORD of hoſts, if I will not open you the * windows of heaven, and † poure you out a bleſſing,

---

* Levit 26: 14. &c. Deut. 28: 15. &c.

[b] To ſerve me according to my word.

[c] That is, the abundance of Gods benefits.

‡ Or, *reprove.*

[d] Your ſeed ſown ſhall come to no profit.

‡ Heb. *ſcatter.*

[e] You boaſt of your holineſſe, ſacrifices and feaſts, but they ſhall turn to your ſhame, and be as vile as dung.

‡ Or, *it ſhall take you away to it.*

[f] The prieſts objected againſt the prophet that he could not reprove them, but he muſt ſpeak againſt the prieſthood, and the office eſtabliſhed of God by promiſe, but he ſheweth that the office is nothing ſlandered when theſe villains and dung are called by their own names.

[g] He ſheweth what were the two conditions of the covenant made with the tribe of Levi: on Gods part, that he would give them long life and felicity, and on their part, that they ſhould faithfully ſerve him according to his word.

[h] I preſcribed Levi a certain law to ſerve me.

[i] He ſerved me and ſet forth my glory with all humilitie and ſubmiſſion.

[k] He ſheweth that the prieſts ought to have knowledg to inſtruct others in the word of the Lord.

[l] He is as the treaſure houſe of Gods word, and ought to give to every one according to their neceſſity, and not to reſerve it for himſelf.

[m] Shewing, that whoſoever doeth not declare Gods wil, is not his meſſenger and prieſt.

‡ Or, *fall in the law.*

‡ Or, *lifted up the face againſt.*

† Heb. *accepted faces.*

* Epheſ. 4: 6.

[n] The prophet accuſeth the ingratitude of the Jews toward God and man: for ſeeing they were al born of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

[o] Whereby they had bound themſelves to God to be an holy people.

‡ Or, *ought to love.*

[p] They have joyned themſelves in marriage with them that are of another religion.

‡ Or, *him that waketh, and him that anſwereth.*

[q] That is, the prieſts.

[r] Ye cauſe the people to lament, becauſe that God doth not regard their ſacrifices, ſo that they ſeem to ſacrifice in vain.

[ſ] This is another fault, whereof he accuſeth them, that is, that they brake the laws of marriage.

[t] As the one half of thy ſelf.

[u] She that was joyned to thee by a ſolemn covenant, and by the invocation of Gods name.

[x] Did not God make man and woman as one fleſh and not many?

Or, *excellency.*

[y] By his power and vertue he could have made many women for one man.

† Heb. *a ſeed of God.*

[z] Such as ſhould be born in lawfull and moderate marriage, wherein is no exceſſe of luſts.

[a] Contain your ſelves within your bounds, and be ſober in minde, and bridle your affections.

‡ Or, *unfaithfully.*

‡ Or, *if he hate her, put her away.*

[b] This ſheweth that whatſoever Moſes permitted them in this caſe for the hardneſſe of their heart; yet it excuſed them not before God, but ſtill it was a ſin.

† Heb. *to put away.*

[c] He thinketh it ſufficient to keep his wife ſtill albeit he take others, and ſo as it were covereth his fault.

[d] Ye murmured againſt God, becauſe he heard not you aſſoon as ye called.

c In thinking that God favoured the wicked, and had not reſpect to them that ſerve him.

[f] Thus they blaſphemed God in condemning his power and juſtice, becauſe he judged not according to their fantaſies.

* Matth. 11: 10. Mark. 1: 2. Luke 1: 76. and 7: 27.

[a] This is meant of John Baptiſt, as Chriſt expoundeth Luke 7: 27.

[b] Meaning, Meſſiah, as Pſa. 40: 1, 7. Dan. 9: 17, 25, 26.

[c] That is, Chriſt by whom the covenant was made and ratified, who is called the angel or meſſenger of the covenant, becauſe he reconcileth us to his Father: and is Lord or king becauſe he hath the governement of his church.

[d] He ſheweth that the hypocrites, which wiſh ſo much for the Lords coming, will not abide, when he draweth neare: for he will conſume them, and purge his, and make them clean.

[e] He beginneth at the prieſts, that they might be lights and ſhine unto orthers.

‡ Or, *ancient.*

‡ Or, *defraud.*

[f] They murmured againſt God becauſe they ſaw not his help ever preſent to defend them: and therefore he accuſeth them of ingratitude, and ſheweth that in that they are not daily conſumed, it is a token that he doth ſtill defend them: and ſo his mercy toward them never changeth.

[g] Read Zech. 1: 3.

[h] There are none of the heathen ſo barbarous that will defraud their gods of their honour, or deal deceitfully with them.

[i] Whereby the ſervice of God ſhould have been maintained, and the prieſts and the poore relieved.

* Geneſ. 7: 11.

† Heb. *emptie out.*

that *there shall* not *be* [k] *room* enough *to receive it.*

11 And I will rebuke the [l] devourer for your ſakes: and he ſhall not † deſtroy the fruits of your ground, neither ſhall your vine caſt her fruit before the time in the field, ſaith the LORD of hoſts.

12 And all nations ſhall call you bleſſed: for ye ſhall be a delightſome land, ſaith the LORD of hoſts.

13 ¶ Your words have been * ſtout [m] againſt me, ſaith the LORD: yet ye ſay, What have we ſpoken *ſo much* againſt thee?

14 Ye have ſaid, It *is* vain to ſerve God: and what profit *is it*, that we have kept † his ordinance, and that we have walked † mournfully before the LORD of hoſts?

15 And now we call the pround happie: yea, they that work wickedneſſe † are ſet up? yea, *they that* * tempt God are even [n] delivered.

16 ¶ [o] Then they that feared the LORD, ſpake often one to another, & the LORD hearkened, and heard *it*, and a [p] book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they ſhall be mine, ſaith the LORD of hoſts, in that day [q] when I make up my ‡ jewels, and I will [r] ſpare them as a man ſpareth his own ſonne that ſerveth him.

18 Then ſhall ye return and diſcern between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not.

CHAP. IV.

1 Gods judgement on the wicked, 2 and his bleſſing on the good. 4 He exhorteth to the ſtudie of the law, 5 and telleth of Elijahs coming and office.

FOr behold, the day cometh that ſhall [a] burn as an oven, and all the proud, yea, and all that do wickedly ſhall be ſtubble, and the day that cometh ſhall burn them up, ſaith the LORD of hoſts, that it ſhall leave them neither root nor branch.

2 ¶ But unto you that fear my name, ſhall the * [b] ſunne of righteouſneſſe ariſe with healing in his wings; and ye ſhall [c] go forth and grow up as calves of the ſtall.

3 And ye ſhall tread down the wicked; for they ſhall be aſhes under the ſoles of your feet, in the day that I will do *this*, ſaith the LORD of hoſts.

4 ¶ [d] Remember ye the * law of Moſes my ſervant, which I commanded unto him in Horeb for all Iſrael, *with* the ſtatutes and judgements.

5 ¶ Behold, I will ſend you * [e] Elijah the prophet, before the coming of the great and [f] dreadfull day of the LORD.

6 And he ſhall [g] turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come [h] and ſmite the earth with a curſe.

The end of the prophets.

[k] Not having reſpect how much ye need, but I will give you in all abundance: ſo that ye ſhall lack place to put my bleſſings in.

[l] Meaning, the caterpillar, and whatſoever deſtroyeth corn and fruits.

† Heb. *corrupt.*

* Job 21: 14.

[m] The prophet condemneth them of double blaſphemy againſt God: firſt, in that they ſaid, that God had no reſpect to them that ſerved him, and next, that the wicked were more in his favour than the godly.

† Heb. *his obſervation.*

† Heb. *in black.*

† Heb. *are built.*

* Pſal. 95: 9.

[n] They are not onely preferred to honour, but alſo delivered from dangers.

[o] After theſe admonitions of the prophet ſome were lively touched, and incouraged others to fear God.

[p] Both becauſe the thing was ſtrange that ſome turned to God in that great and univerſall corruption, and alſo that this might be an example of Gods mercies to all penitent ſinners.

[q] When I ſhall reſtore my church according to my promiſe, they ſhall be as mine own proper goods.

‡ Or, *ſpeciall treaſure.*

[r] That is, forgive their ſinnes, and govern them with my Spirit.

[a] He propheſieth of Gods judgements againſt the wicked, who would not receive Chriſt, when as God ſhould ſend him for the reſtauration of his church.

* Luke 1: 78.

[b] Meaning, Chriſt who with his wings, or beams of his grace ſhould lighten and comfort his church, Epheſ. 5: 14. and he is called the ſunne of righteouſneſſe becauſe in himſelf he hath all perfection, and alſo the juſtice of the Father dwelleth in him, whereby he regenerateth us into righteouſneſſe, cleanſeth us from the filth of this world, and reformeth us to the image of God.

[c] Ye ſhall be ſet at libertie and increaſe in the joy of the Spirit, 2 Cor. 3: 17.

[d] Becauſe the time was come that the Jews ſhould be deſtitute of prophets untill the time of Chriſt, becauſe they ſhould with more fervent minds deſire his coming, the prophet exhorteth them to exerciſe themſelves diligently in ſtudying the law of Moſes in mean ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all tentations.

* Exod. 20: 3.

* Mark. 9. verſ. 11. Luke 1: 17.

[e] This Chriſt expoundeth of John Baptiſt, Matth. 11: 13, 14. who both for his zeal, and reſtoring of religion, is aptly compared to Elijah.

[f] Which as it is true for the wicked, ſo doth it waken the godly, and call them to repentance.

[g] He ſheweth wherein Johns office ſhould ſtand: in the turning of men to God, and joyning of the fathers and children in one unitie of faith: ſo that the father ſhall turn to the religion of his ſon, which is converted unto Chriſt, and the ſonne ſhall embrace the faith of the true fathers, Abraham, Iſaac and Jacob.

[h] The ſecond point of his office was to denounce Gods judgements againſt them that would not receive Chriſt.

THE NEW
TESTAMENT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST.

Newly tranſlated out of the originall Greek: and
with the former tranſlations diligently compared and
reviſed, by his Majeſties ſpeciall command.

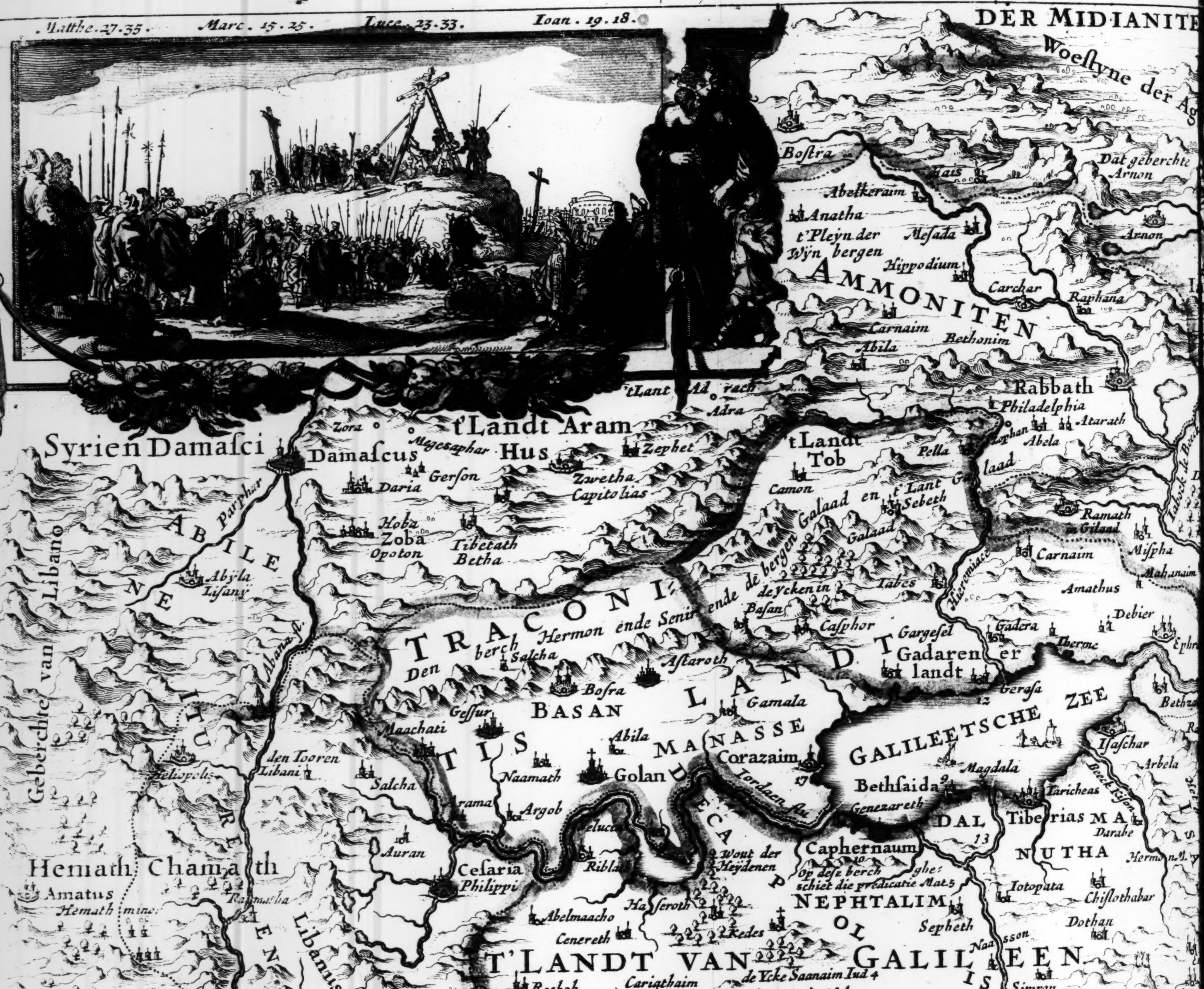
With brief ſummaries and expoſitions of THEOD. BEZA.
upon the hard places.

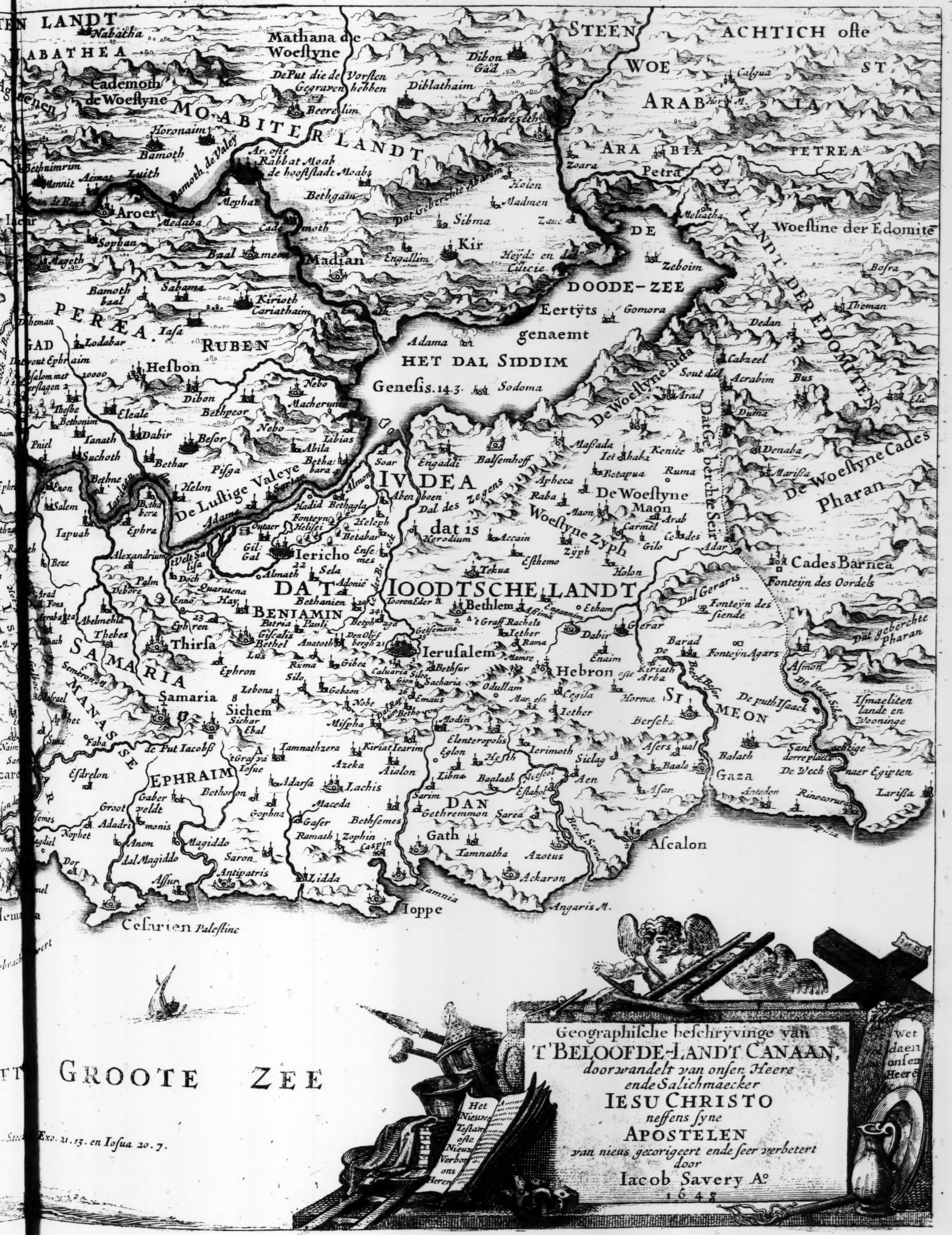
Together with the annotations of FR. JUNIUS upon the Revelation
of S. JOHN.

The which notes have never been till now ſet forth with this new tranſlation.

Placed in due order by J. C.

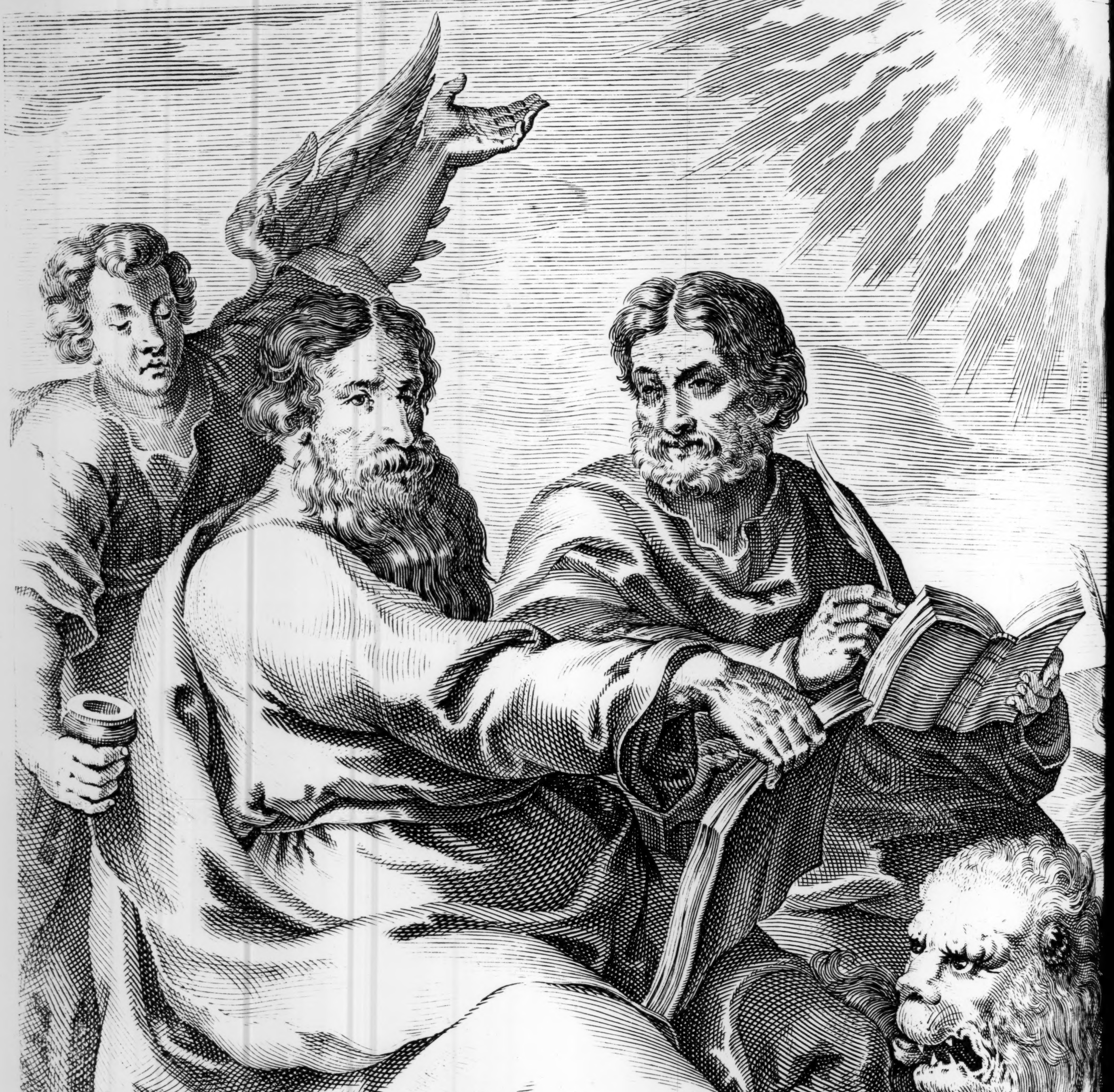
Printed in the Year M DC LXXII.


Matthe. 27.35.
Marc. 15.25.
Luce. 23.33.
Ioan. 19.18.
DER MIDIANITE
Woestyne der Ag
Bostra
Dat geberchte Arnon
Abelkeraim
Anatha
t'Pleyn der Wyn bergen
Mesada
Hippodium
Arnon
AMMONITEN
Carchar
Raphana
Carnaim
Bethonim
Abila
Rabbath
Philadelphia
Abela
Atarath
t'Lant Ad rech
Adra
t'Landt Aram
Zora
Syrien Damasci
Damascus
Megesaphar
Hus
Zephet
t'Landt Tob
Pella
Daria
Gerson
Zwetha
Capitolias
Camon
Galaad en t'Lant Sebeth
Galaad
Ramath Gilaad
Hoba
Zoba
Opoton
Tibetath
Betha
Mispha
Mahanaim
Parphar
ABILENE
Abyla Lisanij
Geberchte van Libano
TRACONI TIS
LANDT
Den berch Hermon ende Senir ende de bergen Galaad
de Yckenin Basan
Iabes
Carnaim
Amathus
Debier
Salcha
Astaroth
Casphor
Gargesel
Gadaren er landt
Gadera
Iberme
Ephre
Gessur
Bosra
BASAN
Gamala
Gerasa
GALILEETSCHE ZEE
ITUREA
Abana fl.
Heliopolis
den Tooren Libani
Maachati
Abila
MANASSE
Corazaim
Golan
Bethsaida
Genezareth
Magdala
Isaschar
Arbela
Beeck Kison
Taricheas
Tiberias
DAL
MA
NUTHA
Darabe
Salcha
Naamath
Arama
Argob
DECAPOL
Iordaen flu.
Seleucia
Auran
Cesaria Philippi
Ribla
Wout der Heydenen
Caphernaum
Op dese berch gheschiet die predicatie Mat. 5
Hemath Chamath
Amatus
Hemath mine
Ramatha
Libanus
Haseroth
NEPHTALIM
Iotopata
Chislothabar
Hermon
Abelmaacho
Cenereth
Kedes
Sepheth
Dothan
t'LANDT VAN GALILEEN
Rechob
Cariathaim
de Ycke Saanaim Iud. 4
de Tente Heber
Naasson
Simron
B. Tabor
Nazare
Amestus
CANANITEN
Alap
Hasor
Giscala
Abdon
SABULON
Heleph
Gabala
ASER
Cades
Gadare
ITUREA
Den berch Antilibanus
Enoch
Helkata
Hacoc
Anathon
Cana Galilee
Sabulon
Leccona
t'Landt Cabul
Cabul
Gabala
Cana
SYRO PHOENICIA
Adonis flu.
Leontos
Cananea
Sarepta
Achsaph
Acon
Ptolema
Barutus
Dat Geberchte van Syrien
t'Landt der Gibeliten
Sidon
Tyrus
Aczib
Biblium oft Gibeliten
Botrys
Aratha
Tripolis
Sycon
Antaradus
den Schipvaert Pauli, als hy van Ierusalem na Romen gebrach
Dit beteekent
DE MIDDELANDTSCHE OFT
Dit beteeckent de Vry-Stee
Duytsche Mylen van 15 in een graedt
1 2 3 4 5 6 7 8 9 10
Uren gaens ider inhoudende 24 Stadien
1 2 3 4 5 6 7 8 9 10 11 12
Dese Kaerte wert gestelt voor het Evangelium Matthei



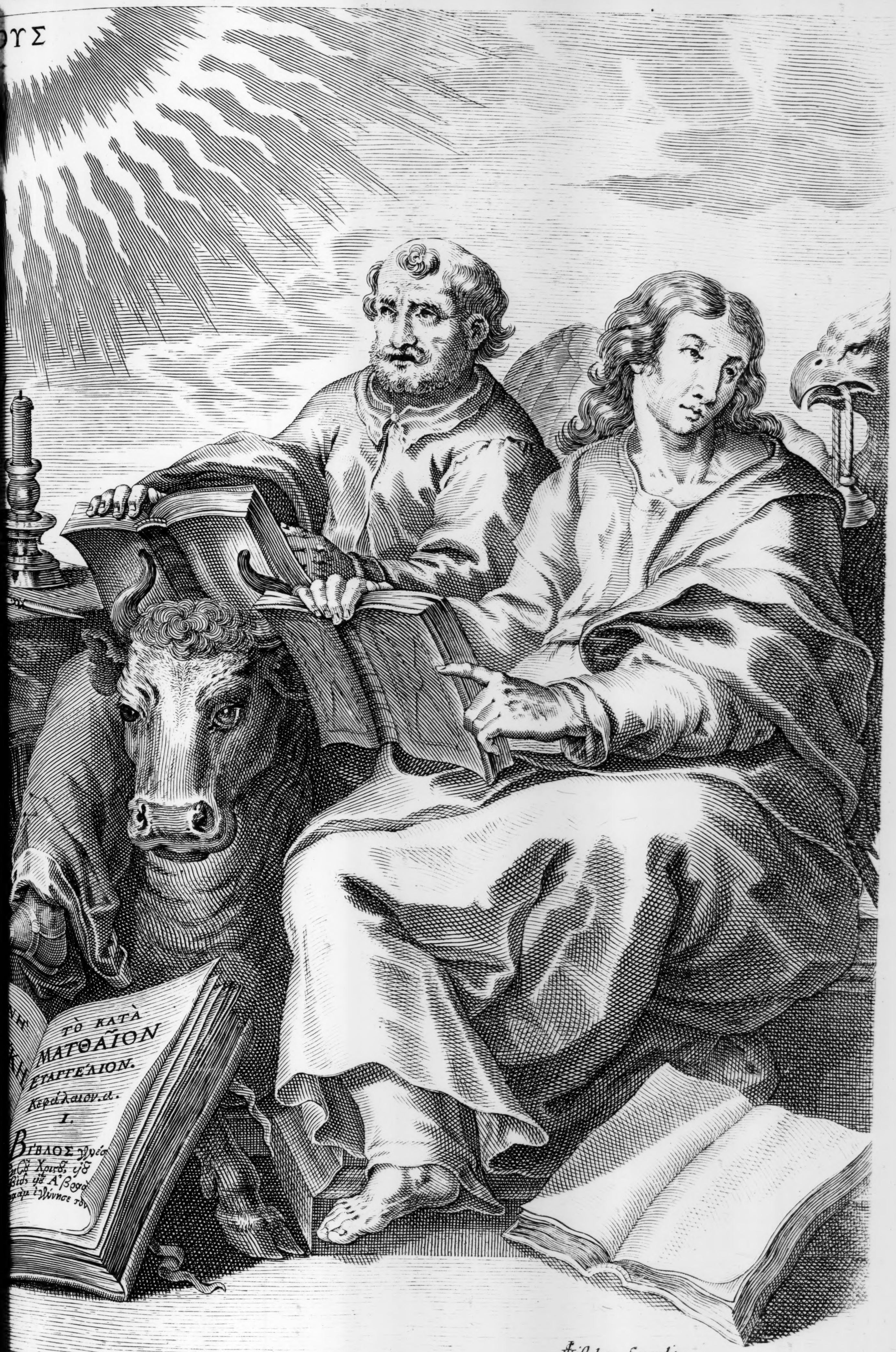
Geographiſche beſchryvinge van
T'BELOOFDE-LANDT CANAAN,
doorwandelt van onſen Heere
ende Salichmaecker
IESU CHRISTO
neffens ſyne
APOSTELEN
van nieus gecorigeert ende ſeer verbetert
door
Iacob Savery Aº
1648

EN LANDT
Nabatha
ABATHEA
Cademoth de Woeſtyne
Mathana de Woeſtyne
De Put die de Vorſten gegraven hebben
Beer elim
Dibon Gad
Diblathaim
Kirhareseth
STEEN
WOE
ARAB
ACHTICH oſte
ST
LA
ARA BIA PETREA
Petra
Zoara
MOABITER LANDT
Horonaim
Bamoth
Bamoth de Valey
Ar. oſte Rabbat Moab de hooftſtadt Moabs
Bethnimrim
Nennit
Luith
Aroer
Medaba
Mephaa
Cademoth
Sophan
Baal meon
Madian
Bethgain
Dat Geberchte Abarim
Holen
Madmen
Sibma
Kir
Zuar
Engallim
Heÿde en Cilicie
DE
Zeboim
DOODE-ZEE
Eertÿts genaemt
Gomora
Adama
HET DAL SIDDIM
Genesis. 14. 3.
Sodoma
Meliatha
DAT LANDT DER EDOMITEN
Woeſtine der Edomite
Boſra
Theman
Dedan
Cabzeel
Acrabim
Bus
Duma
Ela
Denaba
Mariſa
De Woeſtyne Cades
Pharan
Sout dal
Arad
De Woeſtyne Iuda
Dat Geberchte Seir
Bamoth baal
Sabama
Kirioth Cariathaim
PERÆA.
Iaſa
RUBEN
GAD
Lodabar
Heſbon
Dibon
Eleale
Dabir
Besor
Bethpeor
Nebo
Macherunte
Libias
Abila
Betha bara
Bethar
Piſga
Helon
De Luſtige Valeye
Adama
Sartan
Tanath
Suchoth
Pniel
Bethne
Salem
Tapuah
Beze
Ephra
Betha bera
Alexandrium
Soar
Engaddi
Balſemhoff
Maſada
Iet Ahaba
Kenite
Betapua
Ruma
Apheca
Raba
De Woeſtyne Maon
Maon
Arab
Carmel
Gilo
Woeſtyne Zyph
Zyph
Holon
Adar
Cades Barnea
Fonteyn des Oordels
Dal Gerarís
Fonteÿn des ſiende
Dat geberchte Pharan
IUDEA dat is
Abenboen
Dal des Zegens
Almon
Hadid
Bethagla
Heleph
Fonteyn Heliſei
Betabar
Enſe mes
Herodium
Accain
Eſthemo
Tekua
Gil gal
Iericho
Almath
Sela
Adonie
DAT IOODTSCHE LANDT
Tooren Eder
Bethlem
Etham
Graff Rachels
Iether
Rama
Dabir
Gerar
Barad
Fonteyn Agars
Aſmon
De beeck Sihor
Iſmaeliten landt en Wooninge
De puth Iſaack
Sant achtige dorre plaet
De Wech naer Egipten
Lariſa
Rinocorura
Antedon
Gaza
Balath
SIMEON
Berſeba
Horma
Kiriath Arba
Hebron
Enaim
Mamre
Ierusalem
Getſemane
Den Oliſ bergh
Bethanien
BENIAMIN
Patria Pauli
Giſcalis
Bethel
Anatoth
Gibea
Caluaria
Sion
Sacharia
Bethſur
Odullam
Cegila
Iether
Mar eſa
Ruma
Silo
Gabaon
Nobe
Emaus
Miſpha
Modin
Elenteropolis
Eglon
Heſth
Ierimoth
Siclag
Aſers
Baalo
Aſan
Aen
Ascalon
Eſtahol
Eſcol
Baalath
Libna
Sarim
DAN
Gethremmon
Sarea
Gath
Tamnatha
Azotus
Ackaron
Iamnia
Angaris M.
Ioppe
Lidda
Caſpin
Zophin
Ramath
Gaſer
Bethſemes
Maceda
Lachis
Azeka
Aialon
Kiriat Iearim
Tamnathzera
Adarſa
Bethoron
Gophna
Palm Debore
Enno
Ephren
Quaratena
Hay
Doch
Thirſa
Thebes
Abelmehla
SAMARIA
MANASSE
Semeron
Ephron
Lus
Lebona
Samaria
Sichem
Sichar
Ebal
de Put Iacobs
Grafva Ioſue
EPHRAIM
Gaber velde
Groot Adadri
monis
Anem
dal Magiddo
Magiddo
Saron
Antipatris
Aſſur
Eſdrelon
Faba
Dor
Nophet
Cesarien Palestine
GROOTE ZEE
Exo. 21. 13. en Ioſua 20. 7.
Het Nieuwe Teſtament oſte Nieuw Verbont ons Heeren
Wet daen onſen Heere

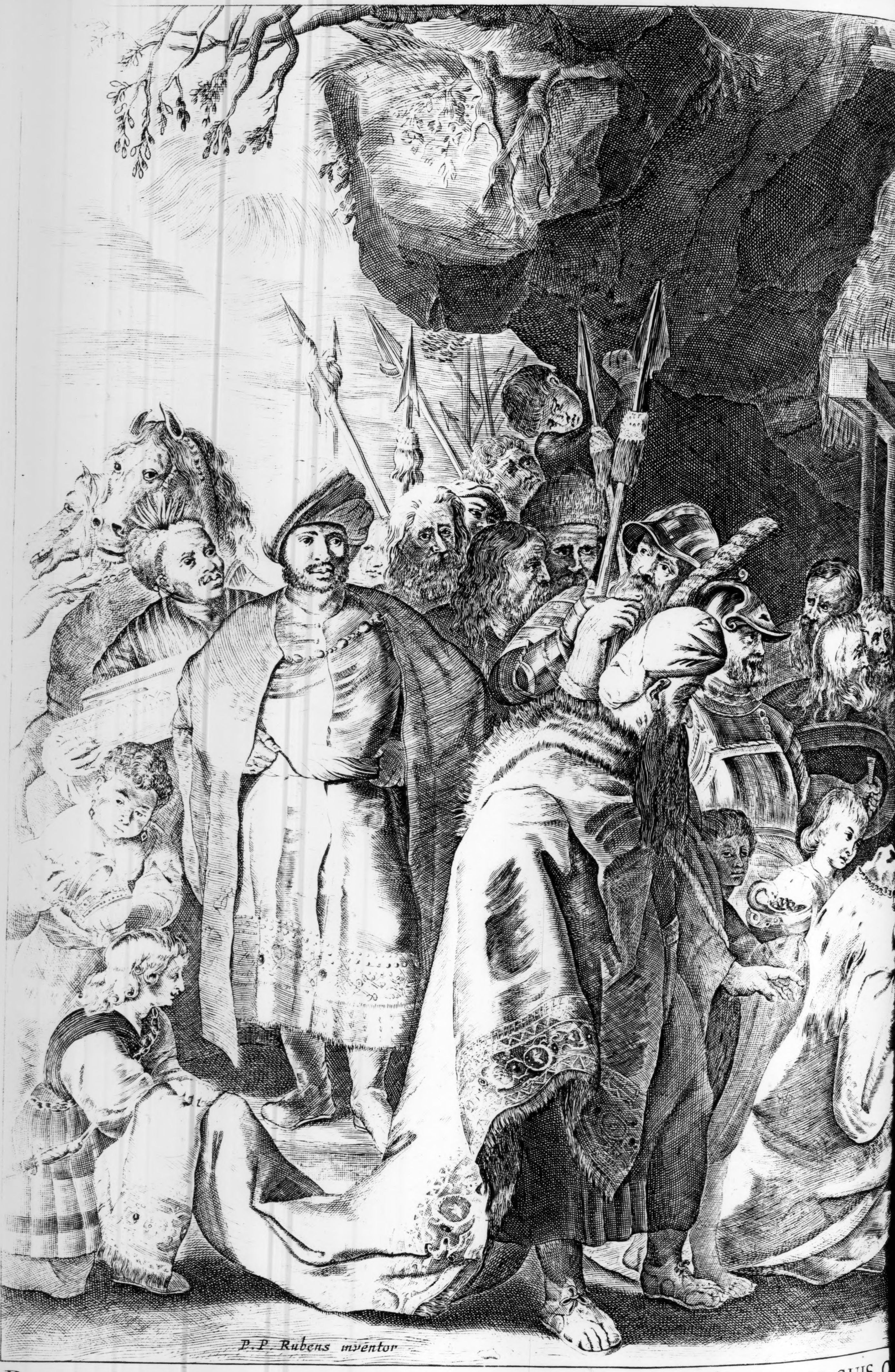


Pieter de Iode invent.

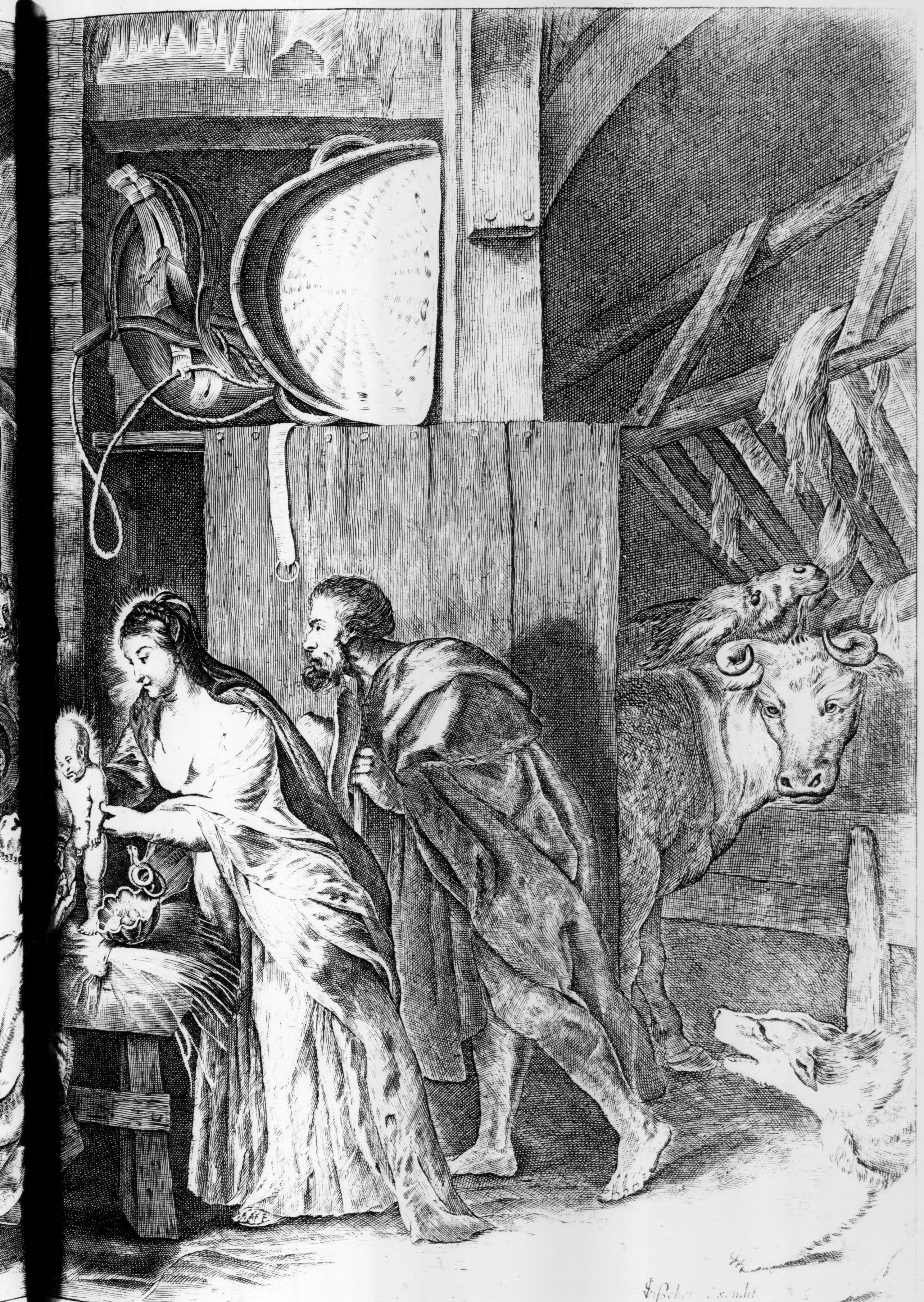
QUATUOR HIS SANCTUS CALAMIS EST SPIRITUS US


ΟΥΣ
ΤῸ ΚΑΤᾺ
ΜΑΤΘΑΙ͂ΟΝ
ΕΥΑΓΓΈΛΙΟΝ.
Κεφάλαιον. α.
I.
ΒΙ'ΒΛΟΣ γενέσ
Χριςοῦ, υἱοῦ
Αʹβραὰ
ἐγέννησε τὸν
Visscher Excudit.

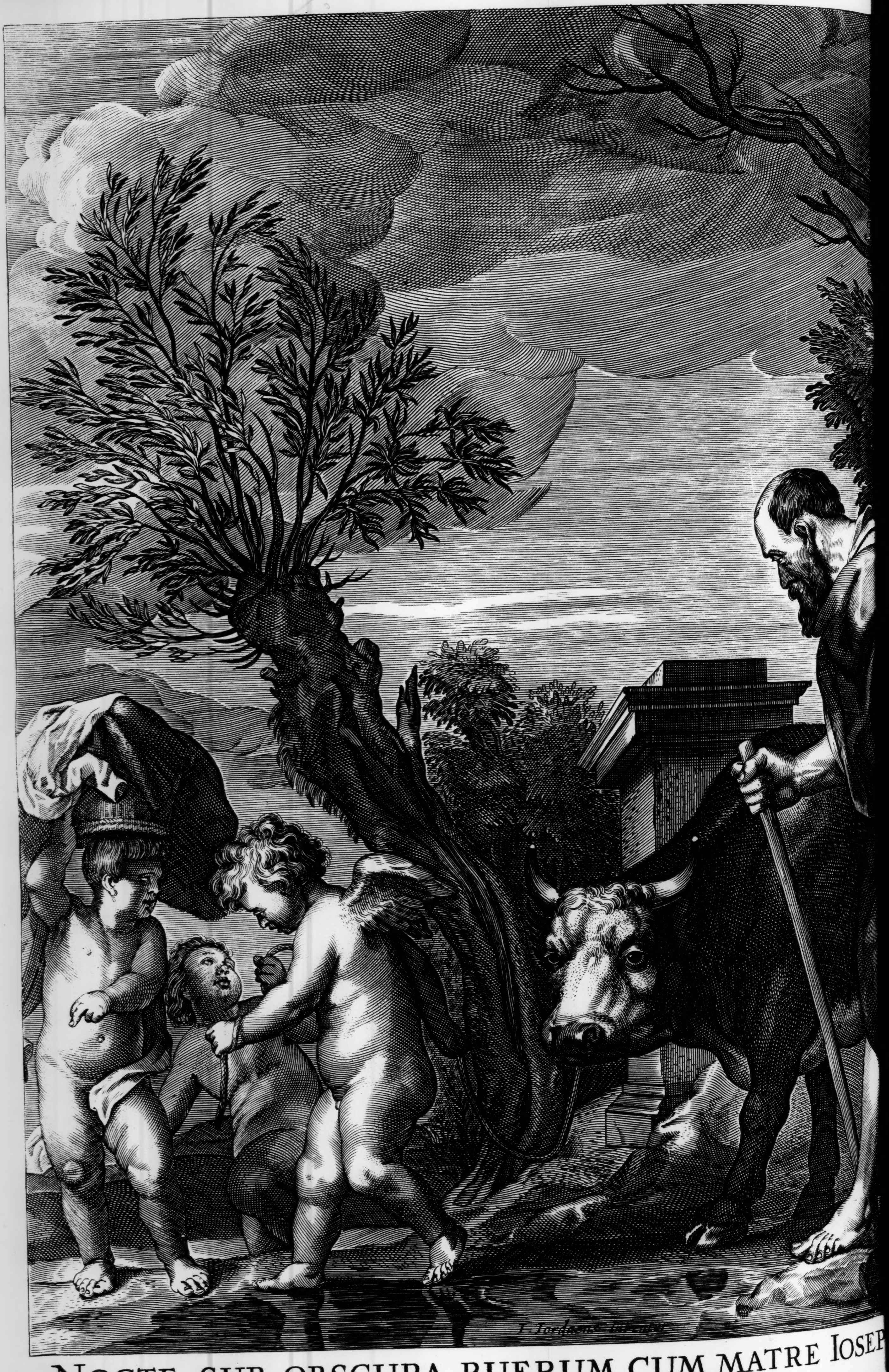
IS CHRISTI NOBIS EXPONERET ACTA SALUTIS.


P. P. Rubens inventor

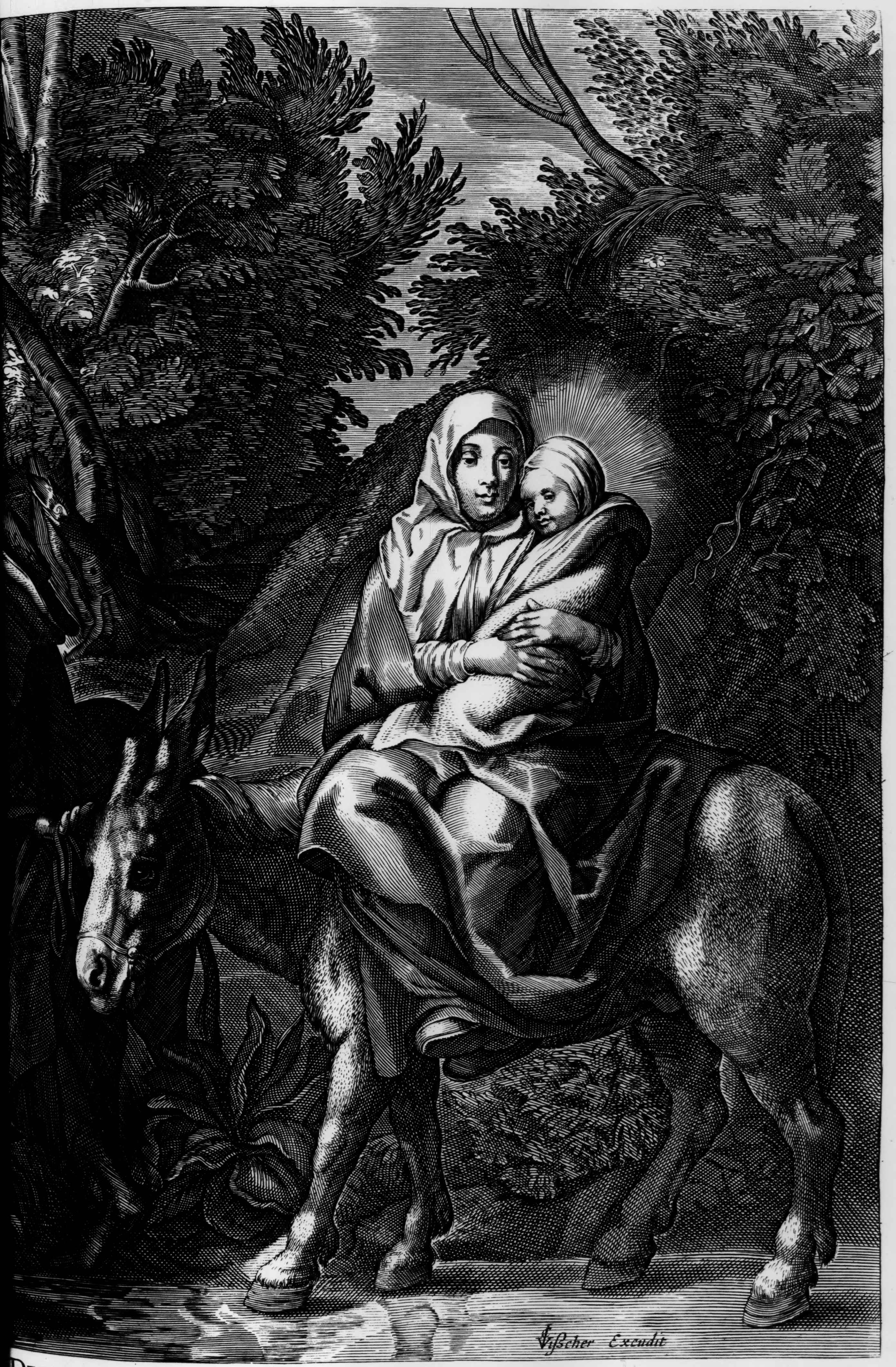
PROCIDENTES ADORAVERUNT EUM, ET APERTIS THESAURIS SUIS O


Visscher excudit

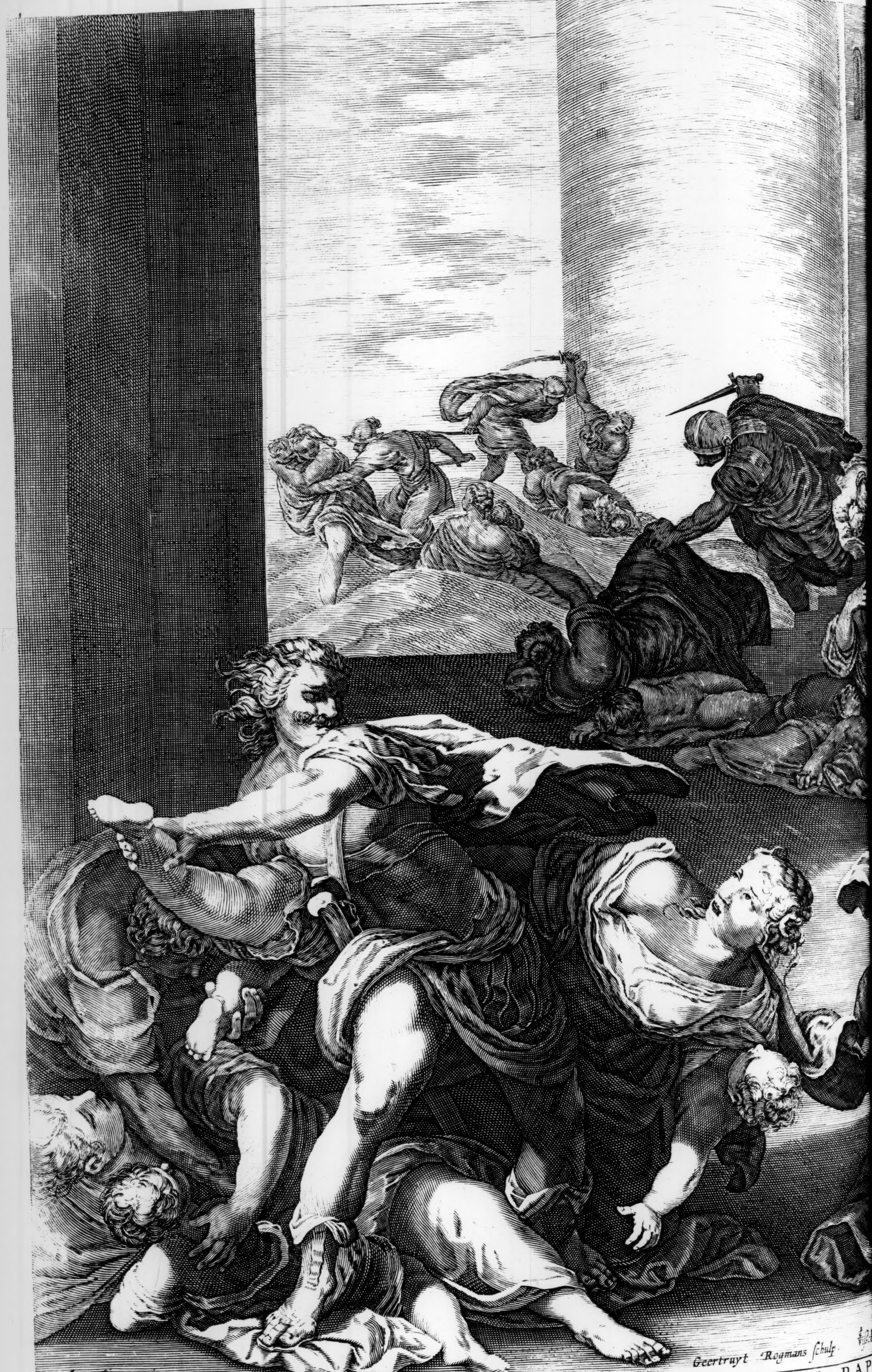
IS O ULERUNT EI MUNERA, AURUM, THUS, ET MYRRHAM. Matth. 2.


I. Iordaens inuenit

NOCTE SUB OBSCURA PUERUM CUM MATRE IOSEP


Viſscher Excudit

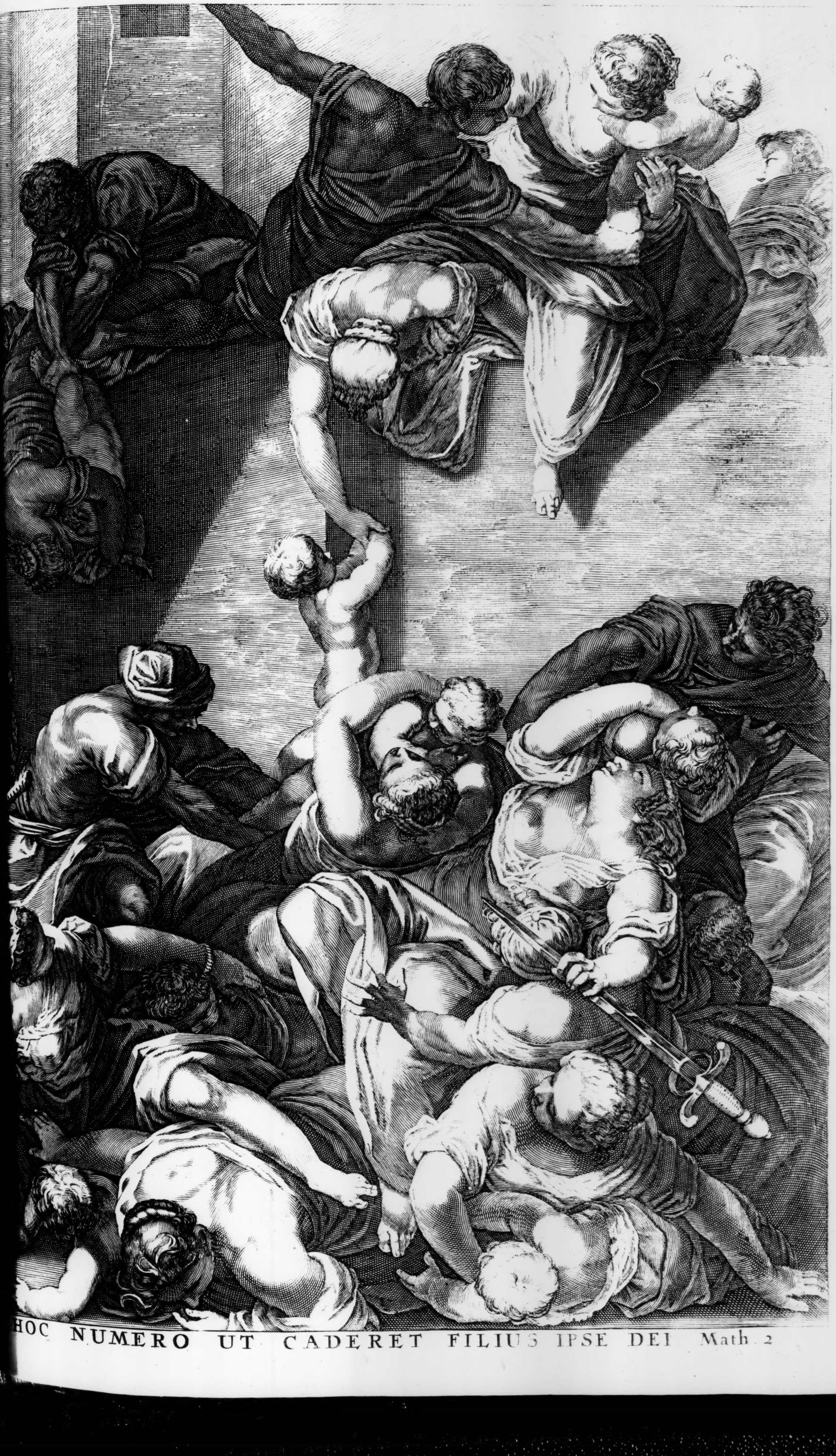
DUCIT IN ÆGIPTUM BARBARIEMQUE FUGIT. Math. 2.13.



Iacobus Tintoret inventor

Geertruyt Rogmans sculp.

INFANTES MATRUM IUGULANTUR AB UBERE RAP



HOC NUMERO UT CADERET FILIUS IPSE DEI Math. 2

THE GOSPEL According to S. MATTHEW.

CHAP. I.

1 The genealogie of Chriſt from Abraham to Joſeph. 18 He was conceived by the holy Ghoſt, and born of the virgin Mary, when ſhe was eſpouſed to Joſeph. 19 The angel ſatisfieth the miſdeeming thoughts of Joſeph, and interpreteth the names of Chriſt.

THe book of the * [1] [a] generation [b] of JESUS CHRIST, the ſonne of David, [c] the ſonne of Abraham.

2 * Abraham begat Iſaac, and * Iſaac begat Jacob, and * Jacob begat Judas and his brethren.

3 And * Judas begat Phares and Zara of Thamar, and * Phares begat Eſrom, and Eſrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naaſſon, and Naaſſon begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jeſſe.

6 And * Jeſſe begat David the king, and * David the king begat Solomon of her *that had been the wife* of Urias.

7 * And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Aſa.

8 And Aſa begat Joſaphat, and Joſaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

10 And * Ezekias begat Manaſſes, and Manaſſes begat Amon, and Amon begat Joſias.

11 And ‡ Joſias [d] begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, * Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joſeph the husband of Mary, of whom was born Jeſus, who is called Chriſt.

17 So [c] all the generations from Abraham to David, are fourteen generations: and from David untill the carrying away into Babylon, are fourteen generations: and from the carrying away into Babylon unto Chriſt; are fourteen generations.

18 ¶ Now the * birth of [2] Jeſus Chriſt was on this wiſe: When as his mother Mary was eſpouſed to Joſeph (before they came together) ſhe was found with childe of the holy Ghoſt.

* Luke 3, 23.
1 Jeſus Chriſt came of Abraham, of the tribe of Juda, and of the ſtock of David, as God promiſed.
a Rehearſall: As the Hebrews uſe to ſpeak, as Gen. 5, 1. The book of the generations.
b Of the anceſtors of whom Chriſt came.
c Which Chriſt is alſo the ſon of Abraham.
* Gen. 21, 3.
* Gen. 25, 26.
* Gen. 29, 35.
* Gen. 38, 27.
* Ruth 4, 18. 1 Chron. 2, 5.
* 1 Sam. 16, 1. and 17, 12.
* 2 Sam. 12, 24.
* 1 Chron. 3, 10.
* 2 Kings 20, 21. 1 Chron. 3, 13.
‡ Some read, *Joſias begat Jakim, and Jakim begat Jechonias.*
d That is, the captivitie fell in the dayes of Jakim and Jechonias: for Jechonias was born before their carying away into captivity.
* 1 Chron. 3, 16, 17.
e All theſe which are reckoned up, in this pedigree of Davids ſtock, as they begat one another orderly in their degrees.
* Luke 1, 27.
2 Chriſt the true Emmanuel, and therefore Jeſus, (that is, Saviour) is conceived in the virgin by the holy Ghoſt, as it was foretold by the prophets.

19 Then Joſeph her husband being a juſt man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on theſe things, behold, the angel of the Lord appeared unto him in a dream, ſaying, Joſeph thou ſonne of David, fear not to [f] take unto thee Mary thy [g] wife: for that which is [h] conceived in her, is of the holy Ghoſt.

21 * And ſhe ſhall [3] bring forth a ſonne, and thou ſhalt call his name Jeſus: for he ſhall [i] ſave his people from their ſinnes.

22 (Now all this was done, that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying,

23 * Behold, a [k] virgin ſhall be with childe, and ſhall bring forth a ſonne, and ‡ they ſhall call his name Emmanuel, which being interpreted, is, God with us)

24 Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not [l] till ſhe had brought forth her firſt-born ſonne; and he called his name Jeſus.

f Receive her at her parents and kinsfolks hands.
g Which was promiſed and made ſure to thee to be thy wife.
h Of the mothers ſubſtance by the holy Ghoſt.
* Luke 1, 31.
3 Chriſt is born of the ſame virgin which never knew man, and is called Jeſus of God himſelf, by the angel.
i Deliver, and this ſheweth us the meaning of this name Jeſus.
* Iſa. 7, 14.
k There is in the Hebrew and Greek text, an article added, to point out the woman, and ſet her forth plainly: as you would ſay, That virgin, or, a certain virgin.
‡ Or, *his name ſhall be called.*

[l] The little word Till, in the Hebrew tongue, giveth us to underſtand alſo, that a thing ſhall not come to paſſe in time to come: as Michal had no children Till her deaths day, 2 Sam. 6, 23. And in the laſt chapter of this Euangeliſt: Behold, I am with you Till the end of the world.

CHAP. II.

1 The wiſe men out of the eaſt, are directed to Chriſt by a ſtarre. 11 They worſhip him, and offer their preſents. 14 Joſeph fleeth into Egypt, with Jeſus and his mother. 16 Herod ſlayeth the children: 20 Himſelf dieth. 23 Chriſt is brought back again into Galilee to Nazareth.

NOw when * [1] Jeſus was born in Bethlehem of [a] Judea, in the dayes of Herod the king, behold, there came [b] wiſe men from the eaſt to Jeruſalem,

2 Saying, Where is he that is born King of the Jews? for we have ſeen his ſtarre in the eaſt, and are come to worſhip him.

3 When Herod the king had heard *theſe things*, he was [c] troubled, and all Jeruſalem with him.

4 And when he had gathered all the [d] chief prieſts and [e] Scribes of the people together, he demanded of them where Chriſt ſhould be born.

5 And they ſaid unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 * And thou Bethlehem *in* the land of Juda, art not the [f] leaſt among the princes of Juda: for out of thee ſhall come a Governour that ſhall [g] rule my people Iſrael.

7 Then Herod, when he had privily called

* Luke 2, 6, 7.
1 Chriſt a poore childe, laid down in a crib, and nothing ſet by of his own people receiveth notwithſtanding a noble witneſſe of his divinity from heaven, and of his kingly eſtate, of ſtrangers: which his own alſo unwittingly allow of, although they do not acknowledge him.
a For there was another in the tribe of Zebulun.
b Wiſe and learned men: it is a Perſian word which they uſe in good part.
c Was much moved for he was a ſtranger and came to the kingdome by force: and the Jewes were troubled: for wickedneſſe is mad and raging.
d The chief prieſts, that is, ſuch as were of Aarons family, which were divided into foure and twenty orders, 1 Chron. 24, 5. and 2 Chron. 36, 14.
e They that expound the law to the people, for the Hebrews take this word of another, which ſignifieth as much, as to expound and declare.
* Mic. 5, 2. John 7, 42.
f Though thou be a ſmall town, yet ſhalt thou be very famous and noble through the birth of the Meſſias, who ſhall be born in thee.
g Or, feed, for kings are fitly called feeders, and ſhepherds of the people.

4 the wiſe men, enquired of them diligently what time the ſtarre appeared.

8 And he ſent them to Bethlehem,and ſaid, Go,and ſearch diligently for the young childe, and when ye have found him, bring me word again, that I may come and worſhip him alſo.

9 When they had heard the king, they departed,and lo,the ſtarre which they ſaw in the eaſt, went before them, till it came and ſtood over where the young childe was.

10 When they ſaw the ſtarre,they rejoyced with exceeding great joy.

11 ¶ And when they were come into the houſe, they ſaw the young childe with Marie his mother, and [h] fell down, and worſhipped him: and when they had opened their [i] treaſures, they ‡ preſented unto him gifts; gold, and frankincenſe, and myrrhe.

12 And being [k] warned of God in a dream, that they ſhould not return to Herod,they departed into their own countrey another way.

13 And [2] when they were departed,behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying,Ariſe,& take the young childe, and his mother, and flee into Egypt, and be thou there untill I bring thee word: for Herod will ſeek the young childe to deſtroy him.

14 When he aroſe,he took the young childe & his mother by night,& departed into Egypt:

15 And was there untill the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, * Out of Egypt have I called my ſonne.

16 ¶ Then Herod when he ſaw that he was mocked of the wiſe men,was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem,and in all the coaſts thereof, from two yeares old and under, according to the time which he had diligently enquired of the wiſe men.

17 Then was fulfilled that which was [l] ſpoken by * Jeremie the prophet, ſaying,

18 In Rama was there [m] a voice heard, lamentation and weeping, and great mourning, [n] Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

19 ¶ [3] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the young childe and his mother, and go into the land of Iſrael: for they are dead which ſought the young childes life.

21 And he aroſe, and took the young childe and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reigne in Judea, in the room of his father Herod,he was afraid to go thither: notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene.

[h] A kinde of humble and lowly reverence.

[i] The rich and coſtly preſents, which they brought him.

‡ Or, *offered*.

[k] God warned and told them of it, when as they asked it not.

[2] Chriſt being yet ſcarce born, beginneth to be crucified for us, both in himſelf, and alſo in his members.

* Hoſ. 11.

[l] For God ſpeaketh by the mouth of the prophets.

* Jer. 31,15.

[m] A voice of lamenting, weeping,and howling.

[n] That is to ſay, All that compaſſe about Bethlehem: for Rachel Jacobs wife who died in chilbed, was buried in the way that leadeth to this town, which is alſo called Ephrata, becauſe of the fruitfulneſſe of the ſoil, and plenty of corn.

[3] Chriſt is brought up in Nazareth, after the death of the tyrant, by Gods providence: that by the very name of the place it might plainly appear to the world, that he is the Lords true Nazarite.

CHAP. III.

1 John preacheth,his office,life,and baptiſme, 7 He reprehendeth the Phariſees, 13 and baptizeth Chriſt in Jordan.

IN [a] thoſe dayes came * [1] John the Baptiſt, preaching in the [b] wilderneſſe of Judea,

2 And ſaying, [c] Repent ye: for the [d] kingdome of heaven is at hand.

3 For this is he that was ſpoken of by the prophet Eſaias,ſaying,* The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths [e] ſtraight.

4 And the ſame John had his raiment of camels hair, and a leathern girdle about his loyns,& his meat was [f] locuſts and wilde hony.

5 Then went out to him [g] Jeruſalem and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, [h] confeſſing their ſinnes.

7 ¶ [2] But when he ſaw many of the Phariſees and Sadduces come to his baptiſme, he ſaid unto them, * O generation of vipers,who hath warned you to flee from the wrath to come?

8 [3] Bring forth therefore fruits † meet for repentance.

9 [4] And [i] think not to ſay [k] within your ſelves, * We have Abraham to *our* father: for I ſay unto you,that God is able of theſe ſtones to raiſe up children unto Abraham.

10 And now alſo the ax is laid unto the root of the trees: * therefore every tree which bringeth not forth good fruit is hewn down, and caſt into the fire.

11 * [5] I indeed baptize you with water unto [l] repentance; but he that cometh after me, is mightier than I,whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and with fire.

12 [6] Whoſe fanne is in his hand,and he will throughly [m] purge his floore, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ * [7] Then cometh Jeſus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbad him, ſaying,I have need to be baptized of thee, & comeſt thou to me?

15 And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now: for thus it becometh us to fulfill [n] all righteouſneſſe. Then he ſuffered him.

16 And Jeſus when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto [o] him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him.

17 [8] And lo, a voice from heaven, ſaying, This is my beloved Sonne, in whom I am [p] well pleaſed.

[a] Not when Joſeph went to dwell at Nazareth, but a great while after, about the ſpace of five and twenty yeares: for in the thirtieth yeare of his age was Jeſus baptized of John: therefore by thoſe dayes is meant, at that time that Jeſus remained as yet an inhabitant of the town of Nazareth.

* Mark 1,4. Luke 3,2.

[1] John, who through his ſingular holineſſe and rare auſtereneſſe of life, cauſed all men to caſt their eyes upon him,prepareth the way, for Chriſt, following faſt on at his heels,as the prophet Eſay foretold, and delivereth the ſum of the Goſpel, which in ſhort ſpace after ſhould be delivered more fully.

[b] In an hilly countrey, which was notwithſtanding inhabited, for Zacharie dwelt there, Luke 1, 39. and there was Joabs houſe. 1 Kings 2,34, and beſides theſe, Jehoſhua maketh mention of ſix towns that were in this wildernes, Chap. 15,61.

[c] The word in the Greek tongue,ſignifieth a changing of our mindes and hearts from evil to better.

[d] The kingdome of Meſſias, whoſe government ſhall be heavenly and nothing but heavenly.

* Iſa.40,3. Mark 1,3.

[e] Make him a plain and ſmooth way.

[f] Locuſts were a kinde of meat, which certain of the eaſt people uſe, which were therefore called devourers of locuſts, Euſt. in Ode 9.

[g] The people of Jeruſalem.

[h] Acknowleging that they were ſaved onely by free remiſſion and forgiveneſſe of their ſinnes.

[2] There is nothing that ſtoppeth up the way of mercie and ſalvation againſt us ſo much, as the opinion of our own righteouſneſſe doth.

* Chap. 12,34.

[3] True repentance is an inward thing, which hath his ſeat in the minde and heart.

‡ Or, *anſwerable to amendment of life.*

[4] The faith of the fathers, availeth the unbeleeving children nothing at all: and yet for all that, God playeth not the liar, nor dealeth unfaithfully in his league which he made with the fathers.

[i] Think not that you have any cauſe to be proud of Abraham.

[k] In your hearts.

* John 8,39.

* Chap. 7.19.

* Mark 1,8. Luke 3,16. John 1,26.

[5] We may neither dwell upon the ſignes which God hath ordained, as means to lead us unto our ſalvation, neither upon them that miniſter them: but we muſt climbe up to the matter it ſelf, that is to ſay, to Chriſt, who inwardly worketh that effectually, which is outwardly ſignyfied untous.

[l] The outward ſigne putteth us in minde of this that we muſt change our lives, and become better, aſſuring us, as by a ſeal, that we are ingraffed into Chriſt, wereby our old man dieth, and the new man riſeth up, Rom. 6,6.

[6] The triumphs of the wicked ſhall end in everlaſting torment.

[m] Will cleanſe it throughly, and make a full riddance.

* Mark 1,9 Luke 3.21.

[7] Chriſt ſanctifieth our baptiſme in himſelf.

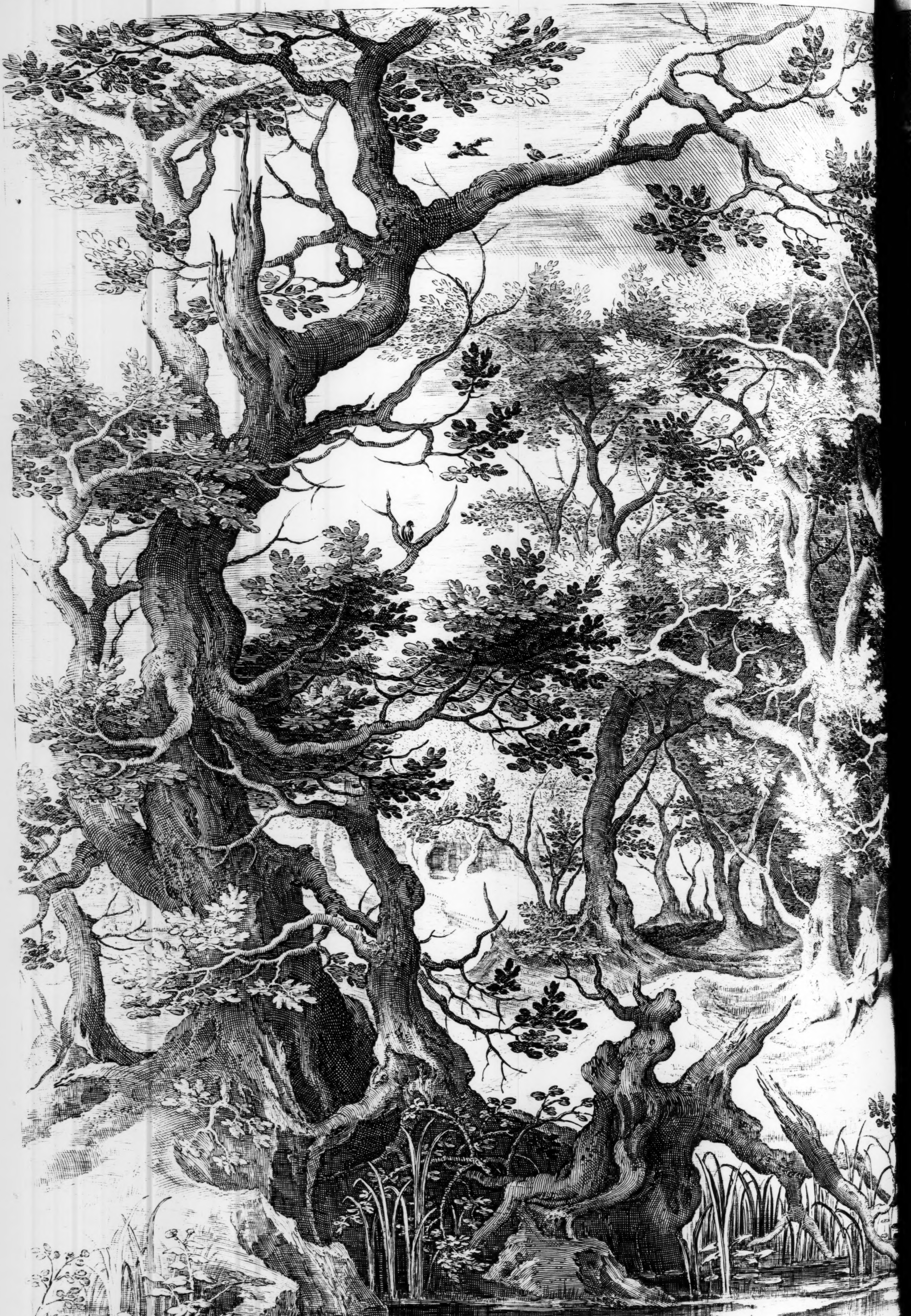
[n] All ſuch things as he hath appointed us to keep.

[o] To John.

[8] Chriſts full conſecration and authorizing to the office of the mediatourſhip, is ſhewed by the fathers own voice, and a viſible ſigne of the holy Ghoſt.

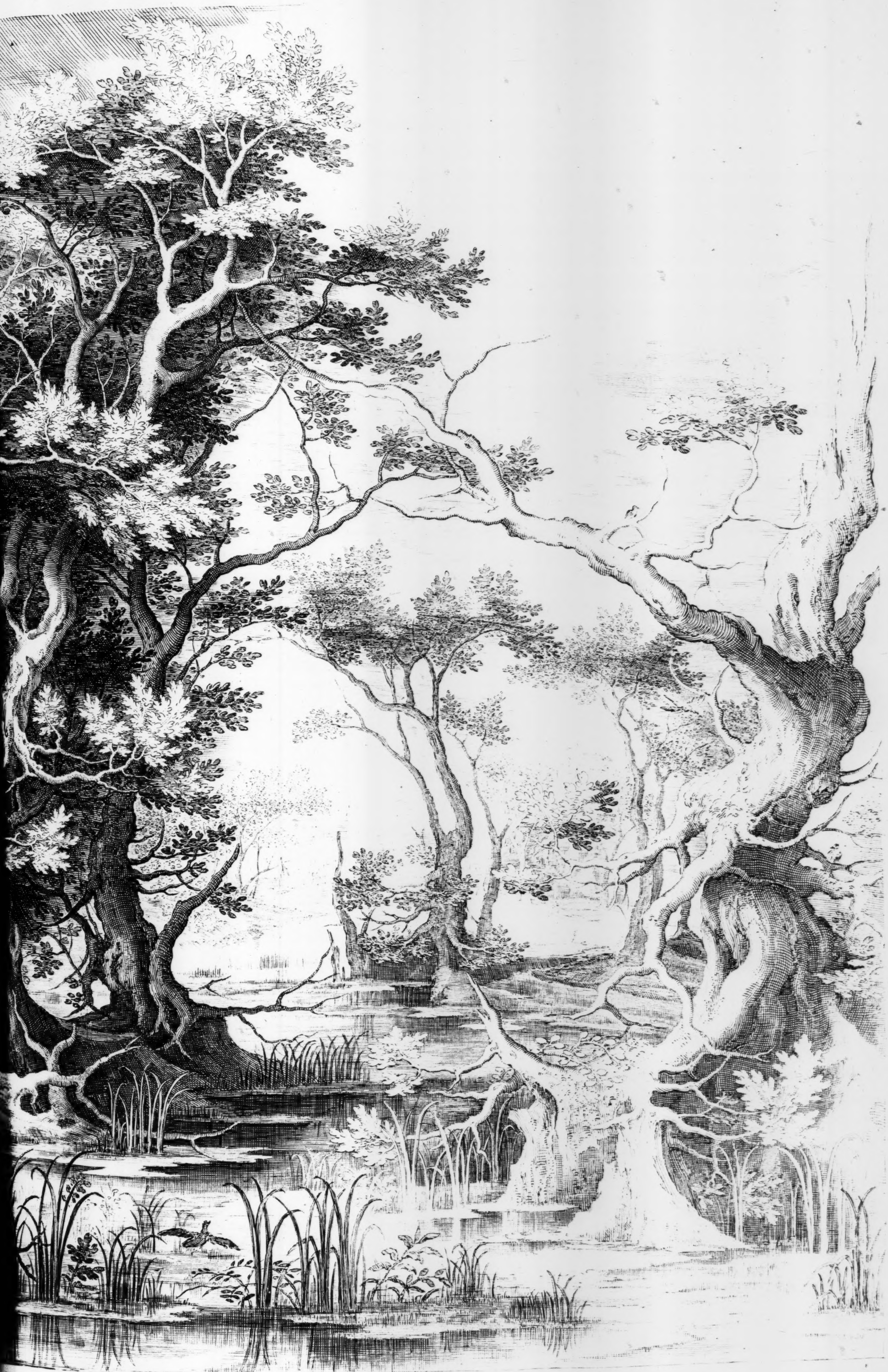
[p] The Greek word betokeneth a thing of great account,and ſuch as highly pleaſeth a man. So then the father ſaith,that Chriſt is the only man, whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aſide.

CHAP.

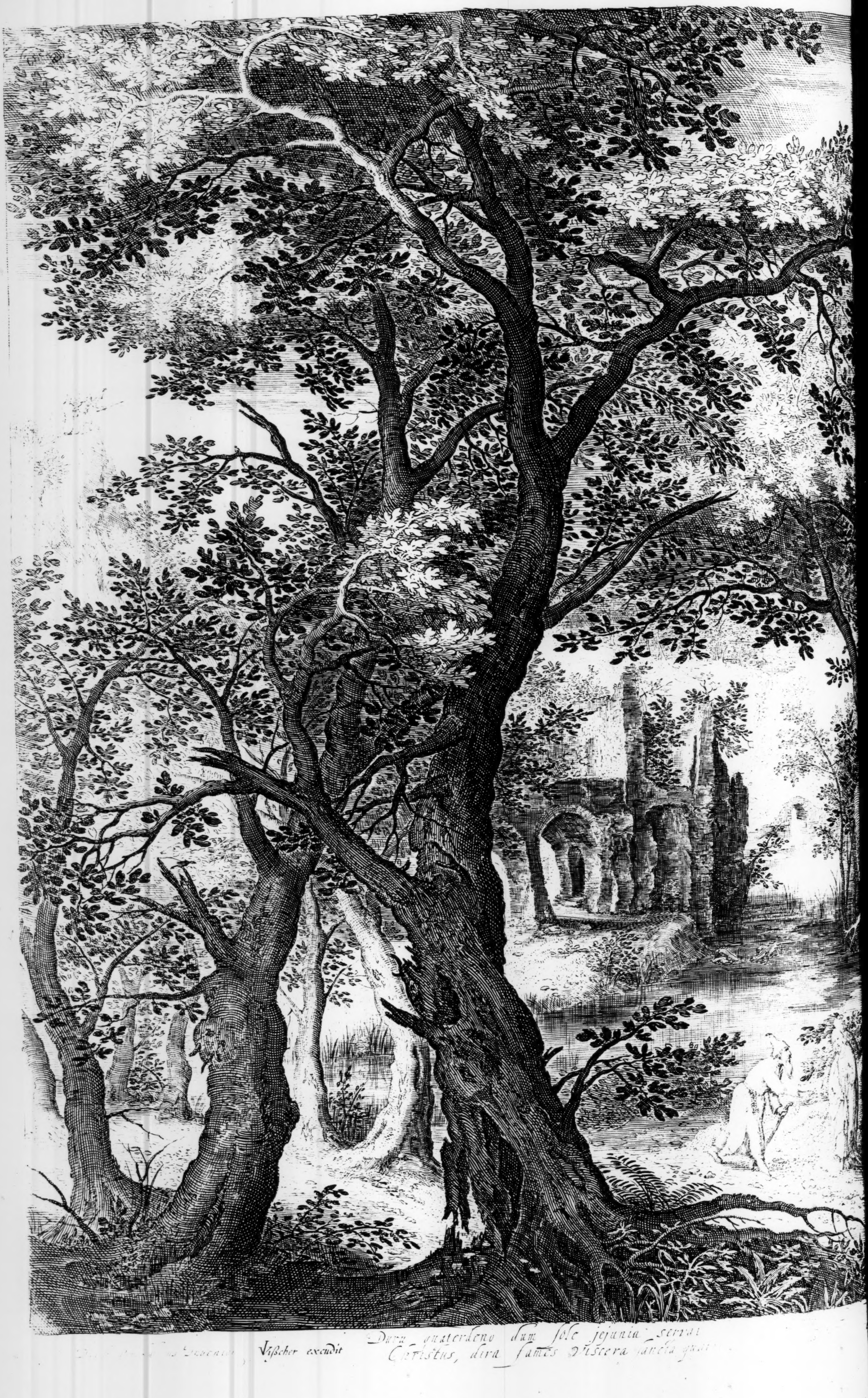


Gilis Dehondecoutre Inventor
Visscher excudit

Vox ego ſum clamans paſtus Baptiſta

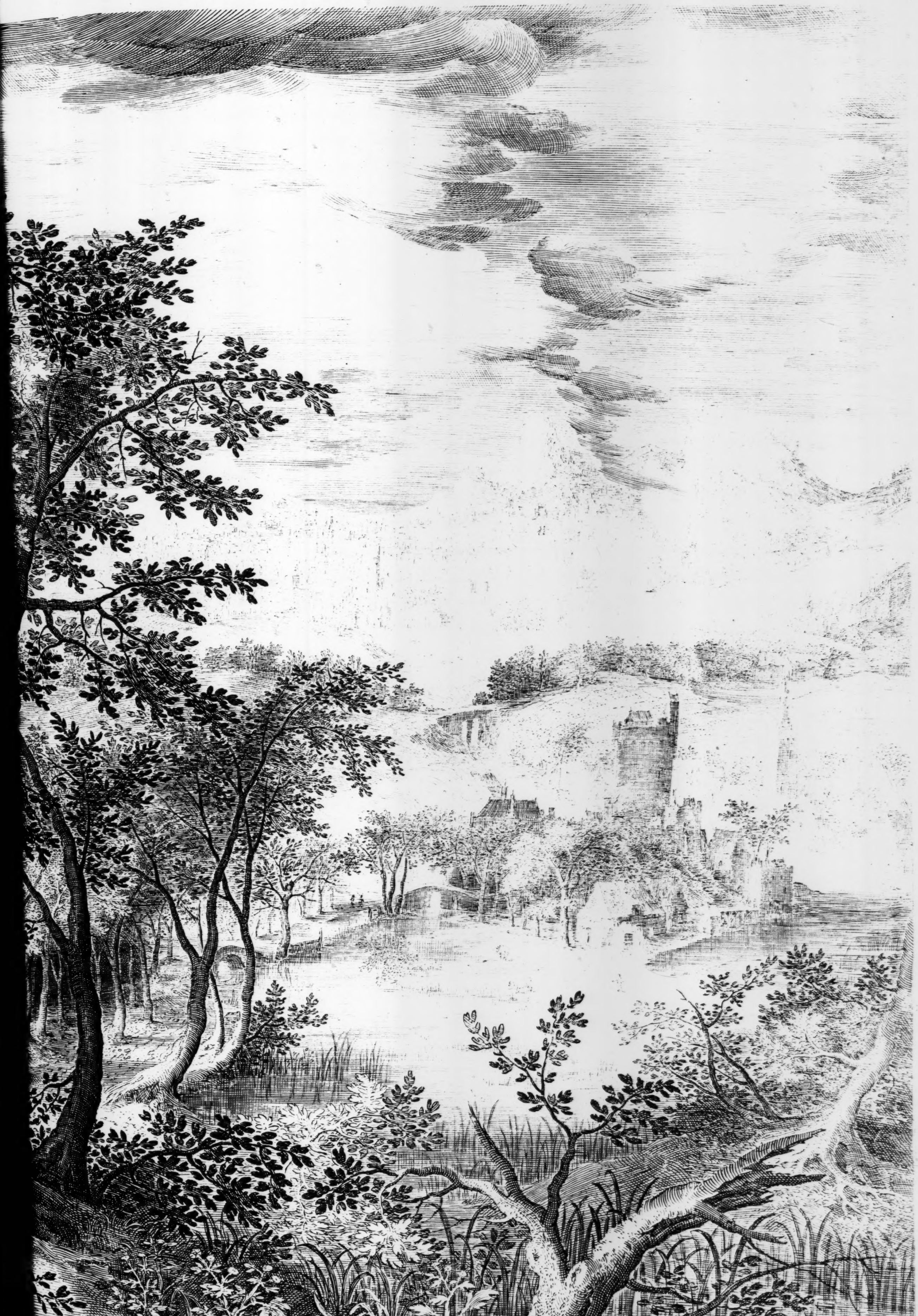


Sylvarumq, feris, et amicus ve te came



[illegible] inventor, Vißcher excudit

Duru quaterdeno dum sole jejunia servat
Christus, dira fames viscera sancta quat



datus astu
Vere Dei:

Postulat e saxo panem [illegible],
Et dare quod [illegible]

Chap. IIII.

1 Chriſt faſteth, and is tempted. 11 The angels miniſter unto him. 13 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter and Andrew, 21 James and John, 23 and healeth all the diſeaſed.

THen was * Jeſus led up of the Spirit into the wilderneſſe, to be [1] tempted of the devil.

2 And when he had faſted [a] fourty dayes and fourty nights, he was afterward an hungred.

3 And when the tempter came to him, he ſaid, If thou be the ſonne of God, command that theſe ſtones be made bread.

4 But he anſwered and ſaid, It is written, * Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and ſetteth him on a [b] pinnacle of the temple.

6 And ſaith unto him, If thou be the ſonne of God caſt thy ſelf down: for it is written, * He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

7 Jeſus ſaid unto him, It is written again, * Thou ſhalt not [c] tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and ſhewed him all the kingdomes of the world, and the glory of them:

9 And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, * Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.

11 [2] Then the devil leaveth him, and behold, angels came and miniſtred unto him.

12 ¶ * Now when Jeſus had heard that John was ‡ caſt into priſon, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in [d] Capernaum, which is upon the ſea-coaſt, in the borders of Zabulon and Nephthali:

14 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

15 * The land of Zabulon, and the land of Nephthali, by the way of the [e] ſea beyond Jordan, Galilee of the [f] Gentiles:

16 The people which ſat in darkneſſe, ſaw great light: and to them which ſat in the region and ſhadow of death, light is ſprung up.

17 ¶ * From that time Jeſus began to preach, and to ſay, Repent, for the kingdome of heaven is [g] at hand.

18 ¶ * [3] And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers)

19 And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway left their nets, and followed him.

21 And going on from thence, he ſaw other two brethren, James *the ſonne* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ſhip and their father, and followed him.

23 ¶ [4] And Jeſus went about all Galilee teaching in [h] their [i] ſynagogues, and preaching the goſpel of the [k] kingdome, and healing all [l] manner of ſickneſſe, and all manner of [m] diſeaſe among the people.

24 And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes, and [n] torments, and thoſe which were poſſeſſed with devils, and thoſe which were [o] lunatick, and thoſe that had the [p] palſie, and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Jeruſalem, and from Judea, and from beyond Jordan.

* Mark 1, 12. Luke 4, 1.

[1] Chriſt was tempted all manner of wayes, and ſtill overcometh, that we alſo through his vertue may overcome.

[a] Full fortie dayes.

* Deut. 8, 3.

[b] The battlement wherewith the flat roof of the temple was compaſſed about, that no man might fall down: as was appointed by the law, Deut. 22, 8.

* Pſal. 91, 11.

* Deut. 6, 16.

[c] Word for word, Thou ſhalt not go on ſtill in tempting.

* Deut. 6, 13. and 10, 20.

* Mark 1, 14. Luke 4, 14. John 4, 43.

[2] When the heralds mouth is ſtopped, the Lord revealeth himſelf, and bringeth full light into the darknes of this world, preaching free forgivenes of ſins to them that repent.

‡ Or, *delivered up.*

[d] Which was a town a great deal more famous than Nazareth was.

* Iſa. 9, 1.

[e] Of Tyberias, or becauſe that countrey bended toward Tyrus, which ſtandeth upon the ſea that cutteth the midſt of the world.

[f] So called, becauſe it bordered upon Tyrus and Sydon, and becauſe Solomon gave the king of Tyrus twenty cities in that quarter, 1 Kings 9, 11.

* Mark 1, 14.

[g] Is come to you.

* Mark 1, 16.

[3] Chriſt thinking by time, that he ſhould at length depart from us, even at the beginning of his preaching, getteth him diſciples after an heavenly ſort, men indeed poore, and utterly unlearned, and therefore ſuch as might be leaſt ſuſpected, witneſſes of the truth of thoſe things they heard and ſaw.

[4] Chriſt aſſureth the hearts of the beleevers of his ſpirituall and ſaving vertue, by healing the diſeaſes of the body.

[h] Their, that is, the Galileans.

[i] Synagogues, that is, the Jewes churches.

[k] Of Meſſias.

[l] Diſeaſes of all kindes, but not every one: that is, as we ſay, ſome of every one.

[m] The word ſignifieth properly, the weakneſſe of the ſtomack, but here it is taken for thoſe diſeaſes which make men faint and wear away, that have them.

[n] The word ſignifieth properly, the ſtone wherewith gold is tryed, and by a borrowed kinde of ſpeech is applyed to all kinde of examination by torture, when as by rough dealing, and torments, we go about to draw out the truth of men, which otherwiſe they would not confeſſe: and in this place it is taken for thoſe diſeaſes which put ſick men to great woe.

[o] Which at every full moon or other changes of the moon, are ſhrewdly troubled and diſeaſed.

[p] Weak and feeble men, who have the parts of their body looſed, and ſo weakned, that they are neither able to gather them up together, nor put them out as they would.

Chap. V.

1 Chriſt beginneth his ſermon in the mount: 3 declaring who are bleſſed, 13 who are the ſalt of the earth, 14 the light of the world, the city on an hill, 15 the candle: 17 that he came to fulfill the law. 21 What it is to kill, 27 to commit adultery, 33 to ſwear: 38 exhorteth to ſuffer wrong, 44 to love even our enemies, 48 and to labour after perfectneſſe.

ANd ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him.

2 [1] And he opened his mouth, and taught them, ſaying,

3 * Bleſſed *are* the [a] poore in [b] ſpirit: for theirs is the kingdome of heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 * Bleſſed *are* the meek: for they ſhall inherit the earth.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſſe: * for they ſhall be filled.

7 Bleſſed *are* the mercifull: for they ſhall obtain mercy.

8 * Bleſſed *are* the [c] pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 * Bleſſed *are* they which are perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heaven.

11 Bleſſed *are* ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of * evil againſt you † falſely for my ſake.

12 Rejoyce, and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 ¶ [2] Ye are the ſalt of the [d] earth: * but if the ſalt have loſt his ſavour, wherewith ſhall it be [e] ſalted? it is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

[1] Chriſt teacheth that the greateſt joy and felicitie is not in the commodities, and pleaſures of this life, but is laid up in heaven for them that willingly reſt in the good will and pleaſure of God, and endeavour to profit all men, although they be cruelly vexed and troubled of the wordlings, becauſe they will not faſhion themſelves to their manners.

* Luke 6, 20.

[a] Under the name of povertie, are all ſuch miſeries meant, as are joyned with povertie.

[b] Whoſe mindes and ſpirits are brought under, and tamed, and obey God.

* Pſal. 37, 11.

* Iſa. 65, 13.

* Pſal. 24, 4.

[c] Fitly is this word, pure, joyned with the heart, for as a bright and ſhining reſemblance or image may be ſeen plainly in a clear and pure looking glaſſe, even ſo doth the face (as it were) of the everlaſting God ſhine forth, and clearly appear in a pure heart.

* 1 Pet. 3, 14.

* 1 Pet. 4, 14.

† Gr. *lying.*

[2] The miniſters of the word eſpecially (unleſſe they will be the moſt caitifs of all) muſt needs lead other both by word and deed to this greateſt joy and felicitie.

[d] Your doctrine muſt be very ſound and good, for if it be not ſo, it ſhall be nought ſet by, and caſt away as a thing unſavoury and vile.

* Mark 9, 50. Luke 14, 34.

[e] What ſhall you have to ſalt withall? And ſo are fools in the Latine tongue called ſaltleſſe, as you would ſay, men that have no ſalt, or ſavour and taſte in them.

14 Ye are the [f] light of the world. A city that is ſet on an hill, cannot be hid.

15 Neither do men * light a candle, and put it under ‡ a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe.

16 Let your light ſo ſhine before men, * that they may ſee your good works, and glorifie your Father which is in heaven.

17 ¶ [3] Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to [g] fulfill.

18 For verily I ſay unto you, * Till heaven and earth paſſe, one jot or one tittle ſhall in no wiſe paſſe from the law, till all be fulfilled.

19 * [4] Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the [h] leaſt in the kingdome of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdome of heaven.

20 For I ſay unto you, That except your righteouſneſſe ſhall exceed *the righteouſneſſe* of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdome of heaven.

21 ¶ [5] Ye have heard, that it was ſaid ‡ by them of old time, * Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgement.

22 But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in [i] danger of the [k] judgement: and whoſoever ſhall ſay to his brother, Racha, ſhall be in danger of the [l] counſel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of [m] hell [n] fire.

23 [6] Therefore, if thou bring thy gift to the [o] altar; and there remembreſt that thy brother hath ought againſt thee;

24 Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

25 * [p] Agree with thine adverſary quickly, whiles thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt [q] paid the uttermoſt farthing.

27 ¶ [7] Ye have heard that it was ſaid by them of old time, * Thou ſhalt not commit adultery.

28 But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 * And if thy [r] right eye [s] offend thee, pluck it out, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31 It hath been ſaid, * Whoſoever ſhall put away his wife, let him give her a writing of divorcement.

32 But I ſay unto you, that * whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

33 ¶ [8] Again, ye have heard that it hath been ſaid by them of old time, * Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oathes.

34 But I ſay unto you, Swear not at all, neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great King.

36 Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

37 * But let your communication be, [t] Yea, yea; Nay, nay: for whatſoever is more than theſe, cometh of [u] evil.

38 ¶ [9] Ye have heard that it hath been ſaid, * An eye for an eye, and a tooth for a tooth.

39 But I ſay unto you, * that ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo.

41 And whoſoever ſhall compell thee to go a mile, go with him twain.

42 Give to him that asketh thee, and * from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been ſaid, * Thou ſhalt love thy neighbour, and hate thine enemie:

44 But I ſay unto you, * Love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray * for them which deſpitefully uſe you, and perſecute you:

45 [10] That ye may be the children of your Father which is in heaven, for he maketh his ſunne to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

46 * For if ye love them which love you, what reward have ye? do not even the publicanes the ſame?

47 And if ye ſalute your brethren onely, what do you more *than others*? do not even the [x] publicanes ſo?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP.

6

[f] You ſhine and give light, by being made partakers of the true Light.

* Mark. 4, 21. Luke 8, 16. and 11, 33.

‡ The word in the original ſignifieth *a meaſure containing about a pinte leſſe than a peck.*

* 1 Pet. 2, 12.

[3] Chriſt came not to bring any new way of righteouſneſſe & ſalvation into the world, but to fulfill that in deed which was ſhadowed by the figures of the Law, by delivering men through grace from the curſe of the law: and moreover to teach the true uſe of obedience, which the Law appointeth, and to grave in our hearts the force of obedience.

[g] That the prophecies may be accompliſhed.

* Luke 16, 17.

* James 2, 10.

[4] He beginneth with the true expounding of the Law, and ſetteth it againſt the old (but yet falſe) gloſſes of the Scribes: So farre is he from aboliſhing the leaſt commandment of his Father.

[h] He ſhall have no place in the church.

[5] The true meaning of the ſixt commandement.

‡ Or, *to them.*

* Exod. 20, 13. Deut. 5, 17.

[i] He ſpeaketh of the judgement of God and of the difference of ſins, and therefore applieth his words to the form of civil judgements, which were then uſed.

[k] Of that judgement which was ruled by three men who had the hearing and deciding of money matters, and ſuch other ſmall cauſes.

[l] By that judgement which ſtood of three and twenty judges, who had the hearing and deciding of weighty affairs, & matters of life and death: as the higheſt judges of all were to the number of ſeventy and one, which had the hearing of moſt weighty affairs, as the matter of an whole tribe, or of an high prieſt or of a falſe prophet.

[m] Whereas we reade here, Hell, it is in the text it ſelf, Gehenna, which is an Hebrew word made of two, and is as much to ſay, as the valley of Hinnon, which otherwiſe the Hebrews called Topheth: it was a place where the Iſraelites were wont moſt cruely to ſacrifice their children to falſe gods, whereupon it was taken for a place appointed to torment the reprobates in, Jerem. 7, 31.

[n] The Jewes uſed foure kinds of puniſhments, before their government was taken away by Herod, hanging, beheading, ſtoning and burning: this is it that Chriſt ſhot at, becauſe burning was the greateſt puniſhment, therefore in that he maketh mention of a judgement, a councell, and a fire, he ſheweth that ſome ſinnes are worſe than other ſome, but yet they are all ſuch that we muſt give an account for them, and ſhall be puniſhed for them.

[6] The covetous Phariſees taught that God was appeaſed by the ſacrifices appointed in the Law, which they themſelves devoured. But Chriſt on the contrary ſide denieth, that God accepteth any mans offering, unleſſe he maketh ſatisfaction to his brother whom he hath offended: and ſaith moreover, that theſe ſtubborn and ſtiffenecked deſpiſers of their brethren, ſhall never eſcape the wrath & curſe of God, before they have made full ſatisfaction to their brethren.

[o] He applyeth all this ſpeech, to the ſtate of his time, when as there was an altar ſtanding in Jeruſalem: and therefore they are very fooliſh, that gather hereupon, that we muſt build Altars & uſe ſacrifices: but they are more fooles, which draw that to purgatorie, which is ſpoken of peace-making & atonement one with another.

* Luke 12, 58.

[p] Cut of all cauſe of enmitie.

[q] Thou ſhalt be dealt with all, to the utmoſt extremitie.

[7] He is taken for an adulterer before God whatſoever he be, that coveteth a woman: & therefore we muſt keep our eyes chaſte, & all the members we have, yea, & we muſt eſchew all occaſions, which might move us to evil, how dear ſoever it coſt us.

* Exod. 20, 14.

* Chap. 18, 8. Marke 9, 47.

[r] He nameth the right eye, and the right hand, becauſe the parts of the right ſide of our body are the chiefeſt and readieſt to commit any wickedneſſe.

[s] Word for word, do cauſe thee to offend: for ſinnes are ſtumbling blocks, as it were, that is to ſay, rocks which we are caſt upon.

* Deut. 24, 1.

* Luke 16, 18. 1 Cor. 7, 10.

[8] The meaning of the third commandment againſt the froward opinion and judgement of the Scribes, which excuſed by oaths or indirect forms of ſwearing.

* Exod. 20, 7. Levit. 19, 12. Deut. 5, 11.

* James 5, 12.

[t] Whatſoever you vouch, vouch it barely, and whatſoever you deny, deny it barely, without any more words.

[u] From an evil conſcience, or from the devil.

[9] He ſheweth clean contrary to the doctrine of the Scribes, that the ſumme of the ſecond table muſt be ſo underſtood, that we may in no wiſe render evil for evil, but rather ſuffer double injurie and do well to them that are our deadly enemies.

* Exod. 21, 24. Levit. 24, 20. Deut. 19, 21.

* Luke 6. 29. Rom. 12, 17, 1 Cor. 6, 1.

* Deut. 15, 8.

* Levit. 19, 18.

* Luke 6, 27.

* Luke 23, 34. Actor. 7, 60.

[10] A double reaſon: the one is taken of the relatives, The children muſt be like their father: the other is taken of compariſons, The children of God muſt be better than the children of this world.

* Luke 6, 32.

[x] They that were the toll-maſters, and had the overſight of tributes and cuſtoms: a kinde of men that the Jewes hated to death, both becauſe they ſerved the Romanes in thoſe offices, (whoſe yokefull bondage they could hardly away withall) and alſo, becauſe theſe toll-maſters are for the moſt part given to coveтouſneſſe.

CHAP. VI.

1 Chriſt continueth his ſermon in the mount, ſpeaking of almes, 5 prayer, 14 forgiving our brethren, 16 faſting, 19 where our treaſure is to be laid up, 24 of ſerving God and mammon: 25 exhorteth not to be carefull for worldly things; 33 but to ſeek Gods kingdome.

Take heed that ye do not your [1] almes before men, to be ſeen of them: otherwiſe ye have no [a] reward ‡ of your Father which is in heaven.

2 Therefore, * when thou doeſt thine almes, ‡ do not ſound a trumpet before thee, as the [b] hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glorie of men. Verily, I ſay unto you, they have their reward.

3 But when thou doſt almes, let not thy left hand know what thy right hand doth:

4 That thine almes may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

[1] Ambition maketh almes vain.

[a] This word, Reward, is alwayes taken in the ſcriptures for a free recompence, and therefore the ſcholemen unſoundly ſet it to be anſwerable to a deſerving, which they call merit.

‡ Or, *with*.

* Rom. 12, 8.

‡ Or, *cauſe not a trumpet to be ſounded*.

[b] Counterfeits, for hypocrites were players that played a part in a play.

5 ¶ [2] And when thou prayeſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy doore, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

[2] He reprehendeth two foul faults in prayer, ambition, and vain babling.

7 But when ye pray, uſe not [c] vain * repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

[c] Long prayers are not condemned, but vain needleſſe, and ſuperſtitious.

* Ecclus 7, 14.

9 [3] After this manner therefore pray ye: * Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdome come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our [d] daily bread.

12 And forgive us our debts, as we forgive our debters.

13 And lead us not into temptation, but deliver us from [e] evil: For thine is the kingdome, and the power and the glorie, for ever. Amen.

[3] A true ſumme and form of all Chriſtian prayers.

* Luke 11, 2.

[d] That that is meet for our nature for our daily food, or ſuch as may ſuffice our nature and complexion.

[e] From the devill: or from all adverſity.

14 * [4] For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

* Mark 11, 25.

[4] They that forgive wrongs, to them their ſinnes are forgiven, but revenge is prepared for them that revenge.

16 ¶ [5] Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they [f] dis-figure their faces, that they may appeare unto men to faſt. Verily, I ſay unto you, they have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face:

18 That thou appeare not unto men to faſt, but unto thy father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly.

[5] Againſt ſuch as hunt after a name of holines by faſting.

[f] They ſuffer not their firſt hue to be ſeen, that is to ſay, they marre the naturall colour of their faces that they may ſeem lean and palefaced.

19 ¶ [6] Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where theeves break through & ſteal.

20 * But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where theeves do not break through nor ſteal.

21 For where your treaſure is, there will your heart be alſo.

[6] Thoſe mens labours are ſhewed to be vain, which care not for the aſſured treaſure of everlaſting life, but ſpend their lives in ſcraping together frail and vain riches.

* Luke 12, 33. 1 Tim. 6, 19.

22 * [7] The light of the bodie is the eye: if therefore thine eye be [g] ſingle, thy whole bodie ſhall be full of light.

23 But if thine eye be evil, thy whole bodie ſhall be full of darkneſſe, If therefore the light that is in thee be darkneſſe, how great is that darkneſſe!

* Luke 11, 34.

[7] Men do maliciouſly and wickedly put out even the little light of nature that is in them.

[g] The judgement of the minde: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, that is to ſay, with the ſpirit of God wherewith we are lightned.

24 ¶ * [8] No man can ſerve [h] two maſters: for either he will hate the one and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and [i] mammon.

* Luke 16, 13.

[8] God will be worſhipped of the whole man.

[h] Which be at jarre together, for if two agree, they are as one.

[i] This word is a Syrian word, and ſignifieth all things that belong to money.

25 [9] Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your bodie what ye ſhall put on: Is not the life more than meat, and the bodie than raiment?

26 Behold the fowls of the [k] aire: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by [l] taking thought can adde one cubit unto his ſtature?

28 And why take ye thought for raiment? Conſider the lilies of the field how they grow; they [m] toil not, neither do they ſpinne.

29 And yet I ſay unto you, that even Solomon in all his glorie, was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſſe of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithall ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day is the evil thereof.

[9] The froward carking carefulnes for things of this life, is corrected in the children of God by an earneſt thinking upon the providence of God.

* Pſal. 55, 22. Luke 12, 22. 1 Pet. 5, 7.

[k] Or, that live in the aire: for in all tongues almoſt this word heaven, is taken for the air.

[l] He ſpeaketh of care which is joyned with thought of minde, and hath, for the moſt part, diſtruſt yoked with it.

[m] By labour.

CHAP. VII.

1 Chriſt ending his ſermon in the mount, reproveth raſh judgment, 6 forbiddeth to caſt holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the ſtrait gate, 15 to beware of falſe prophets. 21 not to be hearers, but doers of the word: 24 like houſes builded on a rock, 26 and not on the ſand.

* Judge [1] not, that ye be not judged.

2 For with what judgement ye judge, ye ſhall be judged: * and with what meaſure ye mete, it ſhall be meaſured to you again.

3 * And why beholdeſt thou the mote that

* Luke 6, 37. Rom. 2, 1.

[1] We ought to finde fault one with another, but we muſt beware we do it not without cauſe, or to ſeem holier than they, or in hatred of them.

* Mark 4, 24. Luke 6, 38.

* Luke 6, 41.

8

is in thy brothers eye, but conſidereſt not the beam that is in thine own eye?

4 Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brothers eye.

6 ¶ [2] Give not that which is holy unto the dogs, neither caſt ye your [a] pearls before ſwine, leſt they trample them under their feet, and turn again and rent you.

7 ¶ * [3] Ask, and it ſhall be given you: ſeek, and ye ſhall finde: knock, and it ſhall be opened unto you.

8 For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 Or what man is there of you, whom if his ſonne ask bread, will he give him a ſtone?

10 Or if he ask a fiſh, will he give him a ſerpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more ſhall your Father which is in heaven give good things to them that ask him?

12 [4] Therefore all things * whatſoever ye would that men ſhould do to you, do ye even ſo to them: for this is the [b] law & the prophets.

13 ¶ * [5] Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat:

14 ‡ Becauſe [c] ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.

15 ¶ [6] Beware of falſe prophets, which come to you in ſheeps clothing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits; *Do men gather grapes of thorns, or figs of thiſtles?

17 Even ſo every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 * Every tree that bringeth not forth good fruit, is hewen down and caſt into the fire.

20 Wherefore by their fruits ye ſhall know them.

21 ¶ [7] Not every one that ſaith unto me, * Lord, Lord, ſhall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven.

22 Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy [d] name? and in thy name have caſt out devils? and in thy name done many [e] wonderfull works?

23 And then will I profeſſe unto them, * I [f] never knew you: * depart from me [g] ye that work iniquitie.

[2] The ſtiffnecked and ſtubborn enemies of the Goſpel are unworthy to have it preached unto them.

[a] A pearl hath his name among the Grecians, for the orient brightneſſe that is in it: and a pearl was in ancient time in great eſtimation among the Latines, for a pearl that Cleopatra, had, was valued at two hundred and fifty thouſand crowns: and the word is now borrowed from that, to ſignifie the moſt precious heavenly doctrine.

* Chap. 21, 22. Mark 11, 24. Luke 11, 9. John 16, 24. James 1, 6.

[3] Prayers are a ſure refuge in all miſeries.

[4] A reherſall of the meaning of the ſecond table.

[b] That is to ſay, the doctrine of the law and prophets.

* Luke 6, 31.

* Luke 13, 24.

[5] Example of life muſt not be taken from a multitude.

‡ Or, *how*.

[c] The way is ſtrait and narrow: we muſt paſſe through this rough way and ſuffer, and endure, and be thronged, and ſo enter into life.

[6] Falſe teachers muſt be taken heed of: and they are known by falſe doctrine and evil living.

* Luke 6, 43.

* Chap. 3, 10.

[7] Even the beſt gifts that are, are nothing, without godlineſſe.

* Rom. 2, 13. James 1, 22.

[d] By name here, is meant that mighty working power of God, which every man witneſſeth that calleth upon him.

[e] Properly, powers: Now theſe excellent works wrought, are called powers, by occaſion of thoſe things which they bring to paſſe, for by them we underſtand how mighty the power of God is. * Luke 13, 27. [f] That is, not of ignorance, but becauſe he will caſt them away. * Pſal. 6, 8. [g] You that are given to all kinde of wickedneſſe, and ſeem to make an art of ſinne.

24 ¶ [8] Therefore, * whoſoever heareth theſe ſayings of mine, and doth them, I will liken him unto a wiſe man which built his houſe upon a rock:

25 And the rain deſcended, and the flouds came, and the windes blew, and beat upon that houſe: and it fell not; for it was founded upon a rock.

26 And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man which built his houſe upon the ſand:

27 And the rain deſcended, and the flouds came, and the windes blew, and beat upon that houſe; and it fell, and great was the fall of it.

28 And it came to paſſe when Jeſus had ended theſe ſayings, * the people were aſtoniſhed at his doctrine.

29 For he taught them as one having authoritie, and not as the Scribes.

CHAP. VIII.

2 Chriſt cleanſeth the leper, 5 healeth the centurions ſervant. 14 Peters mother in law, 16 and many other diſeaſed, 18 ſheweth how he is to be followed: 23 ſtilleth the tempeſt on the ſea, 28 driveth the devils out of two men poſſeſſed, 31 and ſuffereth them to go into the ſwine.

WHen he was come down from the mountain, great multitudes followed him.

2 * And [1] behold, there came a leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean.

3 And Jeſus put forth his hand and touched him, ſaying, I will, be thou clean. And immediately his leproſie was cleanſed.

4 And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that * Moſes commanded, for a teſtimonie unto them.

5 ¶ * [2] And when Jeſus was entred into Capernaum, there came unto him a centurion, beſeeching him,

6 And ſaying, Lord, my ſervant lieth at home ſick of the palſie, grievouſly tormented.

7 And Jeſus ſaith unto him, I will come and heal him.

8 The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word onely, and my ſervant ſhall be healed.

9 For I am a man under authoritie, having ſouldiers under me: and I ſay to this man, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doth it.

10 When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

11 And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall [a] ſit down with Abraham, and Iſaac, and Jacob in the kingdome of heaven.

12 But the children of the kingdome ſhall be caſt out into [b] outer darkneſſe: there ſhall be weeping and gnaſhing of teeth.

13 And

[8] True godlineſſe reſteth onely upon Chriſt, and therefore alwayes remaineth invincible.

* Luke 6, 47.

* Mark 1, 22. Luke 4, 32.

* Mark 1, 40. Luke 5, 12.

[1] Chriſt, in healing the leprous with the touching of his hand, ſheweth, that he abhorreth no ſinners that come unto him, be they never ſo unclean.

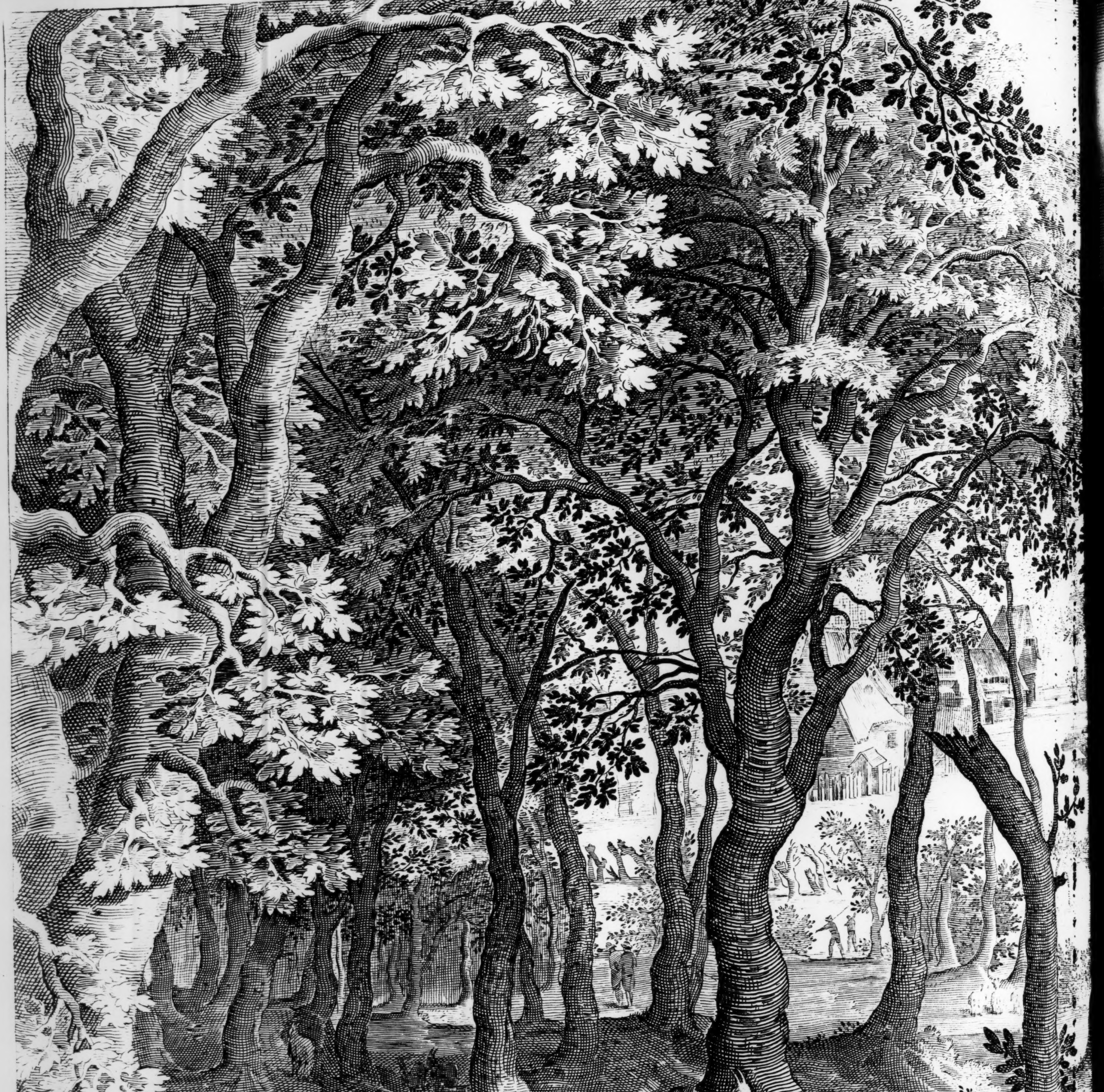
* Lev. 14, 4.

* Luke 7, 1.

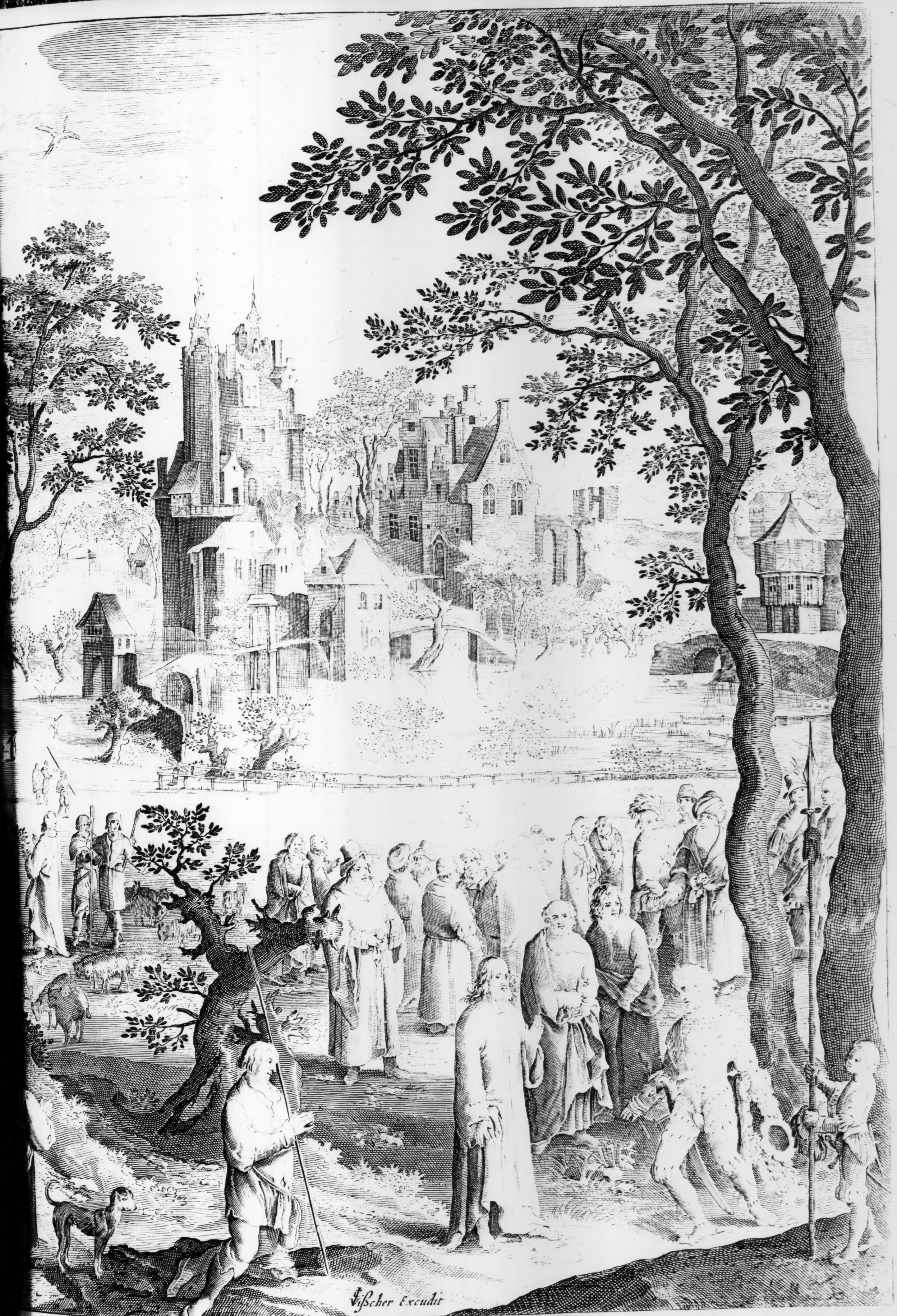
[2] Chriſt, by ſetting before them the example of the uncircumciſed centurion, and yet of an exellent faith, provoketh the Jewes to emulation, and together forewarneth them of their caſting off, and the calling of the Gentiles.

[a] A metaphor taken of banquets, for they that ſit down together are fellows in the banquet.

[b] Which are without the kingdome: for in the kingdome is light, and without the kingdome darkneſſe.


N. de Bruyn invent.

INGRESSUM AUTEM IESUM CAPERNAUMUM ADIIT CENTURIO, PRECANS EUM, ET D


CJVißcher Excudit

ET D S DOMINE, PUER MEUS PROIECTUS EST DOMI PARALITITCUS. etc. Matthæ 8. 5

13 And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt beleeved, ſo be it done unto thee. And his ſervant was healed in the ſelfſame houre.

14 ¶ * [3] And when Jeſus was come into Peters houſe, he ſaw his wives mother laid, and ſick of a fever.

* Mark 1, 29. Luke 4, 38.
3 Chriſt in healing divers diſeaſes, ſheweth, that he was ſent of his Father, that in him onely we ſhould ſeek remedy in all our miſeries.

15 And he touched her hand, and the fever left her: & ſhe aroſe and miniſtred unto them.

16 ¶ * When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with his word, and healed all that were ſick:

* Mark 1, 32. Luke 4, 40.

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, * Himſelf took our infirmities, and bare our ſickneſſes.

* Iſa. 53, 4. 1 Pet. 2, 24.

18 Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the [d] other ſide.

d For Capernaum was ſituate upon the lake of Tiberias.

19 * [4] And a certain Scribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

* Luke 9, 57.
4 The true diſciples of Chriſt muſt prepare themſelves to all kinde of miſeries.

20 And Jeſus ſaith unto him, The foxes have holes, and the birds of the aire have [e] neſts; but the Sonne of man hath not where to lay his head.

e Word for word, ſhades made with boughes.

21 And [5] another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and burie my father.

5 When God requireth our labour, we muſt leave off all duty to men.

22 But Jeſus ſaid unto him, Follow me, and let the dead burie their dead.

23 ¶ [6] And when he was entred into a ſhip, his diſciples followed him.

6 Although Chriſt ſeemeth oftentimes to neglect his, even in moſt extream dangers, yet in time convenient he aſſwageth all tempeſts, and bringeth them to the haven.

24 * And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep.

* Mark 4, 37. Luke 8, 23.

25 And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh.

26 And he ſaith unto them, Why are ye fearfull, O ye of little faith? Then he aroſe and rebuked the windes and the ſea, and there was a great calm.

27 But the men marvelled, ſaying, What manner of man is this, thet even the windes and the ſea obey him?

28 ¶ * [7] And when he was come to the other ſide, into the countrey of the Gergeſens, there met him two poſſeſſed with devils, coming out of the tombes, exceeding fierce, ſo that no man might paſſe by that way.

* Mark 5, 1. Luke 8, 26.
7 Chriſt came to deliver men from the miſerable thraldome of Satan: but the world had rather lack Chriſt, than the vileſt and leaſt of their commoditie.

29 And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou ſonne of God? art thou come hither to torment us before the time?

30 And there was a good way [f] off from them an herd of many ſwine, feeding.

f On an hill, as Mark and Luke witneſſe: Now Godera, as Joſeph recordeth, book 17. chap. 13. lived after the order of the Grecians, and therefore we may not marvell if there were ſwine there.

31 So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine.

32 And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters.

33 And they that kept them fled, and went their wayes into the citie, and told every thing, and what was befallen to the poſſeſſed of the devils.

34 And behold, the whole citie came out to meet Jeſus, and when they ſaw him, they beſought him that he would [g] depart out of their coaſts.

g Where men live as ſwine, there doth not Chriſt tarry but devils.

CHAP. IX.

2 Chriſt curing one ſick of the palſie, 9 calleth Matthew from the receit of cuſtome, 10 eateth with publicanes and ſinners, 14 defendeth his diſciples for not faſting, 20 cureth the bloudie iſſue, 23 raiſeth from death Jairus daughter, 27 giveth ſight to two blinde men, 32 healeth a dumbe man poſſeſſed of a devil, 36 and hath compaſſion of the multitude.

AND he [1] entred into a ſhip, and paſſed over, and came into his [a] own citie.

1 Sinnes are the cauſes of our afflictions, and Chriſt onely forgiveth them, if we beleeve.
a Into Capernaum, for as Theoph. ſaith, Beth-lehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.

2 * And behold, they brought to him a man ſick of the palſie; lying on a bed: and Jeſus [b] ſeeing their faith, ſaid unto the ſick of the palſie, Sonne, be of good cheere, thy ſinnes be forgiven thee.

* Mark 2, 3. Luke 5, 13.
b Knowing by a manifeſt ſigne.

3 And behold, certain of the Scribes ſaid within themſelves, This man [c] blaſphemeth.

c To blaſpheme, ſignifieth amongſt the more eloquent Grecians, to ſlander.

4 And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts?

5 For whether is eaſier to ſay, Thy ſinnes be forgiven thee? or to ſay, Ariſe and walk?

6 But that ye may know that the Sonne of man hath power on earth to forgive ſinnes, (then ſaith he to the ſick of the palſie) Ariſe, take up thy bed, and go unto thine houſe.

7 And he aroſe, and departed to his houſe.

8 But when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch power unto men.

9 ¶ * [2] And as Jeſus paſſed forth from thence, he ſaw a man, named Matthew, ſitting at the receit of [d] cuſtome: and he ſaid unto him, Follow me. And he aroſe, and followed him.

* Mark 2, 14. Luke 5, 27.
2 Chriſt calleth the humble ſinners unto him, but he contemneth the proud hypocrites.
d At the cuſtomers table, where it was received.

10 ¶ And it came to paſſe, as Jeſus ſat at meat in the houſe, behold, many publicanes & [e] ſinners came & ſat down with him & his diſciples.

e The cuſtomers, fellows which were placed by the Romanes, after that Judea was brought into the form of a province to gather the cuſtomes, and therefore of the reſt of the Jewes they were called ſinners, that is to ſay, very vile men.

11 And when the Phariſees ſaw *it*, they ſaid unto his diſciples, Why eateth your maſter with publicanes and ſinners?

12 But when Jeſus heard *that*, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick.

13 But go ye and learn what that meaneth, * I will have mercie, and not ſacrifice: for I am not come to call the righteous, * but ſinners to repentance.

* Hoſ. 6, 6. Chap. 12, 7.
* 1 Tim. 1, 15.

14 ¶ [3] Then came to him the diſciples of John, ſaying, * Why do we and the Phariſees faſt oft, but they diſciples faſt not?

3 Againſt naughty emulation in matters indifferent.
* Mark 2, 18. Luke 5, 33.

15 And Jeſus ſaid unto them, Can the [f] children of the bride chamber mourn, as long as the bridegroom is with them? but the dayes will come when the bridegroom ſhall be taken from them, and then ſhall they faſt.

f An Hebrew kinde of ſpeech, for they that are admitted into the marriage chamber, are as the neareſt about the bridegroom.

16 No man putteth a piece of [g] new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worſe.

g Raw, which was never put to the fuller.

17 Neither do men put new wine into old bottles, elſe the bottles break, & the wine runneth out, and the bottles periſh: but they put

new wine into new bottles, and both are preſerved.

18 ¶ * [4] While he ſpake theſe things unto them, behold, there came a certain ruler and worſhipped him, ſaying, My daughter is even now dead; but come and lay thy hand upon her, and ſhe ſhall live.

* Mark 5, 22. Luke 8, 41.
4 There is no evil ſo old, and incurable, which Chriſt cannot heal by and by, if he be touched with true faith: but lightly, as it were, with the hand.

19 And Jeſus aroſe, and followed him, and *ſo did* his diſciples.

20 ¶ (And behold, a woman which was diſeaſed with an iſſue of bloud twelve yeares, came behinde him, and touched the hemme of his garment.

21 For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole.

22 But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that houre)

23 [5] And when Jeſus came into the rulers houſe, and ſaw the [h] minſtrels and the people making a noiſe.

5 Even death it ſelf giveth place to the power of Chriſt.
h It appeareth that they uſed minſtrils at their mourning.

24 He ſaid unto them, Give place, for the maid is not dead, but ſleepeth. And they laughed him to ſcorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid aroſe.

26 And ‡ the fame hereof went abroad into all that land.

‡ Or, *this fame.*

27 ¶ [6] And when Jeſus departed thence, two blinde men followed him, crying, & ſaying, Thou ſonne of David have mercie on us.

6 By healing theſe two blinde, Chriſt ſheweth that he is the light of the world.

28 And when he was come into the houſe, the blinde men came to him: and Jeſus ſaith unto them, Beleeve ye that I am able to do this? they ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith, be it unto you.

30 And their eyes were opened, and Jeſus ſtraitly charged them, ſaying, See that no man know it.

31 But they, when they were departed, ſpread abroad his fame in all that countrey.

32 ¶ * [7] As they went out, behold, they brought to him a dumbe man poſſeſſed with a devil.

* Luke 11, 14.
7 An example of the power, that Chriſt hath over the devil.

33 And when the devil was caſt out, the dumbe ſpake: and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael.

34 But the Phariſees ſaid, * He caſteth out the devils through the prince of the devils.

35 * And Jeſus went about all the cities and villages, teaching in their ſynagogues, and preaching the goſpel of the kingdome, and healing every ſickneſſe, and every diſeaſe among the people.

* Chap. 12, 24. Mark 3, 22. Luke 11, 15.
* Mark 6, 6. Luke 13, 22.

36 ¶ * [8] But when he ſaw the multitudes he was moved with compaſſion on them, becauſe they ‡ fainted, and were ſcattered abroad, * as ſheep having no ſhepherd.

37 Then ſaith he unto his diſciples, * The harveſt truly is plenteous, but the labourers are few.

38 Pray ye therefore the Lord of the harveſt, that he wil [i] ſend forth labourers into his harveſt.

* Mark 6, 34.
8 Although the ordinary paſtours ceaſe, yet Chriſt hath not caſt off the care of his church.
‡ Or, *were tired and lay down.*
* Num. 27, 17.
* Luke 10, 2.
i Word for word, caſt them out, for men are very ſlow in ſo holy a work.

CHAP. X.

1 Chriſt ſendeth out his twelve apoſtles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them againſt perſecutions, 40 and promiſeth a bleſſing to thoſe that receive them.

AND [1] when he had called unto him his twelve diſciples, he gave them power ‡ *againſt* unclean ſpirits, to caſt them out, and to heal all manner of ſicknes, and all manner of diſeaſe.

1 The apoſtles are ſent to preach the goſpel in Iſrael.
* Mark 3, 14. Luke 9, 1.
‡ Or, *over.*

2 Now the names of the twelve apoſtles are theſe, The [a] firſt, Simon, who is called Peter, and Andrew his brother, James the ſonne of Zebedee, and John his brother,

3 Philip, and Bartholomew, Thomas, & Matthew the publicane: James the ſonne of Alpheus, & Lebbeus, whoſe ſurname was Thaddeus.

4 Simon the Canaanite, and Judas [b] Iſcariot, who alſo betrayed him.

a Theophylact ſaith, that Peter and Andrew are called the firſt, becauſe they were firſt called.
b A man of Kerioth. Now Kerioth was in the tribe of Judah, Joſh. 15, 25

5 Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into *any* city of the Samaritanes enter ye not.

6 * But go rather to the loſt ſheep of the houſe of Iſrael.

7 [2] And as ye go, preach, ſaying, * The kingdome of heaven is at hand.

8 [3] Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

* Acts 13, 46.
2 The ſumme of the goſpel, or preaching of the apoſtles.
* Luke 10, 9.
3 Miracles are dependances of the word.

9 * ‡ [4] Provide neither [c] gold, nor ſilver, nor braſſe in your purſes:

10 Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet ſtaves, (* for the workman is worthy of his [d] meat)

* Mark 6, 8. Luke 9, 3. and 22, 35.
‡ Or, *get.*
4 The miniſters of the word muſt caſt away all cares that might hinder them the leaſt wiſe that might be.
c For this journey, to wit, both that nothing might hinder them, and alſo that they might feel ſome taſte of Gods providence: for at their return back, the Lord asketh of them, whether they lacked any thing by the way, Luke 22, 35.
* Luke 10, 7. 1 Tim. 5, 18.
d God will provide you meat.

11. * [5] And into whatſoever city or town ye ſhall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an houſe, ſalute it.

13 And if the houſe be worthy, let your [e] peace come upon it, but if it be not worthy, let your peace return to you.

14 * And whoſoever ſhall not receive you, nor heare your words: when ye depart out of that houſe, or city, * ſhake off the duſt of your feet.

15 Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom & Gomorrah, in the day of judgement, than for that city.

* Luke 10, 8.
5 Happy are they that receive the preaching of the goſpel: and unhappy are they that refuſe it.
e It is a manner of ſpeech taken from the Hebrews, whereby they meant all kinde of happineſſe.
* Mark 6, 11.
* Act. 13, 51.
* Luke 10, 3.

16 ¶ * [6] Behold, I ſend you forth as [f] ſheep in the midſt of wolves: be ye therefore wiſe as ſerpents, and ‡ [g] harmleſſe as doves.

17 But beware of [h] men, for they will deliver you up to the councels, and they will ſcourge you in their ſynagogues.

6 Chriſt ſheweth how the miniſters muſt behave themſelves under the croſſe.
f You ſhall be in great danger.
‡ Or, *ſimple.*
g You ſhall not ſo much as revenge an injurie: and by the mixing of theſe beaſts natures together, he will not have our wiſdome to be malicious, nor our ſimplicitie mad, but a certain form of good nature as exquiſitly framed of both them as may be.
h For in the cauſe of religion men are wolves one to another.

18 And ye ſhall be brought before governours and kings for my ſake, for a teſtimony againſt them and the Gentiles.

19 * But when they deliver you up, take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame houre what ye ſhall ſpeak.

20 For it is not ye that ſpeak, but the ſpirit of your Father which ſpeaketh in you.

21 * And the brother ſhall deliver up the

* Mark 13, 11. Luke 12, 11.
* Luke 21, 16.

brother to death, and the father the childe: and the children shall riſe up againſt their parents, and cauſe them to be put to death.

22 And ye shall be hated of all men for my names ſake: * but he that endureth to the end, shall be ſaved.

* Mark 13, 13.

23 But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, ye shall not ‡ have [i] gone over the cities of Iſrael till the Sonne of man be come.

‡ Or, *end or finish.*
[i] Bring to an end, that is, you shall not have gone through all the cities of Iſrael, and preached in them.

24 * The diſciple is not above his maſter, nor the ſervant above his lord.

* Luke 6, 40. John 13, 16.

25 It is enough for the diſciple that he be as his maſter, and the ſervant as his lord: if they have called the maſter of the houſe [k] Beelzebub, how much more shall they call them of his houshold?

[k] It was the idol of the Acronites, which we call the god of flies.

26 [l] Fear them not therefore: * for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

[l] Truth shall not alwaies be hid.
* Mark 4, 22. Luke 8, 17. and 12, 2.

27 What I tell you in darkneſſe, *that* ſpeak ye in light: and what ye heare in the eare, that preach ye upon the [m] houſe tops.

[m] Openly, and in the higheſt places. For the tops of their houſes were ſo made, that they might walk upon them, Acts 10, 9.

28 * And [n] fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell.

* Luke 12, 4.
[n] Though tyrants be never ſo raging and cruel, yet wee may not feare them.

29 Are not two ſparrows ſold for a ‡ [o] farthing? and one of them shall not fall on the ground without your Father.

‡ *It is in value halfpeny farthing, in the originall, as being the tenth part of the Romane peny.*
[o] The fourth part of an ounce.

30 * But the very hairs of your head are all numbred.

* 2 Sam. 14, 11. Acts 27, 34.

31 Fear ye not therefore, ye are of more value than many ſparrows.

32 [7] * Whoſoever therefore shall confeſſe me before men, him will I confeſſe alſo before my Father which is in heaven.

[7] The neceſſitie and reward of open confeſſing Chriſt.
* Luke 12, 8.

33 * But whoſoever shall deny me before men, him will I alſo deny before my Father which is in heaven.

* Mark 8, 38. Luke 9, 26. 2 Tim. 2, 12.

34 * [8] Think not that I am come to ſend peace on earth: I came not to ſend peace, but a ſword.

* Luke 12, 51.
[8] Civil diſſentions follow the preaching of the Goſpel.

35 For I am come to ſet a man at variance * againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law.

* Micah 7, 6.

36 And a mans foes *shall be* they of his own houshold.

37 * [9] He that loveth father or mother more than me, is not worthy of me: And he that loveth ſonne or daughter more than me, is not worthy of me.

* Luke 14, 26.
[9] Nothing without exception is to be preferred before our duty to God.

38 * And he that taketh not his croſſe, and followeth after me, is not worthy of me.

* Chap. 6, 24. Luke 9, 23. Mark 8, 34.

39 * He that [p] findeth his life shall loſe it: and he that loſeth his life for my ſake, shall finde it.

* John 12, 25.
[p] They are ſaid to finde their life, which deliver it out of danger: and this is ſpoken after the opinion of the people, which think them clean loſt that die: becauſe they think not of the life to come.

40 ¶ * [10] He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me.

* Luke 10, 16. John 13, 20.

41 [11] He that receiveth a prophet in the [q] name of a prophet, shal receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward. · 11

42 * And whoſoever shall give to drink unto one of theſe [r] little ones, a cup of a cold water onely, in the name of a diſciple, verily I ſay unto you, he shall in no wiſe loſe his reward.

* Mark 9, 41.
[r] Which in the ſight of the world are vile and abject.

C H A P. XI.

2 John ſendeth his diſciples to Chriſt. 7 Chriſts teſtimony concerning John. 18 The opinion of the people, both concerning John and Chriſt. 20 Chriſt upbraideth the unthankfulneſſe and unrepentance of Chorazin, Bethſaida, and Capernaum: 25 and praiſing his Fathers wiſdome in revealing the goſpel to the ſimple, 28 he calleth to him all ſuch as feel the burden of their ſinnes.

AND [1] it came to paſſe, when Jeſus had made an end of [a] commanding his twelve diſciples, he departed thence to teach and to preach in [b] their cities.

[1] Chriſt sheweth by his works that he is the promiſed Meſſias.
[a] Of inſtructing them with precepts.
[b] The diſciples cities, that is to ſay, in Galilee where many of them were born.

2 * Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples,

* Luke 7, 18.

3 And ſaid unto him, Art thou he that should come, or do we look for another?

4 Jeſus anſwered and ſaid unto them, Go and shew John again thoſe things which ye do heare and ſee:

5 * The blinde receive their ſight, and the lame walk, the lepers are cleanſed, and the deaf heare, the dead are raiſed up, and * the poore have the goſpel preached to them.

* Iſa. 35, 6.
* Iſa. 61, 1.

6 And bleſſed is he whoſoever shall not be offended in me.

7 [2] ¶ And as they departed, Jeſus began to ſay unto the multitudes concerning John, what went ye out into the wilderneſſe to ſee? A reed shaken with the winde?

[2] What agreement and what difference is betwixt the miniſtery of the prophets, the preaching of John, and the full light of the goſpel, which Chriſt hath brought.

8 But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing, are in kings houſes.

9 But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet.

10 For this is he of whom it is written, * Behold, I ſend my meſſenger before thy face, which shall prepare thy way before thee.

* Mal. 3, 1.

11 Verily I ſay unto you, among them that are born of women, there hath not riſen a greater than John the Baptiſt: notwithſtanding he that is leaſt in the [c] kingdome of heaven, is greater than he.

[c] In the new ſtate of the church where the true glory of God shineth, the perſons are not compared together, but the kindes of doctrines, the preaching of John, with the Law and the prophets, and again, the moſt cleare preaching of the goſpel with John.

12 * And from the dayes of John the Baptiſt, untill now, the kingdome of heaven ‡ ſuffereth violence, and the violent take it by force.

* Luke 16, 16.
‡ Or, *is gotten by force, and they that thruſt men.*

13 For all the prophets, and the law [d] propheſied untill John.

[d] They propheſied of things to come, which are now preſent, and clearly, and plainly ſeen.

14 And if ye will receive *it*, this is * Elias which was for to come.

* Mal. 4, 5.

15 He that hath eares to heare, let him heare.

16 ¶ [3] * But whereunto shall I liken this generation? [e] It is like unto children ſitting in the markets, and calling unto their fellows,

[3] There are none more ſtout and ſtubborn enemies of the goſpel, than they to whom it ought to be moſt acceptable.
* Luke 7, 31.
[e] He blameth the frowardneſſe of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.

17 And ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they ſay, He hath a devil.

19 The Sonne of man came eating and drink-

---

[10] God is both author and revenger of his holy Miniſtry. [11] We shall loſe nothing that we beſtow upon Chriſt. [q] As a Prophet.

12

drinking, and they ſay, Behold, a man gluttonous and a wine-bibber, a friend of publicanes and ſinners: [4] but [f] wiſdome is juſtified of her children.

[4] That which the moſt part refuſe, the elect and choſen embrace.
[f] Wiſe men do acknowledge the wiſdome of the goſpel, when they receive it.
* Luk. 10, 13.
[5] The proud reject the goſpel offered unto them, to their great hurt and ſmart, which turneth to the ſalvation of the ſimple.

20 ¶ * [5] Then began he to upbraid the cities, wherein moſt of his mighty works were done, becauſe they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgement, than for you.

23 And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day.

24 But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgement, than for thee.

* Luke 10, 21.

25 ¶ * At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt [g] revealed them unto babes.

26 Even [h] ſo Father, for ſo it ſeemed [i] good in thy ſight.

27 * [6] All things are delivered unto me of my Father: and no man knoweth the Sonne but the Father: * neither knoweth any man the Father, ſave the Sonne, and he to whomſoever the Sonne will reveal him.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you reſt.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: * and ye ſhall finde reſt unto your ſouls.

30 * For my yoke is [k] eaſie, and my burden is light.

[g] Through the miniſterie of Chriſt, who onely ſheweth the truth of all things pertaining to God.
[h] This word ſheweth that he contenteth himſelf in his Fathers counſel.
[i] Gods will is the onely rule of righteouſneſſe.
* John 3, 35.
[6] There is no true knowledge of God, nor quietneſſe of minde, but onely in Chriſt alone.
* John 6, 46.
* Jer. 6, 16.
* 1 Jonn 5, 3.
[k] May eaſily be born. For his commandments are not grievous, for all that is born of God, overcometh the world.

CHAP. XII.

1 *Chriſt reproveth the blindneſſe of the Phariſees concerning the breach of the ſabbath,* 3 *by ſcriptures,* 9 *by reaſon,* 13 *and by a miracle.* 22 *He healeth the man poſſeſſed that was blinde and dumbe.* 31 *Blaſphemy againſt the holy Ghoſt ſhall never be forgiven.* 36 *Account ſhall be made of idle words.* 38 *He rebuketh the unfaithfull who ſeek after a ſigne,* 49 *and ſheweth who is his brother, ſiſter, and mother.*

[1] Of the true ſanctifying of the ſabbath, and the abrogating of it.
* Deut. 23, 25. Mark 2, 23. Luke 6, 1.

AT [1] that time * Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the eares of corn, and to eat.

2 But when the Phariſees ſaw it, they ſaid unto him, Behold, thy diſciples do that which is not lawfull to do upon the ſabbath-day.

3 But he ſaid unto them, Have ye not read * what David did when he was an hungred, and they that were with him,

4 How he entred into the houſe of God, and did eat the [a] ſhew-bread, which was not lawfull for him to eat, neither for them which were with him, * but onely for the prieſts?

5 Or have ye not read in the * law, how that on the ſabbath-dayes the prieſts in the temple [b] profane the ſabbath, and are blameleſſe?

* 1 Sam. 21, 6.
[a] The Hebrews call it bread of faces, becauſe it ſtood before the Lord all the week upon the golden table appointed to that ſervice, Levit. 24, 6.
* Exod. 29. 32, 33. Levit. 8, 31. and 24, 9.
* Num. 28, 9.

6 But I ſay unto you, that in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, * I will have mercy and not ſacrifice, ye would not have condemned the guiltleſſe.

8 For the Sonne of man is Lord even of the ſabbath-day.

9 * [2] And when he was departed thence, he went into their ſynagogue.

[b] When the prieſts doe Gods ſervice upon the ſabbath day, yet they break not the law: much leſſe doth the Lord of the ſabbath break the Sabbath.
* Hoſe 6. 6. Chap. 9, 13.
* Mark 3, 1. Luke 6, 6.
[2] The ceremonies of the law are not againſt the love of our neighbour.

10 ¶ And behold, there was a man which had his hand withered, and they asked him, ſaying, Is it lawfull to heal on the ſabbath-dayes? that they might accuſe him.

11 And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a ſheep? wherefore it is lawfull to do well on the ſabbath-dayes.

13 Then ſaith he to the man, Stretch forth thine hand: and he ſtretched it forth; and it was reſtored whole, like as the other.

14 ¶ [3] Then the Phariſees went out, and ‡ held a counſel againſt him; how they might deſtroy him.

[3] How farre and in what reſpect we may give place to the unbridled rage of the wicked.
‡ Or, *took counſel.*

15 But when Jeſus knew it, he withdrew himſelf from thence? and great multitudes followed him, and he healed them all.

16 And charged them that they ſhould not make him known:

17 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

18 * Behold, my ſervant whom I have choſen, my beloved in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew [c] judgement to the Gentiles.

19 He ſhall not ſtrive, nor cry, neither ſhall any man heare his voice in the ſtreets.

20 A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he [d] ſend forth judgement unto victory.

21 And in his name ſhall the Gentiles truſt.

* Iſa. 42, 1.
[c] By judgement is meant a ſetled ſtate, becauſe Chriſt was to publiſh true religion among the Gentiles, and to caſt out ſuperſtition, which thing whereſoever it is done, the Lord is ſaid, to reigne and judge there: that is to ſay, to govern and rule matters.
[d] He ſhall pronounce ſentence and judgement, maugre the world and Satan, and ſhew himſelf conquerour over all his enemies.

22 ¶ * [4] Then was brought unto him one poſſeſſed with a devil, blinde and dumbe: and he healed him, inſomuch that the blinde and dumbe both ſpake and ſaw:

23 And all the people were amazed, and ſaid, Is this the ſonne of David?

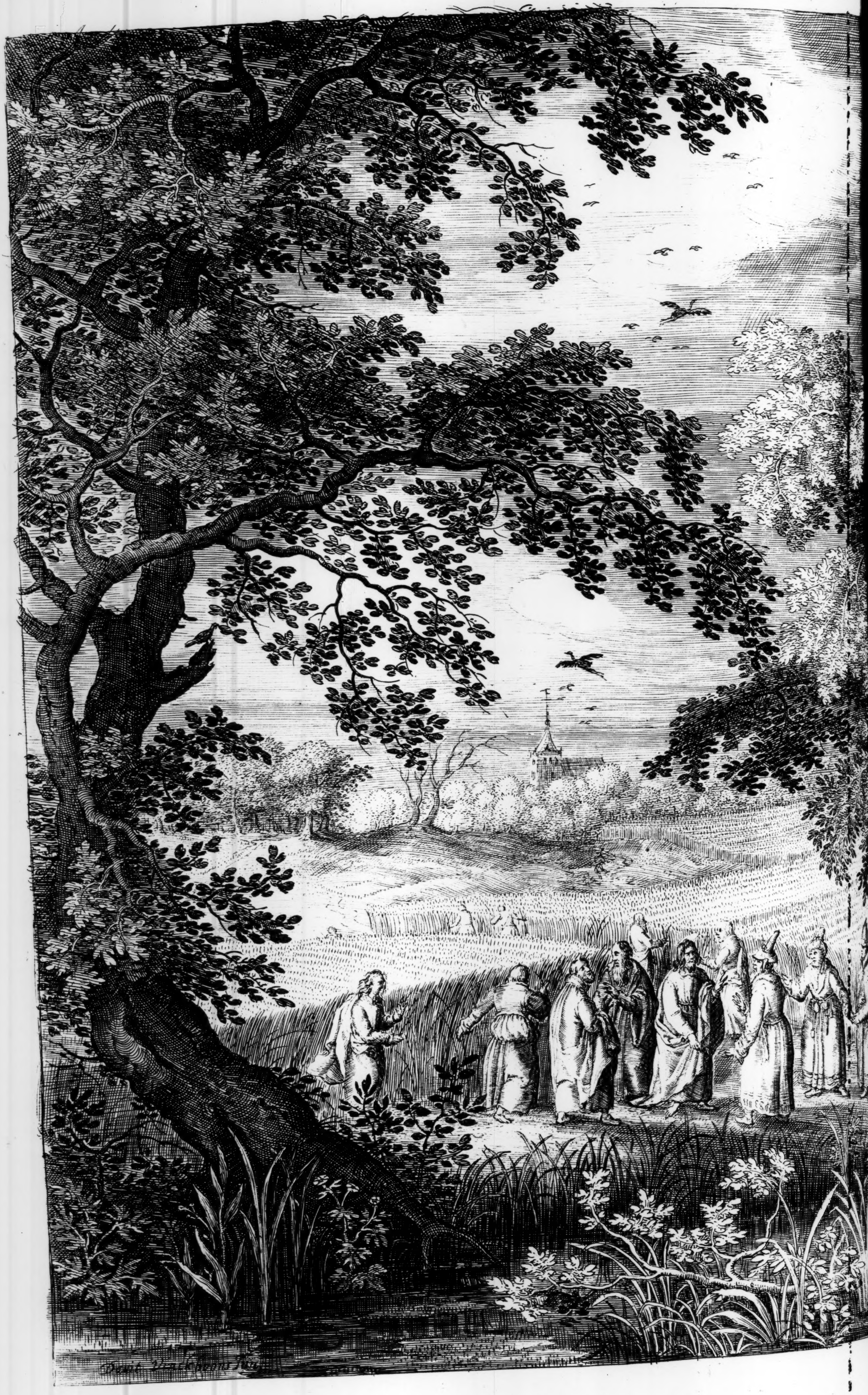
24 * But when the Phariſees heard it, they ſaid, This *fellow* doth not caſt out devils, but by Beelzebub the prince of the devils.

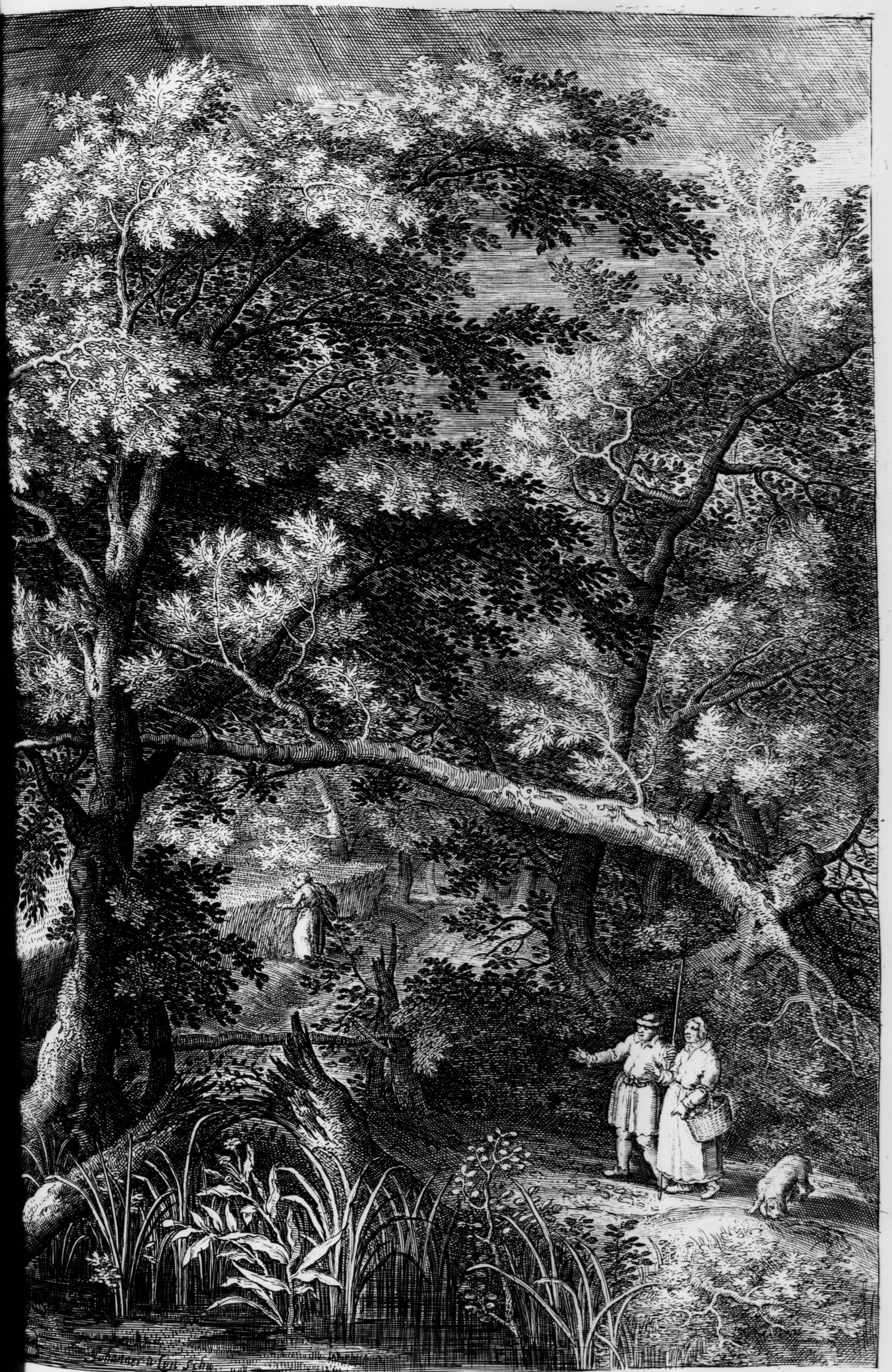
25 [5] And Jeſus knew their thoughts, and ſaid unto them, Every kingdome divided againſt it ſelf, is brought to deſolation: and every city or houſe divided againſt it ſelf, ſhall not ſtand.

26 And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdome ſtand?

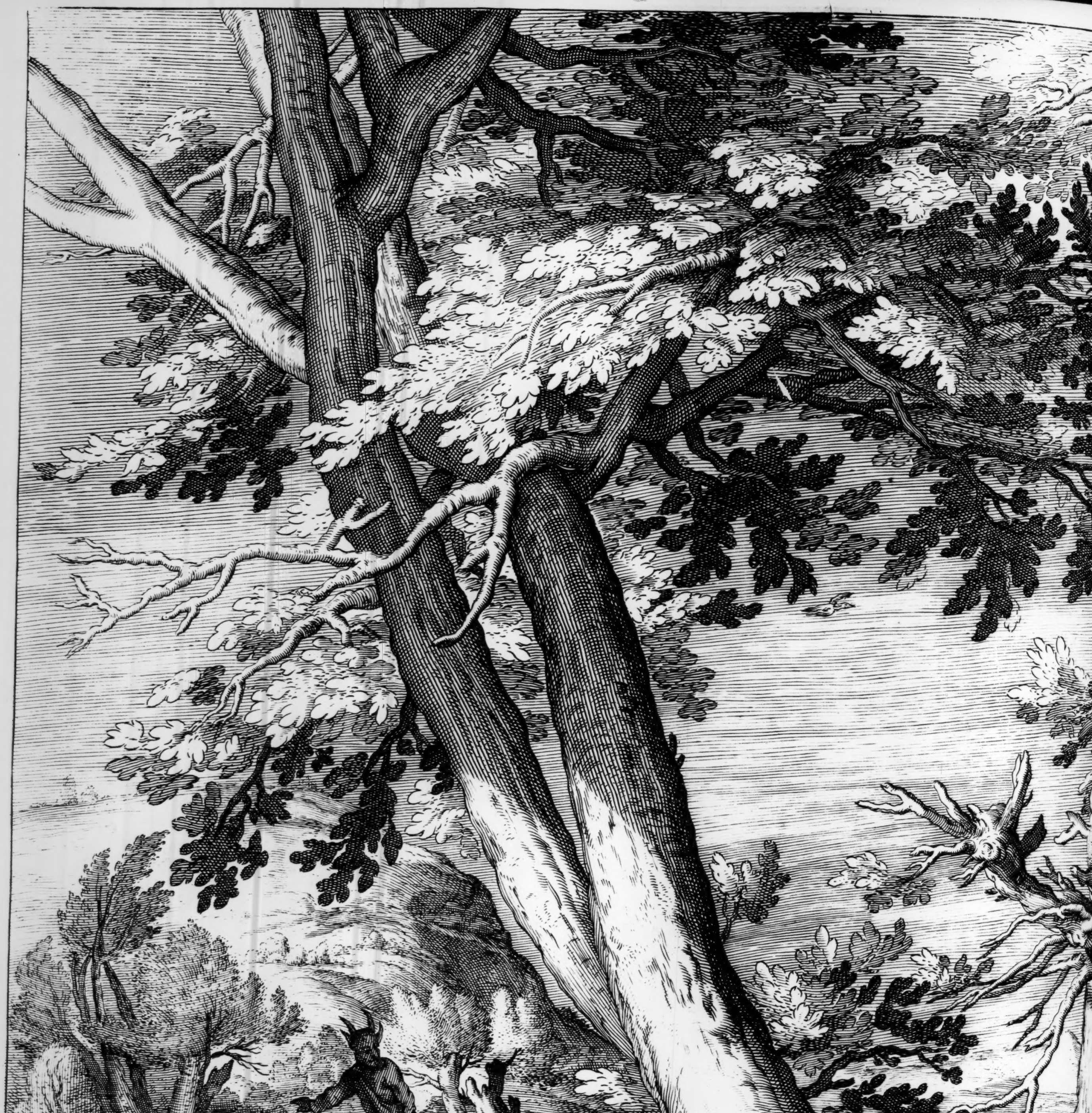
27 And if I by Beelzebub caſt out devils, by whom do your children caſt them out? therefore they ſhall be your judges.

* Luke 11, 14.
[4] A truth, be it never ſo manifeſt, is ſubject to the ſlander of the wicked: yet notwithſtanding it ought to be avouched ſtoutly.
* Chap. 9, 34.
[5] The kingdome of Chriſt, and the kingdome of the devil cannot conſiſt together.

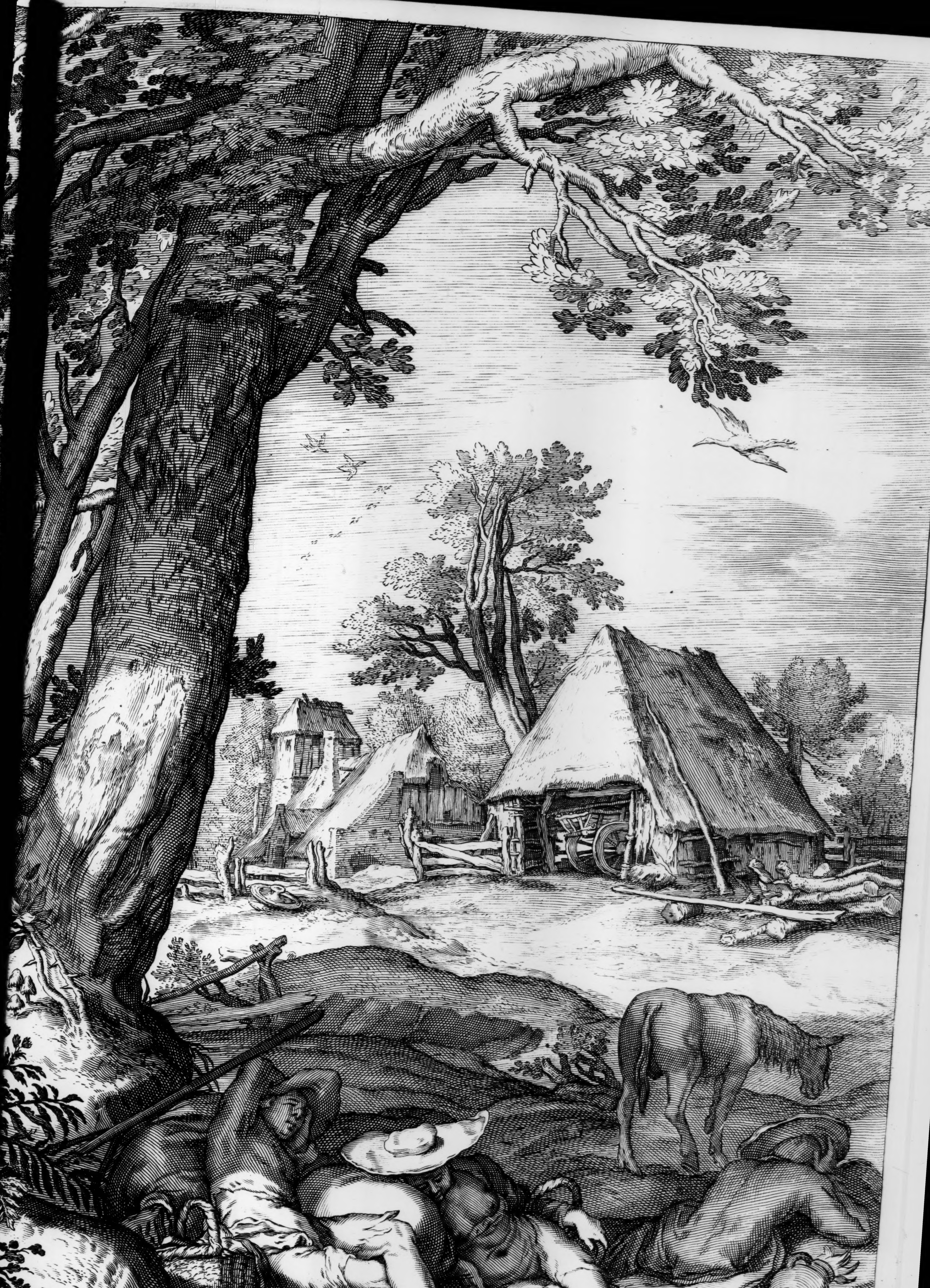

David Vinckboons Inv.


Johannes à Lon Schu

Viſſcher excudit


Abraham Bloemaert inventor

DUM DORMIUNT HOMINES INIMICUS


Viſscher Excu.

ANIA INTERSERIT TRITICO. Math. 13. 24.

28 But if I caſt out devils by the ſpirit of God, then the kingdome of God is come unto you.

29 Or elſe, how can one enter into a ſtrong mans houſe, and ſpoil his goods, except he firſt binde the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.

* Mark 3, 28. Luke 12, 10. 1 John 5, 16.

31 ¶ Wherefore I ſay unto you, * All manner of ſinne and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the *holy* Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſpeaketh a word againſt the Sonne of man, it ſhall be forgiven him: [6] but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.

[6] Of blaſphemy againſt the holy Ghoſt.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, & his fruit corrupt: for the tree is known by his fruit.

34 [7] O generation of vipers, how can ye, being evil, ſpeak good things? * for out of the abundance of the heart the mouth ſpeaketh.

[7] Hypocrites at the length bewray themſelves even by their own mouth.
* Luke 6, 45.

35 A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things.

36 But I ſay unto you, That every [e] idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement.

[e] Vain and unprofitable trifles, which the moſt part of men ſpend their lives in.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

38 ¶ [8] * Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſigne from thee.

[8] Againſt froward deſirers of miracles.
* Chap. 16, 1. Luke 11, 29. 1 Cor. 1, 22.

39 But he anſwered and ſaid to them, An evil and [f] adulterous generation ſeeketh after a ſigne, and there ſhall no ſigne be given to it, but the ſigne of the prophet Jonas.

[f] Baſtards which fell from Abrahams faith, or forſook the true worſhip of God.
* Jonah 1, 17.

40 * For as Jonas was three dayes and three nights in the whales belly: ſo ſhall the Sonne of man be three dayes and three nights in the heart of the earth.

41 [9] The men of Nineveh ſhall riſe in judgement with this generation, and ſhall condemne it, * becauſe they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

[9] Chriſt teacheth by the ſorrowfull example of the Jewes, that there are none more miſerable than they which put out the light of the Goſpel, which was kindled in them.
* Jonah 3, 5.

42 * The queen of the [g] ſouth ſhall riſe up in the judgement with this generation, and ſhall condemne it: for ſhe came from the [h] uttermoſt parts of the earth to heare the wiſdome of Solomon, and behold, a greater than Solomon is here.

* 1 Kings 10, 1.
[g] He meaneth the Queen of Saba: whoſe countrey is South, in reſpect of the land of Iſrael.
[h] For Saba is ſituate in the utmoſt coaſt of happy Arabia, upon the mouth of the Arabian Sea.
* Luke 11, 24.

43 * When the unclean ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth it empty, ſwept and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, ſelf, and they enter in and dwell there: * and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

* Heb. 6, 4. and 10, 26. 2 Pet. 2, 20.

46 ¶ [10] While he yet talked to the people, * behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

[10] Chriſt teacheth by his own example, how that all things ought to be ſet apart, in reſpect of Gods glorie.
* Mark 3, 31. Luke 8, 20.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without: deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren?

49 [11] And he ſtretched forth his hand toward his diſciples, and ſaid, Behold my mother, and my brethren.

[11] None are more neare unto us, than they that are of the houſhold of faith.

50 For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

CHAP. XIII.

3 *The parable of the ſower and the ſeed:* 18 *the expoſition of it.* 24 *The parable of the tares,* 31 *of the muſtard ſeed,* 33 *of the leaven,* 44 *of the hidden treaſure,* 45 *of the pearl,* 47 *of the draw-net, caſt into the ſea,* 53 *and how Chriſt is contemned of his own countrey men.*

THe ſame day went Jeſus out of the houſe and ſat by the ſea ſide.

* Mark 4, 1.

2 [1] And great multitudes were gathered together unto him, *ſo* that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore.

[1] Chriſt ſheweth, in putting forth this parable of the ſower, that the ſeed of life which is ſown in the world, commeth not on ſo well in one as in another and the reaſon is, for that men, for the moſt part, either do not receive it, or ſuffer it not to ripen.
* Luke 8, 5.

3 And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow.

4 And when he ſowed, ſome *ſeeds* fell by the wayes ſide, and the fowls came and devoured them up.

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſſe of earth:

6 And when the ſunne was up, they were ſcorched, and becauſe they had not root, they withered away.

7 And ſome fell among thorns: and the thorns ſprung up and choked them.

8 But other fell into good ground, and brought forth fruit, ſome an hundred fold, ſome ſixtie fold, ſome thirty fold.

9 Who hath eares to heare, let him heare.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 [2] He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdome of heaven, but to them it is not given.

[2] The gift of underſtanding and of faith is proper to the elect, and all the reſt are blinded through the juſt judgement of God.
* Chap. 25, 29.

12 * For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not: and hearing, they heare not, neither do they underſtand.

14 And in them is fulfilled the propheſie of Eſaias, which ſaith, * By hearing ye ſhall

* Iſa. 6, 9. Mark 4, 12. Luke 8, 10. John 12, 40. Acts 28, 26. Rom. 11, 8.

14 heare, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive.

15 For this peoples heart is waxed groſſe, and their eares are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with their eyes, and heare with their eares, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them.

16 [3] But bleſſed are your eyes, for they ſee, and your eares, for they heare.

17 For verily I ſay unto you, * that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them: and to heare thoſe things which ye heare, and have not heard them.

[3] The condition of the church under, and ſince Chriſt, is better than it was in the time of the fathers under the law.

* Luke 23,24.

18 ¶ Heare ye therefore the parable of the ſower.

19 When any one heareth the word of the kingdome, and underſtandeth it not, then cometh the wicked one, and catcheth away that which was ſown in his [a] heart: this is he which received ſeed by the way ſide.

[a] Though there be mention made of the heart, yet his ſowing is referred to hearing, without underſtanding. For whether the ſeed be received in the heart or no, yet he that ſoweth, ſoweth to the heart.

20 But he that received the ſeed into ſtonie places, the ſame is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended.

22 He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulneſſe of riches choke the word, and he becometh unfruitfull.

23 But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth ſome an hundred fold, ſome ſixty, ſome thirty.

24 ¶ [4] Another parable put he forth unto them, ſaying, The kingdome of heaven is likened unto a man which ſowed good ſeed in his field:

[4] Chriſt ſheweth in another parable of the evil ſeed mixt with the good, that the church ſhall never be free and quit from offences, both in doctrine aud manners untill the day appointed for the reſtoring of all things to come, and therefore the faithfull have to arm themſelves with patience and conſtancie.

25 But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares?

28 He ſaid unto them, An enemie hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up?

29 But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together untill the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and binde them in bundles to burn them: but gather the wheat into my barn.

31 ¶ [5] Another parable put he forth unto them, ſaying, * The kingdome of heaven is like to a grain of muſtard-ſeed, which a man took and ſowed in his field.

32 Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the aire come and lodge in the branches thereof.

[5] God beginneth his kingdome with very ſmall beginnings, to the end that by the growing on of it, beſide the expectation and hope of all men, his mighty power and working may be the more ſet forth.

* Mark 4,30. Luke 13,19.

33 ¶ * Another parable ſpake he unto them, The kingdome of heaven is like unto leaven, which a woman took and hid in three † meaſures of meal, till the whole was leavened.

* Luke 13,20.

† The word in the Greek is *a meaſure containing about a peck and a half, wanting little more than a pinte.*

34 * All theſe things ſpake Jeſus unto the multitude in parables, and without a parable ſpake he not unto them:

* Mark 4,33.

35 That it might be fulfilled which was ſpoken by the prophet, ſaying, * I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

* Pſal. 78,2.

36 Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

37 [6] He anſwered & ſaid unto them, He that ſoweth the good ſeed, is the Sonne of man:

[6] He expoundeth the former parable of the good and evil ſeed.

38 The field is the world: the good ſeed are the children of the kingdome: but the tares are the children of the wicked one:

39 The enemie that ſowed them, is the devil: * the harveſt is the end of the world: and the reapers are the angels.

* Joel. 3,13. Rev. 14,15.

40 As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world.

41 The Sonne of man ſhall ſend forth his angels, and they ſhall gather out of his kingdome all ‡ things that offend, and them which do iniquitie:

‡ Gr, *ſcandals.*

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the ſunne, in the kingdome of their Father. Who hath eares to heare, let him heare.

* Dan. 12,3.

44 ¶ [7] Again, the kingdome of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field.

[7] Few men underſtand how great the riches of the kingdome of heaven are, and no man can be partaker of them, but he that redeemeth them with the loſſe of all his goods.

45 ¶ Again, the kingdome of heaven is like unto a merchant man, ſeeking goodly pearls:

46 Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

57 ¶ [8] Again, the kingdome of heaven is like unto a net that was caſt into the ſea, and gathered of every kinde.

48 Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt.

[8] There are many in the church, which notwithſtanding are not of the church, and therefore at length ſhall be caſt out: but the full and perfect cleanſing of them is deferred to the laſt day.

50 And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 [9] Jeſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every ſcribe which is inſtructed unto the kingdome of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

53 ¶ And it came to paſſe, that when Jeſus had finiſhed theſe parables, he departed thence.

54 * [10] And when he was come into his own countrey, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdome, and theſe mightie works?

55 * Is not this the carpenters ſonne? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas?

56 And his ſiſters, are they not all with us? whence then hath this man all theſe things?

57 And they were offended in him. But Jeſus ſaid unto them, * A prophet is not without honour, ſave in his own countrey, and in his own houſe.

58 And he did not many mightie works there, becauſe of their unbelief.

CHAP. XIIII.

1 Herods opinion of Chriſt. 3 Wherefore John Baptiſt was beheaded. 13 Jeſus departeth into a deſert place: 15 where he feedeth five thouſand men with five loaves and two fiſhes. 22 He walketh on the ſea to his diſciples: 34 and landing at Geneſaret, healeth the ſick by the touch of the hemme of his garment.

AT [1] that time * Herod the tetrarch heard the fame of Jeſus,

2 And ſaid unto his ſervants, This is John the Baptiſt, he is riſen from the dead, and therefore [a] mighty works ‡ do ſhew forth themſelves in him.

3 ¶ * For Herod had laid hold on John, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For John ſaid unto him, It is not lawfull for thee to have her.

5 And when he would have put him to death, he feared the multitude, * becauſe they counted him as a prophet.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleaſed [b] Herod.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would ask.

8 And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſts head in a charger.

9 And the king was ſorie: neverthelesſe for the oaths ſake, and them which ſat with him at meat, he commanded it to be given her:

10 And he ſent and beheaded John in the priſon.

11 And his head was brought in a charger, and given to the damſel: and ſhe brought it to her mother.

12 And his diſciples came, and took up the bodie and buried it, and went and told Jeſus.

13 ¶ * When Jeſus heard of it, he departed thence by ſhip into a deſert place, apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 [2] And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and healed their ſick.

15 ¶ * And when it was evening his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the multitude away, that they may go into the villages, and buy themſelves victuals.

16 But Jeſus ſaid unto them, They need not depart, give ye them to eat.

17 And they ſay unto him, We have here but five loaves, and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And he commanded the multitude to ſit down on the graſſe, and took the five loaves, and the two fiſhes, & looking up to heaven, he bleſſed, and brake, and gave the loaves to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thouſand men, beſide women and children.

22 ¶ And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away.

23 * And when he had ſent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, he was there alone.

24 [3] But the ſhip was now in the midſt of the ſea, toſſed with waves: for the winde was contrarie.

25 And in the [c] fourth watch of the night, Jeſus went unto them walking on the ſea.

26 And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a [d] ſpirit; and they cried out for fear.

27 But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid.

28 [4] And Peter anſwered him and ſaid, Lord, if it be thou, bid me come unto thee on the water.

29 And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water, to go to Jeſus.

30 But when he ſaw the winde ‡ boiſtrous, he was afraid: and beginning to ſink, he cried, ſaying, Lord ſave me.

31 And immediatly Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt?

32 And when they were come into the ſhip, the winde ceaſed.

[9] They ought to be diligent, which have not only to be wiſe for themſelves, but to diſpence the wiſedome of God to others.

* Mark 6, 1. Luke 4, 16.

[10] Men do not onely ſinne of ignorance, but alſo wittingly and willingly lay ſtumbling blocks in their own wayes, that when God calleth them, they may not obey, and ſo moſt plainly deſtroy and caſt away themſelves.

* John 6, 42.

* Mark 6, 4. Luke 4, 24. John 4, 44.

[1] Here is John, an example of an invincible courage, which all faithful miniſters of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride, and crueltie, and to be ſhort, of a courtly conſcience, and of their miſerable ſlaverie which have once given themſelves over to pleaſures: in Herodias and her daughter, an example of whorelike wantonneſſe and womanly cruelty.

* Mark 6, 14. Luke 9, 7.

[a] By works, he meaneth that force and power, whereby works are wrought, and not the works, as is ſeen oft before.

‡ Or, *are wrought by him.*

* Luke 3, 19, 20.

* Levit. 18, 16. and 20, 21.

* Chap 21, 26.

[b] There were three Herods: the firſt of them was Antipaters ſonne, who is alſo called Aſcalonius, in whoſe reigne Chriſt was born, and he it was that cauſed the children to be ſlain. The ſecond was called Antipas Magnus his ſonne whoſe mothers name was Malthaca or Martaca, and this was called Tetrarch, by reaſon of enlarging his dominion, when Archelaus was baniſhed to Vienna in France. The third was Agrippa, Magnus his nephew by Ariſtobulus, and he it was that ſlew James.

* Mark 6, 32. Luke 9, 10.

[2] Chriſt refreſheth a great multitude with five loaves and two little fiſhes, ſhewing thereby that they ſhall want nothing, which lay all things aſide, and ſeek the kingdome of heaven.

* Mark 6, 35. John 6, 5.

* Mark 6, 46.

* John 6, 16.

[3] We muſt ſail even through mighty tempeſts and Chriſt will never forſake us, ſo that we go whither he hath commanded us.

[c] By the fourth watch is meant the time neare to day breaking: for in old time they divided the night into foure watches, in which they ſcouted.

[d] A ſpirit, as it is here taken, is that which a man imagineth to himſelf vainly in his minde, perſwading himſelf that he ſeeth ſomething, and ſeeth nothing.

[4] By faith we treade under our feet even the tempeſts themſelves, but yet by the vertue of Chriſt, which helpeth that vertue, which he of his mercy hath given.

‡ Or, *ſtrong.*

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a truth thou art the ſonne of God,

34 ¶ * And when they were gone over, they came into the land of [e] Genneſaret.

35 [5] And when the men of that place had knowledge of him, they ſent out into all that countrey round about, and brought unto him all that were diſeaſed,

36 And beſought him, that they might onely touch the hem of his garment: and as many as touched were made perfectly whole.

* Mark 6, 53.

[e] This Genneſaret was a lake nigh to Capernaum, which is alſo called the ſea of Galilee, and Tiberias, ſo that the countrey it ſelf grew to be called by that name.

[5] In that that Chriſt healeth the ſick, we are given to underſtand, that we muſt ſeek remedie, for ſpirituall diſeaſes at his hands: and tha we are bound not only to run our ſelves, but alſo to bring others unto him.

CHAP. XV.

3 Chriſt reproveth the Scribes and Phariſees, for tranſgreſſing Gods commandments, through their own traditions; 11 teaching how that which goeth into the mouth, doth not defile a man. 21 He healeth the daughter of the womam of Canaan, 30 and other great multitudes: 32 and with ſeven loaves, and a few little fiſhes, feedeth foure thouſand men, beſides women and children.

THen * [1] came to Jeſus Scribes and Phariſees, which were of Jeruſalem, ſaying,

2 Why do thy diſciples tranſgreſſe the tradition of the elders? for they [a] waſh not their hands when they eat bread.

3 [2] But he anſwered and ſaid unto them, Why do you alſo tranſgreſſe the commandment of God by your tradition?

4 For God commanded, ſaying, * [b] Honour thy father and mother: and * he that curſeth father or mother, let him die the death.

5 But ye ſay, [c] Whoſoever ſhall ſay to his father or his mother, * It is a gift by whatſoever thou mighteſt be profited by me,

6 And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none [d] effect by your tradition.

7 [3] Ye hypocrites, well did Eſaias propheſie of you, ſaying,

8 * This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is farre from me.

9 But in vain they do worſhip me, teaching for doctrines the commandments of men.

10 ¶ * [4] And he called the multitude, and ſaid unto them, Heare and underſtand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying?

13 But he anſwered and ſaid, * Every plant which my heavenly Father hath not planted, ſhall be rooted up.

14 Let them alone: they be blinde leaders of the blinde. And if the blinde lead the blind, both ſhall fall into the dith.

15 * Then anſwered Peter and ſaid unto him, Declare unto us this parable.

* Mark 7, 1.

[1] None commonly are more bold contemners of God, than they whom God appointeth keepers of his law.

[a] Which they received of their anceſtors from hand to hand, or their elders allowed, which were the governours of the church.

[2] Their wicked boldneſſe in corrupting the commandements of God, and that upon pretence of godlineſſe, and uſurping authority to make laws is here reproved.

[b] By honour is meant, all kinde of duetie which children owe to their parents.

* Exod. 20, 12. Deut. 5, 16.

* Exod. 21, 17. Levit. 20, 9. Prov. 20, 20.

[c] The meaning is this: whatſoever I beſtow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Phariſees of our time ſay) it ſhall be meritorious for thee, for under this colour of religion they raked all to themſelves, as though that he that had given any thing to the temple, had done the duty of a chi'de.

* Mark 7, 11, 12.

[d] You made it of no power and authority as much as lay in you: for otherwiſe the commandments of God ſtand faſt in the Church of God, in deſpite of the world and Satan.

[3] The ſame men are condemned for hypocriſie and ſuperſtition, becauſe they made the kingdome of God to ſtand in outward things.

* Eſa. 29, 13.

* Mark 7, 14.

[4] Chriſt teacheth us, that hypocriſie of falſe teachers which deceive our ſouls, is not to be born withall, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blinde our eyes: otherwiſe we are like to periſh with them.

* John 15, 2.

* Luke 6, 39.

* Mark 7, 17.

16 And Jeſus ſaid, Are ye alſo yet without underſtanding?

17 Do not ye yet underſtand, that whatſoever entreth in at the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 * For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſſe, blaphemies.

20 Theſe are the things which defile a man: but to eat with unwaſhen hands, defileth not a man.

21 ¶ * Then Jeſus went thence, and departed into the [e] coaſts of Tyre and Sidon.

22 And behold, a woman of [f] Canaan came out of the ſame coaſts, and cryed unto him, ſaying, Have mercy on me, O Lord, thou Sonne of David, my daughter is grievouſly vexed with a devil.

23 [5] But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe cryeth after us.

24 But he anſwered and ſaid, * I am not ſent, [g] but unto the loſt ſheep of the houſe of Iſrael.

25 Then came ſhe and worſhipped him, ſaying, Lord, help me.

26 But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs.

27 And ſhe ſaid, Truth Lord: yet the dogs eat of the crumbes which fall from their maſters table.

28 Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very houre.

29 * [6] And Jeſus departed from thence, and came nigh unto the ſea of Galilee, and went up into a mountain, and ſat down there.

30 * And great multitudes came unto him, having with them thoſe that were lame, blinde, dumbe, [h] maimed, and many others, and caſt them down at Jeſus feet, and he healed them:

31 Inſomuch that the multitude wondred when they ſaw the dumbe to ſpeak, the maimed to be whole, the lame to walk, and the blinde to ſee: and they glorified the God of Iſrael.

32 ¶ * [7] Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they [i] continue with me now three dayes, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way.

33 And his diſciples ſay unto him, Whence ſhould we have ſo much bread in the wilderneſſe, as to fill ſo great a multitude?

34 And Jeſus ſaith unto them, How many loaves have ye? and they ſaid, Seven, and a few little fiſhes.

35 And he commanded the multitude to [k] ſit down on the ground.

* Gen. 6, 5. and 8, 21.

* Mark 7, 24.

[e] Coaſts which were next to Tyre and Sidon, that is, in that quarter where Paleſtina bendeth toward Phenice, and the ſea of Syria.

[f] Of the ſtock of the Canaanites, which dwelled in Phenicia.

[5] In that that Chriſt doth ſometimes as it were ſtop his eares againſt the prayers of his ſaints, he doeth it for his glory, and our profit.

* Chap. 10, 6.

[g] Of the people of Iſrael, which people was divided into tribes, but all thoſe tribes came of one houſe.

* Mark 7, 31.

[6] Chriſt ceaſeth not to be beneficiall even there were he is contemned, and in the middeſt of wolves he gathereth together and foſtereth his flock.

* Iſa. 35, 5, 6.

[h] Whoſe members were weakened with the palſey, or by nature, for afterward it is ſaid, he healed them. Now Chriſt was wont to heal in this wiſe, that ſuch members as were weak, he reſtored to health, and yet he could eaſily if he had would, have given them hands and feet, and other members which wanted them.

* Mark 8, 1.

[7] By doing again this miracle Chriſt ſheweth that he will never be wanting to them that follow him, no not in the wilderneſſe.

[i] Go not from my ſide.

[k] Word for word, to lie down backward as rowers do in rowing, they draw their oares to them.

36 And he took the ſeven loaves and the fiſhes, and gave thanks, and brake them, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken meat that was left, ſeven [l] baskets full.

38 And they that did eat, were foure thouſand men, beſide women and children.

39 And he ſent away the multitude, & took ſhip, and came into the coaſts of Magdala.

Chap. XVI.

1 The Phariſees require a ſigne. 6 Jeſus warneth his diſciples of the leaven of the Phariſees and Sadduces. 13 The peoples opinion of Chriſt, 16 and Peters confeſſion of him. 21 Jeſus foreſheweth his death, 23 reproving Peter for diſſwading him from it. 24 And admoniſheth thoſe that will follow him, to bear the croſſe.

THe * [1] Phariſees alſo with the Sadduces, came, and [a] tempting, deſired him that he would ſhew them a ſigne from heaven.

2 He anſwered and ſaid unto them, When it is evening, ye ſay, *it will be* fair weather: for the skie is red.

3 And in the morning, *It will be* foul weather to day: for the skie is red and lowring. O *ye* hypocrites, ye can diſcern the [b] face of the skie, but can ye not *diſcern* the ſignes of the times?

4 A wicked and adulterous generation ſeeketh after a ſigne, and there ſhall no ſigne be given unto it, but the [c] ſigne of the prophet Jonas. And he left them, and departed.

5 And when his diſciples were come to the other ſide, they had forgotten to take bread.

6 ¶ [2] Then Jeſus ſaid unto them, Take heed and beware of the leaven of the Phariſees, and of the Sadduces.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have taken no bread.

8 *Which* when Jeſus [d] perceived, he ſaid unto them, O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread?

9 * Do ye not yet underſtand, neither remember the [e] five loaves of the five thouſand, and how many baskets ye took up?

10 * Neither the ſeven loaves of the foure thouſand, and how many baskets ye took up?

11 [f] How is it that ye do not underſtand, that I [g] ſpake it not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadduces?

12 Then underſtood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadduces.

13 ¶ [3] When Jeſus came into the coaſts of [h] Ceſarea Philippi, he asked his diſciples, ſaying * Whom do men ſay, that I, the Sonne of man, am?

14 And they ſaid, Some *ſay that thou art* [i] John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets.

15 He ſaith unto them, But whom ſay ye that I am?

16 And Simon Peter anſwered and ſaid, * Thou art Chriſt the Sonne of the living God.

17 [4] And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Bar-jona: for [k] fleſh and bloud hath not revealad *it* unto thee, but my Father which *is* in heaven.

18 [5] And I ſay alſo unto thee, that * thou art [l] Peter, and upon this rock I will build my church: and the [m] gates of hell ſhall not prevail againſt it.

19 * [6] And I will give unto thee the [n] keyes of the kingdome of heaven: and whatſoever thou ſhalt [o] binde on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.

20 [7] Then charged he his diſciples that they ſhould tell no man that he was Jeſus the Chriſt.

21 ¶ [8] From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the [p] elders, and chief prieſts, and Scribes, and be killed, and be raiſed again the third day.

22 Then Peter [q] took him, and began to rebuke him, ſaying, be it farre from thee, Lord: this ſhall not be unto thee.

23 [9] But he turned, and ſaid unto Peter, Get thee behinde me, [r] Satan, thou art an offence unto me: for thou [ſ] ſavoureſt not the things *that be* of God, but thoſe *that be* of men.

24 ¶ * [10] Then ſaid Jeſus unto his diſciples, If any man will come after me, let him denie himſelf, and take up his croſſe and follow me.

25 For whoſoever will ſave his life, ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhall [t] finde it.

26 For what is a man profited if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?

27 For the Sonne of man ſhall come in the [u] glorie of his Father, with his angels: * and then he ſhall reward every man according to his works.

28 Verily I ſay unto you, * There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the Sonne of man coming in his [x] kingdome.

---

[l] A kinde of veſſel wrought with twigs.

* Mark 8, 11. Luke 12, 54.

[1] The wicked which otherwiſe are at defiance one with another, agree well together againſt Chriſt, but do what they can, Chriſt beareth away the victorie, and triumpheth over them.

[a] To trie whether he could do that which they deſired, but their purpoſe was naught, for they thought to finde ſome thing in him by that means, whereupon they might have juſt occaſion to reprehend him: or elſe diſtruſt and curioſity moved them ſo to do, for by ſuch means alſo is God ſaid to be tempted, that is to ſay, provoked to anger, as though men would ſtrive with him.

[b] The outward ſhew and countenance, as it were of all things, is called in the Hebrew tongue, a face.

[c] The article ſheweth the notableneſſe of the deed.

[2] Falſe teachers muſt be taken heed of.

[d] Not by others, but by vertue of his divinitie.

* Chap. 14, 17.

[e] That five thouſand men were filled with ſo many loaves.

* Chap. 15, 34.

[f] A demand or queſtion joyned with admiration.

[g] Said, for commanded.

[3] There are divers judgements and opinions of Chriſt, nothwithſtanding he is known of his alone.

[h] There were two Ceſareas, the one called Stratonis upon the ſea Mediterrane, which Herod built ſumptuouſly in the honour of Octavius, Joſeph. lib. 15, the other was Ceſarea Philippi, which Herod the great, the Tetrarches ſon by Cleopatra, built in the honour of Tiberias, at the foot of Lebanon, Joſeph. lib. 15.

[i] As Herod thought.

* Mark 8, 27. Luke 9, 18.

* John 6, 69.

[4] Faith is of grace, not of nature.

[k] By this kind of ſpeech is meant mans naturall procreation upon the earth, the creature, not being deſtroyed which was made, but deformed through ſinne: ſo then this is the meaning: This was not revealed to thee by any underſtanding of man, but God ſhewed it thee from heaven.

[5] That is true faith, which confeſſeth Chriſt, the vertue whereof is invincible.

* John 1, 42.

[l] Chriſt ſpake in the Syrian tongue, & therefore uſed not this deſcanting betwixt *Petros*, which ſignifieth Peter, and Petra, which ſignifieth a Rock, but in both places uſed this word Cepha: but his minde was that wrot in Greek, by the divers termination to make a difference between Peter which is a piece of the building, and Chriſt the Petra, that is, the rock and foundation: or elſe he gave his name Peter, becauſe of the confeſſion of his faith, which is the churches as well as his, as the old fathers witneſſe, for ſo faith Theoph, That confeſſion which thou haſt made, ſhall be the foundation of the beleevers.

[m] The enemies of the church are compared to a ſtrong kingdome, and therefore by gates, are meant cities which are made ſtrong with counſel and fortreſſes, and this is the meaning, whatſoever Satan can do by counſel or ſtrength. So doth Paul. 2 Cor. 10, 4. call them ſtrong holds.

* John. 20, 23.

[6] The authoritie of the church is from God.

[n] A Metaphor taken of ſtewards which carry the keyes, and here is ſet forth the power of the miniſters of the word, as Eſa. 22, 22. and that power is common to all miniſters, as chap. 18, 18. and therefore the miniſterie of the Goſpel, may rightly be called the key of the kingdome of heaven.

[o] They are bound whoſe ſinnes are retained, heaven is ſhut againſt them, becauſe they receive not Chriſt by faith: on the other ſide how happy are they, to whom heaven is open, which imbrace Chriſt, and are delivered by him, and become fellow heires with him?

[7] Men muſt firſt learn, and then teach.

[8] The mindes of men are in time to be prepared, and made ready againſt the ſtumbling block of perſecution.

[p] It was a name of dignitie, and not of age: and it is put for them which were the Judges, which the Hebrewes call Sanhedrin.

[q] Took him by the hand, and led him aſide, as they uſe to do, which mean to talk familiarly with one.

[9] Againſt prepoſterous zeal.

[r] The Hebrews call him Satan: that is to ſay, an adverſary, whom the Grecians call *diabolos*, that is to ſay, ſlanderer, or tempter: but it is ſpoken of them, that either of malice, as Judas, John 6, 70. or of lightneſſe and pride, reſiſt the will of God.

[ſ] By this word we are taught, that Peter ſinned through a falſe perſwaſion of himſelf.

* Chap. 10, 38. Mark 8, 34.

[10] No men doe worſe provide for themſelves, than they that love themſelves more than God.

[t] Shall gaine himſelf: And this is his meaning, they that deny Chriſt to ſave themſelves, doe not only loſe that which they look for, but alſo loſe the thing they would have kept, that is, themſelves, which loſſe is the greateſt of all: but as for them that doubt not to die for Chriſt, it fareth farre otherwiſe with them.

[u] Like a king, as Chapter 6, 29.

* Pſal 62, 12. Rom. 2, 6. Mark 9, 1. Luke 9, 27.

[x] By his kingdome, is underſtood. The glory of his aſcenſion, and what followeth thereof, Ephes. 4, 10. or, the preaching of the Goſpel Mark 9, 1.

CHAP. XVII.

1 Fhe tranſfiguration of Chriſt. 14 He healeth the lunatick, 22 foretelleth his own paſſion, 24 and payeth tribute.

* Mark 9, 2. Luke 9, 28.
[1] Chriſt is in ſuch ſort humble in he goſpel, that in the mean ſeaſon the is Lord both of heaven and earth.
[a] Luke reckoneth eight dayes, containing in that number the firſt and laſt, and Matthew ſpeaketh but of them that were betwixt them.
[b] Changed into another hue.

ANd * [1] after [a] ſix dayes, Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was [b] transfigured before them, and his face did ſhine as the ſunne, and his raiment was white as the light.

3 And behold, there appeared unto them Moſes and Elias talking with him.

4 Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias.

* 2 Pet. 1, 17.
[c] The article, is, Severeth Chriſt from other children For he is Gods naturall Sonne, we by adoption, therefore he is called the firſt begotten among the brethren, becauſe that although he be of right the onely Sonne, yet is he chief among many, in that he is the fountain and head of the adoption.
[d] Fell down flat on their faces, and worſhipped him, as Chap. 2, 11.
[e] Which they ſaw, otherwiſe the word uſed in this place is properly ſpoken of that which is ſeen in a dream.
* Chap. 11, 14. Mark 9, 11.

5 * While he yet ſpake, behold, a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This [c] is my beloved Sonne, in whom I am well pleaſed; heare ye him.

6 And when the diſciples heard *it*, they fell on their [d] face, and were ſore afraid.

7 And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid.

8 And when they had lift up their eyes, they ſaw no man, ſave Jeſus onely.

9 And as they came down from the mountain, Jeſus charged them, ſaying, Tell the [e] viſion to no man, untill the Sonne of man be riſen again from the dead.

10 And his diſciples asked him, ſaying, Why then ſay the Scribes, that Elias muſt firſt come?

11 And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things:

12 But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Sonne of man ſuffer of them.

13 Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

* Mark 9, 17. Luke 9, 38.
[2] Men are unworthy of Chriſt his goodneſſe, yet notwithſtanding he regardeth them.
[f] As men that make ſupplications uſe to do.
[g] They that at certain times of the moon are troubled with the falling ſickneſſe, or any other kinde of diſeaſe: but in this place, we muſt ſo take it, that beſides the naturall diſeaſe he had a deviliſh frenſie.

14 ¶ * [2] And when they were come to the multitude, there came to him a certain man, [f] kneeling down to him, and ſaying,

15 Lord have mercy on my ſonne, for he is [g] lunatick, and ſore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy diſciples, and they could not cure him.

17 Then Jeſus anſwered and ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18 And Jeſus rebuked the devil, and he departed out of him: and the childe was cured from that very houre.

[3] Incredulity and diſtruſt, hinder and break the courſe of Gods benefits.
* Luke 17, 6.

19 [3] Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out?

20 And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, * If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove, and nothing ſhall be unpoſſible unto you,

[4] The remedy againſt diſtruſt.
[h] To give us to underſtand the watchfulneſſe and diligence of earneſt prayer, which cannot be without ſobrietie.
* Chap. 20, 17. Mark 9, 41. Luke 9, 44.
[5] Our mindes muſt be prepared more and more againſt the offence of the croſſe.

21 [4] Howbeit this kinde goeth not out, but by [h] prayer and faſting.

22 ¶ * [5] And while they abode in Galilee, Jeſus ſaid unto them, The ſonne of man ſhall be betrayed into the hands of men:

23 And they ſhall kill him, and the third day he ſhall be raiſed again: and they were exceeding ſory.

[6] In that that Chriſt doth willingly obey Ceſars edicts, he ſheweth that civill policie is not taken away by the goſpel.
‡ *Called in the Original Didrachma, being in value fifteen pence.*
[i] He denieth not, but he asketh.
[k] Ought he not to pay?
[l] They that were from twenty yeares of age to fiftie, payd half a ſhekel of the ſanctuary, Exod. 30, 13. This was an Attike didrachma, which the Romanes exacted after they had ſubdued Judea.
[m] By children we muſt not underſtand ſubjects which pay tribute, but naturall children.
[n] *a ſtater: it is half an ounce of ſilver, in value two ſhillings ſix pence, after five ſhillings the ounce.*

24 ¶ [6] And when they were come to Capernaum, they that received ‡ tribute money, came to Peter, and ſaid, [i] Doth not your maſter [k] pay [l] tribute?

25 He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtome or tribute? of their own [m] children, or of ſtrangers?

26 Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free.

27 Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up: and when thou haſt opened his mouth, thou ſhalt finde a [n] piece of money: that take, and give unto them for me and thee.

CHAP. XVIII.

1 Chriſt warneth his diſciples to be humble and harmleſſe, 7 to avoid offences, and not to deſpiſe the little ones: 15 teacheth how we are to deal with our brethren, when they offend us, 21 and how oft to forgive them; 23 which he ſetteth forth by a parable of the king, that took account of his ſervants, 32 and puniſhed him who ſhewed no mercy to his fellow.

* Mark. 9, 33. Luke 9, 46.
[1] Humbleneſſe of minde is the right way to preeminence.
[a] A childe in yeares.
* Chap. 19, 14. 1 Cor. 14, 20.
[b] A kinde of ſpeech taken from the Hebrews, and it is as much as, repent

AT * the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?

2 [1] And Jeſus called a [a] little childe unto him, and ſet him in the midſt of them,

3 And ſaid, Verily I ſay unto you, * Except ye be [b] converted, and become as little children, ye ſhall not enter into the kingdome of heaven.

4 Whoſoever therefore ſhall humble himſelf as this little childe, the ſame is greateſt in the kingdome of heaven.

5 And whoſo ſhall receive one ſuch little childe in my name, receiveth me.

* Mark 9, 42. Luke 17, 1, 2.
[2] We ought to have great reſpect to our brethren be they never ſo baſe: and he that doth otherwiſe ſhall be ſharply puniſhed.
[3] A good man cannot but go through the mids of offences, yet he muſt cut off all occaſions of offences.
[c] Lets and hinderances which ſtop the courſe of good works. The Greek word importeth thus much, Things which we ſtumble at.
* Chap. 5, 30. Mark 9, 45.

6 * [2] But whoſo ſhall offend one of theſe little ones which beleeve in me, it were better for him that a milſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

7 ¶ [3] Wo unto the world becauſe of offences: for it muſt needs be that [c] offences come: but wo to that man by whom the offence cometh.

8 * Wherefore if thy hand or thy foot offend thee, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire.

9 And if thine eye offend thee, pluck it out,

and caſt *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be caſt into hell fire.

10 [4] Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, that in heaven their angels do alwayes behold the face of my Father which *is* in heaven.

[4] The weaker that a man is, the greater care we ought to have of his ſalvation, as God teacheth us by his own example.

* Luke 19, 10.

11 * For the ſonne of man is come to ſave that which was loſt.

* Luke 15, 4.

12 * How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety, and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray?

13 And if ſo be that he finde it, verily I ſay unto you, he rejoyceth more of that *ſheep*, than of the ninety and nine which went not aſtray.

14 Even ſo it is not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ¶ Moreover, * [5] if thy brother ſhall treſpaſſe againſt [e] thee, go and tell him his fault between thee and him alone: if he ſhall heare thee, thou haſt gained thy brother.

16 But if he will not heare *thee*, *then* take with thee one or two more, that in * the [f] mouth of two or three witneſſes every word may be [g] eſtabliſhed.

17 [6] And if he ſhall [h] neglect to heare them, tell it unto the church: but if he neglect to heare the [i] church, let him be unto thee as an * [k] heathen man and a publicane.

18 Verily I ſay unto you, * Whatſoever ye ſhall binde on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

19 Again I ſay unto you, that if two of you ſhall [l] agree on earth as touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in heaven.

20 For where two or three are gathered together in my name, there am I in the midſt of them.

* Lev. 19, 17. Luke 17, 3.

[5] We muſt labour for concord, not to revenge injuries.

[e] If his offence be ſuch, that thou onely knoweſt thy brothers offence,

* Deut. 19, 15. John 8, 17. 2 Cor. 13, 1. Heb. 10, 28.

[f] That is, by the word & witneſſe, the mouth is ſometime taken for the word or ſpeech, Numb. 3, 15. and alſo for a ſtill witneſſe, to wit, when the matter ſpeaketh of it ſelf, as beneath Chap. 21, 16.

[g] Sure & certain.

[6] He that contemneth the judgement of the church, contemneth God.

[h] Word for word do not vouchſafe to heare, or make as though he did not heare.

[i] He ſpeaketh not of any kinde of policie, but of an eccleſiaſticall aſſembly. For he ſpeaketh afterward of the power of looſing and binding, which belongeth to the order uſed in thoſe dayes, at what time the elders had the judgement of church matters in their hands, John. 9, 22. and 12, 42. and 16, 2. and uſed caſting out of the Synagogue for a puniſhment as we do now excommunication.

* 1 Cor. 5, 9. 2 Theſ. 3, 14.

[k] Prophane and void of religion: ſuch men, the Jewes called Gentiles: whoſe company they ſhunned, as they did the publicanes.

* John. 20, 23. 1 Cor. 5, 4.

21 ¶ [7] Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſinne againſt me, and I forgive him? * till ſeven times?

22 Jeſus ſaith unto him, I ſay not unto thee, Untill ſeven times: but, untill ſeventy times ſeven.

23 ¶ Therefore is the kingdome of heaven likened unto a certain king which would take account of his ſervants.

24 And when he had begun to reckon, one was brought unto him which ought him [m] ten thouſand ‡ talents.

25 But foraſmuch as he had not to pay, his lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made.

26 The ſervant therefore fell down, and ‡ [n] worſhipped him, ſaying, Lord have [o] patience with me, and I will pay thee all.

27 Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt.

28 But the ſame ſervant went out, and found one of his fellow-ſervants which ought him an hundred ‡ pence: and he laid hands on him, and took *him* by the throat, ſaying, Pay me that thou oweſt.

29 And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all.

30 And he would not: but went and caſt him into priſon, till he ſhould pay the debt:

31 So when his fellow-ſervants ſaw what was done, they were very ſorie, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me:

33 Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentours, till he ſhould pay all that was due unto him.

35 So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

19

‡ Or, *beſought him.*

[n] This was a civill reverence which was very uſuall in the eaſt.

[o] Yeeld not too much to thine anger againſt me: ſo is God called in the ſcripture, ſlow to anger, that is to ſay gentle, and one that refraineth the ſtorming of his minde, Pſal. 86, 5. patient and of great mercy.

‡ *The Romane peny is the eighth part of an ounce, which after five shillings the ounce is ſeven pence half-peny.*

CHAP. XIX.

2 Chriſt healeth the ſick; 3 anſwereth the Phariſees concerning divorcement: 10 sheweth when marriage is neceſſary: 13 receiveth little children: 16 inſtructeth the young man how to attain eternall life, 20 and how to be perfect: 23 telleth his diſciples how hard it is for a rich man to enter into the kingdome of God: 27 and promiſeth reward to thoſe that forſake any thing, to follow him.

AND it came to paſſe, * that when Jeſus had finiſhed theſe ſayings, he [a] departed from Galilee, and came into the coaſts of Judea, beyond Jordan:

* Mark 10, 1.

[a] Paſſed over the water out of Galilee into the border of Judea.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawfull for a man to [b] put away his wife for every cauſe?

4 And he anſwered and ſaid unto them, Have ye not read, * that he which made *them* at the beginning, made them male and female?

5 And ſaid, * For this cauſe ſhall a man leave father and mother, and ſhall [c] cleave to his wife: and * they [d] twain ſhall be one fleſh.

6 Wherefore they are no more twain, but one fleſh. What therefore God hath [e] joyned together, let not man put aſunder.

7 [2] They ſay unto him, * Why did Moſes then command, to give a writing of divorcement, and to put her away?

8 He ſaith unto them, Moſes [f] becauſe of the hardneſſe of your hearts, [g] ſuffered you to put away your wives: but from the beginning it was not ſo.

[1] The band of marriage ought not to be broken, unleſſe it be for fornication.

[b] To ſend her a book of divorcement, afore chap. 5, 31.

* Gen. 1, 27.

* Gen. 2, 24. Epheſ. 5, 31.

[c] The Greek word importeth to be glewed unto, whereby is ſignified that ſtrait knot, which is between man and wife, as though they were glewed together.

* 1 Cor. 6, 16.

[d] They which were two, become as it were one: and this word fleſh, is by a figure taken for the whole man, or the body, after the manner of the Hebrewes.

---

[l] This word is tranſlated from the body to the minde, for it belongeth properly to ſong. [7] They ſhall finde God ſevere, and not to be pleaſed, which do not forgive their brethren, although they have been diverſly and grievouſly injured by them. * Luke 17, 4. [m] Here is ſet down a very great ſumme of threeſcore hundred thouſand crowns, and a ſmall ſumme of ten crowns, that the difference may be the greater, for there is no proportion between them. ‡ *A talent is* 750 *ounces of ſilver, which after five shellings the ounce, is* 187 *li.* 10 *shillings.*

[e] Hath made them yoke fellowes as the marriage it ſelf is by a borrowed kinde of ſpeech called a yoke. * Deut. 24, 1. [2] Becauſe politick laws are conſtrained to beare with ſome things, it followeth not by and by that God alloweth them. * Deut. 24, 1. [f] Being occaſioned by reaſon of the hardneſſe of your hearts. [g] By a politick law, not by the morall law: for this law is a perpetuall law of Gods juſtice, the other boweth and bendeth as the carpenters levell.

9 * And I ſay unto you, Whoſoever ſhall put away his wife, except *it be* for [h] fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery.

10 ¶ His diſciples ſay unto him, If the [i] caſe of the man be ſo with *his* wife, it is not good to marry.

11 [3] But he ſaid unto them, All men cannot [k] receive this ſaying, ſave *they* to whom it is given:

12 For there are ſome [l] eunuchs, which were ſo born from *their* mothers wombe: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs, which have [m] made themſelves eunuchs for the kingdome of heavens ſake. He that is able to receive *it*, let him receive *it*.

13 ¶ * [4] Then were there brought unto him little children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 * But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdome of heaven.

15 And he laid *his* hands on them, and de-departed thence.

16 ¶ * And behold, one came and ſaid unto him, Good maſter, what good thing ſhall I do that I may have eternall life?

17 [5] And he ſaid unto him, Why calleſt thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18 He ſaith unto him, Which? Jeſus ſaid, * Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſſe.

19 Honour thy father and thy mother: and, Thou ſhalt love thy neighbour as thy ſelf.

20 The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet?

21 Jeſus ſaid unto him, If thou wilt be [n] perfect, go *and* ſell that thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven: and come *and* follow me.

22 But when the young man heard that ſaying, he went away ſorrowfull: for he had great poſſeſſions.

23 ¶ [6] Then ſaid Jeſus unto his diſciples, Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdome of heaven.

24 And again I ſay unto you, It is [o] eaſier for a [p] camel to go through the eye of a needle, than for a rich man to enter into the kingdome of God.

25 When his diſciples heard *it*, they were exceedingly amazed, ſaying, Who then can be ſaved?

26 But Jeſus beheld them, and ſaid unto them, With men this is unpoſſible, but with God all things are poſſible.

27 ¶ * Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee, what ſhall we have therefore?

28 [7] And Jeſus ſaid unto them, Verily I ſay unto you, that ye which have followed me in the [q] regeneration, when the Sonne of man ſhall ſit in the throne of his glory, * ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.

29 And every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.

30 * [8] But many *that are* firſt, ſhall be laſt; and the laſt *ſhall be* firſt.

CHAP. XX.

1 Chriſt by the ſimilitude of the labourers in the vineyard, ſheweth that God is debter unto no man, 17 foretelleth his paſſion. 20 by anſwering the mother of Zebedees children, teacheth his diſciples to be lowly, 30 and giveth two blinde men their ſight.

FOr the kingdome of heaven is like unto a man that is an [1] houſholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had [a] agreed with the labourers for a ‡ peny a day, he ſent them into his vineyard.

3 And he went out about the third houre, and ſaw others ſtanding idle in the market-place,

4 And ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way.

5 Again he went out about the ſixth and ninth houre, and did likewiſe.

6 And about the [b] eleventh houre he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?

7 They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, *that* ſhall ye receive.

8 So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them *their* hire, beginning from the laſt unto the firſt.

9 And when they came that *were hired* about the eleventh houre, they received every man a peny.

10 But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny.

11 And when they had received *it*, they murmured againſt the good man of the houſe,

12 Saying, Theſe laſt ‡ have wrought but one houre, and thou haſt made them equall unto us, which have born the burden and heat of the day.

13 But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penie?

14 Take that thine is, and go thy way, I will give unto this laſt, even as unto thee.

15 Is it not lawfull for me to do what I will with mine own? [c] is thine eye evil becauſe I am good?

16 * So

20

* Chap. 5, 32. Mark 10, 11. Luke 16, 18. 1 Cor. 7, 11.

[h] Therefore in theſe dayes the lawes that were made againſt adulterers, were not regarded: for they ſhould have needed no divorcement, if marriage had been cut aſunder with puniſhment by death.

[i] If the matter ſtand ſo between man and wife, or in marriage.

[3] The gift of continencie is peculiar, and therefore no man can ſet a law to himſelf of perpetuall continencie.

[k] Receive and admit, as by tranſlation we ſay, that a ſtrait and narrow place, it not able to receive many things.

[l] The word eunuch is a generall word, and hath divers kindes under it, as gelded men, and burſten men.

[m] Which abſtain from marriage, and live continently through the gift of God.

* Mark. 10, 13. Luke 18, 15.

[4] Infants and little children are contained in the free covenant of God.

[5] They neither know themſelves nor the law, that ſeek to be ſaved by the law.

* Mark 10, 17. Luke 18, 18.

* Exod. 20, 13.

[n] The young man did not anſwer truely in ſaying, that he had kept all the commandements: and therefore he layeth out an example of true charitie before him, to ſhew the diſeaſes that lay lurking in his minde.

[6] Rich men have need of a ſingular gift of God to eſcape out of the ſnares of Satan.

[o] Word for word, it is of leſſe labour.

[p] Theophylact noteth, that by this word is meant a cable rope: but Caninius all edgeth out of the Thalmudiſts, that it is a proverb, and the word, Camel, ſignifieth the beaſt it ſelf.

* Mark 10, 28. Luke 18, 28.

[7] It is not loſt, that is neglected for Gods ſake.

[q] The regeneration is taken for that day, wherein the elect ſhall begin to live a new life, that is to ſay, when they ſhall enjoy the heavenly inheritance, both in body and ſoul.

* Luke 22, 20.

* Chap. 20, 16. Mark 10, 31. Luke 13, 30.

[8] To have begun well, and not to continue unto the end, doth not onely not profit, but alſo hurteth very much.

[1] God is bound to no man; and therefore he calleth whomſoever, and whenſoever he liſteth. This onely every man ought to take heed of, and hereupon beſtow his whole endeavour, that he goe forward and come to the mark without all ſtopping or ſtaggering and not curiouſly to examine other mens doings, or the judgements of God.

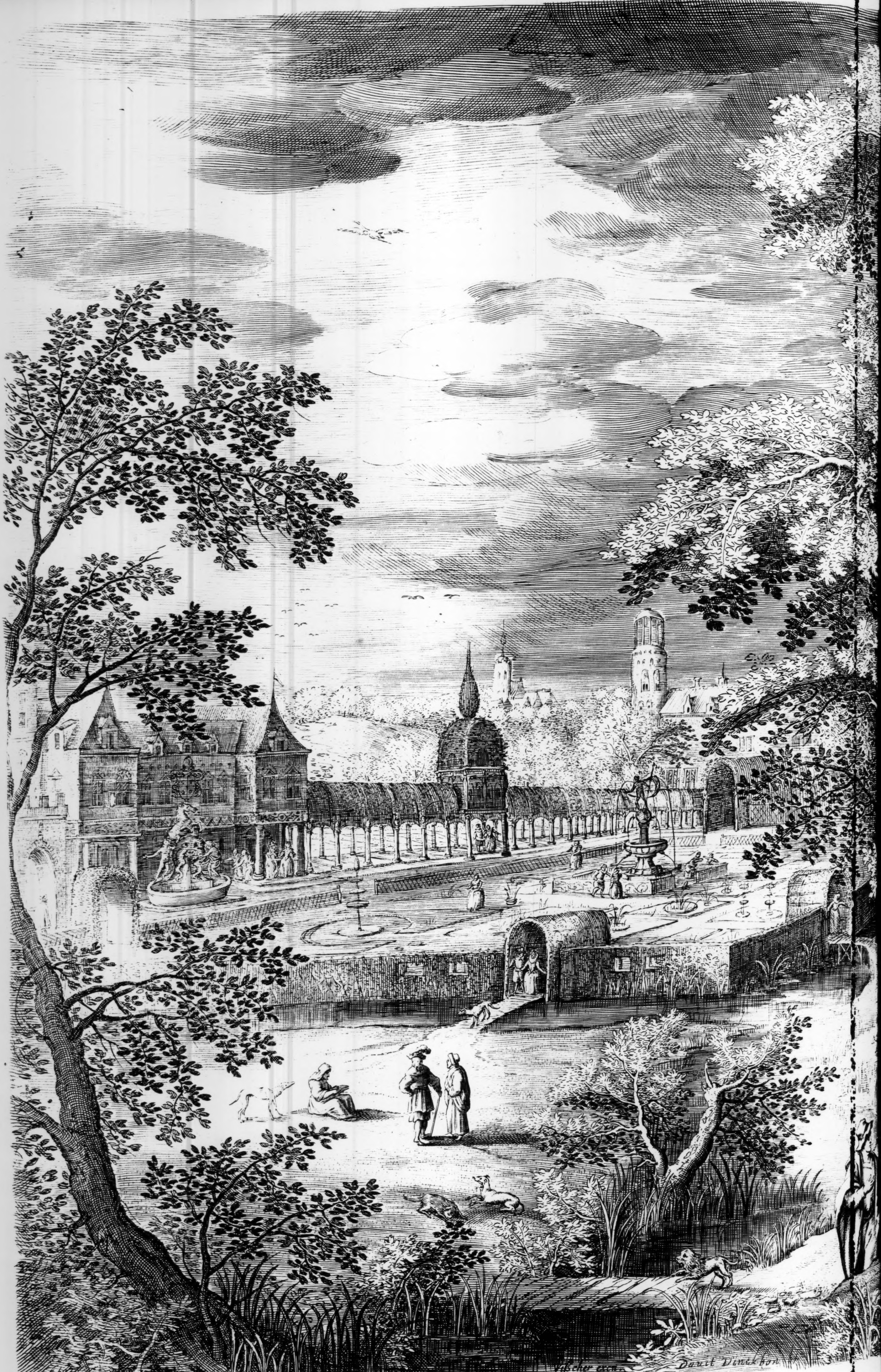
[a] Word for Word, fell in time: it is a kinde of ſpeech taken from ſong.

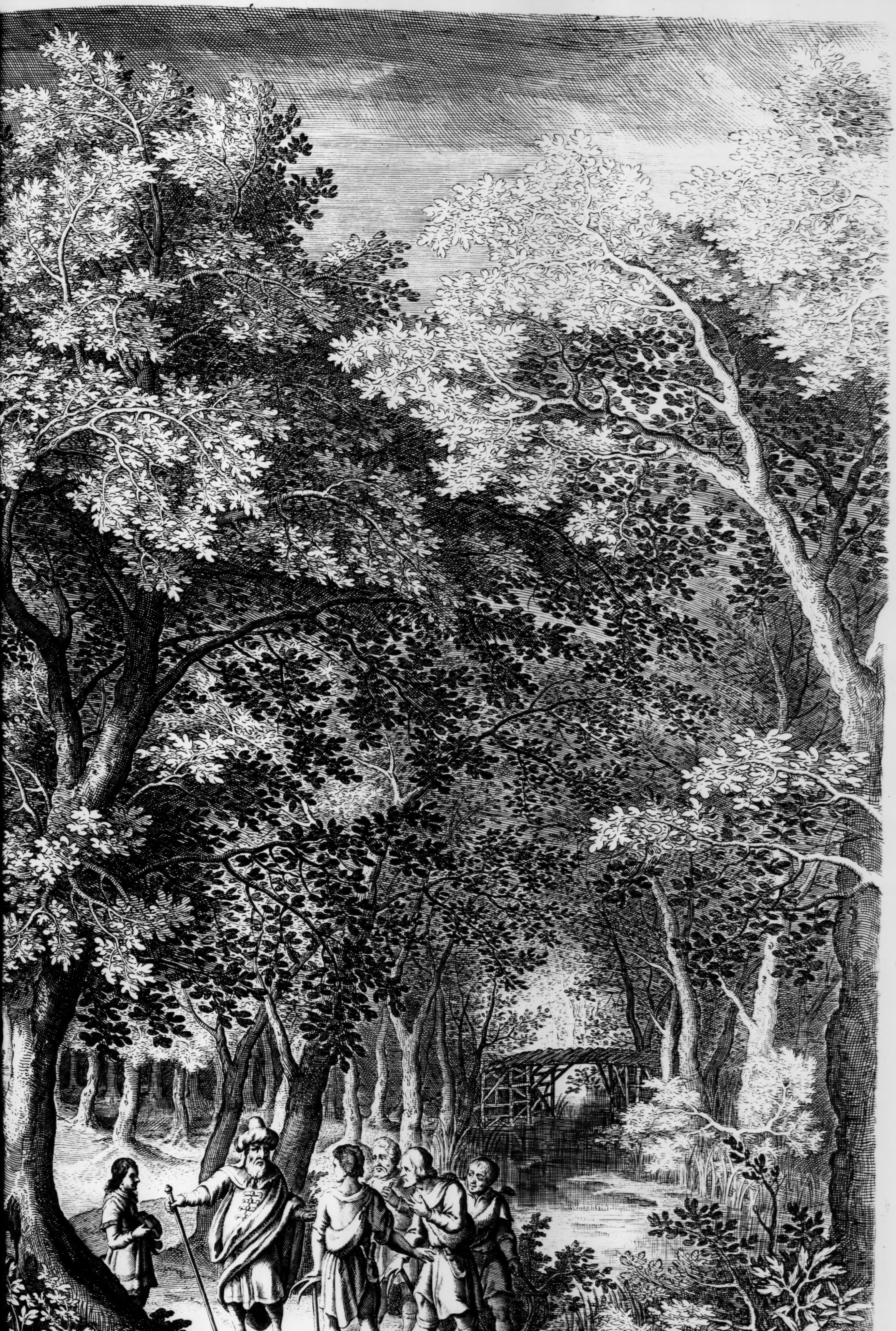
‡ *The Romane peny is the eighth part of an ounce, which after five ſhillings the ounce, is ſeven pence half-peny.*

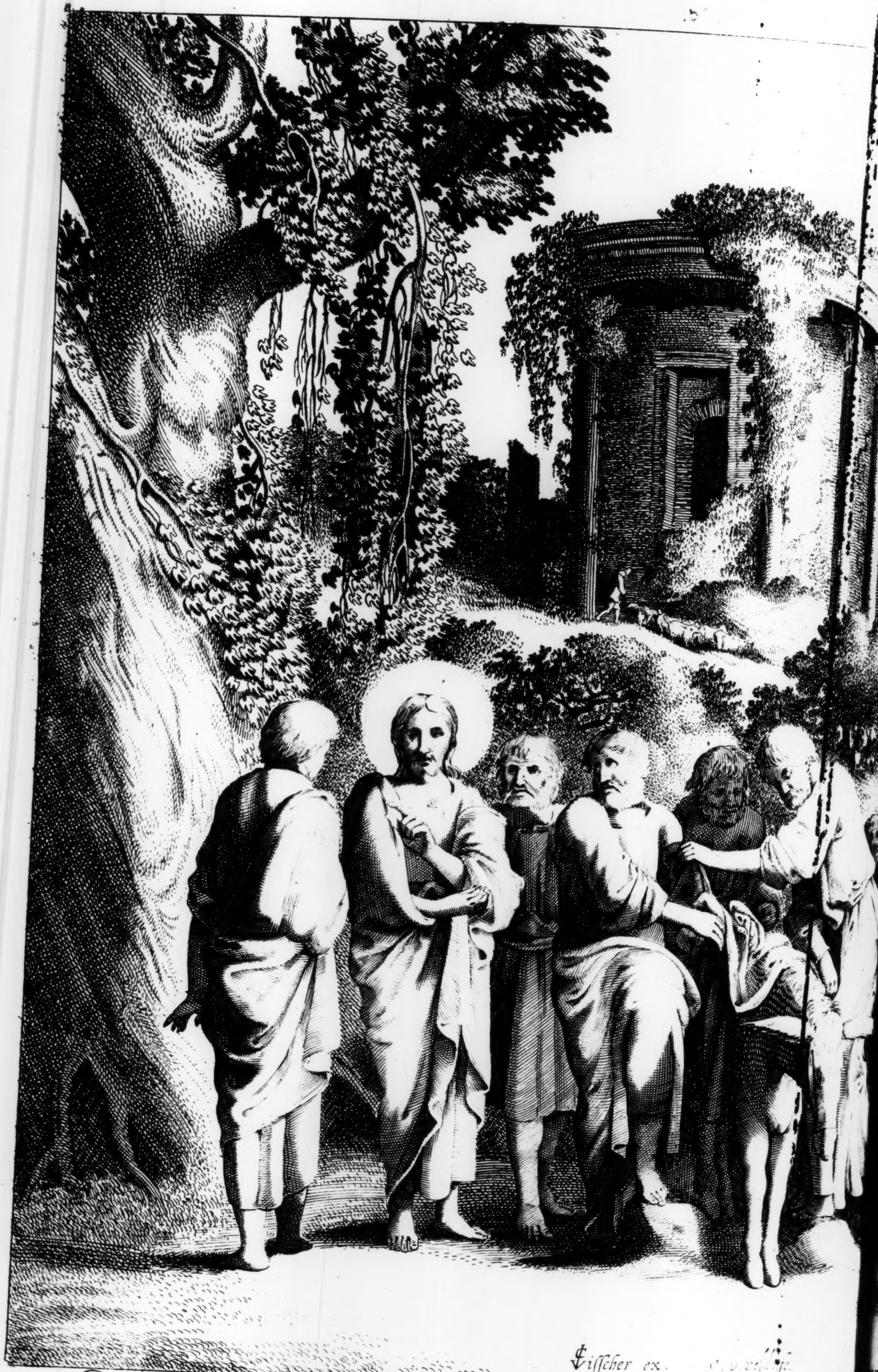
[b] The laſt houre, for the day was twelve houres long, and the firſt houre began at the ſun-riſing.

‡ Or, *have continued one houre onely.*

[c] Nought, that is to ſay, doeſt thou envie at my goodneſſe towards them? for the Hebrews by an evil eye meane envie, becauſe ſuch diſpoſitions appear chiefly in the eyes, as above Chap. 6, 23. It is ſet to anſwer the word, ſingle, and it is taken there for corrupt: for whereas he ſaid thereafore, verſ. 22. If thine eye be ſingle, he addeth in the 23, but if thine eye be wicked, or corrupt, the word being the ſame in that place, as it is here.

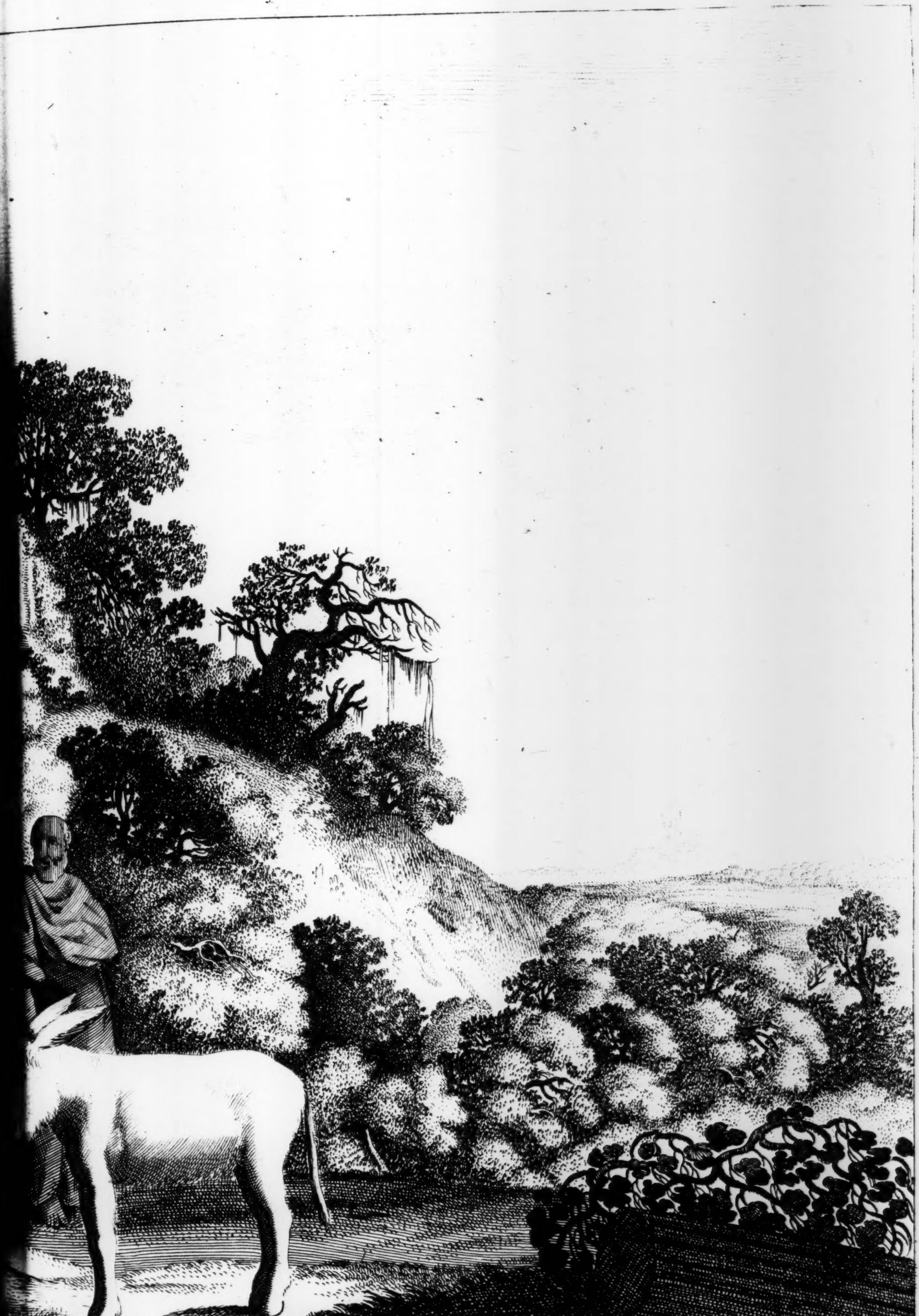

Vißcher excu.
David Vinckbon


Matthæi, 20.1.

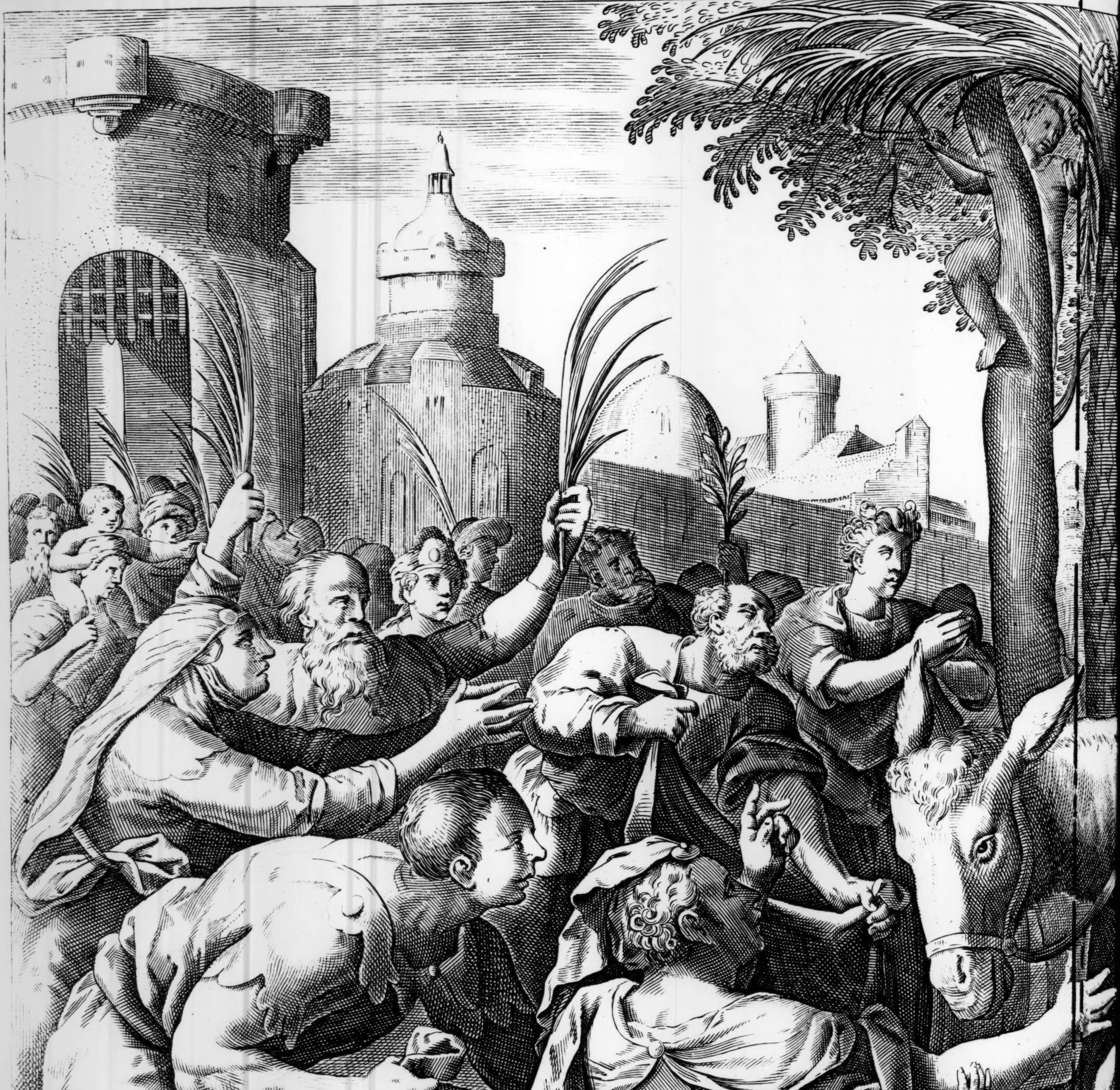


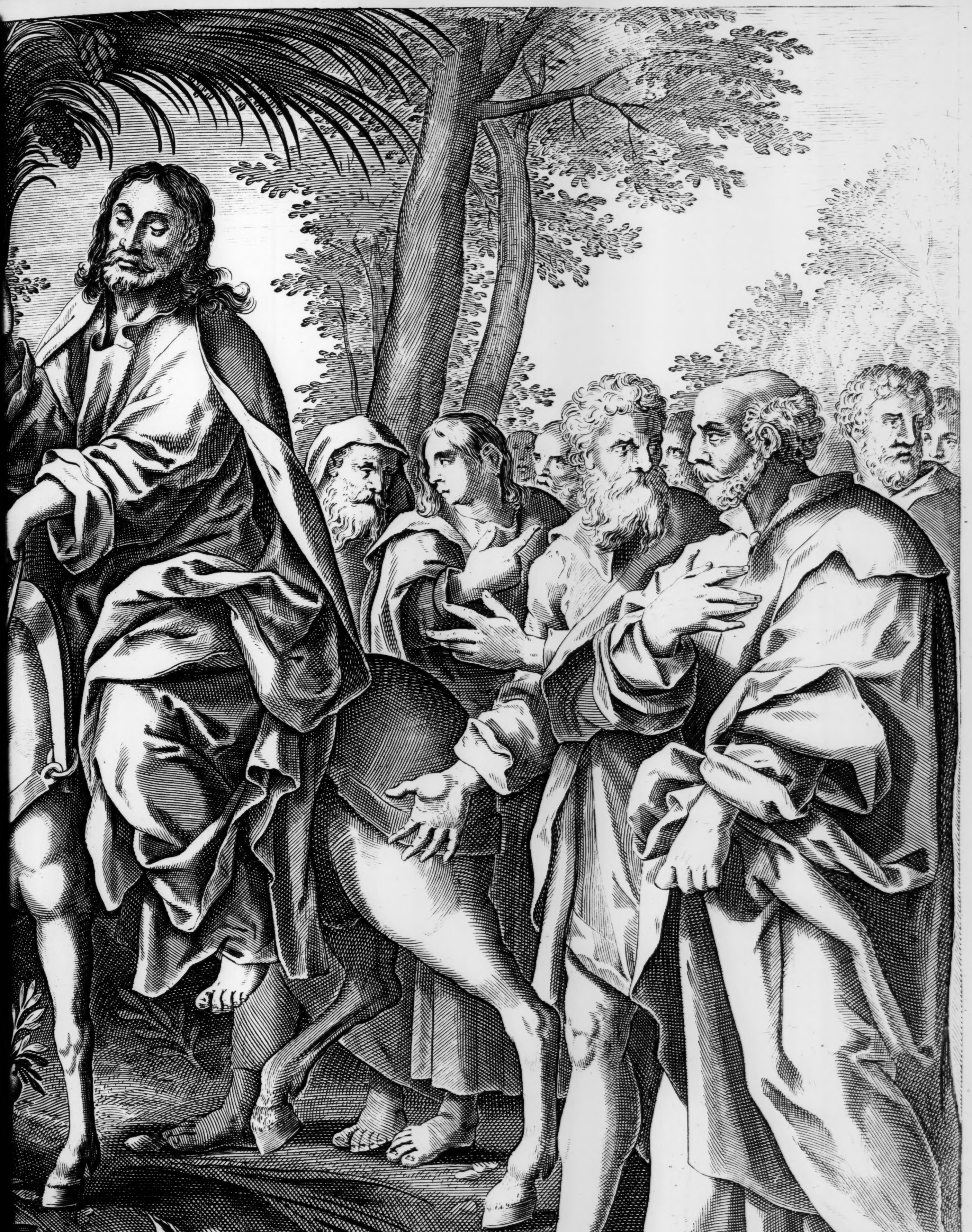
Visscher ex.

Montis oliviferi non longè à culmine, Jesus
Jussit Discipulis, castelli habitacula monstrans



vicinæ, inde sibi reppertum ducere pullum:
Haud mora, discipuli domini mandata fecerunt.　A.P.I.




Matthei Cap. 21. vers. 8.
Vißcher Excu

16 ¶ So the [illegible] ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

17 ¶ And Jeſus going [illegible] tooke the twelue diſciples apart in the way, and ſaid unto them,

18 Behold, we goe up to [illegible] the ſonne of man ſhall be betraied unto the chiefe prieſts, and unto the ſcribes, and they ſhall condemne him to death,

19 And ſhall deliuer him to the Gentiles to mocke, and to ſcourge, and to crucifie him, and the third day he ſhall riſe againe.

20 ¶ Then came to him the mother of Zebedees children [illegible]

21 And he ſaid [illegible]

22 But Jeſus [illegible] Ye know not [illegible] able to drinke of the cup [illegible]

23 [illegible]

24 And when the ten heard it, they were moued with indignation againſt the two brethren.

25 But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion ouer them, and they that are great, exerciſe authoritie upon them.

26 But it ſhall not be ſo among you: but whoſoeuer will be great among you, let him be your miniſter.

27 And whoſoeuer will be chiefe among you, let him be your ſeruant.

28 Euen as the ſonne of man came not to be miniſtred unto, but to miniſter, and to giue his life a ranſome for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blinde men ſitting by the way ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Haue mercie on us, O Lord, thou ſonne of Dauid.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Haue mercie on us, O Lord, thou ſonne of Dauid.

32 And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall doe unto you?

33 They ſay unto him, Lord, that our eyes may be opened.

34 So Jeſus had compaſſion on them, and touched their eyes: and immediately their eyes receiued ſight, and they followed him.

CHAP. XXI.

[illegible]

AND when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Oliues, then ſent Jeſus two diſciples,

2 Saying unto them, Goe into the village ouer againſt you, and ſtraightway ye ſhall finde an aſſe tied, and a colt with her: looſe them, and bring them unto me.

3 And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them, and ſtraightway he will ſend them.

4 All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying,

5 Tell ye the daughter of Sion, Behold, thy King commeth unto thee, meeke, [illegible]

6 And the diſciples went, and did as Jeſus commanded them,

7 And brought the aſſe, and the colt, and put on them their clothes, and they ſet him thereon.

8 [illegible]

9 And [illegible] Hoſanna in the higheſt.

10 And when he was come into Jeruſalem, all the citie was moued, ſaying, Who is this?

11 And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee.

12 ¶ And Jeſus went into the Temple of God, [illegible] the tables of the money changers, and the ſeats of them that ſold doues,

13 And ſaid unto them, It is written, [illegible] ye haue made it a [illegible]

14 And the blinde and the lame [illegible]

15 And when the chiefe prieſts and [illegible] the wonderfull things that he did, and the children crying in the Temple, [illegible] Hoſanna to the ſonne of Dauid, they were ſore diſpleaſed,

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea, haue ye neuer read, Out of the mouth of babes and ſucklings thou haſt perfected praiſe?

17 ¶ And he left them, [illegible]

18 Now in the morning, as he returned [illegible]

19 And when he ſaw a fig [illegible]

16 * So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

17 ¶ * [2] And Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them,

18 [3] Behold, we go up to Jeruſalem, and the ſonne of man ſhall be betrayed unto the chief prieſts, and unto the Scribes, and they ſhall condemne him to death,

19* [4] And ſhall deliver him to the Gentiles to mock and to ſcourge, and to crucifie *him*: and the third day he ſhall riſe again.

20 ¶ * [5] Then came to him the mother of Zebedees children, with her ſonnes, worſhipping *him*, and deſiring a certain thing of him.

21 And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſonnes may ſit, the one on thy right hand, and the other on the left in thy kingdome,

22 But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to [d] drink of the cup that I ſhall drink of, and to be baptized with the [e] baptiſme that I am baptized with? They ſay unto him, We are able.

23 And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſme that I am baptized with: but to ſit on my right hand, and on my left, is not [f] mine to give, but *it ſhall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation againſt the two brethren.

25 But Jeſus called them unto him, and ſaid, * Ye know that the princes of the Gentiles exerciſe [g] dominion over them, and they that are great, exerciſe authority upon them.

26 But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter.

27 And whoſoever will be chief among you, let him be your ſervant.

28 Even as the * Sonne of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſome for many.

29* [6] And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blinde men ſitting by the way ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have mercy on us, O Lord, thou ſonne of David.

31 And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Have mercy on us, O Lord, thou ſonne of David.

32 And Jeſus ſtood ſtill, and [h] called them, and ſaid, What will ye that I ſhall do unto you?

33 They ſay unto him, LORD, that our eyes may be opened.

34 So Jeſus had compaſſion on them, and touched their eyes: and immediately their eyes received ſight, and they followed him.

* Chap. 19, 30.

* Mark 10, 32. Luk. 18, 31.
2 Chriſt goeth to the croſſe neceſſarily, but yet willingly.
3 They that leaſt ought, are the greateſt perſecuters of Chriſt.

* Joh. 18, 32.
4 The ignominy of the croſſe, is the ſure way to the glory of everlaſting life.
* Mar. 10, 35.
5 The manner of the heavenly kingdome is quite contrary to the earthly kingdome.

d This is ſpoken by a figure, taking the cup, for that which is contained in the cup. And again, the Hebrews underſtand by this word cup, ſometime the manner of puniſhment which is rendred to ſinne, as Pſal. 11, 6. or the joy that is given to the faithfull, as Pſal. 23, 5. and ſometime a lot, or condition, as Pſal. 16, 5.
e This is applied to affliction, as David commonly uſeth.
f The almightineſſe of Chriſt his divinitie is not ſhut out by this, but it ſheweth the debaſing of himſelf by taking mans nature upon him.
* Luk. 22, 25.
g Somewhat ſharply and roughly.

* Phil. 2, 7.

* Mar. 10, 46. Luk. 18, 35.
6 Chriſt by healing theſe blinde men with an onely touch, ſheweth, that he is the onely light of the world.

h Himſelf, not by other mens means.

CHAP. XXI.

21

1 Chriſt rideth into Jeruſalem upon an aſſe, 12 driveth the buyers and ſellers out of the temple, 17 curſeth the fig-tree, 23 putteth to ſilence the prieſts and elders, 28 and rebuketh them by the ſimilitude of the two ſonnes, 35 and the husbandmen, who ſlew ſuch as were ſent unto them.

AND * [1] when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples.

2 Saying unto them, Go into the village over againſt you and ſtraight way ye ſhall finde an aſſe tied, and a colt with her: looſe *them*, and bring *them* unto me.

3 And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraight way he [a] will ſend them.

4 All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying,

5 * Tell ye the [b] daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſſe, and a colt the foal of an aſſe.

6 * And the diſciples went, and did as Jeſus commanded them,

7 And brought the aſſe, and the colt, and put on them their [c] clothes, and they ſet him [d] thereon.

8 And a very great multitude ſpread their garments in the way, others cut down branches from the trees, and ſtrawed *them* in the way.

9 And the multitudes that went before, and that followed, cryed, ſaying, [e] Hoſanna to the ſonne of David: [f] bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.

10 * And when he was come unto Jeruſalem, [g] all the city was moved, ſaying, Who is this?

11 And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee.

12 ¶ And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves,

13 And ſaid unto them, It is written, * My houſe ſhall be called the houſe of prayer, * but ye have made it a den of theeves.

14 And the blinde and the lame came to him in the temple, and he healed them.

15 [2] And when the chief prieſts and Scribes ſaw the wonderfull things that he did, and the children crying in the temple, and ſaying, Hoſanna to the ſonne of David; they were ſore diſpleaſed,

16 And ſaid unto him, Heareſt thou what theſe ſay? And Jeſus ſaith unto them, Yea; have ye never read, * Out of the mouth of babes and ſucklings thou haſt [h] perfected praiſe?

17 ¶ [3] And he left them, and went out of the city into Bethanie, and he lodged there.

18 [4] Now in the morning as he returned into the city, he hungred.

19 * And when he ſaw a fig-tree in the way, he

* Mar. 11, 1. Luk. 19, 29.
1 Chriſt by his humility triumphing over the pride of this world, aſcendeth to true glory by ignominie of the Croſſe.

a He that ſhall ſay any thing to you, ſhall let them go, to wit, the aſſe and the colt.
* Iſa. 62, 11. Zach. 9, 9. Joh. 12, 15.
b The city of Sion, An Hebrew kind of ſpeech, commonly uſed in the Lamentations of Jeremie.
* Mar. 11, 2.
c Their uppermoſt garments.
d Upon their garments, not upon the aſſe and the colt.
e This was an ancient kind of crying, which they uſed in the feaſt of Tabernacles, when they caried boughs, according as God commanded, Levit. 23, 40. And the word is corruptly made of two, for we ſhould ſay, Hoſhiangena, which is as much to ſay, as Save I pray thee.
f Well be it to him that commeth in the Name of the Lord, that is to ſay, whom the Lord hath given us for our king.
* Mar. 11, 15. Luk. 19, 45. Joh. 2, 13.
g That is, all the men of Jeruſalem were moved.
* Iſa. 56, 7.
* Jer. 7, 11. Mar. 11, 17. Luk. 19, 46.
2 Such as ſhould be maſter of godlineſſe, are they that doe moſt envie the glory of Chriſt: but in vain.
* Pſal. 8, 2.
h Thou haſt made moſt perfite. We reade in David, Thou haſt eſtabliſhed or grounded, and if the matter be conſidered well, it is all one that the Euangeliſt ſaith, for that is ſtable and ſure, which is moſt perfite.
3 Chriſt doth ſo forſake the wicked, that yet he hath a conſideration and regard of his Church.
4 Hypocrites ſhall at length have their masks diſcovered, and vizards plucked from their faces.
* Mar. 12, 13.

22 he came to it, and found nothing thereon, but leaves onely, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig-tree withered away.

20 And when the diſciples ſaw *it*, they marvelled, ſaying, How ſoon is the fig-tree withered away?

[5] How great the force of faith is.
[i] The Greeke word ſignifieth a ſticking or wavering of mind, ſo that we cannot tell which way to take.

21 [5] Jeſus anſwered and ſaid unto them, Verily I ſay unto you, If ye have faith and [i] doubt not, ye ſhall not onely do this *which is done* to the fig-tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done.

22 And all things whatſoever ye ſhall ask in prayer, beleeving, ye ſhall receive.

* Mark 11, 27. Luke 20, 1.
[6] Againſt them which overſlipping the doctrine, binde the calling and vocation to an ordinary ſucceſſion, going about by that falſe pretext, to ſtop Chriſts mouth.
[k] Or by what power.
[l] One word, that is to ſay, I will ask you in one word.
[m] John his preaching is called by a figure. Baptiſme, becauſe he preached the Baptiſme of repentance &c.
[n] From God, and ſo it is plainly ſeen, how theſe are ſet one againſt another.
[o] Beat their heads about it and muſed, or laid their heads together.
* Chap. 14, 5.
[7] It is no new thing to ſee them to be the worſt of all men, which ought to ſhew the way of godlineſſe to others.

23 ¶ * [6] And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, By what [k] authority doeſt thou theſe things? and who gave thee this authoritie?

24 And Jeſus anſwered and ſaid unto them, I alſo will [l] ask you one thing, which if you tell me, I in like wiſe will tell you by what authoritie I do theſe things.

25 The [m] baptiſme of John, whence was it? from [n] heaven, or of men? and they [o] reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay unto us, Why did ye not then beleeve him?

26 But if we ſhall ſay, Of men; we fear the people, * for all hold John as a prophet.

27 And they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authoritie I do theſe things.

28 ¶ [7] But what think you? A certain man had two ſonnes, and he came to the firſt, and ſaid, Sonne, go work to day in my vineyard.

29 He anſwered and ſaid, I will not: but afterward he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go* ſir, and went not.

[p] They make haſte to the kingdome of God, and you ſlack, ſo that at leaſt wiſe you ſhould have followed their example. Marke then that this word, goe before, is improperly taken in this place, whereas no man followeth.
* Chap. 3, 8.
[q] Living, uprightly, being of a good and honeſt converſation: For the Hebrews uſe this word, Way, for life and manners.
[8] Thoſe men oftentimes are the cruelleſt enemies of the Church, to whoſe fidelitie it is committed: But the vocation of God is neither tied to time, place, nor perſon.
* Iſa. 5, 1. Jer. 2, 21. Mark 12, 1. Luke 20, 9.
[r] Made the place ſtrong, for a towre is the ſtrongeſt place of a wall.

31 Whether of them twain did the will of his father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicanes and the harlots [p] go into the kingdome of God before you.

32 For * John came unto you in the [q] way of righteouſneſſe, and ye beleeved him not: but the publicanes and the harlots beleeved him. And ye when ye had ſeen *it*, repented not afterward, that ye might beleeve him.

33 ¶ [8] Heare another parable, There was a certain houſholder * which planted a vineyard, and hedged it round about, and digged a winepreſſe in it, and built a [r] tower, and let it out to husbandmen, and went into a farre countrey.

34 And when the time of the fruit drew neare, he ſent his ſervants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe.

* Chap. 26, 3. John 11, 53.
[s] Word for word, let us hold it faſt.
[t] A kinde of proverb, ſhewing what end the wicked are worthy of.
* Pſal. 118, 22. Acts 4, 11.
[u] Maſter builders, which are chiefe builders of the houſe, that is, of the Church.
[x] Began to be.
[y] The chief ſtone in that corner is called the head of the corner: which beareth up the couplings or joynts of the whole building.
[z] That matter (in that the ſtone which was caſt away is made the head) is the Lords doing which we behold and greatly marvaile at.
[a] They bring forth the fruits of the kingdome of God, which bring forth the fruits of the ſpirit, and not of the fleſh, Gal. 5. 22, 23.
* Iſa. 8. 14, 15. Rom. 9, 33. 1 Pet. 2, 7.
[b] As chaffe uſeth to be ſcattered with the wind, for he uſeth a word which ſignifieth properly to ſeparate the chaff from the corn with winnowing, and to ſcatter it abroad.
[9] The wicked can do nothing but what God wil.

37 But laſt of all, he ſent unto them his ſonne, ſaying, They will reverence my ſonne.

38 But when the husbandmen ſaw the ſonne, they ſaid among themſelves, This is the heir, * come, let us kill him, and let us [s] ſeiſe on his inheritance.

39 And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen?

41 They ſay unto him, He will [t] miſerably deſtroy thoſe wicked men, and will let out *his* vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

42 Jeſus ſaith unto them, * Did ye never reade in the ſcriptures, The ſtone which the [u] builders rejected, the ſame is [x] become the [y] head of the corner? this is the [z] Lords doing, and it is marvellous in our eyes.

43 Therefore ſay I unto you, The kingdome of God ſhall be taken from you, and given to a nation bringing forth the [a] fruits thereof.

44 And whoſoever * ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will [b] grinde him to powder,

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 [9] But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

CHAP. XXII.

1 The parable of the marriage of the kings ſon. 9 The vocation of the Gentiles. 12 The puniſhment of him that wanted the wedding garment. 15 Tribute ought to be paid to Ceſar. 23 Chriſt confuteth the Sadduces for the reſurrection, 34 anſwereth the lawyer, which is the firſt and great commandment, 41 and poſeth the Phariſees about the Meſſias.

[1] Not all the whole company of them that are called by the voice of the Goſpel, are the true Church before God: for the moſt part of them had rather follow the commodities of this life: and ſom do moſt cruelly perſecute thoſe that call them: but they are the true Church, which obey when they are called, ſuch as for the moſt part they are, whom the world deſpiſeth.
* Luke 14, 16. Revel. 19, 9.
[a] The word here uſed is commonly uſed in ſacrifices, and is by tranſlation uſed for other feaſts alſo: For feaſts and banquets were wont to be begun with ſacrifices.
[2] A dreadfull deſtruction of them that contemne Chriſt.
[b] The marriage feaſt.

AND [1] Jeſus anſwered * and ſpake unto them again by parables, and ſaid,

2 The kingdome of heaven is like unto a certain king, which made a marriage for his ſonne,

3 And ſent forth his ſervants to call them that where bidden to the wedding: and they would not come,

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* [a] killed, and all things *are* readie: come unto the marriage.

5 But they made light of *it*, and went their wayes, one to his farm, another to his merchandiſe:

6 And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

7 [2] But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their citie.

8 Then ſaith he to his ſervants, The [b] wedding

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAP. XXII.

[illegible]

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king, which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, [illegible] Behold, I have prepared [illegible]

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is [illegible]

[illegible] thereon, [illegible] to take [illegible] And [illegible] they [illegible] the fig tree [illegible]

[illegible] and fell unto them [illegible] ye have faith and [illegible] removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

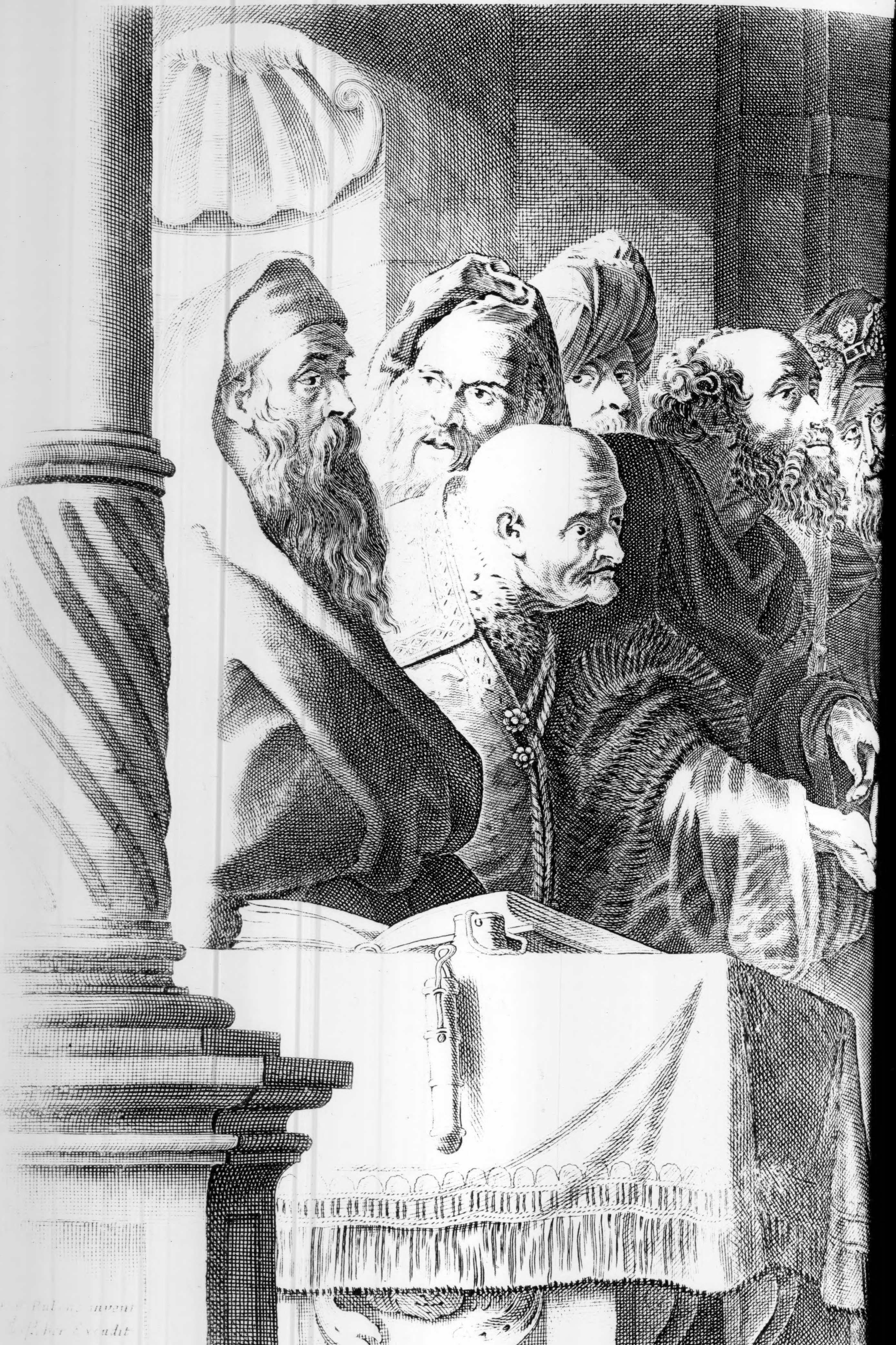
25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, [illegible]

[illegible]

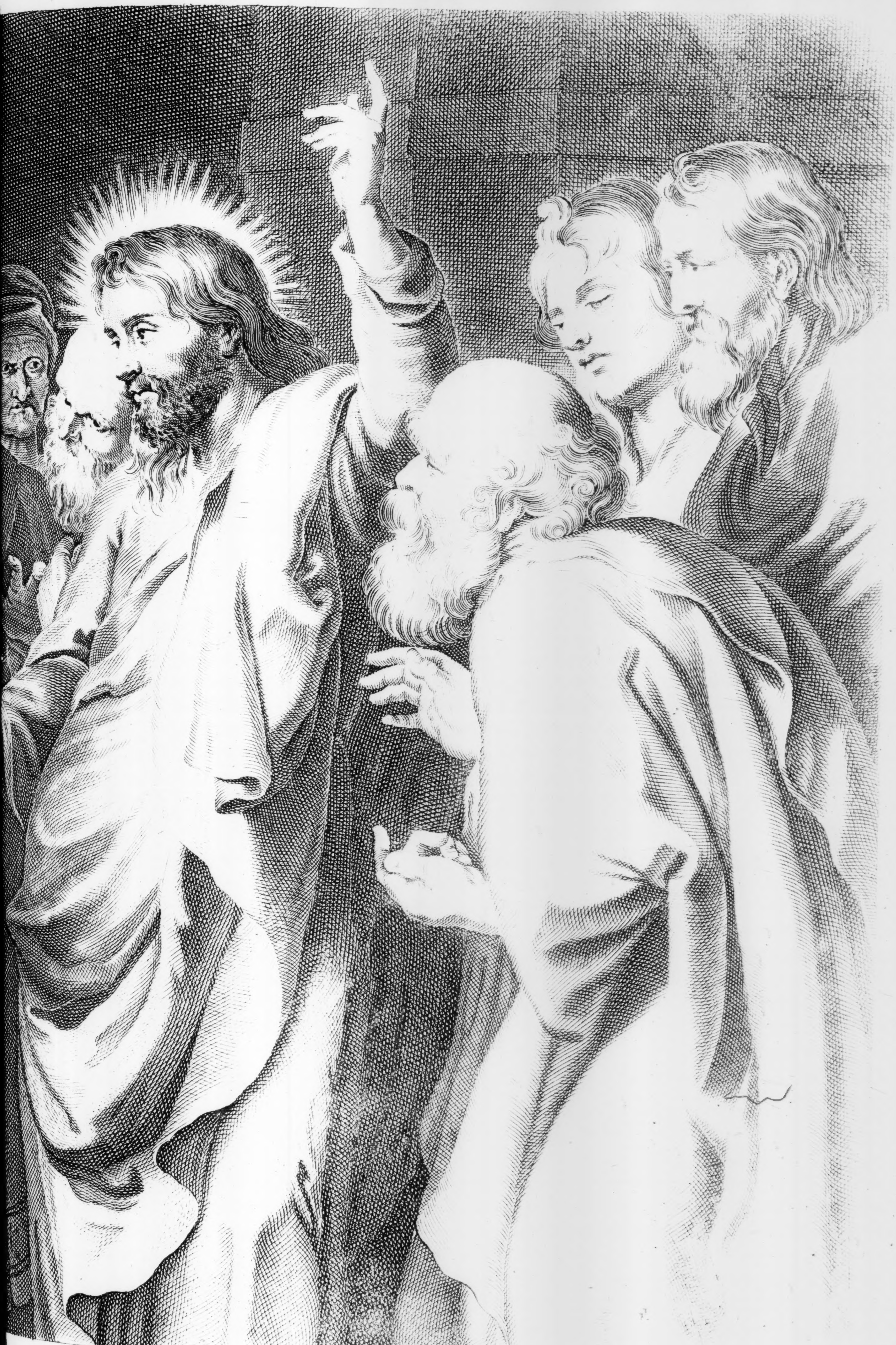
[illegible] A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not: but afterward he repented, and went.

[illegible]


Rubens invent
excudit

REDDITE QUÆ SUNT CÆSA



CÆSARI ET QUÆ DEI DEO

is readie, but they which were bidden were not worthy.

9 [3] Go ye therefore into the high-wayes, and as many as ye ſhall finde, bid to the marriage.

10 So thoſe ſervants went out into the highwayes, and gathered together all as many as they found, both [c] bad and good: and the wedding was furniſhed with gueſts.

11 ¶ [4] And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding garment:

12 And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was [d] ſpeechleſſe.

13 Then ſaid the king to the [e] ſervants, Binde him hand and foot, and take him away, and caſt *him* into outer darkneſſe: there ſhall be weeping and gnaſhing of teeth.

14 * For many are called, but few *are* choſen.

15 ¶ * Then went the Phariſees, and took counſel how they might [f] intangle him in *his* talk.

16 And they ſent out unto him their diſciples, with the [g] Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in [h] truth, neither careſt thou for any man: for thou regardeſt not the [i] perſon of men.

17 [5] Tell us therefore, What thinkeſt thou? Is it lawfull to give [k] tribute unto Ceſar, or not?

18 But Jeſus perceived their wickedneſſe, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a ‡ [l] penie.

20 And he ſaith unto them, Whoſe *is* this image and ‡ ſuperſcription?

21 They ſay unto him, Ceſars. Then ſaith he unto them, * Render therefore unto Ceſar, the things which are Ceſars: and unto God, the things that are Gods.

22 When they had heard *theſe words*, they marvelled, and left him, and went their way.

23 ¶ * [6] The ſame day came to him the Sadduces, * which ſay that there is no reſurrection, and asked him.

24 Saying, Maſter, * Moſes ſaid, If a man die, having no [m] children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother,

25 Now there were with us ſeven brethren, and the firſt when he had married a wife, deceaſed, and having no iſſue, left his wife unto his brother.

26 Likewiſe the ſecond alſo, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection whoſe wife ſhall ſhe be of the ſeven? for they all had her.

29 Jeſus anſwered and ſaid unto them, Ye do erre, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection they neither marrie, nor are given in marriage; but are as the [n] angels of God in heaven.

31 But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying,

32 * I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34 ¶ [7] But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

35 Then [o] one of them *which was* a lawyer, asked *him* a queſtion, tempting him, and ſaying,

36 Maſter, which *is* the great commandment in the law?

37 Jeſus ſaid unto him, * Thou ſhalt love the Lord thy God with all thy heart, and with all thy [p] ſoul, and with all thy minde.

38 This is the firſt and great commandment.

39 And the ſecond *is* like unto it, * Thou ſhalt love thy [q] neighbour as thy ſelf.

40 On theſe two commandments hang all the law and the prophets.

41 ¶ * [8] While the Phariſees were gathered together, Jeſus asked them,

42 Saying, What think ye of Chriſt? [r] whoſe ſonne is he? They ſay unto him, *The ſonne* of David.

43 He ſaith unto them, How then doth David in ſpirit call him LORD, ſaying,

44 The LORD ſaid unto my Lord, * Sit thou on my right hand, till I make thine enemies thy footſtool?

45 If David then call him Lord, how is he his ſonne?

46 And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions.

CHAP. XXIII.

1 Chriſt admoniſheth the people to follow the good doctrine, not the evil examples of the Scribes and Phariſees. 5 His diſciples muſt beware of their ambition. 13 He denounceth eight woes againſt their hypocriſy and blindneſſe: 34 and propheſieth of the deſtruction of Jeruſalem.

THen ſpake Jeſus to the multitude, and to his diſciples,

2 Saying, The [1] Scribes and the Phariſees [a] ſit in Moſes ſeat.

3 [b] All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not ye after their works: for they ſay, and do not.

4 * [2] For they binde heavie burdens, and grievous to be born, and lay *them* on mens ſhoulders, but they *themſelves* will not move them with *one* of their fingers.

5 [3] But all their works they do, for to be

---

[3] God doth firſt call us, when we think nothing of it.

[c] The generall calling offereth the Goſpel to all men: but their life is examined that enter in.

[4] In the ſmal number which come at the calling, there are ſome caſt awayes which do not confirme their faith with newneſſe of life.

[d] Word for word, haultered, that is to ſay, he held his peace, as though he had had a bridle or an halter about his neck.

[e] To them that ſerved the gueſts.

* Chap. 20, 16.

* Mark 12, 13. Luke 20, 10.

[f] Snare him in his words, or take. The Greek word is derived of ſnares which hunters lay.

[g] They which with Herod made a new religion, patched together of the heatheniſh and of the Jewiſh religion.

[h] Truely, and ſincerely.

[i] Thou art not moved with any appearance and outward ſhew.

[5] The Chriſtians muſt obey their Magiſtrates, although they be wicked, and extortioners, but ſo farre forth as the authoritie that God hath over us may remain ſafe unto him, and his honour not be diminiſhed.

[k] The word that is uſed here, ſignifieth a valuing and rating of mens ſubſtance, according to the proportion whereof they payed tribute in thoſe provinces, which were ſubject to tribute and it is here taken for the tribute it ſelf.

‡ *In value ſeven pence half-penie.*

[l] Before, Chap. 17. 24. there is mention made of a didrachme, and here of a pennie: whereas a didrachme is more by the ſeventh part than a peny: ſo that there ſeemeth to be a jarre in thoſe two places: but they may eaſily be accorded thus: The penie was paid to the Romans for tribute, according to the proportion they were rated at, the drachme was paid of every one to the temple, which alſo the Romanes took to themſelves, when they had ſubdued Judea.

‡ Or, *inſcription.* * Rom. 13, 7. * Mark 12, 18. Luke 20, 27. [6] Chriſt voucheth the reſurrection of the fleſh againſt the Sadduces. * Acts 23, 8. * Deut. 25, 5. [m] Under which name are daughters alſo comprehended, but yet as touching the family and name of a man, becauſe he that left daughters: was in no better caſe, than if he had left no children at all, (for they were not reckoned in the familie) by the name of children are ſonnes underſtood.

[n] He ſaith not that they ſhall be without bodies, for then they ſhould not be men any more, but they ſhall be as Angels, for they ſhall neither marrie nor be married.

* Exod. 3, 6.

[7] The Goſpel doth not aboliſh the precepts of the Law, but doth rather confirm them.

[o] A Scribe, ſo ſaith Marke 12, 28. now what a Scribe is, looke Chap. 2, 4.

[p] The Hebrew text readeth, Deut. 6, 5. with thine heart, ſoul, and ſtrength: and in Marke 12, 30. and Luke 10, 27. we reade, with ſoul, heart, ſtrength and thought.

* Lev. 19, 18.

[q] Another man.

* Mark 12, 35. Luke 20, 41.

[8] Chriſt proveth manifeſtly that he is Davids ſonne, according to the fleſh, but otherwiſe Davids Lord, and very God.

[r] Of whoſe ſtock or familie: for the Hebrews call a mans poſteritie, ſonnes.

* Pſal. 110, 1.

[1] We ought to heare whatſoever any wicked teachers teach us purely out of the word of God, yet ſo that we eſchew their evil manners.

[a] Becauſe God appointed the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and hirelings.

[b] Provided alwayes, that they deliver Moſes his doctrine which they profeſſe, which thing the Metaphor of the ſeat ſheweth, which they occupied as teachers of Moſes his learning. * Luke 11, 46. [2] Hypocrites for the moſt part are moſt ſevere exactours of thoſe things which they themſelves chiefly neglect. [3] Hypocrites are ambitious.

ſeen of men: * they make broad their [c] phylacteries, and enlarge the [d] borders of their garments,

6 * And love the uppermoſt rooms at feaſts, and the [e] chief ſeats in the ſynagogues,

7 And greetings in the markets, and to be called of men, [f] Rabbi, Rabbi.

8 * [4] But be not ye called [g] Rabbi: for [h] one is your maſter, *even* Chriſt, and all ye are brethren.

9 And call no man your [i] father upon the earth: * for one is your father which *is* in heaven,

10 Neither be ye called [k] maſters: for one is your maſter, *even* Chriſt.

11 But he that is greateſt among you, ſhall be your ſervant.

12 * And whoſoever ſhall [l] exalt himſelf, ſhall be abaſed, and he that ſhall humble himſelf, ſhall be exalted.

13 ¶ [5] But * wo unto you Scribes and Phariſees, [m] hypocrites; for ye ſhut up the kingdome of heaven againſt men: for ye neither go in your ſelves, neither ſuffer ye them that are [n] entring, to go in.

14 [6] Wo unto you Scribes and Phariſees, hypocrites; * for ye devoure widows houſes, and for a [o] pretence make long prayer; therefore ye ſhall receive the greater damnation.

15 Wo unto you Scribes and Phariſees, hypocrites; for ye compaſſe ſea and [p] land to make one proſelyte, and when he is made, ye make him twofold more the childe of hell than your ſelves.

16 Wo unto you, ye blinde guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is a [q] debter.

17 Ye fools, and blinde: for whether is greater, the gold, or the temple that [r] ſanctifieth the gold?

18 And whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is ‡ guiltie.

19 Ye fools, and blinde: for whether *is* greater, the gift, or the altar that ſanctifieth the gift?

20 Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon.

21 And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein.

22 And he that ſhall ſwear by heaven, ſweareth by the [ſ] throne of God, and by him that ſitteth thereon.

23 [7] Wo unto you Scribes and Phariſees, hypocrites; * for ye pay tithe of mint and aniſe, and cummin, and have omitted the weightier matters of the law, judgement, mercie, and [t] faith: theſe ought ye to have done, and not to leave the other undone.

24 Ye blinde guides, which ſtrain at a gnat, and ſwallow a camel.

25 [8] Wo unto you Scribes and Phariſees, hypocrites; * for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſſe.

26 Thou blinde Phariſee, cleanſe firſt that *which is* within the cup and platter, that the out ſide of them may be clean alſo.

27 Wo unto you Scribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all uncleaneſſe.

28 Even ſo ye alſo outwardly appeare righteous unto men, but within ye are full of hypocriſie and iniquitie.

29 [9] Wo unto you Scribes and Phariſees, hypocrites; becauſe ye build the tombes of the prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had been in the dayes of our fathers, we would not have been partakers with them in the bloud of the prophets.

31 Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the prophets.

32 [u] Fill ye up then the meaſure of your fathers.

33 Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation [x] of hell?

34 ¶ [10] Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes; and *ſome* of them ye ſhall kill and crucifie, and *ſome* of them ſhall ye ſcourge in your ſynagogues, and perſecute *them* from citie to citie:

35 [11] That upon you may come all the righteous bloud ſhed upon the earth, * from the bloud of righteous Abel, unto the bloud of Zacharias, ſonne of [y] Barachias, whom ye ſlew between the temple and the altar.

36 Verily I ſay unto you, all theſe things ſhall come upon this generation.

37 * [12] O Jeruſalem, Jeruſalem, thou that killeſt the prophets, * and ſtoneſt them which are ſent unto thee, how often would * I have [z] gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not?

38 Behold, your houſe is left unto you deſolate.

39 For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed *is* he that cometh in the name of the Lord.

CHAP. XXIIII.

1 Chriſt foretelleth the deſtruction of the temple: 3 what and how great calamities ſhall be before it. 29 The ſignes of his coming to judgement. 36 And becauſe that day and houre is unknown, 42 we ought to watch like good ſervants, expecting every moment our maſters coming.

AND * Jeſus went out, and departed from the temple; and his diſciples came to *him* for to ſhew him the buildings of the temple.

2 [1]

---

* Deut. 22, 12.

[c] It was a thread, or ribband of blue ſilk in the fringe of a garment, the beholding whereof made them to remember the laws and ordinances of God: and therefore was it called a phylactorie, as ye would ſay, a keeper, Num. 15,38. Deut. 6,8. which order the Jews afterward abuſed, as they do now a dayes, which hang S. Johns Goſpel about their necks: a thing condemned many yeares agoe in the councel of Antioch.

[d] Word for word, Twiſted taſſels of thread, which hanged at the nethermoſt hems of their garments.

* Mark 12,38,39. Luke 11, 43.

[e] When aſſemblies and councels are gathered together.

[f] This word Rab, ſignifieth one that is above his fellowes, and is as good as a number of them: and we may ſee by the repeating of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were uttered and declared to the world to be wiſe-men.

* James 3, 1.

[4] Modeſtie is a ſingular ornament of Gods miniſters.

[g] Seek not ambitiouſly after it: for our Lord doth not forbid us to give the magiſtrate and our maſters the honour that is due to them. *Auguſtinus de ſermone verbi Domini ex Matt. Cap.* 11.

[h] He ſeemeth to allude to a place of Eſaias, Chap. 54, 13. and Jer. 31,24.

[i] He ſhooteth at a faſhion which the Jewes uſed, for they called the Rabbins, our Fathers.

* Mal. 1, 6.

[k] It ſeemeth that the Scribes did very greedily hunt after ſuch titles, whom verſe 16. he calleth blinde guides.

* Luke 14, 11. and 18, 14.

[l] He ſeemeth to allude to the name of the Rabbins, for Rab ſignifieth one that is aloft.

[5] Hypocrites can abide none to be better than themſelves.

* Luke 11, 52.

[m] Chriſt when he reproeveth any man ſharply, uſeth this word, to give us to underſtand, that there is nothing more deteſtable than hypocriſie and falſehood in religion. [n] Which are even at the doore. [6] It is a common thing amongſt hypocrites to abuſe the pretence of zeal to covetouſnes and extortion. * Mark 12,40. Luke 20.47. [o] Word for word, under a colour of long praying. And this word, Even, noteth a double naughtineſſe in them: the one, that they devoured widows goods: the other, that they did it under a colour of godlineſſe. [p] The dry part: now that part of the earth is called dry, which the Lord hath given us to dwell upon. [q] Sinnes are called in the Syrians tongue, Debts: and it is certain that Chriſt ſpake in the Syrian tongue. [r] Cauſeth the gold to be counted holy, which is dedicate to an holy uſe. ‡ Or *debter*, or *bound*. [ſ] If heaven be Gods throne, then is he no doubt above all this world. [7] Hypocrites are carefull in trifles, and neglect the greateſt things of purpoſe. * Luke 11, 42.

[t] Faithfulneſſe in keeping of promiſes.

[8] Hypocrites are too much carefull of outward things, and the inward they utterly contemne.

* Luke 11,39.

[9] Hypocrites when they go moſt about to cover their wickedneſſe, then do they by the juſt judgement of God ſhame themſelves.

[u] A proverb uſed of the Jewes, which hath this meaning, Go ye on alſo, and follow your anceſtors, that at length your wickedneſſe may come to the full.

[x] Look Chap. 5. verſe 22.

[10] Hypocrites muſt be cruell.

[11] The end of them which perſecute the Goſpel, under the pretence of zeale.

* Gen. 4, 8.

[y] Of Jojada, who was alſo called Barach-iah, that is, bleſſed of the Lord.

* Luke 13, 34.

[12] Where the mercie of God was greateſt, there was greateſt wickedneſſe and rebellion, and at length the moſt ſharp judgements of God.

* 2 Chron. 24,21. 2 Eſd. 1, 30.

[z] He ſpeaketh of the outward miniſterie, and as he was promiſed for the ſaving of this people, ſo was he alſo carefull for it, even from the time that the promiſe was made to Abraham.

* Mark 13, 1. Luke 21, 5.

2 [1] And Jeſus ſaid unto them, See ye not all theſe things? verily I ſay unto you, * There ſhall not be left here one ſtone upon another, that ſhall not be thrown down.

3 ¶ And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us, when ſhall theſe things be? and what *ſhall be* the ſigne of thy coming, and of the end of the world?

4 [2] And Jeſus anſwered and ſaid unto them, Take heed that no man deceive you.

5 For many ſhall come in my name, ſaying, I am Chriſt: and ſhall deceive many.

6 And ye ſhall heare of warres, and rumours of warres: ſee that ye be not troubled: for all *theſe things* muſt come to paſſe, but the end is [a] not yet.

7 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be famines, and peſtilences, and earthquakes in [b] divers places.

8 All theſe *are* the beginning of [c] ſorrows.

9 * Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my names ſake.

10 And then ſhall many be offended, & ſhall betray one another, & ſhall hate one another.

11 And many falſe prophets ſhall riſe, and ſhall deceive many.

12 And becauſe iniquitie ſhall abound, the love of many ſhall wax cold.

13 [3] But he that ſhall endure unto the end, the ſame ſhall be ſaved.

14 And this [d] goſpel of the kingdome ſhall be preached in [e] all the world, for a witneſſe unto all nations, and then ſhall the end come.

15 * [4] When ye therefore ſhall ſee the [f] abomination of deſolation ſpoken of by * Daniel the prophet, ſtand in the holy place, (whoſo readeth, let him underſtand)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the houſe top, not come down to take any thing out of his houſe:

18 Neither let him which is in the field, return back to take his [g] clothes.

19 And wo unto them that are with childe, and to them that give ſuck in thoſe dayes.

20 But pray ye that your flight be not in the winter, neither on the [h] ſabbath-day:

21 For then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be.

22 And [i] except thoſe dayes ſhould be ſhortened, there ſhould no [k] fleſh be ſaved, but for the elects ſake thoſe dayes ſhall be ſhortened.

23 * Then if any man ſhall ſay unto you, Lo, here *is* Chriſt, or there: beleeve it not.

24 For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall [l] ſhew great ſignes and wonders, inſomuch that (if *it were* poſſible) they ſhall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, *he is* in the ſecret chambers, beleeve it not.

27 For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt: ſo ſhall alſo the coming of the Sonne of man be.

28 * [5] For whereſoever the [m] carcaſe is, there will the eagles be gathered together.

29 ¶ [6] Immediately after the tribulation of thoſe dayes, * ſhall the ſunne be darkened, and the moon ſhall not give her light, and the ſtarres ſhall fall from heaven, and the powers of the heaven ſhall be ſhaken.

30 And then ſhall appeare the [n] ſigne of the Sonne of man in heaven: and then ſhall all the [o] tribes of the earth [p] mourn, * and they ſhall ſee the Sonne of man [q] coming in the clouds of heaven, with power and great glory.

31 * And he ſhall ſend his angels ‡ with a great ſound of a trumpet, and they ſhall gather together his elect from the [r] foure windes, from one end of heaven to the other.

32 [7] Now learn a parable of the fig-tree: When his branch is yet [ſ] tender, and putteth forth leaves, ye know that ſummer *is* nigh:

33 So likewiſe ye, when ye ſhall ſee all theſe things, know that it is neare, *even* at the doores.

34 Verily I ſay unto you, This [t] generation ſhall not paſſe, till all theſe things be fulfilled.

35 * [8] Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.

36 ¶ [9] But of that day and houre knoweth no man, no, not the angels of heaven, but my Father onely.

37 But as the dayes of Noe *were*, ſo ſhall alſo the coming of the Sonne of man be.

38 * For as in the dayes that were before the floud, they were [u] eating and drinking, marrying and giving in marriage, untill the day that Noe entred into the ark,

39 And knew not untill the floud came, and took them all away; ſo ſhall alſo the coming of the Sonne of man be.

40 * [10] Then ſhall two be in the field, the one ſhall be taken, and the other left.

41 [x] Two women ſhall be grinding at the mill, the one ſhall be taken, and the other left.

42 ¶ * [11] Watch therefore, for ye know not what houre your Lord doth come.

43 * But known this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up.

44 Therefore be ye alſo ready: for in ſuch an houre as you think not, the Sonne of man cometh.

45 * Who then is a faithfull and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon.

---

[1] The deſtruction of the citie, and eſpecially of the temple is foretold.

* Luk. 19, 44.

[2] The church ſhall have a continuall conflict with infinite miſeries and offences, and that more it is, with falſe prophets, untill the day of victorie and triumph cometh.

[a] That is, when thoſe things are fulfilled, yet the end ſhall not come.

[b] Every where.

[c] Word for word, of great torments, like unto women in travell.

* Chap. 10, 17. Luk. 21, 12. John 16, 2.

[3] The Goſpel ſhall be ſpread abroad, rage the world and the devill never ſo much: and they which do conſtantly beleeve ſhall be ſaved.

[d] Joyfull tidings of the kingdome of heaven.

[e] Through all that part that is dwelt in.

* Mark 13, 14.

[4] The kingdome of Chriſt ſhall not be aboliſhed when the citie of Jeruſalem is utterly deſtroyed, but ſhall be ſtretched out even to the ends of the world.

[f] The abomination of deſolation, that is to ſay, which all men deteſt, and cannot abide, by reaſon of the foul and ſhamefull filthineſſe of it: and he ſpeaketh of the idols that were ſet up in the temple, or as others think, he meant the marring of the doctrin of the church.

* Dan. 9, 27.

[g] This betokeneth the great fear that ſhall be.

[h] It was not lawfull to take a journey on the ſabbath day, Joſeph. Book 13.

[i] Thoſe things which befell the people of the Jews in the 34 yeares when as the whole land was waſted, and at length the city of Jeruſalem taken, and both it, and their temple deſtroyed, are mixted with thoſe which ſhall come to paſſe before the laſt coming of our Lord.

[k] The whole nation ſhould utterly be deſtroyed: and this word Fleſh, is by a figure taken for man, as the Hebrews uſe to ſpeak.

* Mark 13, 21. Luk. 17, 23.

[l] Shall openly lay forth great ſignes for men to behold.

* Luke 17, 37.

[5] The only remedy againſt the furious rage of the world, is to be gathered and joyned to Chriſt.

[m] Chriſt who will come with ſpeed, and his preſence will come with ſpeed, and his preſence will be with a majeſtie to whom all ſhall flock even as Eagles.

[6] Everlaſting damnation ſhall be the end of the ſecuritie of the wicked, and everlaſting bliſſe, of the miſeries of the godly.

* Iſa. 13, 10. Ezek. 32, 7. Joel 2, 31. Mark 13, 24. Luke 21, 25.

[n] The exceeding glory & majeſtie, which ſhall beare witneſſe, that Chriſt the Lord of heaven and earth draweth neare to judge the world.

[o] All nations, and he alludeth to the diſperſion which we read of, Gen. 13 & 11. or to the dividing of the people of Iſrael.

[p] They ſhall be in ſuch ſorrow, that they ſhall ſtrike themſelves: and it is transferred to the mourning.

* Revel. 1, 7.

[q] Sitting upon the clouds, as he was taken up into heaven.

* 1 Cor. 15, 52. 1 Theſ. 4, 16.

‡ Or, *with a trumpet, and a great voice.*

[r] From the foure quarters of the world.

[7] If God hath preſcribed a certain order to nature, much more hath he done ſo to his eternall judgements, but the wicked underſtand is not, or rather make a mock at it, but the godly do mark it, and wait for it.

[ſ] When his tenderneſſe ſheweth that the ſappe which is the life of the tree, is come from the root into the bark.

[t] This age: this word generation or age, being uſed for the men of this age.

* Mark 13, 31.

[8] The Lord doeth now begin the judgement, which he will make an end of in the latter day.

[9] It is ſufficient for us to know that God hath appointed a latter day for the reſtoring of all things, but when it ſhall be, it is hidden from us all, for our profit, that we may be ſo much the more watchfull, that we be not taken, as they were in old time, in the floud.

* Gen. 7. Luk. 17, 26.

[u] The word which the Euangeliſt uſeth, expreſſeth the matter more fully than ours doth: for it is a word which is proper to bruit beaſts: and his meaning is, that in thoſe dayes men ſhall be given to their bellies like unto bruit beaſts: for otherwiſe it is no fault to eat & drink.

* Luk. 17, 36.

[10] Againſt them that perſwade themſelves that God will be mercifu l to all men, and do by that meanes give over themſelves to ſinne, that they may in the meane while live in pleaſure, void of all care.

* Mark 13, 35.

[x] The Greeke women and the Barbarians did grinde & bake, Plutarch booke Problem.

[11] An example of the horrible careleſnes of men in thoſe things whereof they ought to be moſt carefull.

* Luk. 12, 39. 1 Theſ. 5, 2. Revel. 16, 15.

* Luk. 12, 42.

46 Bleſſed *is* that ſervant, whom his Lord when he cometh, ſhall finde ſo doing.

47 Verily I ſay unto you, that he ſhall make him ruler over all his goods.

48 But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming,

49 And ſhall begin to ſmite *his* fellow-ſervants, and to eat and drink with the drunken:

50 The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an houre that he is not ware of;

51 And ſhall ‡ [y] cut him aſunder, and appoint *him* his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

‡ Or, *cut him off.*

[y] To wit, from the reſt, or will cut him into two parts, which was a moſt cruel kinde of puniſhment: wherewith as Juſtine Martyr witneſſeth, Eſai the Prophet was executed by the Jews: the like kinde of puniſhment we read of, 1 Sam. 15, 33. and Dan. 3, 29.

CHAP. XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.* 31 *Alſo the deſcription of the laſt judgement.*

THen [1] ſhall the kingdome of heaven be likened unto ten virgins, which took their lamps, and [a] went forth to meet the bridegroom.

2 And five of them were wiſe, and five *were* fooliſh.

3 They that were fooliſh took their lamps, and took no oyl with them:

4 But the wiſe took oyl in their veſſels with their lamps.

5 While the bridegroom tarried, they all [b] ſlumbred and ſlept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all thoſe virgins aroſe, and trimmed their lamps.

8 And the fooliſh ſaid unto the wiſe, Give us of your oyl, for our lamps are ‡ gone out.

9 But the wiſe anſwered, ſaying, *Not ſo*; leſt there be not enough for us and you, but go ye rather to them that ſell, and buy for your ſelves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the doore was ſhut.

11 Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us.

12 But he anſwered and ſaid, Verily I ſay unto you, I know you not.

13 * Watch therefore, for ye know neither the day nor the houre, wherein the Sonne of man cometh.

14 ¶ * [2] For *the kingdome of heaven is* as a man travelling into a farre countrey, who called his own ſervants, and delivered unto them his goods:

15 And unto one he gave five ‡ talents, to another two, and to another one, to every man according to his ſeverall [c] ability, and ſtraightway took his journey.

16 Then he that had received the five talents, went and traded with the ſame, and made *them* other five talents.

17 And likewiſe he that *had received* two, he alſo gained other two.

[1] We muſt deſire ſtrength at Gods hand, which may ſerve us as a torch whiles we walk through this darkneſſe, to bring us to our deſired end: otherwiſe if we become ſlothfull and negligent, as wearie of our paines and travell we ſhall be ſhut out of the doores.

[a] The pomp of bridales was wont for the moſt part to be kept in the night ſeaſons, and that by damſels.

[b] Their eyes being heavy with ſleep.

‡ Or, *going out.*

* Chap. 24, 42. Mark 13, 33.

* Luk. 19, 12.

[2] Chriſt witneſſeth that there ſhall be a long time between his departure to his Father, and his coming again to us, but yet notwithſtanding, that he will at that day take an account not onely of the rebellious and obſtinate, how they have beſtowed that which they received of him, but alſo of his houſhold ſervants, which have not through ſlothfulneſſe employed thoſe gifts which he beſtowed upon them.

‡ *A talent is 187 pound ten shillings.* chap. 18, 24.

[c] According to the wiſdome and skill in dealing, which was given them.

18 But he that had received one, went and digged in the earth, and hid his lords money.

19 After a long time, the lord of thoſe ſervants cometh, and reckoneth with them.

20 And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents, behold, I have gained beſides them five talents moe.

21 His lord ſaid unto him, Well done, thou good and faithfull ſervant, thou haſt been faithfull over a few things, I will make thee ruler over many things, [d] enter thou into the joy of thy lord.

22 He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them.

23 His lord ſaid unto him, Well done, good and faithfull ſervant, thou haſt been faithfull over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed:

25 And I was afraid, and went and hid thy talent in the earth: lo there thou haſt that is thine.

26 His lord anſwered and ſaid unto him, Thou wicked and ſlothfull ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed.

27 Thou oughteſt therefore to have put my money to the [e] exchangers, and then at my coming I ſhould have received mine own with uſury.

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 * For unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken away, even that which he hath.

30 And caſt ye the unprofitable ſervant into outer darkneſſe, there ſhall be weeping and gnaſhing of teeth.

31 ¶ [3] When the Sonne of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory.

32 And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats:

33 And he ſhall ſet the ſheep on his right hand, but the goats on the left.

34 Then ſhall the king ſay unto them on his right hand, Come ye [f] bleſſed of my Father, inherit the kingdome prepared for you from the foundation of the world.

35 * For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in:

[d] Come and receive the fruit of my goodneſſe: now the Lords joy is doubled, John 15, 11. that my joy may remain in you, and your joy be fulfilled.

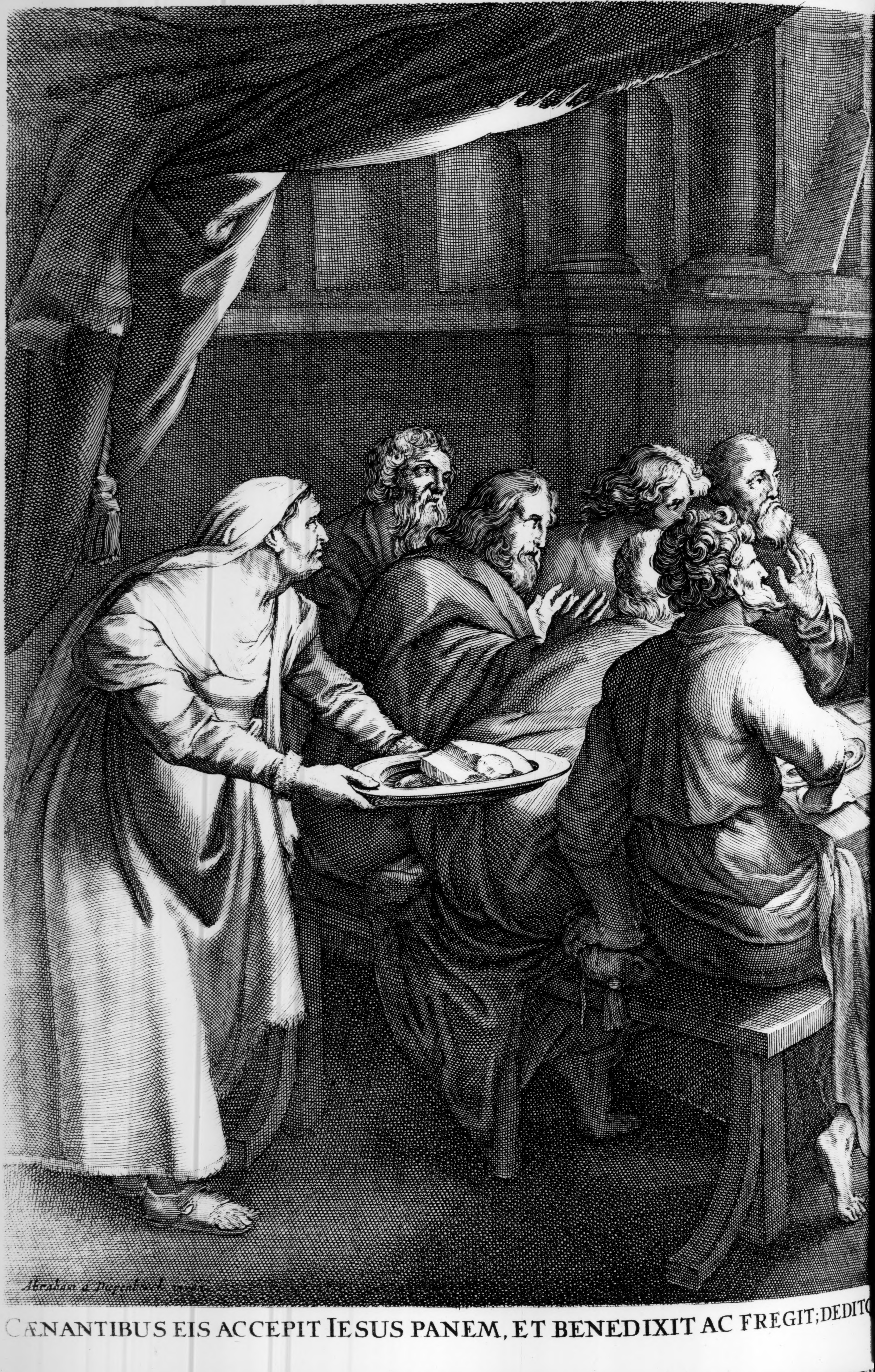
[e] Table mates which have their ſhop bulks, or tables ſet abroad, where they let out money to uſury.

* Chap. 13, 12. Mark 4, 25. Luke 8, 18.

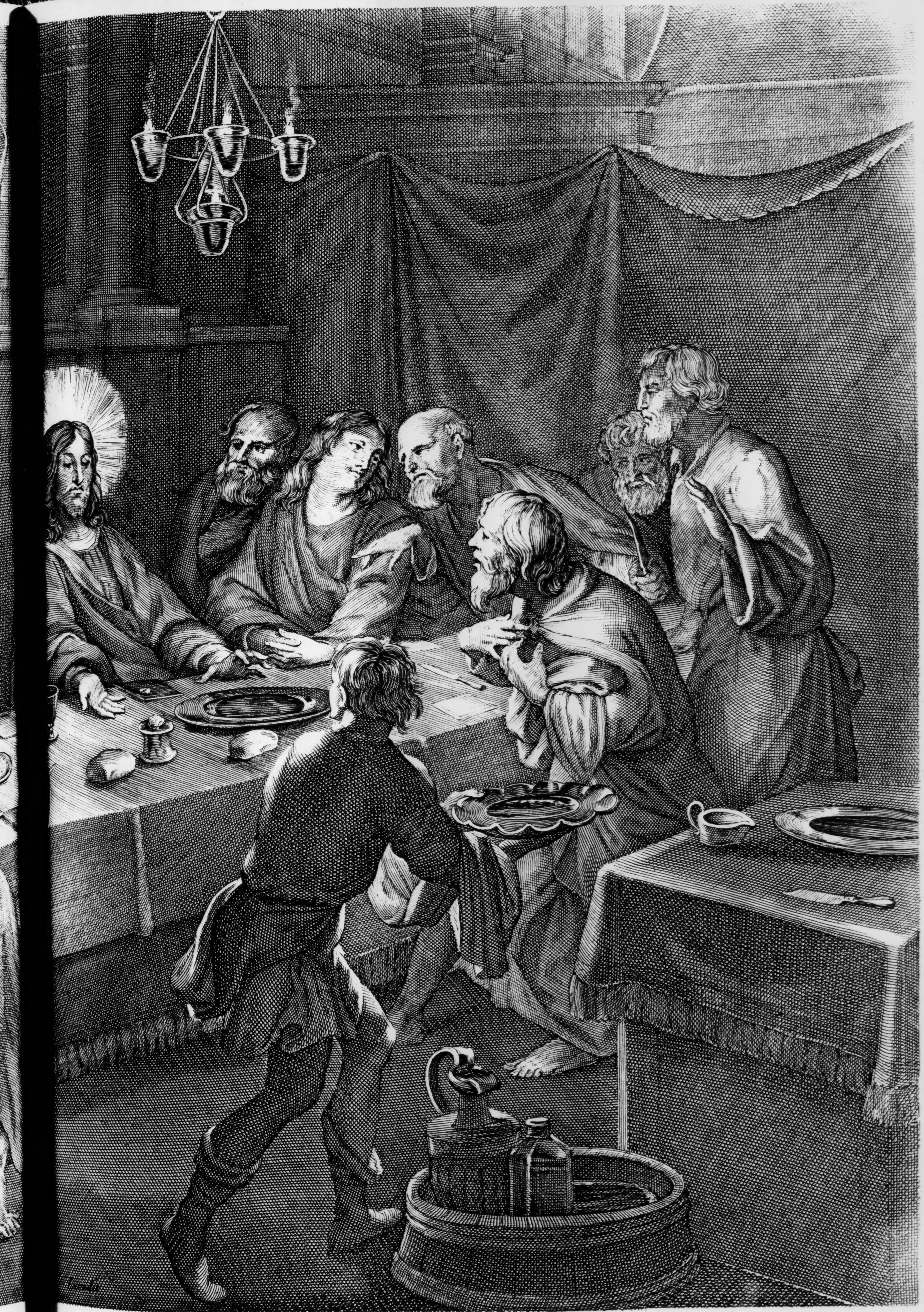
[3] A lively ſetting forth of the everlaſting judgement which is to come.

[f] Bleſſed and happy, upon whom my Father hath moſt abundantly beſtowed his benefits.

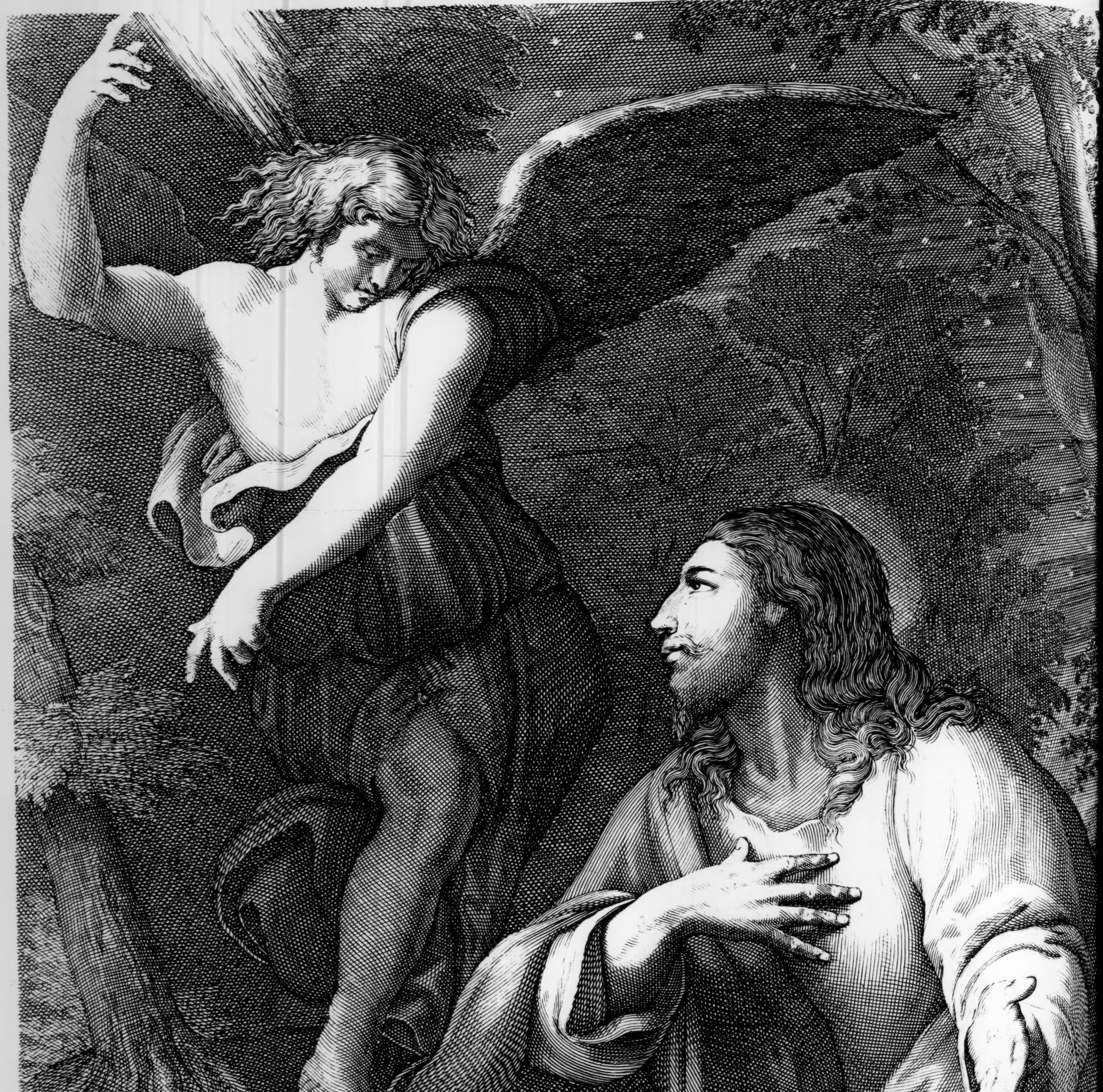
* Iſa. 58, 7. Ezek. 18, 7.


Abraham a Diepenbeck inven.

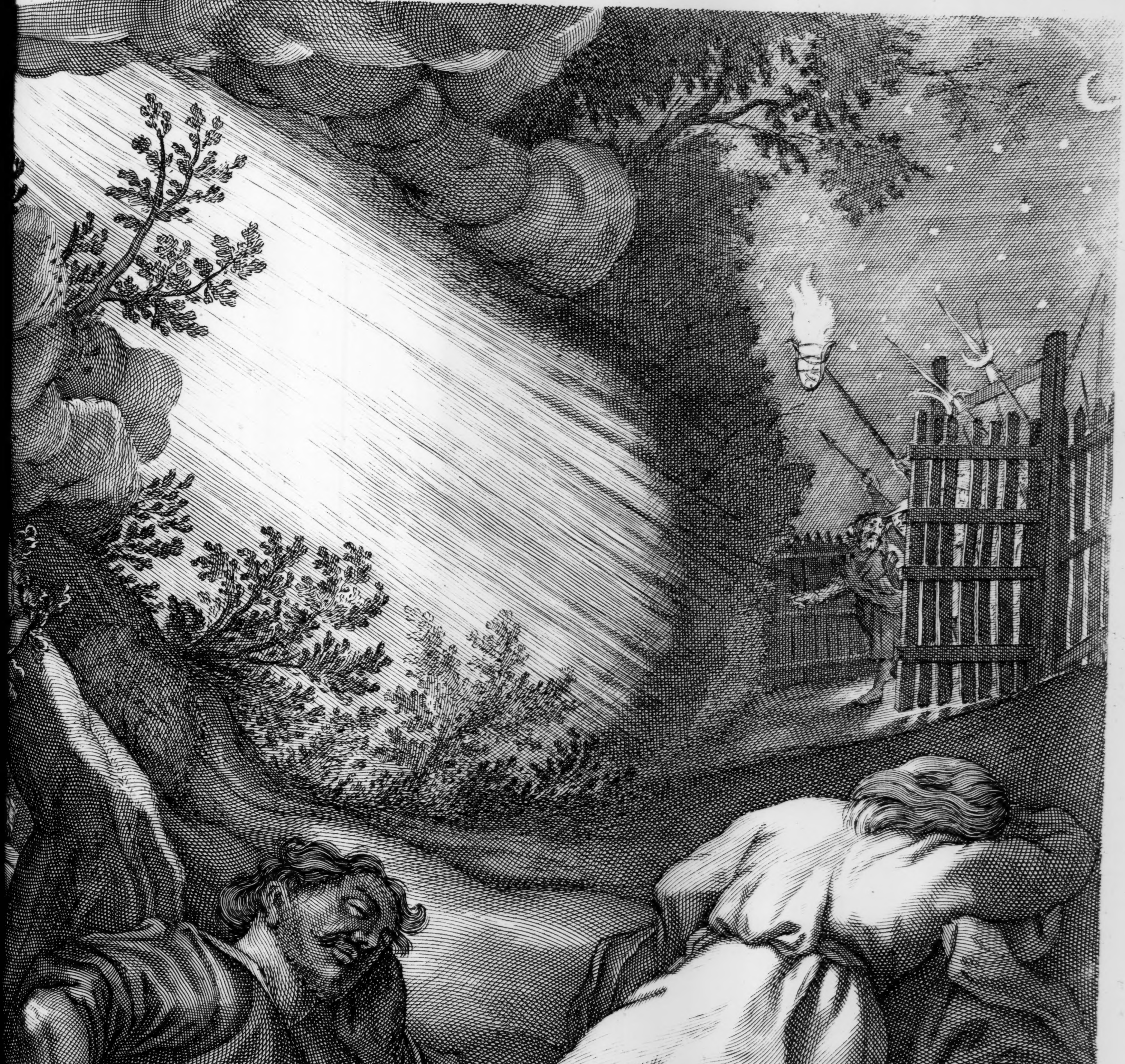
CÆNANTIBUS EIS ACCEPIT IESUS PANEM, ET BENEDIXIT AC FREGIT; DEDIT



DIT CIPULIS SUIS, ET AIT, ACCIPITE ET COMEDITE; HOC EST CORPUS MEUM. Math. 26



PATER MI, SI POSSIBILE EST, TRANSEAT A ME CALIX IST



UNTAMEN NON SICUT EGO VOLO, SED SICUT TU. Matth. 26.

36 Naked, and ye clothed me: I was ſick and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed *thee*? or thirſtie, and gave *thee* drink?

38 When ſaw we thee a ſtranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when ſaw we thee ſick, or in priſon, and came unto thee?

40 And the king ſhall anſwer, and ſay unto them, Verily I ſay unto you, In as much as ye have done *it* unto one of the leaſt of theſe my brethren, ye have done *it* unto me.

41 Then ſhall he ſay alſo unto them on the left hand, * Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.

42 For I was an hungred, and ye gave me no meat: I was thirſtie, and ye gave me no drink:

43 I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?

54 Then ſhall he anſwer them, ſaying, Verily I ſay unto you, In as much as ye did *it* not to one of the leaſt of theſe, ye did *it* not to me.

46 And * theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternall.

* Pſal. 6, 8. Chap. 7, 23.

* Dan. 12, 2. John 5, 29.

CHAP. XXVI.

1 *The rulers conſpire againſt Chriſt.* 6 *The woman anointeth his feet.* 14 *Iudas ſelleth him.* 17 *Chriſt eateth the paſſeover:* 26 *inſtituteth his holy ſupper:* 36 *prayeth in the garden:* 47 *and being betrayed with a kiſſe,* 57 *is carried to Caiaphas,* 69 *and denied of Peter.*

AND [1] it came to paſſe, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples,

2 * [2] Ye know that after two dayes is *the feaſt of* the paſſeover, and the ſonne of man is betrayed to be crucified.

3 * Then aſſembled together the chief prieſts, and the Scribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiaphas.

4 And conſulted that they might take Jeſus by ſubtiltie, and kill *him*.

5 But they ſaid, Not on the [a] feaſt *day*, leſt there be an uproar among the people.

6 ¶ * [3] Now when Jeſus was in Bethanie, in the houſe of Simon the leper,

7 [b] There came unto him a woman having an alabaſter [c] box of very precious ointment, and poured *it* on his head, as he ſat at *meat*.

8 But when his [d] diſciples ſaw *it*, they had indignation, ſaying, To what purpoſe *is* this [e] waſte?

9 For this ointment might have been ſold for much, and given to the poore.

10 [4] When Jeſus underſtood *it*, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me.

11 * [5] For ye have the poore alwayes with you, but me ye have not alwayes.

12 For [f] in that ſhe hath poured this ointment on my body, ſhe did *it* for my buriall.

13 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, *there* ſhall alſo this, that this woman hath done, be told for a memoriall of her.

14 ¶ * Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts,

15 And ſaid unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of ſilver.

16 And from that time he ſought opportunity to betray him.

17 ¶ * [6] Now the [g] firſt *day* of the *feaſt of* unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſeover?

18 And he ſaid, Go into the citie to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand, I will keep the paſſeover at thy houſe with my diſciples.

19 And the diſciples did as Jeſus had appointed them, and they made ready the paſſeover.

20 * Now when the even was come, he [h] ſat down with the twelve.

21 And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me.

22 And they were exceeding ſorrowfull, and began every one of them to ſay unto him, Lord, is it I?

23 And he anſwered and ſaid, * He that [i] dippeth his hand with me in the diſh, the ſame ſhall betray me.

24 The ſonne of man goeth as it is written of him: but wo unto that man by whom the Sonne of man is betrayed: it had been good for that man, if he had not been born.

25 Then [k] Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

26 ¶ [7] And as they were eating, * Jeſus took bread, and ‡ [l] bleſſed *it*, and brake *it*, and gave *it*

---

[1] Chriſt witneſſeth by his voluntary going to death, that he will make full ſatisfaction for the ſinne of Adam, by his obedience.

* Mark 14, 1. Luke 22, 1. John 13, 1.

[2] God himſelf and not men appointed the time that Chriſt ſhould be crucified in.

* Joh. 11, 47.

[a] By this word Feaſt, is meant the whole feaſt of unleavened bread: the firſt and eight day whereof, were ſo holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwiſe: And yet it came to paſſe through Gods providence, that Chriſt ſuffered at that time, to the end that all the people of Iſrael might be witneſſes of his everlaſting ſacrifice.

* Mark 14, 3. Joh. 11, 1.

[3] By this ſudden work of a ſinfull woman, Chriſt giveth the gueſts to underſtand of his death and buriall which was nigh, the ſavour whereof ſhall bring life to all ſinners which flee unto him. But Judas taketh an occaſion hereby to accompliſh his wicked purpoſe and counſel.

[b] For theſe things were done before Chriſt came to Jeruſalem, and yet ſome think that the Evangeliſts recite two hiſtories.

[c] Theſe boxes were of alabaſter, which in old time men made hollow to put in ointments: for ſome write that alabaſter keepeth ointment very well without corruption, Plinie book 13. ch. 1.

[d] This is a figure called Synecdoche: for it is ſaid but of Judas, that he was moved thereat, John 12, 14.

[e] Unprofitable ſpending.

[4] We ought not raſhly to condemn that which is not orderly done.

* Deut. 15, 11.

[5] Chriſt who was once anointed in his own perſon, muſt alwayes be anointed in the poore.

[f] In that ſhe poured this ointment upon my body, ſhe did it to bury me.

* Mark 14, 10. Luke 22, 3.

* Mark 14, 12. Luke 22, 7.

[6] Chriſt verily purpoſing to bring us into our countrey out of hand, and ſo to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and cuſtome of the Jews: and therewithall ſheweth that all things ſhall ſo come to paſſe by the miniſtery of men, that the ſecret counſel of God ſhall govern them.

[g] This was the fourteenth day of the firſt moneth: and the firſt day of unleavened bread ſhould have been the fifteenth, but becauſe this dayes evening (which after the manner of the Romanes was referred to the day before) did belong by the Jews manner to the day following, therefore it is called the firſt day of unleavened bread.

* Mark 14, 18. Luke 22, 14. Joh. 13, 21.

[h] Becauſe the Law appointed them to be ſhod, and have their ſtaves in their hands, as though they were in haſte, thereby it is to be gathered, that they ſate not down when they did eat the Paſſeover, but ſtood, for otherwiſe when they went to meat, they put off their ſhoes: therefore he ſpeaketh here in this place, not of the Paſſeover, but of the Supper which was celebrated after that the Paſſeover was ſolemnly done.

* Pſal. 41, 9.

[i] That is to ſay, whom I vouchſafed to come to my table, alluding to the place, Pſal. 41, 10. which is not ſo to be underſtood as though at the ſelfſame inſtant that the Lord ſpake theſe words, Judas had had his hand in the diſh (for that had been an undoubted token) but it is meant of his tabling and eating with him.

[k] Whoſe head was about nothing elſe but to betray him.

[7] Chriſt minding forthwith to fulfill the promiſes of the old covenant, inſtituteth a new covenant with new ſignes.

* 1 Cor. 11, 23, 24.

‡ Many Greek copies have *gave thanks*.

[l] Mark ſaith, Had given thanks: and therefore bleſſing is not a conſecrating, with a conjuring kinde of murmuring and force of words, and yet the bread and the wine are changed, not in nature, but in qualitie, for they become undoubted tokens of the body and bloud of Chriſt, not of their own nature or force of words, but by Chriſt his inſtitution, which muſt be recited, and laid forth, that faith may finde what to lay hold on, both in the word and in the elements.

28

to the diſciples, and ſaid, Take, eat, this is my [m] body.

27 And he took the cup, and gave thanks, and gave *it* to them, ſaying, Drink ye [n] all of it:

28 [o] For this is my bloud of the [p] new teſtament which is ſhed for many for the remiſſion of ſinnes.

29 But I ſay unto you, I will not drink henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers kingdome.

30 And when they had ſung an ‡ [q] hymn they went out into the mount of Olives.

31 [8] Then ſaith Jeſus unto them, *All ye ſhall be offended becauſe of me this night: for it is written, *I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcattered abroad.

32 But after I am riſen again, * I will go before you into Galilee.

33 Peter anſwered and ſaid unto him, Though all men ſhall be offended becauſe of thee, *yet* will I never be offended.

34 Jeſus ſaid unto him, * Verily I ſay unto thee, that this night before the cock crow, thou ſhalt deny me thrice.

35 Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee: likewiſe alſo ſaid all the diſciples.

36 ¶ * [9] Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder.

37 And he took with him, Peter, and the two ſonnes of Zebedee, and began to be [r] ſorrowfull, and very heavy.

38 [10] Then ſaith he unto them, My ſoul is exceeding ſorrowfull, even unto death: tarry ye here and watch with me.

39 And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, [ſ] let this [t] cup paſſe from me: neverthëleſſe, not as I will, but as thou *wilt*.

40 [11] And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What, could ye not watch with me one houre?

41 Watch and pray, that ye enter not into temptation: the ſpirit indeed *is* willing, but the fleſh *is* weak.

42 He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſſe away from me, except I drink it, thy will be done.

43 And he came and found them aſleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, ſaying the ſame words.

45 Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take your reſt, behold, the houre is at hand, and the Sonne of man is betrayed into the hands of ſinners.

46 [12] Riſe, let us be going: behold, he is at hand that doth betray me.

47 ¶ And * while he yet ſpake, lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves [u] from the chief prieſts and elders of the people.

48 Now he that betrayed him, gave them a ſigne, ſaying, Whomſoever I ſhall kiſſe, that ſame is he, hold him faſt.

49 And forthwith he came to Jeſus, and ſaid, Hail maſter, and kiſſed him.

50 [13] And Jeſus ſaid unto him, [x] Friend, wherefore art thou come? Then came they and laid hands on Jeſus, and took him.

51 And behold, one of them which were with Jeſus, ſtretched out his hand, and drew his ſword, and ſtroke a ſervant of the high prieſts, and ſmote off his eare.

52 [14] Then ſaid Jeſus unto him, Put up again thy ſword into his place: * for all they that [y] take the ſword, ſhall periſh with the ſword.

53 [15] Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels?

54 [z] But how then ſhall the ſcriptures be fulfilled, * that thus it muſt be?

55 In that ſame houre ſaid Jeſus to the multitudes, Are ye come out as againſt a thief with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the * ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, aud fled.

57 ¶ * [16] And they that had laid hold on Jeſus, led *him* away to [a] Caiaphas the high prieſt, where the Scribes and the elders were aſſembled.

58 But Peter followed him afarre off, unto the high prieſts [b] palace, and went in, and ſat with the ſervants to ſee the end.

59 Now the chief prieſts and elders, and all the councel, ſought falſe witneſſe againſt Jeſus to put him to death,

60 But found none: yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe wineſſes,

61 And ſaid, This *fellow* ſaid, * I am able to deſtroy the temple of God, and to build it in three dayes.

62 And the high prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing? [c] What *is it which* theſe witneſſe againſt thee?

63 But Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Sonne of God.

64 Jeſus ſaith unto him, Thou haſt ſaid: neverthëleſſe I ſay unto you, * [d] Hereafter ſhall ye ſee the Sonne of man [e] ſitting on the right hand of power, and coming in the [f] clouds of heaven.

65 Then the high prieſt [g] rent his clothes, ſaying, He hath ſpoken blaſphemie, what fur-

[m] This is a figurative ſpeech, which is called Metonymia: that is to ſay, the putting of one name for another: ſo calling the bread his body, which is the ſigne and ſacrament of his body: and yet notwithſtanding, it is ſo a figurative and changed kinde of ſpeech, that the faithfull do receive Chriſt in deed with all his gifts (though by a ſpirituall meanes) and become one with him.

[n] Therefore they which took away the cup from the people did againſt Chriſt his inſtitution.

[o] To wit, This cup or wine, is my bloud ſacramentally, as Luke 22, 10.

[p] Or, the covenant, that is to ſay, whereby the new league and covenant is made: for in making of leagues, they uſed pouring of wine and ſhedding of bloud.

‡ Or, *pſalme*.

[q] When they had made an end of their ſolemn ſinging, which ſome think was ſix pſalmes, beginning at the 112 to the 117.

[8] Chriſt being more carefull of his diſciples than of himſelf, forewarneth them of their flight, and putteth them in better comfort.

* Mark 14, 27. John 16, 32.

* Zech. 13, 7.

* Mark 14, 28. and 16, 7.

* John 13, 38.

* Mark 14, 32. Luke 22, 39.

[9] Chriſt having regard to the weakneſſe of his diſciples, leaving all the reſt in ſafetie, taketh with him but three to be witneſſes of his anguiſh, and goeth of purpoſe into the place appointed to betray him in.

[r] The word which he uſeth, ſignifieth great ſorrow, and marvelous and deadly grief: which thing, as it betokeneth the truth of mans nature, which ſhunneth death, as a thing that entred in againſt nature, ſo it ſheweth that though Chriſt were void of ſinne, yet he ſuſtained this horrible puniſhment, becauſe he felt the wrath of God kindled againſt us for ſins, which he revenged and puniſhed in his perſon.

[12] Chriſt offereth himſelf willingly to be taken, that in ſo obeying willingly, he might make ſatisfaction for the wilfull fall of man.

* Mark 14, 43. Luke 22, 47. John 18, 3.

[u] Sent from the high Prieſts.

[13] Chriſt is taken, that we might be delivered.

[x] Chriſt reprehendeth Judas tantingly, and rebuketh him ſharply, for he knew well enough for what cauſe he came.

[14] Our vocation muſt be the rule of our zeale.

* Gen. 9, 6. Rev. 13, 10.

[y] They take the ſword to whom the Lord hath not given it, that is to ſay, they which uſe the ſword, and are not called to it.

[15] Chriſt was taken, becauſe he was willing to be taken.

[z] By this queſtioning, he anſwereth a ſlie objection, for they might have asked him, why he did not in this his great exttemitie of danger, call to his Father for aid: but to this he anſwereth by a queſtion.

* Iſa. 53, 10.

* Lam. 4, 20.

* Mark 14, 53. Luke, 22, 54. John 18, 13.

[16] Chriſt being innocent, is condemned of the high Prieſt for that wickedneſſe whereof we are guilty.

[a] From Annas to Caiaphas before whom the multitude was aſſembled.

[b] The word here uſed, ſignifieth properly an open large room before an houſe, as we ſee in kings palaces and noble mens houſes: we call it a court, for it is open to the aire, and by a figure Synecdoche, is taken for the houſe it ſelf.

* John 2, 19.

[c] How commeth it to paſſe that theſe men witnes againſt thee?

* Chap. 16, 26. Rom. 14, 10. 1 Theſ. 4, 6.

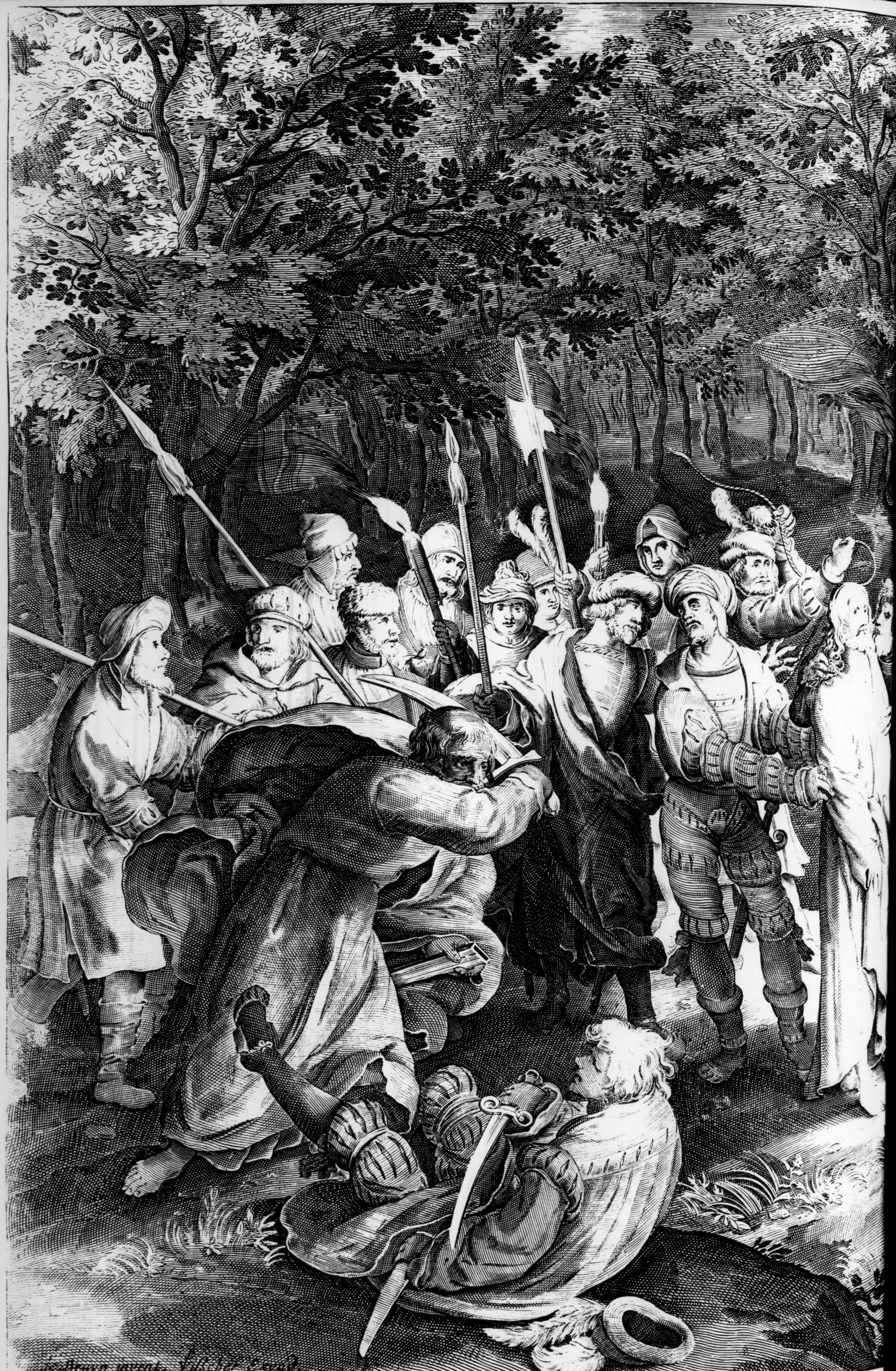
[d] This word diſtinguiſheth his firſt comming from the later.

[e] Sitting with God in like and equall honour at the right hand of his power, that is, in greateſt power: for the right hand ſignifieth among the Hebrews, that that is mighty, and of great power.

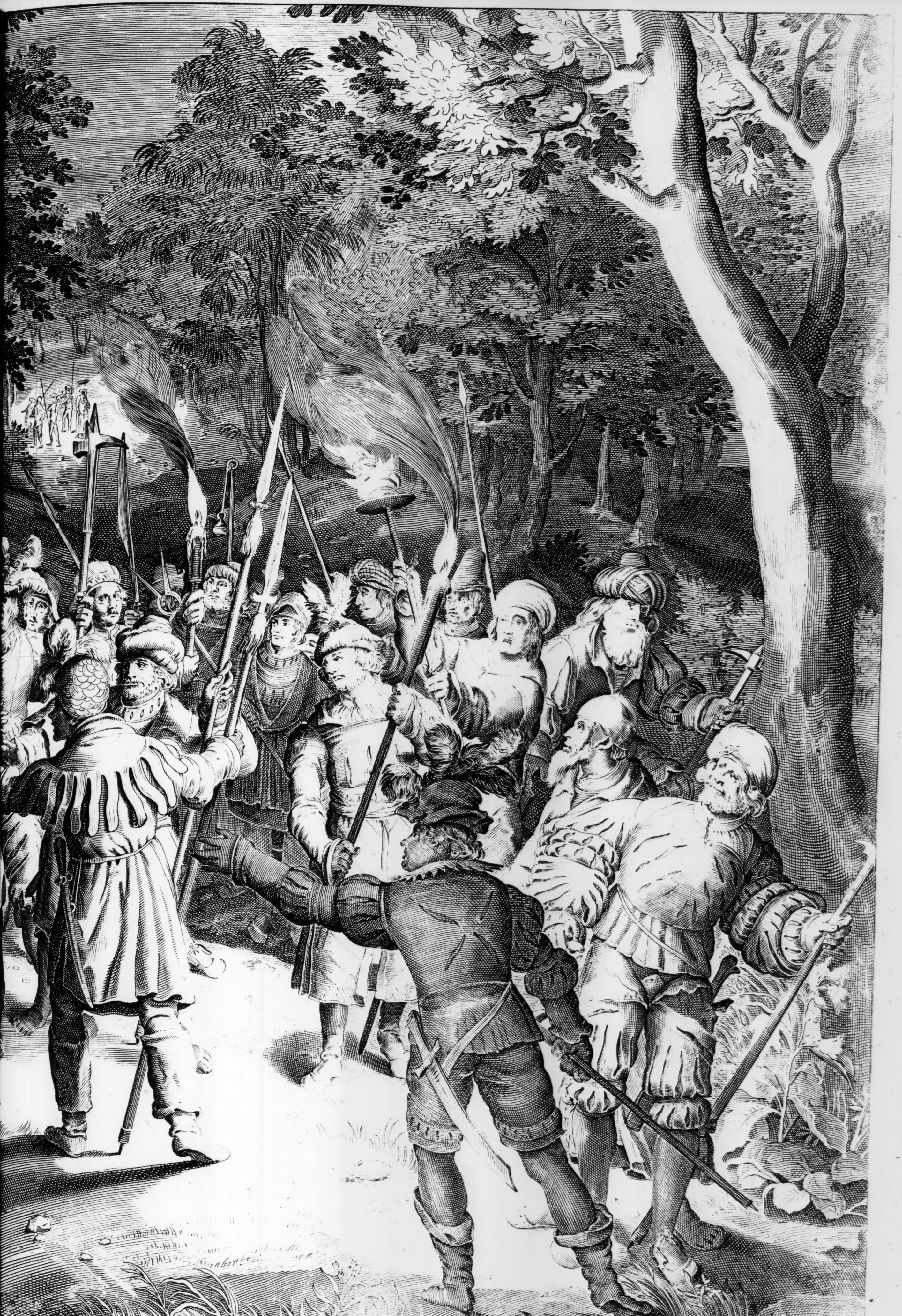
---

[10] Chriſt a true man going about to ſuffer the puniſhment which was due unto us, for forſaking of God, is forſaken of his own: he hath a terrible conflict with the horrour and feare of the curſe of God: out of which he eſcaping as conquerour, cauſeth us not to be any more afraid of death. [ſ] Let it paſſe me, and not touch me. [t] That is, which is at hand, and is offered and prepared for me: a kinde of ſpeech which the Hebrews uſed for the wrath of God, and the puniſhment he ſendeth: above Chap. 20, 22. [11] An example of the careleſneſſe of man.

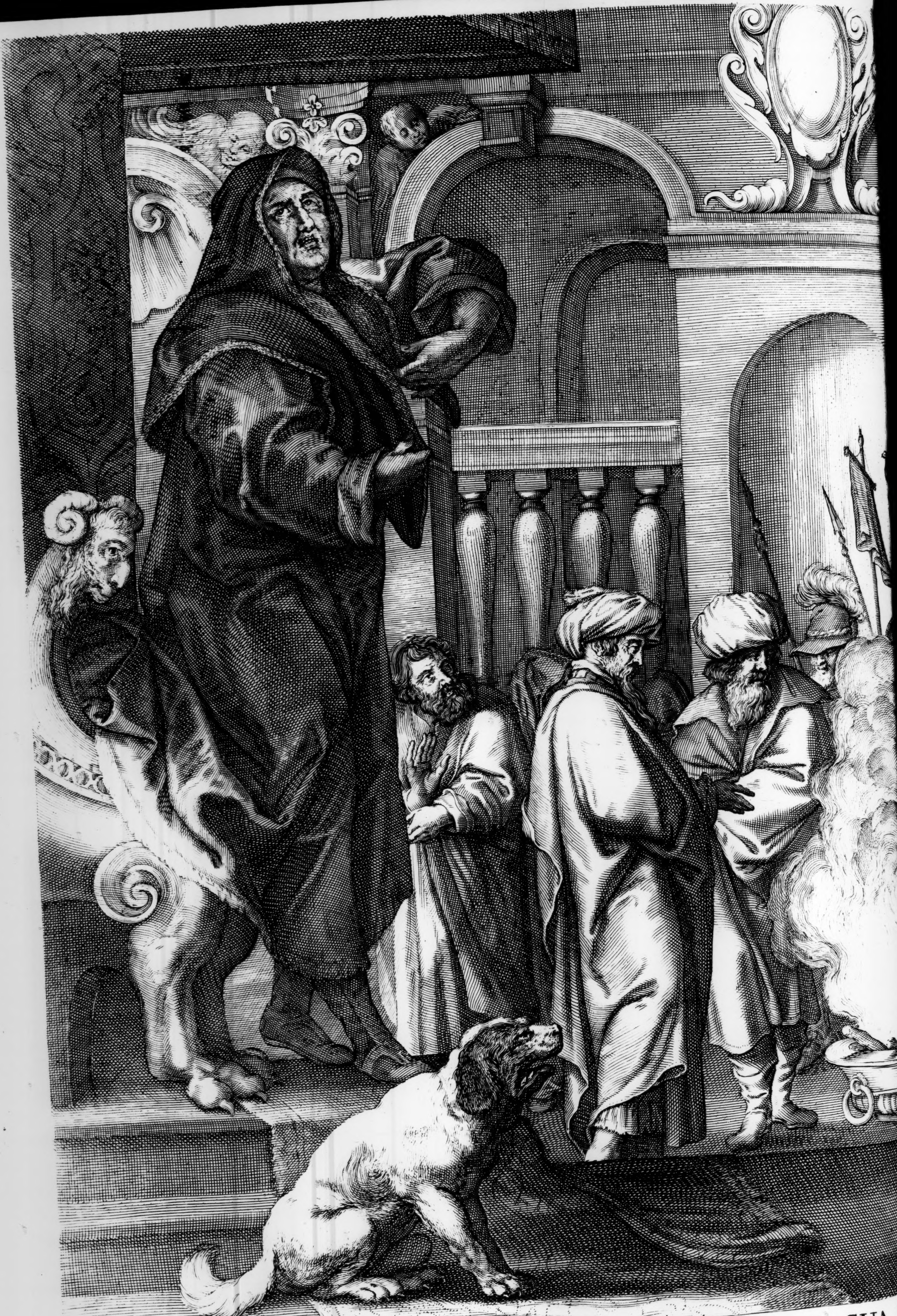
[f] Clouds of heaven, look afore Chap. 24, 30. [g] This was an uſall matter among the Jewes: for ſo were they bound to do, when they heard any Iſraelite to blaſpheme God, and it was a tradition of their Talmude in the book of the Magiſtrate, of the title of the foure kindes of death.


Bruyn invent. Visscher Excud.

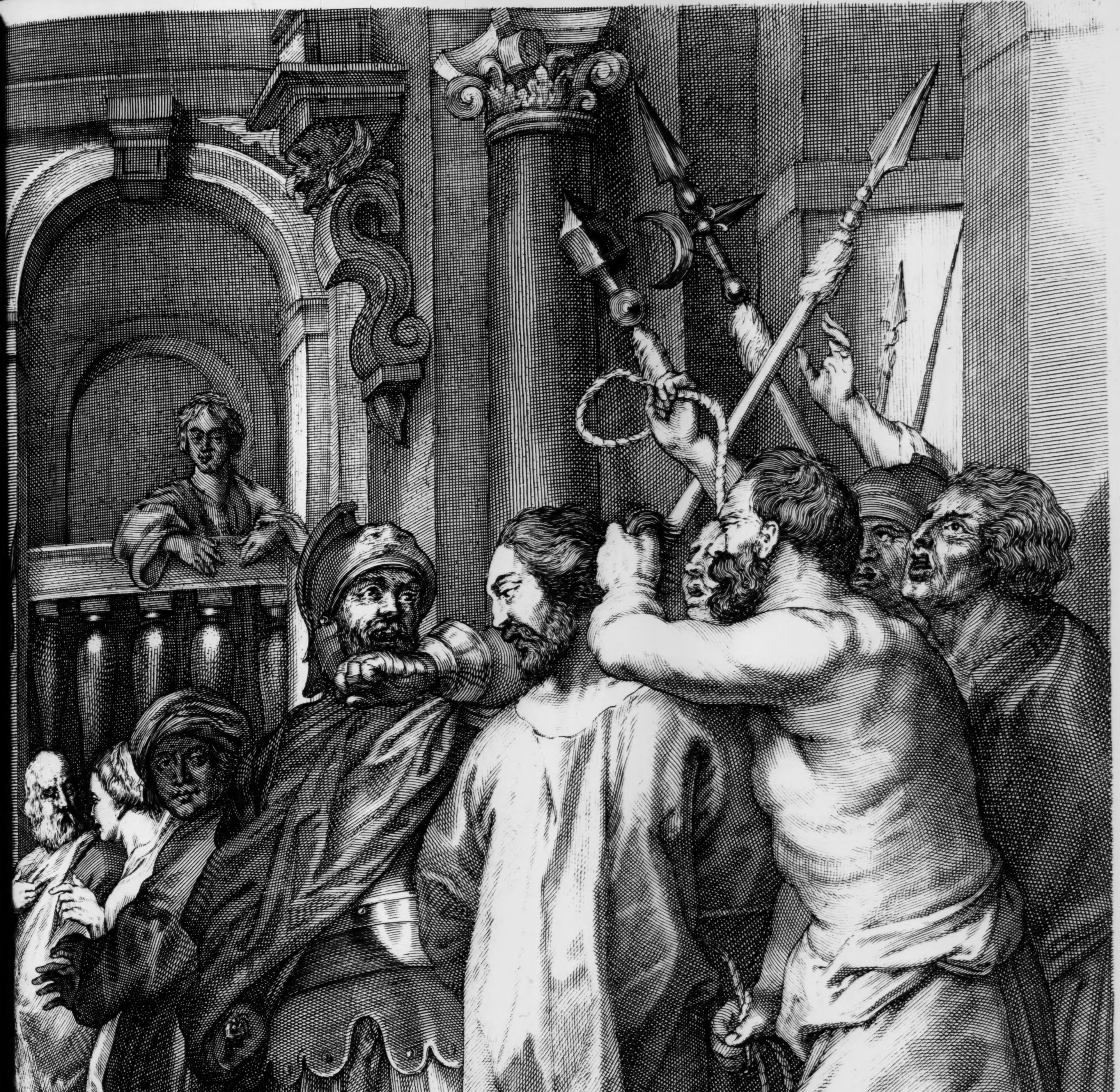
UDAS VERO QUI PRODEBAT IESUM, DEDERAT TURBÆ SIGNUM



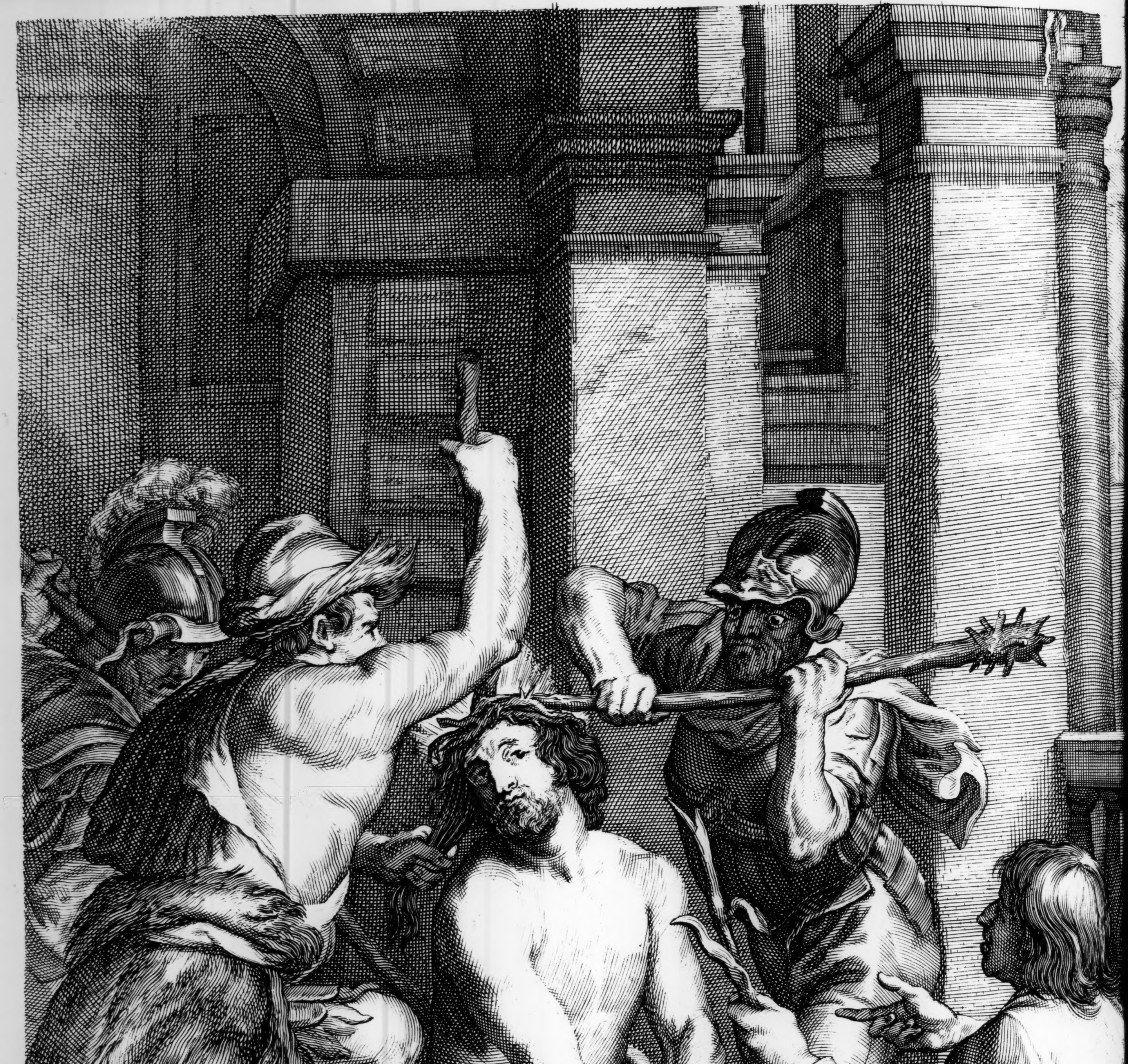
QUEM OSCULATUS FUERO IS EST, PREHENDITE EUM. Matthæi. 26. 48.



TUNC PRINCEPS SACERDOTUM SCIDIT VESTIMENTA SUA, DI

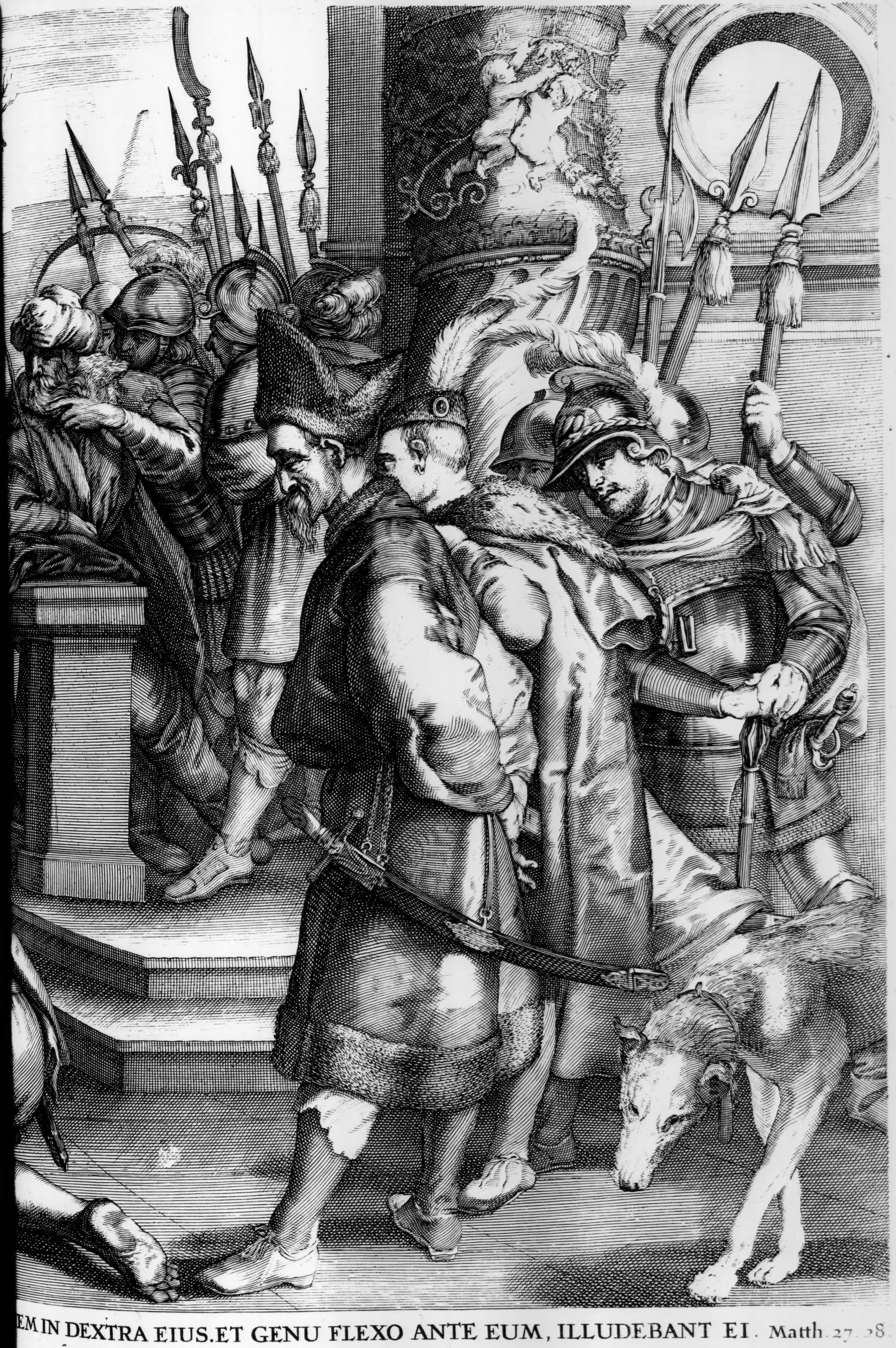


DI BLASPHEMAVIT: QUID ADHUC EGEMUS TESTIBUS . Matthe. 26. 57



Abraham a Diepenbeeck inventor *Visscher excudit*

PLECTENTES CORONAM DE SPINIS, POSUERUNT SUPER CAPUT EIUS, ET AR



RU EM IN DEXTRA EIUS. ET GENU FLEXO ANTE EUM, ILLUDEBANT EI. Matth. 27. 28.

ther need have we of witneſſes? behold, now ye have heard his blaſphemie.

66 What think ye? They anſwered and ſaid, He is guiltly of death.

67 * Then did they ſpit in his face, and buffeted him, and others ſmote *him* with ‡ the palms of their hands.

* Iſa. 50, 6.
‡ Or, *rods*.

68 Saying, Propheſie unto us, thou Chriſt, who is he that ſmote the?

69 ¶ * [17] Now Peter [h] ſat without in the palace: and a damſel came unto him; ſaying, Thou alſo waſt wirh Jeſus of Galilee.

* Mark 14, 66. Luke 22, 55. John 18, 25.
17 Peter by the wonderfull providence of God, appointed to be a witnes of all theſe things, is prepared to the example of ſingular conſtancy, by the experience of his own incredulitie.
h That is, without the place where the Biſhop ſat, but not without the houſe, for afterward he went from thence into the porch.

70 But he denied before them all, ſaying, I know not what thou ſayeſt.

71 And when he was gone out into the porch, another *maid* ſaw him, and ſaid unto them *that were* there, This fellow was alſo with Jeſus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art one of them, for thy ſpeech bewrayeth thee.

74 Then began he to [i] curſe and to ſwear, *ſaying*, I know not the man. And immediately the cock crew.

i He ſwore and curſed himſelf.

75 And Peter remembred the words of Jeſus, which ſaid unto him, Before the cock crow thou ſhalt deny me thrice. And he went out, and wept bitterly.

Chap. XXVII.

1 Chriſt is delivered bound to Pilate. 3 Judas hangeth himſelf. 19 Pilate admoniſhed of his wife, 24 washeth his hands, 26 and looſeth Barabbas, 29 Chriſt is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried. 66 His ſepulchre is ſealed and watched.

WHen the morning was come, * all the chief prieſts and elders of the people, took counſel againſt Jeſus to put him to death.

* Mark 15, 1. Luke 22, 66. John 18, 28.

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour.

3 ¶ [1] Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders,

1 An example of the horrible judgment of God, as well againſt them which buy Chriſt.

4 Saying, I have ſinned, in that I have betrayed the innocent bloud. And they ſaid, what *is that* to us? ſee thou *to that*.

5 And he caſt down the pieces of ſilver in the temple, * and [a] departed, and went and hanged himſelf.

* Acts 1, 18.
a Out of mens ſights.

6 And the chief prieſts took the ſilver pieces, and ſaid, It is not lawfull for to put them into the [b] treaſury, becauſe it is the price of [c] bloud.

b The treaſure of the temple.
c Of life and death.

7 And they took counſel, and bought with them the potters field, to bury [d] ſtrangers in.

d Strangers and gueſts whom the Jews could not abide to be joyned unto, no not after they were dead.

8 Wherefore that field was called, * The field of bloud unto this day:

* Acts 1, 19.

9 (Then was fulfilled that which was ſpoken by [e] Jeremy the prophet, ſaying, * And [f] they took the thirty pieces of ſilver, the price of him that was valued, ‡ whom they of the children of Iſrael did value:

e Seeing this propheſie is read in Zach. 11, 12. it cannot be denied but Jeremies name crept into the text either through the Printers fault, or by ſome others ignorance: it may be alſo that it came out of the margent, by reaſon of the abbreviation of the letters, the one being *Jou*, the other *Zou*, which are not much unlike: But in the Syrian text the Prophets name is not ſet down at all. * Zech. 11, 13. f The Evangeliſt doth not follow the Prophets words, but his meaning, which he ſheweth to be fulfilled. ‡ Or, *whom they bought of the children of Iſrael.*

10 And gave them for the potters field, as the Lord appointed me.)

11 [2] And Jeſus ſtood before the governour; and the governour asked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt.

2 Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guiltineſſe, and there withall his own innocencie.

12 And when he was accuſed of the chief prieſts and elders, he anſwered nothing.

13 Then ſaith Pilate unto him, Heareſt thou not how many things they witneſſe againſt thee?

14 And he anſwered him to never a word, inſomuch that the governour marvelled greatly.

15 * [3] Now at *that* feaſt the governour was wont to releaſe unto the people a priſoner: whom they would.

* Luke 23, 17.
3 Chriſt is firſt quitted of the ſame Judge, before he be condemned, that we might ſee how the Juſt died for the unjuſt.

16 And they had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt?

18 For he knew that for envy they had delivered him.

19 ¶ When he was ſet down on the judgement-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.

20 * But the chief prieſts and elders perſwaded the multitude that they ſhould ask Barabbas, and deſtroy Jeſus.

* John 18, 40. Acts 3, 14.
4 Chriſt being quit by the teſtimonie of the Judge himſelf, is notwithſtanding condemned by the ſame, to quit us before God.

21 The governour anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas.

22 Pilate ſaith unro them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified.

23 And the governour ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

24 ¶ [4] When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and [g] waſhed his hands before the multitude, ſaying, I am innocent of the [h] bloud of this juſt perſon: ſee ye *to it*.

g It was a manner in old time, when any man was murthered, and in other ſlaughters, to waſh their hands in water, to declare themſelves guiltleſſe.
h Of the murder, an Hebrew kinde of ſpeech.

25 ¶ Then anſwered all the people, and ſaid, His [i] bloud *be* on us, and on our children.

i If there be any offence committed in ſlaying him, let us and our poſteritie ſmart for it.

26 ¶ Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified.

27 * Then the ſouldiers of the governour took Jeſus into the † common hall, and gathered unto him the whole band *of ſouldiers*.

* John 19, 1.
‡ Or, *governours houſe*.
5 Chriſt ſuffereth that reproach which was due to our ſinnes, notwithſtanding in the meane time by the ſecret providence of God, he is intituled king by them which did him that reproach.

28 [5] And they ſtripped him, and [k] put on him [l] a ſcarlet robe.

k They caſt a cloak about him, and wrapped it about him, for it lacked ſleeves.
l John and Mark make mention of a purple robe, which is alſo a very pleaſant red. But theſe prophane and malapart ſaucie ſouldiers clad Jeſus in this aray, to mock him withall, who was indeed a true King.

29 ¶ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail King of the Jews.

30 And they ſpit upon him, and took the reed, and ſmote him on the head.

31 And after that they had mocked him,

30 they took the robe off from him, and put his own raiment on him, and led him away to crucifie him.

32 * And as they came out, they found a man of Cyrene, Simon by name: him they [m] compelled to bear his croſſe.

33 * [6] And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcul,

34 ¶ [7] They gave him vineger to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

35 [8] And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, * They parted my garments among them, and upon my veſture did they caſt lots.

36 And ſitting down, they watched him there:

37 [9] And ſet up over his head, his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

38 [10] Then were there two theeves crucified with him: one on the right hand, and another on the left.

39 ¶ [11] And they that paſſed by, reviled him: wagging their heads,

40 And ſaying, Thou that deſtroyeſt the temple, and buildeſt *it* in three dayes, ſave thy ſelf: if thou be the Sonne of God, come down from the croſſe.

41 Likewiſe alſo the chief prieſts mocking him, with the Scribes and elders, ſaid,

42 He ſaved others, himſelf be cannot ſave: if he be the king of Iſrael, let him now come down from the croſſe, and we wil beleeve him.

43 * He truſted in God, let him deliver him now if he will have him: for he ſaid, I am the Sonne of God.

44 The [n] theeves alſo which were crucified with him, caſt the ſame in his teeth.

45 [12] Now from the ſixth houre there was darkneſſe over all the land unto the ninth houre.

46 And about the ninth houre Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, * My God, my God, why haſt thou [o] forſaken me?

47 Some of them that ſtood there, when they heard that, ſaid, This man calleth for [p] Elias.

48 And ſtraightway one of them ran, and took a ſpunge, * and filled it with vineger, and put it on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 ¶ [13] Jeſus, when he had cried again with a loud voice, yeelded up the ghoſt.

51 [14] And behold, the [q] vail of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks rent,

52 And the [r] graves were opened, and many bodies of ſaints, which ſlept, aroſe,

53 And came out of the graves after his reſurrection, and went into the holy citie, and appeared unto many.

* Mark 15, 21. Luke 23, 26.

m They compelled Simon to bear his burdenſome croſſe, whereby it appeareth that Jeſus was ſo ſore handled before, that he fainted by the way, and was not able to bear his croſſe through: for John writeth, that he did beare the croſſe, to wit, at the beginning.

* John 19, 17.

6 He is led out of the city that we might be brought into the heavenly kingdome.

7 Chriſt found no comfort any where, that in him we might be filled with all comfort.

8 He is made a curſe, that in him we may be bleſſed: he is ſpoyled of his garments, that we might be enriched by his nakedneſſe.

* Pſal. 22, 18.

9 He is pronounced the true Meſſias, even of them of whom he is rejected.

10 Chriſt began then to judge the world, when after his judgement, he hung between two theeves.

11 To make full ſatisfaction for us, Chriſt ſuffereth and overcometh not onely the torments of the body, but alſo the moſt horrible torments of the minde.

* Pſal. 22, 8. Wiſd. 2. 16, 17, 18.

n This is ſpoken by the figure Synecdoche, for there was but one of them that did revile him.

12 Heaven it ſelf is darkned, for very horrour, and Jeſus crieth out from the depth of hell, and in the meane while he is mocked.

* Pſal. 22, 1.

o To wit, in this miſery: And this crying out is proper to his humanitie, which notwithſtanding was void of ſinne, but yet it felt the wrath of God, which is due to our ſinnes.

p They allude to Elias name, not for want of underſtanding the tongue, but of a prophane impudencie and ſaucineſſe, and he repeated thoſe words to the end that this better harping upon the name, might be underſtood.

* Pſal. 69, 21.

13 Chriſt after he had overcome other enemies, at length provoketh and ſetteth upon death it ſelf.

54 Now when the centurion, and they that were with him, watching Jeſus, ſaw the earth-quake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Sonne of God.

55 And many women were there (beholding afarre off) which followed Jeſus from Galilee, miniſtring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedees children.

57 * [15] When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple:

58 He went to Pilate, and begged the bodie of Jeſus: then Pilate commanded the bodie to be delivered.

59 And when Joſeph had taken the bodie, he wrapped it in a clean linnen cloth,

60 And laid it in his own new tombe, which he had hewen out in the rock: and he rolled a great ſtone to the doore of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre.

62 ¶ [16] Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three dayes I will riſe again.

64 Command therefore that the ſepulchre be made ſure untill the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt errour ſhall be worſe than the firſt.

65 Pilate ſaid unto them, Ye have a [ſ] watch, go your way, make it as ſure as you can.

66 So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

* Mark 15, 42. Luke 23, 50. John 19, 38.

15 Chriſt is buried not privily, or by ſtealth, but by the governours conſent, by a famous man in a place not farre diſtant, in a new ſepulchre, ſo that it cannot be doubted of his death.

16 The keeping of the ſepulchre is commited to Chriſt's own murtherers, that there might be no doubt of his reſurrection.

ſ The ſouldiers of the gariſon which were appointed to keep the temple.

CHAP. XXVIII.

1 Chriſts reſurrection is declared by an angel to the women. 9 He himſelf appeareth unto them. 11 The high prieſts give the ſouldiers money to ſay that he was ſtolen out of his ſepulchre. 16 Chriſt appeareth to his diſciples, 19 and ſendeth them to baptize and teach all nations.

IN [1] the * end of the [a] ſabbath, as it [b] began to dawn towards the firſt day of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre.

2 And behold, there ‡ was a great earth-quake, for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the doore, and ſat upon it.

3 His [c] countenance was like lightning, and his raiment white as ſnow.

4 And for fear of him the keepers did ſhake, and became as dead men.

5 And the angel anſwered and ſaid unto the women, [d] Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

6 He is not here: for he is riſen, as he ſaid: come, ſee the place where the Lord lay.

7 And go quickly and tell his diſciples that he is

1 Chriſt having put death to flight in the ſepulchre, riſeth by his own power as ſtraightway the angel witneſſeth.

* Mark 16, 1. John 20, 1.

a At the going out of the Sabbath, that is, about day break after the Romanes count, which reckon the naturall day from the ſunne riſing to the next ſunne riſing: and not as the Hebrews, which count from evening to evening.

b When the morning of the firſt day after the Sabbath began to dawn: and that firſt day is the ſame, which we now call Sunday, or the Lords day.

‡ Or, *had been.*

---

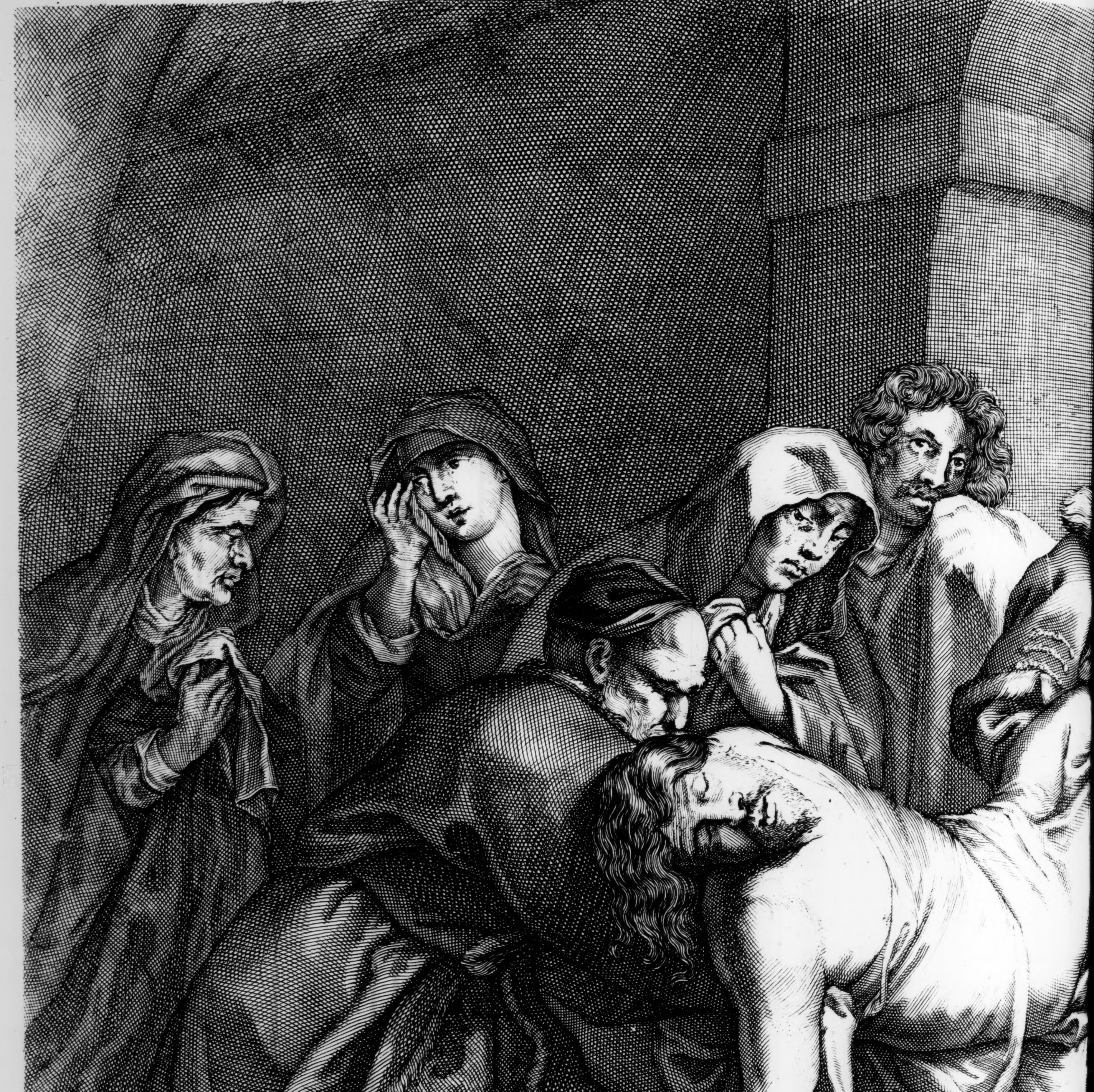
14 Chriſt when he was dead, ſhewed himſelf to be God Almightie, even his enemies confeſſing the ſame.

q Which divided the holieſt of all.

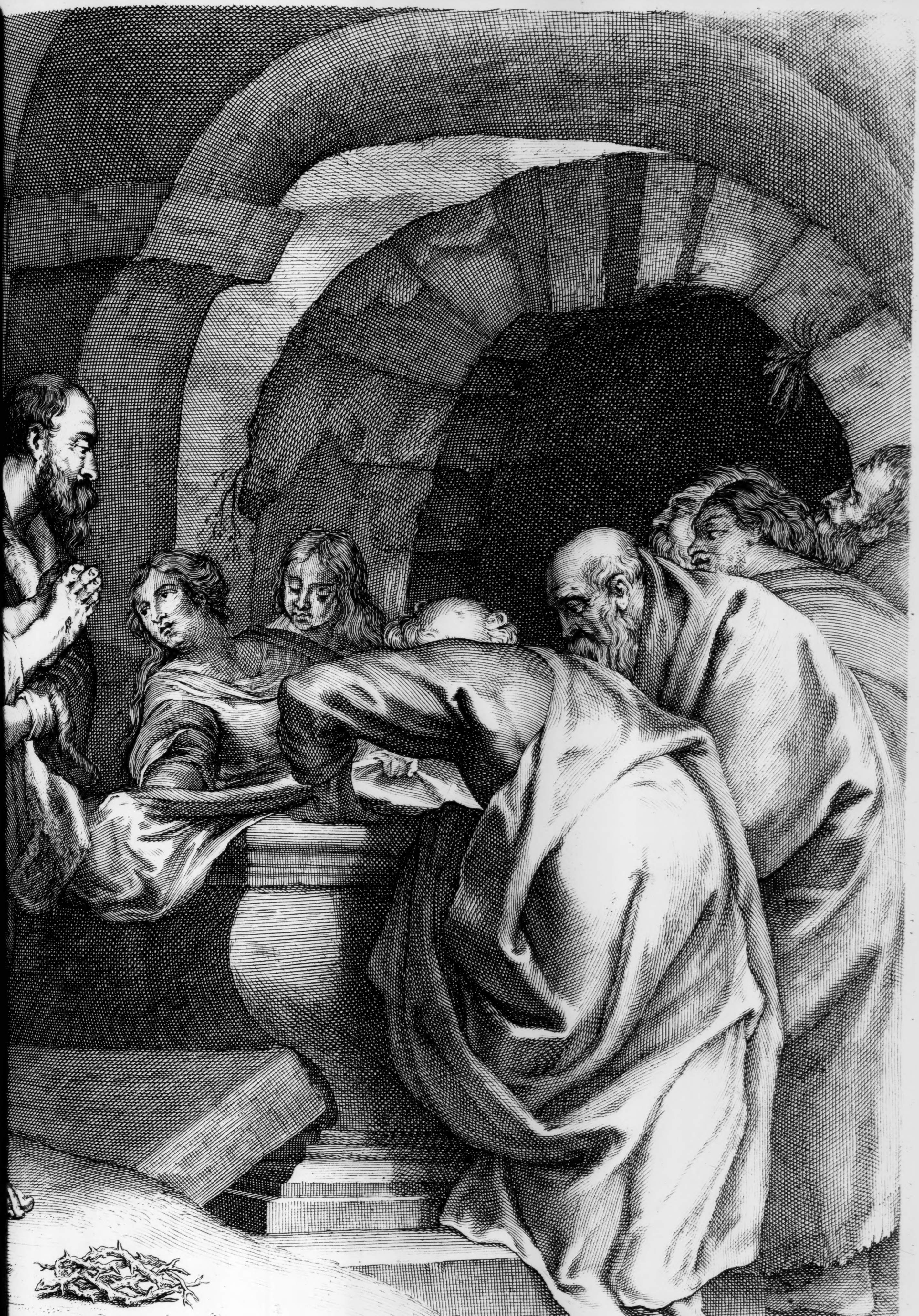
r That is to ſay, the ſtones clave inſunder, and the graves did open themſelves, to ſhew by this token that death was overcome: and the reſurrection of the dead, followed the reſurrection of Chriſt, as appeareth by the next verſe following.

c The beames of his eyes, and by the figure Synecdoche, for the countenance.

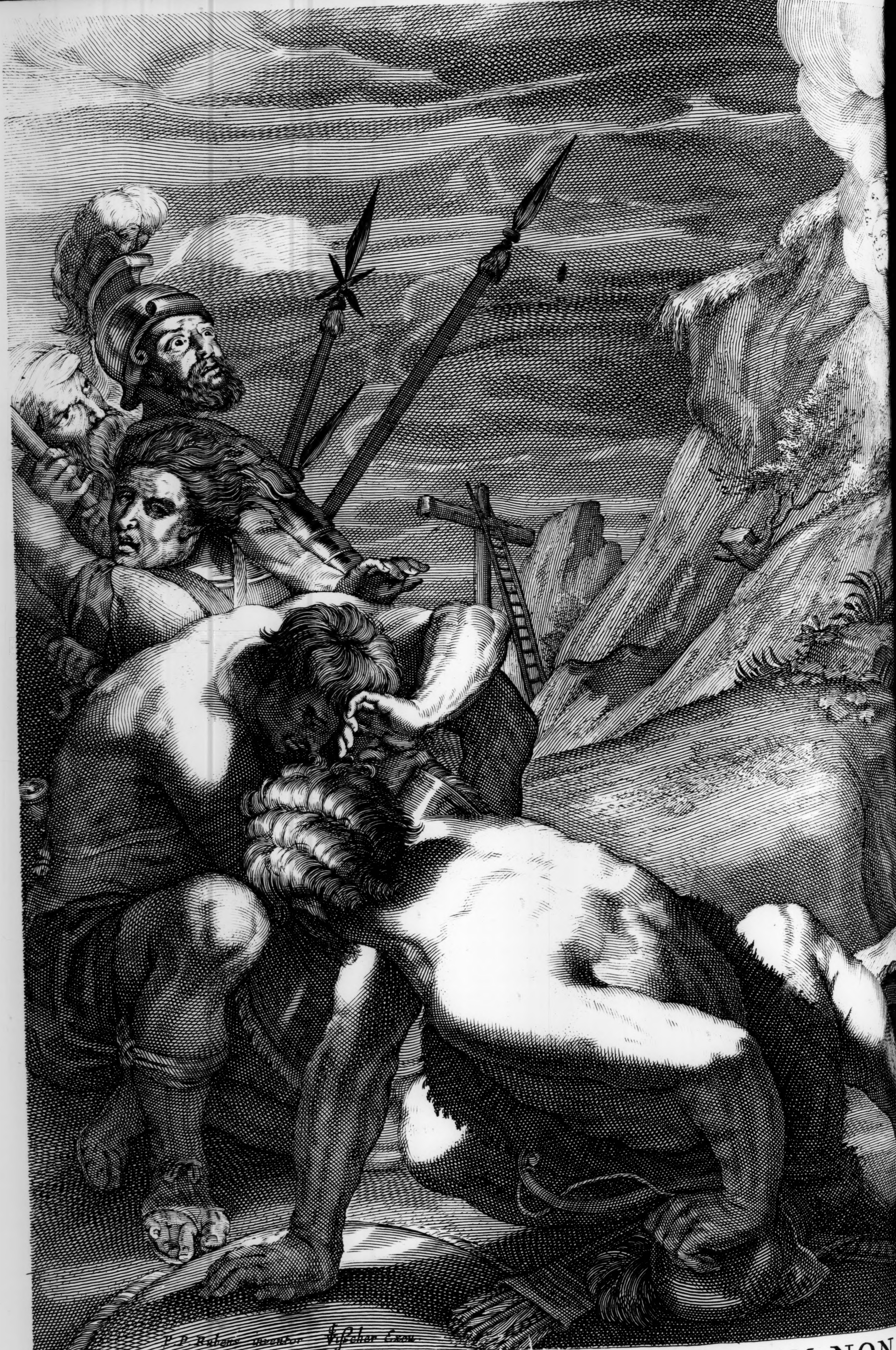
d The word (Ye) is ſpoken with force to confirm the women, now that the ſouldiers were afraid.


P. P. Rubens inventor

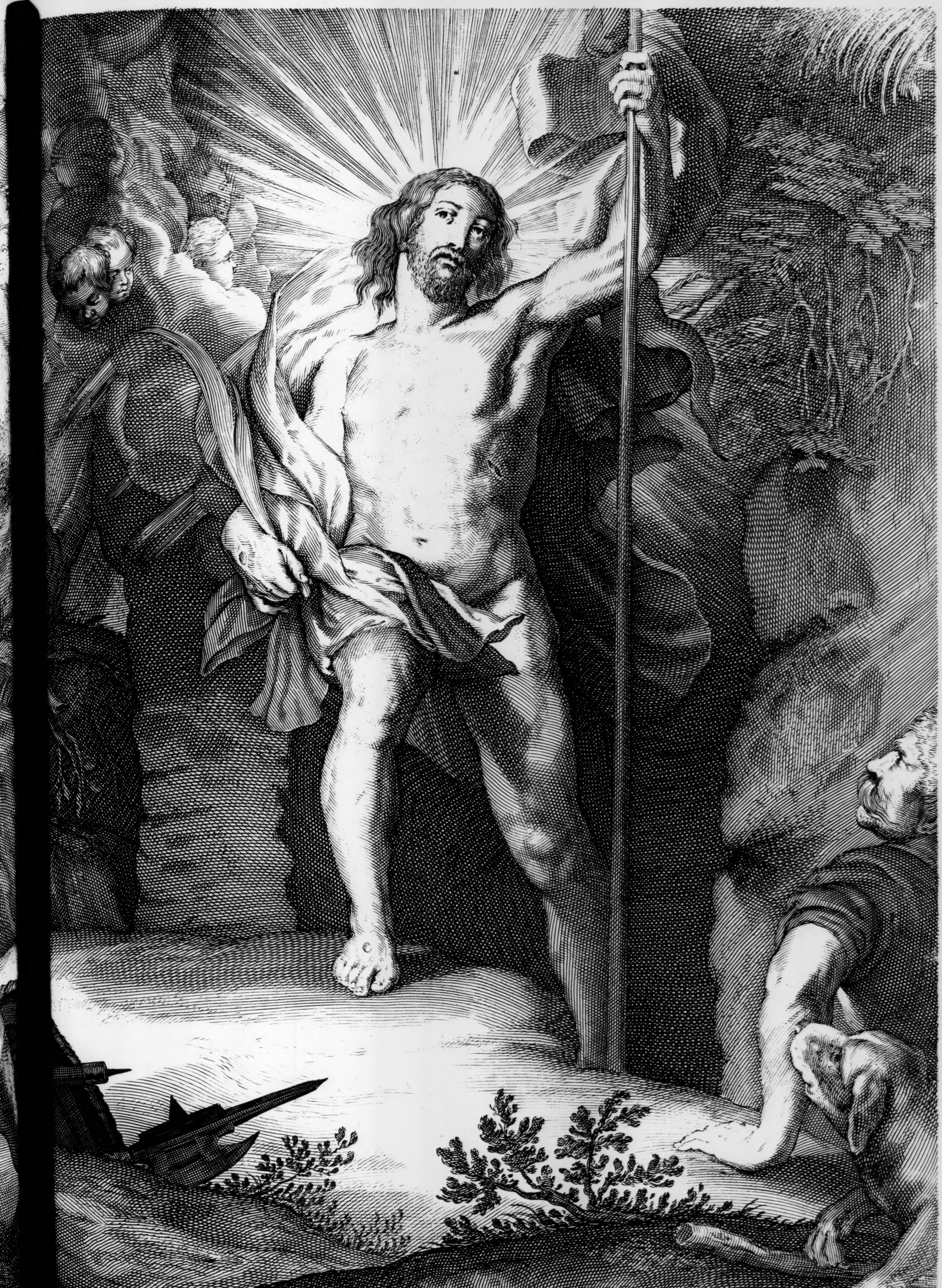
ACCEPTO CORPORE IOSEPH INVOLVIT ILLUD IN SINDONE MUNDA: ET PO



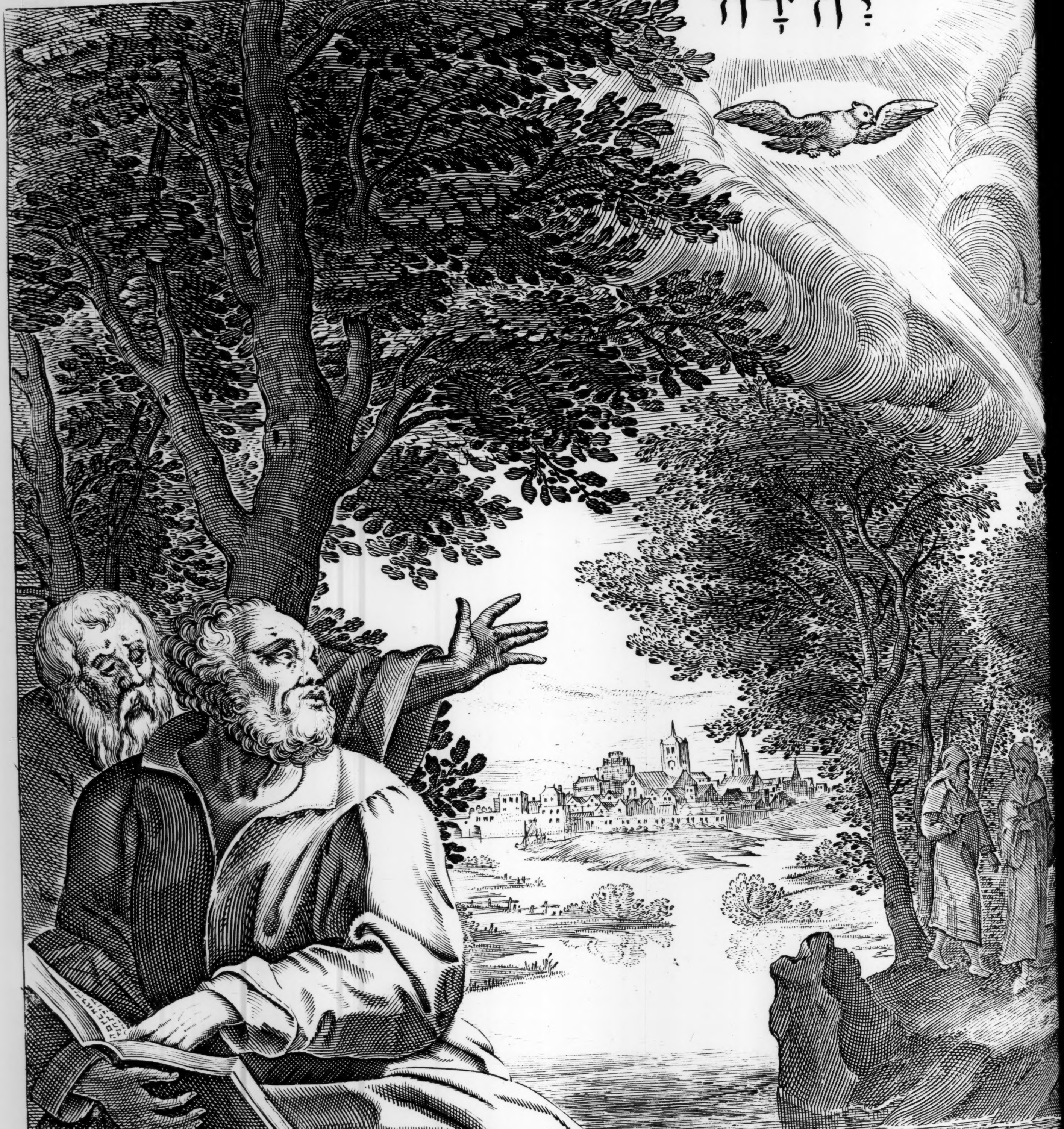
LUD IN MONUMENTO SUO NOVO, QUOD EXCIDERAT IN PETRA. Math. 27. 60

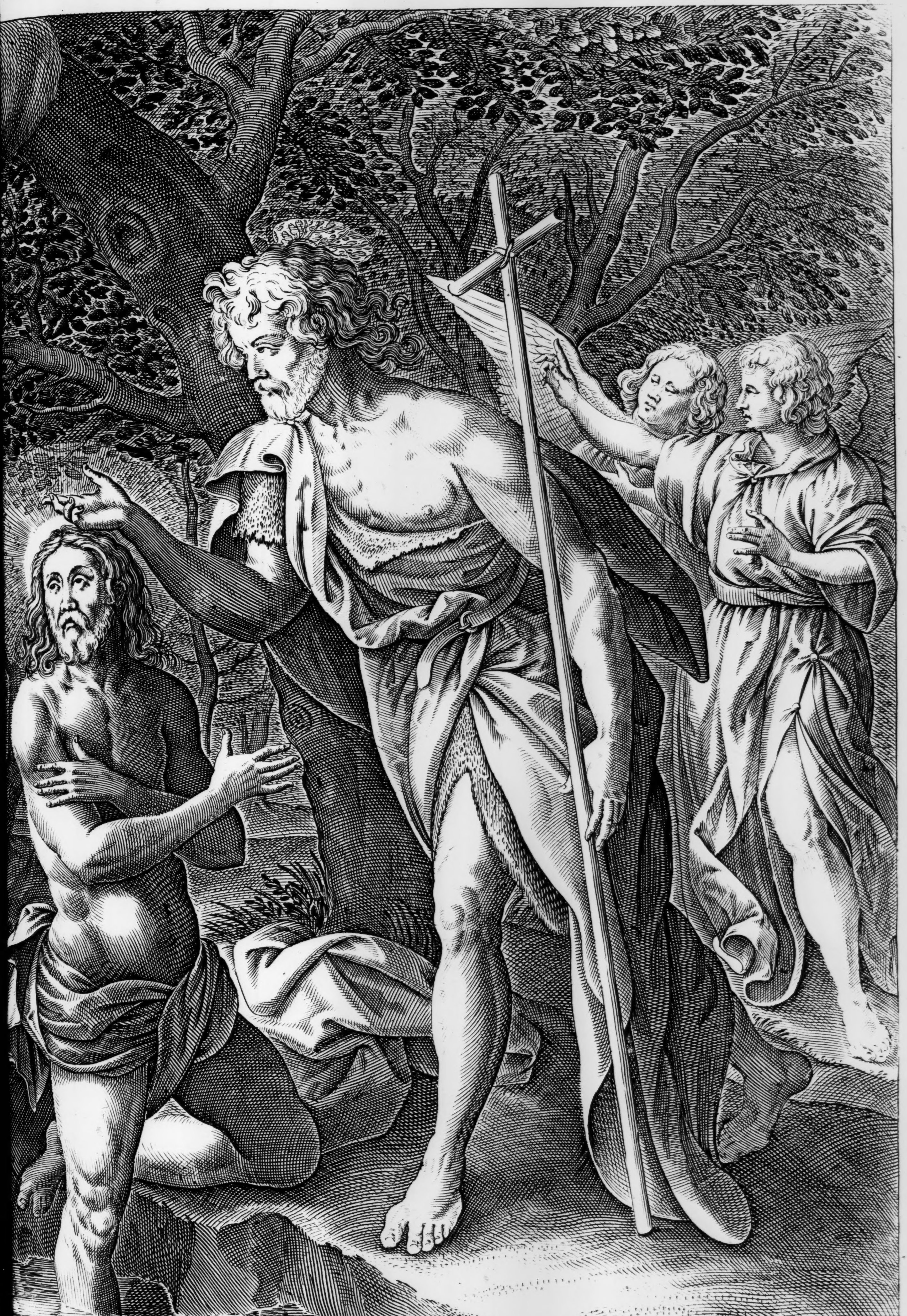

P. P. Rubens inventor
Viſscher Excu

CHRISTUS RESURGENS EX MORTUIS, IAM NON



N M TUR, MORS ILLI ULTRA NON DOMINABITUR . Roman . 6


יְהוָֹה


Marten de Vos inven. Viſscher Excudit

he is riſen from the dead; and behold, he goeth before you into Galilee, there ſhall ye ſee him, lo, I have told you.

8 And they departed quickly from the ſepulchre, with fear and great joy, and did run to bring his diſciples word.

9 ¶ [2] And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the feet, and worſhipped him.

2 Chriſt appeareth himſelf after his reſurrection, and ſending the women to his diſciples, ſheweth that he hath not forgotten them.

10 Then ſaid Jeſus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there ſhall they ſee me.

11 ¶ [3] Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

3 The more the ſunne ſhineth, the more are the wicked blinded.

12 And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſouldiers,

13 Saying, Say ye, His diſciples came by night, and ſtole him away while we ſlept.

14 And if this [e] come to the governours eares, we will perſwade him, and ſecure you.

e For it was to be feared, that it would be brought to the Governours eares.

15 So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews untill this day.

16 ¶ [4] Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them.

4 Chriſt appeareth alſo to his diſciples, whom he maketh Apoſtles.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven, and in earth.

19 ¶ [5] * Go ye therefore and teach all nations, baptizing them in the [f] name of the Father, and of the Sonne, and of the holy Ghoſt:

5 The ſumme of the Apoſtleſhip, is the publiſhing of the doctrine received of Chriſt throughout all the world, and the miniſtring of the Sacraments: the efficacie of which things hangeth not of the miniſters, but of the Lord.

20 Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you [g] alway even unto the end of the world. Amen.

* Mark 16, 15. f Calling upon the name of the Father, the Sonne, and the Holy Ghoſt. g For ever: and this place is meant of the manner of the preſence of his ſpirit, by meanes whereof he maketh us partakers both of himſelf, and of all his benefits; but is abſent from us in bodie.

THE GOSPEL According to S. MARK.

CHAP. I.

1 The office of John the Baptiſt. 9 Jeſus is baptized, 12 tempted: 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a devil, 29 Peters mother in law, 32 many diſeaſed perſons: 41 and cleanſeth the leper.

THe beginning of the goſpel of Jeſus Chriſt the Sonne of God,

2 [1] As it is written in the [a] prophets, * Behold, [b] I ſend my meſſenger [c] before thy face, which ſhall prepare thy way before thee.

1 John goeth before Chriſt as it was foreſpoken by the Prophets.

a This is the figure Metonymia, whereby is meant the books of the Prophets Malachy and Eſay.

* Mal. 3, 1.

b The Prophet uſeth the preſent tenſe, when he ſpeaketh of a thing to come, being as ſure of it, as if he ſaw it.

c A Metaphor taken from the uſage of kings, which uſe to have uſhers go before them.

3 * The voice of one crying in the wilderneſſe, prepare ye the way of the Lord, make his paths ſtraight.

* Iſa. 40, 3. Luke 3, 4. John 1, 23.

4 [2] * John did baptize in the wilderneſſe, and preach the [d] baptiſme of repentance, ‡ for the remiſſion of ſinnes.

2 The ſumme of Johns doctrine, or rather Chriſt, is remiſſion of ſinnes and amendment of life.

* Matth. 3, 1.

5 * And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſinnes.

6 And John was * clothed with camels hair, and with a girdle of a ſkin about his loyns: and he did eat locuſts and wilde honey:

7 [3] And preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to [e] ſtoup down and unlooſe.

d The Jews uſed many kindes of waſhings: but here is ſpoken of a peculiar kinde of waſhing, which hath all the part of true baptiſme, amendment of life, and forgiveneſſe of ſinnes. ‡ Or, *unto*. * Matth. 3, 5. * Matth. 3, 4. 3 John and all miniſters caſt their eyes upon Chriſt the Lord. e The Evangeliſt his meaning was to expreſſe the condition of the baſeſt ſervant.

8 I indeed have [f] baptized you with water: but he ſhall baptize you with the holy Ghoſt.

f He ſheweth that all the force of Baptiſme proceedeth from Chriſt, who baptizeth within.

9 * [4] And it came to paſſe in thoſe dayes, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

* Matth. 3, 13.

4 Chriſt doth conſecrate our baptiſme in himſelf.

10 [5] And ſtraightway coming up out of the water, [g] he ſaw the heavens ‡ opened, and the Spirit like a dove deſcending upon him.

5 The vocation of Chriſt from heaven, as head of the church.

g John that went down into the water with Chriſt.

‡ O, *claven*, or *rent*.

11 And there came a voice from heaven, *ſaying*, Thou art my beloved Sonne, in whom I am [h] well pleaſed.

h Look Mat. 3, 17.

12 * [6] And immediately the ſpirit [i] driveth him into the wilderneſſe.

* Matth. 4, 1.

6 Chriſt being tempted overcometh.

i Here is, no violent and forcible driving out, meant: but the divine power claddeth Chriſt (who had lived untill this time as a private man) with a new perſon, and prepareth him to the combate that was at hand, and to his miniſtery.

13 And he was there in the wildernes fourty dayes tempted of Satan, and was with the wild beaſts, and the angels miniſtred unto him.

17 [7] Now after that John was put in priſon, * Jeſus came into Galilee, preaching the goſpel of the kingdome of God,

7 After that John is taken, Chriſt ſheweth himſelf fully.

* Matth. 4, 12.

15 And ſaying, The time is fulfilled, and the kingdome of God is at hand: repent ye and beleeve the goſpel.

16 [8] * Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers)

8 The calling of Simon and Andrew.

* Matth. 4, 18.

17 And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 [9] And when he had gone a little further

9 The calling of James and John.

32 thence, he ſaw James the ſonne of Zebedee, and John his brother, who alſo were in the ſhip mending their nets.

20 And ſtraightway he called them: and they left their father Zebedee in the ſhip with the hired ſervants, and went after him.

21 * And they went into [k] Capernaum, and ſtraightway on the ſabbath-day he entred into the ſynagogue, and taught.

22 * And they were aſtoniſhed at his doctrine: for he taught them as one that had authoritie, and not as the Scribes.

23 * [10] And there was in their ſynagogue a [l] man with an unclean ſpirit, and he cried out,

24 Saying, Let us alone, what have we to do with thee, thou [m] Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the [n] holy one of God.

25 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him.

26 And when the unclean ſpirit [o] had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, inſomuch that they queſtioned [p] among themſelves, ſaying, What thing is this? what new doctrine is this? for with authority [q] commandeth he even the unclean ſpirits, and they do obey him.

28 And immediately his fame ſpread abroad throughout all the region [r] round about Galilee.

29 * [11] And forthwith, when they were come out of the ſynagogue, they entred into the houſe of Simon and Andrew, with James and John.

30 But Simons wives mother lay ſick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her and ſhe miniſtred unto them.

32 And at even, when the ſunne did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils.

33 And all the citie was gathered together at the doore.

34 And he healed many that were ſick of divers diſeaſes, and caſt out many devils, and [f] ſuffered not the devils ‡ to ſpeak, becauſe they knew him.

35 And in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they ſaid unto him, All men ſeek for thee.

38 And he ſaid unto them, Let us go into the [t] next towns, that I may preach there alſo: for therefore came I forth.

39 And he preached in their ſynagogues throughout all Galilee, and caſt out devils.

40 * [12] And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean.

41 And Jeſus moved with compaſſion, put forth his hand, and touched him, and ſaith unto him, I will, be thou clean.

42 And aſſoon as he had ſpoken, immediately the leproſie departed from him, and he was cleanſed.

43 And he ſtraitly charged him, and forthwith ſent him away;

44 [13] And ſaid unto him, See thou ſay nothing to any man: but go thy way, ſhew thy ſelf to the [u] prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimonie unto them.

45 * But he went out, and began to publiſh it much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

CHAP. II.

1 Chriſt healeth one ſick of the palſie, 14 calleth Matthew from the receipt of cuſtome, 15 eateth with publicanes and ſinners, 18 excuſeth his diſciples for not faſting, 23 and for plucking the eares of corn on the ſabbath-day.

AND again * he entred into Capernaum, [1] after ſome dayes, and it was noiſed that he was in the [a] houſe.

2 And ſtraightway many were gathered together, inſomuch that [b] there was no room to receive *them*, no not ſo much as about the doore: and he preached the word unto them.

3 And they come unto him, bringing one ſick of the palſie, which was born of foure.

4 And when they could not come nigh unto him for preaſſe, they uncovered the roof where he was: and when they had broken it up, they [c] let down the [d] bed wherein the ſick of the palſie lay.

5 When Jeſus ſaw their faith, he ſaid unto the ſick of the palſie, Sonne, thy ſinnes be forgiven thee.

6 But there were certain of the Scribes ſitting there, and [e] reaſoning in their hearts,

7 Why doth this man thus ſpeak blaſphemies? * who can forgive ſinnes but God onely?

8 And immediately, when Jeſus perceived in his ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts?

9 Whether is it eaſier to ſay to the ſick of the palſie, Thy ſinnes be forgiven thee: or to ſay, Ariſe, and take up thy bed and walk?

10 But that ye may know that the Sonne of man hath power on earth to forgive ſinnes, (he ſaith to the ſick of the palſie)

11 I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe.

12 And immediately he aroſe, took up the bed, and went forth before them all, inſomuch that they were all [f] amazed, and glorified God, ſaying, we never ſaw it on this faſhion.

13 [2] And he went forth again by the ſea-ſide, and all the multitude reſorted unto him, and he taught them.

14 * And as he paſſed by, he ſaw [g] Levi the ſonne of Alpheus ſitting ‡ at the receit of

cuſtome

* Matth. 4, 13.
[k] From the citie Nazareth.
* Matth. 7, 28.
* Luke 4, 33.
[10] He preacheth that doctrine, by which alone Satan is driven out of the world, which alſo he confirmeth by a miracle.
[l] Word for word, a man in an unclean ſpirit, that is to ſay, poſſeſſed with an evil ſpirit.
[m] He was born in Bethlehem, but through the errour of the people, he was called a Nazarite, becauſe he was brought up in Nazareth.
[n] He alludeth to that name that was written in the golden plate which the high Prieſt wore, Exod. 28, 36.
[o] Look beneath Chap. 9, 20.
[p] As men amazed.
[q] By his own authoritie, or as a Lord.
[r] Not onely into Galilee, but alſo into the countreys bordering upon it.
* Matth. 8, 14.
[11] By healing of divers diſeaſes, he ſheweth that he hath brought true life into the world.
[f] For it belongeth not to the devils to preach the Goſpel, Acts 16, 18.
‡ Or, *to ſay that they knew him.*
[t] Villages which were as cities.
* Matth. 8, 2.
[12] By healing the leprous, he ſheweth that he came for this cauſe to wipe out the ſinnes of the world with his touching.
[13] He witneſſeth that he was not moved with ambition, but with the onely deſire of his Fathers glory, and love towards poore ſinners.
[u] All the poſteritie of Aaron might judge of a leper.
* Luke 5, 15.
* Matth. 9, 1.
[1] Chriſt ſheweth by healing this man, which was ſick of the palſie, that men recover in him, through faith onely, all their ſtrength which they have loſt.
[a] In the houſe where he uſed to remain: for he choſe Capernaum to dwell in, and left Nazareth.
[b] Neither the houſe nor the entrey was able to hold them.
[c] They brake up the upper part of the houſe, which was plain, and let down the man that was ſick of the palſie into the lower part where Chriſt preached for they could not otherwiſe come unto his ſight.
[d] The word ſignifieth the worſt kinde of bed whereupon men uſe to lay down themſelves at noontide, and ſuch other times to refreſh themſelves, we call it a couch.
[e] In their mindes diſputing upon that matter, on both ſides.
* Job. 14, 4. Iſa. 43, 25.
[f] Word for word, paſt themſelves, or out of their wits.
[2] The Goſpel offendeth the proud, and ſaveth the humble.
* Matth. 9, 9.
[g] Matthewes other name.
‡ Or, *at the place where the cuſtome was received.*

cuſtome, and ſaid unto him, Follow me. And he aroſe and followed him.

15 And it came to paſſe, that as Jeſus ſat at meat in his houſe, many Publicanes & ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him.

16 And when the Scribes and Phariſees ſaw him eat with publicanes and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicanes and ſinners?

17 When Jeſus heard it, he ſaith unto them, They that are whole, have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.

18 * [3] And the diſciples of John, and of the Phariſees uſed to faſt; and they come, and ſay unto him, Why do the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not?

19 And Jeſus ſaid unto them, Can the children of the bride-chamber faſt, while the bridegroom is with them? as long as they have the bridegroom with them they cannot faſt.

20 But the dayes will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe dayes.

21 No man alſo ſeweth a piece of ‡ new cloth on an old garment: elſe the new piece that filled it up, taketh away from the old, and the rent is made worſe.

22 And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

23 * [4] And it came to paſſe, that he went through the corn-fields on the [h] ſabbath-day, and his diſciples began as they went, to pluck the eares of corn,

24 And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawfull?

25 And he ſaid unto them, Have ye never read what David did, when he had need & was an hungred, he, and they that were with him?

26 How he went into the houſe of God in the dayes of [i] Abiathar the high prieſt, and did eat the ſhew-bread, which is not lawfull to eat, but for the prieſts, and gave alſo to them which were with him?

27 And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath:

28 Therefore the ſonne of man is Lord alſo of the [k] ſabbath.

CHAP. III.

1 *Chriſt healeth the withered hand,* 10 *and many other infirmities:* 11 *rebuketh the unclean ſpirits:* 13 *chooſeth his twelve apoſtles:* 22 *convinceth the blaſphemie of caſting out devils by Beelzebub:* 31 *and ſheweth who are his brother, ſiſter, and mother.*

AND * [1] he entred again into the ſinagogue, and there was a man there which had a [a] withered hand.

2 And they watched him, whether he would heal him on the ſabbath-day, that they might accuſe him.

3 And he ſaith unto the man which had the withered hand, Stand forth.

4 And he ſaith unto them, Is it lawfull to do good on the ſabbath-dayes, or to do evil? to ſave [b] life, or to kill? but they held their peace.

5 And when he had looked round about on them [c] with anger, being grieved for the ‡ [d] hardnes of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored whole as the other.

6 [2] And the Phariſees went forth, & ſtraightway took counſel with the [e] Herodians againſt him, how they might deſtroy him.

7 But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jeruſalem, and from Idumea, and from [f] beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he ſpake to his diſciples, that a ſmall ſhip ſhould [g] wait on him, becauſe of the multitude, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they ‡ preaſſed upon him for to touch him, as many as had [h] plagues.

11 And [i] unclean ſpirits, when they ſaw him, fell down before him, and cried, ſaying, Thou art the Sonne of God.

12 And he ſtraitly charged them, that they ſhould not make him known.

13 * And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 [3] And he [k] ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach:

15 And to have power to heal ſickneſſes, and to caſt out devils.

16 And Simon he ſurnamed Peter.

17 And James *the ſonne* of Zebedee, and John the brother of James (and he ſurnamed them Boanerges, which is, The ſonnes of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the ſonne* of Alpheus, and [l] Thaddeus, and Simon the Canaanite,

19 And Judas Iſcariot, which alſo betrayed him: and they went [m] ‡ into an houſe.

20 And the multitude cometh together again, ſo that they could not ſo much as eat bread.

21 [4] And when his ‡ [n] friends heard *of it*, they went out to lay hold on him: for they ſaid, He is beſide himſelf.

22 ¶ And the Scribes which came down from Jeruſalem, ſaid, * He hath Beelzebub, and by the prince of the devils caſteth he out devils.

23 And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan?

24 And

* Matt. 9, 14. Luke 5, 33.

[3] The ſuperſtitious and hypocrites do raſhly put the ſumme of godlineſſe in things indifferent, and are here for three cauſes reprehended. Firſt, for that not conſidering what every mans ſtrength is able to beare, they raſhly make all manner of lawes concerning ſuch things, without all diſcretion.

‡ Or, *raw*, or *unwrought*.

* Matt. 12, 1.

[4] Secondarily, for that they make no difference between the laws which God made concerning the ſame things, and laws that are made of things which are utterly unlawfull.

[h] Word for word, on the Sabbaths, that is, on the holy dayes.

[i] 1 Sam. 21, 1. He is called Ahimelech, and his ſon Abiathar, but by conference of other places, it is plain that both of them had two names, Look 1 Chron. 24, 6. 2 Sam. 8, 17. and 15, 29. 1 King. 2, 26. 2 King. 25, 18.

[k] Hath the Sabbath day in his power, and may rule it as him liſteth.

* Matt. 12, 9.

[1] Thirdly, for that they preferred the ceremoniall law (which was but an appendant to the morall law) before the morall law. Whereas contrariwiſe, they ſhould have learned out of this, the true uſe of the ceremoniall law.

[a] That is, unprofitable and dead.

[b] A figurative ſpeech, by the figure Synecdoche. For this kinde of ſaying, To ſave the life, is as much as to ſave the man.

[c] Men when they have wrong done unto them, are angry, but not without vice: but Chriſt is angry without vice, neither is he ſorty ſo much for the injurie that is done to his own perſon, as for their wickedneſſ: and therefore he had pity upon them, and for that cauſe is he ſaid to have mourned.

‡ Or, *blindeneſſe*.

[d] As though their heart had been ſo cloſed up, and grown together, that wholeſome doctrine could prevail no more with them.

[2] The more the truth is kept under the more it cometh out.

[e] Look Matth. 22, 16.

[f] Which Joſephus calleth ſtonie or rocky.

[g] Should alwayes be ready for him.

‡ Or, *rushed*.

[h] Diſeaſes wherewith God ſcourgeth men as it were with whips.

[i] In them whom they had entred into: or by the figure called Metonymie, for them which were vexed with the unclean ſpirits.

* Matt. 10, 1.

[3] The twelve apoſtles are ſet apart to be trained up to the office of the apoſtleſhip.

[k] Choſe and appointed out twelve to be familiar and converſant with him.

[l] Whom Luke alſo calleth Judas: and for difference ſake, the other Judas is called Iſcariot,

[m] The diſciples whom Chriſt had taken to be of his traine and to live with him, came home to his houſe, to be with him alwayes after.

‡ Or, *home*.

[4] None are worſe enemies of the Goſpel than they that leaſt ought.

‡ Or, *kinſmen*.

[n] Word for word, they that were of him, that is, his kinsfolks: for they that were mad were brought to their kinſmen.

* Mat. 9, 34.

34

24 And if a kingdome be divided againſt it ſelf, that kingdome cannot ſtand.

25 And if a houſe be divided againſt it ſelf, that houſe cannot ſtand.

o Satans imps or bands.

26 And if [o] Satan riſe up againſt himſelf, & be divided, he cannot ſtand, but hath an end.

27 No man can enter into a ſtrong mans houſe, and ſpoil his goods, except he will firſt binde the ſtrong man, and then he will ſpoil his houſe.

* Mat. 12,31.
5 They onely are without hope of ſalvation, which do maliciouſly oppugne Chriſt, whom they know.

28 * [5] Verily I ſay unto you, All ſinnes ſhall be forgiven unto the ſonnes of men, and blaſphemies wherewith ſoever they ſhall blaſpheme:

29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſſe, but is in danger of eternall damnation:

p Theſe are the words of the Evangeliſt.

30 [p] Becauſe they ſaid, He hath an unclean ſpirit.

* Mat. 12,46.
q Under this name Brother, the Hebrews underſtand all that are of the ſame ſtock and kinred.
6 The ſpirituall kinred is farre otherwiſe to be accounted of, than the carnall or fleſhly.

31 ¶ * There came then his [q] brethren and his mother, and ſtanding without, ſent unto him, calling him.

32 And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee.

33 And he anſwered them, ſaying, Who is my mother or my brethren?

34 [6] And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren.

35 For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

CHAP. IIII.

1 The parable of the ſower, 14 and the meaning thereof. 21 We muſt communicate the light of our knowledge to others. 26 The parable of the ſeed growing ſecretly, 30 and of the muſtard-ſeed. 35 Chriſt ſtilleth the tempeſt on the ſea.

* Mat. 13,1.
a Seaſide of Tyberias.

AND * he began again to teach by the [a] ſeaſide: and there was gathered unto him a great multitude, ſo that he entred into a ſhip, and ſat [b] in the ſea, and the whole multitude was by the ſea, on the land.

b In a ſhip which was lanched into the Sea.

2 And he taught them many things by parables, and ſaid unto them in his doctrine,

1 The ſelf ſame doctrine of the Goſpel is ſowen every where, but it hath not like ſucceſſe, indeed through the fault of man, but yet by the juſt judgement of God.

3 [1] Hearken, Behold, there went out a ſower to ſow:

4 And it came to paſſe as he ſowed, ſome fell by the way ſide, and the fowls of the aire came and devoured it up.

5 And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth.

6 But when the ſunne was up, it was ſcorched, and becauſe it had no root, it withered away.

7 And ſome fell among thorns, aud the thorns grew up, and choked it, and it yeelded no fruit.

8 And other fell on good ground, and did yeeld fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixtie, and ſome an hundred.

9 And he ſaid unto them, He that hath eares to heare, let him heare.

c Word for word.

10 And when he was [c] alone, they that were [d] about him with the twelve, asked of him the parable.

d They that followed him at the heels.

11 And he ſaid unto them, Unto you it is given to know the myſterie of the kingdome of God: but unto them that are [e] without, all theſe things are done in parables:

e That is to ſay, to ſtrangers and ſuch as are none of ours.
* Mat. 13,14.

12 * That ſeeing they may ſee, and not perceive, and hearing they may heare, and not underſtand; leſt at any time they ſhould be converted, and their ſinnes ſhould be forgiven them.

13 And he ſaid unto them, Know ye not this parable? and how then will you know all parables?

14 ¶ The ſower ſoweth the word.

15 And theſe are they by the way ſide, where the word is ſowen, but when they have heard, Satan cometh immediately, and taketh away the word that was ſowen in their hearts.

16 And theſe are they likewiſe which are ſowen on ſtony ground, who when they have heard the word, immediately receive it with gladneſſe:

17 And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the words ſake, immediately they are offended.

18 And theſe are they which are ſowen among thorns: ſuch as heare the word,

f Which pertain to this life.
* 1.Tim.6,17.

19 And the cares [f] of this world, * and the deceitfulneſſe of riches, and the luſts of other things entring in, choke the word, and it becometh unfruitfull.

20 And theſe are they which are ſowen on good ground, ſuch as heare the word, and receive it, and bring forth fruit, ſome thirty fold, ſome ſixty, and ſome an hundred.

* Matth. 5,15.
2 Although the light of the Goſpel be rejected of the world, yet it ought to be lighted, if it were for no other cauſe than this, that the wickedneſſe of the world might be made manifeſt.
“ The word in the original ſignifieth a leſſe meaſure, as Mat. 5,15.

21 ¶ * [2] And he ſaid unto them, Is a candle brought to be put under a [“] buſhel, or under a bed? and not to be ſet on a candleſtick?

* Mat. 10,26.

22 * For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad.

23 If any man have eares to heare, let him heare.

3 The more liberally that we communicate ſuch gifts as God hath given us with our brethren, the more bountifull will God be toward us.
* Mat. 7,2.

24 [3] And he ſaid unto them, Take heed what you heare: * with what meaſure ye mete, it ſhall be meaſured to you: and unto you that heare ſhall more be given.

* Matth. 13,12.

25 * For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

4 The Lord ſoweth & reapeth after a manner unknown to men.

26 ¶ [4] And he ſaid, So is the kingdome of God, as if a man ſhould caſt ſeed into the ground,

g That is, when he hath done ſowing, would paſſe the time both day and night, nothing doubting but that the ſeed ſhould ſpring, which groweth both by day and night.

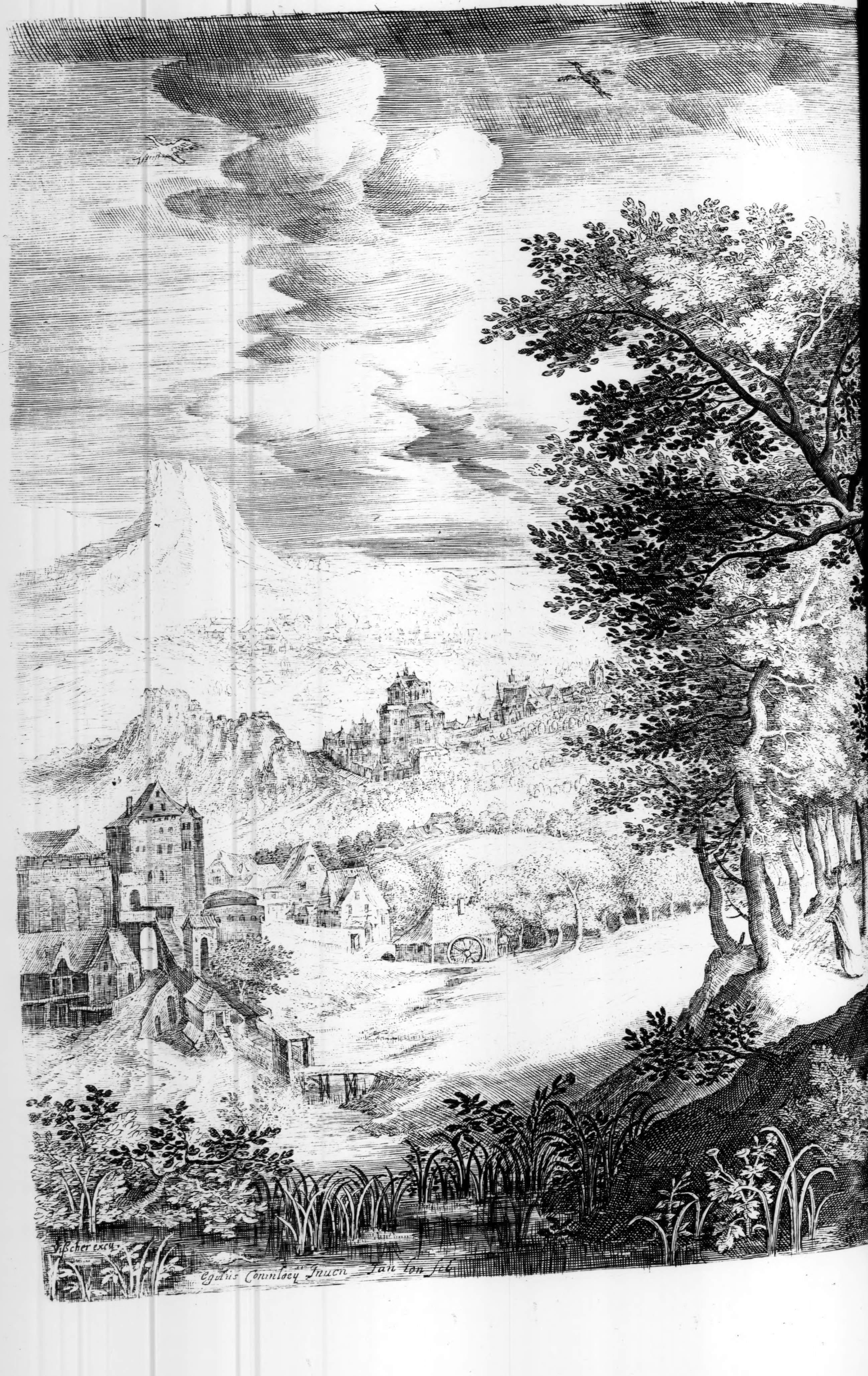
27 And [g] ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, [h] he knoweth not how.

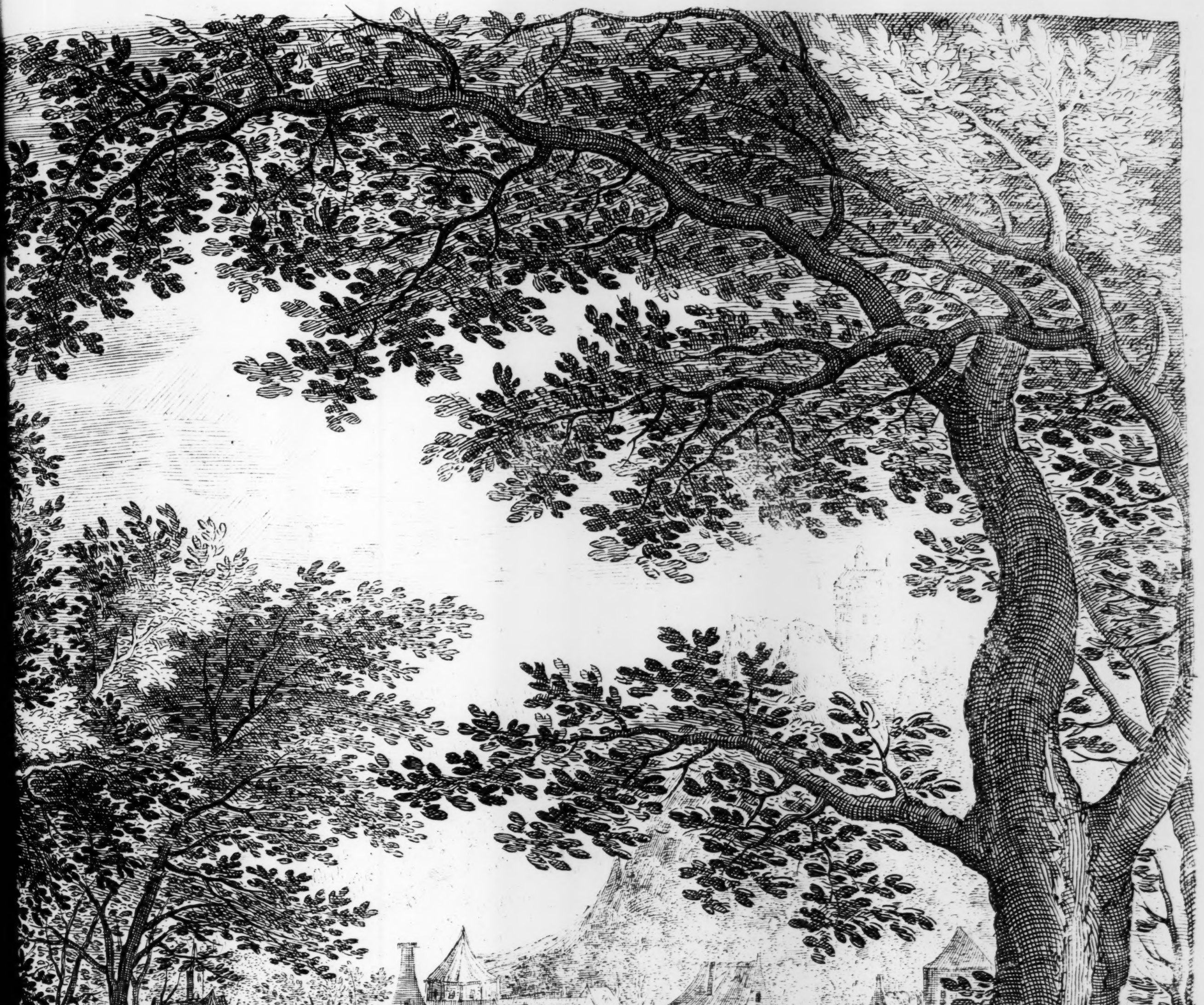
28 For the earth bringeth forth fruit [i] of her ſelf, firſt the blade, then the eare, after that the full corn in the eare.

29 But when the fruit is ‡ brought forth,

[h] It is the part of the miniſters to labour the ground with all diligence, and commend the ſucceſſe to God: for that mighty working whereby the ſeed cometh to blade and eare is ſecret, and is onely known by the fruit. [i] By a certain power which moveth it ſelf.
‡ Or, ripe.

imme-


Vißcher excu.
Egidius Coninloey Inuen. Jan lon fec.



immediately he putteth in the ſickle, becauſe the harveſt is come.

30 ¶ [5] And he ſaid, * Whereunto ſhall we liken the kingdome of God? or with what compariſon ſhall we compare it?

[5] God farre otherwiſe than men uſe, beginneth with the leaſt, and endeth with the greateſt.

* Matth. 13, 31.

31 It is like a grain of muſtard-ſeed, which when it is ſowen in the earth, is leſſe than all the ſeeds that be in the earth.

32 But when it is ſowen it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the fowls of the aire may lodge under the ſhadow of it.

33 * And with many ſuch parables ſpake he the word unto them as [k] they were able to heare it.

* Matth. 13, 34.

[k] According to the capacitie of the hearers.

34 But without a parable ſpake he not unto them: and when they were alone, he [l] expounded all things to his diſciples.

[l] Word for word, Looſed, as you would ſay, read them the hard riddles.

35 * And the ſame day when the even was come, he ſaith unto them, Let us paſſe over unto the other ſide.

* Matth. 8, 23.

36 And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips.

37 [6] And there aroſe a great ſtorm of winde, and the waves beat into the ſhip, ſo that it was now full.

[6] They that ſail with Chriſt, although he ſeem to ſleep never ſo ſoundly when they are in danger, yet they are preſerved of him in time convenient, being awaked.

38 And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, Maſter, careſt thou not that we periſh?

39 And he aroſe, and rebuked the winde, and ſaid unto the ſea, Peace, be ſtill: and the winde ceaſed, and there was a great calm.

40 And he ſaid unto them, [m] Why are ye ſo fearfull? how is it that you have no faith?

[m] How cometh it to paſſe that you have no faith?

41 And they feared exceedingly, and ſaid one to another, What manner of man is this, that even the winde and the ſea obey him?

CHAP. V.

1 Chriſt delivering the poſſeſſed of the legion of devils, 13 they enter into the ſwine: 25 He healeth the woman of the bloudy iſſue, 35 and raiſeth from death Jairus his daughter.

AND * [1] they came over unto the other ſide of the ſea, into the countrey of the [a] Gadarenes.

* Matth. 8, 28.

[1] Many have the vertue of Chriſt in admiration, and yet they will not redeem it with the loſſe of the leaſt thing they have.

[a] Look Matth. 8, 30.

2 And when he was come out of the ſhip, immediately there met him out of the tombes, a man with an [b] unclean ſpirit,

[b] Word for word, in an unclean ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt locked up, and as it were bound.

3 Who had his dwelling among the tombes, and no man could binde him, no not with chains:

4 Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And alwayes night and day, he was in the mountains, and in the tombes, crying, and cutting himſelf with ſtones.

6 But when he ſaw Jeſus afarre off, he came and worſhipped him,

7 And cried with a loud voice, and ſaid, What have I to do with thee, Jeſus, thou Sonne of the moſt high God? I [c] adjure thee by God, that thou torment me not.

[c] That is, aſſure me by an oath, that thou wilt not vex me.

8 (For he ſaid unto him, Come out of the man, thou unclean ſpirit)

9 And he asked him, What is thy name? and he anſwered, ſaying, My name is legion: for we are many.

10 And he [d] beſought him much, that he would not ſend them away out of the countrey.

[d] That devil that played the meſſenger for his fellows.

11 Now there was there nigh unto the [e] mountains, a great herd of ſwine feeding.

[e] This whole countrey is for the greater part of it very hilly, for the mountains of Galiad run through it.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entred into the ſwine, and the herd ran violently down a ſteep place into the [f] ſea, (they were about two thouſand) and were choked in the ſea.

[f] Strabo in the ſixteenth book ſaith, that in Gadaris there is a ſtanding pool of very naughty water, which if beaſts taſte of, they ſhed their haire, nailes, or hooves and hornes.

14 And they that fed the ſwine fled, and told it in the city, and in the countrey. And they went out to ſee what it was that was done.

15 And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting, and clothed, and in his right minde, and they were afraid.

16 And they that ſaw it, told them how it befell to him that was poſſeſſed with the devil, and alſo concerning the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him.

19 Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tel them how great things the Lord hath done for thee, and hath had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

21 And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea.

22 * And [g] behold, there cometh one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him, he fell at his feet,

* Matth. 9, 18.

[g] The whole company aſſembled not diſorderly, but in every Synagogue there were certain men which governed the people.

23 And beſought him greatly, ſaying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her that ſhe may be healed, and ſhe ſhall live.

24 And Jeſus went with him, and much people followed him, and thronged him.

25 [2] And a certain woman which had an iſſue of bloud twelve yeares,

[2] Jeſus being touched with true faith, although it be but weak, doth heal us by his vertue.

26 And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe,

27 When ſhe had heard of Jeſus, came in the preaſſe behinde, and touched his garment.

28 For ſhe ſaid, If I may touch but his clothes, I ſhall be whole.

29 And ſtraightway the fountain of her bloud was dried up: and ſhe felt in her body that ſhe was healed of that plague.

30 And Jeſus immediately knowing in himſelf, that vertue had gone out of him, turned him about in the preaſſe, and ſaid, Who touched my clothes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me?

32 And he looked round about to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath made thee whole, go in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the ruler of the ſynagogues *houſe*, certain which ſaid, Thy daughter is dead, why troubleſt thou the Maſter any futher?

36 [3] Aſſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, onely beleeve.

37 And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James.

38 And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth.

40 [4] And they laughed him to ſcorn: but when he had put them all out, he taketh the father and the mother of the damſel, and them [h] that were with him, and entreth in where the damſel was lying.

41 And he took the damſel by the hand, and ſaid unto her, Talitha cumi, which is being interpreted, Damſel (I ſay unto thee) ariſe.

42 And ſtraightway the damſel aroſe, and walked, for ſhe was of the age of twelve yeares: and they were aſtoniſhed with a great aſtoniſhment.

43 And he charged them ſtraitly that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

CHAP. VI.

1 Chriſt is contemned of his countreymen. 7 He giveth the twelve power over unclean ſpirits: 14 Divers opinions of Chriſt. 18 John Baptiſt is beheaded, 29 and buried. 30 The apoſtles return from preaching, 34 The miracle of five loaves and two fiſhes. 48 Chriſt walketh on the ſea: 53 and healeth all that touch him.

AND * he [1] went out from thence, and came into his own countrey, and his diſciples follow him.

2 And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing him were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdome is this which is given unto him, that even ſuch [a] mighty works are wrought by his hands?

3 Is not this the carpenter, the ſonne of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his [b] ſiſters here with us? And they were offended at him.

4 But Jeſus ſaid unto them, * A prophet is not without [c] honour, but in his own countrey, and among his own kin, and in his own houſe.

5 And he [d] could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed them.

6 And he marvelled becauſe of their unbelief. * And he went round about the villages, teaching.

7 ¶ * [2] And he calleth unto him the twelve, and began to ſend them forth by two and two, and gave them power over unclean ſpirits,

8 [3] And commanded them that they ſhould take nothing for their journey, ſave a ſtaff onely: no ſcrip, no bread, no ‡ money in their purſe:

9 But be ſhod with [e] ſandals: and not put on [f] two coats.

10 And he ſaid unto them, In what place ſoever ye enter into an houſe, [g] there abide till ye depart from that place.

11 * [4] And whoſoever ſhall not receive you, nor heare you, when ye depart thence, * ſhake off the duſt under your feet, for a teſtimonie againſt them: verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgement, than for that city.

12 And they went out and preached that men ſhould repent.

13 And they caſt out many devils, * and [h] anointed with oyl many that were ſick, and healed them.

14 * [5] And king Herod heard *of him*, (for his name was ſpread abroad) and he ſaid that John the Baptiſt was riſen from the dead, and therefore [i] mighty works do ſhew forth themſelves in him.

15 Others ſaid, that it is Elias. And others ſaid, That it is a prophet, or as one of [k] the prophets.

16 * But when Herod heard *thereof*, he ſaid, It is John whom [l] I beheaded, he is riſen from the dead.

17 For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philips wife; for he had married her.

18 For John had ſaid unto Herod, * It is not lawfull for thee to have thy brothers wife.

19 Therefore Herodias [m] had ‡ a quarrel againſt him, and would have killed him, but ſhe could not.

20 For Herod feared John, knowing that he was a juſt man and an holy, and ‡ obſerved him, and when he heard him, he did many things, and heard him [n] gladly.

21 And when a convenient day was come, that Herod on his birth-day made a ſupper to

his

---

[3] Fathers apprehend by faith, the promiſes of life even for their children.

[4] Such as mock and ſcorn Chriſt are unworthy to be witneſſes of his goodneſſe.

[h] The three diſciples.

* Matth. 13, 54.

[1] The faithleſſe world doth no whit at all diminiſh the vertue of Chriſt, but wittingly and willingly depriveth it ſelf of the efficacie of it, being offered unto them.

[a] The word ſignifieth powers, or vertues, whereby are meant thoſe wonderfull works that Chriſt did, which ſhewed and ſet forth the vertue and power of his God head to all the world. Matth. 7, 22.

[b] After the manner of the Hebrews, who by brethren and ſiſters, underſtand all their kinsfolks.

* John 4, 44.

[c] Not onely that hath that honour, which of right is due to him, taken from him, but is alſo evil ſpoken of, and miſreported.

[d] That is, he would not: for we muſt needs have faith if we will receive the works of God.

* Matth. 9, 35. Luke 13, 22.

* Matth. 10, 1.

[2] The diſciples are prepared to the generall Apoſtleſhip, by a peculiar ſending forth.

[3] Faithfull paſtors ought not to have their minds ſet, no not on things that are neceſſarie for this life, if they may be an hinderance unto them, be it never ſo little.

‡ The word ſignifieth *a piece of braſſe money, in value ſomewhat leſſe than a farthing*, Matth. 10, 9. *but here it is taken in generall for money.*

[e] The word ſignifieth properly womens ſhoes.

[f] That is, they ſhould take no change of garments with them, that they might be lighter for this journey, and make more ſpeed.

[g] That is, change not your Innes in this ſhort journey.

* Matth. 10, 14.

[4] The Lord is a moſt ſevere revenger of his ſervants.

* Acts 13, 51.

* James 5, 14.

[h] That oyl was a token and a ſigne of this marvellous vertue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremonie which is yet retained of ſome, is to no purpoſe.

* Matth. 14, 1.

[5] The goſpel confirmeth the godly, and vexeth the wicked.

[i] The word ſignifieth powers, whereby is meant, the power of working miracles.

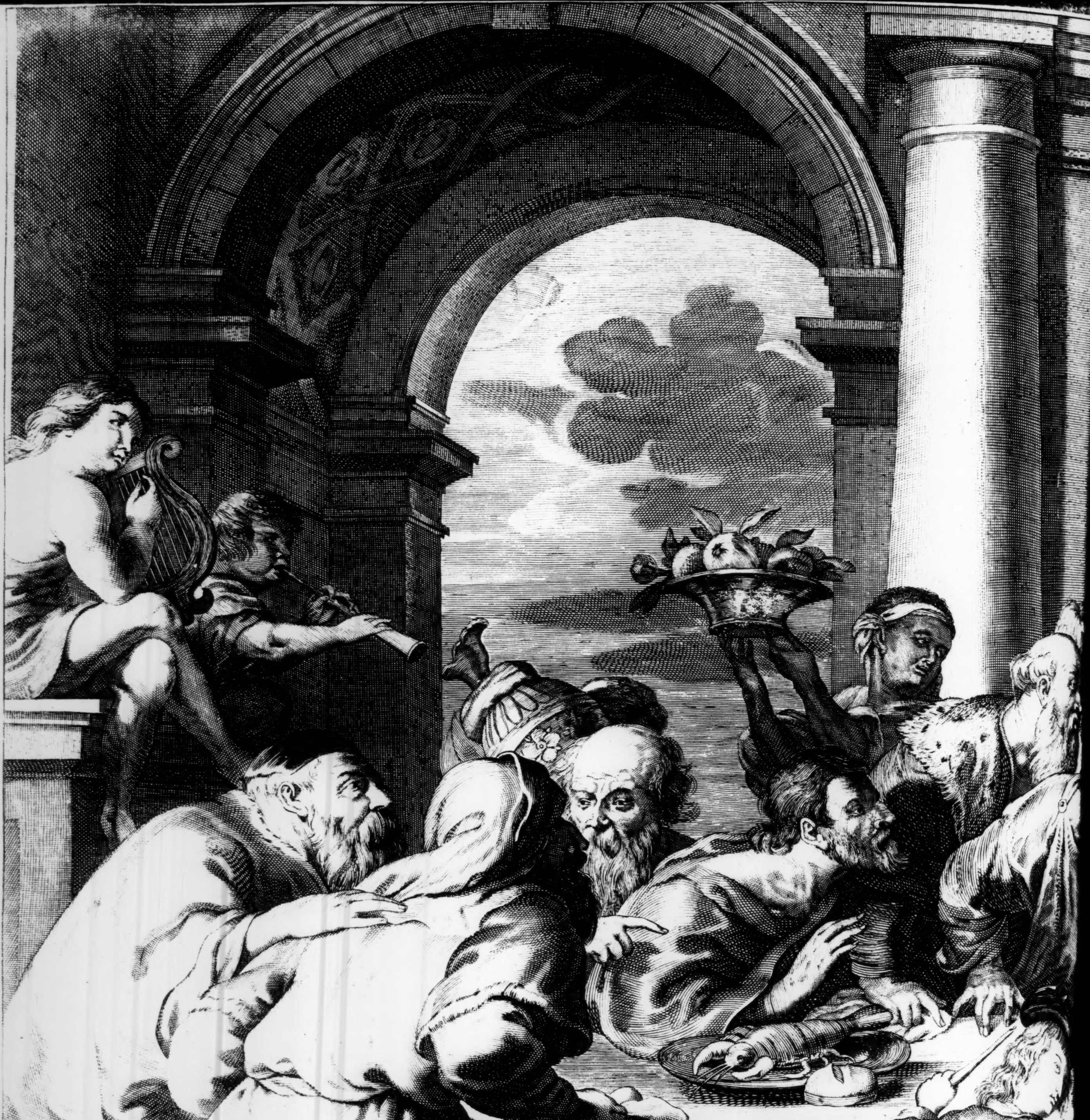
[k] Of the old prophets.

* Luke 3, 19.

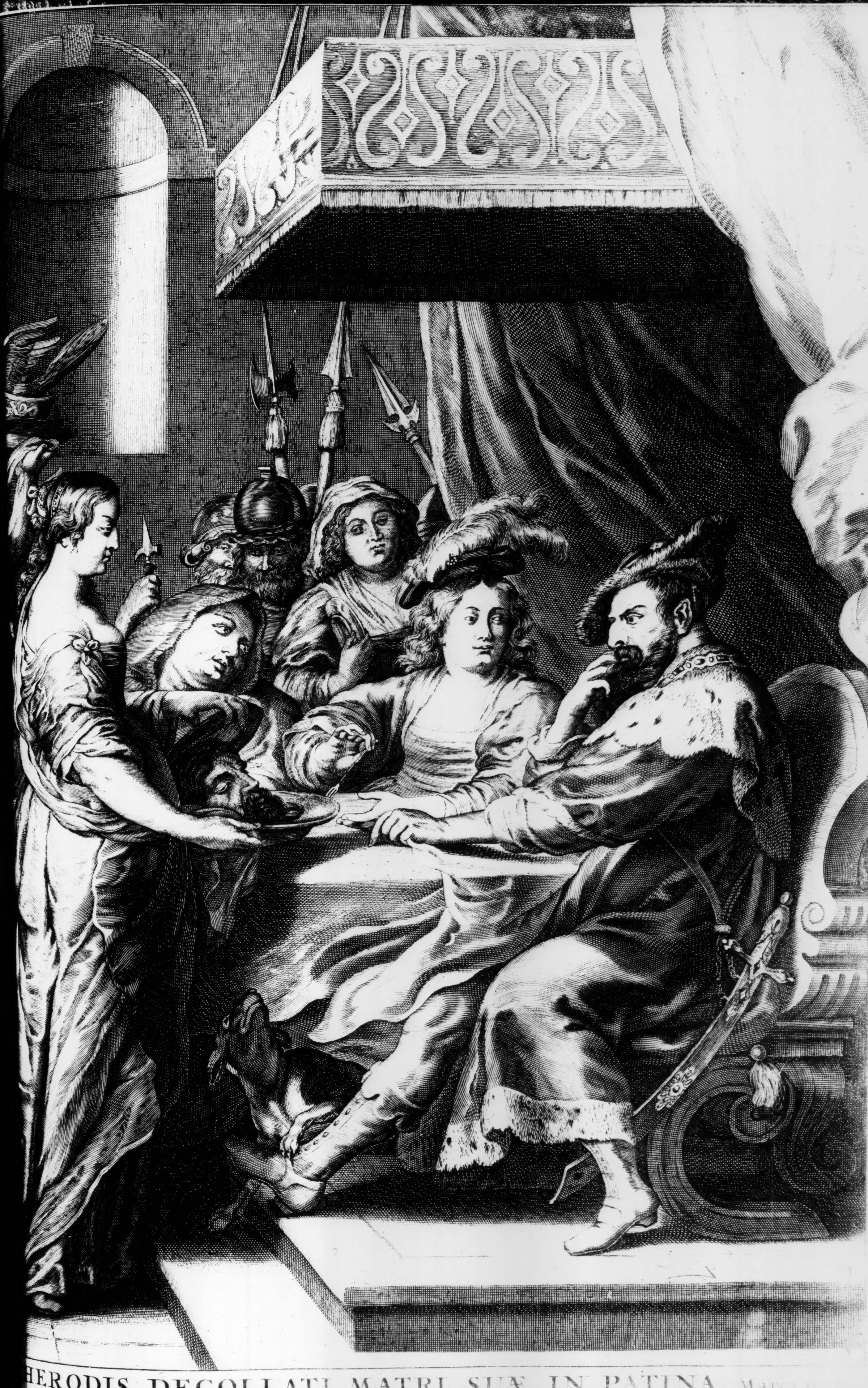
[l] Commanded to be beheaded.

* Lev. 18, 16.

[m] Sought all means to do him hurt. ‡ Or, *an inward grudge*. ‡ Or, *kept him*, or *ſaved him*. [n] The tyrant was very well content to heare ſentence pronounced againſt himſelfe, but the ſeed fel upon ſtonie places.


P.P. Rubens pinx.
N. Visscher excud.

FILIA HERODIADIS DAT CAPUT IOHANNIS BATISTÆ.



HERODIS DECOLLATI, MATRI SUÆ IN PATINA. Marci 6. 27.

his lords, high captains, and chief eſtates of Galilee:

[o] Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Joſephus called her Salome.

22 And when the daughter [o] of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Ask of me whatſoever thou wilt, and I will give it thee.

23 And he ſware unto her, Whatſoever thou ſhalt ask of me, I will give it thee, unto the half of my kingdome.

[p] For women uſed not to ſit at table with men.

24 And [p] ſhe went forth, and ſaid unto her mother, What ſhall I ask? And ſhe ſaid, The head of John the Baptiſt.

25 And ſhe came in ſtraightway with haſte unto the king, and asked, ſaying, I will that thou give me by and by in a charger, the head of John the Baptiſt.

26 And the king was exceeding ſory, *yet* for his oaths ſake, and for their ſakes which ſat with him, he would not reject her.

‡ Or, *one of his guard.*

[q] The word ſignifieth one that beareth a dart, and the kings guard was ſo called, becauſe they did beare darts.

27 And immediately the king ſent ‡ [q] an executioner, and commanded his head to be brought: and he went and beheaded him in the priſon,

28 And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother.

29 And when his diſciples heard *of it*, they came and took up his corps, & laid it in a tomb.

* Luke 9, 10.

30 * And the apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught.

6 Such as follow Chriſt ſhall want nothing, no not in the wildernes, but ſhall have abundance. And how wicked a thing is it, not to look for this tranſitorie life at his hands, who giveth everlaſting life.

31 [6] And he ſaid unto them, Come ye your ſelves apart into a deſert place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat.

* Matth. 14, 13.

32 * And they departed into a deſert place by ſhip privately.

33 And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and out went them, and came together unto him.

* Matth. 9, 36.

34 * And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things.

* Matth. 14, 15.

35 * And when the day was now farre ſpent, his diſciples came unto him, and ſaid, This is a deſert place, and now the time is farre paſſed,

36 Send them away, that they may go into the countrey round about, and into the villages, and buy themſelves bread: for they have nothing to eat.

[r] This is a kinde of demand and wondering, not without a privie mock, which men do commonly uſe, when beginning to be in a fume, they denie to do a thing.

[ſ] Which is about twenty crowns: which is five pound.

[“] *The Romane peny is ſeven pence halfpeny*, as Matth. 18, 21.

37 He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, [r] Shall we go and buy [ſ] two hundred [“] penie-worth of bread, and give them to eat?

38 He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes.

39 And he commanded them to make all ſit down by [t] companies upon the green graſſe.

40 And they ſat down in [u] ranks by hundreds, and by fifties.

[u] The word ſignifieth the beds in a garden, and it is word for word, by beds and beds, meaning thereby that they ſat down in rowes one by another, as beds in a garden.

41 And when he had taken the five loaves and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave them to his diſciples to ſet before them; and the two fiſhes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fiſhes.

44 And they that did eat of the loaves, were about five thouſand men.

7 The faithfull ſervants of God after their little labour, are ſubject to a great tempeſt, which Chriſt doth ſo moderate, being preſent in power, although abſent in body, that he bringeth them to an happie haven, at ſuch time, and by ſuch meanes, as they looked not for: A lively image of the church toſſed to and fro in this world.

‡ Or, *over againſt Bethſaida*

[x] His diſciples.

* Matth. 14, 23.

45 [7] And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before ‡ unto Bethſaida, while he ſent away the people.

46 And when he had ſent [x] them away, he departed into a mountain to pray.

47 * And when even was come, the ſhip was in the midſt of the ſea, & he alone on the land.

48 And he ſaw them toyling in rowing: (for the winde was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them.

49 But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out.

[y] They were ſo far from leaving to be amazed, when they knew that it was no ſpirit, that they were much more aſtoniſhed than ever they were before when they ſaw the winde and the ſeas obey his commandments.

50 (For they all ſaw him, and were troubled) And immediately he talked with them, and ſaith unto them, Be of good cheere, it is I, be not afraid.

51 And he went up unto them into the ſhip, and the winde ceaſed and they were [y] ſore amazed in themſelves beyond meaſure, and wondred.

[z] Either they perceived not, or had not well conſidered that miracle of the five loaves, inſomuch that that vertue of Chriſt was no leſſe ſtrange to them, than if they had not been preſent at that miracle which was done but a little before.

52 For they [z] conſidered not *the miracle* of the loaves, for their heart was hardened.

* Matth. 14, 34.

53 * And when they had paſſed over, they came into the land of Geneſareth, and drew to the ſhore.

8 Chriſt being rejected in his own countrey, and arriving upon a ſudden amongſt them, of whom he was not looked for, is received to their great profit.

54 [8] And when they were come out of the ſhip, ſtraightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was.

[a] Or, the hemme of the garment.

‡ Or, *it.*

56 And whitherſoever he entred, into villages, or cities, or countrey, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched [a] ‡ him, were made whole.

Chap. VII.

1 The Phariſees finde fault at the diſciples, for eating with unwaſhen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophenician womans daughter of an unclean ſpirit, 31 and one that was deaf and ſtammered in his ſpeech.

* Matth. 15, 1.

THen * [1] came together unto him the Phariſees, and certain of the Scribes, which came from Jeruſalem.

2 And when they ſaw ſome of his diſciples [a] eat bread with [b] ‡ defiled (that is to ſay, with unwaſhen) hands, they found fault.

---

[t] Word for word, by bankets, after the manner of the Hebrewes who have no diſtributives, as Chap. 6, 7. Now he calleth the rows of the ſitters, bankets.

[1] None do more reſiſt the wiſdome of God, than they that ſhould be wiſeſt, and that upon a zeal of their own traditions: for men do not pleaſe themſelves more in any thing than in ſuperſtition, that is to ſay, in a worſhip of God fondly deviſed of themſelves.

[a] Word for word, eat bread: a kinde of ſpeech which the Hebrewes uſe, taking bread for all kinde of food.

[b] For the Phariſees would not eat their meat with unwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, Mat. 15, 11, 12. ‡ Or, *common.*

3 For the Phariſees, and all the Jews, except they waſh their hands ‡ oft, eat not, [c] holding the tradition of the elders.

4 And when they come from the [d] market, except they waſh, they eat not. And many other things there be, which they have received to hold, *as* the waſhing of cups and ‡ [e] pots, braſen veſſels, and of ‡ tables.

5 Then the Phariſees and Scribes asked him, Why [f] walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands?

6 [2] He anſwered and ſaid unto them, Well hath Eſaias propheſied of you hypocrites, as it is written, * This people honoureth me with their lips, but their heart is farre from me.

7 [3] Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men.

8 [4] For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

6 [5] And he ſaid unto them, Full well ye ‡ reject the commandment of God, that ye may keep your own tradition.

10 For Moſes ſaid, Honour thy father and thy mother: and, Whoſo curſeth father or mother, let him [g] die the death.

11 But ye ſay, If a man ſhall ſay to his father or mother, It is * Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me: *he ſhall be free.*

12 And ye ſuffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye.

14 ¶ * And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand.

15 There is nothing from without a man that entring into him can defile him: but the things which come out of him, thoſe are they that defile the man.

16 If any man have eares to heare, let him heare.

17 And when he was entred into the houſe from the people, his diſciples asked him concerning the parable.

18 And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive, that whatſoever thing from without entreth into the man, it cannot defile him.

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, [h] purging all meats?

20 And he ſaid, That which cometh out of the man, that defileth the man.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.

22 Thefts, [i] covetouſneſſe, wickedneſſe, deceit, laſciviouſneſſe, an [k] evil eye, blaſphemy, pride, fooliſhneſſe:

23 All theſe evil things come from within, and defile the man.

24 ¶ * [6] And from thence he aroſe, and went into the [l] borders of Tyre and Sidon, and entred into an houſe, and would have no man know it; but he could not be hid.

25 For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26 (The woman was a ‡ [m] Greek, a [n] Syrophenician by nation) and ſhe beſought him that he would caſt forth the devil out of her daughter.

27 But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the childrens bread, and to caſt it unto the dogs.

28 And ſhe anſwered and ſaid unto him, [o] Yes Lord, yet the dogs under the table eat of the childrens crummes.

29 And he ſaid unto her, For this ſaying, go thy way, the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 ¶ [7] And again departing from the coaſts of Tyre & Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of [p] Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his eares, and he ſpit, and touched his tongue.

34 And looking up to heaven, he ſighed, and ſaith unto him, Ephatha, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it,

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to heare, and the dumbe to ſpeak.

CHAP. VIII.

1 Chriſt feedeth the people miraculouſly: 10 refuſeth to give a ſigne to the Phariſees: 14 admoniſheth his diſciples to beware of the leaven of the Phariſees, and of the leaven of Herod: 22 giveth a blinde man his ſight: 27 acknowledgeth that he is the Chriſt, who ſhould ſuffer and riſe again: 24 and exhorteth to patience in perſecution for the profeſſion of the goſpel.

IN thoſe dayes * the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them,

2 I have compaſſion on the multitude, becauſe they have now been with me three dayes, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they will [a] faint by the way: for divers of them came from farre.

4 And his diſciples anſwered him, From whence can a man ſatisfie theſe men with bread here in the wilderneſſe?

5 And he asked them, How many loaves have ye? And they ſaid, Seven.

6 And he commanded the people to ſit

38

‡ Or, *diligently*: in the Originall, *with the firſt*: Theophylac, *up to the elbow.*

[c] Obſerving diligently.

[d] That is to ſay, from civil affairs and worldly, they go not to meat, unleſſe they waſh themſelves firſt.

‡ *Sextarius is about a pinte and an half.*

[e] By theſe words are underſtood all kindes of veſſels, which are appointed for our daily uſe.

‡ Or, *beds.*

[f] Why live they not? a kinde of ſpeech taken from the Hebrews: for among them, the way is taken for trade of life.

[2] Hypocriſie is alwayes joyned with ſuperſtition.

* Iſa. 29, 13. Matth. 15, 8.

[3] The more earneſt the ſuperſtitious are, the more they are mad in promiſing themſelves Gods favour by their deſerts.

[4] The deviſes of ſuperſtitious men doe not onely not fulfill the law of God (as they blaſphemouſly perſwade themſelves) but alſo doe utterly take it away.

[5] True religion, which is clean contrary to ſuperſtition, conſiſteth in ſpirituall worſhip: and all enemies of true religion, although they ſeem to have taken deep root, ſhall be pluckt up.

‡ Or, *fruſtrate.*

[g] Without hope of pardon, he ſhall be put to death.

* Matth. 15, 5.

* Matth. 15, 10.

[h] For that that goeth into the draught, purgeth all meats.

* Gen. 6, 5. and 8, 21. Matth. 15, 19.

[i] All kinde of craftineſſe, whereby men profit themſelves by other mens loſſes.

[k] Cankered malice.

* Matth. 15, 21.

[6] That which the proud doe reject when it is offered unto them, that ſame to the modeſt and humble ſinners, as it were, violently wring out.

[l] Into the uttermoſt coaſts of Paleſtin, which were next to Tyrus and Sidon.

‡ Or, *gentile.*

[m] By profeſſion, prophane.

[n] Neighbour, or neare to Damaſcus.

[o] As if ſhe ſaid. It is as thou ſaiſt, Lord, for it is enough for all the dogs, if they can but gather up the crummes that are under the table: therefore I crave the crummes and not the childrens bread.

[7] As the Father created us to this life in the beginning in his onely ſonne, ſo doeth he alſo in him alone renew us unto everlaſting life.

[p] It was a little countrey, and ſo called of ten cities, which the foure governments doe run between and compaſſe, Plinie, book 3. chap. 8.

* Matth. 15, 32.

[a] Word for word, they will fall in ſunder, or be diſſolved, for when men fall in a ſound, their ſinewes fall one from another.

down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them: and they did ſet them before the people.

7 And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before them.

8 So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baskets.

9 And they that had eaten were about foure thouſand; and he ſent them away.

10 ¶ And ſtraightway he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 * [1] And the Phariſees [b] came forth, and began to queſtion with him, ſeeking of him a ſigne from heaven, tempting him.

12 And he [c] ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſigne? verily I ſay unto you, There ſhall no [d] ſigne be given to this generation.

13 And he left them, and entring into the ſhip again, departed to the other ſide.

14 ¶ * Now the diſciples had forgotten to take bread, neither had they in the ſhip with them more than one loaf.

15 [2] And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and of the leaven of Herod.

16 [3] And they reaſoned among themſelves, ſaying, *It is* * becauſe we have no bread.

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardened?

18 Having eyes, ſee ye not? and having eares, heare ye not? and do ye not remember?

19 When I brake the five loaves among five thouſand, how many baskets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among foure thouſand, how many baskets full of fragments took ye up? And they ſaid, ſeven.

21 And he ſaid unto them, [e] How is it that ye do not underſtand?

22 ¶ [4] And he cometh to Bethſaida, and they bring a blinde man unto him, and beſought him to touch him.

23 And he took the blinde man by the hand, and led him out of the town, and when he had ſpit on his eyes, and put his hands upon him, he asked him if he ſaw ought.

24 And he looked up, and ſaid, [f] I ſee men as trees, walking.

25 After that, he put his hands again upon his eyes, and [g] made him look up: and he was reſtored, and ſaw every man clearly.

26 [5] And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell it to any in the town.

27 ¶ [6] * And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi: and by the way he asked his diſciples, ſaying unto them, Whom do men ſay that I am?

28 And they anſwered, John the Baptiſt: but ſome ſay, Elias; & others, one of the prophets.

29 And he ſaid unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art the Chriſt.

30 [7] And he charged them that they ſhould tell no man of him.

31 [8] And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts, and Scribes, and be killed, and after three dayes riſe again.

32 [9] And he ſpake that ſaying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behinde me, Satan: for thou [h] ſavoureſt not the things that be of God, but the things that be of men.

34 ¶ [10] And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, * Whoſoever will come after me, let him deny himſelf, and take up his croſſe and follow me.

35 For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpels, the ſame ſhall ſave it.

36 [11] For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul?

38 * Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinfull generation, of him alſo ſhall the Sonne of man be aſhamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

2 Jeſus is transfigured. 11 He inſtructeth his diſciples concerning the coming of Elias: 14 caſteth forth a dumbe and deaf ſpirit: 30 foretelleth his death and reſurrection: 23 exhorteth his diſciples to humilitie: 38 bidding them not to prohibit ſuch as be not againſt them, nor to give offence to any of the faithfull.

AND he ſaid unto them, * Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the [a] kingdome of God come with power.

2 ¶ * [1] And after ſix dayes, Jeſus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them.

3 And his raiment became [b] ſhining, exceeding white as ſnow: ſo as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moſes: and they were talking with Jeſus.

5 And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here, and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias.

6 For he wiſt not what to ſay, for they were ſore [c] afraid.

7 And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved Sonne: heare him.

8 And ſuddenly when they had looked round

* Matt. 16, 1.

[1] The ſtubborn enemies of the doctrin of the goſpel, giving no credit to the miracles already done, require new: but Chriſt being angry with them, doth utterly forſake them.

[b] A common kinde of ſpeech, which the Hebrews uſe, whereby is meant that the phariſees went from their houſes of purpoſe to encounter with him.

[c] Theſe ſighes came even from his heart root, for the Lord was very much moved with theſe mens ſo great infidelitie.

[d] Word for word, If a ſigne be given: It is a cutted kinde of ſpeech very common among the Hebrews, wherein ſome ſuch words as theſe muſt be underſtood, Let me be taken for a liar, or ſome ſuch like. And when they ſpeak out the whole, they ſay, The Lord do thus and thus by me.

* Matt. 16, 5.

[2] We muſt eſpecially take heed of them which corrupt the word of God, what degree ſoever they be of, either in the church, or in civil policie.

[3] They that have their mindes fixed on earthly things, are utterly blinde in heavenly things although they be never ſo plainly ſet forth unto them.

* Matt. 16, 7.

[e] How cometh it to paſſe, that you underſtand not theſe things which are ſo plain and evident?

[4] A true image of our regeneration, which Chriſt ſeparating us from the world, worketh and accompliſheth by little and little in us.

[f] He perceived ſome moving of men when he could not diſcern their bodies.

[g] He commanded him again, to try indeed, whether he could ſee well or no.

[5] Chriſt will not have his miracles to be ſeparated from his doctrin.

[6] Many praiſe Chriſt, which yet notwithſtanding ſpoil him of his praiſe.

* Matt. 16, 13.

[7] Chriſt hath appointed his times to the preaching of the goſpel, and therefore here deferreth it to a more commodious time, leſt ſudden haſte ſhould rather hinder than further the myſtery of his coming.

[8] Chriſt ſuffered all that he ſuffered for us, not unwillingly, neither unawares, but foreknowing it, and willingly.

[9] None are more made than they that are wiſe beſide the word of God.

[h] This is not godly, but worldly wiſdome.

[10] The diſciples of Chriſt muſt beare ſtoutly, what burden ſoever the Lord layeth upon them, and ſubdue the affections of the fleſh.

* Mat. 10, 38.

[11] They are the moſt fooliſh of all men, which purchaſe the enjoying of this life with the loſſe of everlaſting bliſſe.

* Matt. 10, 33.

* Matt. 16, 28.

[a] When he ſhall begin his kingdome through the preaching of the goſpel: that is to ſay, After the reſurrection.

* Matt. 17, 1.

[1] The heavenly glory of Chriſt which ſhould within a ſhort ſpace be abaſed upon the croſſe, is avouched by viſible ſigns, by the preſence and talk of Elias and Moſes, and by the voice of the Father himſelf, before three of his diſciples, which are witneſſes, againſt whom lyeth no exception.

[b] Did ſparkle as it were.

[c] They were beſides themſelves for feare.

about, they ſaw no man any more, ſave Jeſus onely with themſelves.

9 [2] And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the Sonne of man were riſen from the dead.

[2] The Lord hath appointed his times for the publiſhing of the goſpel.

10 And they [d] kept that ſaying with themſelves, [e] queſtioning one with another what the riſing from the dead ſhould mean.

[d] Even very hardly as it were.

[e] They queſtioned not together touching the generall reſurrection, which ſhall be in the latter day, but they underſtood not what he meant by that which he ſpake of his own peculiar reſurrection.

11 ¶ [3] And they asked him, ſaying, Why ſay the Scribes that Elias muſt firſt come?

[3] The fooliſh opinion of the Rabbines is here refelled, touching Elias coming, which was, that either Elias ſhould riſe again from the dead, or that his ſoul ſhould enter into ſome other body.

12 And he anſwered and told them, Elias verily cometh firſt, and reſtoreth all things, and * how it is written of the Sonne of man, that he muſt ſuffer many things, and be ſet at nought.

* Iſa. 53, 24.

13 But I ſay unto you, that Elias is indeed come, and they have done unto him whatſoever they liſted, as it is written of him.

14 ¶ * [4] And when he came to his diſciples, he ſaw a great multitude about them, and the Scribes queſtioning with them.

* Matth. 17, 14.

[4] Chriſt ſheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

15 And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him.

16 And he asked the Scribes, What queſtion ye ‡ with them?

‡ Or, *among your ſelves.*

17 And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſonne, which hath a dumbe ſpirit:

18 And whereſoever he taketh him, he ‡ [f] teareth him; and he fometh, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.

‡ Or, *daſheth him.*

[f] Vexeth him inwardly, as the colike uſeth to do.

19 He anſwered him, and ſaith, O faithleſſe generation, how long ſhall I be with you, how long ſhall I ſuffer you? bring him unto me.

20 And they brought him unto him: and when [g] he ſaw him, ſtraightway the ſpirit tare him, and he fell on the ground, and wallowed foming.

[g] So ſoon as Jeſus had looked upon the boy that was brought unto him, the devil began to rage after his manner.

21 And he asked his father, How long is it ago ſince this came unto him? And he ſaid, Of a childe.

22 And ofttimes it hath caſt him into the fire, and into the waters to deſtroy him: but if thou canſt do any thing, have compaſſion on us, and help us.

23 Jeſus ſaid unto him, If thou canſt beleeve, [h] all things are poſſible to him that beleeveth.

[h] There is nothing but Chriſt can and will doe it, for them that beleeve in him.

24 And ſtraightway the father of the childe cried out, and ſaid with tears, Lord, I beleeve, help thou mine unbelief.

25 When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, Thou dumbe and deaf ſpirit, I charge thee, Come out of him, and enter no more into him.

26 [5] And *the ſpirit* cried, and rent him ſore, and came out of him, and he was as one dead, inſomuch that many ſaid, He is dead.

[5] The nearer that the vertue of Chriſt is, the more outragiouſly doth Satan rage.

27 But Jeſus took him by the hand, and lifted him up, and he aroſe.

28 [6] And when he was come into the houſe, his diſciples asked him privately, Why could not we caſt him out?

[6] We have need of faith, and therefore of prayer and faſting, to caſt Satan out of his old poſſeſſion.

29 And he ſaid unto them, This kinde can come forth by nothing, but by prayer and faſting.

30 ¶ * And [i] they departed thence, and paſſed through Galilee, and he would not that any man ſhould know it.

* Matth. 17, 22.

[i] He and his diſciples together.

31 [7] For he taught his diſciples, and ſaid unto them, The Sonne of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day.

[7] Chriſt forewarneth us with great diligence, to the end we ſhould not be oppreſſed with ſudden calamities, but the ſlothfulneſſe of man is wonderfull.

32 But they underſtood not that ſaying, and were afraid to ask him.

33 ¶ * [8] And he came to Capernaum, and being in the [k] houſe, he asked them, What was it that ye diſputed among your ſelves, by the way?

* Matth. 18, 1.

[8] Onely humilitie doth exalt.

[k] Where he was wont to make his abode.

34 But they held their peace; for by the way they had diſputed among themſelves, who *ſhould be* the greateſt.

35 And he ſat down and called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all.

36 And he took a childe, and ſet him in the midſt of them: and when he had taken him in his armes, he ſaid unto them,

37 Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, [l] but him that ſent me.

[l] He doth not onely receive me, but alſo him that ſent me.

38 ¶ * [9] And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us, and we forbad him, becauſe he followeth not us.

* Luke 9, 49.

[9] God, who is the authour of an ordinary vocation worketh alſo extraordinarly ſo oft as it pleaſeth him. But an extraordinary vocation is tryed by the doctrin and the effects.

39 But Jeſus ſaid, Forbid him not, * for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me.

* 1 Cor. 12, 3.

40 For he that is not againſt us, is on our part.

41 * For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

* Matth. 10, 42.

42 * [10] And whoſoever ſhall offend one of theſe littles ones that beleeve in me, it is better for him, that a milſtone were hanged about his neck, and he were caſt into the ſea.

* Matth. 18. 6.

[10] God is ſo ſevere a revenger of offences, that it is better to ſuffer any loſſe, than to be an occaſion of offence unto any.

43 * And if thy hand ‡ offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched:

* Matth. 5, 29. and 18, 8.

‡ Or, *cauſe thee to offend.*

44 * Where their [m] worm dieth not, and the fire is not quenched.

* Iſa. 66, 24.

[m] Their worm which ſhall be caſt into that flame.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be caſt into hell, into the fire that never ſhall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ‡ offend thee, pluck it out: it is better for thee to enter into the kingdome of God with one eye, than having two eyes to be caſt into hell-fire:

‡ Or, *cauſe thee to offend.*

48 Where their worm dieth not, and the fire is not quenched.

49 [11] For every one ſhall be [n] ſalted with fire, * and every ſacrifice ſhall be ſalted with ſalt.

50 * Salt is good: but if the ſalt have loſt his ſaltneſſe, wherewith will you ſeaſon it? Have ſalt in your ſelves, and have peace one with another.

11 We muſt be ſeaſoned and powdred by God, both that we may be acceptable ſacrifices unto him, and alſo, that we being knit together, may ſeaſon one another.

n That is, ſhall be conſecrate to God being ſeaſoned with the incorruptible word.

* Levit. 2, 13.

* Matth. 5, 13.

CHAP. X.

2 Chriſt diſputeth with the Phariſees touching divorcement: 13 bleſſeth the children that are brought unto him: 17 reſolveth a rich man how he may inherit life everlaſting: 23 telleth his diſciples of the danger of riches: 28 promiſeth rewards to them that forſake any thing for the goſpel: 32 foretelleth his death and reſurrection: 35 biddeth the two ambitious ſuiters to think rather of ſuffering with him: 46 and reſtoreth to Bartimeus his ſight.

AND * he [a] aroſe from thence, and cometh into the coaſts of Judea by the farther ſide of Jordan: and the people reſort unto him again; &, as he was wont, he taught them again.

* Matth. 19, 1.

a That is to ſay, departed and went from thence: for in the Hebrew tongue, ſitting and dwelling are all one, and ſo ariſing and going forth.

2 ¶ And the Phariſees came to him, and asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And he anſwered and ſaid unto them, What did Moſes command you?

4 And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away.

5 [1] And Jeſus anſwered and ſaid unto them, For the hardneſſe of your heart, he wrote you this [b] precept.

1 God did never allow thoſe divorces which the law did tolerate.

b Look Matth. 19. For Moſes gave them no commandment to put away their wives, but rather made a good proviſion for the wives againſt the ſtubborn hardneſſe of their husbands.

6 But from the beginning of the creation, God made them male and female.

7 For this cauſe ſhall a man leave his father and mother, and cleave to his wife,

8 And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh.

9 What therefore God hath joyned together, let not man put aſunder.

10 And in the houſe his diſciples asked him again of the ſame matter.

11 And he ſaith unto them, * Whoſoever ſhall put away his wife, and marry another; [c] committeth adultery againſt her.

* Matth. 5, 32. and 19, 9.

c Whom he putteth away, for he is an adulterer by keeping company with another.

12 And if a woman ſhall put away her husband, and be married to another, ſhe committeth adultery.

13 ¶ * [2] And they brought young children to him, that he ſhould touch them, and his diſciples rebuked thoſe that brought them.

* Matth. 19, 13.

2 God of his goodneſſe comprehendeth in the covenant not onely the fathers, but the children alſo: and therefore he bleſſeth them.

14 But when Jeſus ſaw it, he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdome of God.

15 Verily I ſay unto you, Whoſoever ſhall not receive the kingdome of God [3] as a little childe, he ſhall not enter therein.

3 We muſt in malice become children, if we will enter into the kingdome of heaven.

16 And he took them up in his arms, put his hands upon them, and bleſſed them.

17 ¶ * [4] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Maſter, what ſhall I do that I may inherit eternall life?

* Matth. 19, 16.

4 Two things are chiefly to be eſchewed of them which earneſtly ſeek eternall life: that is to ſay, an opinion of their merits or deſervings, which is not onely underſtood, but condemned by the due conſideration of the law: and the love of riches, which turneth aſide many from that race wherein they ran with a good courage.

18 And Jeſus ſaid unto him, Why calleſt thou me good? there is no man good, but one, *that is* God.

19 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſſe, [d] Defraud not, Honour thy father and mother.

d Neither by force nor deceit, nor any other meanes whatſoever.

20 And he anſwered and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

21 Then Jeſus beholding him, loved him, and ſaid unto him, One thing thou lackeſt, go thy way, ſell whatſoever thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven, and come, take up the croſſe, and follow me.

22 And he was ſad at that ſaying, and went away grieved: for he had great poſſeſſions.

23 ¶ And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdome of God!

24 And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in riches, to enter into the Kingdome of God!

25 It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdome of God.

26 And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved?

27 And Jeſus looking upon them, ſaith, With men it is impoſſible, but not with God: for with God all things are poſſible.

28 ¶ * [5] Then Peter began to ſay unto him, Lo, we have left all, and have followed thee.

* Matth. 19, 27.

5 To neglect all things in compariſon of Chriſt, is a ſure way to eternal life, ſo that we fall not away by the way.

29 And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the goſpels,

30 But he ſhall [e] receive an hundred fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with [f] perſecutions; and in the world to come eternall life.

e An hundred fold as much, if we look to the true uſe and commodities of this life, ſo that we meaſure them after the will of God, and not after the wealth it ſelf, and our greedy deſire.

f Even in the mids of perſecution.

31 * But many that are firſt, ſhall be laſt: and the laſt, firſt.

* Matth. 19, 30.

32 ¶ * [6] And they were in the way going up to Jeruſalem: and Jeſus went before them, and they were amazed, and as they followed, they were afraid: and he took again the twelve, and began to tell them what things ſhould happen unto him,

* Matth. 20, 17.

6 The diſciples are again prepared to patience, not to be overcome, by the foretelling unto them of his death, which was at hand, and therewithall of life, which ſhould moſt certainly follow.

33 Saying, behold, we go up to Jeruſalem, and the Sonne of man ſhall be delivered unto the chief prieſts, and unto the Scribes: and they ſhall comdemn him to death, and ſhall deliver him to the Gentiles:

34 And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him, and the third day he ſhall riſe again.

35 ¶ * [7] And James and John the ſonnes of Zebedee come unto him, ſaying, Maſter, [g] we would that thou ſhouldſt do for us whatſoever we ſhall deſire.

* Matth. 20, 20.

7 We muſt firſt ſtrive before we triumph.

g We pray thee.

36 And he ſaid unto them, What would ye that I ſhould do for you?

37 They ſaid unto him, Grant unto us that we may ſit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jeſus ſaid unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptiſme that I am baptized with?

39 And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſme that I am baptized withall, ſhall ye be baptized:

40 But to ſit on my right hand and on my left hand, is not mine to give, but *it ſhall be given* to them for whom it is prepared.

41 And when the ten heard it, they began to be much diſpleaſed with James and John.

42 [g] But Jeſus called them to him, and ſaith unto them, * Ye know that [h] they which ‡ are accounted to rule over the Gentiles, exerciſe lordſhip over them; and their great ones exerciſe authority upon them.

g The magiſtrates according to Gods appointment rule over their ſubjects: but the paſtors are not called to rule, but to ſerve according to the example of the Son of God himſelf, who went before them, for ſo much as he alſo was a Miniſter of his Fathers will.

* Luk. 22, 25.

h They to whom it is decreed and appointed.

‡ Or, *think good.*

43 But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter:

44 And whoſoever of you will be the chiefeſt, ſhall be ſervant of all.

45 For even the Sonne of man came not to be miniſted unto, but to miniſter, and to give his life a ranſome for many.

46 ¶ * [9] And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people; blind Bartimeus, the ſonne of Timeus, ſat by the high-way ſide, begging.

* Matt. 20, 29.

9 Chriſt onely, being called upon by faith, healeth our blindneſſe.

47 And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus, thou ſonne of David, have mercy on me.

48 And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou Sonne of David, have mercy on me.

49 And Jeſus ſtood ſtill, and commanded him to be called: and they call the blinde man, ſaying unto him, Be of good comfort, riſe, he calleth thee.

50 And he caſting away his garment, roſe, and came to Jeſus.

51 And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blinde man ſaid unto him, Lord, that I might receive my ſight.

52 And Jeſus ſaid unto him, Go thy way, thy faith hath ‡ made the whole: and immediately he received his ſight, and followed Jeſus in the way.

‡ Or, *ſaved thee.*

CHAP. XI.

1 Chriſt rideth with triumph into Jeruſalem: 12 curſeth the fruitleſſe leafie tree: 15 purgeth the temple: 20 exhorteth his diſciples to ſtedfaſtneſſe of faith, and to forgive their enemies: 27 and defendeth the lawfulneſſe of his actions, by the witneſſe of Iohn, who was a man ſent of God.

AND * [1] when they came nigh to Jeruſalem, unto Bethphage, and Bethanie, at the mount of Olives, he ſendeth forth two of his diſciples,

* Mat. 21, 1.

1 A lively image of the ſpirituall kingdome of Chriſt on earth.

2 And ſaith unto them, Go your way into the village over againſt you, and aſſoon as ye be entred into it, ye ſhall finde a colt tied, whereon never man ſat, looſe him, and bring him,

3 And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him, and ſtraightway he will ſend him hither.

4 And they went their way, and found the cold tied by the doore without, in a place where two wayes met: and they looſe him.

5 And certain of them that ſtood there, ſaid unto them, What do ye looſing the colt?

6 And they ſaid unto them even as Jeſus had commanded: and they let them go.

7 And they brought the colt to Jeſus, and caſt their garments on him, and he ſat upon him.

8 And many ſpread their garments in the way: and others cut down branches of the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cried, ſaying, Hoſanna, [a] bleſſed is he that cometh in the name of the Lord.

10 [b] Bleſſed be the kingdome of our father David, that cometh in the name of the Lord, Hoſanna in the higheſt.

a Well be it to him that cometh to us from God, or that is ſent of God.

b Happie and proſperous.

11 And Jeſus entred into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethanie with the twelve.

12 ¶ And on the morrow when they were come from Bethanie, he was hungry.

13 * [2] And ſeeing a fig-tree afarre off, having leaves, he came, if haply he might finde any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet.*

* *Mat.* 21, 19.

2 An example of that vengeance which hangeth over the heads of hypocrites.

14 And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard *it.*

15 ¶ * [3] And they come to Jeruſalem, and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves:

* Matt. 21, 12.

3 Chriſt ſheweth indeed that he is the true King and high Prieſt, and therefore the revenger of the divine ſervice of the temple.

16 And would not ſuffer that any man ſhould carry any [c] veſſel through the temple.

17 And he taught, ſaying unto them, Is it not written, My houſe ſhall be [d] called of all nations the houſe of prayer? but ye have made it a den of theeves.

c That is, any prophane inſtrument of which thoſe fellowes had a number, that made the court of the temple a market place.

d Shall openly be ſo accounted and taken.

18 And the Scribes and chief prieſts heard *it;* and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine.

19 And when even was come, he went out of the citie.

20 ¶ * [4] And in the morning, as they paſſed by, they ſaw the fig-tree dried up from the roots.

* Mat. 21, 19.

4 The force of faith is exceeding great, and charitie is ever joyned with it.

21 And Peter calling to remembrance, ſaith

unto him, Maſter, behold, the fig-tree which thou curſedſt, is withered away.

22 And Jeſus anſwering, ſaith unto them, ‡ [e] Have faith in God.

‡ Or, *have the faith of God.*

[e] The faith of God is that aſſured faith and truſt which we have in him.

23 For verily I ſay unto you, that whoſoever shall ſay unto this mountain, Be thou removed, and be thou caſt in to the ſea, and shall not doubt in his heart, but shall beleeve that thoſe things which he ſaith ſhall come to paſſe, he ſhall have whatſoever he ſaith.

24 Therefore I ſay unto you, * What things ſoever ye deſire when ye pray, beleeve that [f] ye receive *them*, and ye shall have *them*.

* Matth. 7, 7.

[f] Word for word, that you receive it, ſpeaking in the time that now is, to ſhew the certaintie of the thing, and the performance in deed.

25 And when ye ſtand, praying, [g] * forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes.

* Matth. 6, 14.

[g] When you shall appear before the altar.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your treſpaſſes.

27 ¶ [5] And they come again to Jeruſalem, * and as he was walking in the temple, there come to him the chief prieſts, and the Scribes, and the elders,

[5] The Goſpel hath been aſſaulted long time ſince, under the pretence of an ordinary ſucceſſion.

* Matth. 21, 23.

28 And ſay unto him, By what authoritie doeſt thou theſe things, and who gave thee this authority to do theſe things?

29 And Jeſus anſwered and ſaid unto them, I will alſo ask of you one ‡ queſtion, and anſwer me, and I will tell you by what authority I do theſe things.

‡ Or, *thing.*

30 The baptiſme of John, was it from heaven, or of men? anſwer me.

31 And they reaſoned with themſelves, ſaying, If we shall ſay, From heaven, he will ſay, Why then did ye not beleeve him?

32 [6] But if we shall ſay, Of men, they feared the people: for all men counted John, that he was a prophet indeed.

[6] A reward of an evil conſcience to be afraid of thoſe, of whom they should and might have been feared.

33 And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering ſaith unto them, Neither do I tell you by what authority I do theſe things.

CHAP. XII.

1 *In a parable of the vineyard let out to unthankfull husbandmen, Chriſt foretelleth the reprobation of the Jews, and the calling of the Gentiles.* 13 *He avoideth the ſnare of the Phariſees and Herodians about paying tribute to Ceſar:* 18 *convinceth the errour of the Sadduces, who denied the reſurrection:* 28 *reſolveth the Scribe, who queſtioned of the firſt commandment:* 35 *refuteth the opinion that the Scribes held of Chriſt:* 38 *bidding the people to beware of their ambition and hypocriſie:* 41 *and commendeth the poore widow for her two mites, above all.*

ANd * [1] he began to ſpeak unto them by [a] parables. A certain man planted a vineyard, and ſet an hedge about it, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a farre country.

* Matth. 21, 33.

[1] The calling of God is not tied either to place, perſon, or time without exception.

[a] This word parable which the Evangeliſts uſe, doth not onely ſignifie a comparing of things together, but alſo dark ſpeeches and allegories.

2 [b] And at the ſeaſon he ſent to the husbandmen a ſervant, that he might receive from the husbandmen of the fruit of the vineyard.

[b] When the fruits of the ground uſe to be gathered.

3 And they caught him and beat him, and ſent him away empty.

4 And again he ſent unto them another ſervant; and at him they caſt ſtones, and wounded him in the head, and ſent him away shamefully handled.

5 And again, he ſent another, and him they killed: and many others, beating ſome, and killing ſome.

6 Having yet therefore one ſonne, his welbeloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſonne.

7 But thoſe husbandmen ſaid amongſt themſelves, This is the heir, come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and caſt him out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and deſtroy the husbandmen, and will give the vineyard unto others.

10 * And have ye not read this ſcripture? The ſtone which the builders rejected is become the head of the corner.

* Pſal. 118, 22.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they [c] ſought to lay hold on him, but feared the people, for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

[c] They were greedy and very deſirous.

13 ¶ * [2] And they ſend unto him certain of the Phariſees, and of the Herodians, to catch him in his words.

* Matth. 22, 15.

[2] The goſpel joyneth the authoritie of the magiſtrate with the ſervice of God.

14 And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou [d] regardeſt not the perſon of men, but teacheſt the [e] way of God in truth: Is it lawfull to give tribute to Ceſar, or not?

[d] Thou doeſt not ſo judge by outward appearance, that the truth is thereby darkened any whit at all.

[e] The way whereby we come to God.

15 Shall we give, or shall we not give? But he knowing their hypocriſie, ſaid unto them, Why tempt ye me? bring me a ‡ peny, that I may ſee it.

‡ *Valuing of our money ſeven pence half peny*, as Matth. 18, 28.

16 And they brought it: and he ſaith unto them, Whoſe is this image and ſuperſcription? And they ſaid unto him, Ceſars.

17 And Jeſus anſwering ſaid unto them, Render to Ceſar the things that are Ceſars, and to God the things that are Gods. And they marvelled at him.

18 ¶ * [3] Then come unto him the Sadduces, which ſay there is no reſurrection, and they asked him, ſaying,

* Matth. 22, 23.

[3] The reſurrection of the body is avouched againſt the fooliſh ignorance and malice of the Sadducees.

19 Maſter, Moſes wrote unto us, If a mans brother die, and leave his wife behinde him, and leave no children, that his brother should take his wife, & raiſe up ſeed unto his brother.

20 Now there were ſeven brethren: and the firſt took a wife, and dying left no ſeed.

21 And the ſecond took her, and died, neither left he any ſeed, and the third likewiſe

22 And the ſeven had her, and left no ſeed: laſt of all the woman died alſo.

23 In the reſurrection therefore when they ſhall riſe, whoſe wife shall she be of them? for the ſeven had her to wife.

24 And Jeſus anſwering ſaid unto them, Do ye not therefore erre, becauſe ye know not the ſcriptures, neither the power of God?

44 25 For when they ſhall riſe from the dead, they neither marry nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they riſe: have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly erre.

28 ¶ * [4] And one of the Scribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandment of all?

* Mat. 22, 35.
4 Sacrifices and outward worſhip never pleaſed God, unleſſe ſuch neceſſary duties as we owe to God and our neighbours went afore.

29 And Jeſus anſwered him, The firſt of all the commandments *is*, Heare, O Iſrael, the Lord our God is one Lord?

30 And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy minde, and with all thy ſtrength: this is the firſt commandment.

31 And the ſecond is like, *namely* this, Thou ſhalt love thy neighbour as thy ſelf: there is none other commandment greater than theſe.

32 And the Scribe ſaid unto him, Well Maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he,

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more than all whole-burnt-offerings, and ſacrifices.

34 And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not farre from the kingdome of God. And no man after that durſt ask him any queſtion.

35 ¶ * [5] And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the Scribes that Chriſt is the ſonne of David?

* Mat. 22, 41.
5 Chriſt proveth his Godhead even out of David himſelf, of whom he came according to the fleſh.

36 For David himſelf ſaid by the [f] holy Ghoſt, The LORD ſaid to my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool.

f Word for word, in the holy Ghoſt, and there is a great force in this kinde of ſpeech, whereby is meant, that it was not ſo much David, as the holy Ghoſt that ſpake, who did in a manner poſſeſſe David.

37 David therefore himſelf calleth him Lord, and whence is he then his ſonne? and the common people heard him gladly.

38 ¶ [6] And he ſaid unto them in his [g] doctrine, * Beware of the Scribes which love to go in [h] long clothing, and *love* ſalutations in the market-places,

6 The manners of miniſters are not raſhly to be followed as an example.
g Whiles he taught them.
* Mat. 23, 5.
h The word is a ſtole, which is a kinde of womans garment, long even down to the heels, and is taken generally, for any garment made for comlineſſe, but in this place it ſeemeth to ſignifie, That fringed garment, mentioned in Deut. 22, 11.

39 And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts:

40 * Which devoure widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

* Mat. 23, 14.

41 ¶ * [7] And Jeſus ſat over againſt the treaſury, and beheld how the people caſt ‡ [i] money into the treaſury: and many that were rich caſt in much.

* Luke 21, 1.

42 And there came a certain poore widow, and ſhe threw in two “ mites, which make a farthing.

“ *It is the ſeventh part of one piece of that braſſe money.*

43 And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poore widow hath caſt more in, than all they which have caſt into the treaſury.

44 For all they did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, *even* all her living.

CHAP. XIII.

1 Chriſt fortelleth the deſtruction of the temple: 9 the perſecutions for the goſpel: 10 that the goſpel muſt be preached to all nations: 14 that great calamities ſhall happen to the Jews: 24 and the manner of his coming to judgement. 32 The houre whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND * [1] as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings *are here.*

* Mat. 24, 1.
1 The deſtruction of the temple, citie, and whole nation is foretold, and the troubles of the church: but yet there are annexed many comforts, and laſt of all, the end of the world is deſcribed.

2 And Jeſus anſwering ſaith unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

3 And as he ſat upon the mount of Olives, over againſt the temple, Peter, and James, and John, and Andrew asked him privately,

4 * Tell us, when ſhall theſe things be? and what ſhall be the ſigne when all theſe things ſhall be fulfilled?

* Mat. 24, 3.

5 And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you.

6 For many ſhall come in my name, ſaying, I am *Chriſt:* and ſhall deceive many.

7 And when ye ſhall heare of warres, and rumours of warres, be ye not troubled: for *ſuch things* muſt needs be, but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome: and there ſhall be earthquakes in divers places, and there ſhall be famines, and troubles: theſe are the beginnings of “ ſorrows.

“ *The word in the original importeth the pains of a woman in travail.*

9 ¶ But take heed to your ſelves: for they ſhall deliver you up to councels, and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a [a] teſtimony againſt them.

a The hearing of your preaching, ſhall be a moſt evident witneſſe againſt them, ſo that they ſhall not be able to pretend ignorance.

10 And the Goſpel muſt firſt be publiſhed among all nations.

11 * But when they ſhall lead you, and deliver you up, [b] take no thought beforehand what ye ſhall ſpeak, neither do ye [c] premeditate: but whatſoever ſhall be given you in that houre, that ſpeak ye: for it is not ye that ſpeak, but the holy Ghoſt.

* Matt. 10, 19.
b We are not forbidden to think beforehand, but penſive carefulneſſe, whereby men diſcourage themſelves, which proceedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance, that carefulneſſe we are willed to beware of, Look Matt. 6, 27.
c By any kinde of artificious and cunning kinde of tale what to ſpeak.

12 Now the brother ſhall betray the brother to death, and the father the ſonne: and children ſhall riſe up againſt their parents, and ſhall cauſe them to be put to death.

13 And ye ſhall be hated of all men for my [d] names ſake: but he that ſhall endure unto the end, the ſame ſhall be ſaved.

d For me.

14 ¶ * But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, [e] ſtanding where it ought not, (let him that

* Matt. 24, 15.
e When the heathen and profane people ſhall not onely enter into the temple, and defile both it, and the city, but alſo clean deſtroy it.

---

7 The doing of our duties, which God alloweth, is not eſteemed according to the outward value, but to the inward affects of the heart. ‡ *A piece of braſſe money.* See Mat. 10, 9.
i Money of any kinde of metall as the Romanes uſed, who in the beginning did ſtamp or coine braſſe, and after uſed it for currant money.

that readeth, underſtand) then let them that be in Judea, flee to the mountains:

15 And let him that is on the houſe top, not go down into the houſe, neither enter therein, to take any thing out of his houſe.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with childe, and to them that give ſuck in thoſe dayes.

18 And pray ye that your flight be not in the winter:

19 For [f] in thoſe dayes ſhall be affliction, ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be.

[f] This is a kinde of ſpeech which the Hebrews uſe, and it hath a great force in it, for it giveth us to underſtand that in all that time one miſery ſhall ſo follow upon another, as if the time it ſelf were very miſery it ſelf. So the prophet Amos 5,20. ſaith, that the day of the Lord ſhall be darkneſſe.

* Matt. 24, 23.

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaved: but for the elects ſake, whom he hath choſen, he hath ſhortened the dayes.

21 * And then, if any man ſhall ſay to you, Lo, here is Chriſt, or lo, he is there: beleeve him not.

22 For falſe Chriſts, and falſe prophets ſhall riſe, and ſhall ſhew ſignes and wonders, to ſeduce, if it were poſſible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

* Matt. 24, 29.

24 ¶ * But in thoſe dayes, after that tribulation, the ſunne ſhall be darkened, and the moon ſhall not give her light.

25 And the ſtarres of heaven ſhall fall, and the powers that *are* in heaven ſhall be ſhaken.

26 And then ſhall they ſee the Sonne of man coming in the clouds, with great power and glory.

27 And then ſhall he ſend his angels, and ſhall gather together his elect from the foure windes, from the uttermoſt part of the earth to the uttermoſt part of heaven.

28 Now learn a parable of the fig-tree, When her branch is yet tender, and putteth forth leaves, ye know that ſummer is neare:

29 So ye in like manner, when ye ſhall ſee theſe things come to paſſe, know that it is nigh, even at the doores.

30 Verily I ſay unto you, that this generation ſhall not paſſe, till all theſe things be done.

31 Heaven and earth ſhall paſſe away: but my words ſhall not paſſe away.

32 ¶ [2] But of that day and that houre knoweth no man, no not the angels which are in heaven, neither the Sonne, but the Father.

33 * Take ye heed, watch and pray: for ye know not when the time is.

[2] The latter day is not curiouſly to be ſearched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

* Matt. 24, 42.

34 *For the ſonne of man is* as a man taking a farre journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the maſter of the houſe cometh, at even, or at midnight, or at the cock-crowing, or in the morning)

36 Leſt coming ſuddenly, he finde you ſleeping.

37 And what I ſay unto you, I ſay unto all, Watch.

CHAP. XIIII.

1 *A conſpiracy againſt Chriſt.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas ſelleth his maſter for money.* 12 *Chriſt himſelf foretelleth how he ſhall be betrayed of one of his diſciples:* 22 *after the paſſeover prepared, and eaten, inſtituteth his ſupper:* 26 *declareth aforehand the flight of all his diſciples, and Peters deniall.* 43 *Judas betrayeth him with a kiſſe.* 46 *He is apprehended in the garden,* 55 *falſly accuſed, and impiouſly condemned of the Jews counſel,* 65 *ſhamefully abuſed by them,* 66 *and thrice denied of Peter.*

AFter * [1] two dayes, was *the feaſt of* the paſſeover, and of unleavened bread: and the chief prieſts and the Scribes ſought how they might take him by craft, and put him to death.

* Matt. 26, 2.

[1] By the will of God, againſt the councell of men, it came to paſſe that Chriſt ſhould be put to death upon the ſolemn day of the paſſeover, that in all reſpects the truth might agree to the figure.

2 But they ſaid, Not on the feaſt-day, leſt there be an uprore of the people.

3 ¶ * And being in Bethanie, in the houſe of Simon the leper, as he ſat at meat, there came a woman, having an alabaſter box of ointment of ‡ ſpikenard, very precious, and ſhe brake the box, and poured it on his head.

* Matt. 26, 6.

‡ Or, *pure nard* or *liquid nard.*

4 [2] And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made?

[2] Raſh judgements are fruſtrate before God.

5 For it might have been ſold for more than three hundred " [a] pence, and have been given to the poore: and they murmured againſt her.

" See Matth. 18, 28.

[a] Which is about ſix pounds Engliſh.

6 And Jeſus ſaid, Let her alone, why trouble ye her? ſhe hath wrought a good work on me.

7 [3] For you have the poore with you alwayes, and whenſoever ye will ye may do them good: but me ye have not alwayes.

[3] Chriſt ſuffered himſelf to be anointed once or twice for certain conſiderations: but his will is to be daily anointed in the poore.

8 [4] She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying,

[4] This woman by the ſecret inſtinct of the ſpirit, anointing Chriſt, ſetteth before mens eyes his death and buriall, which were at hand.

9 Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done ſhall be ſpoken of, for a memoriall of her.

10 ¶ * [5] And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them.

* Matth. 26, 14.

[5] Covetouſneſſe cloaked with a zeal of charitie, is an occaſion to betray and crucifie Chriſt.

11 And when they heard *it*, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him.

12 ¶ * [6] And the firſt day of [b] unleavened bread, when they ‡ [c] killed the [d] paſſeover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſeover?

* Matth. 26, 17.

[6] Chriſt being made ſubject to the law for us, doeth celebrate the paſſeover according to the law: and therewithall by a miracle ſheweth, that notwithſtanding he in the fleſh ſhall ſtraightway ſuffer, yet that he is God.

[b] That is, upon which day, and at the evening of the ſame day, which was the beginning of the fifteenth, Look Matth. 26. 17.

‡ Or, *ſacrificed.*

[c] They uſed to ſacrifice.

[d] This is ſpoken thus, by the figure Metonymia, which is uſuall in ſacraments, and by the paſſeover is meant the paſchal lambe.

13 And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him.

14 And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The Maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſeover with my diſciples?

15 And he will ſhew you a [e] large upper room furniſhed and prepared: there make ready for us.

[e] The Greek word ſignifieth that part of the houſe that is higheſt from the ground, to what uſe ſoever it be put, becauſe they uſed to ſup in that part of the houſe, they called it a ſupping-chamber.

16 And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſeover.

17 And in the evening he cometh with the twelve.

18 * [7] And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, one of you which eateth with me, ſhall betray me.

19 And they began to be ſorrowfull, and to ſay unto him one by one, Is it I? and another *ſaith*, Is it I?

20 And he anſwered and ſaid unto them, *It is* one of the twelve, that [f] dippeth with me in the diſh.

21 The Sonne of man indeed goeth, as it is written of him: but wo to that man by whom the Sonne of man is betrayed: good were it for that man if he had never been born.

22 ¶ * And as they did eat, Jeſus took bread, and bleſſed, and brake *it*, and gave to them, and ſaid, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he ſaid unto them, This is my bloud of the new teſtament, which is ſhed for many.

25 Verily I ſay unto you, I will drink no more of the fruit of the vine, untill that day that I drink it new in the kingdome of God.

26 ¶ And when they had ſung an ‡ hymn, they went out into the mount of Olives.

27 * [8] And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered.

28 But after that I am riſen, I will go before you into Galilee.

29 * [9] But Peter ſaid unto him, Although all be offended, yet *will* not I.

30 And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even in this night before the cock crow twice, thou ſhalt deny me thrice.

31 But he ſpake the [g] more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

32 [10] * And they came to a place which was named Gethſemane, and he ſaith to his diſciples, Sit ye here, while I ſhall pray.

33 And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy,

34 And ſaith unto them, My ſoul is exceeding ſorrowfull unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the houre might paſſe from him.

36 And he ſaid, [h] Abba, Father, All things are poſſible unto thee, take away this cup from me: neverthelesſe, not what I will, but what thou wilt.

37 [11] And he cometh and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? couldſt not thou watch one houre?

38 Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak.

39 And again he went away, and prayed, and ſpake the ſame words.

40 And when he returned, he found them aſleep again, (for their eyes were heavy) neither wiſt they what to anſwer him.

41 And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the houre is come, behold, the Sonne of man is betrayed into the hands of ſinners.

42 Riſe up, let us go; lo, he that betrayeth me is at hand.

43 ¶ * [12] And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude with ſwords and ſtaves, from the chief prieſts, and the Scribes, and the elders.

44 And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſſe, that ſame is he; take him, and lead him away [i] ſafely.

45 And aſſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, Maſter, and kiſſed him.

46 ¶ And they laid their hands on him, and took him.

47 [k] And one of them that ſtood by, drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his eare.

48 And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the ſcriptures muſt be fulfilled.

50 And they [l] all forſook him, and fled.

51 [13] And there followed him a certain young man, having a [m] linnen cloth caſt about his naked body, and the young men laid hold on him.

52 And he left the linnen cloth, and fled from them naked.

53 ¶ * And they led Jeſus away to the high prieſt, and with him were aſſembled [n] all the chief prieſts, and the elders, and the Scribes.

54 And Peter followed him afarre off, even into the palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire.

55 * [14] And the chief prieſts, and all the councel ſought for witneſſe againſt Jeſus to put him to death, and found none.

56 For many bare falſe witneſſe againſt him, but their witneſſe agreed not together.

57 And there aroſe certain, and bare falſe witneſſe againſt him, ſaying,

58 We heard him ſay, I will deſtroy this temple that is made with hands, and within

* Matth. 26, 20.

[7] The figure of the law which is by and by to be fulfilled, is abrogated: and in place thereof are but figures of the new covenant anſwerable unto them, which ſhall continue to the worlds end.

[f] That uſeth to eat meat with me.

* Matth. 26, 26.

‡ Or, *pſalme*.

* Matth. 26, 31.

[8] Chriſt foretelleth how he ſhall be forſaken of his, but yet that he will never forſake them.

* Matth. 26, 33.

[9] Here is ſet forth in an excellent perſon, a moſt ſorrowfull example of mans raſhneſſe and weakneſſe.

[g] That doubling of words ſetteth out more plainly Peters vehement affirmation.

[10] Chriſt ſuffering for us, in that fleſh which he took upon him for our ſakes, the moſt horrible terrours of the curſe of God, receiveth the cup at his fathers hands, which he, being juſt, doth ſtraightway drink off for the unjuſt.

* Matth. 26, 36.

[h] This doubling of the word, was uſed in thoſe dayes when their languages were ſo mixed together: for this word, Abba, is a Syrian word.

[11] An horrible example of ſluggiſhneſſe of men, even in the diſciples whom Chriſt had choſen.

* Matth. 26, 47.

[12] As men did willingly ſpoil God their Creator of his praiſe, in forſaking and betraying him: ſo Chriſt willingly going about to make ſatisfaction for this ruine, is forſaken of his own, and betrayed by one of his familiars, as a thief, that the puniſhment might be agreeable to the ſin, and we who are very traytors, forſakers, and ſacrilegers, might be delivered out of the devils ſnare.

[i] So diligently, that he eſcape not out of your hands.

[k] That is, Peter.

[l] All his diſciples.

[13] Under pretence of godlineſſe, all things are lawfull to ſuch as do violence againſt Chriſt.

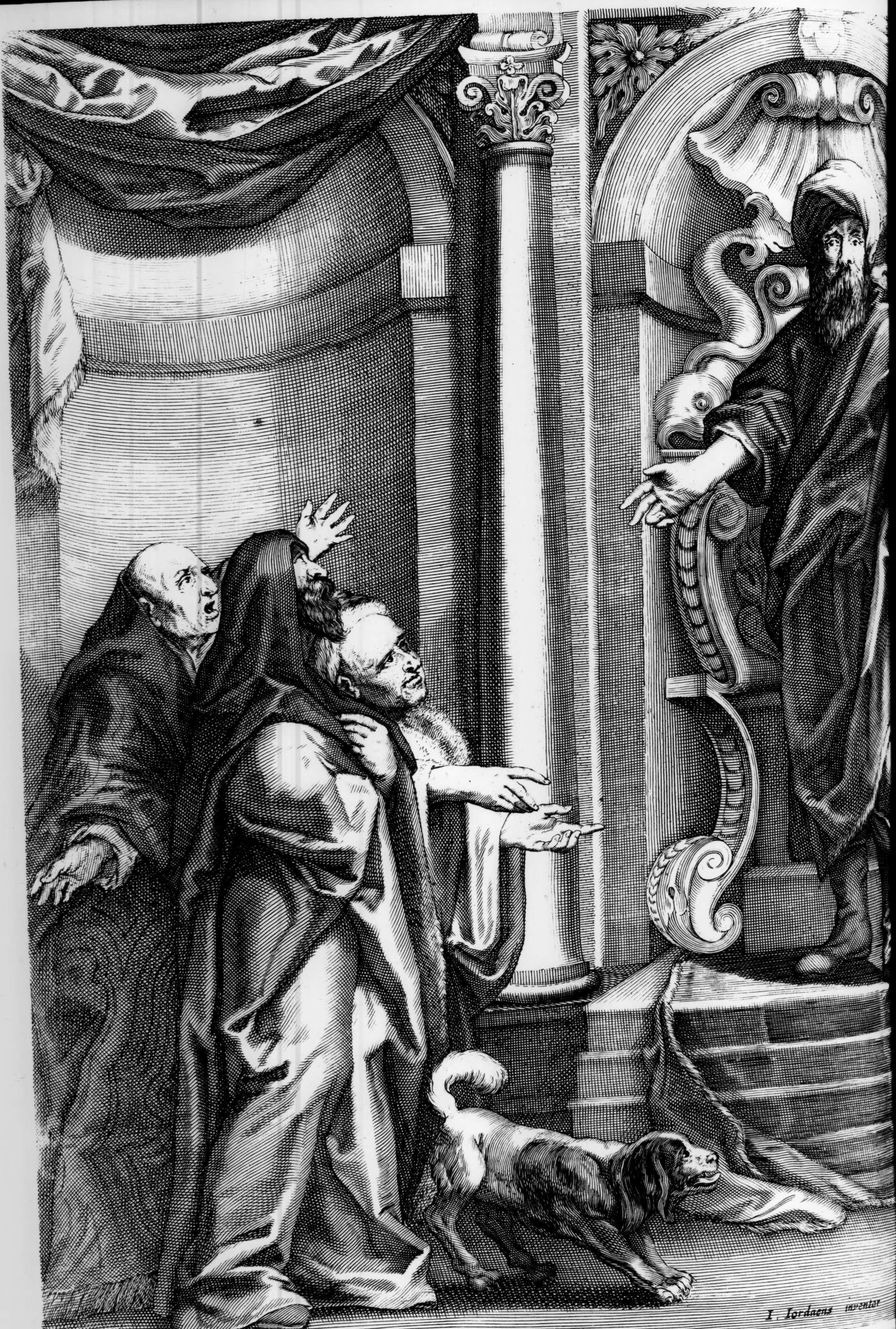
[m] Which he caſt about him, when he hearing that ſtirre in the night, ſuddenly ran forth: whereby we may underſtand with how great licentiouſneſſe theſe villains violently ſet upon him.

* Matth. 26, 57.

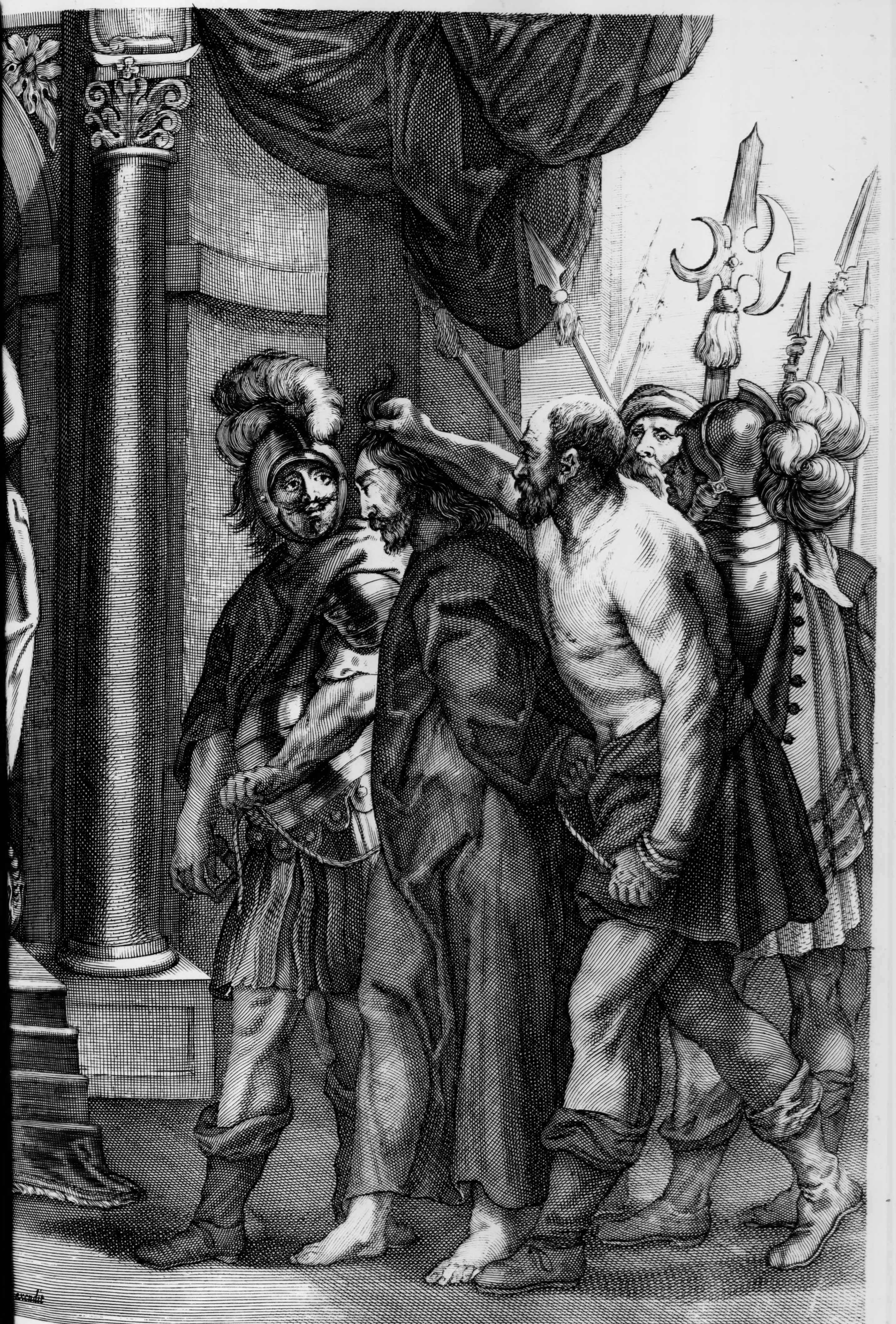
[n] The higheſt councel was aſſembled, becauſe Chriſt was accuſed as a blaſphemer, and a falſe prophet: for as for the other crime of treaſon, it was forged againſt him by the prieſts, to enforce Pilate by that meanes to condemn him.

* Matth. 26, 59.

[14] Chriſt, who was ſo innocent that he could not be oppreſſed, no not by falſe witneſſes, is at length, for confeſſing God to be his Father, condemned of impiety before the high prieſts: that we, who denied God, and were indeed wicked, might be quit before God.


I. Iordaens inventor

MANE CONSILIUM FACIENTES SUMMI SASERDOTES CUM SENIORIBUS



BIS, VINCIENTES IESUM, DUXERUNT ET TRADIDERUNT PILATO. Marci 15.

three dayes I will build another made without hands.

59 But neither ſo did their witneſſe agree together.

60 And the high prieſt ſtood up in the midſt, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſſe againſt thee?

61 But he held his peace, and anſwered nothing. Again the high prieſt asked him, and ſaid unto him, Art thou the Chriſt, the Sonne of the [o] bleſſed?

[o] Of God who is moſt worthy of all praiſe.

62 And Jeſus ſaid, I am: * and ye ſhall ſee the Sonne of man ſitting on the right hand of power, and coming in the clouds of heaven.

* Matth. 24, 30.

63 Then the high prieſt rent his clothes, & ſaith, What need we any further witneſſes?

64 Ye have heard the blaſphemie: what think ye? And they all condemned him to be guilty of death.

65 [15] And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Propheſie: and the ſervants did ſtrike him with the palms of their hands.

[15] Chriſt ſuffering all kinde of reproch for our ſakes, getteth everlaſting glory to them that beleeve in him.

66 ¶ * [16] And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt.

* Matth. 26, 69.

[16] An heavy example of the frailneſſe of man, together with a moſt comfortable example of the mercie of God, who giveth the ſpirit of repentance and faith to his elect.

67 And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth.

68 But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch, and the cock crew.

69 [p] And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them.

[p] If we compare the Euangeliſts diligently together, we ſhall perceive that Peter was known of many through the maidens report: yea, and in Luke when the ſecond deniall is ſpoken of there is a man ſervant mentioned, and not a maid.

70 And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them: for thou art a Galilean, and thy ſpeech agreeth thereto.

71 But he began to curſe and to ſwear, *ſaying*, I know not this man of whom ye ſpeak.

72 * And the ſecond time the cock crew: and Peter called to minde the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, ‡ he wept.

* Matth. 26, 75.

‡ Or, *he wept abundantly*, or *he began to weep.*

C H A P. XV.

1 Jeſus brought bound and accuſed before Pilate. 15 upon clamour of the common people, the murderer Barrabas is looſed, and Jeſus delivered up to be crucified. 17 He is crowned with thorns, 19 ſpit on, and mocked: 21 fainteth in bearing his croſſe: 27 hangeth between two theeves: 29 ſuffereth the triumphing reproaches of the Jews: 39 but confeſſed by the centurion to be the Sonne of God: 43 and is honourably buried by Joſeph.

AND * [1] ſtraightway in the morning the chief prieſts held a conſultation with the elders and Scribes, and the whole councel, and bound Jeſus, and carried him away, and [a] delivered him to Pilate.

* Matt. 27, 1.

2 And Pilate asked him, Art thou the king of the Jews? And he anſwering ſaid unto him, Thou ſayeſt it.

3 And the chief prieſts accuſed him of many things: but he anſwered nothing.

4 * And Pilate asked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſſe againſt thee.

* Matth. 27, 13.

5 But Jeſus yet anſwered nothing; ſo that Pilate marvelled.

6 Now at that feaſt he [b] releaſed unto them one priſoner, whomſoever they deſired.

[b] Uſed to deliver.

7 And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection.

8 And the multitude crying aloud, began to deſire *him to do* as he had ever done unto them.

9 But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews?

10 (For he knew that the chief prieſts had delivered him for envie)

11 But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them.

12 And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the king of the Jews?

13 And they cried out again, Crucifie him.

14 Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucifie him.

15 ¶ And ſo Pilate willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified.

16 And the ſouldiers led him away into the hall, called Pretorium, and they call together the whole band.

17 [2] And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

[2] Chriſt going about to take away the ſinnes of men, who went about to uſurp the throne of God himſelf, is condemned as one that hunted after the kingdome, and mocked with a falſe ſhew of a kingdome, that we on the other ſide, who ſhall indeed be eternall kings, might receive the crown of glory at Gods own hand.

18 And began to ſalute him, Hail king of the Jews.

19 And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucifie him.

21 * And they [3] compell one Simon a Cyrenian, who paſſed by, coming out of the countrey, the father of Alexander and Rufus, to bear his croſſe.

* Matth. 27, 32.

[3] The rage of the wicked hath no meaſure, but in the mean ſeaſon, even the weakneſſe of Chriſt, being in pain under the heavie burden of the croſſe, doth manifeſtly ſhew that a lamb is led to be ſacrificed.

22 [4] And they bring him unto the place Golgotha, which is, being interpreted, the place of a ſcull.

23 And they gave him to drink, wine mingled with myrrhe: but he received it not.

24 [5] And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take.

---

[1] Chriſt being brought before the judgement ſeat of an earthly judge, in open aſſembly is condemned as guiltie unto the death of the croſſe, not for his own ſinnes, (as appeareth by the judges own words) but for all ours, that wee moſt guilty creatures being delivered from the guiltineſſe of our ſinnes, might be quitted before the judgement ſeat of God, even in open aſſembly of the angels.

[a] It was not lawfull for them to put any man to death, for all cauſes of life and death were taken away from them, firſt by Herod the great, and afterward by the Romanes, about fourtie yeares before the deſtruction of the temple, and therefore they deliver Jeſus to Pilate.

[4] Chriſt is led out of the walls of the earthly Jeruſalem, into a foul place of dead mens carkaſes, as a man moſt unclean, not touching himſelf, but touching our ſinnes, which were laid upon him, to the end that we being made clean by his bloud, might be brought into the heavenly ſanctuarie.

[5] Chriſt hangeth naked upon the croſſe and as the wickedſt caitiſe that ever was, moſt vilely reproved: that we being clothed with his righteouſneſſe, and bleſſed with his curſes, and ſanctified by his onely oblation, may be taken up into heaven.

25 And it was the third houre, and they crucified him.

26 And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS.

27 And with him they crucifie two theeves, the one on his right hand, and the other on his left.

* Iſa. 53, 12.

28 And the ſcripture was fulfilled, which ſaith, * And he was numbred with the tranſgreſſours.

29 And they that paſſed by, railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three dayes,

30 Save thy ſelf, and come down from the croſſe.

31 Likewiſe alſo the chief prieſts mocking, ſaid among themſelves with the Scribes, He ſaved others, himſelf he cannot ſave.

32 Let Chriſt the king of Iſrael deſcend now from the croſſe, that we may ſee and beleeve: and they that were crucified with him, reviled him.

33 And when the ſixth houre was come, there was [6] darkneſſe over the whole [c] land, untill the ninth houre.

34 And at the [7] ninth houre Jeſus cried with a loud voice, ſaying, * *Eloi, Eloi, lama ſabachthani?* which is, being interpreted, My God, my God, why haſt thou forſaken me?

35 And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias.

36 And one ran, and filled a ſponge full of vineger, and put it on a reed, and gave him to drink, ſaying, Let alone, let us ſee whether Elias will come to take him down.

37 And Jeſus cried with a loud voice, and gave up the ghoſt.

38 And the vail of the temple was rent in twain, from the top to the bottome.

39 ¶ And when the centurion which ſtood over againſt him, ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truely, this man was the Sonne of God.

40 [8] There were alſo women looking on afarre off, among whom was Mary Magdalene, and Mary the mother of James the leſſe, and of Joſes, and Salome.

41 Who alſo when he was in Galilee, * followed him, and miniſtred unto him, and many other women which came up with him unto Jeruſalem.

42 ¶ * And now when the even was come, (becauſe it was the preparation, that is, the day before the ſabbath)

43 Joſeph of Arimathea, an [d] honourable counſeller, which alſo waited for the kingdome of God, came, and went in [e] boldly unto Pilate, and craved the body of Jeſus.

44 And Pilate marvelled if he were already dead, and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joſeph.

46 And he brought fine linnen, and took him down, and wrapped him in the linnen, and laid him in a ſepulchre which was hewen out of a rock, and rolled a ſtone unto the doore of the ſepulchre.

47 And Mary Magdalene, and Mary the mother of Joſes, beheld where he was laid.

CHAP. XVI.

1 An angel declareth the reſurrection of Chriſt to three women, 9 Chriſt himſelf appeareth to Mary Magdalene: 12 to two going into the countrey: 14 then to the apoſtles, 15 whom he ſendeth forth to preach the goſpel: 19 and aſcendeth into heaven.

AND when the ſabbath was paſt, Mary Magdalene, and Mary the mother of James, and Salome, had bought ſweet ſpices, that they might come and anoint him.

2 * And very early in the morning, the firſt day of the week, they came unto the ſepulchre at the riſing of the ſunne.

* Luk. 24, 1. John 20, 1.

3 And they ſaid among themſelves, Who ſhall roll us away the ſtone from the doore of the ſepulchre?

4 (And when they [a] looked, they ſaw that the ſtone was rolled away) for it was very great.

a When they caſt their eyes towards the ſepulchre.

5 * And entring into the [b] ſepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white garment, and they were affrighted.

* John 20, 11. b Into the cave wherein the ſepulchre was cut out.

6 And he ſaith unto them, Be not affrighted: ye ſeek Jeſus of Nazareth, which was crucified: he is riſen, he is not here: behold the place where they laid him.

7 But go your way, tell his diſciples & Peter, that he goeth before you into Galilee, there ſhall ye ſee him, * as he ſaid unto you.

* Matth. 26, 32.

8 And they went out quickly, and fled from the ſepulchre; for they trembled, and were amazed, neither ſaid they any thing to any man: for they were afraid.

9 ¶ [1] Now when *Jeſus* was riſen early, the firſt day of the week, * he appeared firſt to Mary Magdalene, * out of whom he had caſt ſeven devils.

1 Chriſt himſelf appeareth to Mary Magdalene, to upbraid the diſciples incredulitie.
* Joh. 20, 14.
* Luk. 8, 2.

10 And ſhe went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, & had been ſeen of her, beleeved not.

12 ¶ [2] After that, he appeared in another form * unto two of them, as they walked, and went into the countrey.

2 Chriſt appeareth to two other diſciples, and at length to the eleven.
* Luk. 24, 13.

13 And they went and told it unto the reſidue: neither beleeved they them.

14 ¶ * [c] Afterward he appeared unto the eleven, as they ſat ‡ at meat, and upbraided them with their unbelief, and hardneſſe of heart, becauſe they beleeved not them which had ſeen him after he was riſen.

* Luk. 24, 36. John 20, 19.

15 * [3] And

---

6 How angry God was againſt our ſinnes, which he puniſhed in our ſuretie, his Sonne, it appeareth by this horrible darkneſſe.

c By this word Land, he meaneth Paleſtina: ſo that the ſtrangeneſſe of the wonder, is ſo much the more ſet forth in that, that at the feaſt of the paſſeover, and in the full moone, when the ſunne ſhined over all the reſt of the world, and at midday, that corner of the world, wherein ſo wicked an act was committed, was overcovred with moſt groſſe darkneſſe.

7 Chriſt ſtriving mightily with Satan, with ſinne, and with death, all three armed with the horrible curſe of God, grievouſly tormented in body hanging upon the croſſe, and in ſoul plunged in the depth of hell, yet he riddeth himſelf, crying with a mighty voyce: and notwithſtanding the wound which he received of death, in that he died, yet by ſmiting, both things above, and things beneath, by renting of the vail of the temple, and by the teſtimony wrung out of them which murdered him, he ſheweth evidently unto the reſt of his enemies which are as yet obſtinate, and mock at him, that he ſhall be, known out of hand to be conquerour and Lord of all.

* Matth. 27, 46.

8 Chriſt to the great ſhame of men which forſook the Lord, choſe women for his witneſſes, which beheld all this whole action. * Luke 8, 3. * Matth. 27, 57. d A man of great authoritie, of the councel of the Sanhedrin, or elſe taken into counſel by Pilate. e If we conſider what danger Joſeph caſt himſelf into, we ſhall perceive how bold he was.

c The Evangeliſt conſidered not the order of the time, but the courſe of his hiſtorie, which he divided into three parts: The firſt ſheweth, how he appeared to the women, the ſecond to his diſciples, the third to his apoſtles, and therefore he ſaith finally. ‡ Or, *together*.

them, and calling [illegible] he asked him [illegible] dead [illegible]

45 And when he knew it [illegible] he gave the body to Ioseph.

46 And he bought [illegible] him down, and wrapped him in the [illegible] and laid him in a sepulchre which [illegible] out of a rock, and rolled a stone [illegible] doore of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Ioses, beheld where he was laid.

CHAP. XVI.

[illegible]

AND when the Sabbath [illegible] Mary Magdalene, and Mary the mother of Iames, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the weeke, they came unto the sepulchre at the rising of the sunne.

3 And they said among themselves, Who shall rolle us away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was very great.)

5 And entring into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seeke Iesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

7 But goe your way, tell his disciples, [illegible] that he goeth before you into Galilee, there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre, for they trembled, and were amazed, neither said they any thing to any man, for they were afraid.

9 Now when Iesus was risen early, the first day of the weeke, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, beleeved not.

12 After that, he appeared in another forme unto two of them, as they walked, and went into the countrey.

13 And they went and told it unto the residue, neither beleeved they them.

[illegible]

28 And the Scripture was fulfilled, which saith, And he was numbred [illegible]

29 And they that passed by, railed on him, wagging their heads, and saying, [illegible] that destroyest the temple, and buildest it in three dayes,

30 Save thy self, and come downe from the [illegible]

[illegible] the two theeves, [illegible] and the other on his [illegible]

31 Likewise also the chief priests mocking, said among themselves with the Scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the crosse, that we may see and beleeve. And they that were crucified with him, reviled him.

33 And when the sixth houre was come, there was darknesse over the whole land, untill the ninth houre.

34 And at the ninth houre Iesus cried with a loud voice, saying, Eloi, Eloi, lamasabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36 And one ran, and filled a spunge full of vineger, and put it on a reed, and gave him to drinke, saying, Let alone, let us see whether Elias will come to take him downe.

37 And Iesus cried with a loud voice, and gave up the ghost.

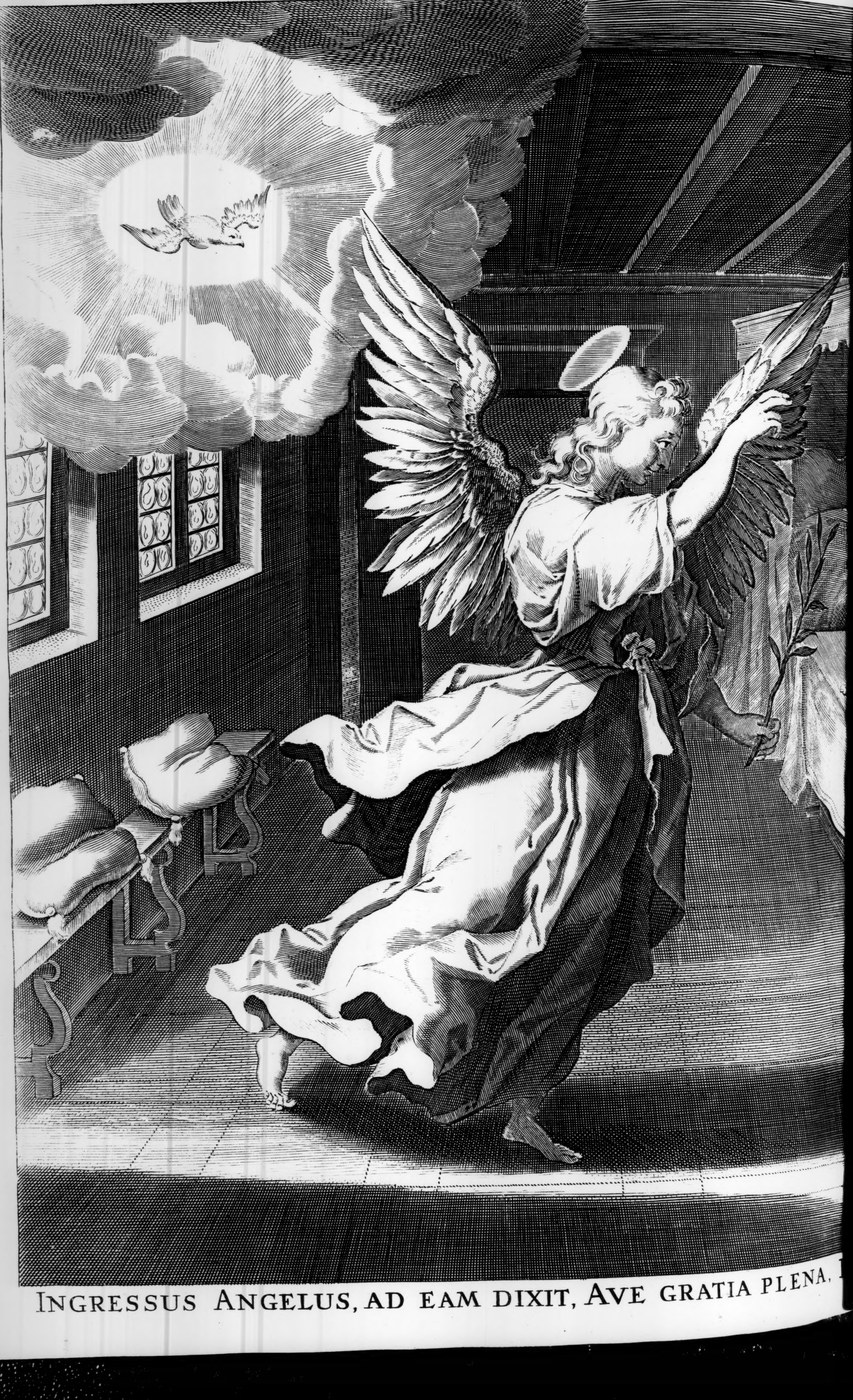
38 And the vaile of the temple was rent in twaine, from the top to the bottome.

39 And when the Centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Sonne of God.

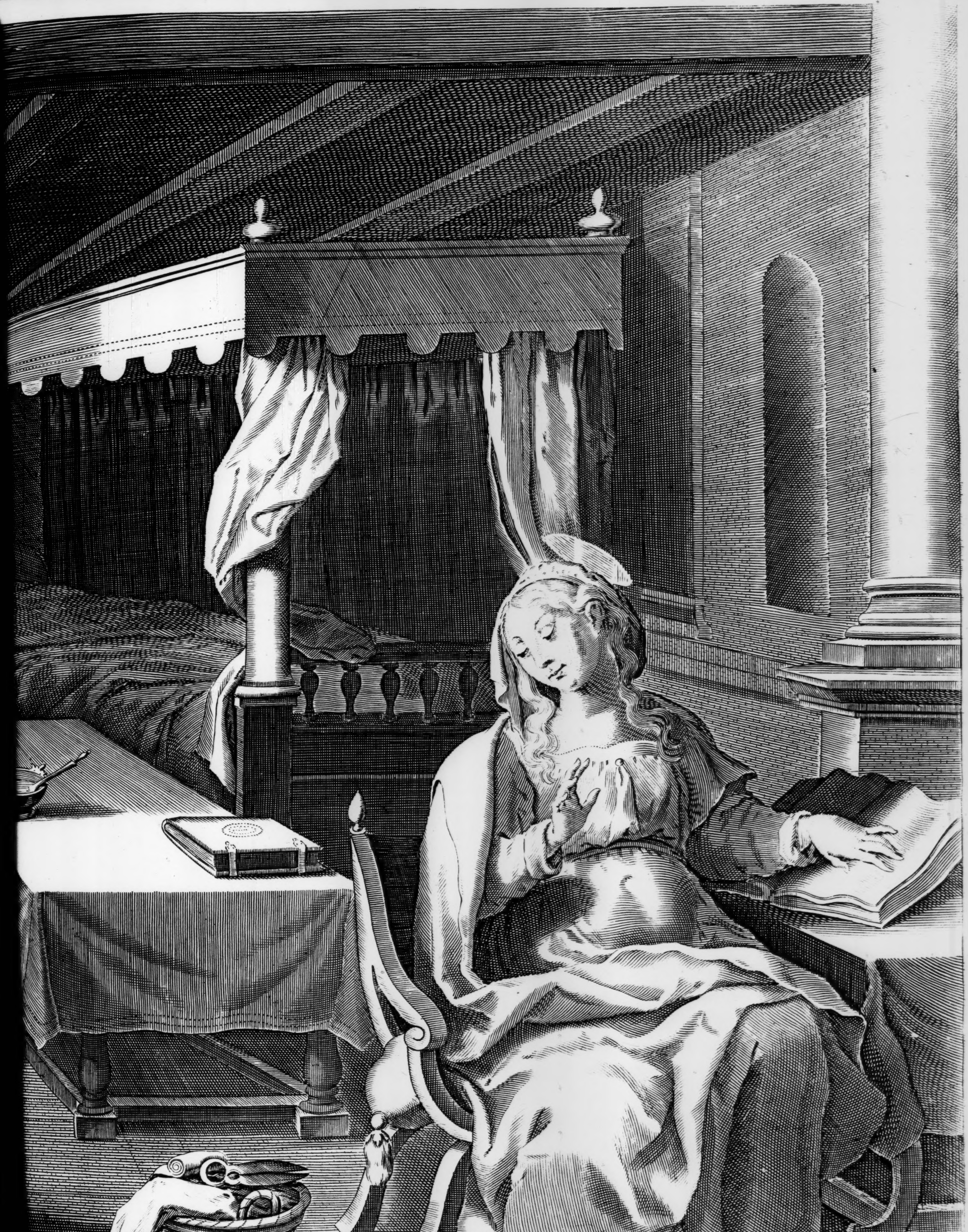
40 There were also women looking on afarre off, among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioses, and Salome,

41 (Who also when he was in Galilee, followed him, and ministred unto him) and many other women which came up with him [illegible]

42 And now when the even was come, [illegible]



INGRESSUS ANGELUS, AD EAM DIXIT, AVE GRATIA PLENA,



Marten de Voſs inventor *Viſscher Excudit*

, MINUS TECUM BENEDICTA TU IN MULIERIBUS . Luce . 1 . 26

*Matth. 28,19.

3 The apoſtles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to miniſter the ſacraments, which Chriſt hath inſtituted, having beſides power to do miracles.

15 * [3] And he ſaid unto them, Go ye into all the world, and preach the goſpel to every [d] creature.

16 He that beleeveth and is baptized, ſhall be ſaved; * but he that beleeveth not, ſhall be damned.

17 And theſe ſignes ſhall follow them that beleeve; * In my name ſhall they caſt out devils, * they ſhall ſpeak with new [e] tongues,

18 * They ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them, * they ſhal lay hands on the ſick, and they ſhall recover.

*Acts 28,5.

19 ¶ [4] *So* then after the Lord had ſpoken unto them, he was * received up into heaven, and ſat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, * and confirming the [f] word with ſignes following, Amen.

4 Chriſt having accompliſhed his office on earth, aſcendeth into heaven, from whence (the doctrine of his Apoſtles being confirmed with ſignes) he will govern his church, unto the worlds end

*Luk 24,51.

---

d Not to the Jews only, not in Judea only, but to all men, and every where: and ſo muſt all the apoſtles do. * Joh. 12,48. * Acts 16,18. * Acts 2,4. e Strange tongues, ſuch as they knew not before. Acts 28,5.

*Heb. 2,4. f To wit, the doctrine: therefore doctrine muſt go before, and ſignes muſt follow after.

THE GOSPEL
According to
S. LUKE.

Chap. I.

1 The preface of Luke to his whole goſpel. 5 The conception of Iohn the Baptiſt, 26 and of Chriſt. 39 The propheſie of Elizabeth, and of Mary concerning Chriſt. 57 The nativitie and circumciſion of Iohn. 67 The propheſie of Zachary both of Chriſt, 67 and of Iohn.

1 Luke commendeth the witneſſes that ſaw this hiſtorie.

Foraſmuch as [1] many have [a] taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely beleeved among us,

2 [b] Even as they delivered them unto us, which from the beginning were eye-witneſſes, and miniſters of the word:

3 It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, [c] moſt excellent Theophilus,

4 [d] That thou mighteſt [e] know the certainty of thoſe things wherein thou haſt been inſtructed.

a Many took it in hand, but did not perform. Luke wrot his goſpel before Matthew and Mark.

b Luke was not an eye-witneſſe and therefore it was not he, to whom the Lord appeared, when Cleopas ſaw him: and he was taught not onely by Paul, but by others of the apoſtles alſo.

c That is, moſt mighty, and therefore Theophilus was a very honourable man, and in place of great dignitie.

d Luke began his goſpel a great deal further off, than the other did.

e Have fuller knowledge of thoſe things, which before thou kneweſt but meanly.

2 John who was another Elias, and appointed to be the herauld of Chriſt, coming of the ſtok of Aaron, and of two famous and blameleſſe parents, hath ſhewed in his conception, which was againſt the courſe of nature, a double miracle, to the end, that men ſhould be more readily ſtirred up to the hearing of his preaching, according to the forwarning of the prophers.

5 ¶ There [2] was in the [f] dayes of [g] Herod the king of Judea, a certain prieſt named Zacharias, of the [h] courſe of Abia: and his wife was of the daughters of Aaron, and her name was Eliſabeth.

6 And they were both [i] righteous before God, [k] walking in all the [l] commandments and ordinances of the Lord, [m] blameleſſe.

7 And they had no childe, becauſe that Elizabeth was barren, and they both were now well ſtricken in yeares.

8 And it came to paſſe, that while he executed the prieſts office before God in the order of his courſe,

9 According to the cuſtome of the prieſts office, his lot was to burn incenſe when he went into the [n] temple of the Lord.

10 * And the whole multitude of the people were praying without, at the time of incenſe.

11 And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe.

12 And when Zacharias ſaw him, he was troubled, and fear fell upon him.

13 But the angel ſaid unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth ſhall bear thee a ſonne, and thou ſhalt call his name John.

14 And thou ſhalt have joy and gladneſſe, and many ſhall rejoyce at his birth.

15 For he ſhall be great in the [o] ſight of the Lord, and ſhall drink neither wine nor [p] ſtrong drink, and he ſhall be filled with the holy Ghoſt, even from his mothers wombe.

16 And many of the children of Iſrael ſhall he [q] turn to the Lord their God.

17 And he ſhall go before [r] him [ſ] in the ſpirit and power of Elias, to turn the [t] hearts of the fathers to the children, and the diſobedient ‡ to the [u] wiſdome of the juſt, to make ready a people prepared for the Lord.

18 And Zacharias ſaid unto the angel, Whereby ſhal I know this? for I am an old man, and my wife well ſtricken in yeares.

19 And the angel anſwering ſaid unto him, I am Gabriel, that [x] ſtand in the preſence of God: and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings.

n The temple was one, and the court another, for Zacharias went out of the court, or outward room, where all the people were, and therefore are ſaid to be without, in the temple.

*Exod. 30, 7. Levit 16, 17.

o So ſpeak the Hebrews, when it ſignified a rare kinde of excellency, ſo it is ſaid of Nimrod. Gen. 10, 9. He was a valiant hunter before God.

p Any drink that may make drunken.

*Mal 4, 6.

q Shal be a means to bring many to repentance and turn themſelves to the Lord from whom they fell

r As they uſe to go before kings, and when you know the king is not farre off.

ſ This is ſpoken by the figure Metonymia, taking the ſpirit, for the gift of the Spirit, as you would ſay. The cauſe, for that which cometh of the cauſe.

---

f Word for word, in the dayes: ſo ſpeak the Hebrews, giving us to underſtand, how ſhott and frail a thing the power of princes is. g Herod the great. h For the poſteritie of Aaron was divided into courſes i The true mark of righteouſneſſe is, To be liked and allowed of in the judgement of God. k Lived, ſo ſpeak the Hebrews: for our life is a way, wherein we muſt walk, untill we come to the mark l In all the morall and ceremoniall law. m Whom no man could juſtly reprove: now ſo it is, that the fruits of Juſtification are ſet forth here, and not the cauſe, which is faith onely, and nothing elſe.

t By the figure Synechdoche, he ſheweth that he ſhall take away all kindes of enemies, which uſe to breed great troubles and turmoils amongſt men. † Or, *by.* u Wiſdome and goodneſſe are two of the chiefeſt cauſes, which make men to reverence and honour their fathers. x That appear, for ſo the Hebrews uſe this word (To ſtand) meaning, That they are ready to do his commandment.

20 And behold, thou ſhalt be dumbe, and not able to ſpeak, untill the day that theſe things ſhall be performed, becauſe thou beleeveſt not my words, which ſhal be fulfilled in their ſeaſon.

21 And the people waited for Zacharias, and marvelled that he tarried ſo long in the temple.

22 And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple: for he beckned unto them, and he remained ſpeechleſſe.

23 And it came to paſſe, that aſſoon as the dayes of his miniſtration were accompliſhed, he departed to his own houſe.

24 And after thoſe dayes his wife Elizabeth conceived, & hid her ſelf five moneths, ſaying,

25 Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take away my reproach among men.

26 [3] And in the ſixth moneth, the angel Gabriel was ſent from God, unto a city of Galilee, named Nazareth,

27 To a virgin eſpouſed to a man whoſe name was Joſeph, of the [y] houſe of David; and the virgins name was Mary.

28 And the angel came in unto her, and ſaid, Hail *Thou that art* ‡ [z] highly favoured, the Lord is with thee: [a] bleſſed art thou among women.

29 And when ſhe ſaw him, ſhe was [b] troubled at his ſaying, and caſt in her minde what manner of ſalutation this ſhould be.

30 And the angel ſaid unto her, Fear not, Mary: for thon haſt found [c] favour with God.

31 *And behold, thou ſhalt conceive in thy wombe, and bring forth a Sonne, and ſhalt call his name Jeſus.

32 He ſhall be great, and ſhall be [d] called the Sonne of the Higheſt, and the Lord God ſhall give unto him the throne of his father David.

33 * And he ſhall reigne over the houſe of Jacob for ever, and of his kingdome there ſhall be no end.

34 Then ſaid Mary unto the angel, [e] How ſhall this be, ſeeing [f] I know not a man?

35 And the angel anſwered and ſaid unto her, The holy Ghoſt ſhall come upon thee, and the power of the Higheſt [g] ſhall overſhadow thee: therefore alſo that [h] holy thing which ſhall be born of thee, ſhall be [i] called the Sonne of God.

36 And behold, thy [k] couſin Elizabeth, ſhe hath alſo conceived a ſonne in her old age, and this is the [l] ſixth moneth with her, who was called barren.

37 For with God nothing ſhall be unpoſſible.

38 And Mary ſaid, Behold the handmaid of the Lord, be it unto me according to thy word: and the angel departed from her.

39 [4] And Mary aroſe in thoſe dayes, and went into the [m] hill-countrey with haſte, into a [n] city of Juda,

40 And entred into the houſe of Zacharias, and ſaluted Elizabeth.

41 And it came to paſſe, that when Elizabeth heard the ſalutation of Mary, the babe [o] leaped in her wombe: and Elizabeth was filled with the holy Ghoſt.

42 And ſhe ſpake out with a loud voice, and ſaid, Bleſſed art thou among women, and bleſſed is the [p] fruit of thy wombe.

43 And whence is this to me, that the mother of my Lord ſhould come to me?

44 For lo, aſſoon as the voice of thy ſalutation ſounded in mine eares, the babe leaped in my wombe for joy,

45 And bleſſed is ſhe ‡ that beleeved, for there ſhall be a performance of thoſe things which were told her from the Lord.

46 [5] And Mary ſaid, My ſoul doth magnifie the Lord,

47 And my ſpirit hath rejoyced in God my Saviour.

48 For he hath [q] regarded the [r] low eſtate of his handmaiden: for behold, from henceforth all generations ſhal cal me bleſſed.

49 For he that is mighty hath done to me great things, and holy is his name.

50 And his mercy is on them that [s] fear him, from generation to generation.

51 *He hath ſhewed ſtrength with his [t] arm, he hath [u] ſcattered the proud, in the [x] imagination of their hearts.

52 *He hath [y] put down the mightie from their ſeats, and exalted them of [z] low degree.

53 *He hath filled the [a] hungry with good things, and the rich he hath ſent emptie away.

54 [b] He hath holpen his ſervant Iſrael, * in remembrance of his mercy,

55 *As he [c] ſpake to our fathers, to Abraham and to his ſeed for ever.

56 And Mary abode with her about three moneths, and returned to her own houſe.

57 [6] Now Eliſabeths full time came, that ſhe ſhould be delivered, and ſhe brought forth a ſonne.

58 And her neighbours and her couſins heard how the Lord had ſhewed great mercy upon her, and they rejoyced with her.

59 And it came to paſſe that on the eighth day they came to circumciſe the childe, and they called him Zacharias, after the name of his father.

60 And his mother anſwered and ſaid, Not ſo, but he ſhall be called John.

61 And they ſaid unto her, There is none of thy kindred that is called by this name.

62 And they made ſignes to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, ſaying, His name is John: and they marvelled all.

64 And his mouth was opened immediately, & his tongue *looſed*, and he [d] ſpake, & praiſed God.

65 And

[3] The angel ſerving the Lord which ſhould be born, is ſent to the virgin Mary, in whom the Sonne of the moſt High, promiſed to David, is conceived by the vertue of the holy Goſt.

[y] As much is to be ſaid of Mary, otherwiſe Chriſt had not been of the ſtock, nor the ſonne of David.

† Or, *gratiouſly accepted, or much graced.* See verſ. 30.

[z] It might be rendred word for word, Full of favour and grace. and he ſheweth ſtraight after, laying out plainly unto us, what that favour is, in that he ſaith, the Lord is with thee.

[a] Of God.

[b] Moved at the ſtrangeneſſe of the matter.

[c] So ſpake the Hebrewes, ſaying, that men have found favour, which are in favour.

*Iſa. 7. 14. Matth. 1, 21.

[d] He ſhall be declared ſo to be, for he was the Sonne of God from everlaſting, but was made manifeſt in the fleſh in his time.

*Dan. 7, 14. Mic. 4. 7.

[e] The greatneſſe of the matter cauſeth the virgin to ask this queſtion not that ſhe diſtruſteth any whit at all, for ſhe asketh onely of the manner of the conceiving, ſo that it is plain, ſhe beleeved all the reſt.

[f] So ſpeak the Hebrewes, ſignifying by this modeſt kind of ſpeech the company of man and wife together, and this is the meaning of it: how ſhall this be for ſeeing I ſhall be Chriſt his mother, I am very ſure. I ſhall not know any man: for the godly virgin had learned by the prophets, that the Meſſias ſhould be born of a virgin

[g] That is, the holy Goſt ſhall cauſe thee to conceive by his mightie power.

[h] That pure thing and void of all ſpot of uncleaneſſe: for he that was to take away ſinne, muſt needs be void of ſinne.

[i] Declared and ſhewed to the world to be the Son of God.

[k] Though Elizabeth were of the tribe of Levi yet ſhe might be Maries couſin: for whereas it was forbidden by the law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people.

[l] This is now the ſixth moneth from the time when ſhe conceived.

[4] Elizabeth being great with childe of Iohn, and Mary with Chriſt, by the inſpiration of the holy Ghoſt, doe rejoyce each for other.

[m] Which is on the ſouthſide of Jeruſalem.

[n] That is to ſay, Hebron: which was in times paſt called Kiriath-arba, which was one of the towns that were given to the Levites, in the tribe of Juda, and is ſaid to be in the mountains of Juda, Josh. 14, 15. and 21, 11.

[o] This was no ordinarie nor uſuall kinde of moving.

[p] Chriſt is bleſſed in reſpect of his humanitie.

‡ Or, *which beleeved that there.*

[5] Chriſt the Redeemer of the afflicted, and revenger of the proud, of long time promiſed to the fathers, is now at length exhibited indeed

[q] Hath freely and graciouſly loved.

[r] Word for word, My baſeneſſe, that is, my baſe eſtate: ſo that the Virgin vanteth not her deſerts, but the grace of God.

[s] To them that live godly and religiouſly ſo ſpeak the Hebrews.

*Iſa. 51, 9.

[t] This is an heaping up of words more than needs, which the Hebrews uſe very much, and the arm is taken for ſtrength.

*Pſal. 33, 10.

[u] As the winde doth the chaff.

[x] He hath ſcattered them, and the imagination of their hearts: or by, and through the imagination of their own hearts: ſo that their wicked counſel turned to their owne deſtruction.

* 1 Sam. 2, 6.

[y] The mighty and rich men.

[z] Such as none account is made of, and are vile in mens eyes, which are indeed the poore in ſpirit that is, ſuch as challenge nothing to themſelves in the ſight of God.

*Pſal. 34, 10.

[a] Them that are brought to extream poverty.

[b] He hath holpen up Iſrael with his arm, being clean caſt down.

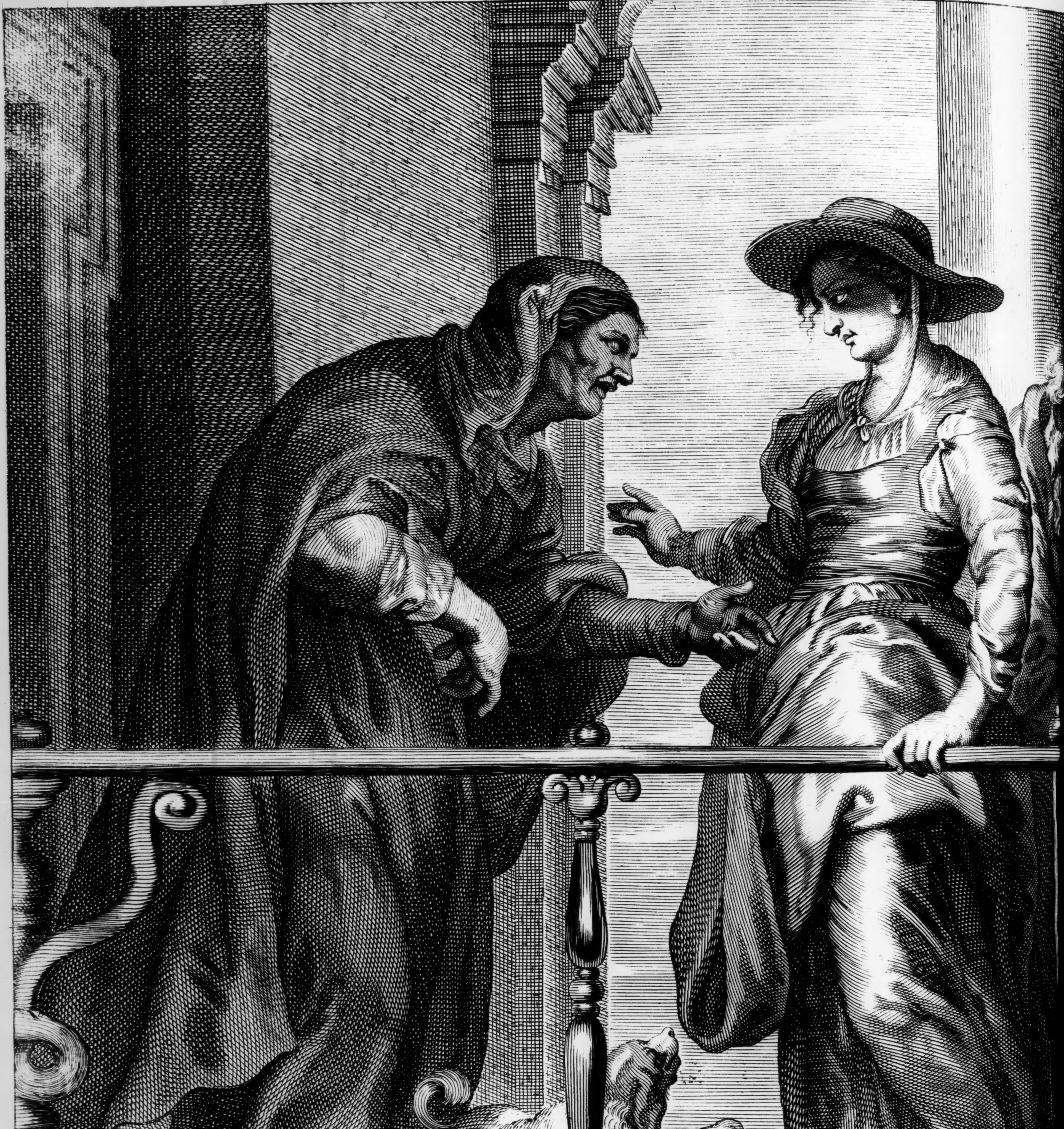
*Jer. 31, 3, 20.

*Gen. 17, 19. Pſal. 132, 11.

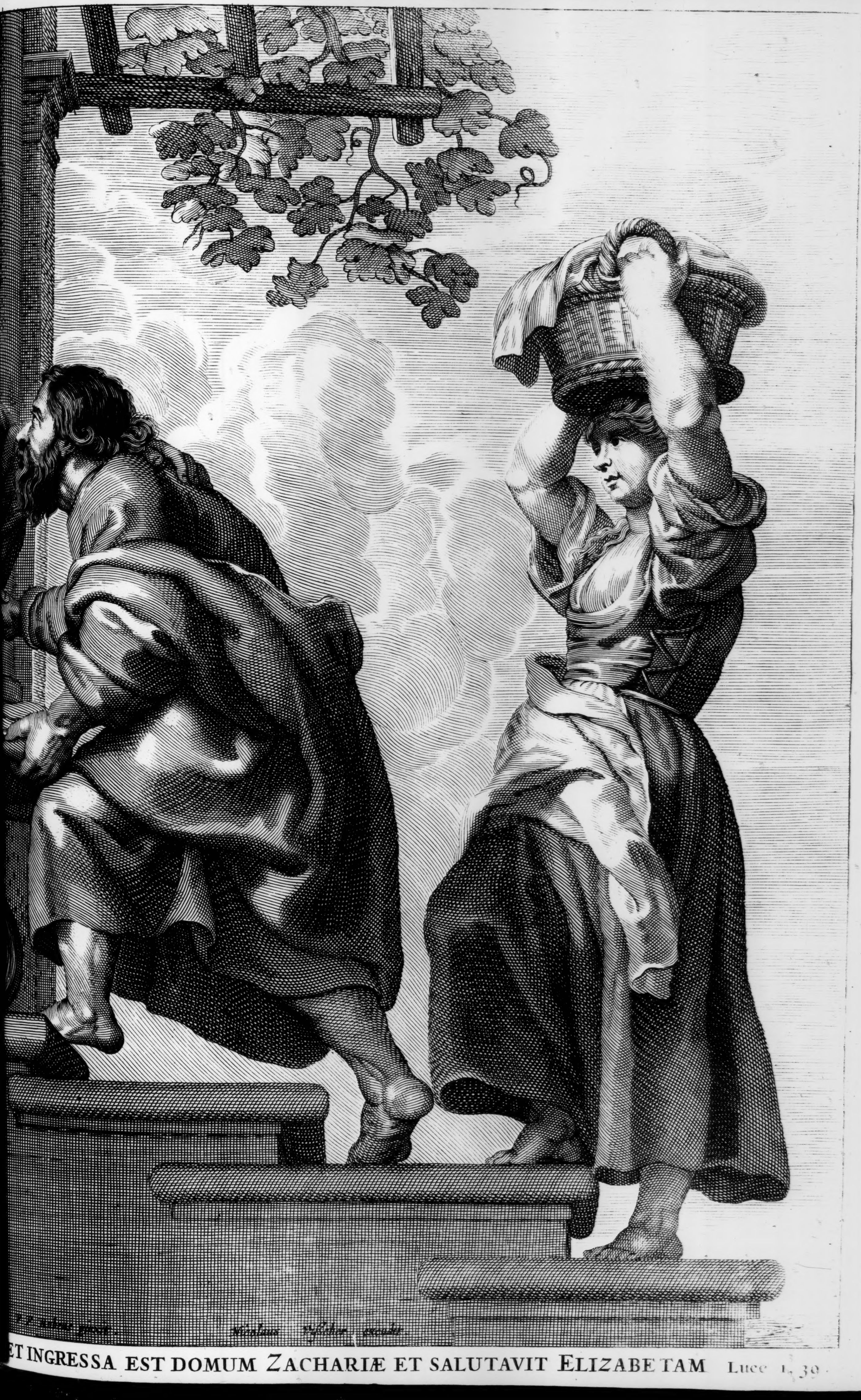
[c] Promiſed.

[6] Johns nativitie is ſet out with new miracles.

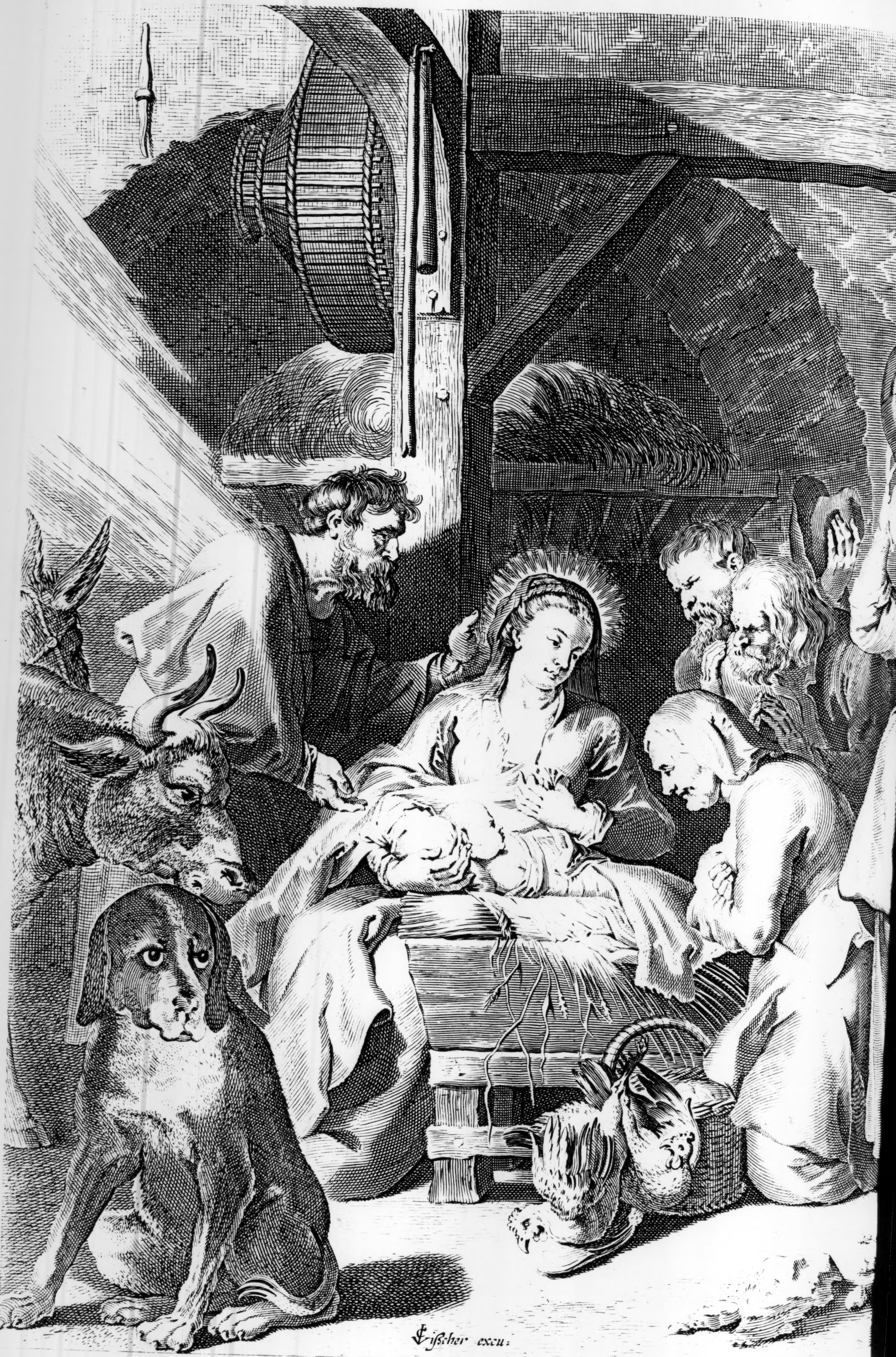
[d] All this that was ſaid and done.



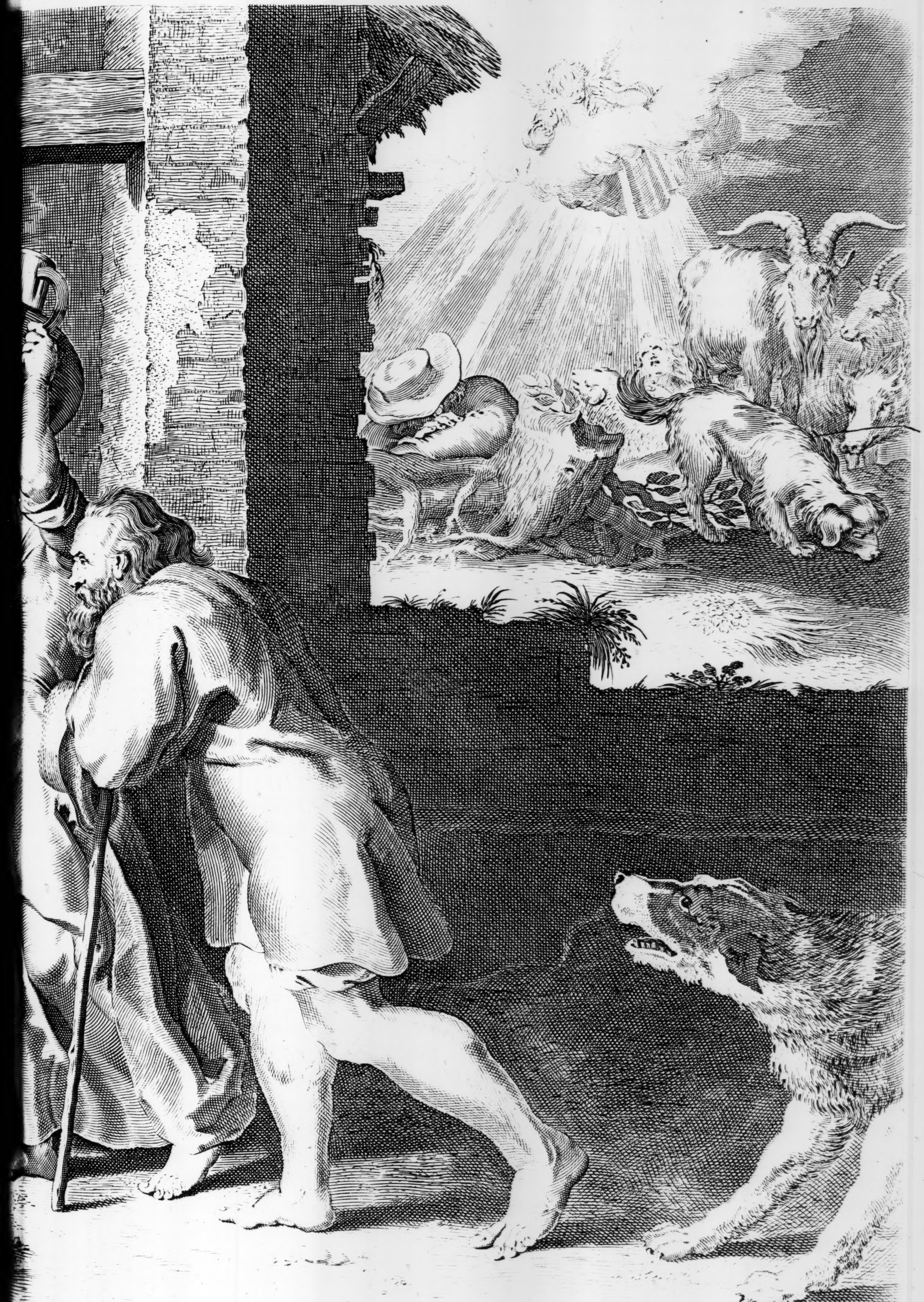
SURGENS MARIA PROFECTA EST IN MONTANAM CUM FESTINATIONE IN URB


P. P. Rubens pinxit.
Nicolaus Visscher excudit.

ET INGRESSA EST DOMUM ZACHARIÆ ET SALUTAVIT ELIZABETAM Luce 1, 39.



CJVisscher excu:



Luce Capit. 2. vers. 7

65 And fear came on all that dwelt round about them, and[d] all theſe ‡ ſayings were noiſed abroad throughout all the hill-countrey of Judea.

66 And all they that had heard them, [e] laid them up in their hearts, ſaying, What manner of childe ſhal this be? and the [f] hand of the Lord was with him.

67 [7] And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,

68 Bleſſed be the Lord God of Iſrael, for he hath [g] viſited and [h] redeemed his people,

69 *And hath raiſed up an [i] horn of ſalvation for us, in the houſe of his ſervant David;

70 *As he ſpake by the mouth of his holy prophets, which have been ſince the world began.

71 That we ſhould be ſaved from our enemies, and from the hand of all that hate us.

72 To perform the mercy promiſed to our fathers, [k] and to remember his holy covenant:

73 *The oath which he ſware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear,

75 In holineſſe and righteouſneſſe [l] before him, all the dayes of our life.

76 And thou [m] childe ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his wayes;

77 To [n] give knowledge of ſalvation unto his people, †by the [o] remiſſion of their ſinnes,

78 Through the ‡ tender mercy of our God, whereby the ‡ [p] day-ſpring from on high hath viſited us,

76 To give light to them that ſit in darkneſſe, and in the ſhadow of death, to guide our feet into the [q] way of peace.

80 And the childe grew, and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

d All this that was ſaid and done.
† Or, *things*.
e Thought upon them diligently and earneſtly, and as it were printed them in their hearts.
f That is, the preſent favour of God, and a ſingular kinde of vertue appeareth in him.
7 John yet ſcarce born, by the authoritie of the holy Ghoſt, is appointed to his office.
g That he hath ſhewed himſelf mindefull of his people, inſomuch that he came down from heaven himſelf to viſit us in perſon, and to redeem us.
h Hath paid the ranſome, that is to ſay, the price of our redemption.
*Pſal.132,17.
i This word Horn, in the Hebrew tongue ſignifieth Might, and it is a metaphor, taken from beaſts, that fight with their horns: and by raiſing up the might of Iſrael, is meant, That the kingdome of Iſrael was defended, and the enemies thereof laid on the ground, even then when the ſtrength of Iſrael ſeemed to be utterly decayed.
*Ier.23,6, and 30,10.
k Declare indeed that he was mindfull.
†Gen 22,16.
l To Gods good liking.
m Though thou be at this preſent never ſo little.
n Open the way.
† Or, *for*.
o Forgiveneſſe of ſinnes is the means whereby God ſaveth us, Rom.4,7.
† Or, *bowels of the mercy*.

† Or *ſunne-riſing*, or *branch*, Num.24,47. ' Iſa.11,1. Zech.3,8. Mal.4,2. p Or, budde, he alludeth unto the places in Ierem. 23,5. Zach 6,12. and he is called a budde from on high, that is, ſent from God unto us, and not as other buds which bud out of the earth.
q Into the way which leaded us to true happineſſe.

CHAP. II.

1 Auguſtus taxeth all the Romane empire. 6 The nativity of Chriſt. 8 One angel relateth it to the ſhepherds. 13 Many ſing praiſes to God for it. 21 Chriſt is circumciſed. 22 Mary purified. 28 Simeon and Anna propheſie of Chriſt: 40 who increaſeth in wiſdome, 46 queſtioneth in the temple with the doctours, 51 and is obedient to his parents.

AND [1] it came to paſſe in thoſe dayes, that there went out a decree from Ceſar Auguſtus, that all the [a] world ſhould be ‡ [b] taxed.

2 (And this taxing was firſt made when Cyrenius was governour of Syria)

3 And all went to be taxed, every one into his own city.

4 And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto *the [c] city of David, which is called Bethlehem, (becauſe he was of the houſe and linage of David)

5 To be taxed with Mary his eſpouſed wife, being great with childe.

6 And ſo it was, that while they were there, the dayes were accompliſhed that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt born ſonne, and wrapped him in ſwadling clothes, and laid him in a manger, becauſe there was no room for them in the inne.

8 [2] And there were in the ſame countrey ſhepherds [d] abiding in the field, keeping ‡ watch over their flocks by night.

9 And lo, the angel of the Lord [e] came upon them, and the glory of the Lord ſhone round about them, and they were ſore afraid.

10 And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord.

12 And this ſhall be a ſigne unto you; Ye ſhall finde the babe wrapped in ſwadling clothes lying in a manger.

13 And ſuddenly there was with the angel a [f] multitude of the heavenly hoſt praiſing God, and ſaying,

14 Glory to God in the higheſt, and on earth peace, [g] good will towards men.

15 And it came to paſſe, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſſe, which the Lord hath made known unto us.

16 And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger.

17 And when they had ſeen it, they made known abroad the ſaying which was told them concerning this childe.

18 And all they that heard it, wondered at thoſe things which were told them by the ſhepherds.

19 But Mary kept all theſe things, and pondered them in her heart.

20 And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.

21 * [3] And when eight dayes were accompliſhed for the circumciſing of the childe, his name was called * JESUS, which was ſo named of the angel before he was conceived in the wombe.

22 [4] And when the dayes of her [h] purification according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem, to preſent him to the Lord.

23 (As it is written in the law of the Lord, *Every male that openeth the wombe ſhall be called holy to the Lord)

24 And to offer a ſacrifice according to * that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 [5] And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the holy Ghoſt was upon him.

1 Chriſt the Sonne of God, taking upon him the form of a ſervant, and making himſelf of no reputation, is poorely born in a ſtable: and by the means of Auguſtus the mightieſt prince in the world (thinking nothing leſſe) hath his cradle prepared in Bethlehem, as the prophets forewarned.
a So farre as the empire of the Romanes did ſtretch.
† Or, *enrolled*.
b Tat is, the inhabitans of every citie ſhould have their names taken, and their goods rated at a certain value, that the Emperour might underſtand how rich every countrey, citie, family, and houſe was.
* John 7,42.
c In which David was born, and brought up in.

2 The Angels themſelves declare to poore ſhepherds (nothing regarding the pride of the mighty) the Godhead and office of the childe lying in the crib.
d Lodging without doors, and open in the aire.
† Or, *the night watches*.
e Come ſuddenly upon them, when they thought of no ſuch matter.
f Whole armies of angels, which compaſſe the Majeſtie of God round about, as it were ſouldiers.
g Gods ready, good, infinite, and gracious favour towards men.
*Gen,17,12.
3 Chriſt the head of the church, made ſubject to the law, to deliver us from the curſe of the law, (as the name of Ieſus doth well declare) being circumciſed, doth ratiſie and ſeal in his own fleſh the circumciſion of the fathers.
*Math.1,21.
4 Chriſt upon whom all our ſins were laid, being offered to God according to the law, doth purifie both Mary and us all in himſelf.
h This is meant for the fulfiling of the law: for otherwiſe the virgin was not defiled, nor unclean by the birth of this childe.
* Exod.13,2. Num 18,15.
*Levit.12,2,6.
5 Simeon doth openly in the temple foretel the peace, of the coming of Meſſias, and of the calling of the Gentiles.
i as endued with the gifts of the holy Ghoſt, and this is ſpoken by the figure Metonymia.

26 And it was revealed unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt.

27 And he came by the ſpirit into the temple, and when the [k] parents brought in the childe Jesus, to do for him after the cuſtome of the law,

28 Then took he him up in his arms, and bleſſed God, and ſaid,

29 Lord now [l] letteſt thou thy ſervant depart in peace, according to thy [m] word.

30 For [n] mine eyes have ſeen [o] thy ſalvation:

31 Which thou haſt prepared [p] before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, behold, this childe is [q] ſet for the * [r] fall and riſing again of many in Iſrael: and for a [ſ] ſigne which ſhall be ſpoken againſt:

35 (Yea, a ſword ſhall [t] pierce through thy own ſoul alſo) that the thoughts of many hearts many be revealed.

36 [6] And there was one Anna a propheteſſe, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age. and had lived with an husband ſeven yeares from her virginity:

37 And ſhe was a widow of about fourescore and foure yeares: which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in ‡ Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the childe grew, and waxed ſtrong in ſpirit, [u] filled with wiſdome, and the grace of God was upon him.

41 [7] Now his parents went to Jeruſalem *every yeare at the feaſt of the paſſeover.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtome of the feaſt.

43 And when they had fulfilled the dayes, as they returned, the childe Jeſus tarried behinde in Jeruſalem, and Joſeph and his mother knew not of it.

44 But they ſuppoſing him to have been in the company, went a dayes journey, and they ſought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſſe, that after three dayes they found him in the temple, ſitting in the midſt of the doctours, both hearing them, and asking them queſtions.

[k] Ioſeph and Mary: and ſo he ſpeaketh as it was commonly taken.

[l] Letteſt me depart out of this life, to be joyned to my fathers.

[m] As thou promiſedſt me.

[n] That is, for I have ſeen with my very eyes: for he ſaw before in minde, as it is ſaid of Abraham, He ſaw my day, and rejoyced

[o] That, wherein thy ſalvation is conteined.

[p] As a ſigne ſet up in an high place, for all men to look upon.

[q] Is appointed, and ſet of God for a mark.

* Iſa. 8, 14. Rom. 9, 32.

[r] Fall of the reprobats, which periſh through their own default: and for the riſing of the elect, unto whom God ſhall give faith to beleeve.

[ſ] That is, a mark, which all men ſhall ſtrive earneſtly to hit.

[t] Shall wound and grieve moſt ſharply.

[6] Another witneſſe beſide Simeon, againſt whom no exception may be brought inviting all men to the receiving of the Meſſias.

‡ Or, *Iſrael*.

[u] As Chriſt grew up in age, ſo the vertue of his Godhead ſhewed it ſelf more and more.

[7] The Scribes and phariſees are ſtirred up to heare the wiſdome of Chriſt in his time, by an extraordinary deed.

* Deut. 16, 1.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 [8] And when they ſaw him, they were amazed: and his mother ſaid unto him, Sonne, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſſe?

50 And they underſtood not the ſaying which he ſpake unto them.

51 [9] And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdome and ‡ ſtature, and in favour with God and man.

[8] All duties which we owe to men, as they are not to be neglected, ſo are they according to our vocation, not to be preferred before the glory of God.

[9] Chriſt very man is made like unto us in all things, except ſinne.

‡ Or, *age*.

CHAP. III.

1 The preaching and baptiſme of Iohn: 15 His teſtimony of Chriſt, 20 Herod impriſoneth Iohn. 21 Chriſt baptized, receiveth teſtimony from heaven. 23 The age and genealogie of Chriſt from Ioſeph upwards.

NOw [i] in the fifteenth yeare of the reigne of Tiberius Ceſar, Pontius Pilate being governour of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene,

2 [a] Annas and Cajaphas being the high prieſts, the word of God came unto John the ſonne of Zacharias in the wilderneſſe.

3 * And he came into all the countrey about Jordan, preaching the baptiſme of repentance, for the remiſſion of ſinnes,

4 As it is written in the book of the words of Eſaias the prophet, ſaying, * The voice of one crying in the wilderneſſe, Prepare ye the way of the Lord, make his paths ſtraight.

5 Every valley ſhall be filled, and every mountain and hill ſhall be brought low, and the crooked ſhall be made ſtraight, and the rough wayes ſhall be made ſmooth,

6 And all fleſh ſhall ſee the ſalvation of God.

7 Then ſaid he to the multitude that came forth to be baptized of him, *O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits ‡ worthy of repentance, and begin not to ſay within your ſelves, We have Abraham to our father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

9 And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewen down, and caſt into the fire.

10 And the people asked him, ſaying, What ſhall we do then?

11 He anſwereth and ſaith unto them, *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe.

12 Then came alſo publicanes to be baptized, and ſaid unto him, Maſter, what ſhall we do?

[i] Iohn cometh at the time foretold of the prophets, & layeth the foundation of the Goſpel which is exhibited unto us, ſetting forth the true obſerving of the law, and free mercy in Chriſt, which cometh after him, uſing alſo baptiſme the effectuall ſigne both of regeneration, & alſo of forgiveneſſe of ſins.

[a] Ioſephus calleth him Amanus.

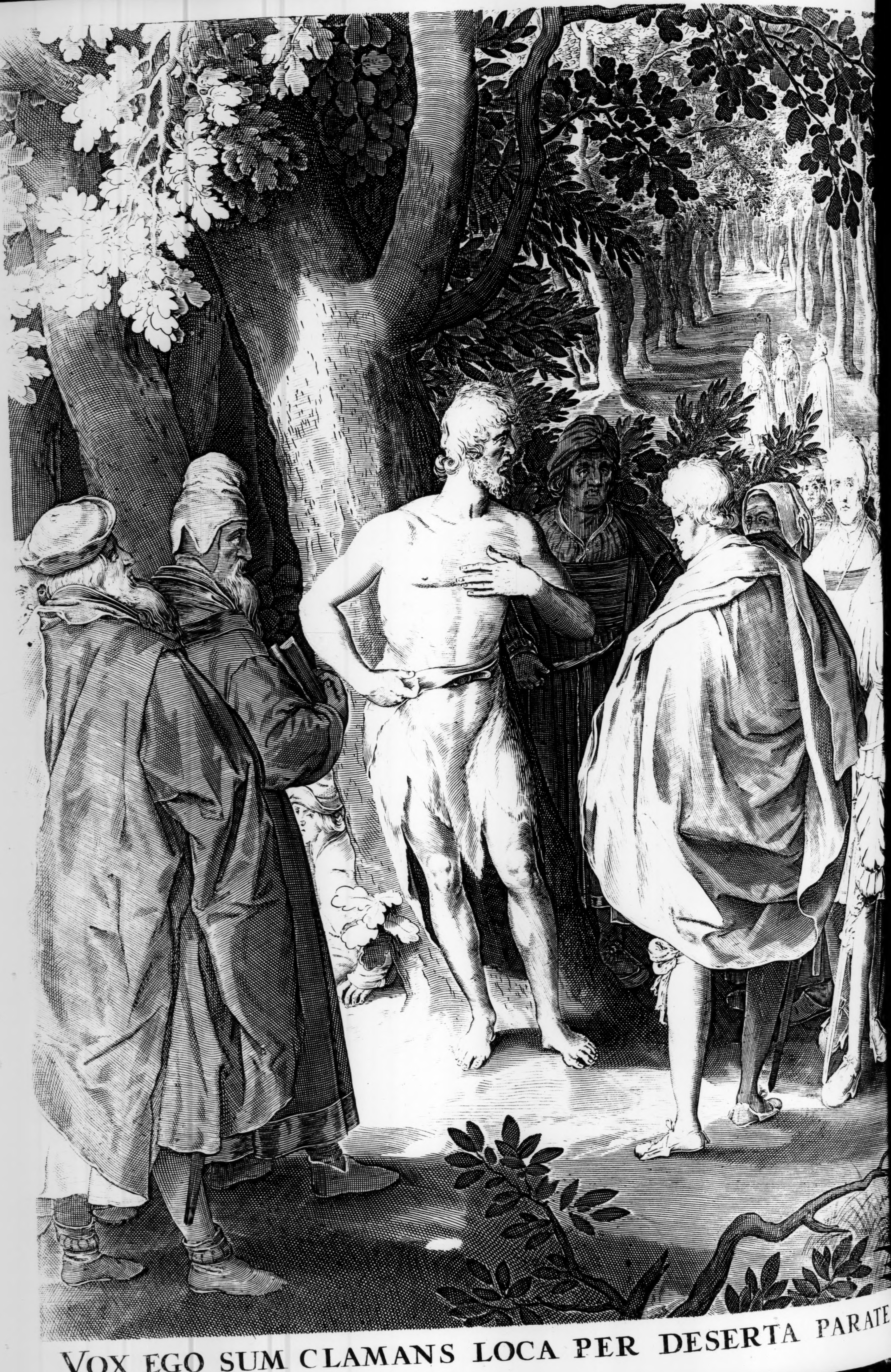
* Matt. 3, 1.

* Iſa. 40, 3.

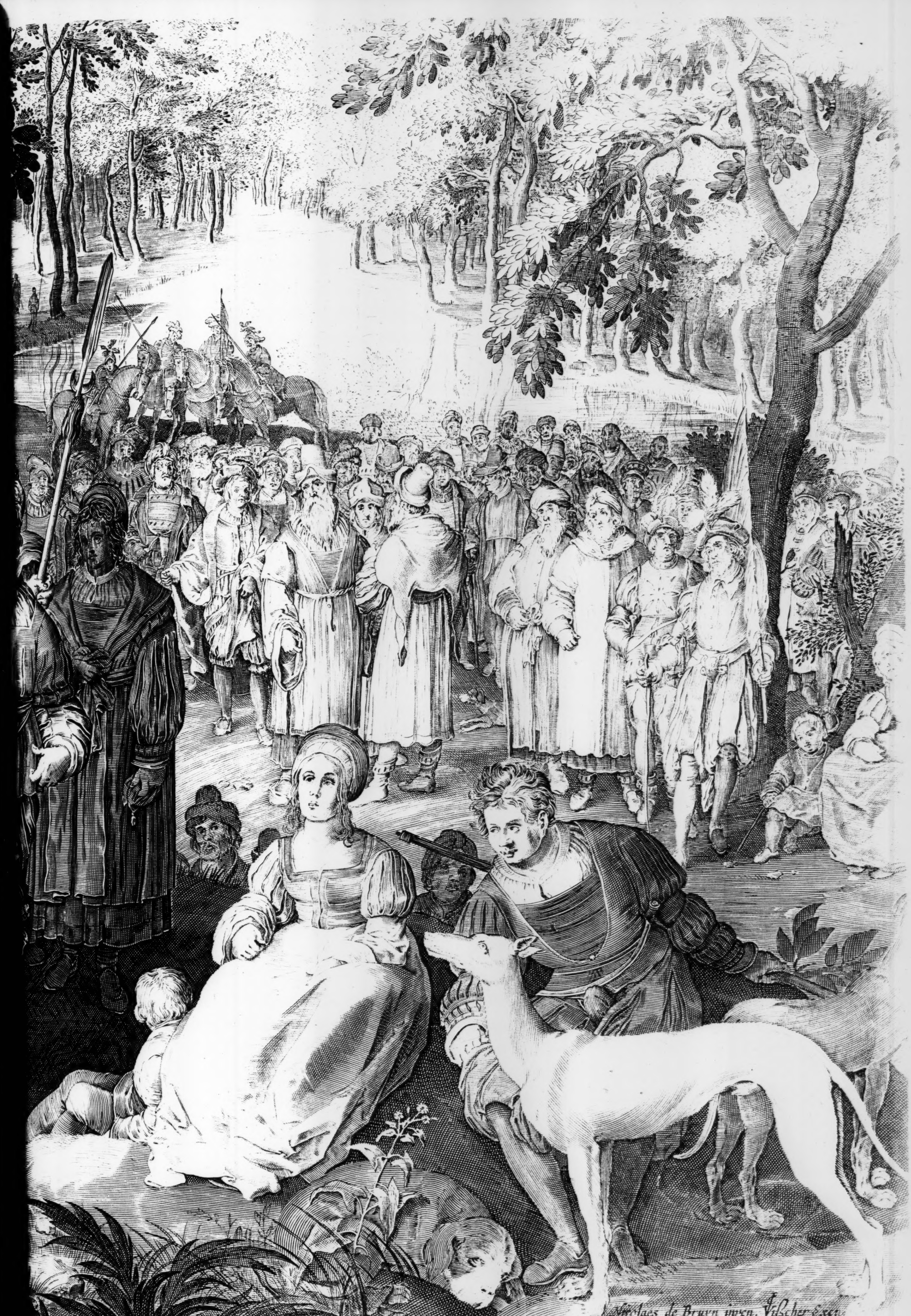
* Matt. 3, 7.

‡ Or, *meet for*.

* James. 2, 15. 1 Iohn 3, 17.



VOX EGO SUM CLAMANS LOCA PER DESERTA PARATE


Nicolaes de Bruyn inven. Viſscher excu.

TE NTURO GRESSUM DOMINO CURSUMQUE VIARUM, Ioan. 1. 6. Luce 3. 3

13 And he ſaid unto them, Exact no more than that which is [b] appointed you.

[b] Require no more than that ſumme, that is appointed for the tribute money.

14 And the ſouldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, ‡ Do violence to no man, neither accuſe any falſely, and be content with your ‡ [c] wages.

† Or, *put no man in fear.*

† Or, *allowance.*
[c] Which was paid them partly in money, and partly in victuals.

15 [2] And as the people were ‡ in expectation, and all men † muſed in their hearts of John, whether he were the Chriſt or not:

[2] If we will rightly, and fruitfully receive the ſacraments, we muſt neither reſt in the ſignes, neither in him that miniſtereth the ſignes, but lift up our eyes to Chriſt, who is the author of the ſacraments, and the giver of that which is repreſented by the ſacraments.
† Or, *in ſuſpenſe.*
† Or, *reaſoned*, or *debated.*

16 John anſwered, ſaying unto them all, * I indeed baptize you with water, but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe; he ſhall baptize you with the holy Ghoſt, and with fire:

* Matt. 3, 11.

17 [3] Whoſe fan is in his hand, and he will throughly purge his floore, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

[3] The goſpel is the fan of the world.

18 And many other things in his exhortation preached he unto the people.

19 [4] * But Herod the tetrarch, being reproved by him for Herodias his bother Philips wife, and for all the evils which Herod had done,

[4] Johns preaching is confirmed with his death.
* Matt. 14. 3.

20 Added yet this above all, that he ſhut up John in priſon.

21 [5] Now when all the people were baptized, * it came to paſſe that Jeſus alſo being baptized, and praying, the heaven was opened:

[5] Our baptiſme is ſanctified in the head of the church and Chriſt alſo is pronounced by the voice of the Father, to be our everlaſting King, Prieſt, and Prophet.
* Matth. 3, 13.

22 And the holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Sonne, in thee I am well pleaſed.

23 [6] And Jeſus himſelf began to be about thirty yeares of age, being (as was ſuppoſed) the ſonne of Joſeph, which was *the ſonne* of Heli,

[6] The ſtock of Chriſt according to the fleſh, is brought by order even to Adam, and ſo to God, that it might appear that he onely it was, whom God promiſed to Abraham and David, and appointed from everlaſting to his church, which is gathered together of all ſorts of men

24 Which was *the ſonne* of Matthat, which was *the ſonne* of Levi, which was *the ſonne* of Melchi, which was *the ſonne* of Janna, which was *the ſonne* of Joſeph,

25 Which was *the ſonne* of Mattathias, which was *the ſonne* of Amos, which was *the ſonne* of Naum, which was *the ſonne* of Eſli, which was *the ſonne* of Nagge,

26 Which was *the ſonne* of Maath, which was *the ſonne* of Mattathias, which was *the ſonne* of Semei, which was *the ſonne* of Joſeph, which was *the ſonne* of Judah,

27 Which was *the ſonne* of Ioanna, which was *the ſonne* of Rheſa, which was *the ſonne* of Zorobabel, which was *the ſonne* of Salathiel, which was *the ſonne* of Neri,

28 Which was *the ſonne* of Melchi, which was *the ſonne* of Addi, which was *the ſonne* of Coſam, which was *the ſonne* of Elmodam, which was *the ſonne* of Er,

29 Which was *the sonne* of Joſe, which was *the sonne* of Eliezer, which was *the sonne* of Jorim, which was *the sonne* of Matthat, which was *the sonne* of Levi,

30 Which was *the sonne* of Simon, which was *the sonne* of Juda, which was *the sonne* of Joſeph, which was *the sonne* of Ionan, which was *the sonne* of Eliakim,

31 Which was *the sonne* of Melea, which was *the sonne* of Menan, which was *the sonne* of Mattatha, which was *the sonne* of Nathan, which was *the sonne* of David,

32 Which was *the sonne* of Ieſſe, which was *the sonne* of Obed, which was *the sonne* of Booz, which was *the sonne* of Salmon, which was *the sonne* of Naaſſon,

33 Which was *the sonne* of Aminadab, which was *the sonne* of Aram, which was *the sonne* of Eſrom, which was *the sonne* of Phares, which was *the sonne* of Iuda,

34 Which was *the sonne* of Iacob, which was *the sonne* of Iſaac, which was *the sonne* of Abraham, which was *the sonne* of Thara, which was *the sonne* of Nachor,

35 Which was *the sonne* of Saruch, which was *the sonne* of Ragau, which was *the sonne* of Phalec, which was *the sonne* of Heber, which was *the sonne* of Sala,

36 Which was *the sonne* of Cainan, which was *the sonne* of Arphaxad, which was *the sonne* of Sem, which was *the sonne* of Noe, which was *the sonne* of Lamech,

37 Which was *the sonne* of Mathuſala, which was *the sonne* of Enoch, which was *the sonne* of Iared, which was *the sonne* of Maleleel, which was *the sonne* of Cainan,

38 Which was *the sonne* of Enos, which was *the sonne* of Seth, which was *the sonne* of Adam, which was *the sonne* of God.

CHAP. IIII.

1 The temptation and faſting of Chriſt. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one poſſeſſed of a devil, 38 Peters mother in law, 40 and divers other ſick perſons. 41 The devils acknowledge Chriſt, and are reproved for it. 43 He preacheth through the cities.

AND * [1] Jeſus being full of the holy Ghoſt, returned from Jordan, and was led by the ſpirit into the wilderneſſe,

2 Being fourty dayes tempted of the devil, and in thoſe dayes he did eat nothing: and when they were ended, he afterward hungred.

*Matth. 4, 1.
[1] Chriſt being caried away (as it were out of the world) into the deſart, after the faſt of fourty dayes, and the overcoming of Satan thrice, coming as it were ſuddenly from heaven, beginneth his office.

3 [2] And the devil ſaid unto him, If thou be the Sonne of God, command this ſtone that it be made bread.

[2] Chriſt being ſtirred up of Satan, firſt, to diſtruſt in God: ſecondly, to the deſire of riches and honour: and laſtly, to a vain confidence of himſelf, overcometh him thrice by the word of God.

4 And Ieſus anſwered him, ſaying, It is written, That man ſhall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, ſhewed unto him all the kingdomes of the world in a moment of time.

6 And the devil ſaid unto him, All this [a] power will I give thee, and the glory of them; for that is, [b] delivered unto me, and to whomſoever I will, I give it.

7 If thou therefore wilt ‡ worſhip me, all ſhall be [c] thine.

8 And Ieſus anſwered and ſaid unto him,

[a] By this word power, are the kingdomes themſelves meant, which have the power: and ſo it is ſpoken by the figure Metonymia.

[b] That is ſure ſo, for he is prince of the world, yet not abſolutely, and as the ſovereign over it, but by ſufferance, and way of intreatie, and therefore he ſaith not true, that he can give it to whom he will.

† Or, *fall down before me.*

[c] Out of an high place, which had a goodly champion countrey underneath it, he ſhewed him the ſituation of all countreys

54 Get thee behinde me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.

9 And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid unto him, If thou be the Sonne of God, caſt thy ſelf down from hence.

10 For it is written, He ſhall give his angels charge over thee, to keep thee.

11 And in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

12 And Jeſus anſwering, ſaid unto him, it is ſaid, Thou ſhalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a ſeaſon.

14 ¶ And Jeſus returned in the power of the ſpirit into Galilee, and there went out a fame of him through all the region round about.

15 And he taught in their ſynagogues, being glorified of all.

16 ¶ [3] And he came to *Nazareth, where he had been brought up, and as his cuſtome was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to reade.

[3] Who Chriſt is, and wherefore he came, he ſheweth out of the prophet Eſay.

* Matth. 13, 54.

17 And there was delivered unto him the book of the prophet Eſaias, and when he had [d]opened the book, he found the place where it was written,

[d] Their books in thoſe dayes were rolled up as ſcrolles upon a ruler: and ſo Chriſt unrolled or unfolded it, which is here called opened.

* Iſa. 61, 1.

18 * The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poore, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blinde, to ſet at liberty them that are bruiſed,

19 To preach the acceptable yeare of the Lord.

20 And he cloſed the book, and he gave it again to the miniſter, and ſat down: and the eyes of all them that were in the ſynagogue were faſtened on him.

21 And he began to ſay unto them, this day is this ſcripture fulfilled in your eares.

22 [4]And all [e]bare him witneſſe, and [f]wondred at the [g]gracious words which proceeded out of his mouth. And they ſaid, Is not this Ioſephs ſonne?

[4] Familiarity cauſeth Chriſt to be contemned and therefore he oftentimes goeth to ſtrangers.

[e] Approved thoſe things which he ſpake, with common conſent and voice: for this word, Witneſſe, ſignifieth in this place, and many other, to allow and approve a thing with open confeſſion.

[f] Not onely the doctours, but alſo the common people were preſent at this conference of the ſcriptures: and beſides that, their mother tongue was uſed, for elſe how could the people have wondred? Paul appointed the ſame order in the church at Corinth, as 1 Cor. 14.

23 And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thy ſelf: whatſoever we have heard done in Capernaum, do alſo here in thy countrey.

24 And he ſaid, Verily I ſay unto you, No *prophet is accepted in his own countrey.

25 But I tell you of a truth, *many widows were in Iſrael in the dayes of Elias, when the heaven was ſhut up three yeares and ſix moneths, when great famine was throughout all the [h] land:

26 But unto none of them was Elias ſent, ſave unto Sarepta *a city* of Sidon, unto a woman that was a widow.

27 * And many lepers were in Iſrael in the time of Eliſeus the prophet: and none of them was cleanſed, ſaving Naaman the Syrian.

28 [5]And all they in the ſynagogue, when they heard theſe things, were filled with wrath,

29 And roſe up, and thurſt him out of the city, and led him unto the ‡ brow of the hill (whereon their city was built) that they might caſt him down headlong.

[5] The more ſharply the world is rebuked, the more it rageth openly: but the life of the godly is not ſimply ſubject to the pleaſure of the wicked

† Or, *edge*.

30 But he paſſing through the midſt of them went his way:

31 And came down to Capernaum, a city of Galilee, and taught them on the ſabbath-dayes.

32 And they were aſtoniſhed at his doctrine: *for his word was with power.

* Mat. 7, 29.

33 ¶ * And in the ſynagogue there was a man which had a ſpirit of an unclean devil, and cried out with a loud voice,

* Mark 1, 23.

34 [6]Saying, ‡ Let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the holy one of God.

[6] Chriſt aſtoniſheth not only men, be they never ſo blockiſh, but even the devils alſo whether they will or not.

† Or, *away*.

35 And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the midſt, he came out of him and hurt him not.

36 And they were all amazed, and ſpake among themſelves, ſaying, What a word is this? for with authority and power he commandeth the unclean ſpirits, and they come out.

37 And the ſame of him went out into every place of the countrey round about.

38 ¶ [7] *And he aroſe out of the ſynagogue, and entred into Simons houſe, and Simons wives mother was taken with a great fever, and they beſought him for her.

[7] In that that Chriſt healeth the diſeaſes of the body with his word onely, he proveth that he is God Almighty, ſent for mans ſalvation.

* Mat. 8, 14.

39 And he ſtood over her, and rebuked the fever, and it left her, And immediately ſhe aroſe and miniſtred unto them.

40 ¶ Now when the ſunne was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him, and he laid his hands on every one of them, and healed them.

41 *[8]And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Sonne of God. And he rebuking them, ſuffered them not ‡ to ſpeak, fot they knew that he was Chriſt.

* Marc. 1, 34.

[8] Satan, who, is a continuall enemie to the truth, ought not to be heard, not then, when he ſpeaketh the trueth.

† Or, *to ſay that they knew him to be Chriſt*.

42 [9] And when it was day, he departed and went into a deſert place, and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them.

[9] No colour of zeal ought to hinder us in the race of our vocation.

43 And he ſaid unto them, I muſt preach the kingdome of God to other cities alſo, for therefore am I ſent.

44 And he preached in the ſynagogues of Galilee.

CHAP. V.

1 Chriſt teacheth the people out of Peters ſhip; 4 in a miraculous taking of fiſhes, ſheweth how he will make him and his partners fiſhers of men; 12 cleanſeth the leper; 16 prayeth in the wilderneſſe; 18 healeth the ſick of the palſie; 27 calleth Matthew the publicane; 29 eateth with ſinners, as being the phyſician of ſouls; 34 foretelleth the faſtings and afflictions of the apoſtles after his aſcenſion; 36 and likeneth faint-hearted and weak diſciples to old bottles, and worn garments.

AND [1] * it came to paſſe, that as the people [a]preaſſed upon him to heare the word of God,

[1] Chriſt advertiſeth the foure diſciples, which he had taken unto him, of the office of the Apoſtleſhip, which ſhould hereafter be committed unto them

* Matt. 4, 18.

---

[g] Words full of the mighty power of God, which appeared in al his doings, as well and allured men marvelloufly unto him, Pſal. 45, 2. grace is powred into thy lips.

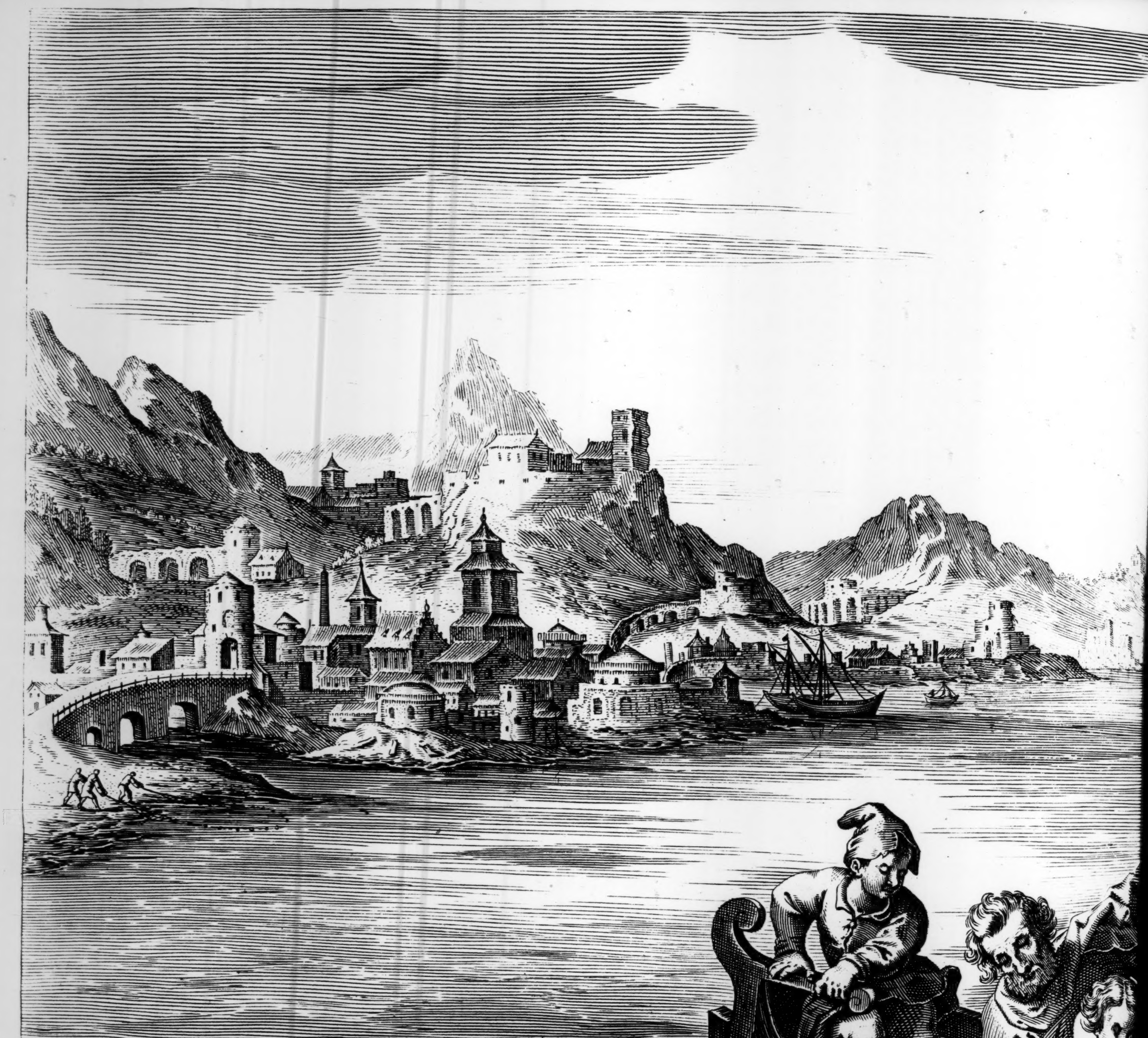
* Matth, 13, 57.

* 1 King 17, 9.

[h] Land of Iſrael, Look Mark 15, 38.

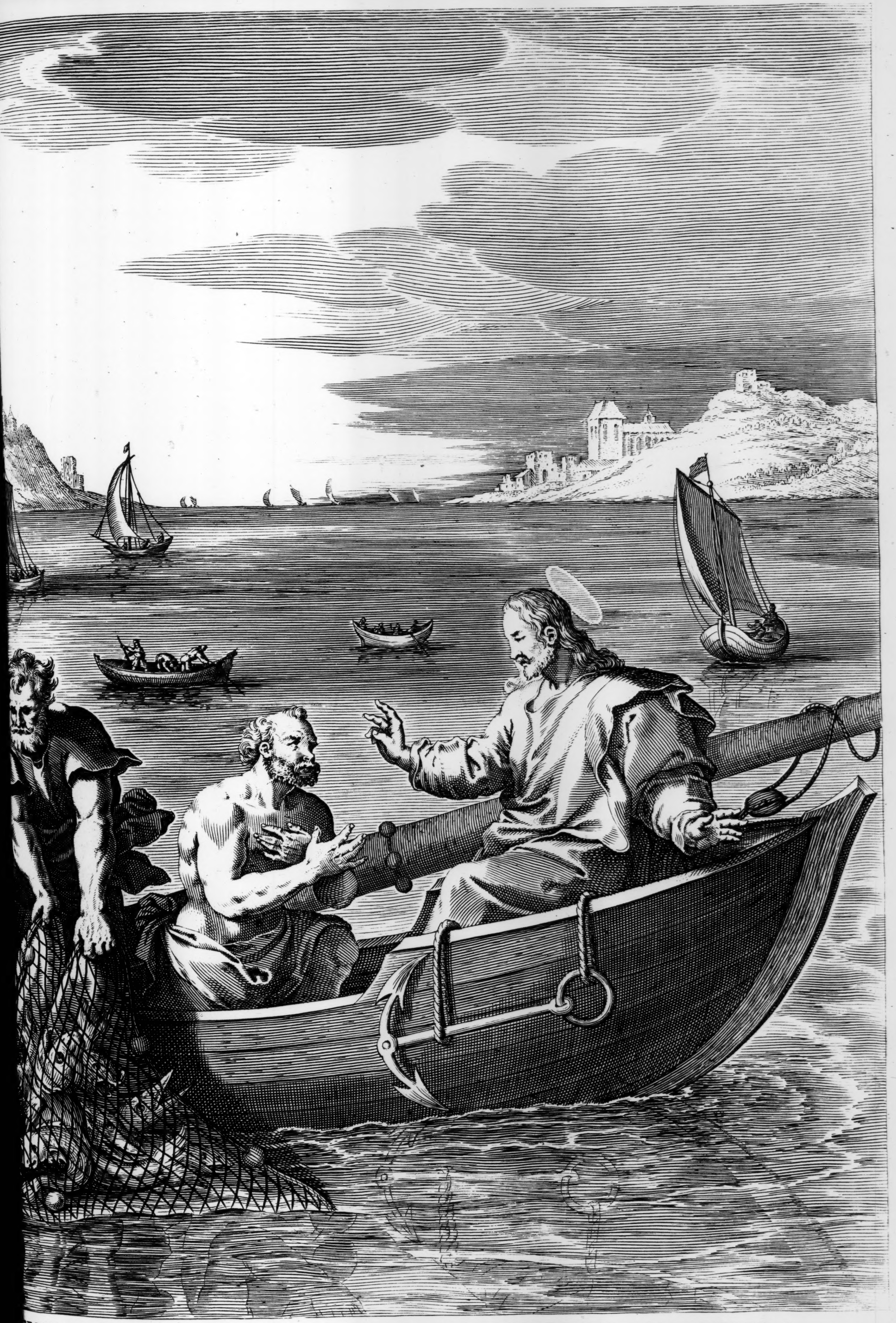
* 2 King 5, 14.

[a] Did, at is were, lie upon him, ſo deſirous they were both to ſee him and heare him, and therefore he taught them out of a ſhip.



Marten de Vos invent. Viſscher Excudit

DUC IN ALTUM, ET LAXATE RETIA VESTRA IN CAPTURAM PISCIUM. ET CUM H



ISSENT, CONCLUSERUNT PISCIUM MULTITUDINEM COPIOSAM. Luce 5. 4

God, he ſtood by the lake of Genneſareth,

2 And ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets.

3 And he entred into one of the ſhips which was Simons, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip.

4 Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught.

5 And Simon anſwering, ſaid unto him, [b] Maſter, we have toiled all the night, and have taken nothing: neverthleſſe at thy word I will let down the net.

[b] The word ſignifieth him that hath rule over any thing.

6 And when they had this done, they encloſed a great multitude of fiſhes; and their net brake.

7 And they beckned unto their partners, which were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink.

8 When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinfull man, O Lord.

9 For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken.

10 And ſo was alſo James and John the ſonnes of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not, from henceforth thou ſhalt catch men.

11 And when they had brought their ſhips to land, they forſook all and followed him.

12 ¶ * [2] And it came to paſſe, when he was in a certain city, behold, a man full of leproſie: who ſeeing Jeſus, fell on his face, and beſought him, ſaying, Lord, if thou wilt, thou canſt make me clean:

13 And he put forth his hand, and touched him, ſaying, I will, be thou clean: and immediately the leproſie departed from him.

14 And he charged him to tell no man: but go, and ſhew thy ſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them.

* Matt. 8, 2.
[2] Chriſt by healing the leper with his onely touch, and ſending him to the prieſt, witneſſeth that it is he, through whom, and by whom, apprehended by faith, all we which are unclean, according to the law, by the witneſſe of God himſelf, are pronounced to be pure and clean.

15 [3] But ſo much the more went there a fame abroad of him, and great multitudes came together to heare, and to be healed by him of their infirmities.

16 ¶ And he withdrew himſelf into the wilderneſſe, and prayed.

[3] Chriſt had rather to be famous by his doctrin than by miracles, and therefore he departeth from them that ſeek him as Phyſician of the body, and not as the authour of ſalvation.

17 [4] And it came to paſſe on a certain day, as he was teaching, that there were Phariſees, and doctours of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was [c] *preſent* to heal them.

[4] Chriſt in healing him that was ſick of the palſie, ſheweth the cauſe of all diſeaſes, and the remedie.

[c] The mighty power of Chriſts Godhead, ſhewed it ſelf in him at that time.
* Matt. 9, 2.

18 ¶ * And behold, men brought in a bed a man which was taken with a palſie: and they ſought means to bring him in, and to lay him before him.

19 And when they could not finde by what way they might bring him in, becauſe of the multitude, they went upon the houſe top, and let him down through the tiling with his couch, into the midſt before Jeſus.

20 And when he ſaw their faith, he ſaid unto him, Man, thy ſinnes are forgiven thee.

21 And the Scribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſinnes but God alone?

22 But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts?

23 Whether is eaſier to ſay, Thy ſinnes be forgiven thee, or to ſay, Riſe up and walk?

24 But that ye may know that the Sonne of man hath power upon earth to forgive ſinnes, (he ſaid unto the ſick of the palſie) I ſay unto thee, Ariſe, and take up thy couch, and go into thine houſe.

25 And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to day.

27 ¶ * [5] And after theſe things he went forth, and ſaw a publicane named Levi, ſitting at the receit of cuſtome: and he ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

* Matt. 9, 9.
[5] The church is a company of ſinners, through the grace of Chriſt repentant, which banquet with him, to the great offence of the proud and envious worldlings.

29 And Levi made him a great feaſt in his own houſe: and there was a great companie of publicanes, and of others that ſat down with them.

30 But their Scribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicanes and ſinners?

31 And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician: but they that are ſick.

32 I came not to call the righteous, but ſinners to repentance.

33 ¶ [6] And they ſaid unto him,* Why do the diſciples of John faſt often, and make prayers, and likewiſe the diſciples of the Phariſees; but thine eat and drink?

34 And he ſaid unto them, Can ye make the children of the bride-chamber faſt, while the bridegroom is with them?

35 But the dayes will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe dayes.

[6] It is the point of hypocrites and ignorant men to put an holineſſe in things indifferent.
* Matt. 9, 14.
7 Lawes generally made without any conſideration of circumſtance, for faſting, and other things of like ſort, are not onely tyrannous, but very hurtfull in the church.

36 ¶ And he ſpake alſo a parable unto them, No man putteth a piece of a new garment upon an old: if otherwiſe, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth not with the old.

37 And no man putteth new wine into old bottles: elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.

38 But new wine muſt be put into new bottles, and both are preſerved.

39 No man alſo having drunk old wine, ſtraightway deſireth new: for he ſaith, The old is better.

Chap. VI.

1 Chriſt reproveth the Phariſees blindneſſe about the obſervation of the ſabbath, by ſcripture, reaſon, and miracle: 13 chooſeth twelve apoſtles: 17 healeth the diſeaſed: 20 preacheth to his diſciples before the people of bleſſings and curſes; 27 how we muſt love our enemies; 46 and joyn the obedience of good works to the hearing of the word, leſt in the evil day of temptation we fall like an houſe built upon the face of the earth without any foundation.

ANd * [1] it came to paſſe on the ſecond ſabbath after the firſt, that he went through the corn-fields: and his diſciples [a] plucked the eares of corn, and did eat, rubbing them in their hands.

2 And certain of the Phariſees ſaid unto them, Why do ye that which is not lawfull to do on the ſabbath-dayes?

3 And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungred, and they which were with him:

4 How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawfull to eat but for the prieſts alone?

5 And he ſaid unto them, That the Sonne of man is Lord alſo of the ſabbath.

6 * [2] And it came to paſſe alſo on another ſabbath, that he entred into the ſynagogue and taught, and there was a man whoſe right hand was withered.

7 And the Scribes and Phariſees watched him, whether he would heal on the ſabbath-day: that they might finde an accuſation againſt him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the midſt. And he aroſe, and ſtood forth.

9 Then ſaid Jeſus unto them, I will ask you one thing, Is it lawfull on the ſabbath-dayes to do good, or to do evil? to ſave life, or to [b] deſtroy it.

10 And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand: and he did ſo: and his hand was reſtored whole as the other.

11 And they were filled with madneſſe, and communed one with another what they might do to Jeſus.

12 [3] And it came to paſſe in thoſe dayes, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his diſciples: * and of them he choſe twelve, whom alſo he named Apoſtles:

14 Simon (whom he alſo named Peter) and Andrew his brother, James and John, Philip and Bartholomew.

15 Matthew and Thomas, James the ſonne of Alpheus, and Simon called Zelotes,

16 And Judas * *the brother* of James, and Judas Iſcariot, which alſo was the traitour.

17 ¶ And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea and Jeruſalem, and from the [c] ſea-coaſt of Tyre and Sidon, which came to heare him, and to be healed of their diſeaſes:

18 And they that were vexed with unclean ſpirits: and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all.

20 ¶ [4] And he lifted up his eyes on his diſciples, and ſaid, * Bleſſed be ye poore: for yours is the kingdome of God.

21 Bleſſed are ye that hunger now: for ye ſhal be filled. Bleſſed are ye that weep now: for ye ſhal laugh.

22 Bleſſed are ye when men ſhall hate you, and when they ſhall [d] ſeparate you *from their company*, and ſhall reproach you, and caſt out your name as evil, for the Sonne of mans ſake.

23 Rejoyce ye in that day, and * [e] leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 * But wo unto you that are rich: for ye have [f] received your conſolation.

25 * Wo unto you that are full: for ye ſhall hunger. Wo unto you that laugh now: for ye ſhall mourn and weep.

26 Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.

27 ¶ * [5] But I ſay unto you which heare, Love your enemies, do good to them which hate you.

28 Bleſſe them that curſe you, and pray for them which deſpitefully uſe you.

29 * And unto him that ſmiteth thee on the *one* cheek, offer alſo the other: * and him that taketh away thy cloke, forbid not to take thy coat alſo.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 * And as ye would that men ſhould do to you, do ye alſo to them likewiſe.

32 * For if ye love them which love you, [g] what thank have ye? for ſinners alſo love thoſe that love them.

33 And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame.

34 * And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for [h] nothing again: and your reward ſhal be great, and ye ſhall be the children of the higheſt: for he is kinde unto the unthankfull, and to the evil.

36 Be ye therefore mercifull, as your Father alſo is mercifull.

37 * [6] Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: [i] forgive, and ye ſhall be forgiven:

38 Give,

* Matt. 12, 1.

[1] Chriſt ſheweth againſt the ſuperſtitious, who ſtick in every trifle, that the law of the very ſabbath was not given to be kept without exception: much leſſe that the ſalvation of man ſhould conſiſt in the outward keeping of it.

[a] Epiphanius noteth well in his treatiſe, where he confuteth Ebion, That the time when the diſciples plucked the eares of corn, was in the feaſt of unleavened bread Now whereas in thoſe feaſts, which were kept many dayes together, as the feaſt of tabernacles, and the paſſeover, their firſt day; and the laſt were of like ſolemnitie, Levit. 23. Luke fitly calleth the laſt day the ſecond ſabbath though Theoph. underſtandeth it of any other of them, that followed the firſt.

* Matt. 12, 9.

[2] Charitie is the rule of all ceremonies.

[b] Whoſo helpeth not his neighbour, when be can, he killeth him.

[3] In that, that Chriſt uſeth earneſt and long prayer in chuſing twelve of his own company, to the office of the apoſtleſhip, he ſheweth how religiouſly we ought to behave our ſelves in the choice of eccleſiaſticall perſons.

* Matt. 10, 1.

* Jude 1.

[c] From all the ſea coaſt, which is called, Syrophenicia.

[4] Chriſt teacheth againſt all Philoſophers, and eſpecially the Epicures, that the chiefeſt felicitie of man is laid up in no place here in earth, but in heaven, and that perſecution for righteouſnes ſake, is the right way unto it.

* Matth. 5, 3.

[d] Caſt you out of their Synagogues, as Iohn expoundeth it, chap. 16, 2. which is the ſharpeſt puniſhment the church hath, if ſo be the elders judge rightfully, and by the word of God.

[e] Leap (as cattel do when their provender pricketh) for exceeding joy.

* Amos 6, 1.

[f] That is, you reap now of your riches all the commoditie and bleſſings you are ever like to have, and therefore you are not to look for any other reward.

Matt. 6, 2.

* Iſa. 65, 13.

* Matt. 5, 44.

[5] Chriſtian charitie, which differeth much from the worldly, doth not only, not revenge injuries, but comprehendeth even our moſt grievous enemies, and that for our Fathers ſake, which is in heaven: ſo far is it from ſeeking its own profit in doing well.

* Matt. 5, 39.

* 1, Cor. 6, 7.

* Matt. 7, 12. Tob. 4, 15.

* Matt. 5, 46.

[g] What is there in this your work, that is to be accounted of? for if you look to have commoditie by loving, ſeek thoſe commodities which are commodities in deed: love your enemies, and ſo ſhall you ſhew to the world that you look for thoſe commodities which come from God.

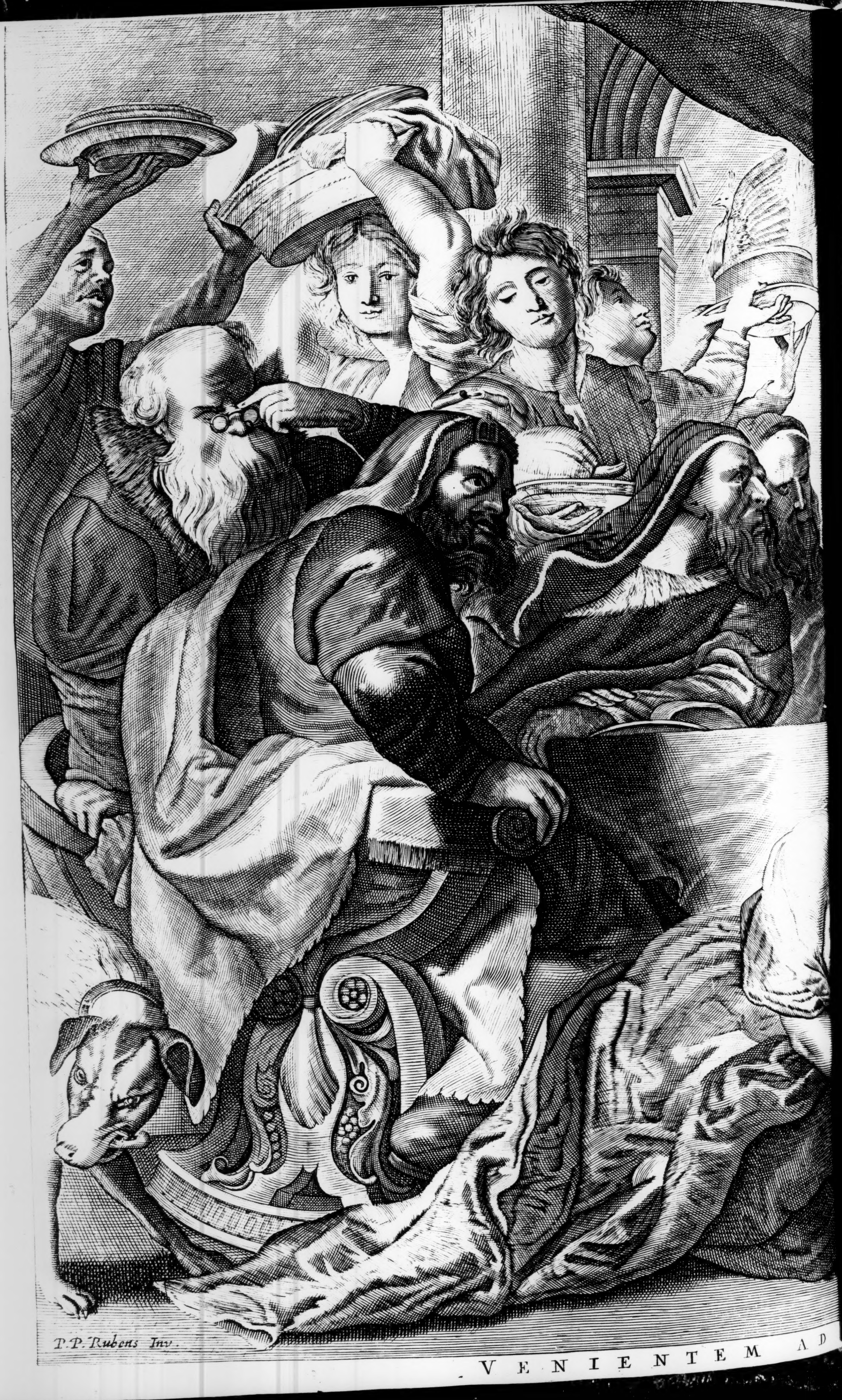
* Matt. 5, 42.

[h] When you will lend, do it onely to benefit and pleaſure withall, and not for hope to receive the principall again.

* Matt. 7, 1.

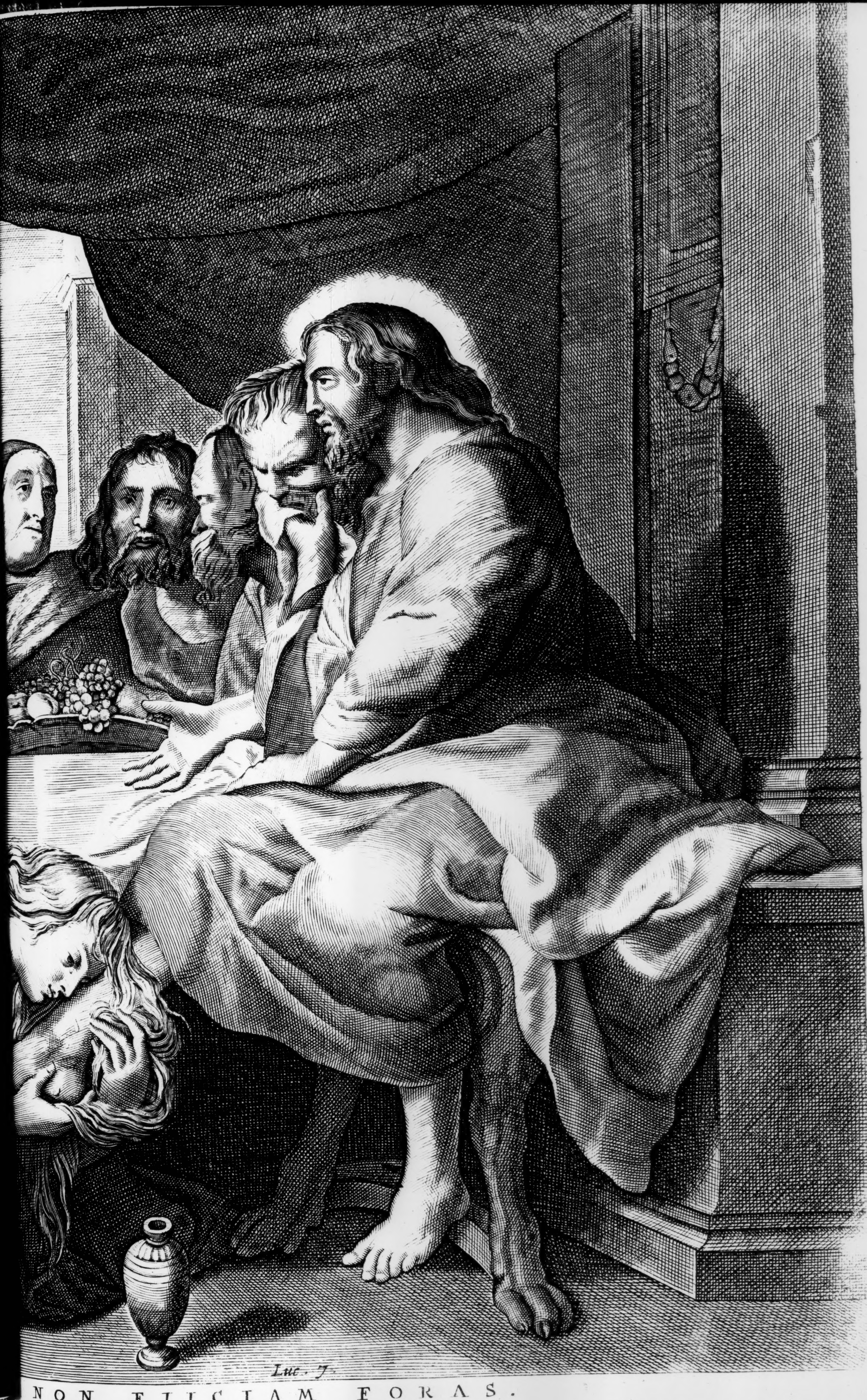
[6] Brotherly reprehenſions muſt not proceed of curioſitie nor churliſhnes nor malice, but they muſt be juſt, moderate and loving.

[i] He ſpeaketh not here of civill judgements, and therefore by the word, Forgive, is meant that good nature, which the Chriſtians uſe in ſuffering and pardoning wrongs.



P.P. Rubens Inv.

VENIENTEM AD



NON EJICIAM FORAS.

38 Give, and it ſhall be given unto you; good meaſure, [k] preſſed down, and ſhaken together, and running over, ſhall men give into your boſome. For with the ſame meaſure that ye mete withall, it ſhall be meaſured to you again.

[k] Theſe are borrowed kindes of ſpeeches, taken from them which uſe to meaſure dry things, as corn and ſuch like, who uſe a frank kinde of dealing therein, and thruſt it down and ſhake it together, and preſſe it, and heap it.

39 [7] And he ſpake a parable unto them, * Can the blinde lead the blinde? ſhall they not both fall into the ditch?

[7] Unskilfull reprehenders hurt both themſelves and other: for ſuch as the maſter is, ſuch is the ſcholler.

* Matt. 15, 14.

40 * The diſciple is not above his maſter: but every one ‡ that is perfect ſhal be as his maſter.

* Matt. 10, 24.

‡ Or, *ſhall be perfected as his maſter.*

41 * [8] And why beholdeſt thou the mote that is in thy brothers eye, but perceiveſt not the beam that is in thine own eye?

* Matth. 7, 3.

[8] Hypocrites which are very ſevere reprehenders of other, are very quick of ſight to ſpie other mens faults, but very blinde to ſee their own.

42 Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brothers eye.

43 * [9] For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

* Matt. 7, 16.

[9] He is a good man, not that is skilfull to reprehend other, but he that proveth his uprightneſſe both in word and deed.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes.

45 A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh.

46 ¶ * And why call ye me Lord, Lord, and do not the things which I ſay?

* Matt, 7, 21.

47 [10] Whoſoever cometh to me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like.

[10] Affliction doth at the length diſcern true godlineſſe from falſe and feigned.

48 He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the floud aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruine of that houſe was great.

CHAP. VII.

1 *Chriſt findeth a greater faith in the centurion a Gentile, than in any of the Iews;* 10 *healeth his ſervant being abſent;* 11 *raiſeth from death the widows ſonne at Naim;* 19 *anſwereth Iohns meſſengers with the declaration of his miracles;* 24 *teſtifieth to the people what opinion he held of Iohn;* 33 *inveigheth againſt the Iews, who with neither the manners of Iohn nor of Ieſus could be wonne;* 36 *and ſheweth by occaſion of Mary Magdalene, how he is a friend to ſinners, not to maintain them in ſinnes, but to forgive them their ſinnes, upon their faith and repentance.*

NOw [1] when he had ended all his ſayings in the audience of the people, * he entred into Capernaum.

[1] Chriſt admoniſheth the Jews, by ſetting before them the example of the centurion, that for their obſtinacie and rebellion, he will go to the Gentiles.

* Matt. 8, 5.

2 And a certain centurions ſervant, who was deare unto him, was ſick and ready to die.

3 And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant.

4 And when they came to Jeſus, they beſought him inſtantly, ſaying, that he was worthy for whom he ſhould do this.

5 For he loveth our nation, and he hath built us a ſynagogue.

6 Then Jeſus went with them, And when he was now not farre from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf, for I am not worthy that thou ſhouldeſt enter under my roof.

7 Wherefore neither thought I my ſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed.

8 For I alſo am a man ſet under authority, having under me ſouldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doeth it.

9 When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael.

10 And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick.

11 ¶ [2] And it came to paſſe the day after, that he went into a city called [a] Naim; and many of his diſciples went with him, and much people.

[2] Chriſt avoucheth openly his power over death.

[a] Naim is the name of a town in Galilee which was ſituate on the other ſide of Kiſon, which falleth into the ſea of Galilee.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely ſonne of his mother, and ſhe was a widow: and much people of the city was with her.

13 And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

14 And he came and touched the ‡ biere, (and they that bare him ſtood ſtill) and he ſaid, Yong man, I ſay unto thee, Ariſe.

‡ Gr; *coffin.*

15 And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother.

16 And there came a fear on all, and they glorified God, ſaying, That a great prophet is riſen up among us, and that God hath viſited his people.

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 * [3] And the diſciples of John ſhewed him of all theſe things.

* Matt. 11, 2.

[3] John ſendeth from the priſon his unbeleeving diſciples, to Chriſt himſelf to be confirmed.

19 ¶ And John calling unto him two of his diſciples, ſent them unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another?

20 When the men were come unto him they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another?

21 And in that [b] ſame houre he cured many of their infirmities and plagues, and of evil ſpirits, and unto many that were blinde he gave ſight.

[b] When Johns diſciples came to Chriſt.

22 Then Jeſus anſwering, ſaid unto them;

Go your way, and tell John what things ye have ſeen and heard, how that the blinde ſee, the lame walk, the lepers are cleanſed, the deaf heare, the dead are raiſed, to the poore the goſpel is preached.

23 And bleſſed is he whoſoever ſhal not be offended in me.

24 ¶ [4] And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſſe for to ſee? A reed ſhaken with the winde?

[4] That which the prophets ſhewed long before, John ſheweth at hand: and Chriſt himſelf doth preſent it daily unto us in the goſpel, but for the moſt part in vain, for that many lack nothing els, but fooliſh toyes and vain glory.

25 But what went ye out for to ſee? A man clothed in ſoft raiment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courts.

26 But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more than a prophet.

27 This is he of whom it is written, behold, I ſend my meſſenger before thy face, which ſhal prepare thy way before thee.

28 For I ſay unto you, Among thoſe that are born of women there is not a greater prophet than John the Baptiſt: but he that is leaſt in the kingdome of God, is greater than he.

29 And all the people that heard *him*, and the publicanes [c] juſtified God, being baptized with the baptiſme of John.

[c] Said that he was juſt, good, faithfull, and mercifull.

30 But the Phariſees and lawyers † rejected the counſel of God ‡ [d] againſt themſelves, being not baptized of him.

† Or, *fruſtrated.*
‡ Or; *within themſelves.*
[d] To their own hurt

31 ¶ [5] And the Lord ſaid, Whereunto then ſhall I liken the men of this generation? and to what are they like?

[5] What way ſoever God followeth in offering us the Goſpel, the moſt part of men procure offences unto themſelves: yet notwithſtanding ſome church is gathered together.

32 They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept.

* Math, 11, 16.

33 For John the Baptiſt came neither eating bread, nor drinking wine, and ye ſay, He hath a devil.

34 The Sonne of man is come eating and drinking, and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicanes and ſinners.

35 But wiſdome is juſtified of all her children.

36 ¶ * [6] And one of the Phariſees deſired him that he would eat with him, And he went into the Phariſees houſe, and ſat down to meat.

* Mark 14, 3.
[6] Proud men deprive themſelves of the benefits of Chriſt, even then, when he is at home with them in their houſes, which the humble and baſe do enjoy.

37 And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſees houſe, brought an alabaſter box of ointment.

38 And ſtood at his feet behinde him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment.

39 [7] Now when the Phariſee which had bidden him, ſaw *it*, he ſpake within him ſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: [e] for ſhe is a ſinner.

[7] Raſhneſſe is the fellow of pride.

[e] The Phariſee reſpecteth the law which holdeth them defiled that touch the defiled.

40 [8] And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on.

[8] To love Chriſt is a ſure and perpetuall witneſſe of remiſſion of ſins,

41 There was a certain creditour, which had two debters: the one ought five hundred † pence, and the other fifty.

† See Matt. 18, 28

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him moſt?

43 Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged.

44 And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped them with the hairs of her head.

45 Thou gaveſt me no kiſſe: but this woman, ſince the time I came in, hath not ceaſed to kiſſe my feet.

46 Mine head with oyl thou didſt not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I ſay unto thee, Her ſinnes, which are many, are [f] forgiven, for ſhe loved much: but to whom little is forgiven, the ſame loveth little,

48 And he ſaid unto her, Thy ſinnes are forgiven.

49 And they that ſat at meat with him, began to ſay within themſelves, Who is this that forgiveth ſinnes alſo?

50 And he ſaid to the woman, Thy faith hath ſaved thee, go in [g] peace.

[f] That is, ſaith Theophilact, ſhe hath ſhewed her faith abundantly: and Baſil in his Sermon of Baptiſme ſaith, He that oweth much, hath much forgiven him, that he may love much more: and therefore Chriſts ſaying is ſo plain by the ſimlitude, that it is a wonder to ſee the enemies of the truth, draw and rack this place ſo fondly, to eſtabliſh their meritorious works. for the greater ſumme a man hath forgiven him, the more he loveth him that hath been ſo gracious to him: And this woman ſheweth by duties of love, how great the benefit was ſhe had received: and therefore the charity that is here ſpoken of, is not to be taken for the cauſe; but as a ſigne: for Chriſt ſaith not as the Phariſees did, that ſhe was a ſinner, but beareth her witneſſe that the ſinnes of her life paſt are forgiven her. [g] He confirmeth the benefit which he had beſtowed, with a bleſſing.

Chap. VIII.

Women miniſter unto Chriſt of their ſubſtance. 4 *Chriſt after he had preached from place to place attended with his apoſtles, propoundeth the parable of the ſower,* 16 *and of the candle;* 21 *declareth who are his mother, and brethren;* 22 *rebuketh the windes;* 26 *caſteth the legion of devils out of the man, into the herd of ſwine;* 37 *is rejected of the Gadarenes;* 43 *healeth the woman of her bloudy iſſue;* 49 *and raiſeth from death Iairus daughter.*

AND it came to paſſe afterward, that he went throughout every city and village preaching, and ſhewing the glad tidings of the kingdome of God; and the twelve *were* with him.

2 And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, *out of whom went ſeven devils.

* Mark 16, 9.

3 And Joanna the wife of Chuza, Herods ſteward, and Suſanna, and many others which miniſtred unto him of their ſubſtance.

4 ¶ * [1] And when much people were gathered together, and were come to him out of every city, he ſpake by a parable:

* Matt. 13. 3.
[1] The ſelf ſame goſpel is ſowen every where, but not with like fruit: and that through the onely fault of men themſelves.

5 A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the wayes ſide, and it

was troden down, and the fowls of the aire devoured it.

6 And ſome fell upon a rock, and aſſoon as it was ſprung up, it withered away, becauſe it lacked moiſture.

7 And ſome fell among thorns, and the thorns ſprang up with it, and choked it.

8 And other fell on good ground, and ſprang up, and bare fruit an hundred fold, And when he had ſaid theſe things, he cried, He that hath eares to heare, let him heare.

9 And his diſciples asked him, ſaying, What might this parable be?

10 And he ſaid, Unto you it is given to know the [a] myſteries of the kingdome of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand.

11 * Now the parable is this: The ſeed is the word of God.

12 Thoſe by the way ſide, are they that heare: then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould beleeve and be ſaved.

13 They on the rock, are they, which when they heare, receive the word with joy; and theſe have no root, which for a while beleeve and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard [b] go forth, and are choked with cares and riches, and pleaſures of *this* life, and [c] bring no fruit to perfection.

15 But that on the good ground, are they, which in an [d] honeſt and good heart, having heard the word, [e] keep it, and bring forth fruit with patience.

16 ¶ * [2] No man when he hath lighted a candle, covereth it with a veſſel, or putteth it under a bed: but ſetteth it on a candleſtick, that they which enter in may ſee the light.

17 * For nothing is ſecret that ſhall not be made manifeſt, neither any thing hid, that ſhall not be known, and come abroad.

18 [3] Take [f] heed therefore how ye heare: * for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhal be taken even that which he † [g] ſeemeth to have.

19 ¶ * [4] Then came to him his mother and his brethren, and could not come at him for the preaſſe.

20 And it was told him *by certain*, which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee.

21 And he anſwered and ſaid unto them, My mother and my brethren are theſe which heare the word of God, and do it.

22 ¶ * [5] Now it came to paſſe on a certain day, that he went into a ſhip with his diſciples and he ſaid unto them, Let us go over unto the other ſide of the lake; and they lanched forth.

[a] Thoſe things are called myſteries, which may not be uttered: for the word uſed here, is as much as we ſay in our tongue, to hold a mans peace.

* Matt. 18, 18.

[b] That is, ſo ſoon as they have heard the word, they go about their buſineſſe.

[c] They bring not forth perfect and full fruit to the ripening: or they begin, but they bring not to an end.

[d] Which ſeeketh not onely to ſeem ſuch a one, but is ſo indeed ſo that this word, Honeſt, reſpecteth the outward life, and the word Good, is referred to the good gifts of the minde

[e] With much adoe, for the devil and the fleſh fight againſt the Spirit of God, which is a new gueſt.

* Matt. 5, 15.

[2] That every man hath received in private, he ougt to beſtow to the uſe and profit of all men.

* Matt 10, 26.

[3] Heavenly gifts are loſt with niggardlineſſe: and increaſe with liberalitie.

[f] That is, with what mindes you come to heare the word and how you behave your ſelves, when you have heard it.

* Matt 13, 12.

† Or, thinketh that he hath.

[g] Either to himſelf, or to other, or to both: for there are none ſo proud as theſe fellowes, if it were poſſible to ſee that, that they cloke: neither are there that deceive the ſimple more than they do.

* Matt. 12, 46.

[4] There is no knot of fleſh and blood among men ſo nigh and ſtraight, as the band which is between Chriſt, and them who imbrace him with a true faith.

[5] It is expedient for us ſometime to come into extreme danger as though Chriſt paſſed not for us, that we may have a better triall, both of his power, and alſo of our weeknesſe.

23 But as they ſailed, he [h] fell aſleep: and there came down a ſtorm of winde on the lake, and they were [i] filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe, and rebuked the winde, and the raging of the water: and they ceaſed, and there was a calm.

25 And he ſaid unto them, where is your faith? And they being afraid, wondred, ſaying one to another, What manner of man is this? for he commandeth even the windes and water, and they obey him.

26 ¶ * [6] And they arrived at the countrey of the Gadarenes, which is over againſt Galilee.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in *any* houſe, but in the tombes.

28 When he ſaw Jeſus, he cried out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou ſonne of God moſt high? I beſeech thee torment me not.

29 (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains, and in fetters, and he brake the bands, and was [k] driven of the devil into the wilderneſſe.)

30 And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entred into him.

31 And they beſought him that he would not command them to go out into the deep.

32 And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them: and he ſuffered them.

33 Then went the devils out of the man, and entred into the ſwine: and the herd ran violently down a ſteep place into the lake, and were choked.

34 When they that fed them ſaw what was done, they fled, and went and told it in the city and in the countrey.

35 Then they went out to ſee what was done, and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right minde: and they were afraid.

36 They alſo which ſaw it, told them by what means he that was poſſeſſed of the devils, was healed.

37 ¶ Then the whole multitude of the countrey of the Gadarenes round about, beſought him to depart from them; for they were taken with great fear: and he went up into the ſhip, and returned back again.

38 Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying,

39 Return to thine own houſe, and ſhew how

[h] Ieſus fell aſleep, and it apperreth that he was very faſt aſleep, becauſe they called him twiſe before he awoke

[i] Not the diſciples, but the ſhip.

* Matth. 8, 28.

[6] Chriſt ſheweth by caſting out a Legion of devils, by his word onely, that his heavenly vertue was appointed to deliver men from the ſlavery of the devil: but foolish men will not, for the moſt part, redeem this ſo excellent grace freely offered unto them, with the leaſt loſſe of their pelting pelf.

[k] By force and violence, as a horſe when he is ſpurred.

how great things God hath done unto thee. And he went his way, and publiſhed [l] through out the whole city, how great things Jeſus had done unto him.

[l] To wit, the city of the Gadarenes: and though Mark ſay that he preached it in Decapolis, they diſſent not: for Plinie recordeth, lib.5.cap.18. that Gadara is a town of Decapolis, ſo that Decapolis was partly on this ſide Iordan, and partly on the other ſide.

40 And it came to paſſe, that when Jeſus was returned, the people gladly [m] received him: for they were all waiting for him.

[m] The multitude was glad he was come again, and rejoyced greatly.

41 ¶ * [7] And behold, there came a man named Jairus, and he was a ruler of the ſynagogue, and he fell down at Jeſus feet, and beſought him that he would come into his houſe:

* Matth.9.18.

[7] Chriſt ſheweth by a double miracle, that he is Lord both of life and death.

42 For he had one onely daughter, about twelve yeares of age, and ſhe lay a dying. (But as he went, the people thronged him.

43 ¶ And a woman having an iſſue of bloud twelve yeares, which had ſpent all her [n] living upon phyſicians, neither could be healed of any.

[n] All that ſhe had to live upon.

44 Came behinde him, and touched the border of his garment: and immediately her iſſue of bloud ſtanched.

45 And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preaſſe thee, and ſayeſt thou, Who touched me?

46 And Jeſus ſaid, Some body hath touched me: for I perceive that vertue is gone out of me.

47 And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately.

48 And he ſaid unto her, Daughter, be of good comfort, thy faith hath made thee Whole, go in peace)

49 ¶ While he yet ſpake, there cometh one from the ruler of the ſynagogues *houſe*, ſaying to him, Thy daughter is dead, trouble not the Maſter.

50 But when Jeſus heard it, he anſwered him, ſaying, Fear not, beleeve onely, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and [o] bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth.

[o] The word ſignifieth to beat and ſtrike, and is transferred to the mournings and lamentations that are at burials, at which times men uſe ſuch kinde of behaviour.

53 And they laughed him to ſcorn, knowing that ſhe was dead.

54 And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe.

55 And her ſpirit came again, and ſhe aroſe [p] ſtraightway: and he commanded to give her meat.

[p] The corps was layd out, and the wench received life, and roſe out of the bed, that all the world might ſee, ſhe was not only reſtored to life, but alſo void of all ſickneſſe.

56 And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

CHAP. IX.

1 Chriſt ſendeth his Apoſtles to work miracles, and to preach. 7 Herod deſireth to ſee Chriſt. 17 Chriſt feedeth five thouſand: 18 enquireth what opinion the world had of him; foretelleth his paſſion: 23 propoſeth to all the pattern of his patience. 28 The transfiguration. 23 He healeth the lunatick: 43 again forewarneth his diſciples of his paſſion: 46 commendeth humility: 51 biddeth them to ſhew mildeneſſe towards all, without deſire of revenge. 57 Divers would follow him, but upon conditions.

THen * [1] he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes.

* Matt. 10. 1.

[1] The twelve apoſtles are ſent forth at the onely commandement of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their generall ambaſſie.

2 And he ſent them to preach the kingdome of God, and to heal the ſick.

3 And he ſaid unto them. Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money, neither have two coats apiece.

4 And whatſoever houſe ye enter into, [a] there abide, and thence depart.

[a] When you depart out of any city, depart from thence, where you firſt took up your lodging: ſo that in few words, the Lord forbiddeth them to change their lodgings: for the publiſhing of this goſpel, was as it were a through paſſage, that none of Judea might pretend ignorance, as though he had not heard that Chriſt was come.

5 And whoſoever will not receive you; when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them.

6 And they departed and went through the towns, preaching the goſpel, and healing every where.

7 ¶ * [2] Now Herod the tetrach heard of all that was done by him: and he was [b] perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead:

* Matt, 14. 1.

[2] So ſoon as the world heareth tidings of the goſpel, it is divided into divers opinions, and the tyrants eſpecially are afraid.

[b] He ſtuck, as it were, faſt in the myre.

8 And of ſome, that Elias had appeared: and of others, that one of the old prophets was riſen again.

9 And Herod ſaid, John have I beheaded: but who is this of whom I heare ſuch things? And he deſired to ſee him.

10 ¶ [3] And the apoſtles when they were returned, told him all that they had done. * And he took them, and went aſide privately into a [c] deſert place, belonging to the city called Bethſaida.

[3] They ſhall lack nothing that follow Chriſt, no not in the wilderneſſe.

* Matt, 14. 13.

[c] Note, this was not in the town Bethſaida, but part of the fields belonging to the town.

11 And the people when they knew it, followed him, and he received them, and ſpake unto them of the kingdome of God, and healed them that had need of healing.

12 * And when the day began to weare away, then came the twelve and ſaid vnto him, Send the multitude away, that they may go into the towns and countrey round about, and lodge, and get victuals: for we are here in a deſert place.

* Matt, 14, 15.

13 But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes, [d] except we ſhould go and buy meat for all this people.

[d] This is unperfectly ſpoken, and therefore we muſt underſtand ſome thing, as this, we cannot give them to eate, unleſſe we goe and buy, &c.

14 For they were about five thouſand men. And he ſaid to his diſciples, make them ſit down by fifties in a company.

15 And they did ſo, and made them all ſit down.

16 Then he took the five loaves and the two fiſhes, and looking up to heaven, he [e] bleſſed them, and brake, and gave to the diſciples to ſet before the multitude.

[e] He gave God thanks for theſe loves and fiſhes and withall prayed him to feed this ſo great a multitude with ſo ſmall a quantitie, and to be ſhort, that this whole banket might be to the glory of God.

17 And they did eat, and were all filled: and

there was taken up of fragments that remained to them, twelve baskets.

18 ¶ * [4] And it came to paſſe as he was alone praying, his diſciples were with him: and he asked them, ſaying, Whom ſay the people that I am?

19 They anſwering, ſaid, John the Baptiſt: but ſome ſay Elias: and others ſay, that one of the old prophets is riſen again.

20 He ſaid unto them, But whom ſay ye that I am? Peter anſwering, ſaid, The Chriſt of God.

21 And he ſtraitly charged them and commanded them to tell no man that thing.

22 [5] Saying, * The Sonne of man muſt ſuffer many things, and be rejected of the elders, and chief prieſts, and Scribes, and be ſlain, and be raiſed the third day.

23 ¶ * And he ſaid to them all, If any man will come after me, let him denie himſelf, and take up his croſſe [g] daily, and follow me.

24 For whoſoever will ſave his life, ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.

25 * For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away?

26 * For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Sonne of man be aſhamed, when he ſhall come in his own glory and in his Fathers, and of the holy angels.

27 * But I tell you of a truth, there be ſome ſtanding here which ſhall not taſte of death, till they ſee the kingdome of God.

28 ¶ * [6] And it came to paſſe about an eight dayes after theſe ‡ ſayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, the faſhion of his countenance was altered, and his raiment was white and gliſtering.

30 And behold, there talked with him two men, which were Moſes and Elias.

31 Who appeared in glory, and ſpake of his [d] deceaſe which he ſhould accompliſh at Jeruſalem.

32 But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him.

33 And it came to paſſe, as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias, not knowing what he ſaid.

34 While he thus ſpake, there came a cloud, and overſhadowed them, and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, ſaying, This is my beloved Sonne, heare him.

36 And when the voice was paſt, Jeſus was found alone: and they kept it cloſe, and told no man in [i] thoſe dayes any of thoſe things which they had ſeen.

* Matth. 16, 13.
[4] Although the world be toſſed up and down, betwixt divers errours, yet we ought not to contemn the trueth, but be ſo much the more deſirous to know it, and be more conſtant to confeſſe it.
[f] Alone from the people.

[5] Chriſt himſelf attained to the heavenly glory, by the croſſe and invincible patience.
* Matth. 17, 22.
* Matth. 10, 38.
[g] Even as one day followeth another, ſo doeth one croſſe follow another, and the croſſe is by the figure metonymia, taken for the miſeries of this life: for to be hanged, was the ſoreſt and cruelleſt puniſhment, that was amongſt the Jews.
* Matth. 16, 26. Mark 8, 36.
* Matth. 10, 33.
* Matth. 16, 28.
* Matth. 17, 1.
[6] Leſt the diſciples of Chriſt ſhould be offended at the debaſing himſelf in his fleſh, he teacheth them that it is voluntary, ſhewing therewithall for a ſpace, the brightneſſe of his glory.
‡ Or, *things*.
[h] What death he ſhould die in Jeruſalem.
[i] Untill Chriſt was riſen again from the dead.

37 ¶ * [7] And it came to paſſe, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee look upon my ſonne, for he is mine onely childe.

39 And lo, a ſpirit taketh him, and he ſuddenly crieth out, and it teareth him, that he fometh again, and [k] bruiſing him, hardly departeth from him.

40 And I beſought thy diſciples to caſt him out, and they could not.

41 And Jeſus anſwering, ſaid, O faithleſſe and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy ſonne hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jeſus rebuked the unclean ſpirit, and healed the childe, and delivered him again to his father.

43 ¶ [8] And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jeſus did, he ſaid unto his diſciples.

44 * [l] Let theſe ſayings ſink down into your eares: for the Sonne of man ſhall be delivered into the hands of men.

45 But they underſtood not this ſaying, and it was hid from them, that they perceived it not: and they feared to ask him of that ſaying.

46 ¶ * [9] Then there aroſe a reaſoning among them, which of them ſhould be greateſt.

47 And Jeſus perceiving the thought of their heart, took a childe, and ſet him by him,

48 And ſaid unto them, Whoſoever ſhall receive this childe in my name, receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me: for he that is leaſt among you all, the ſame ſhall be great.

49 ¶ * [10] And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name, and we forbad him, becauſe he followeth not with us.

50 And Jeſus ſaid unto him, Forbid him not: for he that is not againſt us, is for us.

51 ¶ [11] And it came to paſſe, when the time was come that he ſhould be received up, he [m] ſtedfaſtly ſet his face to go to Jeruſalem,

52 And ſent meſſengers before his face, and they went, and entred into a village of the Samaritanes to make ready for him.

53 And they did not receive him, becauſe his face was as though he would go to Jeruſalem.

54 [12] And when his diſciples James & John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as * Elias did?

55 But he turned, and rebuked them, and ſaid, Ye know not what manner of [n] ſpirit ye are of.

56 For the Sonne of man is not come to

* Matth. 17, 14.
[7] Chriſt is offended with nothing ſo much as with incredulitie, although he beare with it for a time.
[k] As is fareth in the falling ſickneſſe.
[8] We have no cauſe to promiſe our ſelves reſt and quietneſſe in this world, ſeeing that they themſelves which ſeemed to fawn upon Chriſt, do ſhortly after crucifie him.
* Matth. 17, 22.
[l] Give diligent eare unto them, and when you have once heard them, ſee that you keep them.
* Matth. 18, 1. Mark 9, 34.
[9] The end of ambition is ignominie: but the end of modeſt obedience is glory.
* Mark 9, 38.
[10] Extraordinary things, are neither raſhly to be allowed, nor condemned.
[11] Chriſt goeth willingly to death.
[m] Word forword, He hardened his face, that is, he reſolved with himſelf to die, and therefore ventured upon his journey, and caſt away all feare of death, and went on.
[12] We muſt take heed of the immoderateneſſe of zeal and fond imitation even in good cauſes, that whatſoever we do, we do it to Gods glory, and the profit of our neighbour.
* 2 Kings 1, 20.
[n] So ſpeak the Hebrews, that is, you know not what will, minde, and counſel you are of: ſo the gifts of God are called the ſpirit, becauſe they are given of Gods ſpirit, and ſo are they that are contrary to them which proceed of the wicked ſpirit of covetouſneſſe, of pride, and madneſſe.

deſtroy mens lives, but to ſave them. And they went to another village.

57 ¶ * [13] And it came to paſſe that as they went in the way, a certain man ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt.

* Matth. 8, 19.
[13] Such as follow Chriſt, muſt prepare themſelves to ſuffer all diſcommodities.

58 And Jeſus ſaid unto him, Foxes have holes, and birds of the aire have neſts, but the Sonne of man hath not where to lay his head.

59 * [14] And he ſaid unto another, Follow me: but he ſaid, Lord, ſuffer me firſt to go and bury my father.

* Matth. 8, 21.
[14] The calling of God ought to be preferred, without all controverſie, before all duties that we owe to man.

60 Jeſus ſaid unto him, Let the dead bury their [o] dead; but go thou and preach the kingdome of God.

[o] Who notwithſtanding that they live in this frail life of man, yet are ſtrangers from the true life, which is everlaſting and heavenly.

61 [15] And another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewell which are at home at my houſe.

[15] Such as follow Chriſt, muſt at once renounce all worldly cares.

62 And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdome of God.

CHAP. X.

1 Chriſt ſendeth out at once ſeventy diſciples to work miracles, and to preach: 17 admoniſheth them to be humble, and wherein to rejoyce: 21 thanketh his father for his grace: 23 magnifieth the happy eſtate of his church: 25 teacheth the lawyer how to attain eternall life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her ſiſter.

AFter * [1] theſe things, the Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city, and place whither he himſelf would come.

* Matth. 10, 1.
[1] The ſeventie are ſent as the ſecond forewarners of the coming of Chriſt.

2 Therefore ſaid he unto them, * The harveſt truly is great, but the labourers are few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt.

* Matth. 9, 37.

3 [2] Go your wayes: * behold, I ſend you forth as lambes among wolves.

[2] The faithfull miniſters of the word are in this world, as lambes among wolves, but if they be diligent to do their dutie, he that ſent them, will alſo preſerve them.
* Matth. 10, 16.

4 Carry neither purſe, nor ſcrip, nor ſhoes, and ſalute [a] no man by the way.

[a] This is ſpoken after the manner of a figure, which men uſe when they put down more in words than is meant: uſuall among the Hebrews, when they command a thing to be done ſpeedily without delay, as 2 Kings 4, 29, for otherwiſe courteous and gentle ſalutations are points of Chriſtian duties: as for this calling, it was but for a ſeaſon.

5 * And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe.

* Matth. 10, 11.

6 And if the [b] ſonne of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again.

[b] So ſpeak the Hebrews: that is, he that favoureth the doctrin of peace and imbraceth it.

7 And in the ſame houſe [c] remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe.

8 And into whatſoever city ye enter, and they receive you, [d] eat ſuch things as are ſet before you.

9 And heal the ſick that are therein, and ſay unto them, The kingdome of God is come nigh unto you.

10 [3] But into whatſoever city ye enter, and they receive you not, go your wayes out into the ſtreets of the ſame, and ſay,

11 Even the very duſt of your city which cleaveth on us, we do wipe off againſt you: notwithſtanding, be ye ſure of this, that the kingdome of God is come nigh unto you.

12 But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that citie.

13 * Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſackcloth and aſhes.

* Matth. 11, 21.

14 But it ſhall be more tollerable for Tyre and Sidon at the judgement, than for you.

15 And thou Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell.

16 * He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

* Matth. 10, 40.

17 ¶ [4] And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us [e] through thy name.

[4] Neither the gift of miracles, neither what elſe ſoever excellent gift, but onely our election giveth us occaſion of true joy. And the only publiſhing of the goſpel is the deſtruction of Satan.
[e] For Chriſts diſciples uſed no abſolute authoritie, but wrought ſuch miracles as they did, by calling upon Chriſts name.

18 And he ſaid unto them, I beheld Satan as lightning, [f] fall from heaven.

[f] Paul placeth the devil and his angels in the ayre, as Epheſ. 6, 12, and he is ſaid to be caſt down from thence by force, when his power is aboliſhed by the voice of the goſpel.

19 Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy; and nothing ſhall by any means [g] hurt you.

[g] Shall do you wrong.

20 Notwithſtanding in this rejoyce not, that the ſpirits are ſubject unto you: but rather rejoyce, becauſe your names are written in heaven.

21 ¶ [5] In that houre Jeſus rejoyced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the [h] wiſe and prudent, and haſt revealed them unto babes: even ſo Father, for ſo it ſeemed good in thy ſight.

[5] The church is contemptible, if we behold the outward face of it, but the wiſdome of God is not ſo marvellous in any thing, as in it.

22 ‡ [6] All things are delivered to me of my Father: and no man knoweth who the Sonne is, but the Father; and who the Father is, but the Sonne, and he to whom the Sonne will reveal him.

‡ Many ancient copies adde theſe words, *And turning to his diſciples, he ſaid.*
[6] Whoſoever ſeeketh the Father without the Son, wandreth out of the way.

23 ¶ [7] And he turned him unto his diſciples, and ſaid privately, * Bleſſed are the eyes which ſee the things that ye ſee.

[7] The difference of the old teſtament and the new, conſiſteth in the meaſure of revelation.
* Matth. 13, 16.

24 For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to heare thoſe things which ye heare, and have not heard them.

25 ¶ [8] And behold, [i] a certain lawyer ſtood up, and tempted him, ſaying, * Maſter, what ſhall I do to inherit eternall life?

[8] Faith doeth not take away, but eſtabliſheth the doctrin of the law.
[i] One of them, that profeſſed himſelf to be learned in the rites and laws of Moſes.
* Matth. 22, 39.

26 He ſaid unto him, What is written in the law? how readeſt thou?

27 And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy minde; and thy neighbour as thy ſelf.

28 And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live.

29 [9] But he willing to [k] juſtifie himſelf, ſaid unto Jeſus, And who is my neighbour?

[9] All they are comprehended in the name of our neighbour, by the law, whomſoever we may help.

30 And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among theeves, which ſtripped him of

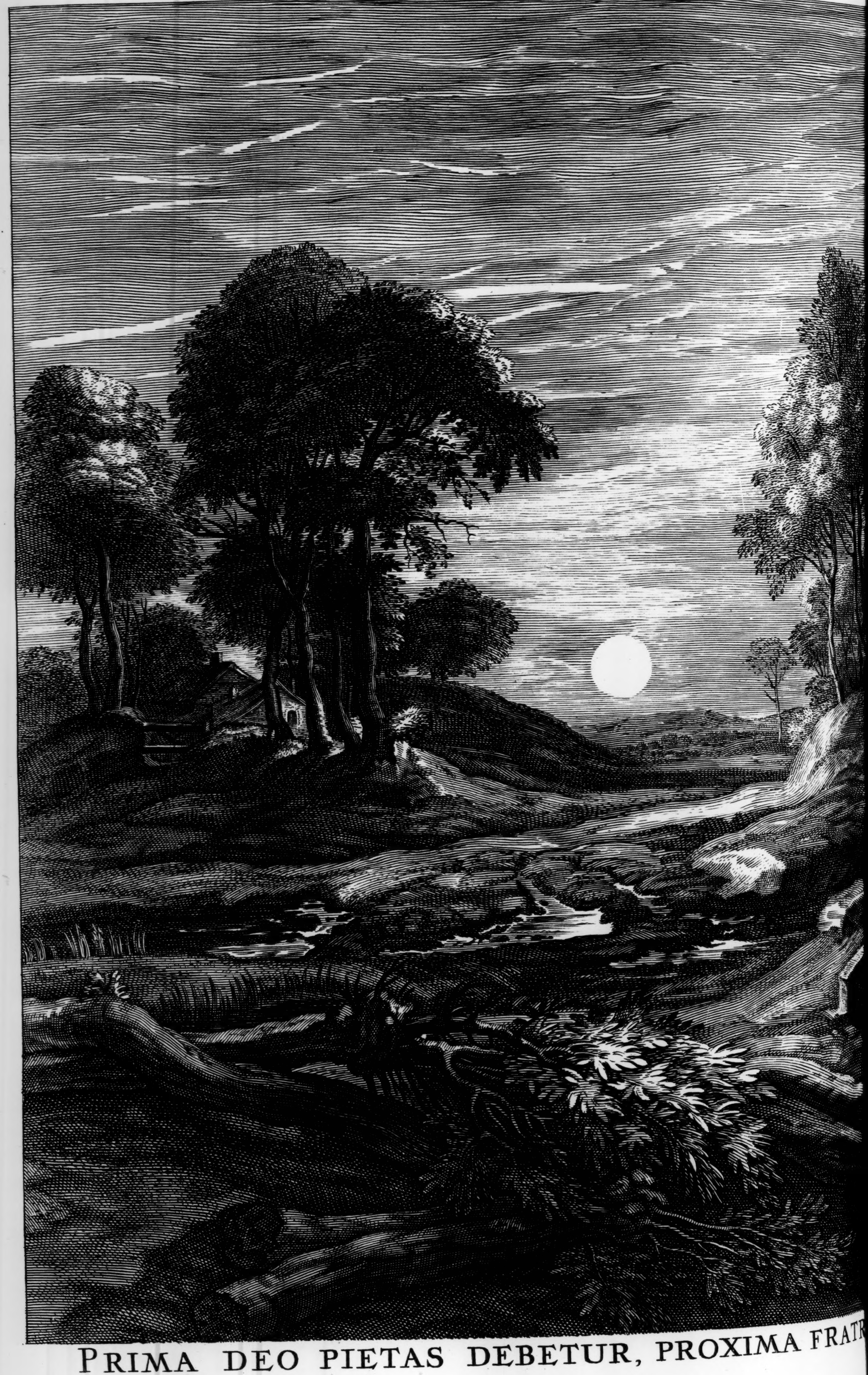
his

[c] Take up your lodging in that houſe, which ye firſt enter into, that is, be not carefull for commodious lodging, as men do which purpoſe to tarrie long in a place: for here is not inſtituted that ſolemn preaching of the goſpel, which was uſed afterward, when the churches were ſetled: but theſe are ſent abroad to all the coaſts of Judea, to give them to underſtand, that the laſt jubile is at hand.

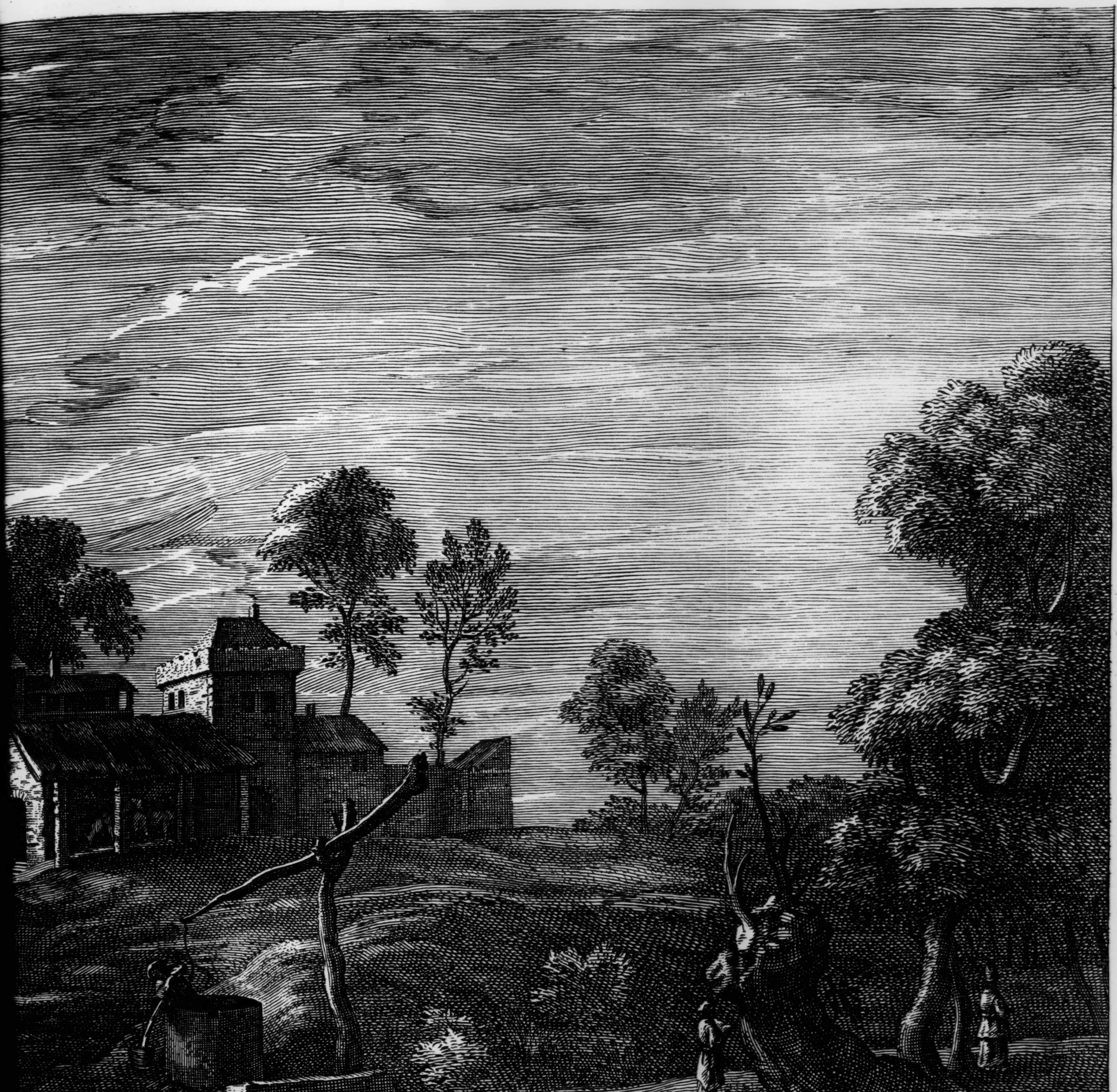
[d] Content your ſelves with that meat that is ſet before you.

[3] God is a moſt ſevere revenger of the miniſterie of his goſpel.

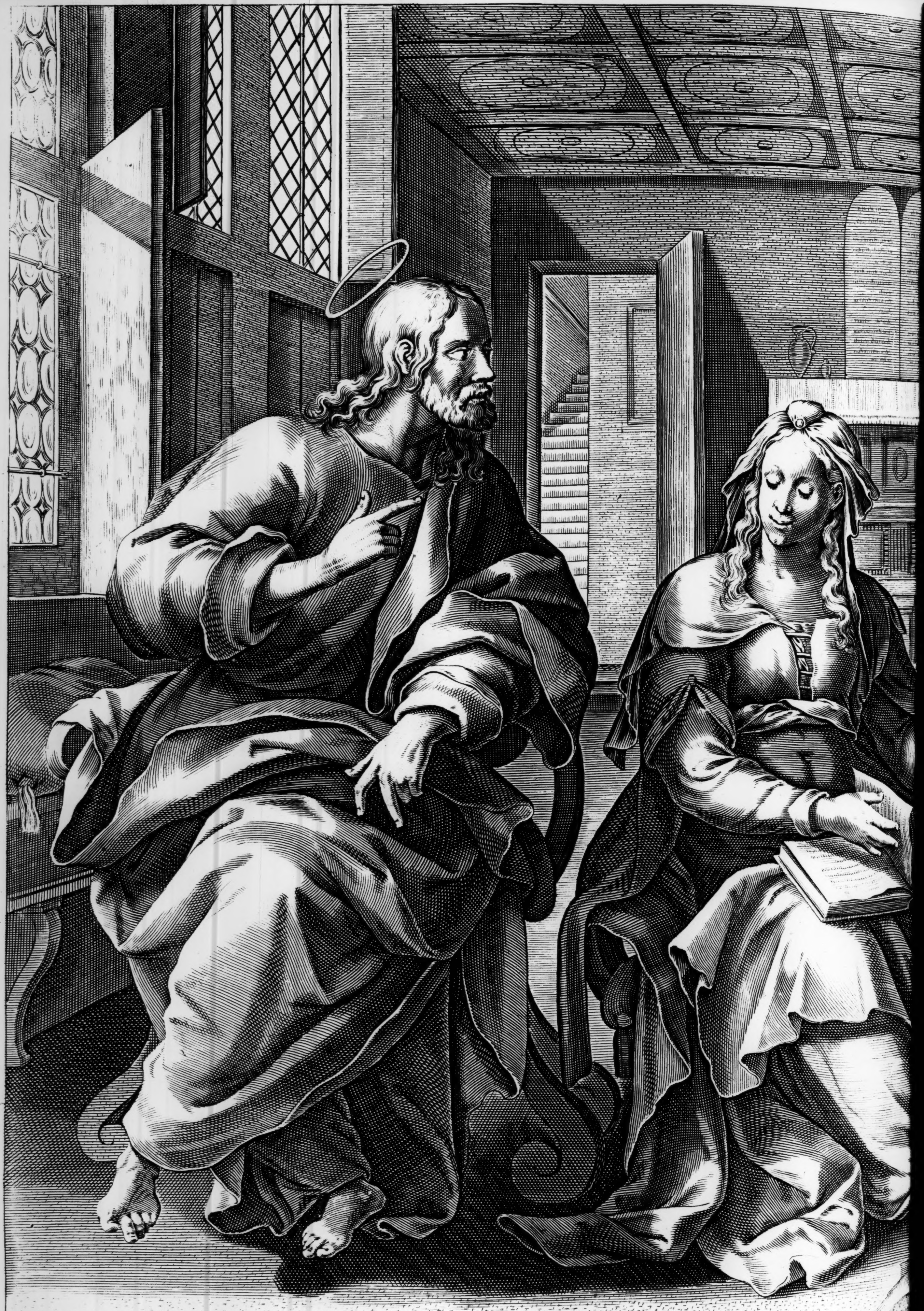
[k] That is, to vouch his righteouſneſſes, or ſhew that he was juſt, that is, void of all faults: and James 5, uſeth the word of juſtification in this ſenſe.



PRIMA DEO PIETAS DEBETUR, PROXIMA FRATR

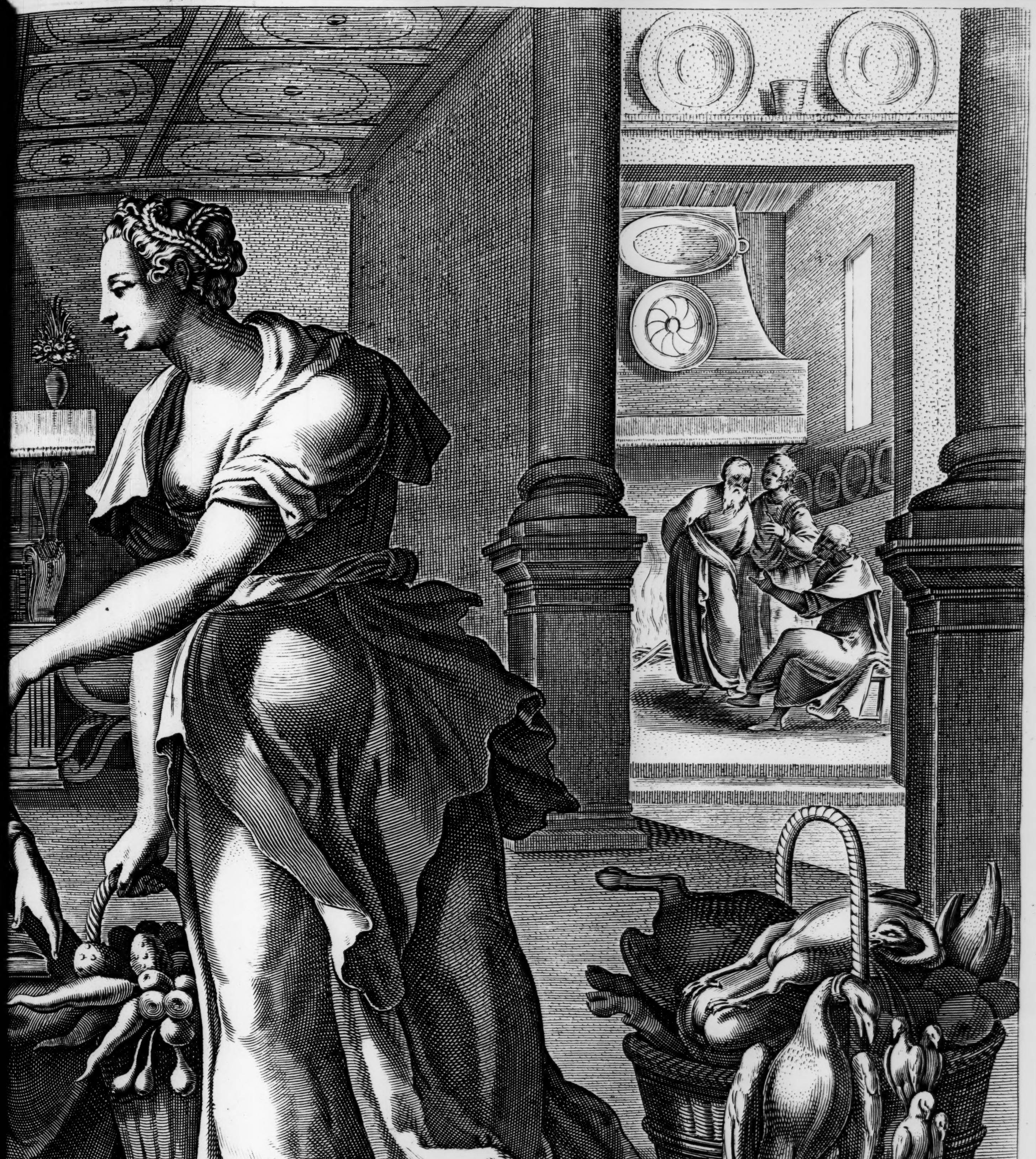


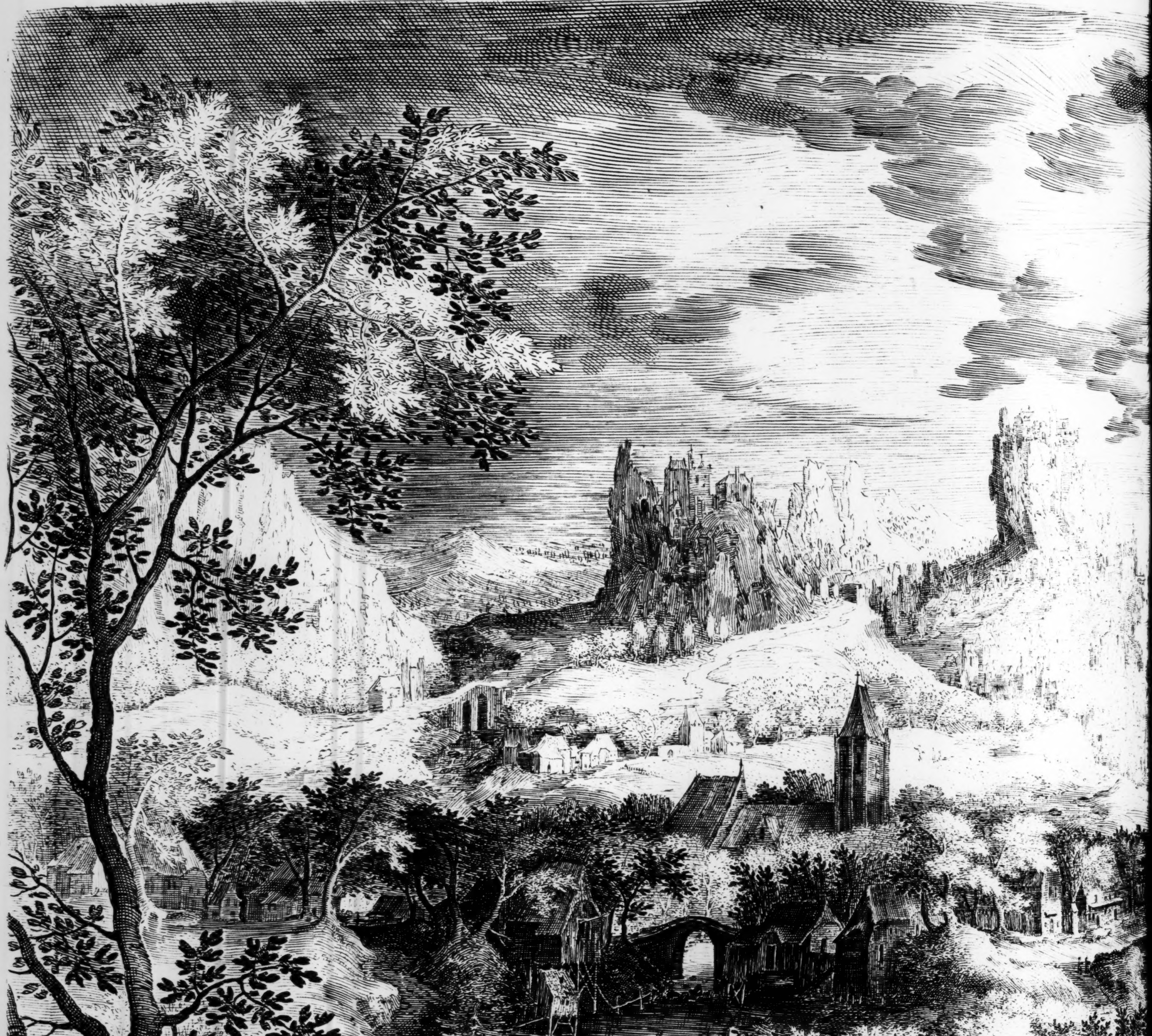
SAMARITA TUAM SENTIT EGENUS OPEM. Lucæ 10. 29.



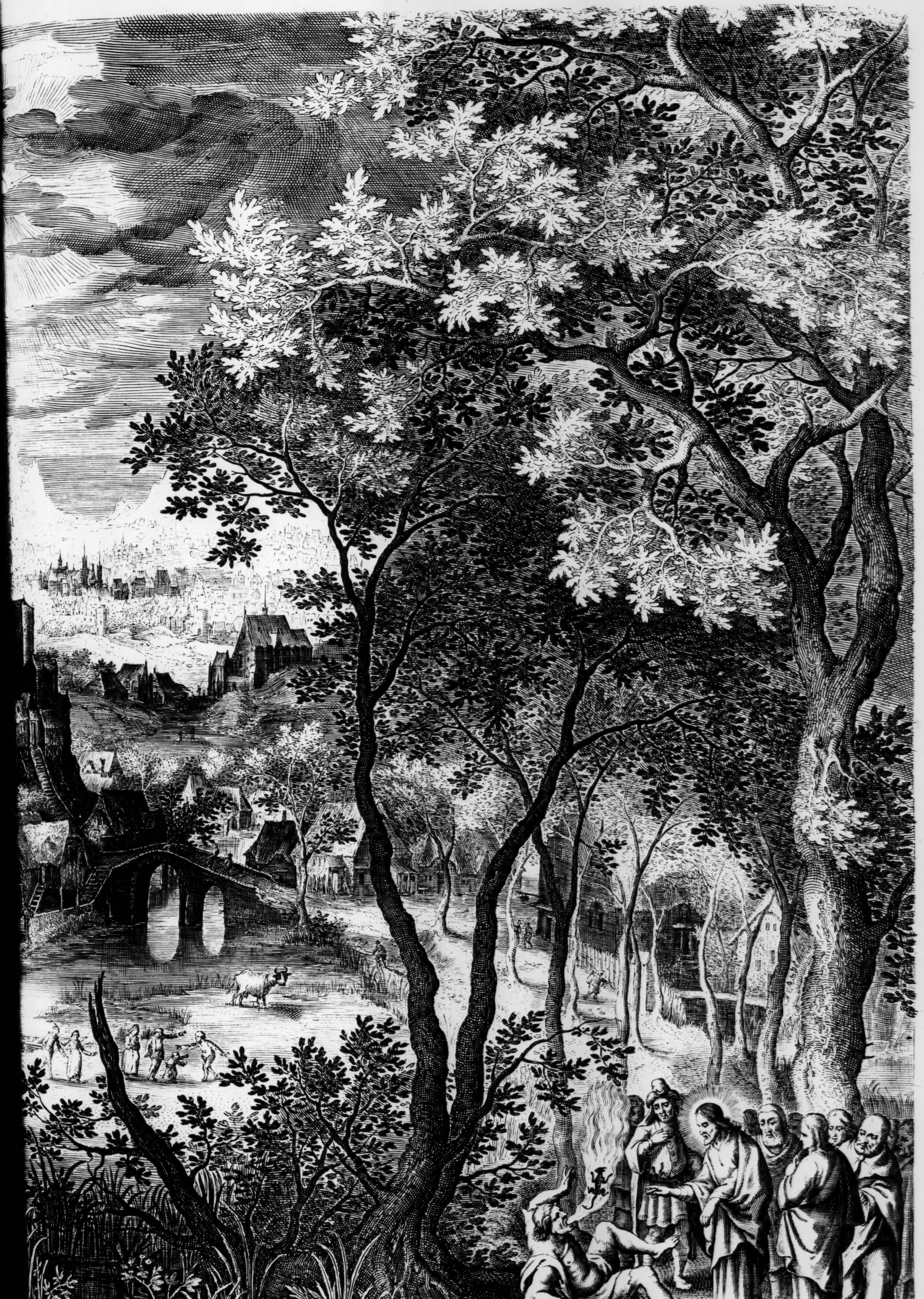
CJVißcher Excudebat.

Luce. Cap. 10. Vers. 38.

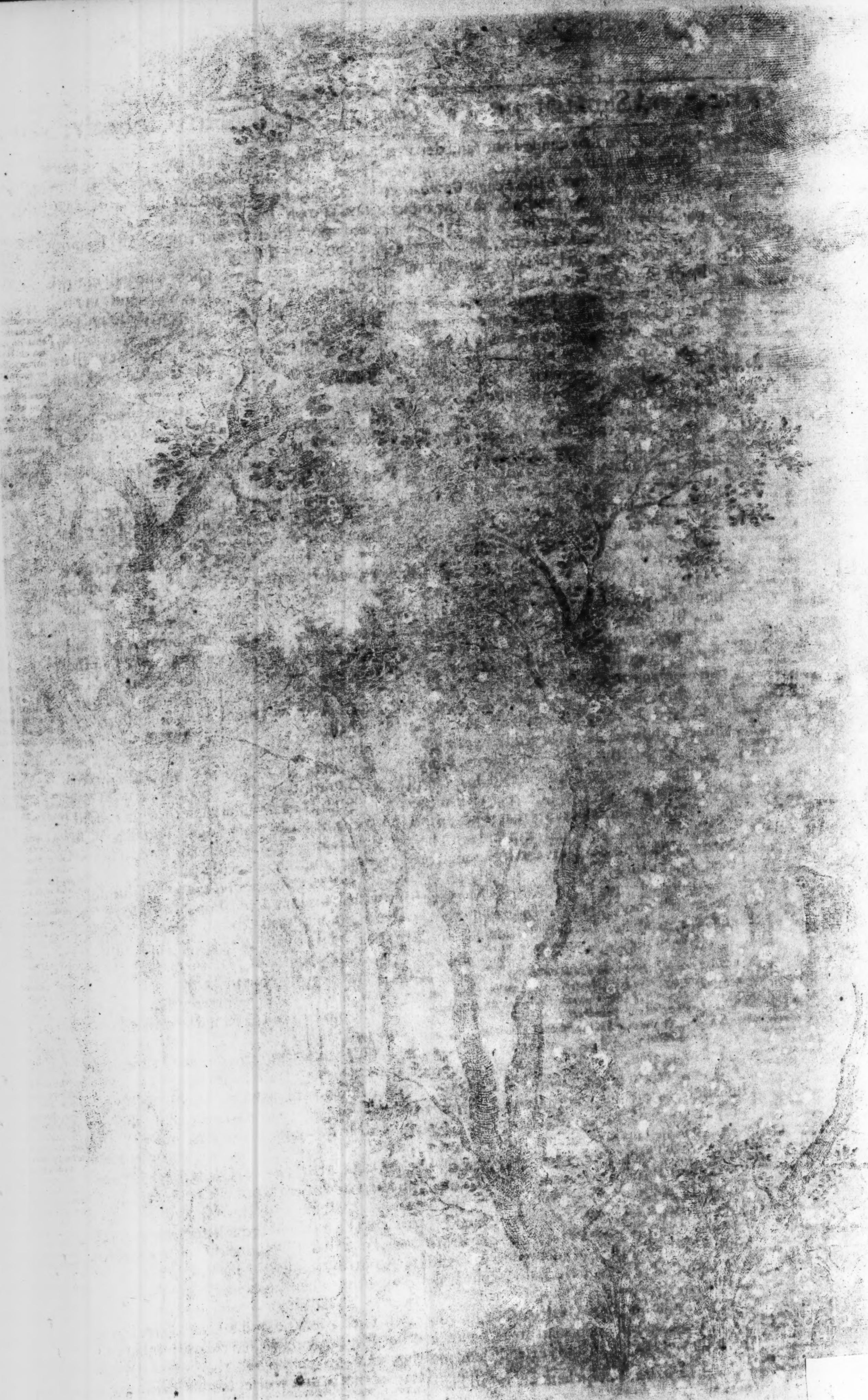



David Vinckboons inventor
Joannes Londerseel sculpsit
Viſscher excudit

Ejicit è miſero Dominus Cacodæmona Muto *Protinus obſeſſus verba diſerta sonat.*



stus stygiis dominatur, et illos Cogit ad imperium cedere ſede sua. Luce 11. 14.



his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain prieſt that way, and when he ſaw him, he paſſed by on the other ſide.

32 And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide.

33 But a certain Samaritane, as he journeyed, came where he was and when he ſaw him, he had compaſſion on him.

34 And went to him, and bound up his wounds, pouring in oyl and wine, and ſet him on his own beaſt, and brought him to an inne, and took care of him.

35 And on the morrow when he departed, he took out two ‡ pence, and gave them to the hoſt, and ſaid unto him, Take care of him, and whatſoever thou ſpendeſt more, when I come again I will repay thee.

‡ See Matt. 20, 2.

36 Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the theeves?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

38 ¶ [10] Now it came to paſſe, as they went, that he entred into a certain village: and a certain woman named Martha, received him into her houſe.

[10] Chriſt careth not to be entertained delicately, but to be heard diligently, that is it, which he eſpecially requireth.

39 And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus feet, and heard his word.

40 But Martha was cumbred about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me.

41 And Jeſus anſwered, and ſaid unto her, Martha, Martha, thou art carefull, and troubled about many things:

42 But one thing is needfull, and Mary hath choſen that good part, which ſhall not be taken away from her.

CHAP. XI.

1 Chriſt teacheth to pray, and that inſtantly: 11 aſſuring that God ſo will give us good things. 14 He caſting out a dumbe devil, rebuketh the blaſphemous Phariſees: 28 and ſheweth who are bleſſed: 29 preacheth to the people: 37 and reprehendeth the outward ſhew of holineſſe in the Phariſees, Scribes, and lawyers.

AND it came to paſſe, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples.

2 And he ſaid unto them, When ye pray, ſay, * [1] Our Father which art in heaven, Hallowed be thy name. Thy kingdome come. Thy will be done, as in heaven, ſo in earth.

* Matth. 6, 9.
[1] A pattern of true prayer.

3 Give us ‡ day by day our [a] daily bread.

4 And forgive us our ſinnes; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

‡ Or, *for the day.*
[a] That is, as much as is needfull for us this day, whereby we are not debarred to have an honeſt care for the maintenance of our lives, but that carking care, which killeth a number of men, is cut off and reſtrained.

5 [2] And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves;

[2] We muſt pray with faith.

6 For a friend of mine ‡ in his journey is come to me, and I have nothing to ſet before him:

‡ Or, *out of his way.*

7 And he from within ſhall anſwer and ſay, Trouble me not, the doore is now ſhut, and my children are with me in bed; I cannot riſe and give thee.

8 I ſay unto you, Though he will not riſe and give him, becauſe he is his friend: yet becauſe of his [b] importunity, he will riſe and give him as many as he needeth.

[b] Word for word Impudencie: but that impudencie which is ſpoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of ſuch importunitie.

9 * And I ſay unto you, Ask, and it ſhall be given you: ſeek, and ye ſhall finde: knock, and it ſhall be opened unto you.

* Matth. 7, 7.

10 For every one that asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

11 * If a ſonne ſhall ask bread of any of you that is a father, will he give him a ſtone? or if he ask a fiſh, will he for a fiſh give him a ſerpent?

* Matth. 7, 9.

12 Or if he ſhall ask an egge, will he offer him a ſcorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more ſhall your heavenly Father give the holy Spirit to them that ask him.

14 ¶ And he was caſting out a devil, and it was dumbe. And it came to paſſe, when the devil was gone out, the dumbe ſpake: and the people wondered.

15 [3] But ſome of them ſaid, * He caſteth out devils through Beelzebub, the chief of the devils.

[3] An example of horrible blindeneſſe, and ſuch as cannot be healed, when as upon an evil conſcience, and pretended malice, the power of God is blaſphemed.
* Matth. 9, 34. and 12, 24.

16 And other tempting him, ſought of him a ſigne from heaven.

17 [4] But he knowing their thoughts, ſaid unto them, Every kingdome divided againſt it ſelf, is brought to deſolation: and a houſe *divided* againſt a houſe, falleth.

[4] The true way to know the true Chriſt from the falſe, is this, That the true Chriſt hath no accord or agreement with Satan. And it remaineth, that after we know him, we acknowledge him.

18 If Satan alſo be divided againſt himſelf, how ſhall his kingdome ſtand? becauſe ye ſay that I caſt out devils [c] through Beelzebub.

[c] By the name and power of Beelzebub.

19 And if I by Beelzebub caſt out devils, by whom do your ſonnes caſt them out? therefore ſhall they be your judges.

20 But if I with the [d] finger of God caſt out devils, no doubt the kingdome of God is come upon you.

[d] That is, by the power of God: ſo it is ſaid, Exod. 8, 19.

21 When a ſtrong man armed keepeth his [e] palace, his goods are in peace.

[e] The word ſignifieth properly an open and void room before an houſe, and ſo by tranſlation is taken for Noble mens houſes.

22 But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils.

23 [5] He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

[5] Againſt indifferent men, and ſuch as love to have a mean, which ſeek means to reconcile Chriſt and Satan together.

24 * [6] When the unclean ſpirit is gone out of a man, he walketh through drie places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out.

* Matth. 12, 43.
[6] He that doth not continue, is in worſe caſe, than he that never begun.

25 And when he cometh, he findeth it ſwept and garniſhed.

26 Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there, and the laſt ſtate of that man is worſe than the firſt.

[7] Chriſt ſeeketh notpraiſe in himſelf, but in our ſalvation.

27 ¶ [7] And it came to paſſe as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the wombe that bare thee, and the paps which thou haſt ſucked.

28 But he ſaid, Yea, rather bleſſed are they that heare the word of God and keep it.

* Matth. 12, 38.
[8] They that are fond deſirers of miracles, in ſtead of miracles, ſhall receive puniſhment.

29 ¶ * [8] And when the people were gathered thick together, he began to ſay, This is an evil generation, they ſeek a ſigne, and there ſhall no ſigne be given it, but the ſigne of Jonas the prophet.

30 For as Jonas was a ſigne unto the Ninevites, ſo ſhall alſo the Sonne of man be to this generation.

31 The queen of the ſouth ſhall riſe up in the judgement with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth, to hear the wiſdome of Solomon; and behold, a greater than Solomon is here.

32 The men of Nineve ſhall riſe up in the judgement with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

* Matth. 5, 15.
[9] Our mindes are therefore lightned with the knowledge of God, that we ſhould give light unto others, and therefore our chiefeſt labour ought to be to pray for that light.
‡ See Matt. 5, 15.
* Matth. 6, 22.

33 * [9] No man when he hath lighted a candle, putteth it in a ſecret place, neither under a ‡ buſhel; but on a candleſtick, that they which come in may ſee the light.

34 * The light of the body is the eye: therefore when thine eye is ſingle, thy whole body alſo is full of light: but when *thine eye* is evil, thy body alſo is full of darkneſſe.

35 Take heed therefore, that the light which is in thee be not darkneſſe.

36 If thy whole body therefore be full of light having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

[10] The ſervice of God conſiſteth not in outward cleanlineſſe, and deviſed rites, or ceremonies, but in the ſpirituall righteouſneſſe of the heart and charitie.

37 ¶ [10] And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in and ſat down to meat.

38 And when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before dinner.

* Matth. 23, 25.

39 * And the Lord ſaid unto him, Now do ye Phariſees make clean the outſide of the cup and the platter: but your inward part is full of ravening and wickedneſſe.

[f] That is, according to your abilitie: as who would ſay, In ſtead of your extortions, which hindered you, that you could not eat cleanly, uſe charitie, and accordingly as your abilitie ſhall ſerve you, be good to the poore, and ſo ſhall that, that is within the platter, be ſanctified, though the platter be unwaſhed.
‡ Or, *as you are able.*

40 Ye fools, did not he that made that which is without, make that which is within alſo?

41 But rather [f] give alms ‡ of ſuch things as you have: and behold, all things are clean unto you.

42 [11] But wo unto you Phariſees: for ye [g] tithe the mint and rue and [h] all manner of herbs, and paſſe over [i] judgement and the love of God: theſe ought ye to have done, and not to leave the other undone.

43 * [12] Wo unto you Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets.

[13] Hypocrites deceive men with an outward ſhew.

44 [13] Wo unto you Scribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over them, are not aware of them.

[14] Hypocrites are very ſevere againſt other men, but think all things lawfull to themſelves.
* Matth. 23, 4.

45 ¶ [14] Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo.

46 * And he ſaid, Wo unto you alſo ye lawyers: for ye lade men with burdens grievous to be born, and ye your ſelves touch not the burdens with one of your fingers.

* Matth. 23, 29.
[15] Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they are alive.
[k] When you perſecute Gods ſervants, like mad men, even as your fathers did, though you colour it with a pretence of godlineſſe, yet notwithſtanding, in that you beautifie the ſepulchres of the prophets, what do you elſe but glory in your fathers crueltie, and ſet up monuments (as it were) in glory and triumph of it.
[l] They ſhall ſo vex them and trouble them, that at length they ſhall baniſh them.
[m] That you may be called to an account for it, yea, and be puniſhed for the ſhedding of that bloud of the prophets.
* Gen. 4, 1.

47 * [15] Wo unto you: for ye build the ſepulchres of the prophets, and your fathers killed them.

48 Truly ye [k] bear witneſſe that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres.

49 Therefore alſo ſaid the wiſdome of God, I will ſend them prophets and apoſtles, and *ſome* of them they ſhall [l] ſlay and perſecute:

50 That the bloud of all the prophets, which was [m] ſhed from the foundation of the world, may be required of this generation:

51 * From the bloud of Abel unto the bloud of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, it ſhall be required of this generation.

* Matt. 23, 13.
[16] They have of long time chiefly hindered the people from entring into the knowledge of God, which ought to be the doore keepers of the church.

52 * [16] Wo unto you lawyers: for ye have [n] taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in, ye ‡ hindred.

53 [17] And as he ſaid theſe things unto them, the Scribes and the Phariſees began to urge *him* vehemently, and to [o] provoke him to ſpeak of many things:

54 Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

---

[11] It is the propertie of hypocrites, to ſtand ſtoutly for little trifles, and let paſſe greater matters.
[g] You decide by Gods law, that the tenth part is due to be paid.
[h] Of all kindes of herbs ſome, as Auguſtine expoundeth it in his Enchiridion to Laurence, cap. 99, where he ſheweth, in like ſort, how that place of Paul, 1 Tim. 2, 4, God will have all men to be ſaved, is to be expounded after the ſame manner.
[i] That is to ſay, that that is right and reaſon to do: for this word judgement, containeth the commandements of the ſecond table, and the other words, the love of God containeth the firſt,
* Mat. 2, 36.
[12] Hypocriſie and ambition are commonly joyned together.

[n] You have hidden and taken away, ſo that it cannot be found any where.
‡ Or, *forbad.*
[17] The more the world is reprehended, the worſe it is, and yet muſt we not betray the truth.
[o] They propoſed many queſtions to him, to draw ſomething out of his mouth, which they might traiterouſly carp at.

CHAP. XII.

1 Chriſt preacheth to his diſciples to avoid hypocriſie and fearfulneſſe in publiſhing his doctrine: 13 warneth the people to beware of covetouſneſſe, by the parable of the rich man who ſet up greater barns. 22 We muſt not be over-carefull of earthly things, 31 but ſeek the kingdome of God, 33 give alms. 36 be ready at a knock to open to our Lord whenſoever he cometh. 41 Chriſts miniſters are to ſee to their charge, 49 and look for perſecution. 54 The people muſt take this time of grace, 58 becauſe it is a fearfull thing to die without reconciliation.

* Matth. 16, 6.
[1] The faithfull teachers of Gods word, which are appointed by him for his people, muſt both take good heed of them, which corrupt the puritie of doctrine with goodly gloſſes, and alſo take pains, through the help of God, to ſet forth ſincere doctrine, openly without fear.
[a] Word for word, Ten thouſands of people, a certain number for an uncertain.
* Matth. 10, 26.

IN * [1] the mean time, when there were gathered together an [a] innumerable multitude of people, inſomuch that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſie.

2 * For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known.

3 Therefore whatſoever ye have ſpoken in darkneſſe, ſhall be heard in the light: and that which ye have ſpoken in the eare in cloſets, ſhall be proclaimed upon the houſe tops.

4 *[2] And I ſay unto you my friends, Be not afraid of them that kill the bodie, and after that, have no more that they can do.

5 But I will [b] forewarn you whom you ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell, yea, I ſay unto you, Fear him.

6 Are not five ſparrows ſold for two “ farthings, and not one of them is forgotten before God:

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value than many ſparrows.

8 *[3] Alſo I ſay unto you, Whoſoever ſhall confeſſe me before men, him ſhall the Sonne of man alſo confeſſe before the angels of God.

9 But he that denieth me before men, ſhall be denied before the angels of God.

10 And whoſoever ſhall ſpeak a word againſt the Sonne of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the holy Ghoſt, it ſhall not be forgiven.

11 [4] And when they bring you unto the ſynagogues, and unto magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay:

12 For the holy Ghoſt ſhall teach you in the ſame houre what ye ought to ſay.

13 ¶ [5] And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me.

14 And he ſaid unto him, Man, who made me a judge, or a divider over you?

15 And he ſaid unto them, Take heed, and beware of [c] covetouſneſſe: for a mans life [d] conſiſteth not in the abundance of the things which he poſſeſſeth.

16 [6] And he ſpake a parable unto them, ſaying, The [e] ground of a certain rich man brought forth plentifully.

17 And he [f] thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits?

18 And he ſaid, This will I do, I will pull down my barns and build greater, and there will I beſtow all my fruits, and my goods.

19 And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many yeares, take thine eaſe, eat, drink, and [g] be merry.

20 But God ſaid unto him, Thou fool, this night ‡ thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So is he that layeth up treaſure [h] for himſelf, and is not rich towards God.

22 ¶ [7] And he ſaid unto his diſciples, Therefore I ſay unto you, * Take no thought for your life what ye ſhall eat, neither for the body what ye ſhall put on.

23 The life is more than meat, and the body is more than raiment.

24 Conſider the ravens, for they neither ſow nor reap, which neither have ſtorehouſe nor barn, and God feedeth them. How much more are ye better than the fowls?

25 And which of you with taking thought can adde to his ſtature one cubit?

26 If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt?

27 Conſider the lilies how they grow, they toyl not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory, was not arayed like one of theſe.

28 If then God ſo clothe the graſſe, which is to day in the field, and to morrow is caſt into the oven: how much more *will he clothe* you, O ye of little faith?

29 And ſeek not ye what ye ſhall eat, or what ye ſhall drink, ‡ neither be ye of [i] doubtfull minde.

30 For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things.

31 ¶ [8] But rather ſeek ye the kingdome of God, and all theſe things ſhall be added unto you.

32 [9] Fear not, little flock; for it is your Fathers good pleaſure to give you the kingdome.

33 [10] Sell that ye have, and [k] give almes * provide your ſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approcheth, neither moth corrupteth.

34 For where your treaſure is, there will your heart be alſo.

35 *[11] Let your loyns be girded about, and your lights burning,

36 And ye your ſelves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh & knocketh, they may open unto him immediately.

37 Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall finde watching: verily, I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them.

38 And if he ſhall come in the ſecond watch, or come in the third watch, and finde them ſo, bleſſed are thoſe ſervants.

39 * And this know, that if the good man of the houſe had known what houre the thief would come, he would have watched, and not have ſuffered his houſe to be broken through.

40 [12] Be ye therefore ready alſo: for the Son of man cometh at an houre when ye think not.

41 ¶ Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all?

42 And the Lord ſaid, Who then is that faithfull and wiſe ſteward, whom his lord ſhall make ruler over his houſhold, to give them their [l] portion of meat in due ſeaſon?

43 Bleſſed *is* that ſervant whom his lord when he cometh ſhall finde ſo doing.

44 Of a truth I ſay unto you, that he will make him ruler over all that he hath.

35 But and if that ſervant ſay in his heart, My lord delayeth his coming, and ſhall begin

---

* Matth. 10, 28.

[2] Although hypocrites have princes to execute their crueltie, yet there is no cauſe why we ſhould be afraid of them, the leaſt jot that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſalvation of his elect.

“See Mat. 10, 29.

[b] He warned them of dangers that preſently hang over their heads, for thoſe that come upon the ſudden, do make the greater wound.

* Matth. 10, 32. 2 Tim. 2, 12.

[3] Great is the reward of a conſtant confeſſion, and horrible is the puniſhment of the denying of Chriſt, yea, impoſſible to be called back again ſhall the puniſhment be, if upon ſet purpoſe, both with mouth and heart we blaſpheme a known trueth.

* Matth. 10, 19.

[4] It is a great and hard conflict to confeſſe the trueth, yet he that can doe all things, and is almighty, will not be wanting to the weakeſt, which ſtrive and contend in his appointed time.

[5] Chriſt would not for three cauſes be a judge to divide an inheritance. Firſt, that he would not foſter up and cheriſh the fleſhly opinion that the Jews had of Meſſias: Secondly, for that he would diſtinguiſh the civil governance, from the eccleſiaſticall: Thirdly, to teach us to beware of them which abuſe the ſhew of the Goſpel, and alſo the name of miniſters, to their own private commodities.

[c] By covetouſneſſe is meant that greedie deſire to get, commonly with other mens hurt.

[d] God is the authour and preſerver of mans life, goods are not.

[6] There are none more mad, than rich men, which hang upon their riches.

[e] Or rather countrey, for here is ſet forth a man that poſſeſſeth not a piece of ground onely, but an whole countrey, as they doe which joyn houſe to houſe, and field to field, Eſa. 5, 8.

[f] Made his reckoning with himſelf, which is the propertie of covetous churls, which ſpend their life in thoſe trifles.

[g] Be joyfull and make good cheer.

‡ Or, *do they require thy ſoul.*

[h] Caring for no man but for himſelf, and minding to truſt in himſelf.

[7] An earneſt thinking upon the providence of God, is a preſent remedie againſt the moſt fooliſh, and pining carefulneſſe of men, for this life.

* Mat. 6, 25.

‡ Or, *live not in carefull ſuſpenſe.*

[i] A metaphor taken of things that hang in the aire, for this worldly life, and hang upon the arme of man, have alwayes wavering and doubtfull mindes, ſwaying ſome times this way, and ſometimes that way.

[8] They ſhall lack nothing, which are carefull for the kingdome of heaven.

[9] It is a fooliſh thing not to looke for ſmall things at his hands which giveth us freely the greateſt things.

[10] A godly bountifulneſſes is a ready way to get true riches.

[k] This is the figure Metonymia, for by this word, Almes, is meant that compaſſion, and friendlineſſe of an heart, that tendreth the miſerie and poore eſtate of a man, and ſheweth forth it ſelf by ſome gift, and hath the name given it in the Greek tongue of, mercy and compaſſion: and therefore he is ſaid to give almes who parteth with ſomething to another, and giveth to the poore, ſhewing thereby that he pitieth their poore eſtate.

* Matth. 6, 20.

* 1 Pet. 1, 13.

[11] The life of the faithfull ſervants of God in this world, is a certain watchfull peregrination, having the light of the word going before it.

* Matth. 24, 43.

[12] None have more need to watch, than they that have ſom degree of honour in the houſhold of God.

[l] That is, every moneth ſuch meaſure of corn as was appointed them.

66 to beat the men-ſervants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that ſervant will come in a day when he looketh not for him, and at an houre when he is not aware, and will ‡ cut him in ſunder, and will appoint him his portion with the unbeleevers.

‡ Or, *cut him off.*

47 And that ſervant which knew his lords will, and prepared not *himſelf*, neither did according to his will, ſhall be beaten with many ſtripes.

48 But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will ask the [m] more.

[m] More than of him, to whom ſo much was not given.

49 ¶ [13] I am come to ſend fire on the earth, and what will I, if it be already kindled?

[13] The goſpel is the only cauſe of peace betwixt the godly: and ſo is it the occaſion of great trouble among the wicked.

50 But I have a baptiſme to be baptized with, and how am I ‡ ſtraitned till it be accompliſhed!

‡ Or, *pained.*

51 * Suppoſe ye that I am come to give peace on earth? I tell you, Nay; but rather diviſion.

* Matth. 10, 34.

52 For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three.

53 The father ſhall be divided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter again the mother: the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.

54 ¶ [14] And he ſaid alſo to the people, * When ye ſee a cloud riſe out of the [n] weſt, ſtraightway ye ſay, There cometh a ſhower, and ſo it is.

[14] Men which are very quick of ſight in earthly things, are blinde in thoſe things which pertain to the heavenly life, and that through their own malice.

* Matth. 16, 2.

[n] Which appeareth, and gathereth it ſelf together in that part of the aire.

55 And when ye ſee the ſouth-winde blow, ye ſay, There will be heat, and it cometh to paſſe.

56 Ye hypocrites, ye can diſcern the face of the skie, and of the earth: but how is it, that ye do not diſcern this time?

57 [15] Yea, and why even of your ſelves judge ye not what is right?

[15] Men that are blinded with the love of themſelves, and therefore are deteſtable and ſtubborn, ſhall bear the reward of their folly.

58 ¶ * When thou goeſt with thine adverſary to the magiſtrate, as thou art in the way, give diligence that thou mayeſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the [o] officer, and the officer caſt thee into priſon.

* Matth. 5, 25.

59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the very laſt ‡ mite.

[o] To him that had to demand and gather the amerciaments, which they were condemned unto, that had wrongfully troubled men: moreover, the magiſtrates officers make them which are condemned, pay, that they owe, yea, and oftentimes if they be obſtinate, they do not onely take the coſts and charges of them, but alſo impriſon them. ‡ See Mark. 12, 42.

CHAP. XIII.

1 Chriſt preacheth repentance upon the puniſhment of the Galileans, and others. 6 The fruitleſſe fig-tree may not ſtand. 11 He healeth the crooked woman: 18 ſheweth the powerfull working of the word in the hearts of his choſen, by the parable of the grain of muſtard-ſeed, and of leaven: 24 exhorteth to enter in at the ſtrait gate: 31 and reproveth Herod and Jeruſalem.

THere [1] were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe bloud [a] Pilate had mingled with their ſacrifice.

[1] We muſt not rejoyce at the juſt puniſhment of others, but rather be inſtructed thereby to repentance.

[a] Pontius Pilatus was governour of Judea almoſt ten yeares, and about the fourth yeare of his government, which might be about the fifteenth yeare of Tiberius reigne, Chriſt finiſhed the work of our redemption by his death.

2 And Jeſus anſwering, ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things?

3 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

4 Or thoſe eighteen, upon whom the tower in [b] Siloam fell, and ſlew them, think ye that they were ‡ ſinners above all men that dwelt in Jeruſalem?

[b] To wit, in the place, or river, for Siloam was a ſmall river, from whence the conduits of the citie came, whereof John 9, 7. and Eſa. 8, 6. and therefore it was a tower or caſtle, built upon the conduit ſide, which fell down ſuddenly and killed ſome.

‡ Or, *debters.*

5 I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh.

6 ¶ [2] He ſpake alſo this parable: A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none.

[2] Great and long ſuffering is the patience of God, but yet ſo that at length he executeth judgement.

7 Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three yeares I come ſeeking fruit on this fig-tree, and finde none: cut it down, why [c] cumbreth it the ground?

[c] Maketh the ground barren in that part which otherwiſe were good for vines.

8 And he anſwering, ſaid unto him, Lord, let it alone this yeare alſo, till I ſhall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, then after that thou ſhalt cut it down.

10 [3] And he was teaching in one of the ſynagogues on the ſabbath.

[3] Chriſt came to deliver us from the bands of Satan.

11 ¶ And behold, there was a woman which had a [d] ſpirit of infirmity eighteen yeares, and was bowed together, and could in no wiſe lift up her ſelf.

[d] Troubled with a diſeaſe which Satan brought.

12 And when Jeſus ſaw her, he called her to him, and ſaid unto her, Woman, thou art [e] looſed from thine infirmity.

[e] For Satan had the woman bound, as if ſhe had been in chains, in ſo much that for eighteen yeares ſpace, ſhe could not hold up her head.

13 And he laid his hands on her, and immediately ſhe was made ſtraight, and glorified God.

14 [4] And the [f] ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix dayes in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day.

[4] A lively image of hypocriſie, a reward thereof.

[f] One of the rulers of the ſynagogue, for it appeareth by Mark 5, 22. and Acts 13, 15. that there were many rulers of the ſynagogue.

15 The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox or his aſſe from the ſtall, and lead him away to watering?

16 And ought not this woman being a daughter of Abraham, whom Satan hath bound, lo, theſe eighteen yeares, be looſed from this bond on the ſabbath-day?

17 And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoyced for all the glorious things that were done by him.

18 ¶ * Then ſaid he, Unto what is the kingdome of God like? and whereunto ſhall I reſemble it?

* Matth. 13, 31.

19 [5] It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the aire lodged in the branches of it.

[5] God beginneth his kingdome with ſmall beginnings, that the unlooked for proceeding of it may better ſet forth his power.

20 And again he ſaid, Whereunto ſhall I liken the kingdome of God?

21 It is like leaven, which a woman took and hid in three [u] meaſures of meal, till the whole was leavened.

22 * [6] And he went through the cities and villages, teaching and journeying towards Jeruſalem.

23 Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them.

24 ¶ * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able.

25 When once the maſter of the houſe is riſen up, and hath ſhut to the doore, and ye begin to ſtand without, and to knock at the doore, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are:

26 [7] Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets.

27 * But he ſhall ſay, I tell you, I know you not whence you are, depart from me all ye workers of iniquitie.

28 [8] There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdome of God, and you *your ſelves* thruſt out.

29 And they ſhall come from the [g] eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdome of God.

30 * And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

31 ¶ [9] The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he ſaid unto them, Go ye and tell that [h] fox, Behold, I caſt out devils, and I do cures to [i] day and to morrow, and the third day I ſhall be [k] perfected.

33 [10] Neverthele ſſe I muſt walk to day and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem.

34 * O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, as a hen doth gather her [l] brood under her wings, and ye would not?

35 Behold, your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, untill the time come when ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

[u] See Matth. 13, 33.

* Matth. 9, 35.

[6] Againſt them which had rather erre with many, than go right with a few, and by that means through their own ſlowneſſe, are ſhut out of the kingdome of God.

* Matth. 7, 13.

[7] He is in vain in the church, which is not of the church, which thing the cleanneſſe of life ſheweth.

* Matth. 7, 23.

[8] The caſting off of the Jews, and the calling of the Gentiles is foretold.

[g] From all the quarters of the world, and theſe are foure of the chiefeſt.

* Matth. 19, 30.

[9] We muſt go forward in the caſe of our calling, through the midſt of terrours, whether they be true or feigned.

[h] That deceitfull and treacherous man.

[i] That is, a ſmall time, and Theophylact ſaith, it is a proverb: or elſe, by To day, we may underſtand The time that now is, and by To morrow, The time to come; meaning thereby, All the time of his miniſtery and office.

[k] To wit, when the ſacrifice for ſinne is ended.

[10] There are no where more cruel enemies of the godly, than they which are within the ſanctuary, and church it ſelf: but God ſeeth it, and will in his time have an account of it.

* Matth. 23, 37.

[l] Word for word, The neſt: now the brood of chickens is the neſt.

CHAP. XIIII.

2 Chriſt healeth the dropſie on the ſabbath: 7 teacheth humilitie: 12 to feaſt the poore. 15 Under the parable of the great ſupper, ſheweth how worldly-minded men, who contemn the word of God, ſhall be ſhut out of heaven. 15 Thoſe who will be his diſciples, to bear their croſſe, muſt make their accounts aforehand, leſt with ſhame they revolt from him afterward, 34 and become altogether unprofitable, like ſalt that hath loſt his ſavour.

AND [1] it came to paſſe, as he went into the houſe of [a] one of the chief Phariſees to eat bread on the ſabbath-day, that they watched him.

2 And behold, there was a certain man before him which had the dropſie.

3 And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawfull to heal on the ſabbath-day?

4 And they held their peace. And he took him and healed him, and let him go:

5 And anſwered them, ſaying, Which of you ſhall have an aſſe or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day?

6 And they could not anſwer him again to theſe things.

7 ¶ [2] And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them,

8 When thou art bidden of any man to a wedding, ſit not down in the higheſt room, leſt a more honourable man than thou be bidden of him:

9 And he that bad thee and him, come and ſay to thee, Give this man place: and thou begin with ſhame to take the loweſt room.

10 * But when thou art bidden, go and ſit down in the loweſt room, that when he that bad thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee.

11 * For whoſoever exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

12 ¶ [3] Then ſaid he alſo to him that bad him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompenſe be made thee.

13 But when thou makeſt a feaſt, call * the poore, the maimed, the lame, the blinde:

14 And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt.

15 ¶ And when one of them that ſat at meat with him, heard theſe things, he ſaid unto him, * Bleſſed is he that ſhall eat bread in the kingdome of God.

16 * Then ſaid he unto them, A certain man made a great ſupper, and bade many:

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come, for all things are now ready.

18 [4] And they all with [b] one conſent began to make excuſe: The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed.

19 And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed.

20 And another ſaid, I have married a wife, and therefore I cannot come.

[1] The law of the very ſabbath ought not to hinder the offices of charitie.

[a] Either one of the elders whom they called the Sanhedrin, or one of the chief of the Synagogue: for all the Phariſees were not chief men of the Synagogue, John 7, 48. for this word Phariſee was the name of a ſect, though it appear by the whole hiſtorie that the Phariſees were in great credit.

[2] The reward of pride is ignominy: and the reward of true modeſtie is glory.

* Prov. 25, 6, 7.

* Matth. 23, 12.

[3] Againſt them which laviſh out their goods either ambitiouſly, or for hope of recompence, where as Chriſtian charitie reſpecteth onely the glory of God, and the profite of our neighbour.

* Tob. 4, 7.

* Rev. 19, 9.

* Matth. 22, 2.

[4] The moſt part, even of them, to whom God hath revealed himſelf, are ſo mad, that ſuch helps as they have received of God, they willingly turn into lets and hinderances.

[b] As of ſet purpoſe, and a thing agreed upon before: for though they alledge ſeverall cauſes, yet all of them agree in this, that they have their excuſes, that they may not come to ſupper.

21 So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the [c] ſtreets and lanes of the city, and bring in hither the poore, and the maimed, and the halt, and the blinde.

c Wide and broad quarters.

22 And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room.

23 And the lord ſaid unto the ſervant, Go out into the high-wayes and hedges, and compell them to come in, that my houſe may be filled.

24 For I ſay unto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 ¶ [5] And there went great multitudes with him: and he turned, and ſaid unto them,

26 * If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea and his own life alſo, he cannot be my diſciple.

27 [6] And whoſoever doth not bear his croſſe, and come after me, cannot be my diſciple.

28 For which of you intending to build a tower, [e] ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it?

5 Even thoſe affections, which are of themſelves worthy of praiſe and commendation, muſt be ruled and ordered, that godlinſſe may have the upper hand and preeminence.
* Matth. 10, 37.
d If the matter ſtand between God and him, as Theophylact ſaith: and therefore theſe words are not ſpoken ſimply but by compariſon.
6 The true followers of Chriſt, muſt at once build and fight, and therefore be ready and prepared to ſuffer all kinde of miſeries.
e At home, and caſteth all his coſt, before he begin the work.

29 Leſt haply after he hath laid the foundation, and is not able to finiſh it, all that behold it, begin to mock him,

30 Saying, This man began to build, and was not able to finiſh.

31 Or what king going to make warre againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand?

32 Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple.

34 ¶ * [7] Salt is good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned?

35 It is neither fit for the land, nor yet for the dunghill, but men caſt it out. He that hath eares to heare, let him heare.

* Matth. 5, 13.
7 The diſciples of Chriſt muſt be wiſe both for themſelves, and for others: otherwiſe they become the fooliſheſt of all.

CHAP. XV.

1 The parable of the loſt ſheep: 8 of the piece of ſilver: 11 of the prodigall ſonne.

THen drew neare unto [1] him [a] all the publicanes and ſinners for to heare him.

2 And the Phariſees and Scribes murmured, ſaying, This man receiveth ſinners, and eateth with them.

3 ¶ And he ſpake this parable unto them, ſaying,

4 * What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſſe, and go after that which is loſt, untill he finde it?

1 We muſt not deſpair of them, which have gone out of the way, but according to the example of Chriſt, we muſt take great pains about them.
a Some Publicanes and ſinners came to Chriſt from all quarters.
* Matth. 18, 12.

5 And when he hath found it, he layeth it on his ſhoulders, rejoycing.

6 And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoyce with me, for I have found my ſheep which was loſt.

7 I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, which need no repentance.

8 ¶ Either what woman having ten [“] pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe finde it?

“ *Drachma* here tranſlated a piece of ſilver, is the eight part of an ounce, which cometh to ſeven pence half-peny, and is equall to the Romane peny, Matth. 18, 28.

9 And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoyce with me, for I have found the piece which I had loſt.

10 Likewiſe I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

11 ¶ [2] And he ſaid, A certain man had two ſonnes:

12 And the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many dayes after, the younger ſonne gathered all together, and took his journey into a farre countrey, and there waſted his ſubſtance with riotous living.

14 And when he had ſpent all, there aroſe a mighty famine in that land, and he began to be in want.

15 And he went and joyned himſelf to a citizen of that countrey, and he ſent him into his fields to feed ſwine.

2 Men by their voluntary falling from God, having ſpoiled themſelves of the benefits which they received of him, caſt themſelves headlong into infinite calamities: but God of his ſingular goodneſſe, offering himſelf freely to them, whom he called to repentance through the greatneſſe of their miſerie, wherwith they were tamed, doth not onely gently receive them, but alſo enricheth them with farre greater gifts, and bleſſeth them with the chiefeſt bliſſe.

16 And he would fain have filled his belly with the husks that the ſwine did eat: and no man gave unto him.

17 [3] And when he came to himſelf, he ſaid, How many hired ſervants of my fathers have bread enough and to ſpare, and I periſh with hunger!

3 The beginning of repentance is the acknowledging of the mercie of God, which ſtirreth us up to hope well.

18 I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt [b] heaven, and before thee,

19 And am no more worthy to be called thy ſonne: make me as one of thy hired ſervants.

b Againſt God, becauſe he is ſaid to dwell in heaven.

20 And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.

21 [4] And the ſonne ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſonne.

22 But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet.

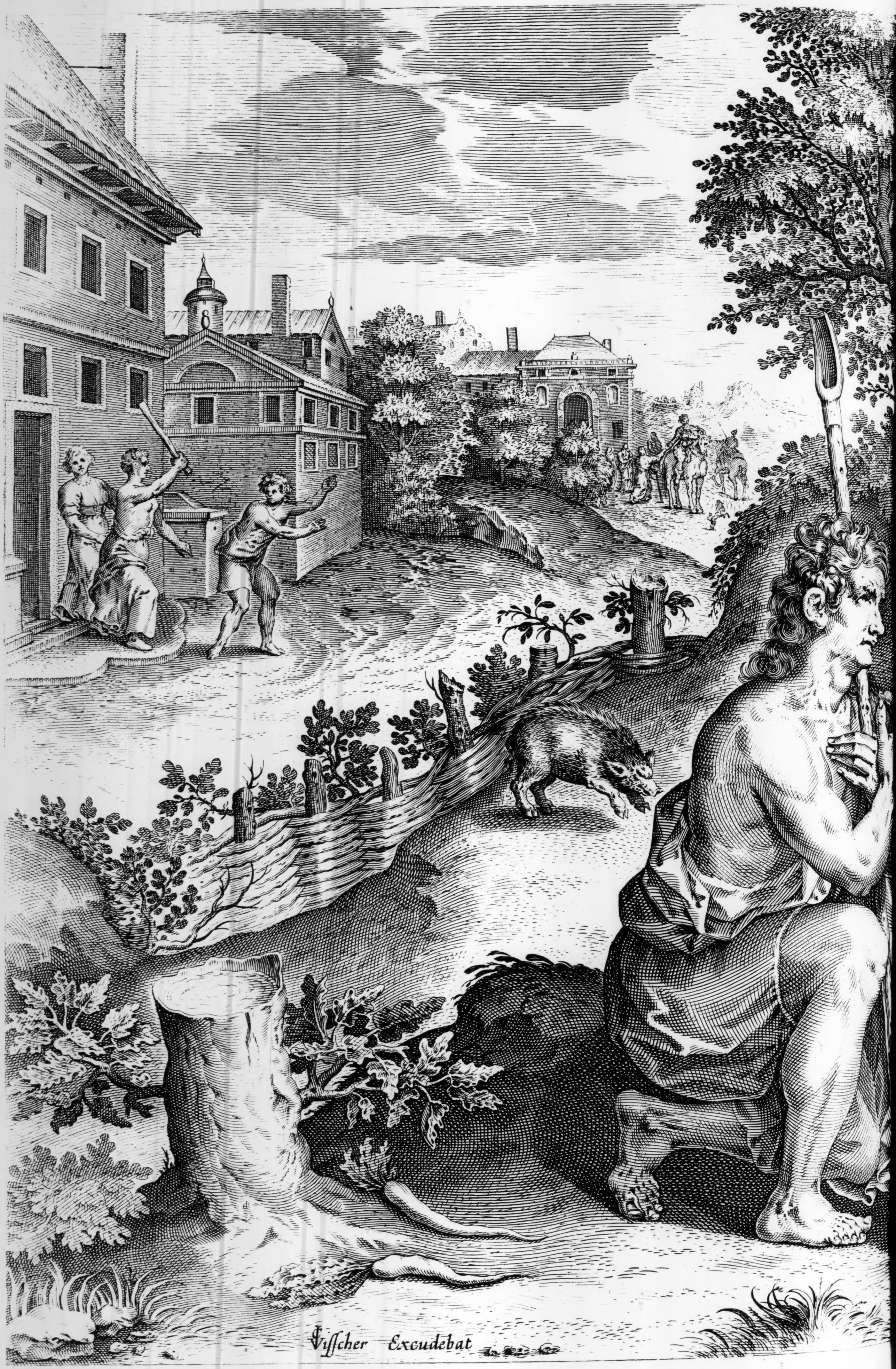
4 In true repentance there is a feeling of our ſinnes joyned with ſorrow and ſhame, from whence ſpringeth a confeſſion, after which followeth forgiveneſſe.

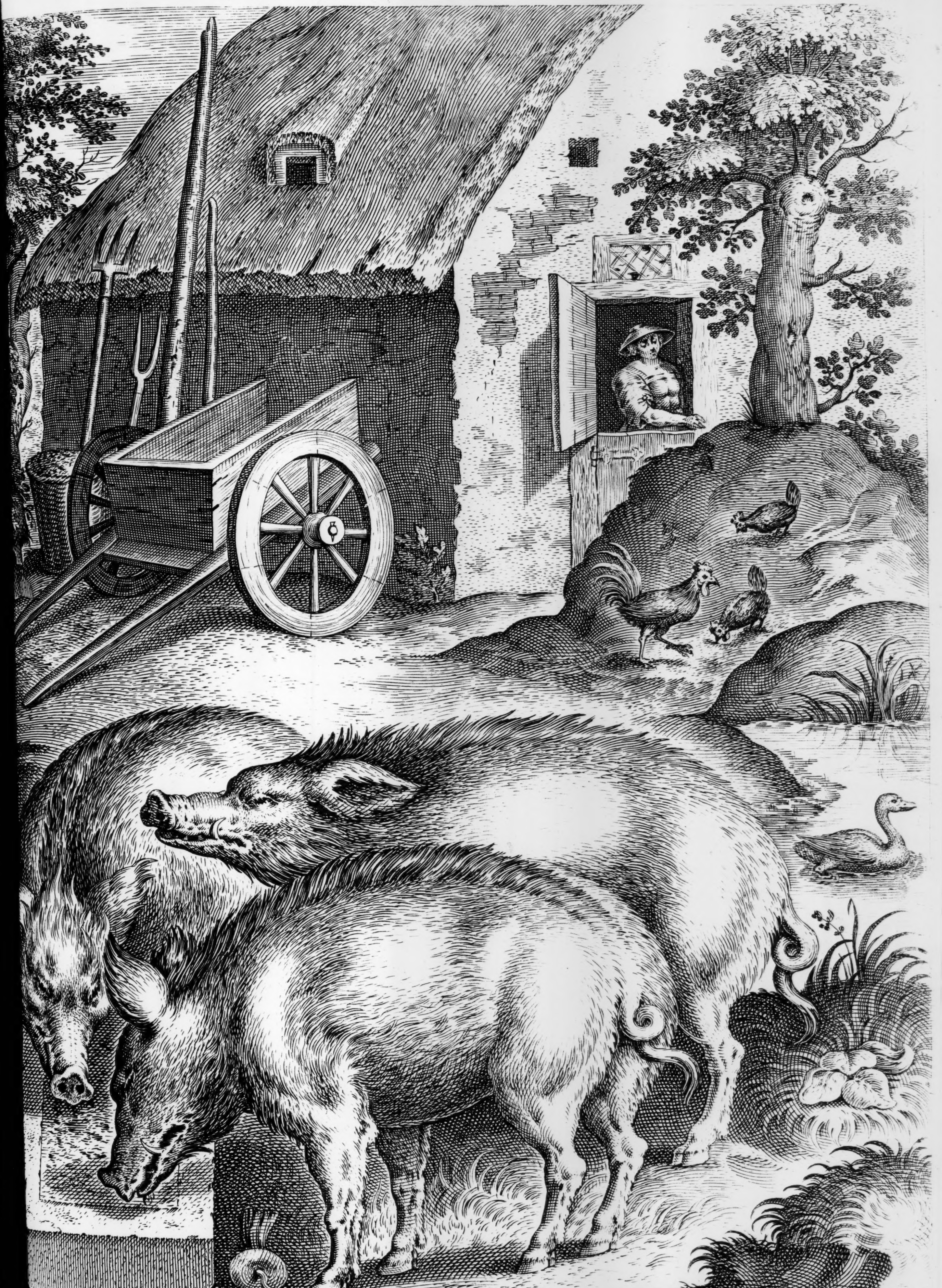
23 And bring hither the fatted calf, and kill it, and let us eat and be merry.

24 For this my ſonne was dead, and is alive again; he was loſt, and is found. And they began to be merry.

25 [5] Now his elder ſonne was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing.

5 Such as truely feare God, deſire to have all men to be their fellows.


CJViſſcher Excudebat



Cap 15 vers 11.

26 And he called one of the ſervants, and aſked what theſe things meant.

27 And he ſaid unto him, Thy brother is come, & thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he anſwering, ſaid to his father, Lo, theſe many yeares do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends:

30 But aſſoon as this thy ſonne was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf.

31 And he ſaid unto him, Sonne, thou art ever with me, and all that I have is thine.

32 It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

CHAP. XVI.

1 The parable of the unjuſt ſteward. 14 Chriſt reproveth the hypocriſie of the covetous Phariſees. 19 The rich glutton, and Lazarus the begger.

AND he ſaid alſo unto his diſciples, [1] There was a certain rich man which had a ſteward, and the ſame was accuſed unto him that he had waſted his goods.

2 And he called him, and ſaid unto him, How is it that I heare this of thee? give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed.

4 I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 So he called every one of his lords debters unto him, and ſaid unto the firſt, How much oweſt thou unto my lord?

6 And he ſaid, An hundred “ meaſures of oyl. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty.

7 Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred “ meaſures of wheat. And he ſaid to him, Take thy bill, and write fourſcore.

8 And the Lord [a] commended the unjuſt ſteward, becauſe he had done wiſely: for the [b] children of this world are in their generation wiſer than the children of light.

9 And I ſay unto you, Make to your ſelves friends of the ‡ Mammon of [c] unrighteouſneſſe, that when ye fail, they may receive you into everlaſting [d] habitations.

10 [2] He that is faithfull in that which is leaſt, is faithfull alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much.

11 If therefore ye have not been faithfull in the unrighteous ‡ Mammon, who will commit to your truſt the [e] true riches?

12 And if ye have not been faithfull in that which is [f] another mans, who ſhall give you that which is your own?

13 ¶ [3] * No ſervant can ſerve two maſters: for either he will hate the one and love the other, or elſe he will hold to the one and deſpiſe the other: ye cannot ſerve God and Mammon.

14 And the Phariſees alſo who were covetous, heard all theſe things, and they derided him.

15 [4] And he ſaid unto them, Ye are they which juſtifie your ſelves before men, but God knoweth your hearts: for that which is highly eſteemed amongſt men, is abomination in the ſight of God.

16 * [5] The law and the prophets *were* untill John: ſince that time the kingdome of God is preached, and every man preaſſeth into it.

17 † And it is eaſier for heaven and earth to paſſe, than one tittle of the law to fail.

18 * Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is [g] put away from her husband, committeth adultery.

19 ¶ [6] There was a certain rich man, which was clothed in [h] purple and fine linnen, and fared ſumptuouſly every day.

20 And there was a certain begger named Lazarus, which was laid at his gate, full of ſores,

21 And deſiring to be fed with the crumbes which fell from the rich mans table: moreover, the dogs came and licked his ſores.

22 And it came to paſſe that the begger died, and was carried by the angels into Abrahams boſome: the rich man alſo died and was buried.

23 And in hell he lift up his [i] eyes being in torments, and ſeeth Abraham afarre off, and Lazarus in his boſome.

24 And he cried, and ſaid, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

25 But Abraham ſaid, Sonne, remember that thou in thy life time receivedſt thy good things, and likewiſe Lazarus evil things, but now he is comforted, and thou art tormented.

26 And beſides all this, between us and you there is a great gulf fixed, ſo that they which would paſſe from hence to you, cannot, neither can they paſſe to us, that would come from thence.

27 [7] Then he ſaid, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe:

28 For I have five brethren; that he may teſtifie unto them, leſt they alſo come into this place of torment.

29 Abraham ſaith unto him, They have Moſes and the prophets, let them heare them.

30 And

[1] Seeing that men oftentimes purchaſe friendſhip to themſelves, by other mens coſts, it is ſhame for us, if with a free and liberall beſtowing of the goods which the Lord hath given us, to that purpoſe we do not pleaſe him, nor procure the good will of our neighbours, ſeeing that by this only means, riches, which are often times occaſions of ſinne, are turned to another end and purpoſe.

“ *The word Batus in the originall, containeth nine gallons three quarts.*

“ *The word here interpreted a meaſure, in the originall containeth about fourteen bushels and a pottle.*

[a] This parable doth not approve the ſtewards naughty dealing, for it was very theft: but parables are ſet forth, to ſhew a thing covertly, and as it were, under a figure to repreſent the trueth, though it agree not throughly with the matter it ſelf ſo that Chriſt meaneth by this parable, to teach us, that worldly men are more heedie in the affairs of this world, than the children of God are carefull for everlaſting life.

[b] Men that are given to this preſent life, contrary to whom the children of light are ſet. S. Paul calleth theſe ſpirituall, and the other carnall.

‡ Or, *riches.*

[c] This is not ſpoken of goods that are evil gotten, for God will have our bountifulneſſe to the poore, proceed and come from a good fountain: but he calleth thoſe riches of iniquitie, which men uſe naughtily.

[d] To wit, the poor Chriſtians: for they are the inheritours of theſe tabernacles, Theoph.

[2] We ought to take heed, that for abuſing our earthly function and dutie we be not deprived of heavenly gifts: for how can they uſe ſpirituall gifts aright, who abuſe worldly things?

[e] That is, heavenly and true riches: which are contrary to worldly and flitting ſubſtance.

‡ Or, *riches.*

[f] In worldly goods, which are called other mens, becauſe they are committed to our credit.

[3] No man can love God and riches together.

* Matth. 7, 24.

[4] Our ſinnes are not hidden to God, although they be hidden to men, yea although they be hidden to them, whoſe ſinnes they are.

* Matth. 11, 11.

[5] The Phariſees deſpiſed the excellencie of the new covenant, in reſpect of the old, being ignorant of the perfect righteouſneſſe of the law, and how falſe expounders they were of the law, Chriſt declareth by the ſeventh commandement.

* Matth. 5, 18.

* Matth. 5, 32.

[g] They that gather by this place, that a man cannot be married again after that he hath put away his wife for adulterie, while ſhe liveth, reaſon fondly: for Chriſt ſpeaketh of thoſe divorces, which the Jews uſed, of which ſort we cannot take the divorcement for adultery, for adulterers were put to death by the law.

[6] The end of the povertie and miſerie of the godly ſhall be everlaſting joy: as the end of the riotouſneſſe and cruel pride of the rich ſhall be everlaſting miſerie, without all hope of mercy.

[h] Very gorgeouſly and ſumptuouſly, for purple garments were coſtly, and this fine linnen, which was a kinde of linnen that came out of Achaia, was as deare as gold.

[i] Heavenly and ſpirituall things are expreſſed, and ſet forth under colours and reſemblances fit for our ſenſes.

[7] Seeing that we have a moſt ſure rule to live by, laid forth unto us in the word of God, raſhly and vainly do men ſeek for other revelations.

30 And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he ſaid unto him, If they heare not Moſes and the prophets, neither will they be perſwaded, though one roſe from the dead.

CHAP. XVII.

1 Chriſt teacheth to avoid occaſions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdome of God, and the coming of the Sonne of man.

THen ſaid he unto the diſciples,* [1] It is impoſſible but that offences will come, but wo unto him through whom they come.

2 It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.

3 ¶ [2] Take heed to your ſelves: * if thy brother treſpaſſe againſt thee, rebuke him; and if he repent, forgive him.

4 And if he treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him.

5 [3] And the apoſtles ſaid unto the Lord, Increaſe our faith.

6 * And the Lord ſaid, If ye had faith as a [a] grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the root, and be thou planted in the ſea, and it ſhould obey you.

7 [4] But which of you having a ſervant plowing, or feeding cattel, will ſay unto him by and by, when he is come from the field, Go and ſit down to meat?

8 And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf, and ſerve me, till I have eaten and drunken: and afterward thou ſhalt eat and drink.

9 Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not.

10 [5] So likewiſe ye, when ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our duty to do.

11 ¶ [6] And it came to paſſe, as he went to Jeruſalem, that he paſſed through the midſt of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which ſtood afarre off:

13 And they lifted up their voices, and ſaid, Jeſus maſter have mercy on us.

14 And when he ſaw them, he ſaid unto them, * Go ſhew your ſelves unto the prieſts. And it came to paſſe that as they went, they were cleanſed.

15 And one of them when he ſaw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on his face at his feet giving him thanks: and he was a Samaritane.

17 And Jeſus anſwering ſaid, Were there not ten cleanſed? but where are the nine?

18 There are not found that returned to give glory to God, ſave this ſtranger.

19 And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

20 ¶ [7] And when he was demanded of the Phariſees, when the kingdome of God ſhould come; he anſwered them and ſaid, The kingdome of God cometh not ‡ with [b] obſervation.

21 Neither ſhall they ſay, Lo here, or lo there: for behold, the kingdome of God is ‡ [c] within you.

22 [8] And he ſaid unto the diſciples, The dayes will come when ye ſhall deſire to ſee [d] one of the dayes of the Sonne of man, and ye ſhall not ſee it.

23 * [9] And they ſhall ſay to you, See here, or ſee there: go not after them, nor follow them.

24 For as the lightning that lightneth out of the one part under heaven, ſhineth unto the other part under heaven: ſo ſhall alſo the Sonne of man be in his day.

25 But firſt muſt he ſuffer many things, and be rejected of this generation.

26 * [10] And as it was in the dayes of Noe; ſo ſhall it be alſo in the dayes of the Sonne of man.

27 They did eat, they drank, they married wives, they were given in marriage, untill the day that Noe entred into the ark: and the floud came and deſtroyed them all.

28 * Likewiſe alſo as it was in the dayes of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded:

29 But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all:

30 Even thus ſhall it be in the day when the Sonne of man is revealed.

31 [11] In that day, he which ſhall be upon the houſe top, and his ſtuff in the houſe, let him not come down to take it away, and he that is in the field, let him likewiſe not return back.

32 * Remember Lots wife.

33 * Whoſoever ſhall ſeek to ſave his life, ſhall loſe it; and whoſoever ſhall loſe his life, ſhall [e] preſerve it.

34 * I tell you, in that night there ſhall be two men in one bed; the one ſhall be taken, the other ſhall be left.

35 Two women ſhall be grinding together; the one ſhall be taken, and the other left.

36 [“] Two men ſhall be in the field; the one ſhall be taken, and the other left.

37 [12] And they anſwered and ſaid unto him, * Where, Lord? And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together.

CHAP.

---

* Matth. 18, 7.

[1] The church is of neceſſitie ſubject to offences, but the Lord will not ſuffer them unpuniſhed, if any of the leaſt be offended.

[2] Our reprehenſions muſt be juſt, and proceed of love and charitie.

* Matth. 18, 21.

[3] God will never be utterly lacking to the godly (although he be not ſo perfectly with them, as they would) even in thoſe difficulties, which cannot be overcome by mans reaſon.

* Matth. 17, 20.

[a] If you had no more faith, but the quantity of the grain of muſtardſeed.

[4] Seeing that God may challenge unto himſelf of right, both us and all that is ours, he can be debtour unto us for nothing, although we labour manfully even unto death.

[5] The moſt perfect keeping of the law which we can perform, deſerveth no reward.

[6] Chriſt doth well even unto ſuch as will be unthankfull, but the benefits of God profit them onely to ſalvation, which are thankfull.

* Lev. 14, 2.

[7] The kingdome of God is not marked of many, although it be moſt preſent before their eyes: becauſe they fondly perſwade themſelves, that it is joyned with outward pomp.

‡ Or, *with outward ſhew.*

[b] With any outward pomp and ſhew of majeſtie, to be known by: for there were otherwiſe many plain and evident tokens whereby men might have underſtood, that Chriſt was the Meſſias, whoſe kingdome was ſo long looked for: but he ſpeaketh in this place of thoſe ſignes which the phariſees dreamed of, wich looked for an earthly kingdome of Meſſias.

‡ Or, *among you.*

[c] You look about for Meſſias, as though he were abſent, but he is amongſt you in the midſt of you.

[8] We oftentimes neglect thoſe things when they be preſent, which we afterward deſire when they are gone, but in vain.

[d] The time will come, that you ſhall ſeek for the Sonne of man with great ſorrow of heart, and ſhall not finde him.

* Matth. 24, 23.

[9] Chriſt forewarneth us, that falſe Chriſts ſhall come, and that his glory ſhall ſuddenly be ſpread farre and wide through the world, after that the ignominie of the croſſe is put out and extinguiſhed.

* Gen. 7, 5.

[10] The world ſhall be taken unawares with the ſudden judgement of God: and therefore the faithfull ought to watch continually.

* Gen, 19.

[11] We muſt take good heed, that neither diſtruſt, not the enticements of this world, nor any reſpect of friendſhip hinder us the leaſt that may be.

* Gen. 19, 26.

* Matth. 16, 25.

[e] That is, ſhall ſave it, ſo Matthew expoundeth it: for the life that is here ſpoken of, is everlaſting ſalvation.

* Matth. 24, 40.

[“] This 36 verſe is wanting in moſt of the Greek copies.

[12] The onely way to continue, is to cleave to Chriſt.

* Matth. 24, 28.

CHAP. XVIII.

3 Of the importunate widow. 9 Of the Phariſee and the publicane. 15 Children brought to Chriſt. 18 A ruler that would follow Chriſt, but is hindered by his riches. 28 The reward of them, that leave all for his ſake. 31 He foreſheweth his death, 35 and reſtoreth a blinde man to his ſight.

AND [1] he ſpake a parable unto them, *to this end*, that men ought * alwayes to pray, and not to [a] faint,

2 Saying, [b] There was in a city a judge which feared not God, neither regarded man.

3 And there was a widow in that city, and ſhe came unto him, ſaying, Avenge me of mine adverſary.

4 And he would not for a while: but afterward he ſaid within himſelf, Though I fear not God, nor regard man,

5 Yet becauſe this widow troubleth me, I will avenge her, leſt by her continuall coming ſhe [c] weary me.

6 And the Lord ſaid, Heare what the unjuſt judge ſaith.

7 And ſhall not God avenge his own elect, which cry day and night unto him, though he [d] bear long with them?

8 I tell you that he will avenge them ſpeedily, Nevertheleſſe, when the Sonne of man cometh, ſhall he finde faith on the earth?

9 [2] And he ſpake this parable unto certain which truſted in themſelves ‡ that they were righteous, and deſpiſed others:

10 Two men went up into the temple to pray, the one a Phariſee, and the other a publicane.

11 [3] The Phariſee ſtood and prayed thus with himſelf, God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publicane.

12 I faſt twice in the week, I give tithes of all that I poſſeſſe.

13 And the publicane ſtanding [e] afarre off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be mercifull to me a ſinner.

14 I tell you, this man went down to his houſe juſtified rather than the other: * for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

15 [f] And they brought unto him alſo infants, that he would touch them: but when his diſciples ſaw it, [4] they rebuked them.

16 [5] But Jeſus [g] called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not? for of ſuch is the kingdome of God.

17 [6] Verily I ſay unto you, Whoſoever ſhall not receive the kingdome of God as a little childe, ſhall in no wiſe enter therein.

18 * And a certain ruler asked him, ſaying, Good Maſter, what ſhall I do to inherit eternall life?

19 And Jeſus ſaid unto him, Why calleſt thou me good? none is good ſave one *that is*, God.

20 Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſſe, Honour thy father and thy mother.

21 [7] And he ſaid, All theſe have I kept from my youth up.

22 Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poore, and thou ſhalt have treaſure in heaven, and come, follow me.

23 And when he heard this, he was very ſorrowfull, for he was very rich.

24 [8] And when Jeſus ſaw that he was very ſorrowfull, he ſaid, How hardly ſhall they that have riches enter into the kingdome of God!

25 For it is eaſier for a camel to go through a needles eye, than for a rich man to enter into the kingdome of God.

26 And they that heard it, ſaid, Who then can be ſaved?

27 And he ſaid, The things which are unpoſſible with men, are poſſible with God.

28 * Then Peter ſaid, Lo, we have left all, and followed thee.

29 [9] And he ſaid unto them, Verily I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

30 Who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.

31 ¶ [10] * Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Sonne of man ſhall be accompliſhed.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated and ſpitted on:

33 And they ſhall ſcourge him, and put him to death, and the third day he ſhall riſe again.

34 And they underſtood [h] none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken.

35 ¶ * [11] And it came to paſſe, that as he was come nigh unto Jericho, a certain blinde man ſat by the way ſide begging:

36 And hearing the multitude paſſe by, he asked what it meant.

37 And they told him, that Jeſus of Nazareth paſſeth by.

38 And he cried, ſaying, Jeſus, thou ſonne of David, have mercie on me.

39 [12] And they which went before, rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Sonne of David have mercie on me.

40 And Jeſus ſtood and commanded him to be brought unto him: and when he was come neare, he asked him,

41 Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight.

42 And Jeſus ſaid unto him, Receive thy ſight, thy faith hath ſaved thee.

43 And

[1] God will have us to continue in prayer, not to wearie us, but to exerciſe us, therefore we muſt ſo ſtrive with impatience, that long delay cauſe us not to break off the courſe of our prayers.

* 1 Theſſ. 5, 17.

[a] Yeeld to afflictions and adverſities, as they doe which are out of heart.

[b] He doeth not compare things that are equall together, but the leſſe with the greater: If a man get his right at a moſt unrighteous judges hands, much more ſhall the prayers of the godly prevail before God.

[c] Word for word, Beat me down with her blows, and it is a metaphor taken of wreſtlers, which beat their adverſaries with their fiſts or clubs: ſo doe they that are importunate, beat the judges eares with their crying out, even as it were with blows.

[d] Though he ſeem ſlow in revenging the injuries done to his.

[2] Two things eſpecially make our prayers void and of none effect: confidence of our own righteouſneſs, and the contempt of others: and an humble heart is contrary to both theſe.

‡ Or, as being righteous.

[3] Although we confeſſe that whatſoever we have, we have it of God, yet are we deſpiſed of God, as proud and arrogant, if we put never ſo little truſt in our own works before God.

[e] Farre from the Phariſee in a lower place.

* Matth. 23, 12.

[f] The children were tender and young, in that they were brought, which appeareth more evidently in that that they were infants: which is to be marked againſt them that are enemies to the baptizing of children.

[4] To judge or think of Chriſt after the reaſon of the fleſh, is the cauſe of infinite corruptions.

[5] The children alſo of the faithfull are comprehended in the free covenant of God.

[g] Them that carried the children, whom the diſciples drove away.

[6] Childe-like innocencie is an ornament of Chriſtians.

* Matth. 19, 16.

[7] The intiſement of riches carrieth away many from the right way.

[8] To be both rich and godly, is a ſingular gift of God.

* Matth. 19, 27.

[9] They become the richeſt of all, which refuſe not to be poore for Chriſts ſake.

* Matth. 20, 17.

[10] As ſure and certain as perſecution is, ſo ſure is the glory which remaineth for the conquerours.

[h] Hereby we ſee how ignorant the diſciples were.

* Matth. 20, 29.

[11] Chriſt ſheweth by a viſible miracle, that he is the light of the world.

[12] The more ſtops and lets that Satan layeth in our way, even by them which profeſſe Chriſts name, ſo much the more ought we to go forward.

43 And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

CHAP. XIX.

1 Of Zaccheus a publicane. 11 The ten pieces of money. 28 Chriſt rideth into Jeruſalem with triumph: 41 weepeth over it: 45 driveth the buyers and ſellers out of the temple: 47 teaching daily in it. The rulers would have deſtroyed him, but for fear of the people.

AND [1] *Jeſus* entred and paſſed through Jericho.

2 And behold, there was a man named Zaccheus, which was the [a] chief among the publicanes, and he was rich.

3 And he ſought to ſee Jeſus who he was, and could not for the preaſſe, becauſe he was little of ſtature.

4 And he ran before, and climbed up into a ſycomore-tree to ſee him; for he was to paſſe that way.

5 And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for to day I muſt abide at thy houſe.

6 And he made haſte and came down, and received him joyfully.

7 [2] And when they ſaw it, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner.

8 [3] And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poore, and if I have taken any thing from any man by [b] falſe accuſation, I reſtore him fourefold.

9 And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is the [c] ſonne of Abraham.

10 * For the Sonne of man is come to ſeek and to ſave that which was loſt.

11 [4] And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdome of God ſhould immediately appear.

12 * He ſaid therefore, A certain noble man went into a farre countrey to receive for himſelf a kingdome, and to return.

13 [5] And he called his ten ſervants, and delivered them ten “ pounds, and ſaid unto them, Occupy till I come.

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reigne over us.

15 And it came to paſſe, that when he was returned, having received the kingdome, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the firſt, ſaying, Lord, thy [d] pound hath gained ten pounds.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithfull in a very little, have thou authoritie over ten cities.

18 And the ſecond came, ſaying, Lord, thy pound hath gained five pounds.

19 And he ſaid likewiſe to him, Be thou alſo over five cities.

20 [6] And another came, ſaying, Lord, behold, here is thy pound which I have kept laid up in a napkin:

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapeſt that thou didſt not ſow.

22 And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant: thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow.

23 Wherefore then gaveſt not thou my money into the [e] bank, that at my coming I might have required mine own with uſurie?

24 And he ſaith unto them that ſtood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they ſaid unto him, Lord, he hath ten pounds)

26 For I ſay unto you, * That unto every one which hath, ſhall be given; and from him that hath not, even that he hath ſhall be taken away from him.

27 But thoſe mine enemies which would not that I ſhould reigne over them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, he went [f] before, aſcending up to Jeruſalem.

29 * [7] And it came to paſſe when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he ſent two of his diſciples,

30 Saying, Go ye into the village over againſt you, in the which at your entring ye ſhall finde a colt tied, whereon yet never man ſat: looſe him, and bring him hither.

31 And if any man aſk you, Why do ye looſe him? thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 And they that were ſent, went their way, and found even as he had ſaid unto them.

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, The Lord hath need of him.

35 And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon.

36 And as he went, they ſpread their clothes in the way.

37 And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoyce and praiſe God with a loud voice, for all the mighty works that they had ſeen,

38 Saying, Bleſſed be the King that cometh in the name of the Lord, peace in heaven, and glory in the higheſt.

---

[1] Chriſt preventeth them with his grace eſpecially, which ſeemed to be furtheſt from it.

[a] The overſeer and head of the Publicanes, which were there together: for the Publicanes were divided into companies as we may gather by many places of Cicero his Orations.

[2] The world forſaketh the grace of God, and yet is unwilling that it ſhould be beſtowed upon other.

[3] The example of true repentance, is known by the effect.

[b] By falſly accuſing any man: and this agreeth moſt fitly to the maſter of the cuſtomers perſon: for commonly they have this trade among them, when they rob and ſpoil the common-weal, they have nothing in their mouthes, but the profit of the common-weal, and under that colour they play the theeves, inſomuch that if men reprove and go about, to redreſſe their robberie, and ſpoiling, they cry out, the common-weal is hindred.

[c] Beloved of God, one that walketh in the ſteps of Abrahams faith: and we gather that ſalvation came to that houſe, becauſe they received the bleſſing as Abraham had, for all of the houſhold were circumciſed.

* Matth. 18, 11.

[4] We muſt patiently wait for the judgement of God, which ſhall be revealed in his time.

* Matth. 25, 14.

[5] There are three ſorts of men in the church: the one ſort fall from Chriſt, whom they ſee not: the other, which according to their vocation, beſtow the gifts which they have received of God, to his glory with great pains and diligence: the third live idlely, and do no good. As for the firſt, the Lord, when he cometh, will juſtly puniſh them in his time: the other he will bleſſe according to the pains which they have taken: and as for the ſlouthfull and idle perſons, he will puniſh them as the firſt.

“ *Mina* here tranſlated a pound, is 12 ounces and an half: which according to five ſhillings the ounce, is three pounds two ſhillings ſix pence.

[d] This was a piece of money which the Grecians uſed, and was in value about an hundred pence, which is about ten crowns.

[6] Againſt them which ſpend their life idlely in deliberating, and otherwiſe, in contemplation.

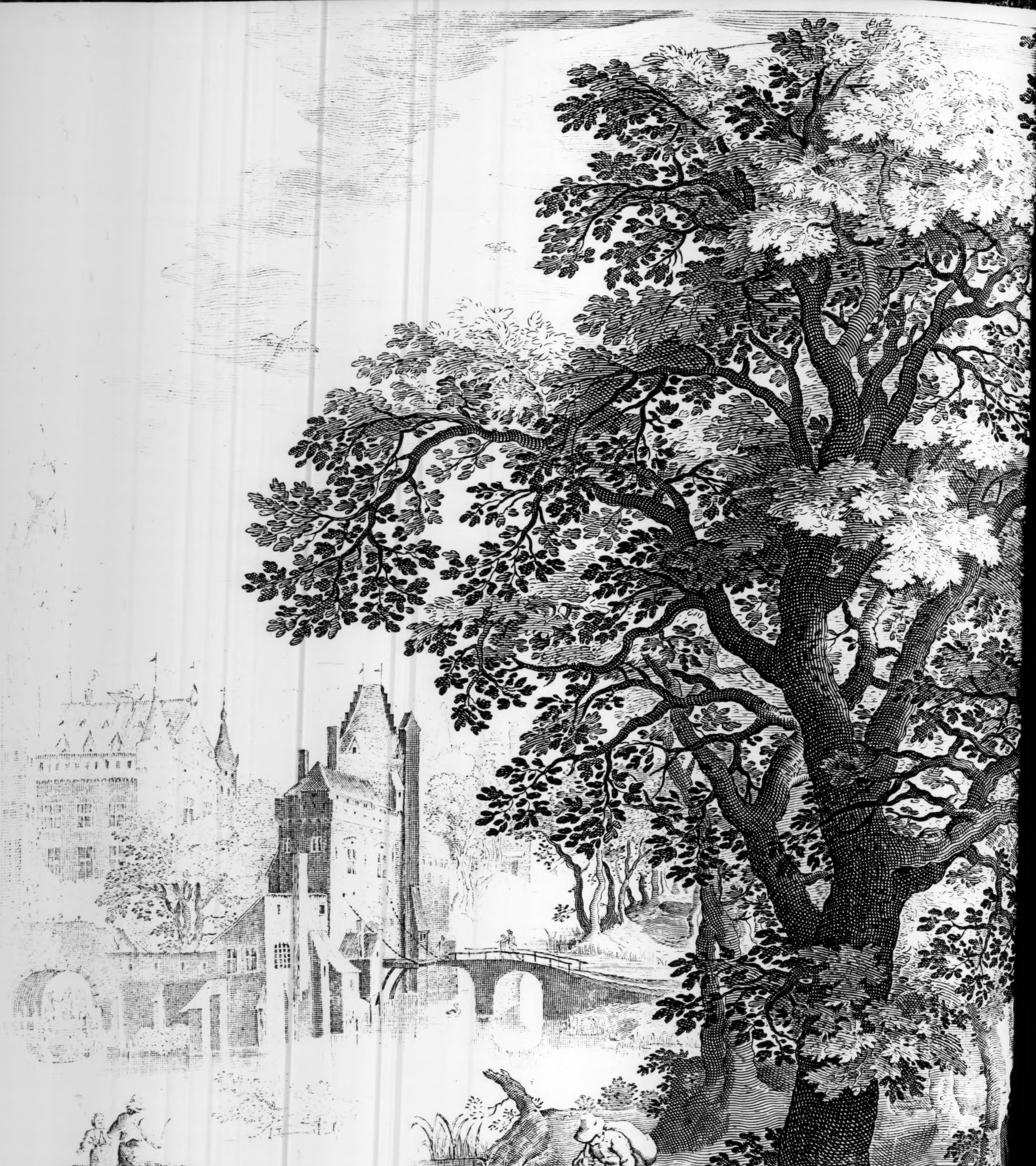
[e] To the banckers and changers.

* Matth. 13, 12.

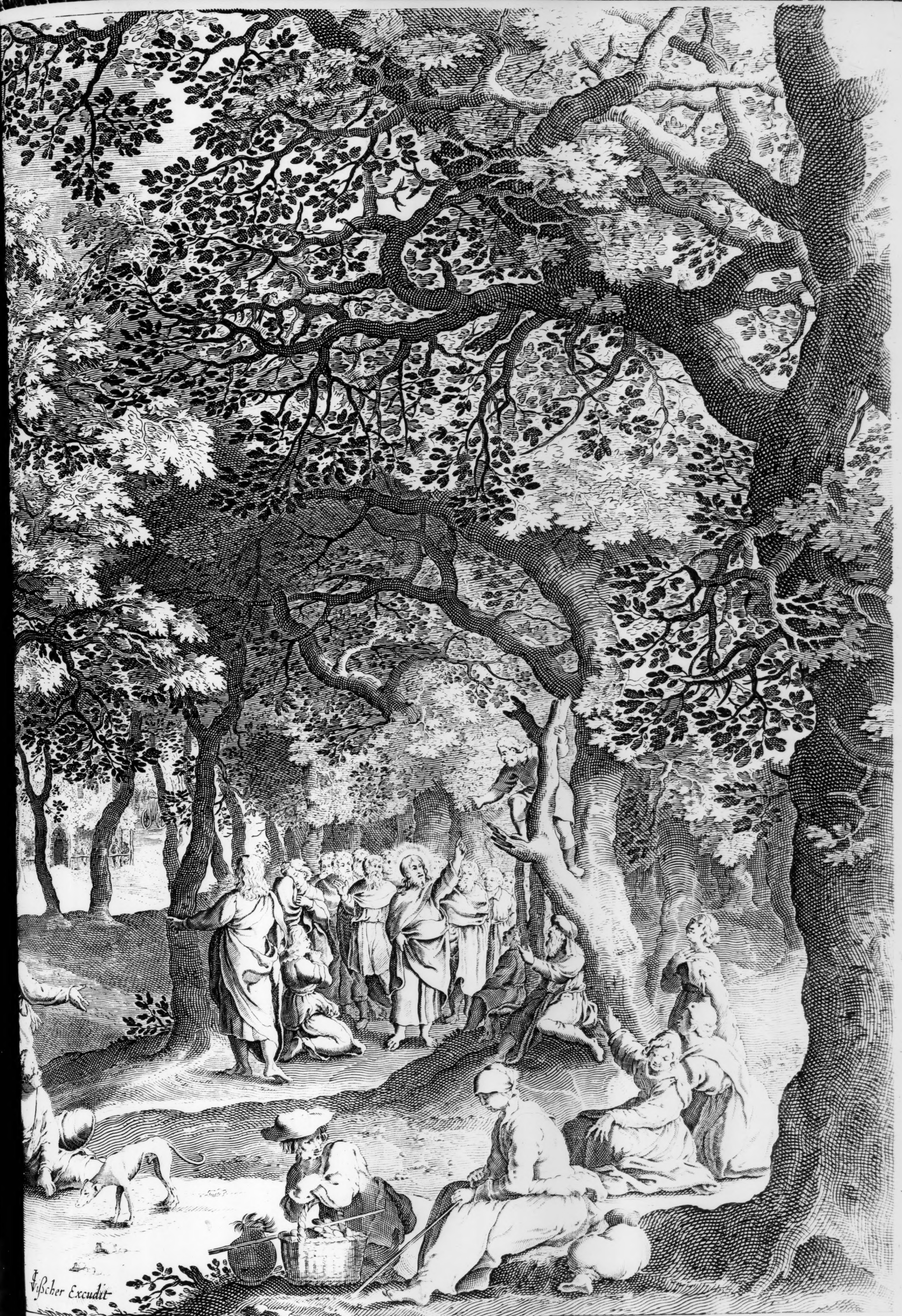
[f] The diſciples ſtaggered and ſtayed at the matter, but Chriſt goeth on boldly, though death were before his eyes.

* Matth. 21, 1.

[7] Chriſt ſheweth in his own perſon, that his kingdome is not of this world.



UT DOMINUM VIDEAT SCANDIT ZACHÆUS IN ALTUM


bens
J. Viſscher Excudit

UM LIUS HOSPITIO LIMINA CHRISTUS ADIT. Luce 19.

39 [8]And ſome of the Phariſees from among the multitude, ſaid unto him, Maſter, rebuke thy diſciples.

40 And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out.

41 ¶ [9] And when he was come neare, he beheld the city, and wept over it,

42 [g] Saying, [h] if thou hadſt known, even thou, [i]at leaſt in this [k] thy day, the things which belong unto thy [l] peace! but now they are hid from thine eyes.

43 For the dayes ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keep thee in on every ſide,

44 And ſhall lay thee even with the ground, and thy children within thee: and they ſhall not leave in thee one ſtone upon another, becauſe thou kneweſt not the time of [m] thy viſitation.

45 * [10]And he went into the temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of theeves.

47 And he taught daily in the temple. But the chief prieſts and the Scribes, and the chief of the people ſought to deſtroy him,

48 And could not finde what they might do: for all the people ‡ were very attentive to heare him.

[8] When they linger which ought to be the chiefeſt preachers and ſetters forth of the kingdome of God he will raiſe up other extraordinarily in deſpight of them.

[9] Chriſt is not ſimply delighted with the deſtruction, no not of the wicked.

[g] Chriſt breaketh off his ſpeech, which ſheweth partly how he was moved with compaſſion for the deſtruction of the citie, that was like to enſue: and partly to upbraid them for their treachery and ſtubbornneſſe againſt him, ſuch as hath not lightly been heard of.

[h] At leaſt wiſe thou, O Ieruſalem to whom this meſſage was properly ſent.

[i] If after the ſlaying of ſo many prophets, and ſo oft refuſing me the Lord of the prophets now eſpecially, in this my laſt coming to thee, thou hadſt had any regard to thy ſelf.

[k] The fit and commodious time is called the day of this citie.

[l] That is, thoſe things wherein thy happineſſe ſtandeth

[m] That is, this very inſtant, wherein God viſited thee.

* Matth. 21, 12.

[10] Chriſt ſheweth after his entry into Ieruſalem by a viſible ſigne, that it is his office enjoyned him of his Father to purge the temple.

‡ Or, *hanged on him.*

Chap. XX.

1 Chriſt avoucheth his authority, by a queſtion of Iohns baptiſme. 9 The parable of the vineyard. 19 Of giving tribute to Ceſar. 27 He convinceth the Sadduces that denied the reſurrection. 41 How Chriſt is the ſonne of David. 55 He warneth his diſciples to beware of the Scribes.

AND * [1] it came to paſſe, that on one of thoſe dayes, as he taught the people in the temple, and preached the goſpel, the chief prieſts and the Scribes came upon him, with the elders.

* Matth. 21, 23.

[1] The Phariſees being overcome with the trueth of Chriſts doctrine, move a queſtion about his outward calling, and are overcome by the witneſſe of their own conſcience.

2 And ſpake unto him, ſaying, Tell us, By what authority doeſt thou theſe things? or who is he that gave thee this authoritie?

3 And he anſwered and ſaid unto them, I will alſo ask you one thing, and anſwer me.

4 The baptiſme of John, was it from heaven, or of men?

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then beleeved ye him not?

6 But and if we ſay, Of men; all the people will ſtone us: for they be perſwaded that John was a prophet,

7 And they anſwered, that they could not tell whence *it was.*

8 And Jeſus ſaid unto them, Neither tell I you by what authoritie I do theſe things.

9 [2]Then began he to ſpeak to the people this parable: * A certain man planted a vineyard, and let it forth to husbandmen, and went into a farre countrey for a long time.

[2] It is no new thing to have them the chifeſt enemies of Chriſt and his ſervants, which are converſant in the very ſanctuary of Gods holy place, but at length they ſhall not eſcape unpuniſhed.

* Matth. 21, 33.

10 And at the ſeaſon, he ſent a ſervant to the husbandmen, that they ſhould give him of the fruit of the vineyard: but the husbandmen beat him and ſent him away empty.

11 And again he ſent another ſervant; and they beat him alſo and entreated him ſhamefully, and ſent him away empty.

12 And again he ſent the third, and they wounded him alſo, and caſt him out.

13 Then ſaid the lord of the vineyard, What ſhall I do? I will ſend my beloved ſonne: it may be they will reverence him when they ſee him.

14 But when the husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed him. What therefore ſhall the Lord of the vineyard do unto them?

16 He ſhall come and deſtroy theſe husbandmen, and ſhall give the vineyard to others. And when they heard it, they ſaid, God forbid.

17 And he beheld them, and ſaid, What is this then that is written, * The ſtone which the builders rejected, the ſame is become the head of the corner?

* Pſal. 118, 22.

18 Whoſoever ſhall fall upon that ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grinde him to powder.

19 ¶ And the chief prieſts and the Scribes the ſame houre ſought to lay hands on him, and they feared the people: for they perceived that he had ſpoken this parable againſt them.

20 [3] And they [a] watched him, and ſent forth [b] ſpies, which would feigne themſelves juſt men, that they might take hold of his [c] words, that ſo they might deliver him unto the power and [d]authority of the governour.

21 And they asked him, ſaying, * Maſter, we know that thou ſayeſt and teacheſt rightly, neither [e] accepteſt thou the perſon *of any,* but teacheſt the way of God ‡ truly.

22 Is it lawfull for us to give tribute unto Ceſar, or no?

23 But he perceived their [f] craftineſſe, and ſaid unto them, Why tempt ye me?

24 Shew me a ‡ peny: whoſe image and ſuperſcription hath it? They anſwered and ſaid, Ceſars.

25 And he ſaid unto them, Render therefore unto Ceſar the things which be Ceſars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people, and they marvelled at his anſwer, and held their peace.

27 ¶ * [4]Then came to him certain of the Sadduces (which deny that there is any reſurrection) and they asked him.

28 Saying, Maſter, Moſes wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother ſhould take his wife, & raiſe up ſeed unto his brother.

[3] The laſt refuge that falſe prophets have to deſtroy the true prophets is to lay ſedition and treaſon to their charge.

[a] A fit time to take him in.

[b] Whom they had deceitfully hired.

[c] That they might take ſome hold in his talk, and thereby forge ſome falſe accuſation againſt him.

[d] To put him to death.

* Matth 22, 16.

[e] Thou art not moved by favour of any man: and by perſon he meaneth outward circumſtances, which if a man have reſpect unto, he will not judge alike of them that are indeed alike

‡ Or, *of a truth.*

[f] Craftineſſe is a certain diligence and wittineſſe to do evil, gotten by much uſe and great practiſe in matters

‡ See Matth 18, 28.

* Matth. 22, 23.

[4] The reſurrection of the fleſh is avouched againſt the Sadduces.

29 There were therefore ſeven brethren, and the firſt took a wife, and died without children.

30 And the ſecond took her to wife, and he died childleſſe.

31 And the third took her, and in like manner the ſeven alſo. And they left no children, and died.

32 Laſt of all the woman died alſo.

33 Therefore in the reſurrection, whoſe wife of them is ſhe? for ſeven had her to wife.

34 And Jeſus anſwering ſaid unto them, The [g] children of this world marry, and are given in marriage:

35 But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage.

36 Neither can they die any more; for they are equall unto the angels, and are the children of God, being the [h] children of the reſurrection.

37 Now that the dead are raiſed, *even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; [i] for all live unto him.

39 ¶Then certain of the Scribes anſwering, ſaid, Maſter, thou haſt well ſaid.

40 And after that, they durſt not ask him any queſtion at all.

41 [5] And he ſaid unto them, *How ſay they that Chriſt is Davids ſonne?

42 And David himſelf ſaith in the book of pſalmes, The LORD ſaid unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footſtool.

44 David therefore calleth him Lord, how is he then his ſonne?

45 ¶Then in the audience of all the people, he ſaid unto his diſciples,

46 *[6] Beware of the Scribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts.

47 Which devoure widows [k] houſes, and for a ſhew make long prayers: the ſame ſhall receive greater damnation.

[g] They are called here in this place, The children of this world, which live in this world: and not they, that wholly are given to the world, as before Chap 16,8. which are contrary to the children of light.

[h] That is, men partakers of the reſurrection: for as we ſay truly, that they ſhall live indeed, which ſhall enjoy everlaſting bliſſe ſo do they riſe to life, though if this word reſurrection be taken generally, it belongeth alſo to the wicked, which ſhall riſe to condemnation, which is not properly life, but death.

* Exod. 3, 6.

[i] That is, before him: a notable ſaying, the godly do not die, though they die here on earth.

[5] Chriſt is ſo the ſonne of David, according to the fleſh, that he is alſo his Lord (becauſe he is the everlaſting Sonne of God) according to the ſpirit.

* Matth. 22, 42.

* Matth. 23, 5.

[6] We muſt avoid the example of the ambitious and covetous paſtours.

[k] This is ſpoken by the figure Metonymia, houſes, for the goods and ſubſtance.

Chap. XXI

1 Chriſt commendeth the poore widow. 5 He foretelleth the deſtruction of the temple, and of the city Ieruſalem *: 25 The ſignes alſo which ſhall be before the laſt day. 34 He exhorteth them to be watchfull.*

AND [1] he looked up, *and ſaw the rich men caſting their gifts into the treaſury.

2 And he ſaw alſo a certain poore widow, caſting in thither two ‡ mites.

3 And he ſaid, Of a truth I ſay unto you, that this poore widow hath caſt in more than they all.

4 For all theſe have of their abundance caſt in unto the offerings of God, but ſhe of her penury hath caſt in all the living that ſhe had.

5 ¶ *[2] And as ſome ſpake of the temple, how it [a] was adorned with goodly ſtones, and gifts, he ſaid,

6 *As for* theſe things which ye behold, the dayes will come, in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down.

7 And they asked him, ſaying, Maſter, but when ſhall theſe things be? and what ſigne will there be when theſe things ſhall come to paſſe?

8 And he ſaid, Take heed that ye be not deceived: for many ſhall come [b] in my name, ſaying, I am *Chriſt*, and the time draweth neare: go ye not therefore after them.

9 [3] But when ye ſhall heare of warres, and commotions, be not terrified: for theſe things muſt firſt come to paſſe, but the end is not by and by.

10 * Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdome againſt kingdome:

11 And great earthquakes ſhall be in divers places, and famines, and peſtilences, and fearfull ſights, and great ſignes ſhall there be from heaven.

12 But before all theſe they ſhall lay their hands on you, and perſecute you, delivering you up to the ſynagogues, and into priſons, being brought before kings and rulers for my names ſake.

13 And it ſhall turn to you for a [c] teſtimony.

14 * Settle it therefore in your hearts, not to meditate before, what ye ſhall anſwer.

15 For I will give you a mouth and wiſdome, which all your adverſaries ſhall not be able to gainſay, nor reſiſt.

16 And ye ſhall be betrayed both by parents, and brethren, and kinsfolks, and friends; and ſome of you ſhall they cauſe to be put to death.

17 And ye ſhall be hated of all men for my names ſake.

18 *But there ſhall not an hair of your head periſh.

19 In your patience [d] poſſeſſe ye your ſouls.

20 * [4] And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midſt of it, depart out, and let not them that are in the countreys, enter thereinto.

22 For theſe be the dayes of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with childe, and to them that give ſuck in thoſe dayes; for there ſhall be great diſtreſſe in the land, and [e] wrath upon this people.

24 And they ſhall fall by the [f] edge of the ſword, and ſhall be led away captive into all nations, and Jeruſalem ſhall be troden down of the Gentiles, untill the times of the Gentiles be fulfilled.

[1] The poore may exceed in bounty, and liberalitie, even the richeſt, according to Gods judgement.

* Mark. 12, 41.

‡ See Mark 12, 42.

* Matth. 24, 1.

[2] The deſtruction of the temple is foretold that that true ſpirituall building may be built up whoſe head builders muſt, and ought, to be circumſpect,

[a] Theſe were things that were hanged upon walls and pillars.

[b] Uſing my name.

[3] The true temple of God is built up even in the midſt of incredible tumults, and moſt ſharp miſeries, through invincible patience, ſo that the end thereof cannot be but moſt happie.

* Matth. 24, 7.

[c] This ſhall be the end of your troubles and affliction, they ſhall be witneſſes both before God and man, as well of the treacherous and cruel dealing of your enemies, as alſo of your conſtancie: A notable ſaying, that the afflictions of the godly and holy men pertain to the witneſſe of the truth.

* Matth. 10, 19.

* Matth. 10, 30.

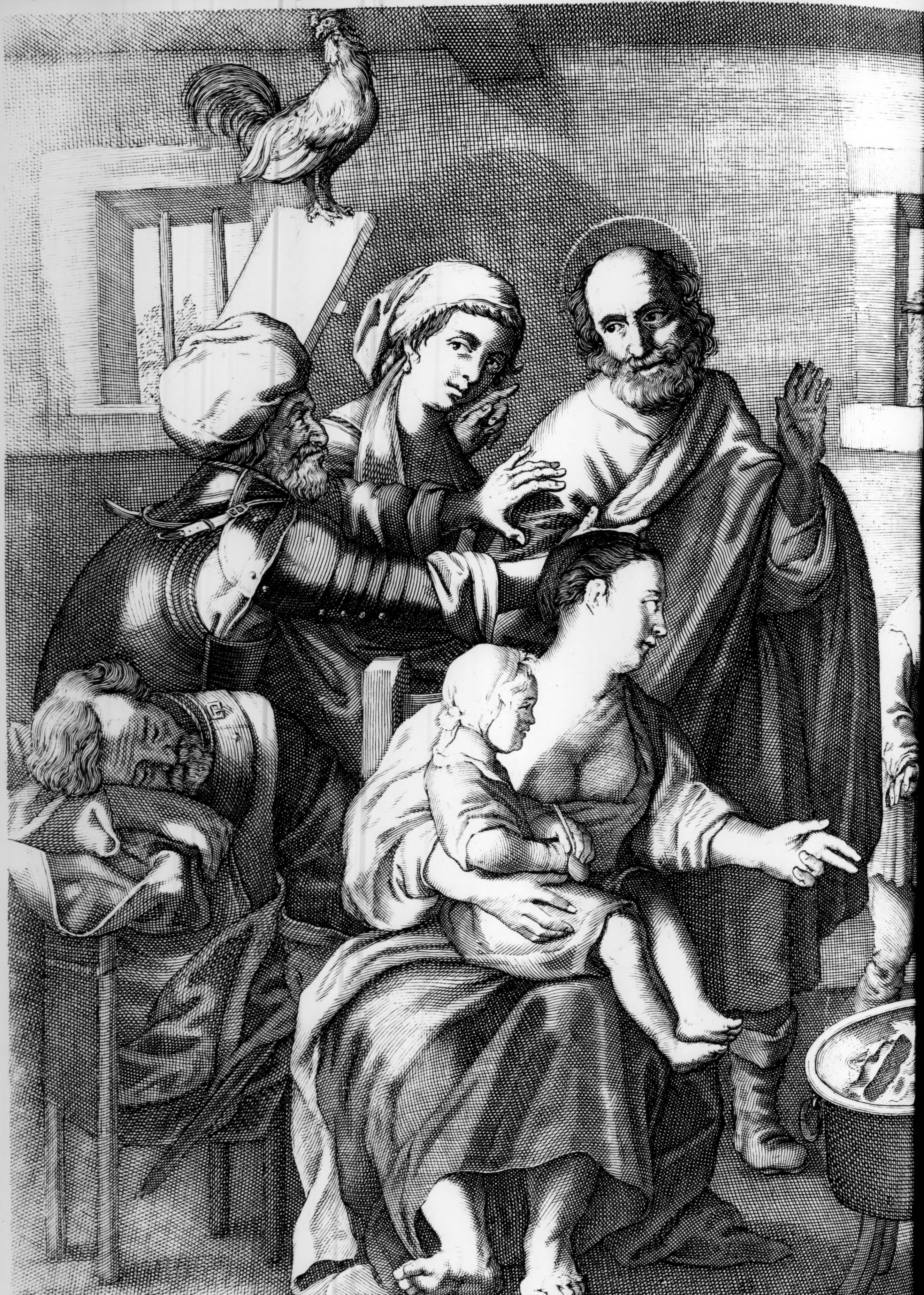
[d] Though you are compaſſed about on all ſides with many miſeries, yet notwithſtanding be valiant and couragious, and bear out theſe things manfully.

* Matth. 24, 15.

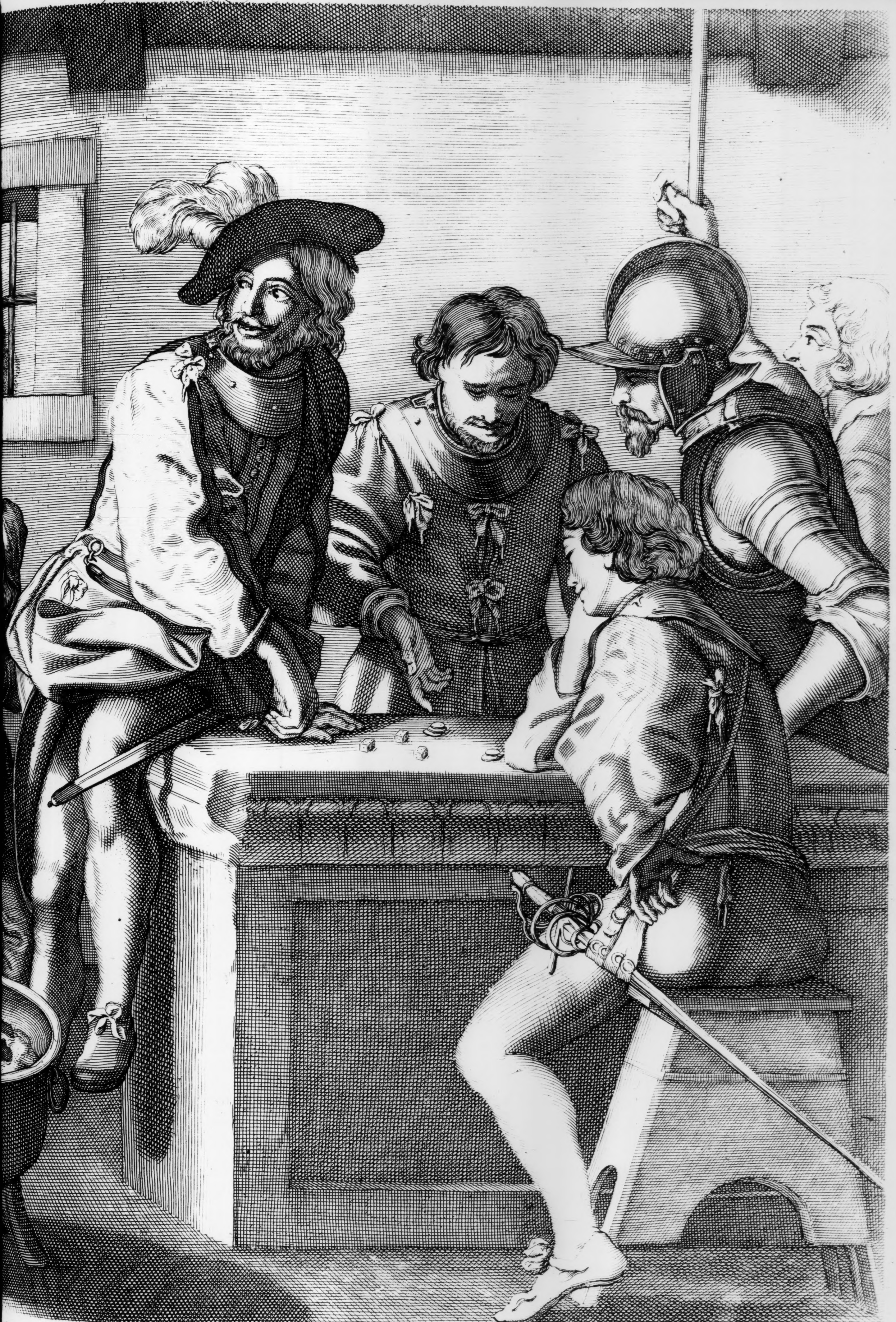
[4] The finall deſtruction of the whole city is foretold.

[e] By wrath thoſe things are meant, which God ſendeth when he is diſpleaſed.

[f] Word for word, Mouth: for the Hebrews call the edge of a ſword, The mouth, becauſe the edge biteth.


Vißcher Excudit

AIT AUTEM PETRUS, HEUS TU, NESCIO QUID DICAS. ET



CO, ADHUC IPSO LOQUENTE, VOCEM EMISIT GALLUS. Luce 22. 60

25 ¶ * [g] And there ſhall be ſignes in the ſunne, and in the moon, and in the ſtarres, and upon the earth diſtreſſe of nations, with perplexity, the ſea and the waves roaring,

26 [5] Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth; for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Sonne of man coming in a cloud with power and great glory.

28 And when theſe things begin to come to paſſe, then look up, and lift up your heads; for your redemption draweth nigh.

29 [6] And he ſpake to them a parable, Behold the fig-tree, and all trees,

30 When they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand.

31 So likewiſe ye, when ye ſee theſe things come to paſſe, know ye that the kingdome of God is nigh at hand.

32 Verily I ſay unto you, This generation ſhall not paſſe away, till all be fulfilled.

33 Heaven and earth ſhall paſſe away: but my words ſhall not paſſe away.

34 ¶ And take heed to your ſelves, left at any time your hearts be overcharged with ſurfeting, and drunkenneſſe, and cares of this life, and ſo that day come upon you unawares.

35 For as a ſnare ſhall it come on all [h] them that dwell on the face of the whole earth.

36 Watch ye therefore and pray alwayes, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſſe, and to [i] ſtand before the ſonne of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives.

38 And all the people came early in the morning to him in the temple, for to heare him.

* Matth. 24, 29.
g When the times are expired, appointed for the ſalvation of the Gentiles, and puniſhment of the Gentiles, and puniſhment of the Iews. And ſo he paſſeth from the deſtruction of Jeruſalem, to the hiſtorie of the latter judgement,
5 After divers tempeſts, the Lord will at the length plainly, appear to deliver his church.

6 We muſt be ſober and watchfull both day and night for the Lords coming that we be not taken at unawares.

h On all men whereſoever they be.

i You may ſo appear, that you will abide the countenance and ſentence of the Iudge without feare.

Chap. XXII.

1 The Iews conſpire againſt Chriſt. 3 Satan prepareth Iudas to betray him. 7 The apoſtles prepare the paſſeover. 19 Chriſt inſtituteth his holy ſupper: 21 covertly foretelleth of the traitour: 24 dehorteth the reſt of his apoſtles from ambition: 32 aſſureth Peter his faith ſhould not fail, 34 and yet he ſhould deny him thrice, 39 He prayeth in the mount, and ſweateth bloud: 47 is betrayed with a kiſſe: 50 he healeth Malchus eare. 54 He is thrice denied of Peter, 36 ſhamefully abuſed, 66 and confeſſeth himſelf to be the Sonne of God.

NOw * the [1] feaſt of unleavened bread drew nigh, which is called the paſſeover.

2 And the chief prieſts and Scribes ſought how they might kill him; for they feared the people.

3 ¶ * [2] Then entred Satan into Judas ſurnamed Iſcariot, being of the number of the twelve.

4 And he went his way, and communed With the chief prieſts and [a] captains, how he might betray him unto them.

* Math. 26, 2.
1 Chriſt is taken upon the day of the paſſeover, rather by the providence of his Father, than by the will of men.

* Matth. 26, 14.
2 God by his wonderfull providence cauſeth him to be the miniſter of our ſalvation who was the author of our deſtruction.
a They that had the charge of keeping the temple, which were none of the prieſts and biſhops, as appeareth by the 52 verſe of this chapter.

5 And they were glad, and covenanted to give him money.

6 And he promiſed, and ſought opportunity to betray him unto them in the [b] abſence of the multitude.

7 ¶ * [3] Then came the day of unleavened bread, when the paſſeover [c] muſt be killed,

8 And he ſent Peter and John, ſaying, Go and prepare us the [d] paſſeover, that we may eat.

9 And they ſaid unto him, Where wilt thou that we prepare?

10 And he ſaid unto them, Behold, when ye are entred into the city, there ſhall a man meet you, bearing a pitcher of water, follow him into the houſe where he entreth in.

11 And ye ſhall ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber where I ſhall eat the paſſeover with my diſciples?

12 And he ſhall ſhew you a large upper room furniſhed, there make ready.

13 And they went and found as he had ſaid unto them: and they made ready the paſſeover.

14 * [4] And when the [e] houre was come, he ſat down, and the twelve apoſtles with him.

15 And he ſaid unto them, ‡ With deſire I have deſired to eat this paſſeover with you before I [f] ſuffer.

16 For I ſay unto you, I will not any more eat thereof, untill it be fulfilled in the kingdome of God.

17 And he took the cup, and gave thanks, and ſaid, Take this, and divide it among your ſelves.

18 For I ſay unto you, I will not drink of the fruit of the vine, untill the kingdome of God ſhall come.

19 ¶ * [5] And he took bread, and gave thanks and brake *it*, and gave unto them, ſaying, This is my body which is given for you, this do in remembrance of me.

20 Likewiſe alſo the cup after ſupper, ſaying, This [g] cup is [h] the new teſtament in my bloud, which is ſhed for you.

21 ¶ * [6] But behold, the [i] hand of him that betrayeth me, is with me on the table.

22 [7] And truly the Sonne of man goeth as it was determined, but wo unto that man by whom he is betrayed.

23 And they began to enquire among themſelves, which of them it was that ſhould do this thing.

24 ¶ [8] And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt.

25 * And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them, and they that exerciſe authority upon them, are called [k] benefactours.

26 But ye ſhall not be ſo; but he that is greateſt among you, let him be as the youn-

b Without tumult, unwitting to the people which uſed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.
* Matth 26, 17.
3 Chriſt teacheth his diſciples by a manifeſt miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.
c By the order appointed by the law.
d The lambe which was the figure of the paſſeover, And this is ſpoken by the figure metonymia, which is very uſuall in the matter of the ſacraments.

* Matth. 26, 20.
4 Chriſt having ended the paſſeover according to the order of the law, forewarneth them that this ſhall be his laſt banket with them, after the manner and neceſſitie of this life.
e The evening and twilight, at what time this ſupper was to be kept.
‡ Or, *I have heartily deſired*,
f I am put to death.

* Matth. 26, 26.
5 Chriſt eſtabliſheth his new covenant, and his communicating with us with new ſignes.

g Here is a double metonymie: for firſt, The veſſel is taken for that which is contained in the veſſel, as the cup, for the wine which is within the cup. Then the wine is called the covenant or teſtament, whereas indeed it is but the ſigne of the teſtament, or rather of the bloud of Chriſt whereby the teſtament was made: neither is it a vain ſigne, although it be not all one with the thing that it repreſenteth.
h This word, The, ſheweth the excellencie of the teſtament, and anſwereth to the place of Ieremie, Chap. 31.31. where the new teſtament is promiſed.
* Matth. 26, 21.

6 Chriſt ſheweth again that he goeth to death willingly, although he be not ignorant of Iudas treaſon. i That is, his practiſe, ſo uſe the Hebrews to ſpeak, as 2 Kings 14,19: Is not the hand of Joab in this matter? 7 Although the decree of Gods providence come neceſſarily to paſſe, yet it excuſeth not the fault of the inſtruments. 8 The paſtours are not called to rule, but to ſerve. * Matth. 10, 25. k Have great titles, for ſo it was the cuſtome to honour princes with ſome great titles.

ger; and he that is chief, as he that doth ſerve.

27 For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? But I am among you as he that ſerveth.

28 [9] Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdome, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdome, *and ſit on thrones, judging the twelve tribes of Iſrael.

31 [10] ¶ And the Lord ſaid, Simon, Simon, behold, * Satan hath deſired *to have* you, that he may [l] ſift you as wheat:

32 [11] But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

33 [12] And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death.

34 * And he ſaid, I tell thee Peter, the cock ſhall not crow this day, before that thou ſhalt thrice denie that thou knoweſt me.

35 * And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

36 [m] Then ſaid he unto them, But now he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment, and buy one.

37 For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, *And he was reckoned among the tranſgreſſours: for the things concerning me have an end.

38 And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough.

39 ¶ * And he came out, and went, as he was wont, to the mount of Olives, and his diſciples alſo followed him.

40 * [13] And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation.

41 [14] And he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: neverthleſſe, not my will, but thine be done.

43 And there appeared an angel unto him from heaven, ſtrengthening him.

44 And being in an [n] agonie, he prayed more earneſtly, and his ſweat was as it were great [o] drops of bloud falling down to the ground.

45 And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow,

46 And ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation.

47 ¶ [16] And while he yet ſpake, * behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew neare unto Jeſus to kiſſe him.

48 But Jeſus ſaid unto him, Judas, betrayeſt thou the Sonne of man with a kiſſe?

49 [17] When they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?

50 ¶ And one of them ſmote the ſervant of the high prieſt, and cut off his right eare.

51 And Jeſus anſwered and ſaid, Suffer ye thus farre. And he touched his eare, and healed him.

52 [18] Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves?

53 When I was daily with you in the temple; ye ſtretched forth no hands againſt me: but this is your houre, and the [p] power of darkneſſe.

54 ¶ *Then took they him, and led him, and brought him into the high prieſts houſe. And [19] Peter followed afarre off.

55 * And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them.

56 But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57 And he denied him, ſaying, Woman, I know him not.

58 And after a little while another ſaw him, and ſaid. Thou art alſo of them. And Peter ſaid, Man, I am not.

59 And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ [20] And the men that held Jeſus, mocked him, and ſmote him.

64 And when they had blind-folded him, they ſtroke him on the face, and asked him, ſaying, Propheſie, who is it that ſmote thee?

65 And many other things blaſpemouſly ſpake they againſt him.

66 ¶ * [21] And aſſoon as it was day, the elders of the people, and the chief prieſts and the Scribes came together, and led him into their councel,

67 Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not beleeve,

68 And if I alſo ask you, you will not anſwer me, nor let me go.

69 Hereafter ſhall the Sonne of man ſit on the right hand of the power of God.

---

[9] Such as are partakers of the afflictions of Chriſt, ſhall alſo be partakers of his kingdome.

* Matth. 19, 28.

[10] We muſt alwayes think upon the wait that Satan layeth for us.

* 1 Pet. 5, 8.

[l] To toſſe you, and ſcatter you, and alſo to caſt you out.

[11] It is through the prayers of Chriſt, that the elect do never utterly fall away from the faith: and that for this cauſe, that they ſhould ſtirre up one another.

[12] Chriſt ſheweth that faith differeth much from a vain ſecuritie, in ſetting before us the grievous example of Peter.

* Matth. 26, 34.

* Matth. 10, 9.

[m] All this talk is by way of an allegorie, as if he ſaid, O my friends and fellow ſouldiers, you have lived hitherto as it were in peace: but now there is a moſt sharp battel at hand to be fought, and therefore you muſt lay all other things aſide, and think upon furniſhing your ſelves in armour. And what this amour is, he ſhewed by his own example, when he prayed afterward in the garden, and reproved Peter for ſtriking with the ſword.

* Iſa. 53, 12.

* Matth. 26, 36.

* Matth. 26, 1.

[13] Chriſt hath made death acceptable unto us, by overcoming, in our name, all the horrours of death which had joyned with them, the curſe of God.

[14] Prayers are a ſure ſuccour againſt the moſt perillous aſſaults of our enemies.

[n] This agonie ſheweth that Chriſt ſtrove much, and was in great diſtreſſe: for Chriſt ſtrove not onely with the fears of death as other men uſe to do, for ſo many Martyrs might ſeem more conſtant than Chriſt, but with the fearfull judgement of his angry Father, which is the fearfulleſt thing in the world, and the matter was, for that he took the burden of all our ſins upon himſelf.

[o] Theſe do not onely ſhew that Chriſt was true man, but other things alſo which the godly have to conſider of, wherein the ſecret of the redemption of all mankind is contained in the Sonne of God his debaſing himſelf to the ſtate of a ſervant: ſuch things as no man can ſufficiently declare.

[15] Men are utterly ſluggiſh, even in their greateſt dangers, untill Chriſt ſtirre them up.

[16] Chriſt is willingly betrayed and taken, that by his obedience he might deliver us, which were guilty for the betraying, of Gods glory. * Matt. 26, 47.

[17] That zeal which carrieth us out of the bounds of our vocation, pleaſeth not Chriſt.

[18] Even the very fear of them which took Chriſt proveth partly their evil conſcience and partly alſo that all theſe things were done by Gods providence.

[p] The power that was given to darkneſſe to oppreſſe the light for a ſeaſon.

* Matth. 25, 57.

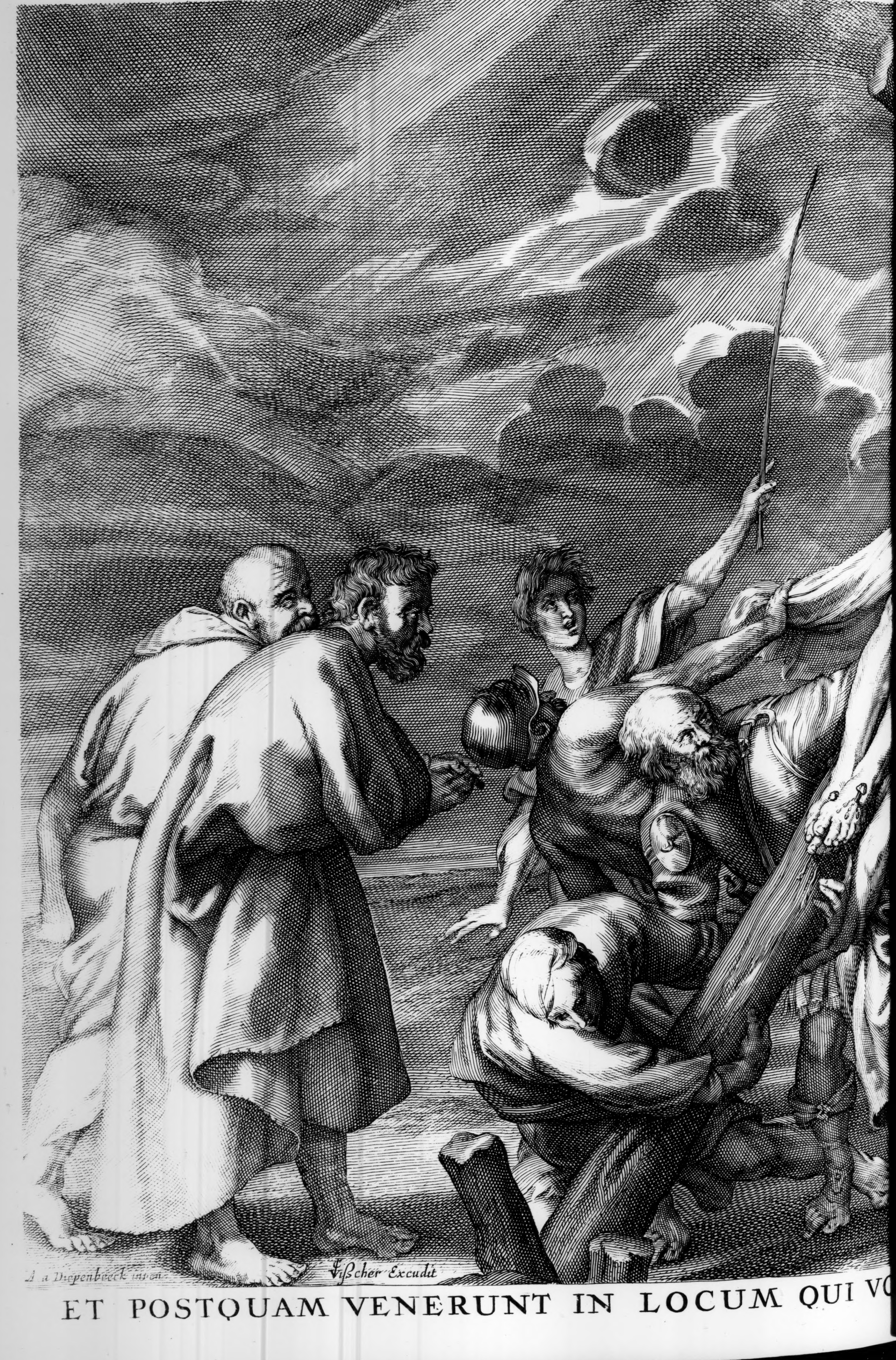
[19] We have to behold in Peter an example both of the fragilitie of mans nature, and of the ſingular goodneſſe of God towards his elect.

* Matth. 26, 69.

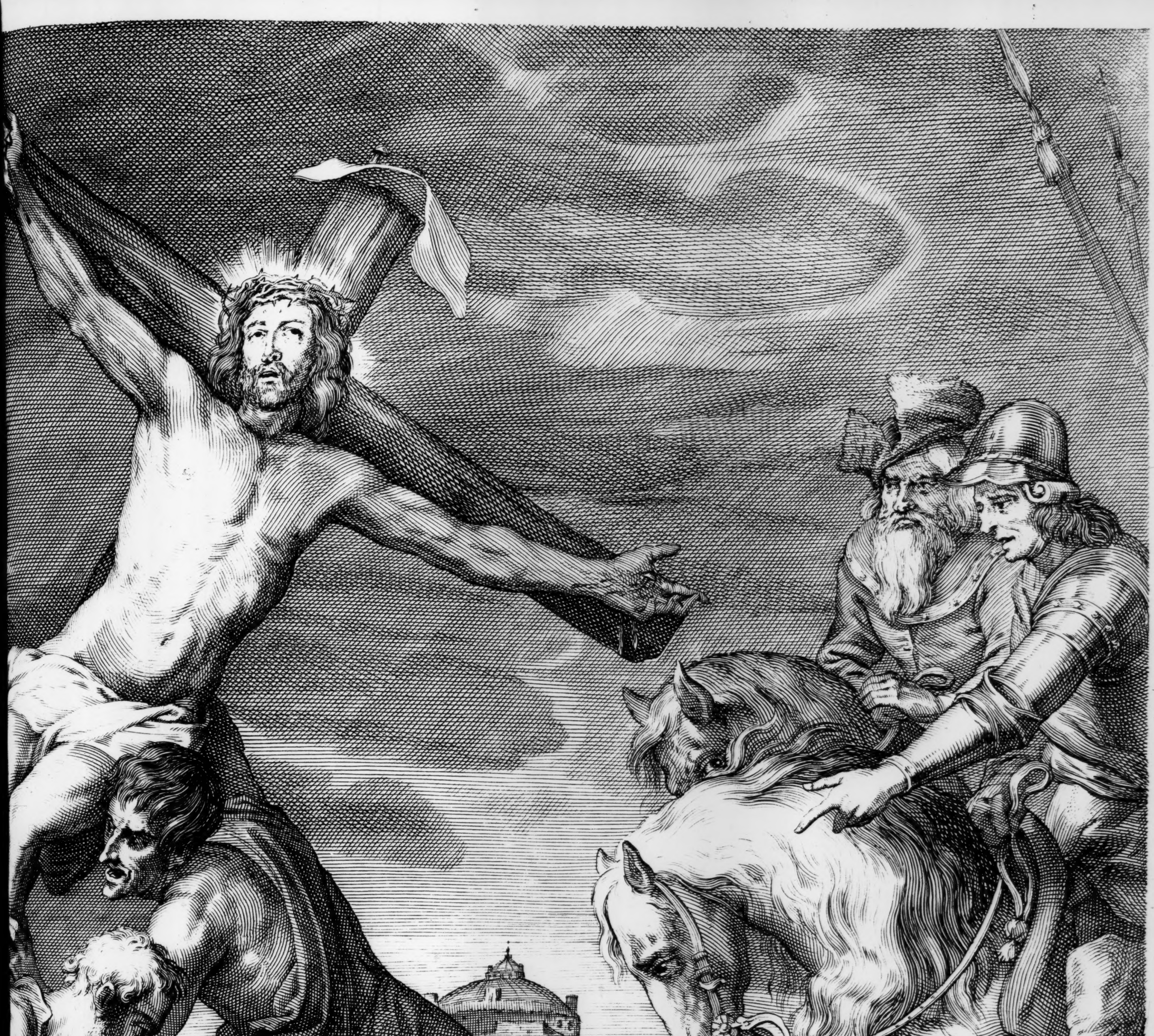
[20] Chriſt bare the ſhame that was due to our ſinnes.

* Matth 27, 1.

[21] Chriſt is wrongfully condemned of blaſphemie before the high Prieſts judgement ſeat, that we might be quit before God from the blaſphemy which we deſerved.


A a Diepenbeeck inven.
Vißcher Excudit

ET POSTQUAM VENERUNT IN LOCUM QUI VO



TUR CALVARÆ, IBI CRUCIFIXERUNT EUM. Luce 23. 33

70 Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, * Ye ſay that I am.

* Matt, 14, 62.

71 And they ſaid, What need we any further witneſſe? for we our ſelves have heard of his own mouth.

CHAP. XXIII.

1 Ieſus is accuſed before Pilate, and ſent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is deſired of the people, and is looſed by Pilate, and Ieſus is given to be crucified. 27 He telleth the women that lament him, the deſtruction of Ieruſalem: 34 prayeth for his enemies. 39 Two evil doers are crucified with him. 46 His death 50 His buriall.

AND [1] the whole multitude of them aroſe, and led him unto Pilate.

1 Chriſt, who is now ready to ſuffer for the ſedition which we raiſed in this world, is firſt of all pronounced guiltleſſe, that it might appear that he ſuffered not for his own ſinnes (which were none) but for ours.

2 And they began to accuſe him, ſaying, We found this fellow [a] perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king.

a Corrupting the people, and leading them into errours.

3 * And Pilate asked him, ſaying, Art thou the king of the Jews? And he anſwered him and ſaid, Thou ſayeſt it.

* Matt. 27, 11.

4 Then ſaid Pilate to the chief prieſts and to the people, I finde no fault in this man.

5 And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 [2] When Pilate heard of Galilee, he asked whether the man were a Galilean.

2 Chriſt is a laughing ſtock to Princes, but to their great ſmart.

7 And aſſoon as he knew that he belonged unto [b] Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

b This was Herod Antipas the Tetrarch, in the time of whoſe governance; which was almoſt the ſpace of 22 yeares, Iohn the Baptiſt preached, and was put to death, and Ieſus Chriſt alſo died, and roſe again, and the Apoſtles began to preach, and divers things were done at Ieruſalem, almoſt ſeven years after Chriſts death. This Herod was ſent into baniſhment to Lyons, about the ſecond yeare of Cajus Ceſar.

8 ¶ And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle done by him.

9 Then he queſtioned with him in many words, but he anſwered him nothing.

10 And the chief prieſts and Scribes ſtood and vehemently accuſed him.

11 And Herod with his [c] men of warre ſet him at nought, and mocked him, and arayed him in a gorgeous robe, and ſent him again to Pilate.

c Accompanied with his nobles and ſouldiers which followed him from Galilee.

12 ¶ [3] And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelves,

3 The hatred of godlineſſe joyneth the wicked together.

13 ¶ * [4] And Pilate when he had called together the chief prieſts, and the [d] rulers, and the people.

* Matt. 27, 23.

4 Chriſt is quit the ſecond time, even of him of whom he is condemned. that it might appear, how he being juſt, redeemed us which were unjuſt,

d Thoſe whom the Iewes called the Sanhedrin,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching thoſe things whereof ye accuſe him:

15 No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him.

16 [5] I will therefore chaſtiſe him, and releaſe him.

5 The wiſdome of the fleſh, of two evils chuſeth, the leſſe, but God curſeth ſuch counſels.

17 For of neceſſity he muſt releaſe one unto them at the feaſt.

18 And they cried out all at once, ſaying, Away with this man, & releaſe unto us Barabbas:

19 (Who for a certain ſedition made in the citie, and for murder was caſt in priſon)

20 Pilate therefore willing to releaſe Jeſus, ſpake again to them.

21 But they cried, ſaying, Crucifie him, crucifie him.

22 [6] And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him, I will therefore chaſtiſe him, and let him go.

6 Chriſt is quit the third time, before he was condemned once, that it might appear, how that our ſins were condemned in him.

23 And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed.

24 And Pilate, † gave ſentence that it ſhould be as they required.

† Or, *aſſented.*

25 And he releaſed unto them, him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

26 * [7] And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the croſſe, that he might bear it after Jeſus.

* Matt. 27, 32.

7 An example of the outragiouſneſſe and diſorder of ſouldiers.

27 [8] ¶ And there followed him a great companie of people, and of women, which alſo bewailed and lamented him.

8 The triumph of the wicked hath a moſt horrible end.

28 But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelves, and for your children.

29 For behold, the dayes are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombes that never bare, and the paps which never gave ſuck.

30 *Then ſhall they begin to ſay to the mountains, Fall on us; and to the hils, Cover us.

* Iſa. 2, 19. Hoſ 10, 8. Revel. 6, 16.

31 For if they do theſe things, in a [e] green tree, what ſhall be done in the drie?

* 1. Pet. 4, 17.

e As if he ſaid, If they do thus to me that am fruitfull and alwayes flouriſhing, and who live for ever, by reaſon of my Godhead, what will they do to you that are unfruitfull, and void of all lively righteouſneſſe?

32 * And there were alſo two other malefactours led with him to be put to death.

* Matt. 27, 38.

33 [9] And when they were come to the place which is called † Calvarie, there they crucified him, and the malefactours, one on the right hand, and the other on the left.

9 Chriſt became accurſed for us upon the croſſe, ſuffering the puniſhment which they deſerved that would be made Gods children.

† Or, *the place of a ſcull.*

34 ¶ [10] Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots.

10 Chriſt in praying for his enemies, ſheweth that he is both the Sacrifice and the Prieſt.

35 And the people ſtood beholding, and the rulers alſo with them, derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the [f] choſen of God.

f Whom God loveth more than all other.

36 And the ſouldiers alſo mocked him, coming to him, and offering him vineger.

37 And ſaying, If thou be the king of the Jews, ſave thy ſelf.

38 [11] And a ſuperſcription alſo was writen over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS.

11 Pilate at unawares is made a Preacher of the kingdome of Chriſt.

39 ¶ [g] And [12] one of the malefactours, which

---

[g] Therefore either we muſt take that is ſpoken by Synechdoche, which Matthew ſaith, or that both of the mocked Chriſt. But one of them at length overcome with the great patience of God, break forth into that confeſſion worthy all memorie.

[12] Chriſt in the middeſt of the humbling himſelf upon the croſſe, ſheweth in deed, that he hath both power of life to ſave the beleevers, and of death to revenge the rebellious.

78 were hanged, railed on him, ſaying, if thou be Chriſt, ſave thy ſelf and us.

40 But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation?

41 And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing [h] amiſſe.

42 And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdome.

43 And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in [i] paradiſe.

44 [13] And it was about the ſixth houre, and there was a darkneſſe over all the † earth until the ninth houre.

45 [14] And the ſunne was darkened, and the vail of the temple was rent in the midſt.

46 ¶ And when Jeſus had cried with a loud voice, he ſaid, * Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt.

47 [15] Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man.

48 And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned.

49 [16] And all his acquaintance, and the women that followed him from Galilee, ſtood afarre off beholding theſe things.

50 ¶ * [17] And behold, there was a man named Joſeph, a counſeller, and he was a good man, and a juſt;

51 (The ſame had not conſented to the counſel and deed of them) he was of Arimathea, a citie of the Jews (who alſo himſelf waited for the kingdome of God)

52 This man went unto Pilate, and begged the body of Jeſus.

53 And he took it down, and wrapped it in linnen, and laid it in a ſepulchre that was hewen in ſtone, wherein never man before was laid.

54 And that day was the preparation, and the ſabbath [k] drew on.

55 [18] And the women alſo which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid.

56 And they returned, and prepared ſpices and ointments, and reſted the ſabbath-day, according to the commandement.

CHAP. XXIIII.

1 *Chriſts reſurrection is declared by two angels to the women that come to the ſepulchre:* 9 *theſe report it to others.* 13 *Chriſt himſelf appeareth to the two diſciples that went to Emmaus.* 36 *Afterward he appeareth to the apoſtles, and reproveth their unbelief:* 47 *giveth them a charge:* 49 *promiſeth the holy Ghoſt:* 51 *and ſo aſcendeth into heaven.*

NOw * [1] upon the firſt day of the week, very [a] early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain *others* with them.

2 And they found the ſtone rolled away from the ſepulchre.

3 And they entred in, and found not the bodie of the Lord Jeſus.

4 And it came to paſſe, as they were much perplexed thereabout, behold, two men ſtood by them in ſhining garments.

5 And as they were afraid, and bowed down their faces to the earth, they ſaid unto them, Why ſeek ye † the living among the dead?

6 He is not here, but riſen: * remember how he ſpake unto you when he was yet in Galilee.

7 Saying, the Sonne of man muſt be delivered into the hands of ſinfull men, and be crucified, and the third day riſe again.

8 And they remembred his words.

9 [2] And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other women that were with them, which told theſe things unto the apoſtles.

11 And their words ſeemed to them as idle tales, and they beleeved them not.

12 * [3] Then aroſe Peter, and ran unto the ſepulchre, and ſtouping down, he beheld the linnen clothes laid by themſelves, and departed, wondering in himſelf at that which was come to paſſe.

13 ¶ * [4] And behold, two of them went that ſame day to a village called Emmaus, which was from Ieruſalem about threeſcore furlongs.

14 And they talked together of all theſe things which had happened.

15 And it came to paſſe, that while they communed together and reaſoned, Jeſus himſelf drew neare, and went with them.

16 [c] But their eyes were holden, that they ſhould not know him.

17 And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad?

18 And [d] the one of them, whoſe name was Cleopas, anſwering, ſaid unto him, Art thou onely a ſtranger in Jeruſalem, and haſt not known the things which are come to paſſe there in theſe dayes?

19 And he ſaid unto them, What things? And they ſaid unto him, concerning Jeſus of Nazareth, which was a prophet mightie in deed and word before God, and all the people:

20 [5] And how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him.

21 But we truſted that it had been he, which ſhould have redeemed Iſrael: and beſide all this, to day is the third day ſince theſe things were done.

22 Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre:

[h] More than he ought.

[i] God made the viſible paradiſe in the eaſt part of the world: but that which we behold with the eyes of our minde is the place of everlaſting joy and ſalvation, through the godneſſe and mercie of God, a moſt pleaſant reſt of the ſouls of the godly, and moſt quiet and joyfull dwelling

[13] Chriſt being even at the point of death, ſheweth himſelf to be God Almightie, even to the blinde.

† Or, *land.*

[14] Chriſt entreth ſtoutly into the very darkneſſe of death, for to overcome death even within his moſt ſecret places.

* Pſal. 31, 5.

[15] Chriſt cauſeth his very enemies to give honourable witneſſe on his ſide, ſo oft as it pleaſeth him.

[16] Chriſt gathereth together, and defendeth his little flock, in the midſt of the tormentours.

* Matth. 27, 57. Mark 15, 43. John 19, 38.

[17] Chriſt through his famous buriall, confirmeth the truth both of his death and reſurrection, by the plain and evident witneſſe of Pilate.

[k] Word for word, Dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the feaſt, which was to be kept the day following.

[18] Chriſt being ſet upon by the devil, and all his inſtruments, and being even in deaths mouth, ſetteth weak women in his foreward, minding ſtraightway to triumph over thoſe terrible enemies, without any great endeavour.

* Math 28, 1.

[1] Poore ſillie women even beſide their expectation are choſen to be the firſt witneſſes of the reſurrection, that there might be no ſuſpition either of deceit or violence.

[a] Very earely, as Mark ſayeth, or as John, ſayeth, while it was yet dark, that is, when it was yet ſcare the dawning of the day.

† Or, *him that liveth.*

* Matt. 17, 23.

[2] The cowardly & daſtardly minde of the diſciples is upbraided by the ſtout courage of women (ſo wrought by Gods great mercies) to ſhew that the kingdome of God conſiſteth in an extraordinary power.

* John 20, 6.

[3] Chriſt uſeth the incredulitie of his diſciples, to the fuller ſetting forth of the truth of his reſurrection, leſt they ſhould ſeem to have beleeved that too lightly, which they preached afterward to all the world.

[b] As it were holding down his head, and bowing his neck, looked diligently in.

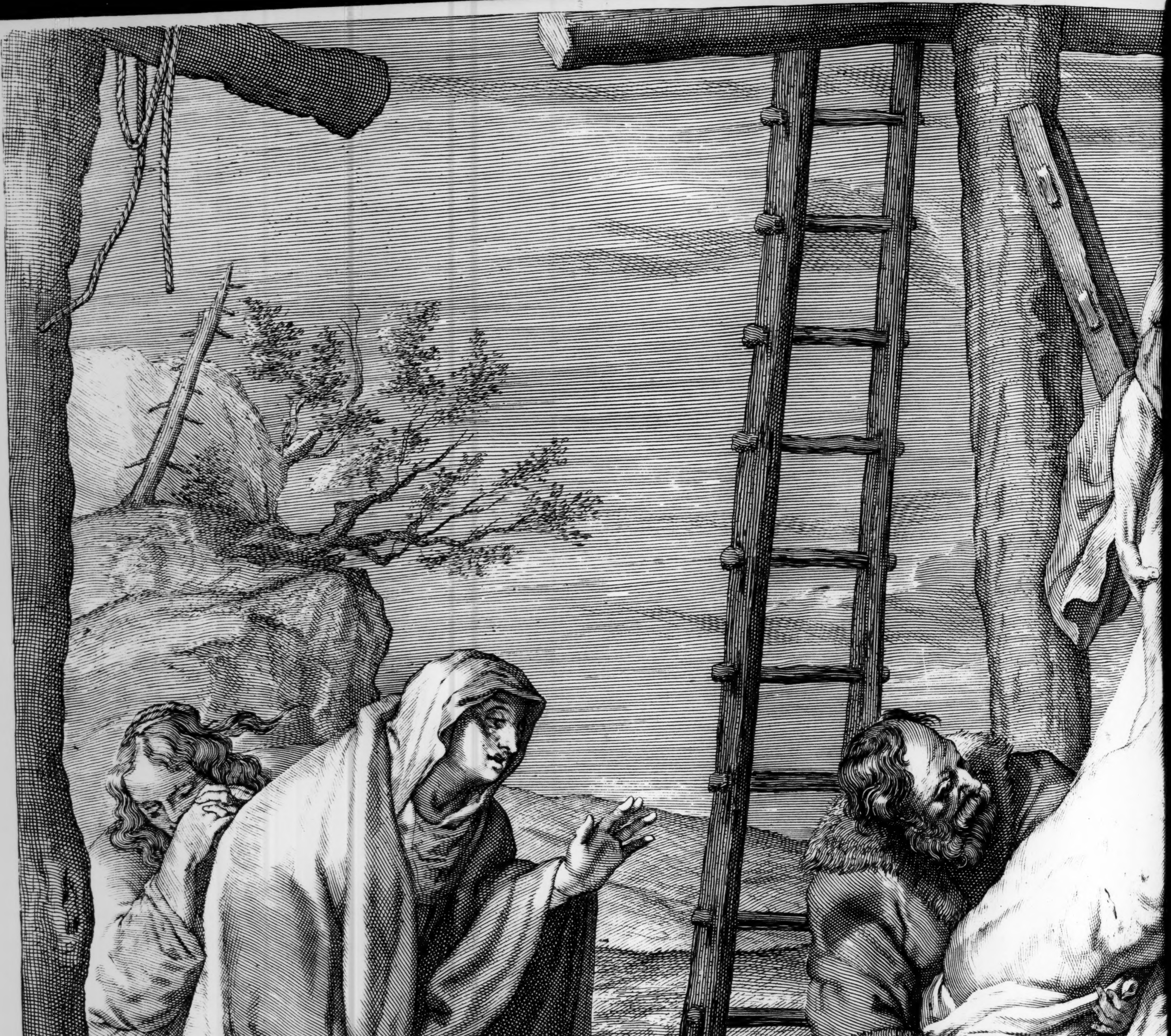
* Mark 16, 12.

[4] The reſurrection is proved by two other witneſſes, which ſaw it, and that it was no forged thing framed of purpoſe in their own brains, all the circumſtances doe declare.

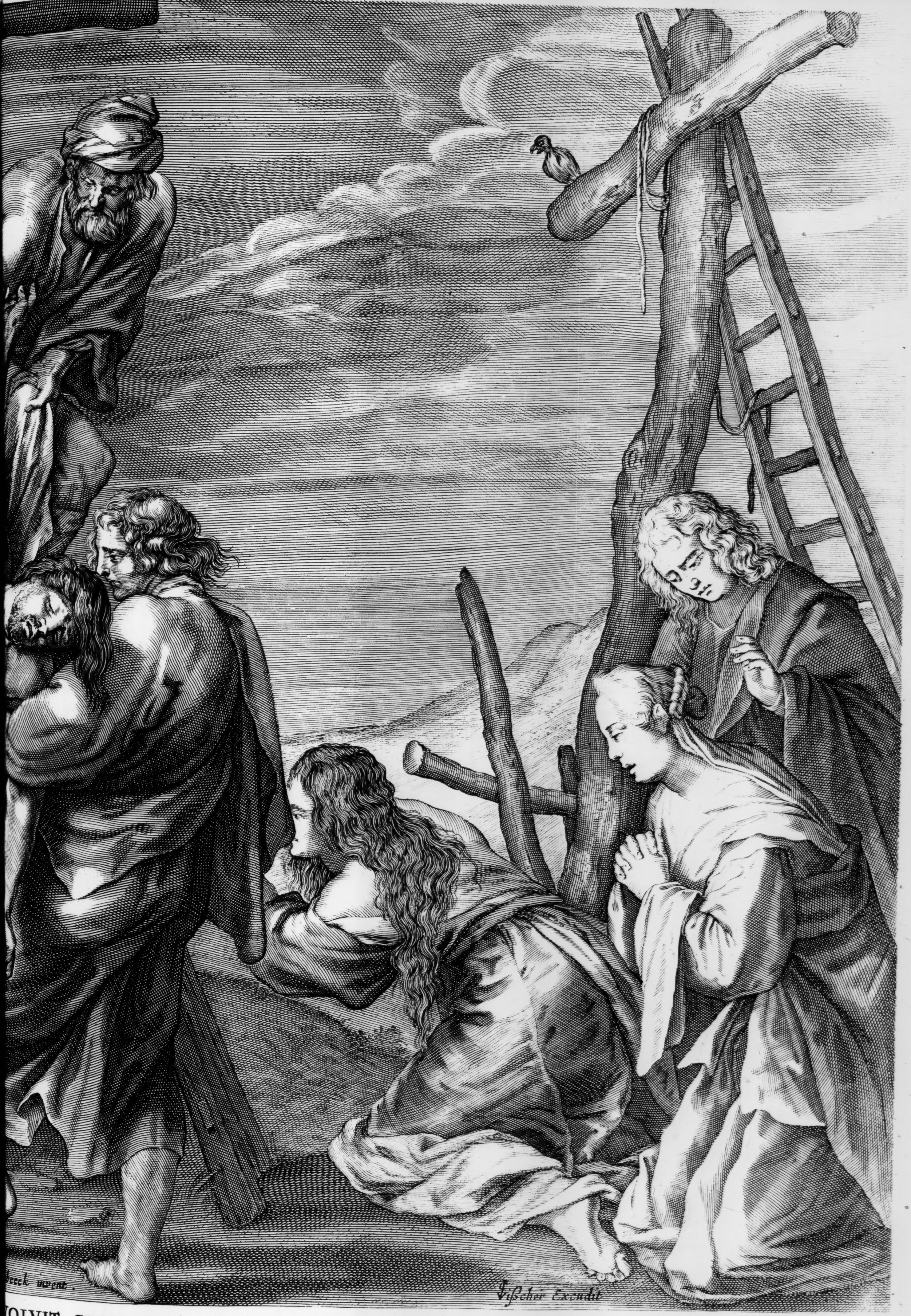
[c] Were holden back and ſtrayed, God ſo appointing it, no doubt; and therefore his body was not inviſible, but their eyes were dimmed.

[d] Some of the old Fathers think that the other diſciple was this our Euangeliſt, but Epiphanius writing againſt the Saturnilians, ſaith, it was Nathanael, but all theſe are uncertainties.

[5] It appeareth by the conferring of the forewarnings of the prophets that all theſe things are true and certain which the Euangeliſts have put down in their writing of Chriſt.



VIR NOMINE IOSEPH AB ARIMATHÆA CORPUS IESU DEPOSITUM


beeck invent.
Vißcher Excudit

VOLVIT SINDONE, ET POSUIT EUM IN MONUMENTO EXCISO. Luce 23. 50

23 And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive.

24 And certain of them which were with us, went to the ſepulchre, and found it even ſo as the women had ſaid, but him they ſaw not.

25 Then he ſaid unto them, O fools, and ſlow of heart to beleeve all that the prophets haven ſpoken:

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glorie?

27 And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gone further.

29 But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is farre ſpent: and he went in to tarry with them.

30 And it came to paſſe, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he † [e] vaniſhed out of their ſight.

32 And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

33 And they roſe up the ſame houre, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is riſen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in [f] breaking of bread.

36 ¶ * [6] And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you.

37 But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit.

38 And he ſaid unto them, Why are ye troubled, and why do [g] thoughts ariſe in your hearts?

39 Behold my hands and my feet; that it is I my ſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have.

40 And when he had thus ſpoken, he ſhewed them his hands and his feet.

41 And while they yet beleeved not for joy, and wondered, he ſaid unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fiſh, and of an honey-combe.

43 And he took it, and did eat before them.

44 And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the prophets, and in the pſalmes concerning me.

45 Then opened he their underſtanding, that they might underſtand the ſcriptures,

46 And ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day:

47 [7] And that repentance and remiſſion of ſinnes ſhould be preached in his name, among all nations, [h] beginning at Jeruſalem.

48 And ye are witneſſes of theſe things.

49 ¶ * And behold, I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, [i] untill ye be endued with power from on high.

50 ¶ [8] And he led them out as farre as to Bethany, and he lift up his hands, and bleſſed them.

51 * And it came to paſſe, while he bleſſed them, he was parted from them, and carried up into heaven.

52 And they worſhipped him, and returned to Jeruſalem, with great joy:

53 And were continually in the temple, praiſing and bleſſing God. Amen.

† *Or, ceaſed to be ſeen of them.*

[e] Suddenly taken away, and therefore we may not imagine that he was there in ſuch a body as could not be ſeen, but beleeve in deed that he changed his place.

[f] When he brake bread, which that people uſed, as the Jews uſe yet at this day at the beginning of their meales, and ſay a prayer.

* Mark. 6, 14.

[g] Divers and doubtfull thoughts which fall oft into mens heads, when any ſtrange thing falleth out, whereof there is no great likelihood.

[7] The preaching of the goſpel, which was promiſed to the Prophets, and performed in his time is committed unto the Apoſtles; the ſumme whereof is, Repentance and remiſſion of ſinnes.

[h] The apoſtles, who are the preachers of the Goſpel, beginning at Jeruſalem.

* John 15, 26. Acts 1, 4.

[i] Untill the holy Ghoſt come down from heaven upon you.

[8] Chriſt aſcendeth into heaven, and departing bodily from his diſciples, filleth their hearts with the holy Ghoſt.

* Mark 1, 19. Acts 1, 9.

---

[6] The Lord himſelf sheweth by certain and neceſſarie ſignes, that he was riſen again, and that the ſame body which he took upon him.

THE GOSPEL
According to
S. IOHN.

CHAP. I.

1 The divinity, humanity, and office of Ieſus Chriſt. 15 The teſtimony of Iohn. 39 The calling of Andrew, Peter &c.

IN [1] the [a] beginning [b] was the [c] Word, and the Word was [d] with God, and the [e] Word was God.

2 * The ſame was in the beginning with God.

3 * [2] All [f] things were made by him, and [g] without him [h] was not any thing made that was made.

4 [i] In him [k] was life, and the life was the [l] light of men.

5 [3] And the light ſhineth in darkneſſe, and the [m] darkneſſe comprehended it not.

6 ¶ * [4] There was a man ſent from God, whoſe name was John.

7 The ſame came for a witneſſe, to bear witneſſe of the light, that all men [n] through him might beleeve.

8 He was not that [o] light, but *was ſent* to bear witneſſe of that light.

9 [5] That was the [p] true light, which lighteth every man that cometh into the world.

10 [q] He was in the world, and * the world was made by him, and the world knew him not.

11 He came unto [r] his own, and his own received him not.

12 [6] But as many as received him, to them gave he † [ſ] power to become the ſonnes of God, *even* to them that beleeve on his name:

13 Which were born, not of bloud, nor of the [t] will of the fleſh, nor of the will of man, but of God.

14 * [7] And the Word was made [u] fleſh, and [x] dwelt among us (and we beheld his glory, the [y] glory [z] as of the onely begotten of the Father [a] full of grace and truth.

16 ¶ [8] John bare witneſſe of him and cried, ſaying, This was he of whom I ſpake, He that cometh [b] after me, is preferred [c] before me, for he was before me.

16 [9] And of his * fulneſſe have all we received, and [d] grace for grace.

17 For the law was given by Moſes, but grace and truth came by Jeſus Chriſt.

18 * [10] No man hath ſeen God at any time; the onely begotten Sonne, which is in the [e] boſome of the Father, he hath [f] declared him.

19 ¶ [11] And this is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem, to ask him, Who art thou?

20 And he [g] confeſſed, and [h] denied not; but confeſſed, I am not the Chriſt;

21 And they asked him, What then? Art thou Elias? And he ſaid, [i] I am not. Art thou † [k] that prophet? And he anſwered, No.

22 Then ſaid they unto him, Who art thou, that we may give an anſwer to them that ſent us? what ſayeſt thou of thy ſelf?

23 * He ſaid, I *am* the voice of one crying in the wilderneſſe, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias.

24 [12] And they which were ſent, were of the Phariſees.

25 And they asked him, and ſaid unto him, [l] Why baptizeſt thou then, if thou be not

---

[1] The Sonne of God is of one, and the ſelf ſame eternitie or everlaſtingneſſe, & of one and the ſelf ſame eſſence or nature with the Father.

[a] From the beginning, as the Evangeliſt ſaith, 1, Epiſtle 1, 1. as though he ſaid, that the Word began not then to have his being, when God began to make all that was made: for the Word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.

[b] He had his being.

[c] This Word That, pointeth out unto us a peculiar and choice thing above all other, and putteth a difference between this word, which is the Sonne of God, and the laws of God, which otherwiſe are alſo called the word of God.

[d] This word With, pointeth out the diſtinction of perſons unto us.

[e] This word (Word) is the firſt in order in the ſentence, and is that which the learned call (*Subjectum*) and this word (God) is the latter in order, and the ſame which the learned call (*Prædicatum*)

* Gen. 1, 1.

[2] The Sonne of God declareth that ſame his everlaſting Godhead, both by the creating of all things, and alſo by the preſerving of them and eſpecially, by the excellent gifts of reaſon and underſtanding, wherewith he hath beautified man above all other creatures.

[f] Paul expoundeth this place Col. 1, 15. and 16, verſes.

[g] That is, as the Father did work, ſo did the Sonne work with him: for, he was fellow worker with him.

[h] Of all thoſe things which were made, nothing was made without him.

[i] That is, by him: and it is ſpoken after the manner of the Hebrews, meaning thereby that by his force and working power, all life cometh to the world.

[k] To wit, even then, when all things are made by him: for elſe he would have ſaid, Life is in him, and not life was.

[l] That force of reaſon and underſtanding, which is kindled in our mindes to acknowledge him, the authour of ſo great a benefit.

[3] The light of men is turned into darkneſſe, but yet ſo that there is clearneſſe enough to make them without excuſe

[m] They could not perceive nor reach unto it, to receive any light of it, no, they did not ſo much as acknowledge him.

* Matt. 3, 1.

[4] There is another more full manifeſtation of the Sonne of God, to the conſideration whereof men are in good time ſtirred up, even by Johns voice, who is, as it were the herault of Chriſt.

[n] Through Iohn.

[o] That light which we ſpake of, to wit, Chriſt, who onely can lighten our darkneſſe.

[5] When as the Son of God ſaw, that men did not acknowledge him by his works although they were endued with underſtanding (which he had given to them all) he exhibited himſelf unto his people, to be ſeen of them with their corporall eyes: yet neither did they ſo acknowledge him, nor receive him.

[p] Who onely and properly deſerveth to be called the light, for he ſhineth of himſelf, and borroweth light of none.

[q] The perſon of the word was made manifeſt even at that time when the world was made. * Heb. 11, 3.

[r] The Word ſhewed himſelf again, when he came in the fleſh.

[6] The Sonne being ſhut out of the moſt of his people and acklowledged but of a few, doeth regenerate them by his own vertue and power, and receiveth them into that honour which is common to all the children of God that is to be the ſonnes of God.

† Or, *the right*, or *priviledge*.

[ſ] He vouhſafed to give them this prerogative to take them to be his children.

[t] Of that groſſe and corrupt nature of man, which is throughout the Scriptures, ſet as enmity to the ſpirit.

* Matt. 1, 16.

[7] The Sonne who is God from everlaſting took upon him mans nature, that one and the ſelf ſame might be both God and man, which manifeſtly appeared to many witneſſes that ſaw him, amongſt whom he was converſant, and unto whom by ſure and undoubted arguments he ſhewed both his natures.

[u] That is, man: ſo that the part is taken for the whole by the figure Synecdoche: for he tooke upon him all out whole nature, that is to ſay, a true body, and a true ſoule.

[x] For a ſeaſon and when that was ended, he went up into heaven: for the word which he uſeth is taken from tents: and yet notwithſtanding his abſence from us in body is not ſuch, but that he is alwayes preſent with us, though not in fleſh yet by the vertue of his ſpirit.

[y] The glory which he ſpeaketh of here, is that manifeſtation of Chriſt his majeſtie, which was, as it were laid open before our eyes when the Son of God appeared in the fleſh.

[z] This word (as) doeth not in this place betoken a likeneſſe, but the truth of the matter, for his meaning is this, that we ſaw ſuch a glory, as beſeemed and was meet for the true and only begotten Sonne of God, who is Lord and King over all the whole world.

[a] He was not onely a partaker of grace, and truth, but was full of the very ſubſtance of grace and truth.

[8] John is a faithfull witneſſe of the excellencie of Chriſt

[b] That is, He before whom I am ſent to prepare him the way: ſo that theſe words are referred to the time of his calling, and not of his age, for Iohn was ſixe moneths older than he.

[c] This ſentence hath in it a turning of the reaſon, as we call it, as who ſhould ſay, a ſetting of that firſt, which ſhould be laſt, and that laſt which ſhould be firſt: for in plain ſpeech this it is, He that commeth after me, is better than I am, for he was before me. The like kinde of turning the reaſon we finde in Luke 7, 47. Many ſinnes are forgiven her, becauſe ſhe loved much, which is thus much to ſay, Shee loved much, becauſe many ſinnes are forgiven her.

[9] Chriſt is the moſt plentifull fountain of all goodneſſe, but then he powred out his gifts moſt bountifully, when as he exhibited and ſhewed himſelf to the world.

* Coloſ. 1, 19.

[d] That is grace upon grace, as a man would ſay, graces heaped one upon another.

* 1 Thim. 6, 16 1 Iohn 4, 12.

[10] The true knowledge of God proceedeth onely from Jeſus Chriſt

[e] Who is neareſt to his father, not onely in reſpect of his love towards him, but by the bond of nature, and for that union or oneneſſe that is between them, whereby the Father and the Sonne are one.

[f] Revealed him and ſhewed him unto us, whereas before he was hid under the ſhadows of the law, ſo that the quickneſſe of the ſight of our minds was not able to perceive him: for who ſoever ſeeth him, ſeeth the Father alſo.

[11] John is neither the Meſſias, nor like to any of the other Prophets, but is the herauld of Chriſt who is now preſent.

[g] He did acknowledge him, and ſpake of him plainely and openly.

[h] This rehearſing of the one and the ſelf ſame thing, though in divers words, is uſed much of the Hebrews, and it hath great force, for they uſe to ſpeak one thing twice, to ſet it out more certainly and plainly.

[i] The Iews thought that Elias ſhould come again before the dayes of Meſſias, and they took the ground of that their opinion out of Malac. 4, 5. which place is to be underſtood of Iohn, Matth. 11, 14. And yet Iohn denieth that he is Elias, anſwering them indeed according as they meant.

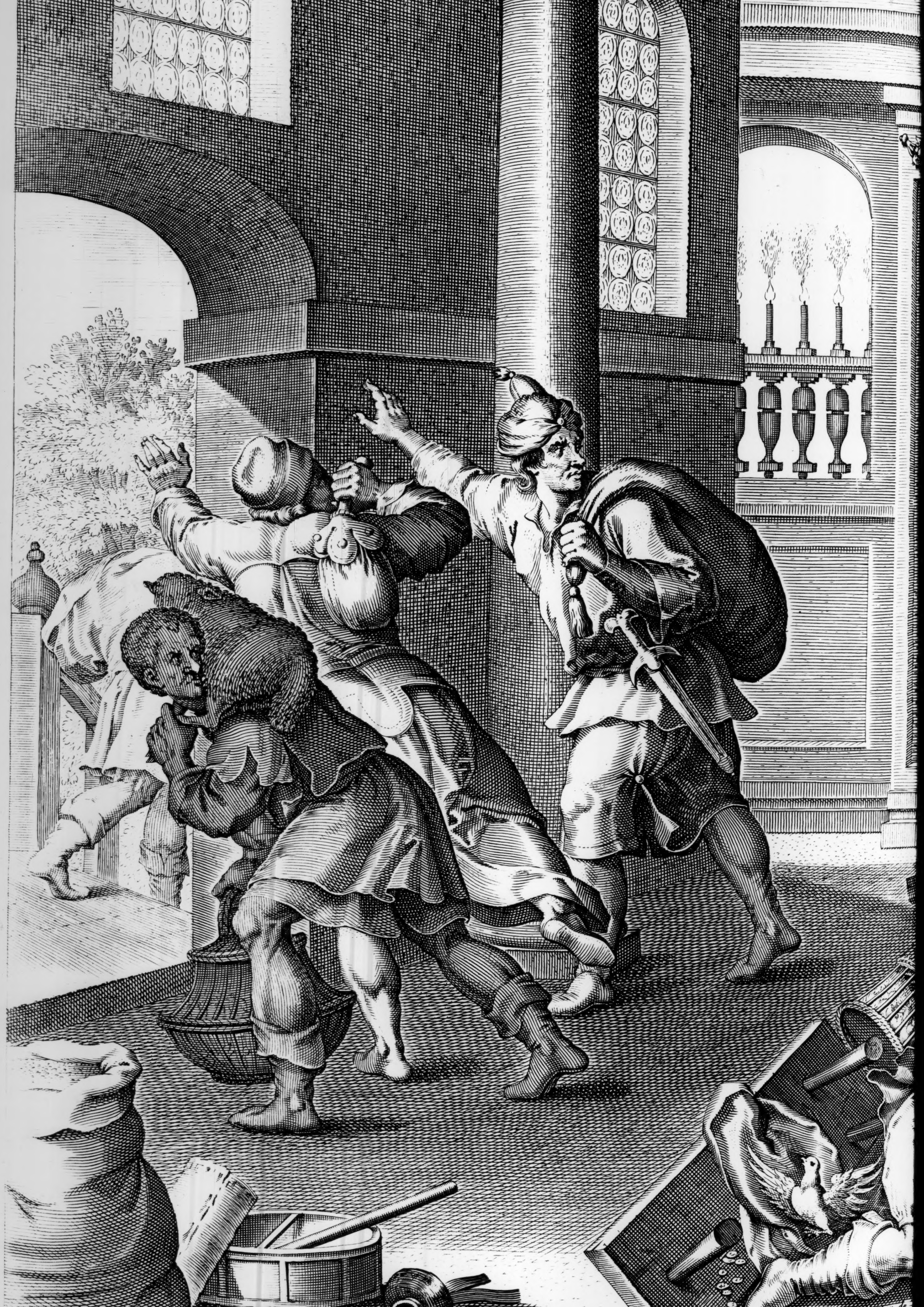
† Or, *a prophet*.

[k] They enquire of ſome great Prophet, and not of Chriſt, for Iohn denyed before that he is Chriſt, for they thought that ſome great prophet ſhould be ſent like unto Moſes, wreſting, to that purpoſe that place of Deut. 18, 15. which is to be underſtood of all the company of the Prophets and miniſters, which have been, and ſhall be to the end, and eſpecially of Chriſt who is the head of all prophets.

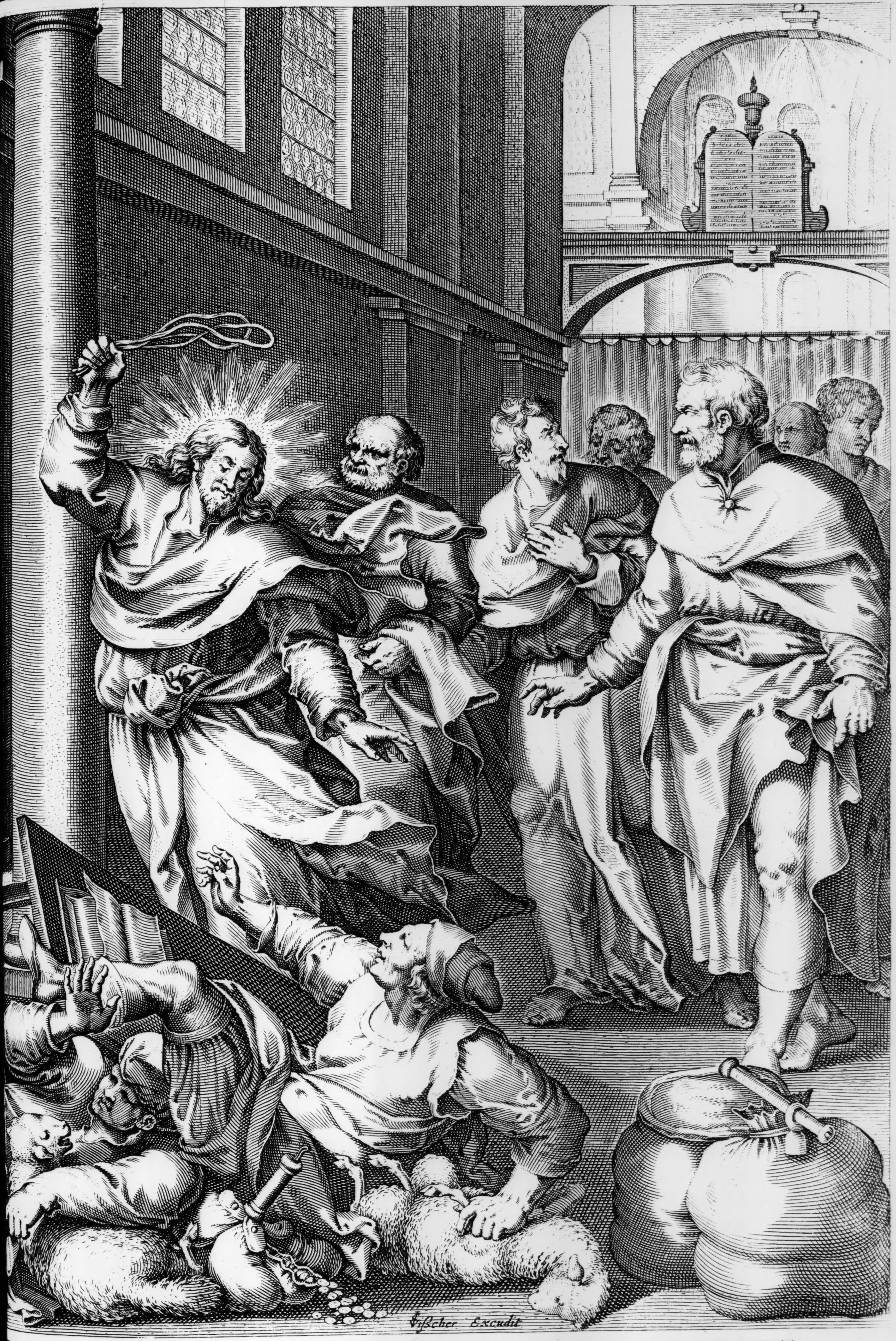
* Matth. 3. 3.

[12] Chriſt is the author of baptiſme, and not Iohn: and therefore the force thereof conſiſteth not in Iohn, who is the miniſter, but wholy in Chriſt the Lord.

[l] Hereby wee may prove that the Iews knew there ſhould be ſome change in religion under Meſſias.



CUM FECISSET QUASI FLAGELLUM DE FUNICULIS, OMNES EIECIT DE TEMPLO, OV OQ


Vißcher Excudit

OQ; ET BOVES, ET NUMULARIORUM EFFUDIT ÆS, ET MENSAS SUBVERTIT Ioan 2.14

482

that Chriſt, nor Elias, neither that prophet?

26 John anſwered them, ſaying, I baptize with water, but there ſtandeth one [m] among you, whom ye know not.

27 * He it is who coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe.

28 Theſe things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶ [13] The next day John ſeeth Jeſus coming unto him, and ſaith, Behold [n] the Lambe of God, which ‡ [o] taketh away the [p] ſinne of the world.

30 This is he of whom I ſaid, After me cometh a man, which is preferred before me: for he was before me.

31 And [q] I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water.

32 * [14] And John bare record, ſaying, I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the holy Ghoſt.

34 And I ſaw, and bare record that this is [r] the Sonne of God.

35 ¶ [15] Again the next day after, John ſtood, and two of his diſciples:

36 [16] And looking upon Jeſus as he walked, he ſaith, Behold the Lambe of God.

37 [17] And the two diſciples heard him ſpeak, and they followed Jeſus.

38 Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi (which is to ſay being interpreted, Maſter) [ſ] where ‡ dwelleſt thou?

39 He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: for it was ‡ about the [t] tenth houre.

40 One of the two which heard John ſpeak, and followed him, was Andrew, Simon Peters brother.

41 He firſt findeth his own brother Simon, and ſaid unto him, We have found the Meſſias, which is, being interpreted, ‡ the [u] Chriſt.

42 And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon the ſonne of Jona, thou ſhalt be called Cephas, which is by interpretation, ‡ a ſtone,

43 ¶ The day following, Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Now Philip was of Bethſaida, the city of Andrew and Peter.

45 [18] Philip findeth Nathanael, and ſaith unto him, We have found him of whom * Moſes in the law, and the * prophets did write, Jeſus of Nazareth, the ſonne of Joſeph.

[m] Whom all the world ſeeth, and eve͂ amongſt you.
* Matth. 3, 11. Acts 19, 4.
[13] The body and trueth of all the ſacrifices of the law to make ſatiſfaction for the ſinne of the world is in Chriſt.
[n] This word (That) which is added, hath great force in it, not onely to ſet forth the worthineſſe of Chriſt, and ſo to ſeparate him from the Lambe, which was a figure of him and from all other ſacrifices of the law, but alſo to bring into our minds the propheſies of Eſai and others.
‡ Or, *beareth.*
[o] This word of the preſent time, ſignifieth a continuall act, for the Lambe hath this vertue proper unto him, and for ever to take away the ſinnes of the world.
[p] That is, That root of ſinnes, to wit, Our corruption, and ſo conſequently the fruits of ſinne, which are commonly called in the plurall number, Sinnes.
[q] I never knew him by face before.
* Matt. 3, 14.
[14] Chriſt is proved to be the Son of God, by the coming down of the holy Ghoſt, by the Fathers voice, and by Iohns teſtimonie.
[r] This word (That) pointeth out unto us ſome excellent thing, and maketh difference between Chriſt and other, whom Moſes and the Prophets commonly cal the ſons of God, or the ſons of the moſt High.
[15] Iohn gathereth diſciples not to himſelf, but to Chriſt.
[16] Chriſt is ſet before us to follow, not as a vain ſhadow, but as our Mediatour.
[17] In this firſt gathering of the diſciples, we have ſhewed unto us, that the beginning of ſalvation is from God, who calleth us unto his Sonne by the miniſterie of his ſervants: whom (ſo preventing us) wee muſt alſo heare, and follow him home, that being inſtructed by him, we may alſo inſtruct others.
[ſ] Where is thy lodging?
‡ Or, *abideſt.*

46 [19] And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 [20] Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile.

48 [21] Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered and ſaith unto him, Rabbi, thou art the Sonne of God, thou art the King of Iſrael.

50 Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, beleeveſt thou? thou ſhalt ſee greater things than theſe.

51 And he ſaith unto him, Verily verily I ſay unto you, Hereafter you ſhall ſee heaven open, and the angels of God [x] aſcending and deſcending upon the Sonne of man.

CHAP. II.

1 Chriſt turneth water into wine, 12 departeth into Capernaum, and to Ieruſalem, 14 where he purgeth the temple of buyers and ſellers. 19 He fortelleth his death and reſurrection. 23 Many beleeved becauſe of his miracles, but he would not truſt himſelf with them.

AND [1] the [a] third day there was a marriage in Cana of Galilee, and the mother of Jeſus was there.

2 And both Jeſus was called, and his diſciples, to the marriage.

3 [2] And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine.

4 Jeſus ſaith unto her, Woman, what have I to do with thee? mine [b] houre is not yet come.

5 His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it.

6 And there were ſet there [c] ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three [d] firkins a piece.

7 Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he ſaith unto them, Draw out now, and bear unto the governour of the feaſt. And they bare it.

9 When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was, (but the ſervants which drew the water knew) the governour of the feaſt called the bridegroom,

10 And ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have [e] well drunk, then that which is worſe: but thou haſt kept the good wine untill now.

11 This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory, and his diſciples beleeved on him.

12 ¶ After this, he went down to Cappernaum, he, and his mother, and his [f] brethren, and his diſciples, and they continued there not many dayes.

13 ¶ [3] And

[19] We muſt eſpecialy take heed of falſe preſumptions, which ſhut up againſt us the entrance to Chriſt.
[20] Simple uprightneſſe diſcerneth the true Iſralites from the falſe.
[21] The end of miracles, is to ſet before us Chriſt the Almighty, and alſo the only authour of our ſalvation, that we may apprehend him by faith.
[x] By theſe words, the power of God is ſignified, which ſhould appeare in his miniſtery by the angels ſerving him as the head of the Church.
[1] Chriſt declaring openly in an aſſembly by a notable miracle that he hath power over the nature of things, to feed mans body, leadeth the mindes of all men, to his ſpirituall and ſaving vertue and power.
[a] After the talk which he had with Nathanael, or after that hee departed from Iohn, or after that he came into Galilee.
[2] Chriſt is carefull enough of our ſalvation, and therefore hath no need of others to put him in minde of it.
[b] Mine appointed time
[c] Theſe were veſſels appointed for water, wherein they waſhed themſelves.
[d] Every firkin contained an hundred pound, at twelve ounces the pound: Whereby we gather that Chriſt holp them with a thouſand and eight hundred pounds of wine.
[e] Word for word, are drunken: Now this ſpeech, to be drunken, is not alwayes taken in evill part in the Hebrew tongue, but ſignifieth, ſometime ſuch ſtore, and plentifull uſe of wine, as doth not paſſe meaſure, as Gen. 43, 34.
[f] That is, his couſins.

---

‡ *That was two houres before night.* [t] The night grew on. ‡ Or, *the anointed.* [u] That is anointed and king after the manner of the Iewiſh people, ‡ Or, *Peter.* [18] The good endevours even of the unlearned, God doeth ſo allow, that he maketh them maſters to the learned, * Gen. 49, 10. Deut. 18, 18. * Iſa. 4, 2.

13 ¶ [3] And the Jewes paſſeover was at hand,and Jeſus went up to Jeruſalem,

14 [4] And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting:

15 And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep and the oxen,and poured out the changers money, and overthrew the tables;

16 And ſaid unto them that ſold doves, Take theſe things hence,make not my Fathers houſe an houſe of merchandiſe.

17 And his diſciples remembred that it was written, * The [g] zeal of thine houſe hath eaten me up.

18 ¶ [5] Then anſwered the Jews,and ſaid unto him, What [h] ſigne ſheweſt thou unto us,ſeeing that thou doeſt theſe things?

19 Jeſus anſwered and ſaid unto them, * Deſtroy this temple, and in three dayes I will raiſe it up.

20 Then ſaid the Jews,Fourty and ſix yeares was this temple in building, and wilt thou rear it up in three dayes?

21 But he ſpake of the [i] temple of his body.

22 When therefore he was riſen from the dead, his diſciples remembred that he had ſaid this unto them: and they beleeved the ſcripture, and the word which Jeſus had ſaid.

23 ¶ Now when he was in Jeruſalem at the paſſeover, in the feaſt day, many beleeved in his name, when they ſaw the miracles which he did.

24 [6] But Jeſus did not commit himſelf unto them, becauſe he knew all men,

25 [7] And needed not that any ſhould teſtifie of man: for he knew what was in man.

[3] Chriſt being made ſubject to the law for us, ſatisfieth the law of the paſſeover.

[4] Chriſt being ordained to purge the church, doth with great zeal begin his office both of prieſt and prophet.

* Pſal. 69, 9.

[g] Zeal in this place is taken for a wrathfull indignation and diſpleaſure of the minde, conceived of ſome naughty and evil dealing towards them whom we love well.

[5] Againſt them which ſo binde God to an ordinary calling,which they themſelves moſt ſhamefully abuſe, that they will not admit an extraordinarie, which God confirmeth from heaven (and they, although in vain, would have it extinguiſhed)unleſſe it be ſealed with outward and bodily miracles.

[h] With what miracle doſt thou confirm it, that we may ſee that heavenly power and vertue, which giveth thee authority to ſpeak and doe thus?

* Matt. 26, 61.

[i] That is, of his body.

[6] It is not good crediting them, which ſtand onely upon miracles.

[7] Chriſt is the ſearcher of hearts, and therefore true God.

CHAP. III.

1 *Chriſt teacheth Nicodemus the neceſſity of regeneration:* 14 *of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptiſme, witneſſe, and doctrine of Iohn concerning Chriſt.*

THere [1] was a man of the Phariſees,named Nicodemus, a [a] ruler of the Jews:

2. The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a [b] teacher come from God: for no man can do theſe miracles that thou doeſt, [c] except God be with him.

3 [2] Jeſus anſwered and ſaid unto him, Verily verily I ſay unto thee, Except a man be born † again, he cannot [d] ſee the [e] kingdome of God.

4 Nicodemus ſaith unto him, [f] How can a man be born when he is old? can he enter the ſecond time into his mothers wombe, and be born?

5 Jeſus anſwered, Verily verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is born of the [g] fleſh, is fleſh, and that which is born of the Spirit, is ſpirit.

7 Marvell not that I ſaid unto thee, Ye muſt be born † again.

8 The winde bloweth where it [h] liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither is goeth: ſo is every one that is born of the Spirit.

9 [3] Nicodemus anſwered and ſaid unto him, How can theſe things be?

10 Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Verily verily I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen; and ye receive not our [i] witneſſe.

12 If I have told you earthly things, and ye beleeve not: how ſhall ye beleeve if I tell you of heavenly things?

13 And [k] no man hath [l] aſcended up to heaven, but he that came down from heaven, *even* the [m] Sonne of man which is [n] in heaven.

14 ¶ * And as Moſes lifted up the ſerpent in the wilderneſſe: even ſo muſt the Sonne of man be lifted up:

15 That whoſoever beleeveth in him,ſhould not periſh, but have eternall life.

16 ¶ * [4] For God ſo loved the world,that he gave his onely begotten Sonne: that whoſoever beleeveth [o] in him, ſhould not periſh, but have everlaſting life.

17 * [5] For God ſent not his Sonne into the world to [p] condemn the world: but that the [q] world through him might be ſaved.

18 ¶ He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned already, becauſe he hath not beleeved in the name of the onely begotten Son of God.

19 [6] And this is the [r] condemnation,* that light is come into the world,and men loved darknes rather than light,becauſe their deeds were evil.

20 For every one that doeth evil,hateth the light,neither cometh to the light,leſt his deeds ſhould be † reproved.

21 But he that [ſ] doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought [t] in God.

22 ¶ After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, * and baptized.

23 ¶ And John alſo was baptizing in Ænon, neare to Salim,becauſe there was much water there: and they came, and were baptized.

24 For John was not yet caſt into priſon.

25 ¶ [7] Then there aroſe a queſtion between

[1] There are none ſometimes more unlearned than the learned: but as well the learned as the unlearned muſt deſire wiſdome of Chriſt onely.

[a] A man of great eſtimation, and a ruler amongſt the Jews.

[b] We know that thou art ſent from God to teach us.

[c] But he in whom ſome part of the excellencie of God appeareth. And if Nicodemus had known Chriſt aright, he would not onely have ſaid that God was with him, but in him, as Paul doth, 2 Cor. 1. 1.

[2] The beginning of Chriſtianitie conſiſteth in this, That we know our ſelves not onely to be corrupt in part, but to be wholly dead in ſinne: ſo that our nature hath need to be created a new, as touching the qualities thereof which can be done by no other vertue, but by the divine and heavenly, whereby we were firſt created.

† Or, *from above.*

[d] That is, go in, or enter, as he expoundeth himſelf afterward, verſ. 5.

[e] The church: for Chriſt ſheweth in this place how we come to be citizens, and to have ought to doe in the citie of God.

[f] How can I that am old be born again? for he anſwereth as if Chriſt his words belonged to none but to him.

[g] That is, fleſhly, to wit, wholly unclean,and under the wrath of God: and therefore this word *(Fleſh)* ſignifieth the corrupt nature of man: contrary to which is the (Spirit) that is, the man ingrafted into Chriſt through the grace of the holy Ghoſt, whoſe nature is everlaſting and immortall,though the ſtrife of the fleſh remaineth.

† Or, *from above.*

[h] With free and wandring blaſts as it liſteth.

[3] The ſecret myſterie of our regeneration which cannot be comprehended by mans capacitie, is perceived by faith, and that in Chriſt onely, becauſe that he is both God on earth and man in heaven, that is to ſay, in ſuch ſort man, that he is God alſo, and therefore almighty: and in ſuch ſort God,that he is man alſo, and therefore his power is manifeſt unto us.

[i] You handle doubtfull things, and ſuch as you have no certain authour for, and yet men beleeve you: but I teach thoſe things that are of a truth and well known, & you beleeve me not.

[k] Onely Chriſt can teach us heavenly things, for no man aſcendeth, &c.

[l] That is, hath any ſpirituall light and underſtanding or ever had, but onely that Son of God, which came down to us.

[m] Whereas he is ſaid to have come down from heaven, that muſt be underſtood of his Godhead, and of the manner of his conception: for Chriſt his birth upon the earth was heavenly and not earthly, for he was conceived by the holy Ghoſt.

[n] That which is proper to the divinitie of Chriſt, is here ſpoken of whole Chriſt, to give us to underſtand that he is but one perſon wherein two natures are united, and this kinde of ſpeech men call, the communicating of proprieties.

* Num. 21, 9.

---

* 1 Ioh. 4, 9.

[4] Nothing elſe but the free love of the Father, is the beginning of our ſalvation, and Chriſt is he in whom our righteouſneſſe and ſalvation is reſident: and faith is the inſtrument or mean whereby we apprehend it, and life everlaſting is that which is ſet before us to apprehend.

[o] It is not all one to beleeve in a thing, and to beleeve of a thing, for we may not beleeve (in any thing) ſave onely in God, but we may beleeve (of a thing) whatſoever, ſaith Nazianzene in his oration of the ſpirit.

* Chap. 12, 47.

[5] Not Chriſt, but the deſpiſing of Chriſt doth condemn.

[p] That is, to be the cauſe of condemning of the world, for indeed ſinnes are the cauſe of death, but Chriſt ſhall judge the quick and the dead.

[q] Not onely the people of the Iews, but whoſoever ſhall beleeve in him.

[6] Onely wickedneſſe is the cauſe, Why men refuſe the light that is offered them.

[r] That is, the cauſe of condemnation, which ſticketh faſt in men, unleſſe through God his great benefit they be delivered from it.

* Chap. 1, 4.

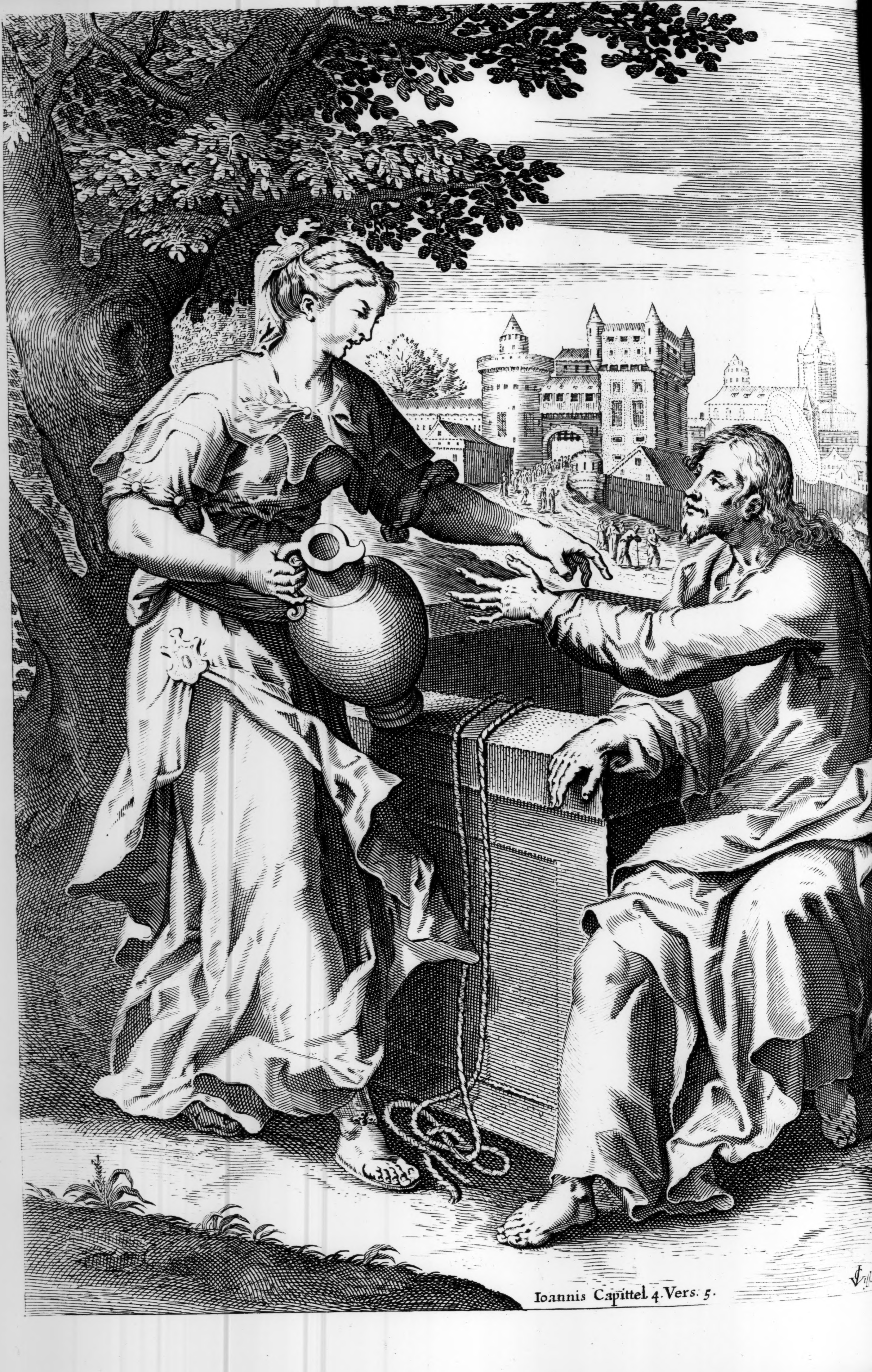
† Or, *diſcovered.*

[ſ] That is, he that leadeth an honeſt life, and void of all craft and deceit

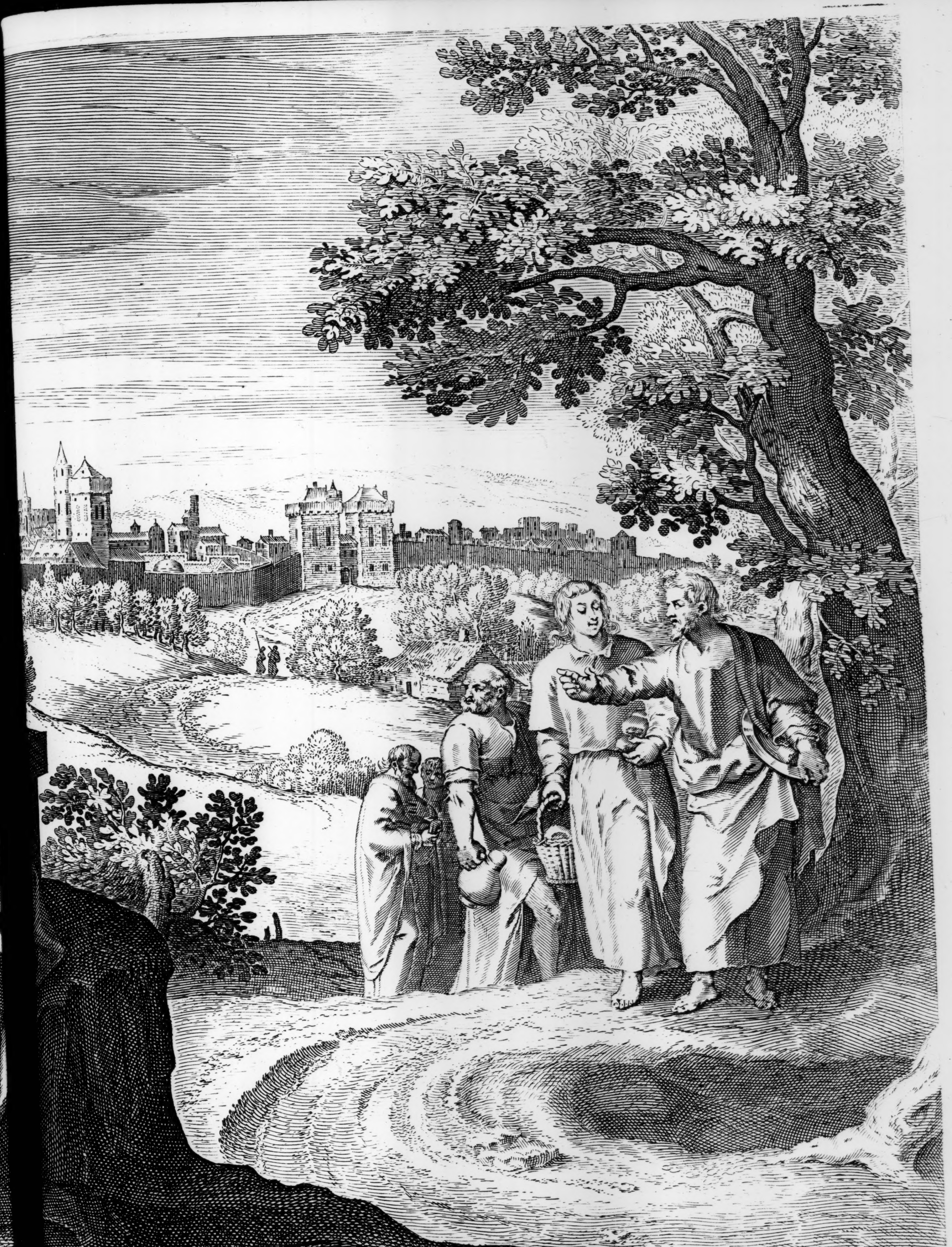
[t] That is, with God, God as it were going before.

* Chap. 4. 2.

[7] Satan inflameth the diſciples of Iohn with a fond emulation of their maſter, to hinder the courſe of the goſpel: but Iohn being mindefull of his office, doth not onely break off their endeavours: but alſo taketh occaſion thereby to give teſtimonie of Chriſt, how that in him onely the Father, hath ſet forth life everlaſting,



Ioannis Capittel 4. Vers. 5.



ſome of Johns diſciples and the Jews, about purifying.

26 And they came unto John, and ſaid unto him, Rabbi, he that was with thee beyond Jordan, * to whom thou bareſt witneſſe, behold, the ſame baptizeth, and all men come to him.

* Chap. 1. 7, 34.

27 John anſwered and ſaid, * [u] A man can † receive nothing, except it be given him from heaven.

* Heb. 5, 4.
u What mean you to go about to better my eſtate? this is, every mans lot and portion, that they cannot better themſelves one jot.
† Or, *take unto himſelf.*

28 Ye your ſelves bear me witneſſe, that I ſaid, * I am not the Chriſt, but that I am ſent before him.

* Chap. 1, 20.

29 He that hath the bride, is the bridegroom: but the friend of the bridegroom, which ſtandeth and heareth him, rejoyceth greatly becauſe of the bridegrooms voice: this my joy therefore is fulfilled.

30 He muſt increaſe, but I muſt decreaſe.

31 He that cometh from above, is above all: he that is of the earth, is [x] earthly, and [y] ſpeaketh of the earth: he that cometh from heaven, is above all.

32 And what he hath [z] ſeen and heard, that he teſtifieth, and [a] no man receiveth his teſtimony.

33 He that hath received his teſtimony, * hath ſet to his ſeal, that God is true.

x Is nothing elſe but man, a piece of work made of the ſlime of the earth.
y Savoureth of nothing, but corruption, ignorance, dulneſſe &c.
z What he knoweth fully and perfectly.
a That is, very few.
* Rom. 3, 4.

34 For he whom God hath ſent ſpeaketh the words of God: for God giveth not the ſpirit by meaſure *unto him.*

35 * The Father loveth the Sonne, and hath [b] given all things into his hand.

* Matt. 11, 27.
b Committed them to his power and will.

36 * He that beleeveth on the Sonne, hath everlaſting life: and he that beleeveth not the Sonne, ſhall not [c] ſee life: but the wrath of God abideth on him.

* Hab. 2, 4. 1 Iohn 5, 10.
c Shall not enjoy.

CHAP. IIII.

1 *Chriſt talketh with a woman of Samaria, and revealeth himſelf unto her.* 27 *His diſciples marvel.* 31 *He declareth to them his zeal to Gods glory.* 39 *Many Samaritanes beleeve on him.* 43 *He departeth into Galilee, and healeth the rulers ſonne that lay ſick at Capernaum.*

WHen [1] therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John,

1 This meaſure is to be kept in doing of our dutie, that neither by fear we be terrified from going forward, neither by raſhneſſe procure or pluck dangers upon our heads.

2 (Though Jeſus himſelf baptized not, but his diſciples)

3 He left Judea, and departed again into Galilee.

4 And he muſt needs go through Samaria.

5 [2] Then cometh he to a city of Samaria, which is called Sychar, neare to the parcell of ground * that Jacob gave to his ſonne Joſeph.

6 Now Jacobs well was there. Jeſus therefore being wearied with his journey, ſat [a] thus on the well: and it was about the [b] ſixth houre.

7 There cometh a woman of Samaria to draw water: Jeſus ſaith unto her, Give me to drink.

8 For his diſciples were gone away unto the city to buy meat.

9 Then ſaith the woman of Samaria unto him, How is it that thou being a Jew, askeſt drink of me, which am a woman of Samaria? for the Jews have [c] no dealings with the Samaritanes.

2 Chriſt leaving the proud Phariſees, communicateth the treaſures of everlaſting life with a poore ſinfull wooman and ſtranger, refelling the groſſe errours of the Samaritanes, and defending the true ſervice of God, which was delivered to the Iews, but yet ſo, that he calleth both of them back to himſelf, as one, whom onely all the Fathers, and alſo the ceremonies of the law, did regard, and had a reſpect unto.
* Gen. 33, 19. and 48, 22. Ioſh. 24, 32.
a Even as he was, or becauſe he was wearie.
b It was almoſt noon.
c There is no familiaritie nor friendſhip between the Iews and the Samaritanes.

10 Jeſus anſwered and ſaid unto her, If thou kneweſt the [d] gift of God, and who it is that ſaith to thee, Give me to drink; thou wouldeſt have asked of him, and he would have given thee [e] living water.

d By this word, The, we are given to underſtand, that Chriſt ſpeaketh of ſome excellent gift that is to ſay, Even of himſelf, whom his Father offered to this woman.
e This everlaſting water, that is to ſay, The exceeding love of God, is called Living, or of life to make a difference between it, and the water that ſhould be drawn out of a well: and theſe metaphores are very much uſed of the Iews. Ier 2, 13. Ioel 3, 18. Zach, 13, 11.

11 The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himſelf, and his children, and his cattel?

13 Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again:

14 But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

15 The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw.

16 Jeſus ſaith unto her, Go, call thy huſband, and come hither.

17 The woman anſwered and ſaid, I have no husband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband:

18 For thou haſt had five husbands, and he whom thou now haſt is not thy husband: in that ſaidſt thou truly.

19 The woman ſaith unto him, Sir, I perceive that thou art a prophet.

20 [3] Our fathers worſhipped in this [f] mountain, and ye ſay, that in * Jeruſalem is the place where men ought to worſhip.

21 Jeſus ſaith unto her, Woman, beleeve me, the houre cometh when ye ſhall neither in this mountain, nor yet at Jeruſalem worſhip the Father.

22 Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews.

3 All the religion of ſuperſtitious people, ſtandeth, for the moſt part, upon two pillars, but very weak, that is to ſay, upon the examples of the fathers perverted, and a foolish opinion of outward things: againſt which errours we have to ſet the word and nature of God.
f The name of this mountain is Garizim, whereupon Sanabaletta the Cuthite built a temple by Alexander of Macedone his leave, after the victory of Iſſica: and made there Manaſſes his ſon in law, high prieſt, Ioſeph, book 11.
* Deut. 12. 5.

23 But the houre cometh, and now is, when the true worſhippers ſhall worſhip the Father in [g] ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him.

24 * God is a [h] Spirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth.

25 The woman ſaith unto him, I know that Meſſias cometh which is called Chriſt: when he is come, he will tell us all things.

26 Jeſus ſaith unto her, I that ſpeak unto thee, am he.

27 ¶ And upon this came his diſciples, and marvelled that he talked with the woman: yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her?

28 The woman then left her water-pot, and

g This word (Spirit) is to be taken here, as it is ſet againſt that commandement which is called carnall, Heb 7, 16. as the commandement is conſidered in it ſelf: and ſo he ſpeaketh of (Truth) not as we ſet it againſt a lie, but as we take it in reſpect of the outward ceremonies of the law, which did onely ſhadow that which Chriſt performed indeed.
* 2 Cor. 3, 17.
h By the word (Spirit) he meaneth the nature of the Godhead, and not the third perſon in the Trinitie.

went her way into the city, and ſaith to the men,

29 Come, ſee a man which told me all things that ever I did: is not this the Chriſt?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his diſciples prayed him, ſaying, Maſter, eat.

32 [4] But he ſaid unto them, I have meat to eat that ye know not of.

33 Therefore ſaid the diſciples one to another, Hath any man brought him ought to eat?

34 Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work.

[4] We may have care of our bodies, but yet ſo, that we preferre willingly and freely the occaſion which is offered us to enlarge the kingdome of God: before all neceſſities of this life whatſoever.

35 [5] Say not ye, There are yet foure moneths, and then cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields: * for they are white already to harveſt.

36 [6] And he that reapeth receiveth wages, and gathereth fruit unto life eternall: that both he that ſoweth, and he that reapeth, may rejoyce together.

37 And herein is that [i] ſaying true, One ſoweth, and another reapeth.

38 I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entred into their labours.

[5] When the ſpirituall corn is ripe, we muſt not linger, for ſo the children of this world would condemn us,

* Matth. 9, 37.

[6] The doctrin of the prophets was, as it were, a ſowing time: and the doctrin of the goſpel, as the harveſt: and there is an excellent agreement between them both, and the miniſters of them both.

[i] That proverb.

39 ¶ [7] And many of the Samaritanes of that city beleeved on him, for the ſaying of the woman, which teſtified, He told me all that ever I did.

[7] The Samaritanes doe moſt joyfully embrace that, which the Iews moſt ſtubbornly rejected.

40 So when the Samaritanes were come unto him, they beſought him that he would tarry with them: and he abode there two dayes.

41 And many mo beleeved, becauſe of his own word:

42 And ſaid unto the woman, Now we beleeve, not becauſe of thy ſaying, for we have heard him our ſelves, and know that this is indeed the Chriſt, the Saviour of the world.

43 ¶ * [8] Now after two dayes he departed thence, and went into [k] Galilee:

44 For Jeſus himſelf teſtified, that a prophet hath no honour in his own countrey.

45 Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt: for they alſo went unto the feaſt.

46 [9] So Jeſus came again into Cana of Galilee, * where he made the water wine. And there was a certain ‡ [l] noble man, whoſe ſonne was ſick at Capernaum.

47 When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down, and heal his ſonne: for he was at the point of death.

48 Then ſaid Jeſus unto him, Except ye ſee ſignes and wonders, ye will not beleeve.

49 The noble man ſaith unto him, Sir, come down ere my childe die.

50 Jeſus ſaith unto him, Go thy way, thy ſonne liveth. And the man beleeved the word that Jeſus had ſpoken unto him, and he went his way.

* Matth. 13, 57.

[8] The deſpiſers of Chriſt deprive themſelves of his benefit: yet Chriſt prepareth a place for himſelf.

[k] Into the towns and villages of Galilee, for he would not make aboue in his countrey of Nazareth, becauſe they deſpiſed him and where (as the other Euangeliſts write) the efficacie of his benefits was hindred through their mervellous ſtiffneckedneſſe.

[9] Although Chriſt be abſent in body, yet he worketh in the beleevers by his word.

* Chap. 2, 1.

‡ Or, *courtier*, or *ruler*.

[l] Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the loftie name onely excepted, he was a King, or at leaſt, the people called him a King.

51 And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſonne liveth.

52 Then enquired he of them the houre, when he began to amend: and they ſaid unto him, Yeſterday at the ſeventh houre the fever left him.

53 So the father knew that it was at the ſame houre, in the which Jeſus ſaid unto him, Thy ſonne liveth; and himſelf beleeved, and his whole houſe.

54 This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

CHAP. V.

1 Ieſus on the ſabbath-day cureth him that was diſeaſed eight and thirty yeares. 10 The Iews therefore cavill, and perſecute him for it. 17 He anſwereth for himſelf, and reproveth them, shewing by the teſtimonie of his father, 32 of Iohn, 36 of his works, 39 and of the ſcriptures, who he is.

AFter * this there was a feaſt of the Jews, and Jeſus went up to Jeruſalem.

2 Now [1] there is at Jeruſalem by the ſheep‡*market* a [a] pool, which is called in the Hebrew tongue, [b] Betheſda, having five porches.

3 In theſe lay a great multitude of impotent folk, of blinde, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

* Levit. 23, 1. Deut. 16.

[1] There is no diſeaſe ſo old, which Chriſt cannot heal.

† Or, gate.

[a] Whereof cattel drank, and uſed to be plunged in, whereof there could not be but great ſtore at Ieruſalem

[b] That is to ſay, the houſe of powring out, becauſe great ſtore of water was powred out into that place.

5 And a certain man was there, which had an infirmity thirty and eight yeares.

6 When Jeſus ſaw him lie, and knew that he had been now a long time in that caſe, he ſaith unto him, Wilt thou be made whole?

7 The impotent man anſwered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me.

8 Jeſus ſaith unto him, Riſe, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the ſame day was the ſabbath.

10 ¶ [2] The Jews therefore ſaid unto him that was cured, It is the ſabbath day, * it is not lawfull for thee to carry thy bed.

11 He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed and walk,

[2] True religion is not more cruelly aſſaulted by any means, than by the pretence of religion it ſelf.

* Ierem. 17, 22.

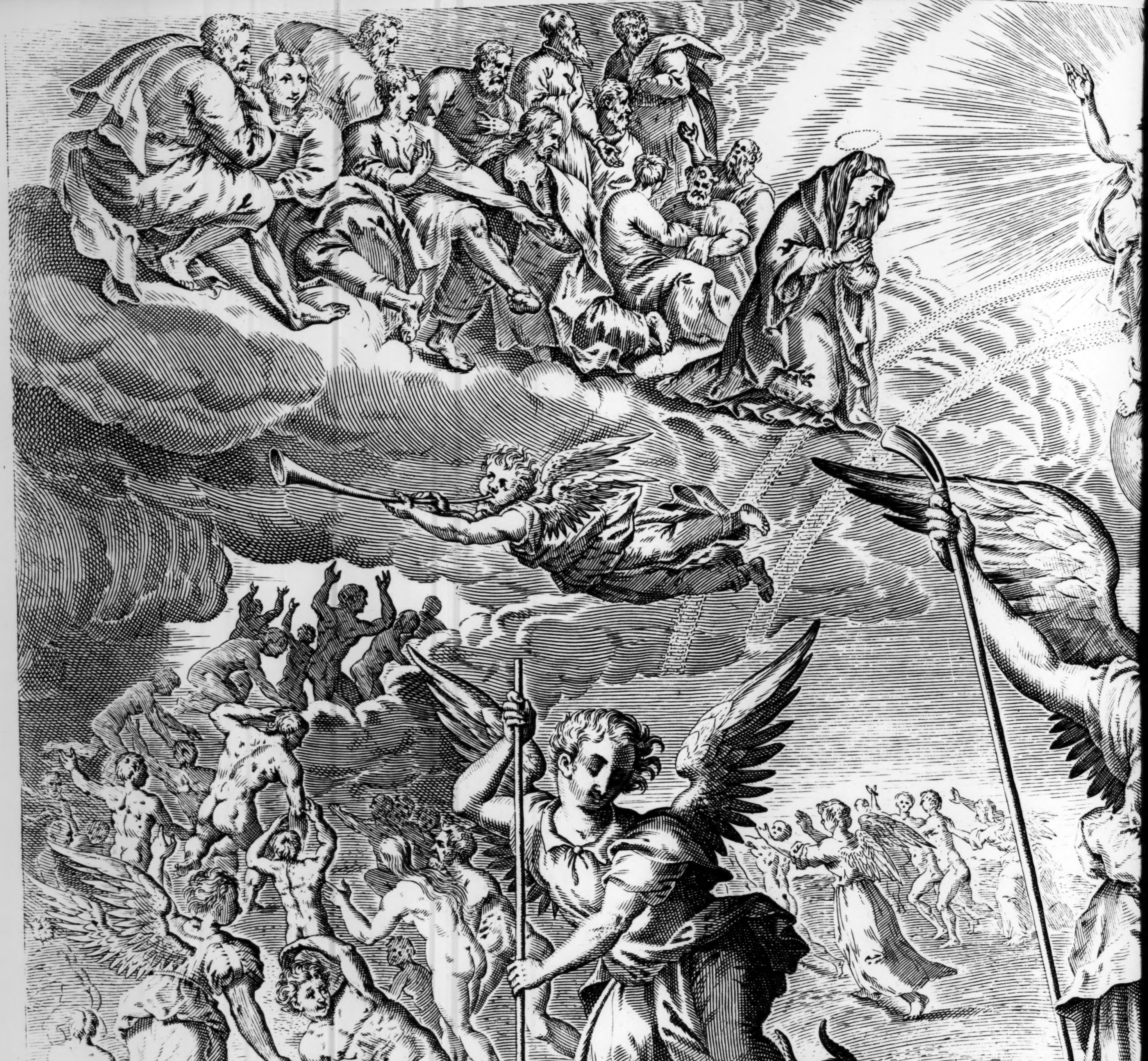
12 Then asked they him, What man is that which ſaid unto thee, Take up thy bed and walk?

13 And he that was healed, wiſt not who it was: for Jeſus had conveyed himſelf away, ‡ a multitude being in that place.

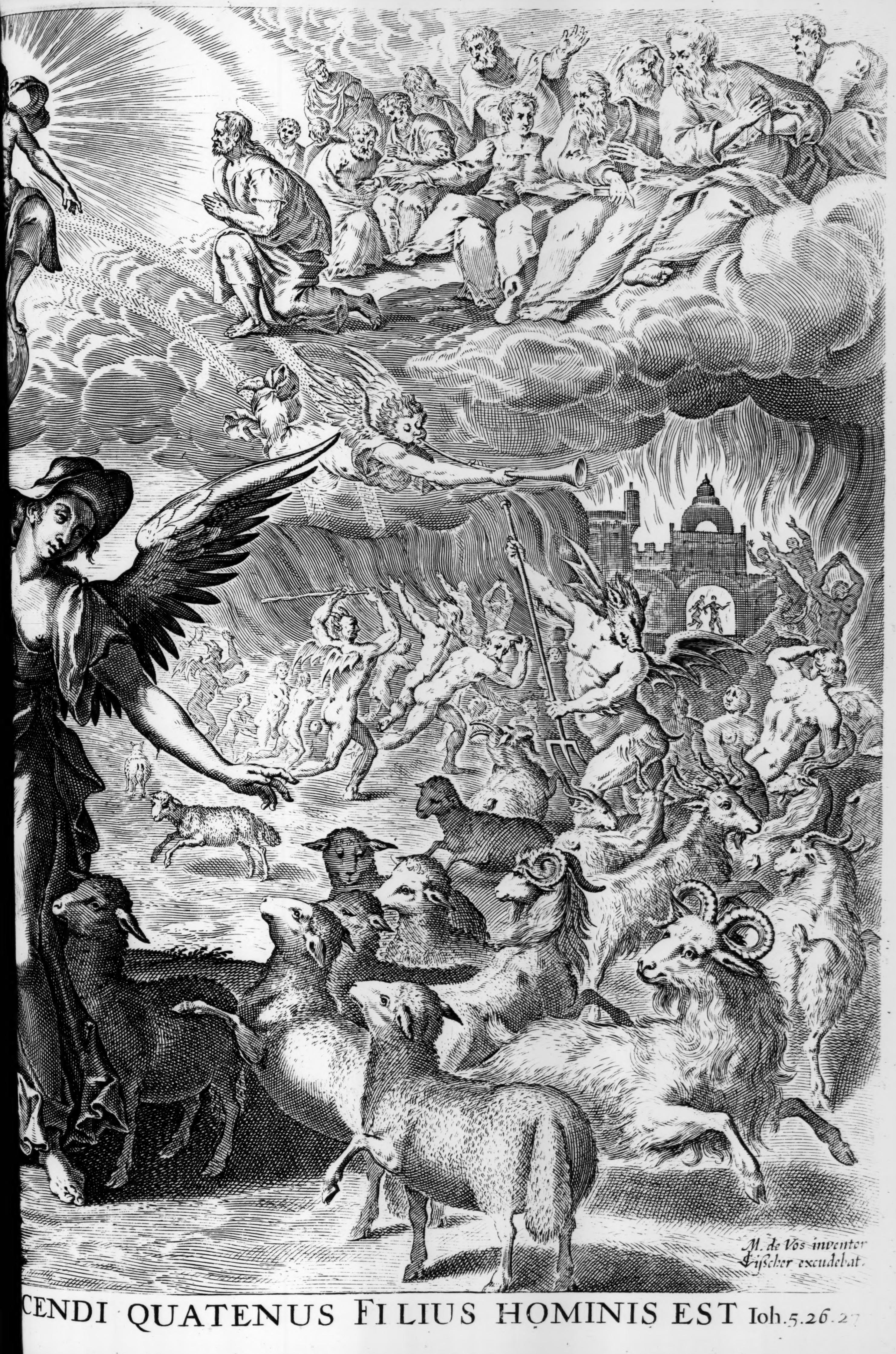
14 Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſinne no more, leſt a worſe thing come unto thee.

15 The man departed, and told the Jews that

‡ Or, *from the multitude that was.*



PATER FILIO AUTORITATEM DEDIT IUDICIUM E


M. de Vos inventor
Viſscher excudebat.

CENDI QUATENUS FILIUS HOMINIS EST Ioh.5.26.27

that it was Jeſus which had made him whole.

16 And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath-day.

17 ¶ [3] But Jeſus anſwered them, My Father worketh hitherto, and I work.

18 Therefore the Jews ſought the more to kill him, becauſe he not onely had broken the ſabbath, but ſaid alſo, that God was [c] his Father, making himſelf equall with God.

19 Then anſwered Jeſus and ſaid unto them, Verily verily I ſay unto you, The Sonne can do nothing [d] of himſelf, but what he [e] ſeeth the Father do: for what things ſoever he doeth, theſe alſo doeth the Sonne [f] likewiſe.

20 For the Father loveth the Sonne, and sheweth him all things that himſelf doeth: and he will shew him greater works than theſe, that ye may marvel.

21 [4] For as the Father raiſeth up the dead, and quickeneth them: even ſo the Sonne quickeneth whom he will.

22 For the Father [g] judgeth [h] no man: but hath committed all judgement unto the Sonne.

23 That all men should honour the Sonne, even as they honour the Father. He that honoureth not the Sonne, honoureth not the Father which hath ſent him.

24 [5] Verily verily I ſay unto you, He that heareth my word, and beleeveth on him that ſent me, hath everlaſting life, and shall not come into condemnation: but is paſſed from death unto life.

25 Verily verily I ſay unto you, The houre is coming, and now is, [6] when the dead shall heare the voice of the Sonne of God: and they that heare shall live.

26 For as the Father hath life in himſelf: ſo hath he given to the Son to have life in himſelf.

27 And hath given him [i] authority to execute judgement alſo, becauſe he is [k] the Sonne of man.

28 [7] Marvel not at this: for the houre is coming, in the which all that are in the graves shall heare his voice,

29 [8] And shall [l] come forth, * they that have done good, unto the [m] reſurrection of life, and they that have done evil, unto the reſurrection of damnation.

30 [9] I can of mine own ſelf [n] do nothing; [o] as I heare, I judge: and my judgement is juſt, becauſe I ſeek not mine own will, but the will of the Father which hath ſent me.

31 * If I bear witneſſe of my ſelf, my witneſſe is not [p] true.

[3] The work of God was never the breach of the Sabbath, but the works of Chriſt are the works of the Father, both becauſe they are one God, and alſo becauſe the Father doth not work but in the Sonne.

[c] That is, his only, and no mans elſe, which they gather by that, that he ſaith, (And I work) applying this word (Work) to himſelf, which is proper to God, and therefore maketh himſelf equal to God.

[d] Not only without his Fathers authoritie, but alſo without his mighty working, and power.

[e] This muſt be underſtood of Chriſt his perſon, which conſiſteth of two natures: and not ſimply of his God-head: ſo then he ſaith, That his Father moveth and governeth him in all things, but yet notwithſtanding when he ſaith, He worketh with his Father, he voucheth his God-head.

[f] In like ſort, joyntly and together. Not, for that the Father doeth ſome things, and then the Sonne worketh after him, and doeth the like, but becauſe the might and power of the Father and the Sonne do work equally and joyntly together.

[4] The Father maketh no man partaker of everlaſting life, but in Chriſt, in whom only alſo he is truely worshipped.

[g] This word (Judgeth) is taken by the figure Synecdoche, for all government.

[h] Theſe words are not ſo to be taken, as though they ſimply denied, that God governed the world, but as the Jews imagined it, which ſeparate the Father from the Sonne, whereas in deed, the Father doeth not govern the world, but only in the perſon of his Sonne, being made manifeſt in the flesh, ſo ſaith he afterward, verſe 30. That he came not to do his own will: That his doctrin is not his own, Chap. 7, 16. That the blinde man and his parents ſinned not, &c. Chap. 9, 3.

[5] The Father is not worshipped but by his Sonnes word, apprehended by faith, which is the only way that leadeth to eternall life.

[6] We are all dead in ſinne, and cannot be quickned by any other meanes, then by the word of Chriſt, apprehended by faith.

[i] That is, high and ſovereigne power to rule and govern all things, in ſo much that he hath power of life and death.

[k] That is, he shall not only judge the world as he is God, but alſo as he is man, he receiveth this of his father to be judge of the world.

[7] All shall appeare before the judgment ſeat of Chriſt, at length to be judged.

[8] Faith and infidelitie shall be judged by their fruits.

[l] Of their graves.

* Matth. 25, 46.

[m] To that reſurrection which hath life everlaſting following it: againſt which is ſet the reſurrection of condemnation, that is, which condemnation followeth.

[9] The Father is the authour, and approver of all things which Chriſt doth.

[n] Look verſe 22.

[o] As my Father directeth me, who dwelleth in me.

* Chap. 8, 14.

[p] Faithfull, that is, worthy to be credited, look chap. 14.

32 ¶ * There is another that beareth witneſſe of me, and I know that the witneſſe which he witneſſeth of me, is true.

33 [10] Ye ſent unto John, * and he bare witneſſe unto the truth.

34 But I receive not teſtimony from man: but theſe things I ſay, that ye might be ſaved.

35 He was a burning and a shining light: and ye were willing for a [q] ſeaſon to rejoyce in his light.

36 ¶ But I have greater witneſſe than that of John: for the works which the Father hath given me to finish, the ſame works that I do, bear witneſſe of me, that the Father hath ſent me.

37 And the Father himſelf which hath ſent me, * hath born witneſſe of me. Ye have neither heard his voice at any time, * nor ſeen his shape.

38 And ye have not his word abiding in you: for whom he hath ſent, him ye beleeve not.

39 ¶ Search the ſcriptures, for in them ye think ye have eternall life, and they are they which teſtifie of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the [r] love of God in you.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 * How can ye beleeve, which receive honour one of another, and ſeek not the honour that *cometh* from God only?

45 [ſ] Do not think that I will accuſe you to the Father: there is one that accuſeth you, even Moſes, in whom ye truſt.

46 For had ye beleeved Moſes, ye would have beleeved me: * for he wrote of me.

47 But if ye beleeve not his writings, how shall ye beleeve my words?

* Matth. 3, 17.

[10] Chriſt is declared, to be the only Saviour by Johns voice, and infinite miracles, and by the teſtimonies of all the prophets. But the world notwithſtanding being addicted to falſe prophets, and deſirous to ſeem religious, ſeeth none of all theſe things.

* Chap. 1, 7.

[q] A little while.

* Matth. 3, 17. and 17, 5.

* Deut. 4, 12.

[r] Love toward God.

* Chap. 12, 4.

[ſ] This deniall doth not put away that which is here ſaid, but correcteth it, as if Chriſt ſaid, The Jews shall have no ſorer accuſer than Moſes.

* Gen. 3, 15. Deut. 18, 15.

CHAP. VI.

1 Chriſt feedeth five thouſand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himſelf, he walketh on the ſea to his diſciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 23 declareth himſelf to be the bread of life to beleevers. 66 Many diſciples depart from him. 68 Peter confeſſeth him. 70 Judas is a devil.

AFter theſe things Jeſus went [a] over the ſea of Galilee, which is *the ſea* of Tiberias.

2 And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

3 And Jeſus went up into a mountain, and there he ſat with his diſciples.

4 * And the paſſeover, a feaſt of the Jews, was nigh.

5 ¶ * [1] When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence shall we buy bread that theſe may eat?

6 (And this he ſaid to prove him: for he himſelf knew what he would do)

[a] Not that he cut over the lake of Tiberias, but by reaſon of the large creeks, his ſailing made his journey the shorter: therefore he is ſaid to have gone over the ſea, when as he paſſed over from one ſide of the creek to the other.

* Lev. 23, 5. Deut. 16, 1.

* Matth. 14, 5.

[1] They that follow Chriſt, do ſometime hunger, but they are never deſtitute of help.

7 Philip anſwered him, Two hundred peniworth of bread is not ſufficient for them, that every one of them may take a little.

8 One of his diſciples, Andrew, Simon Peters brother, ſaith unto him,

9 There is a lad here, which hath five barley loaves, and two ſmall fiſhes: but what are they among ſo many?

10 And Jeſus ſaid, Make the men ſit down. Now there was much graſſe in the place. So the men ſat down, in number about five thouſand.

11 And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down, and likewiſe of the fiſhes, as much as they would.

12 When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above, unto them that had eaten.

14 Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world.

15 ¶ [2] When Jeſus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himſelf alone.

16 *[3] And when even was now come, his diſciples went down unto the ſea,

17 And entred into a ſhip, and went over the ſea [b] towards Capernaum: and it was now dark, and Jeſus was not come to them.

[2] Chriſt is not only not delighted, but alſo greatly offended with a prepoſterous worship.

* Matth. 14, 23.

[3] The godly are often in perill and danger, but Chriſt cometh to them in time, even in the mids of the tempeſts, and bringeth them to the haven.

[b] In Mark 6, 45. they are willed to go before to Bethſaida, for Bethſaida was in the way to Capernaum.

18 And the ſea aroſe, by reaſon of a great winde that blew.

19 So when they had rowed about five and twenty, or thirty furlongs, they ſee Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid.

20 But he ſaith unto them, It is I, be not afraid.

21 [c] Then they willingly received him into the ſhip: and immediately the ſhip was at the land whither they went.

[c] They were afraid at the firſt, but when they knew his voice they became new men, and took him willingly into the ſhip, whom they ſhunned and fled from before.

22 ¶ The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were entred, and that Jeſus went not with his diſciples into the boat, but that his diſciples were gone away alone:

23 (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks)

24 When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping; and came to Capernaum ſeeking for Jeſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 [4] Jeſus anſwered them and ſaid, Verily verily I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

27 ‡ [d] Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Sonne of man ſhall give unto you: * for him hath God the Father [e] ſealed.

28 Then ſaid they unto him, What ſhall we do, that we might [f] work the works of God?

29 [5] Jeſus anſwered and ſaid unto them, * This is the [g] work of God, that ye beleeve on him whom he hath ſent.

30 [6] They ſaid therefore unto him, What ſigne ſheweſt thou then, that we may ſee, and beleeve thee? what doſt thou work?

31 * Our fathers did eat manna in the deſert, as it is written, * He gave them bread from heaven to eat.

32 [7] Then Jeſus ſaid unto them, Verily verily I ſay unto you, Moſes gave you not that [h] bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then ſaid they unto him, Lord, evermore give us this bread.

35 And Jeſus ſaid unto them, I am the bread of [i] life: he that cometh to me, ſhall never hunger; and he that beleeveth on me, ſhall never thirſt.

36 But I ſaid unto you, that ye alſo have ſeen me, and beleeve not.

37 [8] All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.

38 For I came down from heaven, not to do mine [k] own will, but the will of him that ſent me.

39 And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day.

40 And this is the will of him that ſent me, that every one which [l] ſeeth the Sonne, and beleeveth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

41 [9] The Jews then murmured at him, becauſe he ſaid, I am the bread which came down from heaven.

42 And they ſaid, * Is not this Jeſus the ſonne of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven?

43 Jeſus therefore anſwered and ſaid unto them, Murmure not among your ſelves.

44 No man can come to me, except the Fa-

[4] They that ſeek the kingdome of heaven, lack nothing: notwithſtanding, the goſpel is not the food of the bellie, but of the minde.

‡ Or, *work not.*

[d] Beſtow your labour and pain.

* Matth. 3, 17.

[e] That is, whom God the Father hath diſtinguiſhed from all other men by planting his own vertue in him, as though he had ſealed him with his ſeal, that he might be a lively patern and repreſenter of him: and that more is, inſtalled him to this office, to reconcile us men to God, and bring us to everlaſting life, which is only proper to Chriſt.

[f] Which pleaſe God: for they think that everlaſting life hangeth upon the condition of fulfilling the law: therefore Chriſt calleth them back to faith.

[5] Men torment themſelves in vain, when they go about to pleaſe God without faith.

* 1 John 3, 23.

[g] That is, this is the work that God requireth, that you beleeve in me, and therefore he calleth them back to faith.

[6] The ſpirituall vertue of Chriſt is contemned of them that are deſirous of earthly miracles.

* Exod. 16, 15. Num. 11, 7.

* Pſal. 78, 25.

[7] Chriſt, who is the true and only authour and giver of eternal life, was ſignified unto the fathers in manna.

[h] He denieth that that manna was that true heavenly bread, and ſaith that he himſelf is that true bread, becauſe he feedeth unto the true and everlaſting life. And as for that, that Paul, 1 Cor. 10. calleth Manna, Spirituall food, it maketh nothing againſt this place, for he joyneth the thing ſignified with the ſigne: but in this whole diſputation, Chriſt dealeth with the Jews after their own opinion and conceit of the matter, and they had no further conſideration of the manna, but in that it fed the bellie.

[i] Which have life, and give life.

[8] The gift of faith proceedeth from the free election of the Father in Chriſt, after which followeth neceſſarily everlaſting life: therefore faith in Chriſt Jeſus is a ſure witneſſe of our election, and therefore of our glorification, which is to come. [k] Look above Chap. 5. verſ. 22. [l] Seeing and beleeving are joyned together: for there is another kinde of ſeeing which is generall, which the devils have, for they ſee: but here he ſpeaketh of that kinde of ſeeing which is proper to the elect. [9] Fleſh cannot perceive ſpirituall things, and therefore the beginning of our ſalvation cometh from God, who changeth our nature, ſo that we being inſpired of him, may abide to be inſtructed and ſaved by Chriſt. * Matth. 13, 55.

ther which hath ſent me, draw him, and I will raiſe him up at the laſt day.

45 * It is written in the [m] prophets, And they ſhall be all [n] taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath ſeen the Father, * [o] ſave he which is of God, he hath ſeen the Father.

47 Verily yerily I ſay unto you, He that beleeveth on me hath everlaſting life.

48 [10] I am that bread of life.

49 Your fathers did eat manna in the wilderneſſe, and are dead.

50 [p] This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 [11] I am the [q] living bread, which came down from heaven: if any man [r] eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

52 [12] The Jews therefore ſtrove amongſt themſelves, ſaying, How can this man give us his fleſh to eat?

53 Then Jeſus ſaid unto them, Verily verily I ſay unto you, Except ye eat the fleſh of the Sonne of man, and drink his bloud, ye have [s] no life in you.

54 Whoſo eateth my fleſh, and drinketh my bloud, hath eternall life, and I will raiſe him up at the laſt day.

55 For my fleſh is meat indeed, and my bloud is drink indeed.

56 He that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him.

57 As [t] the living Father hath ſent me, and I live by the [u] Father: ſo, he that eateth me, even he ſhall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread, ſhall live for ever.

59 Theſe things ſaid he in the ſynagogue, as he taught in Capernaum.

60 [13] Many therefore of his diſciples, when they had heard *this*, ſaid, This is an hard ſaying, who can heare it?

61 When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you?

62 * *What* and if ye ſhall ſee the Sonne of man aſcend up where he was before?

63 [14] It is the [x] ſpirit that quickeneth, the fleſh profiteth nothing: the words that I ſpeak unto you, they are ſpirit, and they are life.

64 But there are ſome of you that beleeve not. For Jeſus knew from the beginning, who they were that beleeved not, and who ſhould betray him.

* Iſa. 54, 13. Jer. 31, 34.

[m] In the book of the prophets, for the old teſtament was divided by them into three ſeverall parts, into the law, the prophets, and the holy writ.

[n] To wit, they ſhall be children of the church, for ſo the prophet Eſay expoundeth it, chap. 54, 13. that is to ſay, ordained to life, Acts 13, 48. and therefore the knowledge of the heavenly truth is the gift and work of God, and ſtandeth not in any power of man.

* Matth. 11, 27.

[o] If the Son only hath ſeen the Father, then it is he only that can teach and inſtruct us truely.

[10] The true uſe of ſacraments is to aſcend from them to the thing it ſelf, that is, To Chriſt, by the partaking of whom only, we get everlaſting life.

[p] He pointeth out himſelf when he ſpake theſe words.

[11] Chriſt being ſent from the Father, is the ſelf ſame unto us for the getting and keeping of everlaſting life, that bread and fleſh, yea, meat and drink, are to the uſe of this tranſitorie life.

[q] Which giveth life to the world.

[r] That is to ſay, Whoſoever is partaker of Chriſt indeed, who is our food.

[12] Fleſh cannot put a difference between fleſhly eating, which is done by the help of the teeth, and ſpirituall eating, which conſiſteth in faith: and therefore it condemneth that which it underſtandeth not: yet notwithſtanding, the truth muſt be preached and taught.

[s] If Chriſt be preſent, life is preſent, but when Chriſt is abſent, then is death preſent.

[t] In that that Chriſt is man, he receiveth that power, which quickneth and giveth life to them that are his, of his Father: and addeth this word (That) to make a difference between him and all other fathers.

[u] Chriſt his meaning is that though he be man, yet his fleſh can give life, not of the own nature, but becauſe that fleſh of his liveth by the Father, that is to ſay doeth ſuck and draw out of the Father, that power which it hath to give life.

[13] The reaſon of man cannot comprehend the uniting of Chriſt and his members, therefore let it worſhip and reverence that which is better than it ſelf.

* Chap. 3, 13.

[14] The fleſh of Chriſt doeth therefore quicken us, becauſe that he that is man, is God: which myſtery is onely comprehended by faith, which is the gift of God, proper only to the elect.

[x] Spirit, that is, That power which floweth from the God head, cauſeth the fleſh of Chriſt, which otherwiſe were nothing but fleſh, both to live in it ſelf, and to give life to us.

65 And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father.

66 [15] From that time many of his diſciples went back, and walked no more with him.

67 Then ſaid Jeſus unto the twelve, Will ye alſo go away?

68 Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternall life.

69 * And we beleeve, and are ſure that thou art that Chriſt the Sonne of the living God.

70 [16] Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil?

71 He ſpake of Judas Iſcariot *the ſonne* of Simon: for he it was that ſhould betray him, being one of the twelve.

CHAP. VII.

1 Jeſus reproveth the ambition and boldneſſe of his kinſmen: 10 goeth up from Galilee to the feaſt of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Phariſees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFter theſe things, Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him.

2 * Now the Jews [a] feaſt of tabernacles was at hand.

3 [1] His brethren therefore ſaid unto him, Depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doeſt.

4 For there is no man that doeth any thing in ſecret, and he himſelf ſeeketh to be known openly: If thou do theſe things, ſhew thy ſelf to the world.

5 For neither did his [b] brethren beleeve in him.

6 [2] Then Jeſus ſaid unto them, My time is not yet come: but your time is alway ready.

7 The world cannot hate you, but me it hateth, becauſe I teſtifie of it, that the works thereof are evil.

8 Go ye up unto this feaſt: I go not up yet unto this feaſt, * for my time is not yet full come.

9 When he had ſaid theſe words unto them, he abode ſtill in Galilee.

10 ¶ [3] But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.

11 Then the Jews ſought him at the feaſt, and ſaid, Where is he?

12 And there was much murmuring among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay, but he deceiveth the people.

13 Howbeit, no man ſpake [c] openly of him, for fear of the Jews.

14 ¶ [4] Now about the [d] midſt of the feaſt, Jeſus went up into the temple, and taught.

15 And the Jews marvelled, ſaying, How

[15] Such is the malice of men, that they take occaſion of their own deſtruction, even of the very doctrin of ſalvation, unleſſe it be a few which beleeve through the ſingular gift of God.

* Matth. 16, 16.

[16] The number of the profeſſours of Chriſt is very ſmall, among them alſo there be ſome hypocrites, and worſe than all other.

* Lev. 23, 34.

[a] This feaſt was ſo called, becauſe of the boothes and tents which they pight of divers kinds of boughs, and ſate under them, the ſeven dayes together, all which time the feaſt laſted.

[1] The grace of God cometh not by inheritance, but it is a gift that cometh otherwayes: whereby it cometh to paſſe, that oftentimes the children of God ſuffer more affliction by their own kinsfolks, than by ſtrangers.

[b] His kinsfolks: for ſo uſe the Hebrews to ſpeak.

[2] We muſt not follow the fooliſh deſires of our friends.

* Chap. 8, 20.

[3] An example of horrible confuſion in the very boſom of the church. The paſtors oppreſſe the people with terrour and feare: the people ſeek Chriſt, when he appeareth not: when he offereth himſelf, they neglect him, Some alſo that know him, condemn him raſhly; a very few think well of him, and that in ſecret.

[c] Or, boldly and freely: for the chief of the Jews ſought nothing ſo much, as to bury his fame and name.

[4] Chriſt ſtriveth with goodneſſe againſt the wickedneſſe of the world: in the mean ſeaſon the moſt part of men take occaſion of offence, even by that ſame whereby they ought to have been ſtirred up to embrace Chriſt.

[d] About the fourth day of the feaſt.

knoweth this man ‡ letters, having never learned?

16 [5] Jeſus anſwered them, My doctrine is not [e] mine, but his that ſent me.

17 If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf.

18 [6] He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.

19 * [7] Did not Moſes give you the law, and *yet* none of you keepeth the law? * Why go ye about to kill me?

20 The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee?

21 [8] Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel.

22 * Moſes therefore gave unto you circumciſion, (not becauſe it is of Moſes, * but of the fathers) and ye on the ſabbath-day circumciſe a man.

23 If a man on the ſabbath-day receive circumciſion ‡ that the [f] law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the ſabbathday?

24 * [9] Judge not according to the [g] appearance, but judge righteous judgement:

25 [10] Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill?

26 But lo, he ſpeaketh boldly, and they ſay nothing unto him: do the rulers know indeed that this is the very Chriſt?

27 [11] Howbeit we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is.

28 [12] Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am, and I am not come of my ſelf, but he that ſent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath ſent me.

30 [13] Then they ſought to take him: but no man laid hands on him, becauſe his houre was not yet come.

31 And many of the people beleeved on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this man hath done?

32 ¶ [14] The Phariſees heard that the people murmured ſuch things concerning him: and the Phariſees and the chief prieſts ſent officers to take him.

33 Then ſaid Jeſus unto them, Yet a little while am I with you, and then I go unto him that ſent me.

34 * Ye ſhall ſeek me, and ſhall not finde me: and where I am, thither ye cannot come.

35 Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not finde him? will he go unto the [h] diſperſed among the ‡ Gentiles, and teach the Gentiles?

36 What manner of ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not finde me: and where I am, thither ye cannot come?

37 * [15] In the [i] laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink.

38 * He that beleeveth on me, as the [k] ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.

39 (* But this ſpake he of the ſpirit, which they that beleeve on him, ſhould receive: for the [l] holy Ghoſt was not yet *given*, becauſe that Jeſus was not yet [m] glorified.)

40 ¶ [16] Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the prophet.

41 Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee?

42 * Hath not the ſcripture ſaid, That Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was?

43 So there was a diviſion among the people becauſe of him.

44 And ſome of them would have taken him, but no man laid hands on him.

45 ¶ [17] Then came the officers to the chief prieſts and Phariſees, and they ſaid unto them, Why have ye not brought him?

46 The officers anſwered, Never man ſpake like this man.

47 Then anſwered them the Phariſees, Are ye alſo deceived?

48 Have any of the [18] rulers, or of the Phariſees beleeved on him?

49 But this people who knoweth not the law are curſed.

50 Nicodemus ſaith unto them, (* he that came to Jeſus by night, being one of them)

51 * Doth our law judge any man before it heare him, and [n] know what he doeth?

52 They anſwered, and ſaid unto him, Art thou alſo of Galilee? Search, and look: for out of Galilee ariſeth no prophet.

53 [19] And every man went unto his own houſe.

CHAP. VIII.

1 Chriſt delivereth the woman taken in adulterie. 12 He preacheth himſelf the light of the world, and juſtifieth his doctrine. 33 anſwereth the Jews that boaſted of Abraham. 59 and conveyeth himſelf from their cruelty.

JEſus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him, and he ſat down, and taught them.

3 [1] And the Scribes and Phariſees brought unto him a woman taken in adultery, and when they had ſet her in the midſt,

4 They ſay unto him, Maſter, this woman was taken in adultery, in the very act.

5 * Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou?

6 This they ſaid, tempting him, that they might

---

‡ Or, *learning.*

[5] Therefore are there few to whom the goſpel ſavoureth very well, becauſe the ſtudy of godlineſſe is very rare.

[e] Look about chap. 5. verſ. 22. and he ſpeaketh this after the opinion of the Jews, as if he ſaid, my doctrin is not mine, that is, it is not his whom you take to be a man as other are, and therefore ſet light by him, but it is his that ſent me.

[6] The true doctrin of ſalvation differeth from the falſe in this, that the ſame ſetteth forth the glory of God, and this by puffing up of men, darkneth the glory of God.

* Exod 24, 3.

[7] None do more confidently boaſt themſelves to be the defenders of the law of God, than they that do moſt impudently break it.

* Chap. 5, 18.

[8] The ſabbath day (which is here ſet before us for a rule of all cerimonies) was not appointed to hinder, but to further and practiſe Gods works, amongſt which, the love of our neighbour is the chiefeſt.

* Levit. 12, 3.

* Gen. 17, 10.

‡ Or, *without breaking the law of Moſes.*

[f] That is to ſay, if the law of circumciſion which Moſes gave, be of ſo great account amongſt you, that you doubt not to circumciſe upon the ſabbath, do you rightly reprove me for healing a man throughly?

* Deut. 1, 16.

[9] We muſt judge according to the trueth of things, leſt the perſons of men do turn us & carry us away.

[g] By the ſhew that I make: for I ſeem to be but an abject and raſcall of Galilee, and a carpenters ſonne, whom no man maketh account of: but mark the matter it ſelf well, and judge the tree by the fruit.

[10] Many do marvell that the endevours of the enemies of God have no ſucceſſe: yet in the mean ſeaſon they do not acknowledge the vertue and power of God.

[11] Men are very wiſe to procure ſtops and ſtayes to themſelves.

[12] The truth of Chriſt doeth not hang upon the judgement of man.

[13] The wicked cannot do what they liſt, but what God hath appointed. [14] As the kingdome of God increaſeth, ſo increaſeth the rage of his enemies, till at the length they in vain ſeek for thoſe bleſſings abſent, which they deſpiſed when they were preſent. * Chap. 13, 33. [h] Word for word, (to the diſperſion of the Gentiles or Grecians) and under the name of the Grecians he underſtandeth the Jews which were diſperſed among the Gentiles, 1 Pet. 1 1.

‡ Or, *Greeks.*

* Lev. 23, 36.

[15] There are two principles of our ſalvation: the one to be throughly touched with a true feeling of our extream povertie: the other to ſeek in Chriſt only (whom we catch hold on by faith) the abundance of all good things.

[i] The laſt day of the feaſt of tabernacles, that is, the eighth day was as high a day as the firſt, Lev. 23, 36.

* Deut. 18, 15.

[k] This is not read word forword, In any place, but it ſeemeth to be taken, Out of many places where mention is made of the gifts of the holy Ghoſt.

* Iſa. 44, 3. Joel 2, 28.

[l] What is meant by the holy Ghoſt, he expreſſeth a litle before, ſpeaking of the ſpirit which they that beleeved in him ſhou'd receive. So that by the name of holy Ghoſt, are meant the vertues and mighty workings of the holy Ghoſt.

[m] That is, theſe things were not yet ſeen and perceived, which were to ſhew and ſet forth the glory of the only begotten.

[16] There is contention even in the church it ſelf about the chief point of religion: neither hath Chriſt any more cruell enemies than thoſe that occupie the ſeat of truth: yet cannot they do what they would.

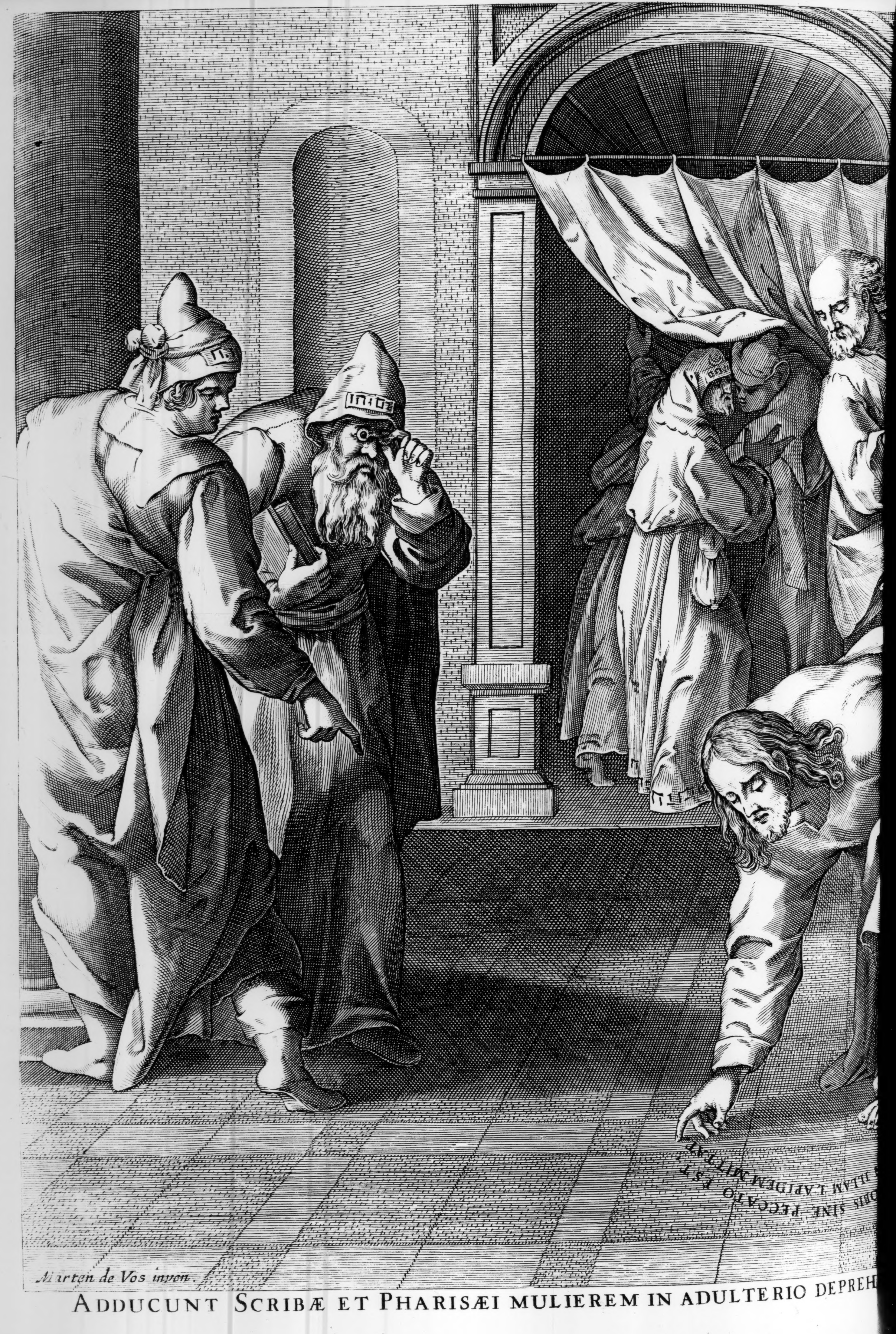
* Matth. 2, 5.

[17] God from heaven ſcorneth ſuch as are his Sonnes enemies.

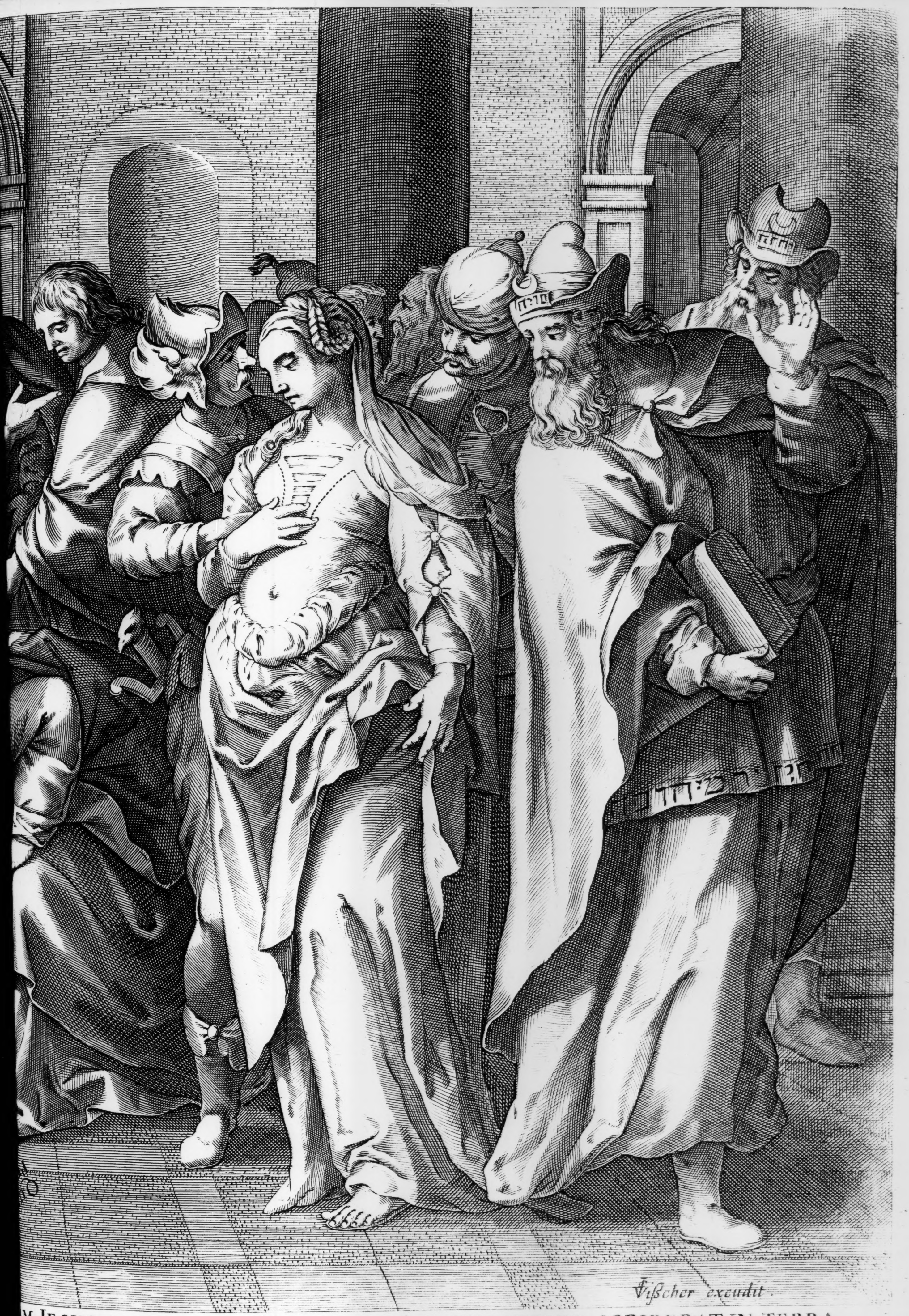
[18] Falſe paſtors are ſo fond and fooliſh, that they eſteem the church of God, according to the multitude and outward ſhew. * Chap. 3, 2. * Deut. 17, 8. &c. and 19, 15. [n] What he hath committed, who is accuſed. [19] There is no counſel againſt the Lord.

[1] Whiles the wicked go about to make a ſnare for good men, they make a ſnare for themſelves.

* Lev. 20, 10.


OBIS SINE PECCATO EST
ILLAM LAPIDEM MITTAT
Marten de Vos inven.

ADDUCUNT SCRIBÆ ET PHARISÆI MULIEREM IN ADULTERIO DEPREH


Vißcher excudit.

M.IESUS AUTEM INCLINANS SE DEORSUM DIGITO SCRIBEBAT IN TERRA

might have to accuſe him. But Jeſus ſtouped down, and with his finger wrote on the ground, as though he heard them not.

7 [2] So when they continued asking him, he lift up himſelf, and ſaid unto them, *He that is without ſinne among you, let him firſt caſt a ſtone at her.

8 And again he ſtouped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, even unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt.

10 [3] When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go, and ſinne no more.

12 ¶ [4] Then ſpake Jeſus again unto them, ſaying, *I am the light of the world: he that followeth me, ſhall not walk in darkneſſe, but ſhall have the light of life.

13 [5] The Phariſees therefore ſaid unto him, Thou [a] beareſt record of thy ſelf, thy record is not true.

14 Jeſus anſwered and ſaid unto them, [b] Though I bear record of my ſelf, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the fleſh, I [c] judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that ſent me.

17 *It is alſo written in your law, that the teſtimony of two men is true.

18 [d] I am one that bear witneſſe of my ſelf, and the Father that ſent me, beareth witneſſe of me.

19 [6] Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.

20 Theſe words ſpake Jeſus in the [e] treaſury as he taught in the temple: and no man laid hands on him, for [7] his houre was not yet come.

21 [8] Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſinnes: whither I go, ye cannot come.

22 Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come.

23 And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I ſaid therefore unto you, that ye ſhall die in your ſinnes: for if ye beleeve not that I am he, ye ſhall die in your ſinnes.

25 [9] Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, [f] Even the ſame that I ſaid unto you from the beginning.

26 [10] I have many things to ſay, and to judge of you: but he that ſent me, is true, and I ſpeak to the world thoſe things which I have heard of him.

27 [11] They underſtood not that he ſpake to them of the Father.

28 Then ſaid Jeſus unto them, When ye have lift up the Sonne of man, then ſhall ye know that I am he, and that I do nothing of my ſelf: but as my Father hath taught me, I ſpeak theſe things.

29 And he that ſent me, is with me: the Father hath not left me alone: for I do alwayes thoſe things that pleaſe him.

30 As he ſpake theſe words, many beleeved on him.

31 [12] Then ſaid Jeſus to thoſe Jews which beleeved on him, If ye continue in my word, then are ye my diſciples indeed.

32 And ye ſhall know the truth, and the truth ſhall [g] make you free.

33 ¶ [h] They anſwered him, We be [i] Abrahams ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free?

34 Jeſus anſwered them, Verily verily I ſay unto you, *Whoſoever committeth ſinne, is the ſervant of ſinne.

35 And the ſervant abideth not in the houſe for ever: but the Sonne abideth ever.

36 If the Sonne therefore ſhall make you free, ye ſhall be free indeed.

37 [13] I know that ye are Abrahams ſeed, but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your father.

39 They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication, we have one father, even God.

42 Jeſus ſaid unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of my ſelf, but he ſent me.

43 Why do ye not underſtand my [k] ſpeech? even becauſe ye cannot heare my word.

44 *Ye are of your father the devil, and the luſts of your father ye will do: he was a murderer from the [l] beginning, and [m] abode not in the [n] truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of

---

[2] Againſt hypocrites which are very ſevere judges againſt other men, and flatter themſelves in their own ſins.

* Deut. 17,7.

[3] Chriſt would not take upon him the civill magiſtrates office: he contented himſelf to bring ſinners to faith and repentance.

[4] The world which is blinde in it ſelf, cannot come to have any light but in Chriſt only.

* Chap. 1, 5. and 9, 5.

[5] Chriſt is without all exception, the beſt witneſſe of the trueth, for he was ſent by his Father for that purpoſe, and was by him approved to the world by infinit miracles.

[a] Thou beareſt witneſſe of thy ſelf, which thing by all mens opinions is naught, and for a man to commend himſelf is very diſcommendable.

[b] That which he denied afore, Chap. 5, 31. muſt be taken by a manner of granting, for in that place he framed himſelf ſomewhat to the humor of his hearers, which acknowledged nothing in Chriſt but his humanitie, and therefore he was content they ſhould ſet light by his own witneſſe, unleſſe it were otherwiſe confirmed. But in this place, he ſtandeth for the maintenance of his God-head, and praiſeth his Father, who is his witneſſe, and agreeth with him.

[c] I do now only teach you. I condemn no man: but yet if I luſt to do it, I might lawfully do it, for I am not alone, but my Father is with me.

* Deut. 17,6. Matth. 18,16.

[d] The God-head is plainly diſtinguiſhed from the manhood, elſe there were not two witneſſes: for the party accuſed is not taken for a witneſſe.

[6] No man can know God, but in Chriſt only.

[e] This was ſome place appointed for the gathering of the offerings.

[7] We live and die at the pleaſure of God, and not of men: therefore this one thing remaineth that we go forward conſtantly in our vocation.

[8] Becauſe that men do naturally abhor heavenly things, no man can be a fit diſciple of Chriſt: unleſſe the ſpirit of God frame him: in the mean ſeaſon notwithſtanding, the world muſt of neceſſitie periſh, becauſe it refuſed the life that is offered unto it.

[9] He ſhall at length know who Chriſt is, which will diligently heare what he ſaith.

[f] That is, I am Chriſt, and the Saviour, for ſo I told you from the beginning that I was.

[10] God is the revenger of Chriſts doctrin deſpiſed.

[11] Even the contempt of Chriſt maketh for his glory: which thing his enemies ſhall feel at length to their great ſmart.

[12] The true diſciples of Chriſt continue in his doctrin, that profiting more and more in the knowledge of the trueth, they may be delivered from the moſt grievous burden of ſin, into the true liberty of righteouſneſſe and life.

[g] Fom the ſlavery of ſinne.

[h] Some of the multitude, not they that beleeved: for this is not the ſpeech of men that conſent unto him but of men that are againſt him.

[i] Born and begotten of Abraham.

* Rom. 6, 20. 2 Pet. 2, 19.

[13] Our wicked manners declare, that we are plainly born of a deviliſh nature. But we are changed, and made of the houſhold of God, according to the covenant which he made with Abraham by Chriſt only, apprehended and laid hold on by faith: which faith is known by a godly and honeſt life.

[k] Or, language: as though he ſayed, You do no more underſtand what I ſay, than if I ſpake in a ſtrange and unknown language to you.

* 1 John 3, 8.

[l] From the beginning of the world: for as ſoon as man was made, the devil caſt him headlong into death.

[m] That is, continued not conſtantly, or remained not.

[n] That is, in faithfulneſſe, and uprightneſſe, that is, he kept not his creation.

his [o] own: for he is a liar, and the [p] father of it.

45 And becauſe I tell you the truth, ye beleeve me not.

46 [14] Which of you convinceth me of ſinne? And if I ſay the truth, why do ye not beleeve me?

47 * He that is of God, heareth Gods words: ye therefore heare them not, becauſe ye are not of God.

48 [15] Then anſwered the Jews, and ſaid unto him, Say we not well that thou art a Samaritane, and haſt a devil?

49 Jeſus anſwered, I have not a devil: but I honour my Father, and ye do diſhonour me.

50 And I ſeek not mine own glory, there is one that [q] ſeeketh and judgeth.

51 [16] Verily verily I ſay unto you, If a man keep my ſaying, he ſhall [r] never ſee death.

52 [17] Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets, and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thy ſelf?

54 [18] Jeſus anſwered, If I honour my ſelf, my honour is [ſ] nothing: it is my Father that honoureth me, of whom ye ſay, that he is your God:

55 [19] Yet ye have not known him, but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying.

56 [20] Your father Abraham [t] rejoyced to ſee my [u] day: and he [x] ſaw it, and was glad.

57 Then ſaid the Jews unto him, Thou art not yet fifty yeares old, and haſt thou ſeen Abraham?

58 Jeſus ſaid unto them, Verily verily I ſay unto you, Before Abraham was, I [y] am.

59 [21] Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

o Even of his own head, and of his own brain or diſpoſition.
p The authour thereof.
14 Chriſt did throughly execute the office that his Father injoyned him.
* 1 John 4, 6.
15 The enemies of Chriſt make their bravery for a while, but the Father will appear at his time to revenge the reproach that is done unto him in the perſon of his Sonne.
q That is, that will revenge both your deſpiſing of me, and of him.
16 The onely doctrin of the goſpel apprehended by faith, is a ſure remedie againſt death.
r That is, he ſhall not finde it: for even in the midſt of death, the faithfull ſee life.
17 Againſt them which abuſe the glory of the ſaints to darken Chriſts glory.
18 There is nothing further off from all ambition than Chriſt, but his Father hath ſet him above all things.
ſ This is ſpoken by manner of a grant: as if he had ſaid, Be it ſo, let this report which I give of my ſelf, be of no force: yet there is another that glorifieth me, that is, that honoureth my name.
19 There is no right knowledge of God, without Chriſt, neither any right knowledge of Chriſt without his word.
20 The vertue of Chriſt ſhewed it ſelf through all former ages in the fathers, for they ſaw in the promiſes, that he ſhould come, and did very joyfully lay hold on him with a lively faith.
t Was very deſirous.
u A day is a ſpace that a man liveth in or doeth any notable act, or ſuffereth any great thing.
x With the eyes of faith, Heb. 11, 13.
y Chriſt as he was God, was before Abraham, and he was the lambe ſlain from the beginning of the world.
21 Zeal without knowledge, breaketh out at length into a moſt open madneſſe: and yet the wicked cannot do what they liſt.

CHAP. IX.

1 The man that was born blinde reſtored to ſight. 8 He is brought to the Phariſees. 13 They are offended at it, and excommunicate him: 35 but he is received of Jeſus, and confeſſeth him. 39 Who they are whom Chriſt enlighteneth.

AND [1] as *Jeſus* paſſed by, he ſaw a man which was blinde from his birth.

2 And his diſciples asked him, ſaying, Maſter, who did ſinne, this man, or his parents, that he was born blinde?

3 Jeſus anſwered, [a] Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him.

4 [2] I muſt work the works of him that ſent me, while it is [b] day: the night cometh when no man can work.

5 As long as I am in the world, * I am the light of the world.

6 [3] When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, & he ‡ anointed the eyes of the blind man with the clay,

7 And ſaid unto him, Go waſh in the pool of Siloam (which is by interpretation, Sent) He went his way therefore, and waſhed, and came ſeeing.

8 ¶ [4] The neighbours therefore, and they which before had ſeen him, that he was blinde, ſaid, Is not this he that ſat and begged?

9 Some ſaid, This is he: others ſaid, He is like him: but he ſaid, I am he.

10 Therefore ſaid they unto him, How were thine eyes [c] opened?

11 He anſwered and ſaid, A man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight.

12 Then ſaid they unto him, Where is he? He ſaid, I know not.

13 ¶ They brought to the Phariſees him that aforetime was blinde,

14 And it was the ſabbath-day when Jeſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo asked him how he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee.

16 [5] Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner, do ſuch miracles? and there was a diviſion among them.

17 They ſay unto the blinde man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet.

18 But the Jews did not beleeve concerning him, that he had been blinde, and received his ſight, untill they called the parents of him that had received his ſight.

19 And they asked them, ſaying, Is this your ſonne, who ye ſay was born blinde? how then doth he now ſee?

20 His parents anſwered them and ſaid, We know that this is our ſonne, and that he was born blinde:

21 But by what means he now ſeeth, we know not, or who hath opened his eyes we know not: he is of age, ask him, he ſhall ſpeak for himſelf.

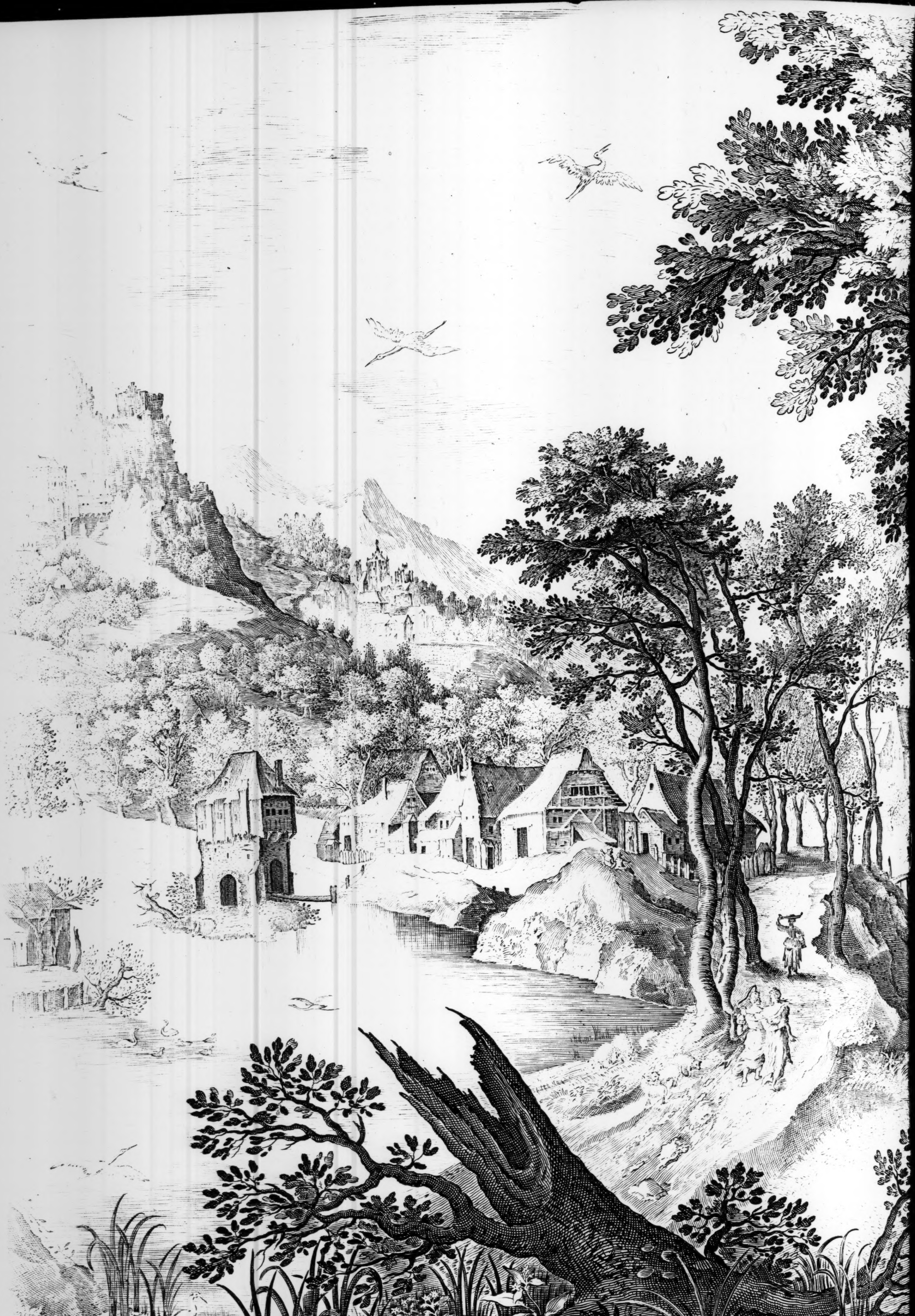
22 Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſſe that he was Chriſt, he ſhould be put out of the ſynagogue.

23 Therefore ſaid his parents, He is of age, ask him.

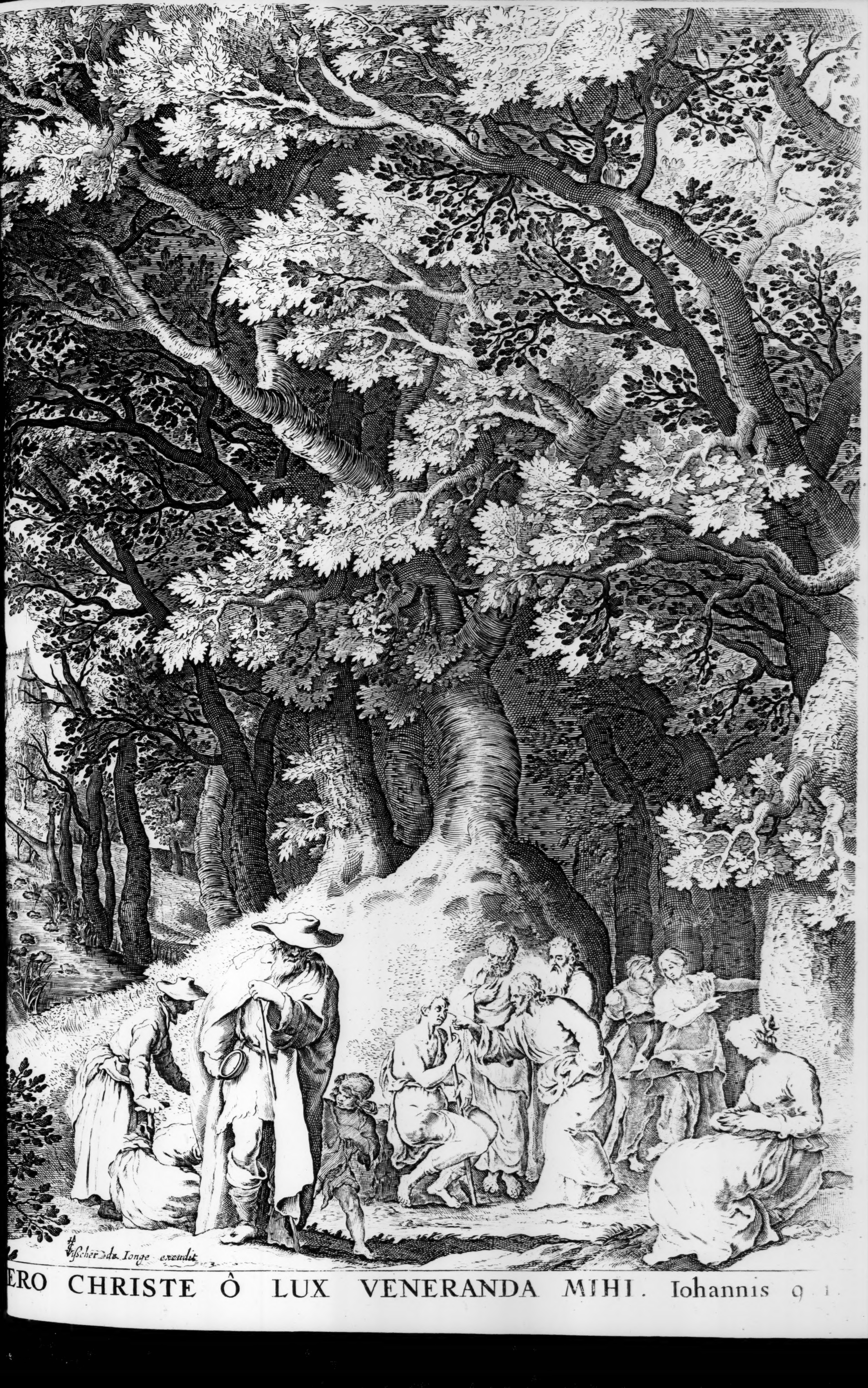
24 Then again called they the man that was blinde, and ſaid unto him, [d] Give God

the

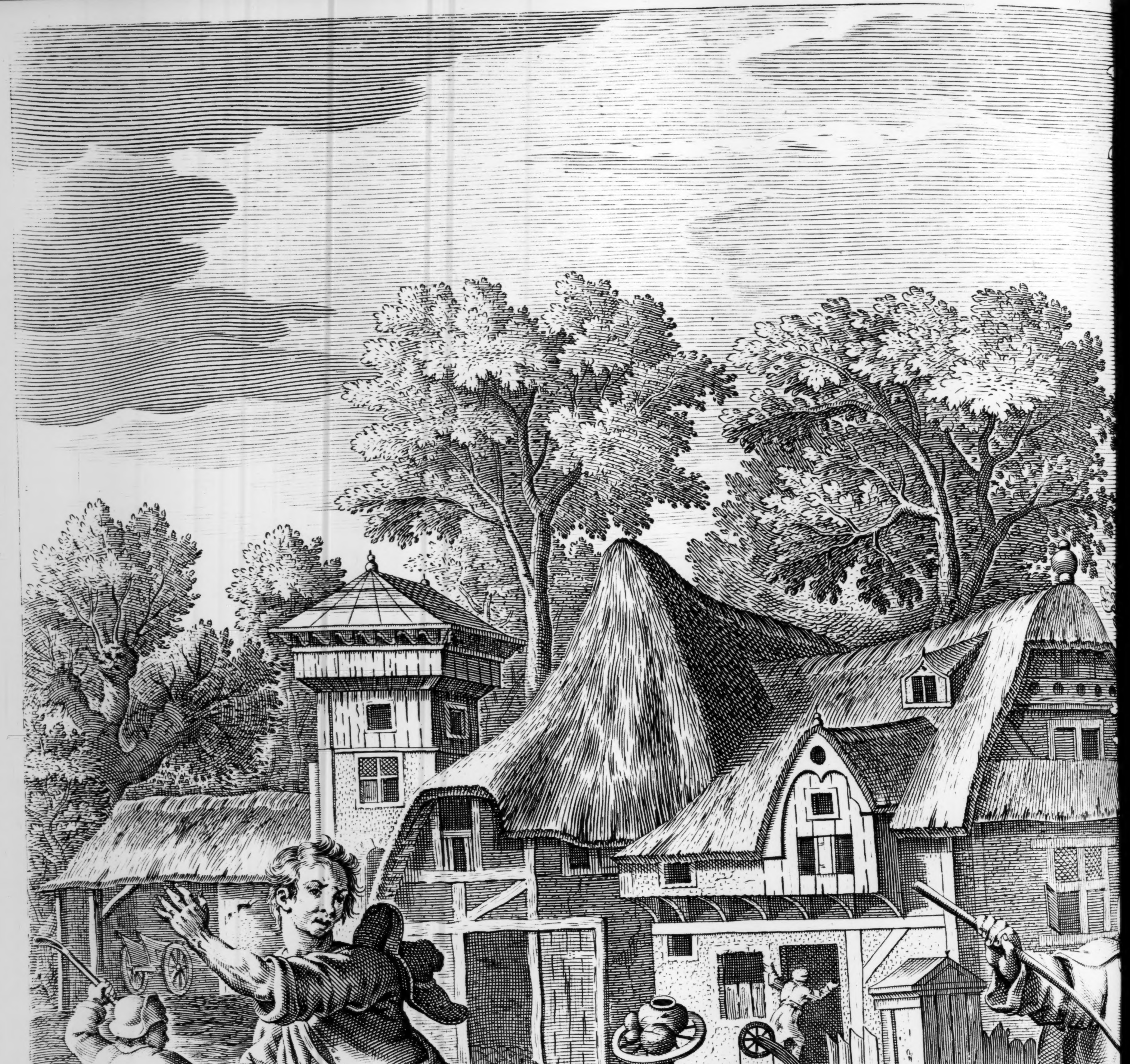
1 Sin is the beginning even of all bodily diſeaſes, and yet doeth it not follow, that God alway reſpecteth their ſins whom he moſt ſharply puniſheth.
a Chriſt reaſoneth here, as his diſciples thought, which preſuppoſe that there come no diſeaſes but for ſins only: whereupon he anſwereth, that there was another cauſe of this mans blindneſſe, and that was, that God his work might be ſeen.
2 The works of Chriſt are as it were a light, which lighteth in the darkneſſe of the world.
b By (day) is meant the light, that is, the lightſome doctrin of the heavenly truth: and by night is meant the darkneſſe which cometh by the obſcurity of the ſame doctrin.
* Chap. 1, 9.
3 Chriſt healing the man born blinde, by taking the ſigne of clay, and afterward the ſigne of the fountain of Siloam, (which ſignifieth, Sent) ſheweth that as he at the beginning made man, ſo doeth he again reſtore both his body and ſoul: and yet ſo, that he himſelf cometh firſt of his own accord to heal us.
‡ Or, *ſpread the clay upon the eyes of the blinde man.*
4 A true image of all men, who as they are of nature blinde, do neither themſelves receive the light that is offered unto them, nor ſuffer it in other, and yet make a great a do amongſt themſelves.
c This is an Hebrew kinde of ſpeech, for they call a mans eyes ſhut, when they cannot receive any light: And therefore they are ſaid to have their eyes opened, which of blinde men are made to ſee.
5 Religion is not aſſaulted by any means more, than by pretence of religion: but the more it is preſſed down, the more it riſeth up.
d A ſolemn order, whereby men were conſtrained in old time to acknowledge their fault before God, as if they ſhould ſay, Conſider thou art before God, who knoweth the whole matter and therefore ſee thou reverence his Majeſtie, and do him this honour, rather to confeſſe the whole matter openly, than to lie before him, Joſh. 7, 19. 1 Sam. 6, 5.


E. Coninkloo inventor

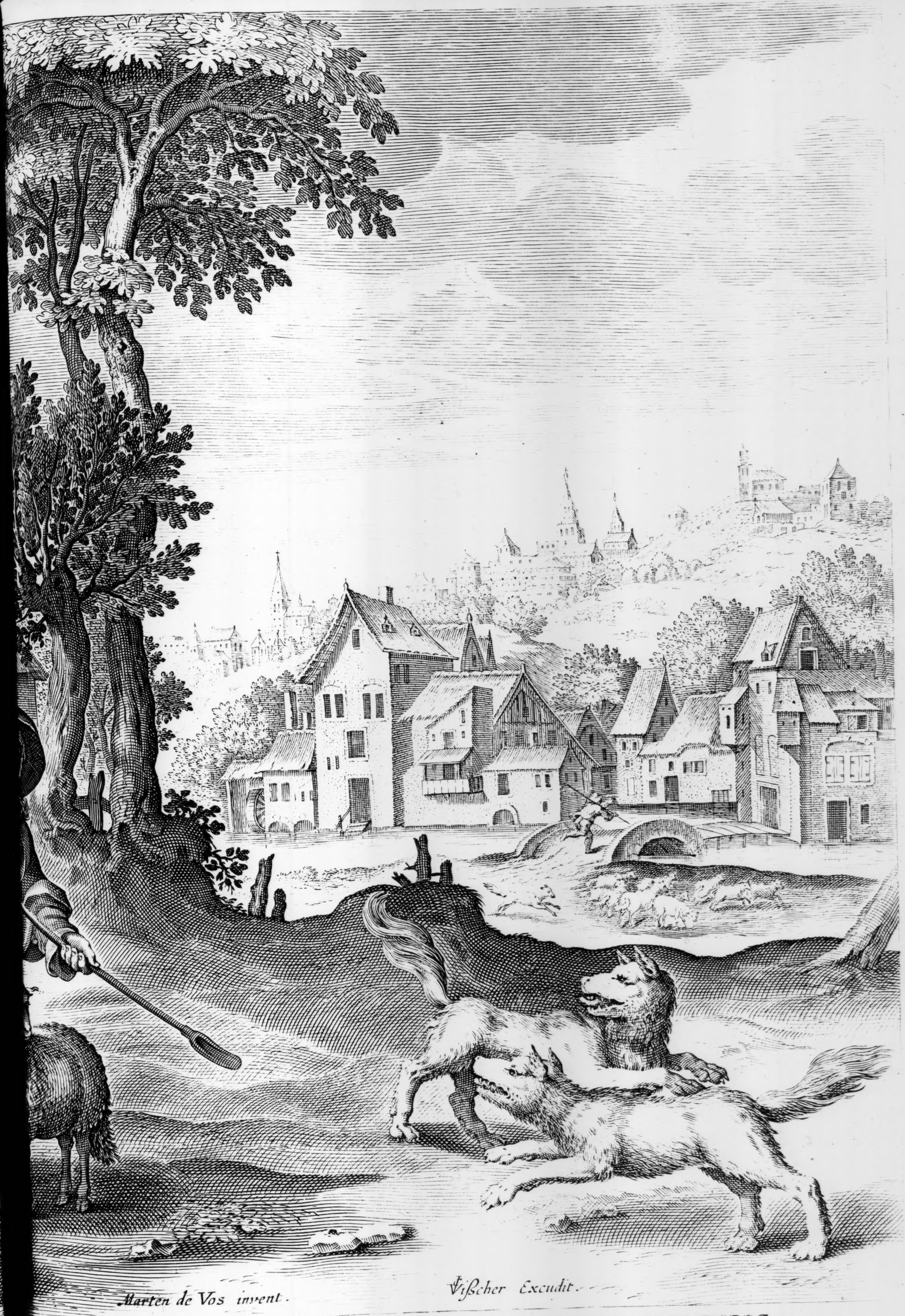
OPTATA EXCUSSIS NUNC UTI LUCE TENEBRIS DAS


Visscher de Ionge excudit

ERO CHRISTE Ô LUX VENERANDA MIHI. Iohannis 9 1



BONUS PASTOR CUM VITÆ DISCRIMINE OVES TUET



Marten de Vos invent.

Vißcher Excudit.

T AT FUGIT VENIENTE LUPO MERCENARIUS. Ioannis x

[illegible] tell us plainly.

25 Jeſus anſwered them, I told you, and ye beleeued not: the workes that I doe in my Fathers name, they beare witneſſe of me.

26 But ye beleeue not, becauſe ye are not of my ſheepe, as I ſaid unto you.

27 My ſheepe heare my voyce, and I know them, and they follow me.

28 And I giue unto them eternall life, and they ſhall neuer periſh, neither ſhall any man plucke them out of my hand.

29 My Father which gaue them me, is greater then all: and no man is able to plucke them out of my Fathers hand.

30 I and my Father are one.

31 Then the Iewes tooke up ſtones againe to ſtone him.

32 Jeſus anſwered them, Many good workes haue I ſhewed you from my Father; for which of thoſe workes doe ye ſtone me?

33 The Iewes anſwered him, ſaying, For a good worke we ſtone thee not, but for blaſphemie, and becauſe that thou being a man, makeſt thy ſelfe God.

34 Jeſus anſwered them, Is it not written in your Law, I ſaid, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken,

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeue me not.

38 But if I doe, though ye beleeue not me, beleeue the workes: that ye may know and beleeue that the Father is in me, and I in him.

39 [illegible]

[illegible]

5 Now Jeſus loued Martha, and her ſiſter, and Lazarus.

6 When he had heard therefore that he was ſicke, he abode two dayes ſtill in the ſame place where he was.

7 Then after that ſaith he to his diſciples, Let us goe into Iudea againe.

8 His diſciples ſay unto him, Maſter, the Iewes of late ſought to ſtone thee, and goeſt thou thither againe?

9 Jeſus anſwered, Are there not twelue houres in the day? If any man walke in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he, and after that he ſaith unto them, Our friend Lazarus ſleepeth; but I goe, that I may awake him out of ſleepe.

12 Then ſaid his diſciples, Lord, if he ſleepe, he ſhall doe well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleepe.

14 Then ſaid Jeſus unto them plainely, Lazarus is dead.

15 And I am glad for your ſakes that I was not there, to the intent ye may beleeue: neuertheleſſe, let us goe unto him.

16 Then ſaid Thomas, [illegible] unto his fellow diſciples, Let us alſo goe, that we may die with him.

17 Then when Jeſus came, he found that he had lien in the graue foure dayes already.

18 (Now Bethany was nigh unto Ieruſalem, about fifteene furlongs off.)

19 And many of the Iewes came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as ſoone as ſhe heard that Jeſus was comming, went and met him: but Mary ſate ſtill in the houſe.

21 Then ſaid Martha unto Jeſus, Lord, if thou hadſt beene here, my brother had not died.

22 But I know, that euen now whatſoeuer thou wilt aſke of God, God will giue it thee.

23 Jeſus ſaith unto her, Thy brother ſhall riſe againe.

24 Martha ſaith unto him, I know that he ſhall riſe againe in the reſurrection at the laſt day.

25 Jeſus ſaid unto her, I am the reſurrection, and the life: [illegible]

[illegible]

The Maſter is come, and calleth for thee.

the praiſe, we know that this man is a [e] ſinner.

25 He anſwered and ſaid, Whether he be a ſinner or no, I know not: one thing I know, that whereas I was blinde, now I ſee.

26 Then ſaid they to him again, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have told you already, and ye did not heare: wherefore would ye heare it again? will ye alſo be his diſciples?

28 [6] Then they reviled him, and ſaid, Thou art his diſciple, but we are Moſes diſciples.

29 We know that God ſpake unto *Moſes*: as for this fellow, we know not from whence he is.

30 The man anſwered and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blinde.

33 If this man were not of God, he could do nothing.

34 They anſwered and ſaid unto him [f] Thou waſt altogether born in ſinnes, and doſt thou teach us? And they ‡ caſt him out.

35 [7] Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou beleeve on the Sonne of God?

36 He anſwered and ſaid, Who is he, Lord, that I might beleeve on him?

37 And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee.

38 And he ſaid, Lord, I beleeve: and he worſhipped him.

39 ¶ [8] And Jeſus ſaid, For [g] judgement I am come into this world, that they [h] which ſee not, might ſee, and that they which ſee, might be made blinde.

40 And ſome of the Phariſees which were with him heard theſe words, and ſaid unto him, Are we blinde alſo?

41 Jeſus ſaid unto them, If ye were blinde, ye ſhould have no ſinne: but now ye ſay, we ſee: therefore your ſinne remaineth.

CHAP. X.

1 *Chriſt is the doore, and the good ſhepherd.* 19 *Divers opinions of him.* 24 *He proveth by his works, that he is Chriſt the Sonne of God:* 39 *eſcapeth the Jews,* 40 *and went again beyond Jordan, where many beleeved on him.*

VErily [1] verily I ſay unto you, He that entreth not by the doore into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber.

2 But he that entreth in by the doore, is the ſhepherd of the ſheep.

3 To him the [a] porter openeth: and the ſheep heare his voice, and he calleth his own ſheep by name, and leadeth them out.

4 And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice.

5 And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.

6 This [b] parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the doore of the ſheep.

8 [2] All that [c] ever came before me, are theeves and robbers: but the ſheep did not heare them.

9 [3] I am the doore, by me if any man enter in, he ſhall be ſaved, and ſhall [d] go in and out, and finde paſture.

10 The thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly.

11 * I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep.

12 But he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

13 The hireling fleeth, becauſe he is an hireling and careth not for the ſheep,

14 I am the good ſhepherd, and know my *ſheep*, and am known of mine.

15 As the Father [e] knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.

16 [4] And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall heare my voice; * and there ſhall be [f] one fold, *and* one ſhepherd.

17 [5] Therefore doth my Father love me, * becauſe I [g] lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again. * This commandment have I received of my Father.

19 ¶ [6] There was a diviſion therefore again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad, why heare ye him?

21 Others ſaid, Theſe are not the words of him that hath a devil: can a devil open the eyes of the blinde?

22 ¶ And it was at Jeruſalem the * feaſt of the [h] dedication, and it was winter.

23 [7] And Jeſus walked in the temple in Solomons porch.

24 Then came the Jews round about him, & ſaid unto him, How long doſt thou ‡ make

---

[e] He is called a ſinner in the Hebrew tongue, which is a wicked man, and maketh as it were an art of ſinning.

[6] Proud wickedneſſe muſt needs at length break forth, which in vain lieth hid under a zeal of godlineſſe.

[f] Thou art naught even from thy cradle, and as we uſe to ſay, There is nothing in thee but ſin.

‡ Or, *excommunicated him.*

[7] Moſt happie is their ſtate which are caſt furtheſt out of the church of the wicked (which proudly boaſt themſelves of the name of the church) that Chriſt may come nearer to them.

[8] Chriſt doeth lighten all them by the preaching of the goſpel, which acknowledge their own darkneſſe, but ſuch as ſeem to themſelves to ſee clearly enough, thoſe he altogether blindeth: of which ſort are they oftentimes, which have the higheſt place in the church.

[g] With great power and authoritie, to doe what is righteous, and juſt: as if he ſaid, Theſe men take upon them to govern the people of God after their own luſt, as though they ſaw all things, and no man but they: but I will rule far otherwiſe than theſe men do: for whom they account for blinde men, them will I lighten, and ſuch as take themſelves to be wiſeſt, them will I drown in moſt groſſe darkneſſe of ignorance.

[h] In theſe words (Of ſeeing, and not ſeeing) there is a ſecret taunting and check to the Phariſees: for they thought all men blinde but themſelves.

[1] Seeing that by Chriſt onely we have acceſſe to the Father, there are neither other true ſhepsherds, than thoſe which come to Chriſt themſelves, and bring others thither alſo, neither is any to be thought the true ſheep-fold but that which is gathered to Chriſt.

[a] In thoſe dayes they uſed to have a ſervant alwayes ſitting at the doore, and therefore he ſpeaketh after the manner of thoſe dayes.

[b] This word (Parable) which the Euangeliſt uſeth here, ſignifieth a dark kinde of ſpeech, when words are taken from their naturall meaning, to ſignifie another thing to us.

[2] It maketh no matter, how many, neither how old the falſe teachers have been.

[c] Theſe large terms muſt be applied to the matter he ſpeaketh of. And therefore when he calleth himſelf the Doore, he calleth all them theeves and robbers which take upon them this name of Doore, which none of the Prophets can, for they shewed the ſheep that Chriſt was the Doore.

[3] Onely Chriſt is the true Paſtour, and that onely is the true church which acknowledgeth him to be properly their onely Paſtour: To him are oppoſite theeves, which feed not the ſheep, but kill them: and hirelings alſo, which forſake the flock in time of danger, becauſe they feed it onely for their own profit and gain.

[d] That is, ſhall live ſafely: So uſe the Jews to ſpeak, as Deut. 26, 6. and yet there is a peculiar alluding to the ſhepherds office.

* Iſa. 40, 11. Ezek. 34, 23.

[e] Loveth me, alloweth me.

[4] The calling of the Gentiles.

* Ezek. 37, 22.

[f] The certain mark of the Catholike church throughout all the world, which hath one head, that is, Chriſt, the only keeper, and onely ſhepherd of it.

[5] Chriſt is by the decree of the Father, the only true ſhepherd of the true church, for he willingly gave his life for his ſheep, and by his own power roſe again to life.

* Iſa. 53. 7, 8.

[g] He ſpeaketh in the time that now is, becauſe Chriſts whole life was as it were, a perpetuall death.

* Acts 2, 24.

[6] The goſpel diſcovereth hypocriſie, and therefore the world muſt needs rage when it cometh forth.

* 1 Mac. 4, 59.

[h] The feaſt of the dedication was inſtituted by Judas Maccabeus and his brethren, after the reſtoring of Gods true religion by the caſting out of Antiochus his gariſon.

[7] The unbeleevers and proud men accuſe the goſpel of darkneſſe, which darkneſſe indeed is within themſelves.

‡ Or, *hold us in ſuſpenſe.*

us to doubt? If thou be the Chriſt tell us plainly.

25 [8] Jeſus anſwered them, I told you, and ye beleeved not: the works that I do in my Fathers name, they bear witneſſe of me.

26 [9] But ye beleeve not,[i] becauſe ye are not of my ſheep, as I ſaid unto you.

27 My ſheep heare my voice, and I know them, and they follow me.

28 And I give unto them eternall life, and they ſhall never periſh, neither ſhall any *man* pluck them out of my hand.

29 My Father which gave them me, is greater than all: and no man is able to pluck them out of my Fathers hand.

30 I and my Father are one.

31 [10] Then the Jews took up ſtones again to ſtone him.

32 Jeſus anſwered them, Many good works have I ſhewed you from my [k] Father; for which of thoſe works do ye ſtone me?

33 The Jews anſwered him, ſaying, For a good work we ſtone thee not, but for blaſphemie, and becauſe that thou, being a man, makeſt thy ſelf God.

34 Jeſus anſwered them, * Is it not written in your law, I ſaid, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the ſcripture cannot be [l] broken:

36 Say ye of him, whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God?

37 If I do not the works of my Father, beleeve me not.

38 But if I do, though ye beleeve not me, beleeve the works: that ye may know and beleeve that the Father is in me, and I in him.

39 [11] Therefore they ſought again to take him: but he eſcaped out of their hand,

40 And went away again beyond Jordan, into the place where John at firſt baptized, and there he abode.

41 And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man, were true.

42 And many beleeved on him there.

[8] The doctrine of the goſpel is proved from heaven by two witneſſes: both by the puritie of the doctrine, and by miracles.

[9] It is no marvell that there doe but a few beleeve, ſeeing that all men are by nature untamed beaſts: yet notwithſtanding God hath his, which he turneth into his ſheep, and committeth them unto his Sonne, and preſerveth them againſt the crueltie of all wilde beaſts.

[i] He giveth a reaſon why they beleeve not, to wit, becauſe they are none of his ſheep.

[10] Chriſt proveth his dignitie by divine works.

[k] Through my Fathers authoritie and power.

* Pſal. 82, 6.

[l] Void and of none effect.

[11] Chriſt fleeth danger, not of miſtruſt, nor for fear of death, nor that he would be idle, but to gather a church in another place.

CHAP. XI.

1 Chriſt raiſeth Lazarus foure dayes buried. 45 Many Jews beleeve. 47 The high prieſts and Phariſees gather a councel againſt Chriſt. 49 Caiaphas propheſieth. 54 Jeſus hid himſelf. 55 At the paſſeover they enquire after him, and lay wait for him.

NOw [1] a certain man was ſick, named Lazarus of Bethanie, the [a] town of Mary and her ſiſter Martha.

2 (* It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick)

3 Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſick.

4 When Jeſus heard that, he ſaid, This ſickneſſe is not unto [b] death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 Now Jeſus loved Martha, and her ſiſter, and Lazarus.

6 [2] When he had heard therefore that he was ſick, he abode two dayes ſtill in the ſame place where he was.

7 Then after that ſaith he to his diſciples, Let us go into Judea again.

8 [3] His diſciples ſay unto him Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again?

9 Jeſus anſwered, Are there not [c] twelve houres in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walk in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſaid he, and after that, he ſaith unto them, Our friend Lazarus [d] ſleepeth, but I go that I may awake him out of ſleep.

12 Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well.

13 Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep.

14 Then ſaid Jeſus unto them plainly, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there (to the intent ye may beleeve) neverthelesse, let us go unto him.

16 Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, Let us alſo go, that we may die with him.

17 Then when Jeſus came, he found that he had lien in the grave foure dayes already.

18 (Now Bethany was nigh unto Jeruſalem, [“] about fifteen furlongs off)

19 [4] And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, aſſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat ſtill in the houſe.

21 Then ſayd Martha unto Jeſus, Lord, if thou hadſt been here, my brother had not died.

22 But I know, that even now whatſoever thou wilt ask of God, God will give it thee.

23 Jeſus ſaith unto her, Thy brother ſhall [e] riſe again.

24 Martha ſaith unto him, * I know that he ſhall riſe again in the reſurrection at the laſt day.

25 Jeſus ſaid unto her, I am the reſurrection, and the * life: he that beleeveth in me, thought he were dead, yet ſhall he live;

26 And whoſoever liveth, and beleeveth in me, ſhall never die. Beleeveſt thou this?

27 She ſaith unto him, Yea, Lord, I beleeve that thou art the Chriſt the Sonne of God which ſhould come into the world.

28 And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come and calleth for thee.

29 Aſſoon

[1] Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

[a] Where his ſiſters dwelt.

* Matth. 26, 7.

[b] That is to ſay, ſent for the purpoſe to kill him.

[2] In that, that God ſeemeth ſometimes to linger in helping of us, he doth it both for his glory, and for our ſalvation, as the falling out of the matter in the end plainly proveth.

[3] This onely is the ſure and right way to life, to follow God boldly without fear, who calleth us, and ſhineth before us in the darkneſſe of this world.

[c] All things are fitly wrought, and brought to paſſe in their ſeaſon.

[d] The Jews uſed a milde kinde of ſpeech, and called death a ſleep, wherupon in other languages the place of buriall where the dead are laid, waiting for the reſurrection, is called A ſleeping-place.

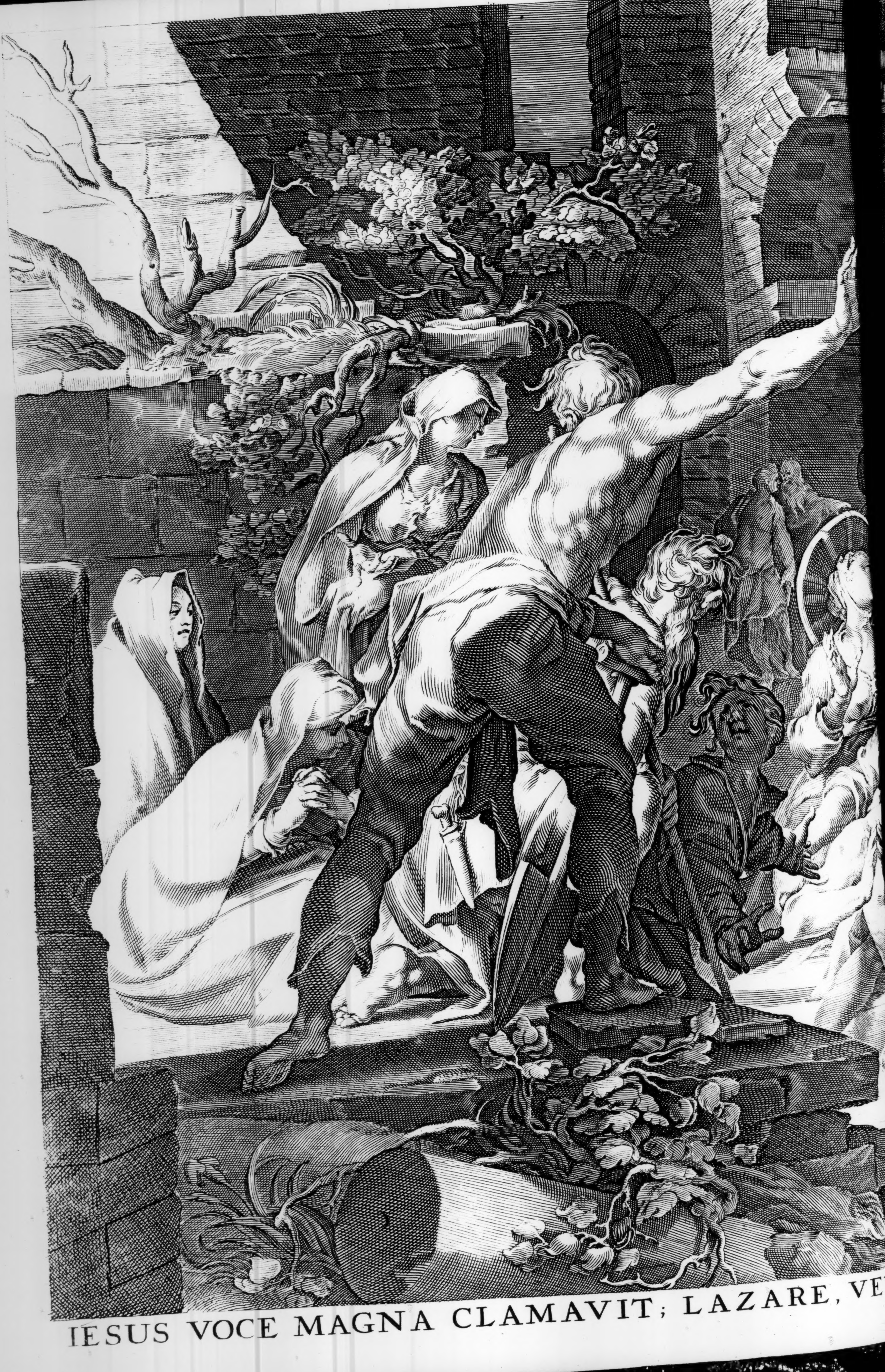
[“] That is, *about two miles.*

[4] God who is the maker of nature, doth not condemn naturall affections, but ſheweth that they ought to be examined by the rule of faith.

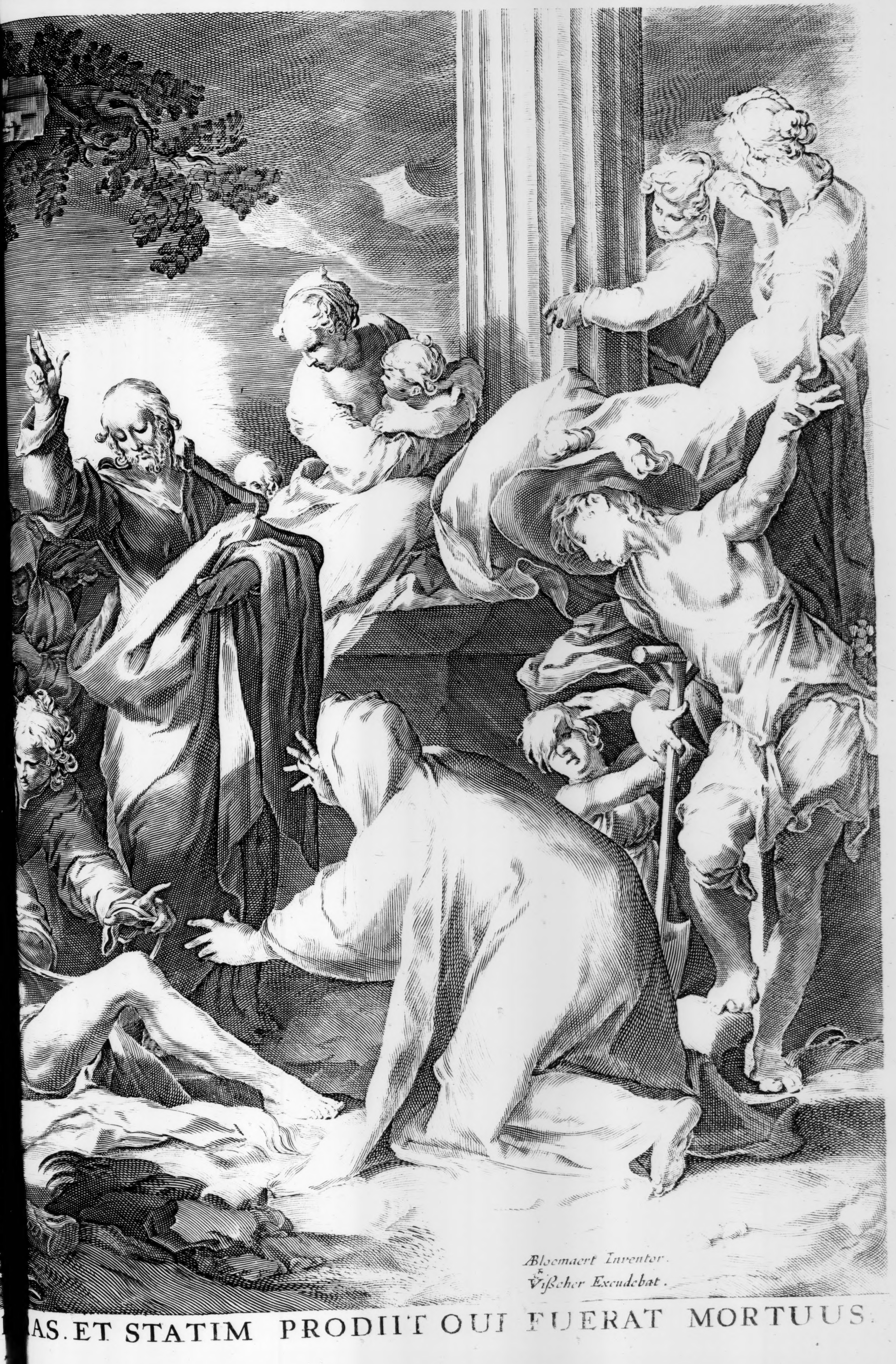
[e] That is, ſhall recover life again.

* Luke 14, 14. Chap. 5, 29.

* Chap. 5, 35.



IESUS VOCE MAGNA CLAMAVIT; LAZARE, VE



Æ Bloemaert Inventor.
CJ Vißcher Excudebat.

EN[illegible]AS. ET STATIM PRODIIT QUI FUERAT MORTUUS.

29 Aſſoon as ſhe heard that, ſhe aroſe quickly, and came unto him.

30 Now Jeſus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, See goeth unto the grave, to weep there.

32 Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou hadſt been here, my brother had not died.

33 [5] When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he [f] groned in the ſpirit, and [†] was troubled.

34 And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee.

35 Jeſus wept.

36 Then ſaid the Jews, Behold how he loved him.

37 And ſome of them ſaid, Could not this man, * which opened the eyes of the blinde, have cauſed that even this man ſhould not have died?

38 Jeſus therefore again groning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it.

39 Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been dead foure dayes.

40 Jeſus ſaith unto her, Said I not unto thee, that if thou wouldeſt beleeve thou ſhouldeſt ſee the glory of God?

41 Then they took away the ſtone from the place where the dead was laid. And Jeſus lift up his eyes, and ſaid, Father, I thank thee that thou haſt heard me.

42 And I knew that thou heareſt me alwayes: but becauſe of the people which ſtand by, I ſaid it, that they may beleeve that thou haſt ſent me.

43 And when he thus had ſpoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go.

45 Then many of the Jews which came to Mary, and had ſeen the things which Jeſus did, beleeved on him.

46 [6] But ſome of them went their wayes to the Phariſees, and told them what things Jeſus had done.

47 ¶ Then gathered the chief prieſts and the Phariſees a [g] councel, and ſaid, What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will beleeve on him; and the Romanes ſhall come and [h] take away both our place and nation.

49 [7] And one of them named Caiaphas, being the high prieſt that ſame yeare, ſaid unto them, Ye know nothing at all,

50 * Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.

51 [8] And this ſpake he not of himſelf: but being high prieſt that yeare, he propheſied that Jeſus ſhould die for that nation:

52 And not for that nation onely, but that alſo he ſhould gather together in one, the children of God that [i] were ſcattered abroad.

53 Then from that day forth, they took counſel together for to put him to death.

54 [9] Jeſus therefore walked no more openly among the Jews: but went thence unto a countrey neare to the wilderneſſe, into a city called Ephraim, and there continued with his diſciples.

55 ¶ And the Jews paſſeover was nigh at hand, and many went out of the countrey up to Jeruſalem before the paſſeover, to purifie themſelves.

56 Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt?

57 Now both the chief prieſts and the Phariſees had given a commandment, that if any man knew where he were, he ſhould ſhew it, that they might take him.

CHAP. XII.

1 Jeſus excuſeth Mary anointing his feet. 9 The people flock to ſee Lazarus. 10 The high prieſts conſult to kill him. 11 Chriſt rideth unto Jeruſalem. 20 Greeks deſire to ſee Jeſus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers beleeve, but do not confeſſe him: 44 therefore Jeſus calleth earneſtly for confeſſion of faith.

THen Jeſus, ſix dayes before the paſſeover, came to Bethany, where Lazarus was which had been dead, whom he raiſed from the dead.

2 There they made him a ſupper, and Martha ſerved: but Lazarus was one of them that ſat at the table with him.

3 Then took Mary a pound of ointment, of ſpikenard, very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair: and the houſe was filled with the odour of the ointment.

4 Then ſaith one of his diſciples, Judas Iſcariot, Simons ſonne, which ſhould betray him,

5 [1] Why was not this ointment ſold for three hundred pence, and given to the poore?

6 This he ſaid, not that he cared for the poore: but becauſe he was a thief, and * had the bag, and bare what was put therein.

7 [2] Then ſaid Jeſus, let her alone, againſt the day of my burying hath ſhe kept this.

8 For the poore alwayes ye have with you: but me ye have not alwayes.

9 [3] Much people of the Jews therefore knew

that

[5] Chriſt took upon him, together with our fleſh, all affections of man (ſinne onely excepted) and amongſt them eſpecially mercy, and compaſſion.

[f] Theſe are tokens that he was greatly moved, but yet they were without ſinne: and theſe affections are proper to mans nature.

[†] Gr. *he troubled himſelf.*

* Chap. 9, 6.

[6] The laſt point of hard and yronlike ſtubbornnes is this to proclaim open warre againſt God, and yet ceaſeth not to make a pretence both of godlines and of the profit of the common-wealth.

[g] The Jews called this Councel Sanhedrin: and the word that John uſeth, is Synedri.

[h] That is, taken away from us by force: for at that time, though the high Prieſts authority was greatly leſſened and decayed, yet there was ſome kinde of government left among the Jews.

[7] The raging and mad company of the falſe church perſwade themſelves that they cannot be in ſaftie, unleſſe he be taken away, who onely upholdeth the Church. And ſo likewiſe judgeth the wiſedome of the fleſh in wordly affairs, which is governed by the ſpirit of giddineſſe, or madneſſe.

* Chap. 18, 14.

[8] Chriſt doth ſometimes ſo turn the tongues, even of the wicked, that even in curſing, they bleſſe.

[i] For they were not gathered together in one countrey, as the Jews were, but to be gathered, from all quarters, from the eaſt to the weſt.

[9] We may give place to the rage of the wicked, when it is expedient ſo to doe, but yet in ſuch ſort, that we ſwerve not from Gods vocation.

[1] An horrible example in Judas, of a minde blinded with covetouſnes, and yet pretending godlineſſe.

* Chap. 13, 29.

[2] This extraordinary anointing, which was for a ſigne, is ſo allowed of God, that he witneſſeth how he will not be worſhipped with outward pompe, or coſtly ſervice, but with almes.

[3] When the light of the goſpel ſheweth it ſelf, ſome are found to be curious, and other (which leaſt ought) to be open enemies: others in a rage honour him, whom they will ſtraightway fall from: and very few do ſo reverently receive him as they ought: notwithſtanding, Chriſt beginneth his ſpirituall kingdome in the midſt of his enemies.

that he was there:and they came,not for Jeſus ſake onely, but that they might ſee Lazarus alſo, whom he had raiſed from the dead.

10 ¶ But the chief prieſts conſulted, that they might put Lazarus alſo to death.

11 Becauſe that by reaſon of him many of the Jews went away, and beleeved on Jeſus.

12 ¶ * On the next day, much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem,

13 Took branches of palm-trees,and went forth to meet him,and cried, Hoſanna, bleſſed is the King of Iſrael that cometh in the name of the Lord.

14 And Jeſus when he had found a young aſſe, ſat thereon, as it is written,

15 * Fear not,daughter of Sion; behold thy King cometh, ſitting on an aſſes colt.

16 Theſe things underſtood not his diſciples at the firſt: but when Jeſus was glorified, then remembred they that theſe things were written of him, and that they had done theſe things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record.

18 For this cauſe the people alſo met him, for that they heard that he had done this miracle.

19 [4] The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain Greeks among them, that [a] came up to worſhip at the feaſt:

21 The ſame came therefore to Philip, which *was* of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jeſus.

23 ¶ And Jeſus anſwered them, ſaying, The houre is come, that the Sonne of man ſhould be glorified.

24 [5] Verily verily I ſay uuto you, Except a corn of wheat fall into the ground, and [b] die, it abideth alone: but if it die, it bringeth forth much fruit.

25 * He that loveth his life,ſhall loſe it:and he that hateth his life in this world,ſhall keep it unto life eternall.

26 If any man ſerve me, let him follow me, and where I am, there ſhall alſo my ſervant be: if any man ſerve me, him will my Father honour.

27 [6] Now is my ſoul troubled, and what ſhall I ſay? Father, ſave me from this [c] houre: but for this cauſe came I unto this houre.

28 Father, [d] glorifie thy name. Then came there a voice from heaven, *ſaying*, I have both glorified it, and will glorifie it again.

29 The people therefore that ſtood by, and heard it, ſaid that it thundered: others ſaid, An angel ſpake to him.

30 [7] Jeſus anſwered, and ſaid, This voice came not becauſe of me, but for your ſakes.

31 Now is the judgement of this world: now ſhall the prince of this world be caſt out.

32 And I, if I be [e] lifted up from the earth, will [f] draw all men unto me.

33 (This he ſaid, ſignifying what death he ſhould die)

34 The people anſwered him, * We have heard out of the law, that Chriſt abideth for ever: and how ſayeſt thou,The Sonne of man muſt be lift up? who is this Sonne of man?

35 [8] Then Jeſus ſaid unto them, Yet a little while is the light with you, walk while ye have the light, leſt darkneſſe come upon you: for he that walketh in darkneſſe,knoweth not whither he goeth.

36 While ye have light,beleeve in the light, that ye may be the [g] children of light. Theſe things ſpake Jeſus and departed, and did hide himſelf from them.

37 ¶ [9] But though he had done ſo many miracles before them, yet they beleeved not on him:

38 That the ſaying of Eſaias the prophet might be fulfilled,which he ſpake,* Lord,who hath beleeved our report? and to whom hath the [h] arm of the Lord been revealed?

39 Therefore they could not beleeve, becauſe that Eſaias ſaid again,

40 * He hath blinded their eyes, and hardened their heart,that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them.

41 Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.

42 ¶ [10] Neverthele ſſe, among the chief rulers alſo,many beleeved on him;but becauſe of the Phariſees they did not confeſſe him, leſt they ſhould be put out of the ſynagogue.

43 * For they loved the praiſe of men more than the praiſe of God.

44 ¶ [11] Jeſus cried, and ſaid, He that beleeveth on me, beleeveth [i] not on me, but on him that ſent me.

45 And he that ſeeth me, ſeeth him that ſent me.

46 * I am come a light into the world, that whoſoever beleeveth on me,ſhould not abide in darkneſſe.

47 * And if any man heare my words and beleeve not, I judge him not; for I came not to judge the world, but to ſave the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: * the word that I have ſpoken, the ſame ſhall judge him in the laſt day.

49 For I have not ſpoken of my ſelf; but the Father which ſent me, he gave me a commandment what I ſhould ſay, and what I ſhould ſpeak.

50 And I know that his commandment is life everlaſting: whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

CHAP.

---

* Matth. 21, 8.

*Zech. 9, 9.

[4] Even they which go about to oppreſſe Chriſt, are made inſtruments of his glory.

[a] After the ſolemn cuſtome:the Grecians were firſt ſo called by the name of the countrey of Greece, where they dwelt: but afterward,all that were not of the Jews religion,but worſhipped falſe gods, and were alſo called Heathens, were called by this name.

[5] The death of Chriſt is, as it were a ſowing, which ſeemeth to be a dying to the corn, but indeed is the cauſe of a farre greater harveſt: and ſuch as is the condition of the head, ſo ſhall it be of the members.

[b] A wheat corn dieth when it is changed by vertue of the ground and becometh a root of a fruitfull blade.

* Matth. 10, 39.

[6] Whiles Chriſt went about to ſuffer all the puniſhment which is due to our ſins, and whileſt his divinitie did not yet ſhew his might and power ſo farre, as this ſatisfaction might be throughly wrought: now when he is ſtricken with the great heat of the curſe of God, he crieth and prayeth, and deſireth to be releaſed: yet notwithſtanding he preferreth the will and glory of his Father before all things, whoſe obedience the Father alloweth even from heaven.

[c] To wit, of death that is now at hand.

[d] So then the Fathers glory is Chriſt his glory.

[7] Chriſt foretelleth to the deaf, the manner of his death,the overcoming of the devil and the world, and in concluſion,his triumph.

[e] Chriſt uſed a word which hath a double meaning, for it ſignifieth either To lift up, or To rid out of the way: for his meaning was to put them in minde of his death, but the Jews ſeem to take it another way.

[f] Chryſoſtome and Theophylact referre this word, All,to all nations, that is, Not to the Jews onely.

* Pſal. 110. 4.

[8] Unmeaſurable is the mercie of God, but an horrible judgement followeth, if it be contemned.

[g] That is, partakers of light.

[9] Faith is not of nature, but of grace.

* Iſa. 53, 1. Rom. 10, 16.

[h] The arme of the Lord, is The goſpel, which is, The power of God to ſalvation, to all that beleeve: And therefore the arme of the Lord is not revealed to them, whoſe hearts the Lord hath not opened.

* Matth, 13, 14.

[10] Such as beleeve, are not onely few in number, if they be compared with the unbeleevers, but alſo the moſt of thoſe few (yea, and that eſpecially, the chiefeſt) doe feare men rather than God.

* Chap. 5, 44.

[11] The ſumme of the goſpel, aud therefore of ſalvation, which Chriſt witneſſed in the midſt of Jeruſalem, by his crying out, is this, To reſt upon Chriſt through faith,as the onely Saviour appointed and given us of the Father.

[i] This word,Not, doeth not take any whit of this from Chriſt, which is here ſpoken of, but is in way of correction rather, as if he ſaid, He that beleeveth in me, doth not ſo much beleeve in me, as in him that ſent me. So is it in Mark 9, 37.

* Chap. 3, 19.

* Chap. 3, 17.

* Mark 16, 16.

7

CHAP. XIII.

1 Jeſus washeth the diſciples feet: exhorteth them to humilitie and charitie. 18 He foretelleth and diſcovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another: 36 and forewarneth Peter of his deniall.

NOw *[1] before the feaſt of the paſſeover, when Jeſus knew that his houre was come, that he should depart out of this world, unto the Father, having loved his [a] own which were in the world, he loved them unto the end.

2 And ſupper being ended, (the devil having now put into the heart of Judas Iſcariot, Simons ſonne, to betray him)

3 Jeſus knowing that the Father had given all things into his [b] hands, and that he was come from God, and went to God,

4 He [c] riſeth from ſupper, and laid aſide his garments, and took a towell & girded himſelf.

5 After that, he poureth water into a baſon, and began to wash the diſciples feet, and to wipe them with the towell wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter ſaith unto him, Lord, doſt thou wash my feet?

7 Jeſus anſwered and ſaid unto him, What I do thou knoweſt not now: but thou shalt know hereafter.

8 Peter ſaith unto him, Thou shalt never wash my feet. Jeſus anſwered him, If I wash thee not, thou haſt [d] no part with me.

* Matth. 26, 2.

1 Chriſt no leſſe certain of the victory, than of the combate which was at hand, uſing the ſigne of washing the feet, doeth partly thereby give an example of ſingular modeſtie, and his great love toward his apoſtles in this notable act, being like, very shortly, to depart from them: and partly, witneſſeth unto them, that it is he onely, which washeth away the filth of his people, and that by little and little in their time and ſeaſon.

a Them of his houshold, that is, His Saints.

b Into his power.

c In that he is ſaid to riſe, it argueth that there was a ſpace between the ceremonie of the paſſeover and this washing of feet, at what time it ſeemeth that the ſupper was inſtited.

d Unleſſe thou ſuffer me to wash thee, thou shalt have no part in the kingdome of heaven.

9 Simon Peter ſaith unto him, Lord, not my feet onely, but alſo my hands and my head.

10 Jeſus ſaith to him, He that is washed, needeth not, ſave to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him, therefore ſaid he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you?

13 Ye call me Maſter, and Lord: and ye ſay well; for ſo I am.

14 If I then your Lord and Maſter have washed your feet, ye alſo ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have done to you.

16 * Verily verily I ſay unto you, The ſervant is not greater than his Lord, neither he that is ſent, greater than he that ſent him.

* Matth. 10, 24. Chap. 15, 20.

17 If ye know theſe things, happy are ye if ye do them.

18 ¶ [2] I ſpeak not of you all, I know whom I have choſen: but that the ſcripture may be fulfilled, * He that eateth bread with me, hath lift up his heel againſt me.

19 ‡ Now I tell you before it come, that when it is come to paſſe, ye may beleeve that I am he.

20 * Verily verily I ſay unto you, He that receiveth whomſoever I ſend, receiveth me: and he that receiveth me, receiveth him that ſent me.

21 * When Jeſus had thus ſaid, he was troubled in ſpirit, and [e] teſtified, and ſaid, Verily verily I ſay unto you, that one of you shall betray me.

2 The betraying of Chriſt was not caſuall, or a thing that happened by chance, but the Father ſo ordeined the cauſe of our ſalvation, to reconcile us unto himſelf in his Sonne, and the Sonne did willingly and voluntarily obey the Father.

* Pſal. 41, 9.

‡ Or, *from henceforth.*

* Matth. 10, 40.

* Matth. 26, 21.

e He affirmed it openly and ſoothed it not.

22 Then the diſciples looked one on another, doubting of whom he ſpake.

23 Now there was [f] leaning on Jeſus boſome, one of his diſciples whom Jeſus loved.

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he ſpake.

25 He then lying on Jeſus breſt, ſaith unto him, Lord, who is it?

26 Jeſus anſwered, He it is to whom I shall give a ‡ ſop, when I have dipped it. And when he had dipped the ſop, he gave it to Judas Iſcariot, *the ſonne* of Simon.

f John his leaning was ſuch, that ſitting down in his bed, his head was toward Jeſus his head: ſo that it was an eaſie matter for him to touch Jeſus his boſom: for it is certain that in old time men uſed not to ſit at the table, but lie down on the one ſide.

‡ Or, *morſel.*

27 And after the ſop, Satan entred into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly.

28 Now no man at the table knew for what intent he ſpake this unto him.

29 For ſome of them thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy thoſe things that we have need of againſt the feaſt: or that he should give ſomething to the poore.

30 He then having received the ſop, went immediately out: and it was night.

31 ¶ [3] Therefore when he was gone out, Jeſus ſaid, [g] Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall alſo glorifie him in himſelf, and shall ſtraightway glorifie him.

33 [4] Little children, yet a little while I am with you. Ye shall ſeek me, * and as I ſaid unto the Jews, Whither I go, ye cannot come; ſo now I ſay unto you.

34 * A new commandment I give unto you, That ye love one another, as I have loved you, that ye alſo love one another.

35 By this shall all men know that ye are my diſciples, if ye have love one to another.

3 We have to conſider the glorifying of Chriſt in his ignominie.

g This verſe and the next following, are a moſt plain and evident teſtimonie of the divinitie of Chriſt.

4 The eternall glory shall flow by little and little from the members. But in the mean time, we muſt take good heed, that we paſſe over the race of this life in brotherly love.

* Chap. 7, 34.

* Levit. 19, 18. Chap. 15, 17. 1 Joh. 4, 31.

36 ¶ [5] Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou canſt not follow me now: but thou shalt follow me afterwards.

37 Peter ſaid unto him, Lord, why cannot I follow thee now? I will * lay down my life for thy ſake.

38 Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily verily I ſay unto thee, The cock shall not crow, till thou haſt denied me thrice.

5 An heavie example of rash truſt and confidence.

* Matth. 26, 33.

CHAP. XIIII.

1 Chriſt comforteth his diſciples with the hope of heaven: 6 profeſſeth himſelf the way, the truth, and the life, and one with the Father: 13 aſſureth their prayers in his name to be effectuall: 15 requeſteth love and obedience: 16 promiſeth the Holy Ghoſt the Comforter: 27 and leaveth his peace with them.

LEt [1] not your heart be troubled: ye beleeve in God, beleeve alſo in me.

2 In my Fathers houſe are many manſions: if it were not ſo, [a] I would have told

1 He beleeveth in God that beleeveth in Chriſt, and there is no other way to confirm our mindes in greateſt diſtreſſes.

---

a That is, if it were not ſo as I tel you, to wit, unleſſe there were place enough not onely for me, but for you alſo, in my Fathers houſe, I would not thus deceive you with a vain hope, but I would have told you ſo plainly.

you: I go to [b] prepare a place for you.

3 [2] And if I go and prepare a place for you, I [c] will come again, and receive you unto my ſelf, that were I am, there ye may be alſo.

4 [3] And whither I go ye know, and the way ye know.

5 Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way?

6 Jeſus ſaith unto him, [d] I am the way, the truth, and the life: no man cometh unto the Father but by me.

7 [e] If ye had known me, ye ſhould have known my Father alſo: and from henceforth ye know him, and have ſeen him.

8 Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us.

9 Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? he that hath ſeen me, hath ſeen the Father, and how ſayeſt thou then, Shew us the Father?

10 [4] Beleeveſt thou not that I am in the Father, and the Father in me? the words that I ſpeak unto you, I ſpeak not of my ſelf: but the Father that dwelleth in me, he doth the works.

11 Beleeve me that I am in the Father, and the Father in me: or elſe beleeve me for the very works ſake.

12 [5] Verily verily I ſay unto you, He that beleeveth on me, the works that I do, ſhall he do alſo, and [f] greater works than theſe ſhall he do, becauſe I go unto my Father.

13 * And whatſoever ye ſhall ask in my name, that will I do, that the Father may be glorified in the Sonne.

14 If ye ſhall ask any thing in my name, I will do it.

15 ¶ [6] If ye love me, keep my commandments.

16 And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever.

17 *Even* the [g] Spirit of truth, whom the [h] world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and ſhall be in you.

18 I will not leave you ‡ comfortleſſe, I will come to you.

19 Yet a little while, and the world ſeeth me no more: but ye ſee me: becauſe I live, ye ſhall live alſo.

20 At that day ye ſhall know, that I am [i] in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father, & I will love him, & will [k] manifeſt my ſelf to him.

22 [7] Judas ſaith unto him, not Iſcariot, Lord, how is it that thou wilt manifeſt thy ſelf unto us, and not unto the world?

23 Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my ſayings: and the word which you heare, is not mine, but the Fathers which ſent me.

25 [8] Theſe things have I ſpoken unto you, being yet preſent with you.

26 But the Comforter, *which is* the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you.

27 [9] Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, let not your heart be troubled, neither let it be afraid.

28 [10] Ye have heard how I ſaid unto you, I go away, & come again unto you. If ye loved me, ye would rejoyce, becauſe I ſaid, I go unto the Father: for my Father is [l] greater than I.

29 And now I have told you before it come to paſſe, that when it is come to paſſe, ye might beleeve.

30 [11] Hereafter I will not talk much with you: for the prince of this world cometh, and hath [m] nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do: ariſe, let us go hence.

CHAP. XV.

1 The conſolation and mutuall love between Chriſt and his members, under the parable of the vine. 18 A comfort in the hatred and perſecution of the world. 26 The office of the holy Ghoſt, and of the apoſtles.

I [1] Am the true vine, and my Father is the huſbandman.

2 * Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 * Now ye are clean through the word which I have ſpoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it ſelf, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for ‡ without me ye can do nothing.

6 If a man abide not in me, he is caſt forth as a branch, and is withered, and men gather them, and caſt them into the fire, and they are burned.

7 [2] If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.

8 [a] Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples.

9 [3] As the Father hath loved me, ſo have I loved you: [b] continue ye in my love.

[b] All this ſpeech is by the way of an allegorie, whereby the Lord comforteth his own, declaring to them his departure into heaven, which is, Not to reigne there alone, but to goe before and prepare a place for them.

[2] Chriſt went not away from us, to the end to forſake us, but rather that he might at length take us up with him into heaven.

[c] Theſe words are to be referred to the whole church, and therefore the angel ſaid to the diſciples when they were aſtoniſhed, What ſtand you gazing up into heaven? This Jeſus ſhall ſo come as you ſaw him goe up, Act. 1, 11. and in all places of the ſcripture, the full comfort of the church is referred to that day when God ſhall be all in all, and is therefore called the day of redemption.

[3] Chriſt onely is the way to true and everlaſting life, for he it is in whom the Father hath revealed himſelf.

[d] This ſaying, ſheweth unto us both the nature, the will, and office of Chriſt.

[e] It is plain by this place, that to know God, and to ſee God, is all one: Now wheras he ſaid before, that no man ſaw God at any time, that is to be underſtood thus, Without Chriſt, or Were is not through Chriſt, no man could ever ſee, nor ſaw God at any time: for as Chryſoſtome ſaith, The Sonne is a very ſhort and eaſie ſetting forth of the Fathers nature unto us.

[4] The majeſtie of God ſheweth it ſelf moſt evidently, both in Chriſts doctrin & deeds.

[5] The approving of the vertue of Chriſt is not included within his own perſon, but it is ſpread through the body of his whole church.

[f] That is, not onely doe them, but I can alſo give other men power to do greater.

* Matth. 7, 7.

[6] He loveth Chriſt aright which obeyeth his commandments: and becauſe the ſame is accompanied with an infinite ſort of miſeries, although he be abſent in body, yet doth he comfort his, with the preſent vertue of the holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.

[g] The holy Ghoſt is called the Spirit of truth, of the effect which he worketh, becauſe he inſpireth the truth into us, whereas otherwiſe he hath truth in himſelf.

[h] Worldly men.

‡ Or, *orphanes.*

[i] The Sonne is in the Father after ſuch ſort, that he is of one ſelf-ſame ſubſtance with the Father, but he is in his diſciples in a certain reſpect, as an aider and helper of them.

[k] I will ſhew my ſelf to him, and be known of him, as if he ſaw me with his eyes: but this ſhewing of himſelf is not bodily, but ſpirituall, yet ſo plain as none can be more.

[7] We muſt not ask why the Goſpel is revealed to ſome rather than to other, but we muſt rather take heed that we embrace Chriſt, who is offered unto us, and that we truly love him, that is to ſay, that we give our ſelves wholly to his obedience.

[8] It is the office of the holy Ghoſt to imprint in the mindes of the elect, in their times and ſeaſons, that which Chriſt once ſpake.

[9] All true felicity cometh to us by Chriſt alone.

[10] So farre is it that we ſhould be ſory for the departing of Chriſt from us, according to the fleſh, that we ſhould rather rejoyce for it, ſeeing that all the bleſſing of the members dependeth upon the glorifying of the head.

[l] This is ſpoken, in that that he is Mediatour, for ſo the Father is greater than he, in as much as the perſon to whom requeſt is made, is greater than he that maketh the requeſt.

[11] Chriſt goeth to death not unwillingly but willingly, not as yeelding to the devil, but obeying his Fathers decree.

[m] As who would ſay, Satan will by and by ſet upon me with all the might he can, but he hath no power over me, neither ſhall he find any ſuch thing in me, as he thinketh he ſhall.

[1] We are of nature dry and fit for nothing, but the fire: Therefore that we may live & be fruitfull, we muſt firſt be graffed into Chriſt, as it were into a vine, by the Fathers hand: and then be daily pruned with a continuall meditation of the word, and the croſſe: otherwiſe, it ſhall not avail any man at all to have been graffed, unleſſe he cleave faſt unto the vine, and to draw juyce out of it.

* Matth. 15, 13.

* Chap. 13, 10.

‡ Or, *ſevered from me.*

[2] He abideth in Chriſt, which reſteth in his doctrine, and therefore bringeth forth good fruit: And the Father will deny ſuch an one nothing.

[a] As who would ſay, Herein ſhall my Father be glorified, and herein alſo ſhall you be my diſciples, if you bring forth much fruit.

[3] The love of the Father towards the Sonne, & of the Sonne towards us, & ours towards God & our neigbour, are joyned together with an unſeparable knot: and there is nothing more ſweet and pleaſant than it is. Now this love ſheweth it ſelf by the effects: a moſt perfect example whereof Chriſt himſelf exhibiteth unto us.

[b] That is, in that love wherewith I do love you: which love is on both parts.

10 If ye keep my commandements, ye ſhall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 Theſe things have I ſpoken unto you that my joy might remain in you, and that your joy might be full.

12 * This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatſoever I command you.

15 [4] Henceforth I call you not ſervants, for the ſervant knoweth not what his lord doth, but I have called you friends: for all things that I have heard of my Father, I have made known unto you.

16 Ye have [5] not choſen me, but [c] I have choſen you, and * ordained you, that you ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall ask of the Father in my name, he may give it you.

17 Theſe things I command you, that ye love one another.

18 [6] If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you.

20 * Remember the word that I ſaid unto you, The ſervant is not greater than the lord, if they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep yours alſo.

21 [7] But all theſe things will they do unto you for my names ſake, becauſe they know not him that ſent me.

22 [d] If I had not come, and ſpoken unto them, they had not had ſinne: but now they have no ‡ cloke for their ſinne,

23 He that hateth me, hateth my Father alſo.

24 If I had not done among them the works which none other man did, they had not had ſinne: but now have they both ſeen, and hated both me and my Father.

25 But *this cometh to paſſe*, that the word might be fulfilled that is written in their [e] law, * They hated me without a cauſe.

26 * [8] But when the Comforter is come, whom I will ſend unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he ſhall teſtifie of me.

27 And ye alſo ſhall bear witneſſe, becauſe ye have been with me from the beginning.

CHAP. XVI.

1 Chriſt comforteth his diſciples againſt tribulation by the promiſe of the holy Ghoſt, and by his reſurrection and aſcenſion, 23 aſſureth their prayers made in his name to be acceptable to his Father. 33 Peace in Chriſt, and in the world affliction.

THeſe [1] things have I ſpoken unto you, that ye ſhould not be offended.

2 They ſhall put you out of the ſynagogues: yea the time cometh, that whoſoever killeth you will think that he doth God ſervice.

3 And theſe things will they do unto you, becauſe they have not known the Father, nor me.

4 But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you.

5 But now I go my way to him that ſent me, and none of you asketh me, Whither goeſt thou?

6 But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart.

7 [2] Nevertheleſſe, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will ſend him unto you.

8 [3] And when he is come, he will ‡ [a] reprove the [b] world of ſinne, and of righteouſneſſe, and of judgement.

9 Of ſinne, becauſe they beleeve not on me.

10 [c] Of righteouſneſſe, becauſe I go to my Father, and ye ſee me no more.

11 [d] Of judgement, [e] becauſe the prince of this world is judged.

12 [4] I have yet many things to ſay unto you, but ye cannot bear them now:

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf: but whatſoever he ſhall heare, that ſhall he ſpeak, and he will ſhew you things to come.

14 [5] He ſhall glorifie me: for he ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath, are mine: therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

16 [6] A [f] little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me, [g] becauſe I go to the Father.

17 Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me; and, Becauſe I go to the Father.

18 They ſaid therefore, What is this that he ſaith, A little while? we cannot tell what he ſaith.

19 Now Jeſus knew that they were deſirous to ask him, and ſaid unto them, Do ye enquire among your ſelves of that I ſaid, A little while and ye ſhall not ſee me: and again, a little while and ye ſhall ſee me?

20 Verily, verily, I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoyce: and ye ſhall be ſorrowfull, but your ſorrow ſhall be turned into joy.

21 A woman when ſhe is in travail, hath ſor-

---

* Chap. 13, 43. 1 Theſ. 4, 9. 1 Joh. 3, 11.

[4] The doctrin of the goſpel (as it is uttered by Chriſts own mouth) is a moſt perfect and abſolute declaration of the counſel of God, which pertaineth to our ſalvation, and is committed unto the apoſtles.

[5] Chriſt is the authour and preſerver of the miniſterie of the goſpel, even to the worlds end: but the miniſters have above all things need of prayer and brotherly love.

[c] This place teacheth us plainly, that our ſalvation cometh from the only favour and gracious goodneſſe of the everlaſting God toward us, and of nothing that we do or can deſerve.

* Matth. 28, 19.

[6] It ought not only not to fear, but rather confirm the faithfull miniſters of Chriſt, when they ſhall be hated of the world as their maſter was.

* Matth. 10, 24. Chap. 13, 16.

[7] The hatred that the world beareth againſt Chriſt, proceedeth of the blockiſhneſſe of the minde, which notwithſtanding is voluntary blinde, ſo that the world can pretend no excuſe to cover their fault.

[d] As who would ſay, If I had not come, theſe men would not have ſtuck to have ſaid ſtill before Gods judgement ſeat, that they are religious and void of ſinne: but ſeeing I came to them, and they clean refuſe me, they can have no cloke for their wickedneſſe.

‡ Or, *excuſe*.

[e] Some time by this word, Law, are meant the five books of Moſes, but in this place, the whole Scripture: for the place alledged is in the Pſalmes. * Pſal. 35, 19. * Luk. 24, 49. Chap. 14, 26. [8] Againſt the rage of the wicked, we ſhall ſtand ſurely by the inward teſtimonie of the holy Ghoſt: But the holy Ghoſt ſpeaketh no otherwiſe, than he ſpeaketh by the mouth of the apoſtles.

[1] The miniſters of the goſpel muſt look for all manner of reproches, not only of them which are open enemies, but even of them alſo which ſeem to be of the ſame houſhold, and the very pillars of the church.

[2] The abſence of Chriſt according to the fleſh, is profitable to the church, that we may wholly depend upon his ſpirituall power.

[3] The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth the world, will it, nill it, to confeſſe its own unrighteouſneſſe, and Chriſts righteouſneſſe, and almightineſſe.

‡ Or, *convince*.

[a] He will ſo reprove the world, that the worldlings ſhall be able to pretend no excuſe.

[b] He reſpecteth the time that followed his aſcenſion when as all gainſayers were manifeſtly reproved through the powring out of the holy Ghoſt upon the church: So that the very enemies of Chriſt were reproved of ſinne, in that they were conſtrained, to confeſſe that they were deceived, in that they beleeved not, and therefore they ſaid to Peter, Acts 2. Men & brethren, what ſhall we do?

[c] Of Chriſt himſelf: for when the world ſhall ſee, that I have powred out the holy Ghoſt, they ſhall be conſtrained to confeſſe that I was juſt, and was not condemned of my Father, when I went out of this world.

[d] Of that authority and power which I have both in heaven and earth.

[e] That is, becauſe they ſhall then underſtand and know indeed that I have overcome the devil, and do govern the world when all men ſhall ſee that they ſet themſelves againſt you in vain for I will arm you with that heavenly power, whereby you may deſtroy every high thing which is lifted up againſt the knowledge of God. 2 Cor. 10, 12.

[4] The doctrin of the apoſtles proceeded from the holy Ghoſt, and is moſt perfect.

[5] The holy Ghoſt bringeth no new doctrin, but teacheth that which was uttered by Chriſts own mouth, and imprinteth it in our minds.

[6] The grace of the holy Ghoſt is a moſt lively glaſſe, wherein Chriſt is is truely beholden with the moſt ſharp ſighted eyes of faith, and not with the bleared eyes of the fleſh, whereby we feel a continuall joy even in the midſt of ſorrows.

[f] When a little time is once paſt.

[g] For I paſſe to eternall glory, ſo that I ſhall be much more preſent with you than I was before: for then you ſhall feel indeed what I am, and what I am able to do.

row, because her houre is come: but aſſoon as ſhe is delivered of the childe, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.

22 And ye now therefore have ſorrow: but I will ſee you again, and your heart ſhall rejoyce, and your joy no man taketh from you.

23 And in that day ye ſhall ask me nothing: * Verily verily I ſay unto you, Whatſoever ye ſhall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in my name: ask, and ye ſhall receive, that your joy may be full.

25 [7] Theſe things have I ſpoken unto you in ‡ proverbs: the time cometh when I ſhall no more ſpeak unto you in ‡ proverbs, but I ſhall ſhew you plainly of the Father.

26 [8] At that day ye ſhall ask in my name: and I ſay not unto you, that I will pray the Father for you:

27 For the Father himſelf loveth you, becauſe ye have loved me, and have beleeved that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 [9] His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no ‡ proverb.

30 Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould ask thee: by this we beleeve that thou cameſt forth from God.

31 Jeſus anſwered them, Do ye now beleeve?

32 * Behold the houre cometh, yea, is now come, [10] that ye ſhal be ſcattered, every man to ‡ his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me.

33 [11] Theſe things I have ſpoken unto you, that [h] in me ye might have peace, in the world ye ſhall have tribulation: but be of good cheer, I have overcome the world.

* Matt. 7,7.

[7] The holy Ghoſt, which was powred upon the apoſtles after the aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſalvation, and alſo by them the church, and will alſo inſtruct it to the end of the world.

‡ Or, *parables.*

‡ Or, *parables.*

[8] The ſumme of the worſhip of God is the invocation of the Father, in the name of the Sonne the mediatour, who is already heard for us, for whom he both abaſed himſelf, and is now alſo glorified.

[9] Faith and fooliſh ſecuritie differ very much.

‡ Or, *parable.*

* Matth. 26,51.

[10] Neither the wickedneſſe of the world, nor the weakneſſe of his own can diminiſh any thing of the vertue of Chriſt.

‡ Or, *his own home.*

[11] The ſurety and ſtay of the church dependeth only upon the victorie of Chriſt.

[h] That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet ſtate of minde which is clean contrary to diſquietneſſe, and heavineſſe.

CHAP. XVII.

1 *Chriſt prayeth to his Father to glorifie him.* 6 *To preſerve his apoſtles* 11 *in unity,* 17 *and truth:* 20 *to glorifie them, and all other beleevers with him in heaven.*

THeſe [1] words ſpake Jeſus and lift up his eyes to heaven, and ſaid, [2] Father, the houre is come, glorifie thy Sonne, that thy Sonne alſo may glorifie thee.

2 * As thou haſt given him power over [a] all fleſh, that he ſhould give eternall life to as many as thou haſt given him.

3 And this is life eternall, that they might know thee the [b] only true God, and Jeſus Chriſt whom thou haſt ſent.

[1] Jeſus Chriſt the everlaſting high prieſt, being ready ſtraightwayes to offer up himſelf, doth by ſolemn prayers conſecrate himſelf to God the Father, as a ſacrifice, and us together with himſelf. Therefore this prayer was from the beginning, is, and ſhall be to the end of the world, the foundation and ground of the church of God. [2] He firſt declareth, that as he came into the world to the end that the Father might ſhew in him, being apprehended by faith, his glory, in ſaving his elect, ſo he applied himſelf to that only: and therefore deſireth of the Father, that he would bleſſe the work which he had finiſhed. * Matth. 28, 18. [a] Over all men. [b] He calleth the Father the only very God, to ſet him againſt falſe gods, and not to ſhut out himſelf and the holy Ghoſt, for ſtraightwayes he joyneth the knowledge of the Father and the knowledge of himſelf together, and according to his accuſtomed manner ſetteth forth the whole Godhead in the perſon of the Father: ſo is the Father alone ſaid to be King, immortall, wiſe, and dwelling in light which no man can attain unto, inviſible, Rom. 16, 27. 1 Tim. 1, 17.

4 I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do.

5 And now, O Father, glorifie thou me with thine own ſelf, with the glory which I had with thee before the world was.

6 [3] I have manifeſted thy name unto the men which thou gaveſt me out of the world: [c] thine they were, and thou [d] gaveſt them me; and they have kept thy word.

7 Now they have known that all things whatſoever thou haſt given me, are of thee.

8 For I have given unto them the words which thou gaveſt me, and they have received them,* and have known ſurely that I came out from thee, and they have beleeved that thou didſt ſend me.

9 I pray for them, I pray not for the world, but for them which thou haſt given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but theſe are in the world, and I come to thee Holy Father, keep through thine own name, thoſe whom thou haſt given me, that they may be [e] one, as we are.

12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſonne of perdition: * that the ſcripture might be fulfilled.

13 And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word, and the world hath hated them, becauſe they are not of the world, even as I am not of the world.

15 [4] I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 [f] Sanctifie them through thy truth, thy word is truth.

18 [5] As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world.

19 And for their ſakes I ſanctifie my ſelf, that they alſo might be ‡ ſanctified through the [g] truth.

20 [6] Neither pray I for theſe alone; but for them alſo which ſhall beleeve on me through their word.

21 That they all may be one; as thou Father art in me, and I in thee, that they alſo may be one in us: that the world may beleeve that thou haſt ſent me.

22 And the glory which thou gaveſt me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world

[3] Firſt of all, he prayeth for thoſe his diſciples by whom he would have the reſt to be gathered together, and commendeth them unto the Father, having once rejected the whole company of the reprobate) becauſe he received them of him, into his cuſtodie, and for that they embraceing his doctrin ſhall have ſo many and ſo mighty enemies, that there is no way for them to be in ſafetie, but by his help only.

[c] He ſheweth hereby that everlaſting election and choice, which was hidden in the good will and pleaſure of God, which is the ground work of our ſalvation.

[d] He ſheweth how that everlaſting and hidden purpoſe of God is declared in Chriſt, by whom we are juſtified and ſanctified, if we lay hold on him by faith, that at length we may come to the glory of the election.

* Chap. 16, 27.

[e] He prayeth that his people may peaceably agree and be joyned together in one, that as the Godhead is one, ſo they may be of one minde, and one conſent together.

* Pſal. 109,8.

[4] He ſheweth what manner of deliverance he meaneth, not that they ſhould be in no danger, but that they being preſerved from all, might prove by experience that the doctrin of ſalvation is truth, which they received at his mouth to deliver to other.

[f] That is, make them holy: and that is ſaid to be holy, which is dedicated and made proper to God only.

[5] He addeth moreover, that the apoſtles have a vocation common with them, and therefore that they muſt be holden up by the ſelf-ſame vertue to give up themſelves wholly to God, whereby he being firſt, did conſecrate himſelf to the Father.

‡ Or, *truly ſanctified.*

[g] The true and ſubſtantiall ſanctification of Chriſt, is ſet againſt the outward purifying. [6] Secondarily, he offereth to God the Father all his, that is, how many ſoever ſhall beleeve in him by the doctrin of the apoſtles: that as he cleaveth unto the Father, receiving from him all fulneſſe, ſo they being joyned with him, may receive life from him, and at length being together beloved in him, may alſo with him enjoy everlaſting glory.

may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

24 * Father, I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.

* Chap. 12, 26.

25 O righteous Father, the world hath not known thee, but I have known thee, and theſe have known that thou haſt ſent me.

26 [7] And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.

[7] He communicateth with his by little and little, the knowledge of the Father, which is moſt full in Chriſt the mediatour, that they may in him be beloved of the Father, with the ſelf-ſame love wherewith he loveth the Sonne.

CHAP. XVIII.

1 Judas betrayeth Jeſus. 6 The officers fall to the ground. 10 Peter ſmiteth off Malchus eare. 12 Jeſus is taken and led unto Annas and Caiaphas. 15 Peters deniall. 19 Jeſus examined before Caiaphas. 28 His arraignement before Pilate. 36 His kingdome. 40 The Jews ask Barabbas to be let looſe.

WHen [1] Jeſus had ſpoken theſe words, * he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred, and his diſciples.

[1] Chriſt goeth of his own accord into a garden, which his betrayer knew, to be taken, that by his obedience, he might take away the ſinne that entred into the world by one mans rebellion, and that in a garden.

* Matth. 26, 36.

2 And Judas alſo which betrayed him, knew the place: for Jeſus ofttimes reſorted thither with his diſciples.

3 * [2] Judas then having received a band of men, and officers from the chief prieſts and Phariſees, cometh thither with lanterns, and torches, and weapons.

* Matth. 27, 47.

[2] Chriſt who was innocent was taken as a wicked perſon, that we which are wicked might be let go as innocent.

4 [3] Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye?

[3] Chriſts perſon (but not his vertue) was bound of the adverſaries, when and how he would.

5 They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo which betrayed him, ſtood with them.

6 Aſſoon then as he had ſaid unto them, I am he, they went backward and fell to the ground.

7 Then asked he them again, Whom ſeek ye? and they ſaid, Jeſus of Nazareth.

8 [4] Jeſus anſwered, I have told you that I am he. If therefore ye ſeek me, let theſe go their way.

[4] Chriſt doeth not neglect the office of a good paſtour, no not in his greateſt danger.

9 That the ſaying might be fulfilled which he ſpake, * Of them which thou gaveſt me, have I loſt none.

* Chap. 17, 12.

10 [5] Then Simon Peter having a ſword, drew it, and ſmote the high prieſts ſervant, and cut off his right eare: the ſervants name was Malchus.

[5] We ought to contain the zeal we bear to God, within the bonds of our vocation.

11 Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: the cup which my Father hath given me, ſhall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jeſus, and bound him,

13 [6] And led him away to Annas firſt (for he was father in law to Caiaphas) which was the high prieſt that ſame yeare. ‡

[6] Chriſt is brought before an earthly high prieſt to be condemned for our blaſphemies, that we might be quitted of the everlaſting high prieſt himſelf.

‡ *And Annas ſent Chriſt bound unto Caiaphas the high prieſt*, verſe 24.

14 * Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people.

* Chap. 11, 50.

15 ¶ * [7] And Simon Peter followed Jeſus, and ſo did another diſciple: that diſciple was known unto the high prieſt, and went in with Jeſus into the palace of the high prieſt.

* Matth. 26, 58.

[7] A lively example of the fragilitie of man, even in the beſt, when they be once left to themſelves.

16 But Peter ſtood at the doore without. Then went out that other diſciple which was known unto the high prieſt, and ſpake unto her that kept the doore, and brought in Peter.

17 Then ſaith the damſel that kept the doore unto Peter, Art not thou alſo one of this mans diſciples? He ſaith, I am not.

18 And the ſervants and officers ſtood there, who had made a fire of coals, (for it was cold) and they warmed themſelves: and Peter ſtood with them and warmed himſelf.

19 ¶ [8] The high prieſt then asked Jeſus of his diſciples, and of his doctrine.

[8] Chriſt defendeth his cauſe but ſlenderly, not that he would withdraw himſelf from death but to ſhew that he was condemned as an innocent.

20 Jeſus anſwered him, I ſpake openly to the world, I ever taught in the ſynagogue, and in the temple, whither the Jews alwayes reſort, and in ſecret have I ſaid nothing.

21 Why askeſt thou me? ask them which heard me, what I have ſaid unto them: behold, they know what I ſaid.

22 And when he had thus ſpoken, one of the officers which ſtood by, ſtroke Jeſus ‡ with the palme of his hand, ſaying, Anſwereſt thou the high prieſt ſo?

‡ Or, *with a rod.*

23 Jeſus anſwered him, If I have ſpoken evil, bear witneſſe of the evil: but if well, why ſmiteſt thou me?

24 * Now Annas had ſent him bound unto Caiaphas the high prieſt.

* Matth. 26, 57.

25 [9] And Simon Peter ſtood and warmed himſelf: * They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not.

[9] After that men have once fallen, they cannot only, not lift up themſelves by their own ſtrength, but alſo they fall more and more into worſe, untill they be raiſed up again, by a new vertue of God.

* Matth. 26, 69.

26 One of the ſervants of the high prieſt (being his kinſman whoſe eare Peter cut off) ſaith, Did not I ſee thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ * [10] Then led they Jeſus [a] from Caiaphas, unto ‡ the hall of judgement: and it was early, * and they themſelves went not into the judgement hall, leſt they ſhould be defiled: but that they might eat the paſſeover.

* Matth. 27, 2.

[10] The Sonne of God is brought before the judgement ſeat of an earthly and profane man, in whom there is found much leſſe wickedneſſe than in the princes of the people of God: A lively image of the wrath of God againſt ſinne, and therewithall of his great mercy, and laſt of all of his moſt ſevere judgement againſt the ſtubborn contemners of his grace when it is offered unto them.

[a] From Caiaphas houſe.

‡ Or, *Pilates houſe.*

* Acts 10, 28.

29 Pilate then went out unto them, and ſaid, What accuſation bring you againſt this man?

30 They anſwered and ſaid unto him, If he were not a malefactour, we would not have delivered him up unto thee.

31 Then ſaid Pilate unto them, Take ye him and judge him according to your law. The Jews therefore ſaid unto him, [b] It is not lawfull for us to put any man to death:

[b] For judgements of life and death were taken from them fourtie yeares before the deſtruction of the temple.

32 * That the ſaying of Jeſus might be fulfilled, which he ſpake, [c] ſignifying what death he ſhould die.

* Matth. 20, 19.

[c] For Chriſt had foretold that he ſhould be crucified.

33 * Then Pilate entred into the judgement hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews?

* Matth. 27

34 Jeſus anſwered him, Sayeſt thou this thing of thy ſelf, or did others tell it thee of me?

35 Pilate anſwered, Am I a Jew? thine

own nation, and the chief prieſts have delivered thee unto me: What haſt thou done?

36 [11] Jeſus anſwered, My kingdome is not of this world: if my kingdome were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews: but now is my kingdome not from hence.

37 Pilate therefore ſaid unto him, Art thou a king then? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſſe unto the truth: every one that is of the truth, heareth my voice.

38 [12] Pilate ſaith unto him, [d] What is truth? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I finde in him no fault at all.

39 * But ye have a cuſtome, that I ſhould releaſe unto you one at the paſſeover: will ye therefore that I releaſe unto you the king of the Jews?

40 * Then [e] cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

[11] Chriſt avoucheth his ſpirituall kingdome, but rejecteth a worldly.

[12] It was requiſit that Chriſt ſhould be pronounced innocent, but notwithſtanding (in that that he took upon him our perſon) was to be condemned as a moſt wicked man.

[d] He ſpeaketh this diſdainfully and ſcoffingly, and not by way of asking a queſtion.

* Matth. 27, 15.

* Acts 3, 14.

[e] Word for word, Made a great and foul voice.

Chap. XIX.

1 Chriſt is ſcourged, crowned with thorns, and beaten. 4 Pilate is deſirous to releaſe him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They caſt lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His ſide is pierced. 38 He is buried by Joſeph and Nicodemus.

Then * Pilate therefore took Jeſus, and [1] ſcourged him.

2 And the ſouldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And ſaid, Hail king of the Jews: and they ſmote him with their hands.

4 [2] Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him.

5 Then came Jeſus forth, wearing the crown of thorns, and the purple robe: and *Pilate* ſaith unto them, Behold the man.

6 When the chief prieſts therefore and officers ſaw him, they cried out, ſaying: [a] Crucifie him, crucifie him. Pilate ſaith unto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Sonne of God.

8 ¶ [3] When Pilate therefore heard that ſaying, he was the more afraid.

9 And went again into the judgement hall, and ſaith unto Jeſus, Whence art thou? but Jeſus gave him no anſwer.

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucifie thee, and have power to releaſe thee?

11 Jeſus anſwered, Thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee hath the greater ſinne.

* Matth. 27, 26.

[1] The wiſdome of the fleſh chuſeth of two evils the leaſt, but God curſeth that ſame wiſdome.

[2] Chriſt is again quitted by that ſame mouth wherewith he is afterward condemned.

[a] They will have him crucified whom by an old cuſtome of theirs they ſhould have ſtoned and hanged up as convict of blaſphemie: but they deſire to have him crucified after the manner of the Romanes.

[5] Pilates conſcience fighteth for Chriſt, but ſtraightway it yeeldeth: becauſe it is not upholden with the ſingular vertue of God.

12 And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Ceſars friend: whoſoever maketh himſelf a king, ſpeaketh againſt Ceſar.

13 ¶ [4] When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgement ſeat, in a place that is called the pavement, but in the Hebrew, [b] Gabbatha.

14 And it was the preparation of the paſſeover, and about the ſixth houre: and he ſaith unto the Jews, Behold your king.

15 But they cried out, Away with him, away with him, crucifie him. Pilate ſaith unto them, Shall I crucifie your king? The chief prieſts anſwered, We have no king but Ceſar.

16 * [5] Then delivered he him therefore unto them to be crucified: and they took Jeſus and led him away.

17 And he bearing his croſſe, went forth into a place called the place of a ſcull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt.

19 ¶ [6] And Pilate wrote a title, and put it on the croſſe, and the writing was JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jeſus was crucified was nigh to the city, and it was written in Hebrew, and Greek, and Latine.

21 Then ſaid the chief prieſts of the Jews to Pilate, Write not, The King of the Jews, but that he ſaid, I am king of the Jews.

22 Pilate anſwered, What I have written, I have written.

23 ¶ * [7] Then the ſouldiers, when they had crucified Jeſus, took his garments (and made foure parts, to every ſouldier a part) and alſo his coat: now the coat was without ſeam, ‡ woven from the top throughout.

24 They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: * that the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſouldiers did.

25 ¶ [8] Now there ſtood by the croſſe of Jeſus, his mother, and his mothers ſiſter, Mary *the wife* of ‡ Cleophas, and Mary Magdalene.

26 When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſonne.

27 Then ſaith he to the diſciple, Behold thy mother. And from that houre that diſciple took her unto his own home.

28 ¶ [9] After this, Jeſus knowing that all things were now accompliſhed, * that the ſcripture might be fulfilled, ſaith, I thirſt.

29 Now there was ſet a [c] veſſel full of vine-

[4] Pilate condemneth himſelf firſt, with the ſame mouth, wherewith he afterward condemneth Chriſt.

[b] Gabbatha ſignifieth an high place, as judgement ſeats are.

* Matth. 27, 31.

[5] Chriſt faſtenth Satan, ſinne and death to the croſſe.

[6] Chriſt ſitting upon the throne of the croſſe, is openly written everlaſting king of all people with his own hand, whoſe mouth condemned him for uſurping a kingdome.

* Matth. 27, 35.

[7] Chriſt ſignifieth by the diviſion of his garments amongſt the bloudie butchers (his coat except, that had no ſeame) that it ſhall come to paſſe, that he will ſhortly divide his benefits, and enrich his very enemies throughout the world: but ſo notwithſtanding that the treaſure of his church ſhall remain whole.

‡ Or, *wrought*.

* Pſal. 22, 18.

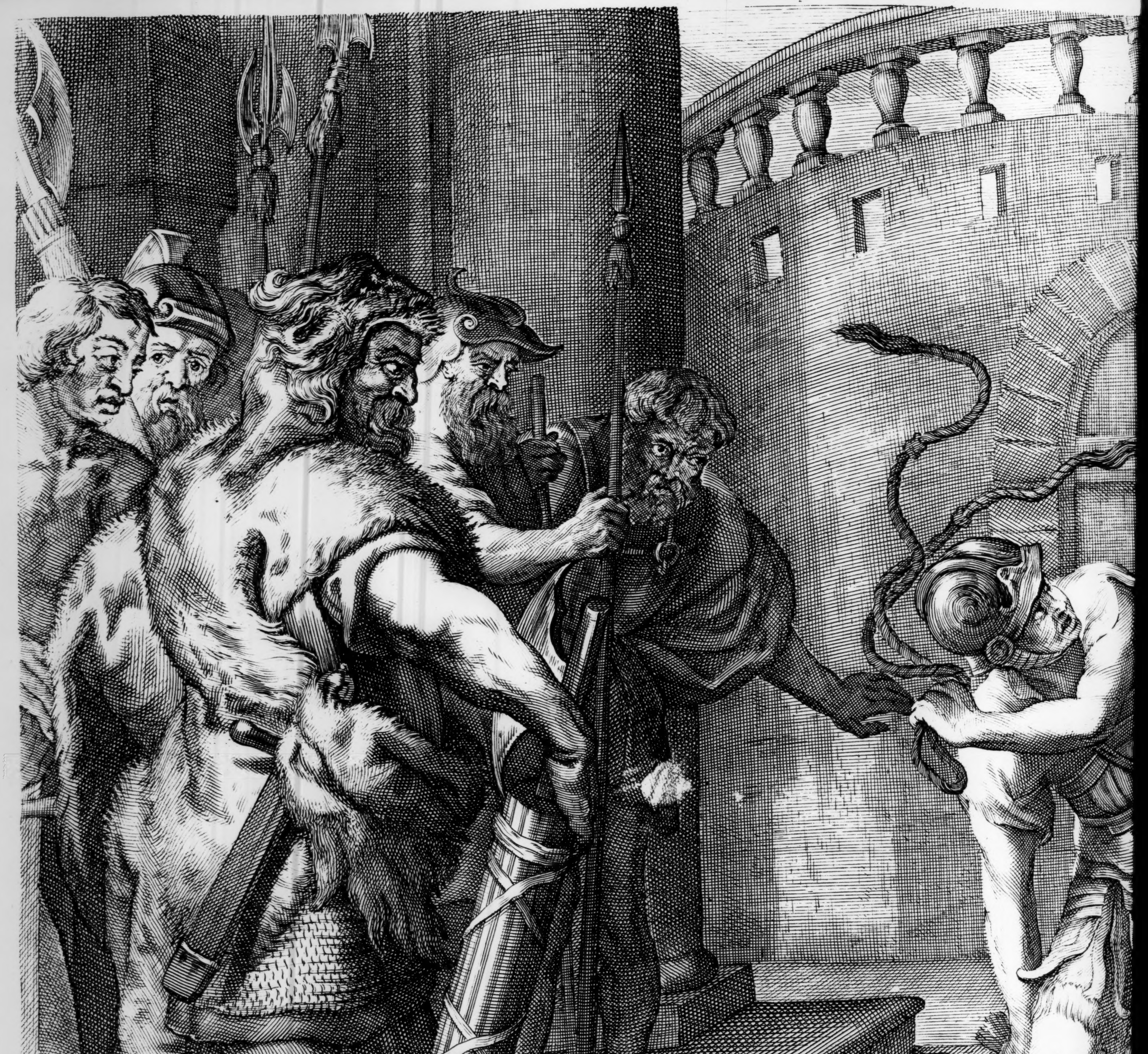
[8] Chriſt is a perfect example of all righteouſneſſe, not onely in the keeping of the firſt, but alſo of the ſecond table.

‡ Or, *Clopas*.

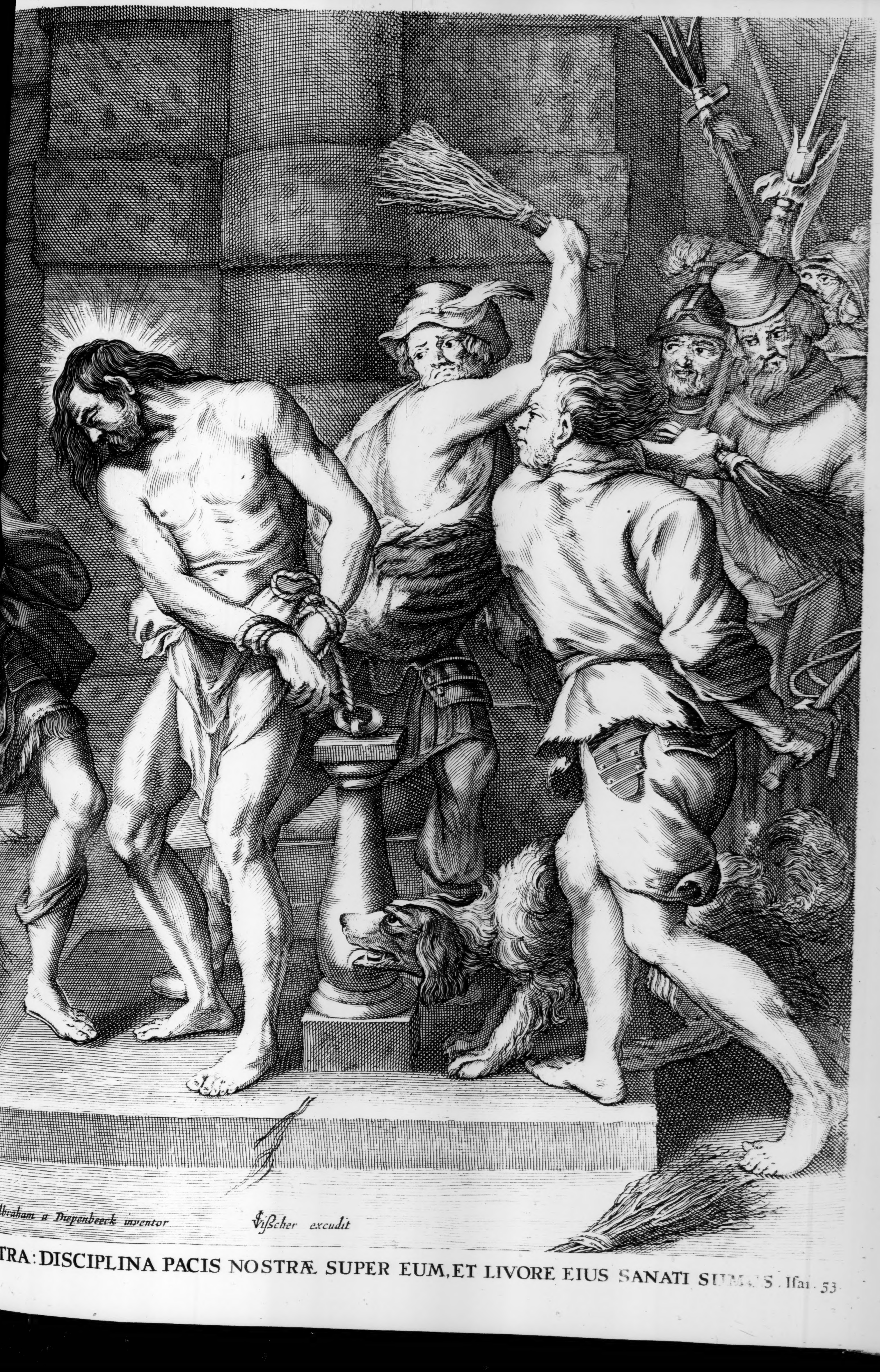
[9] Chriſt, when he hath taken the vineger, yeeldeth up the ghoſt, drinking up indeed that moſt bitter and ſharp cup of his Fathers wrath in our name.

* Pſal. 69, 21.

[c] Galatinus witneſſeth out of the book called Sanhedrin, that the Jews were wont to give them that were executed, vineger mixed with frankincenſe to drink, to make their brains ſomewhat troubled: ſo charitably the Jews provided for the poore mens conſcience, which were executed.



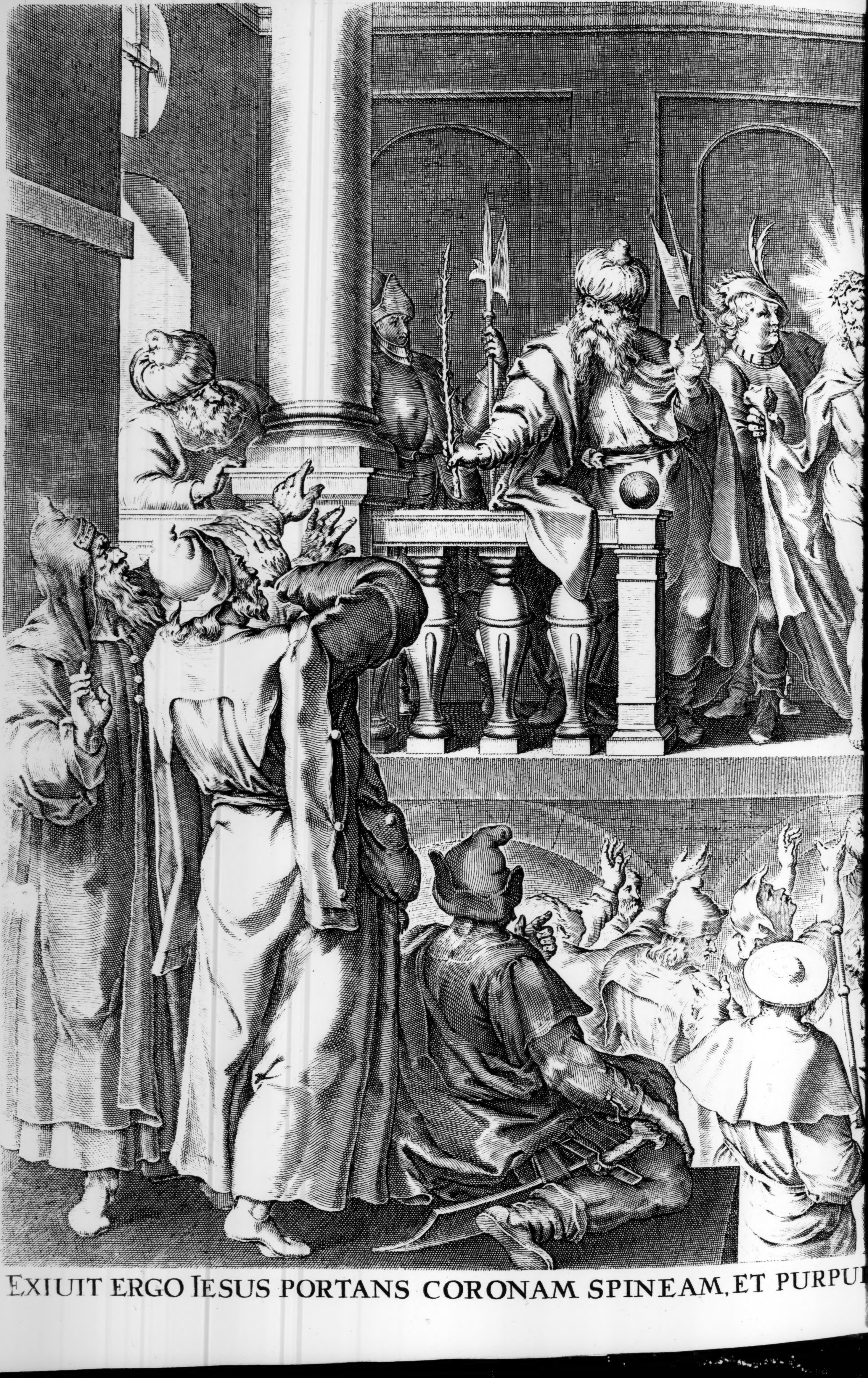
VULNERATUS EST PROPTER INIQUITATES NOSTRAS, ATTRITUS EST PROPTER SCELERA NOST



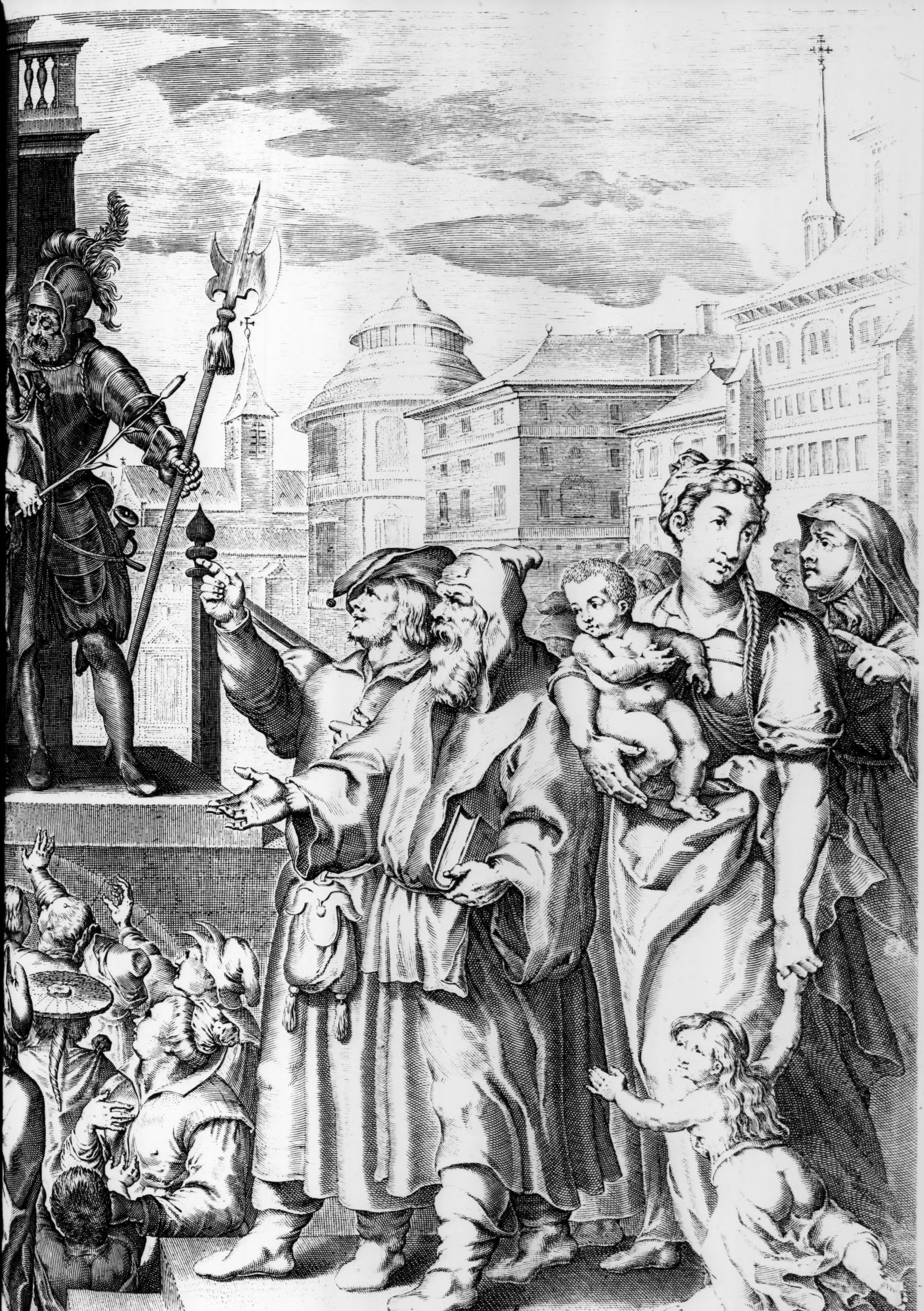
lbraham a Diepenbeeck inventor

Viſscher excudit

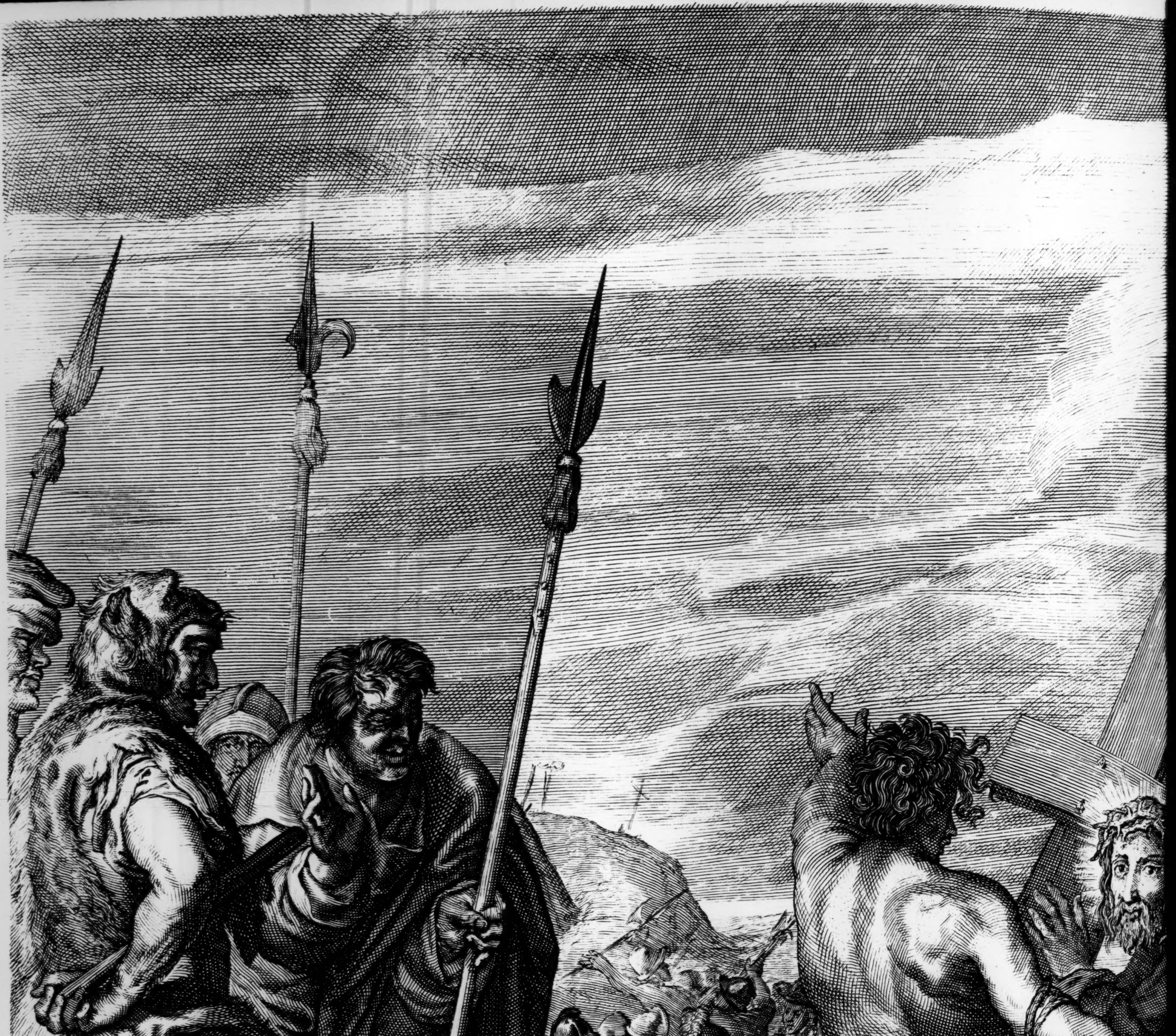
TRA: DISCIPLINA PACIS NOSTRÆ SUPER EUM, ET LIVORE EIUS SANATI SUMUS. Iſai. 53.



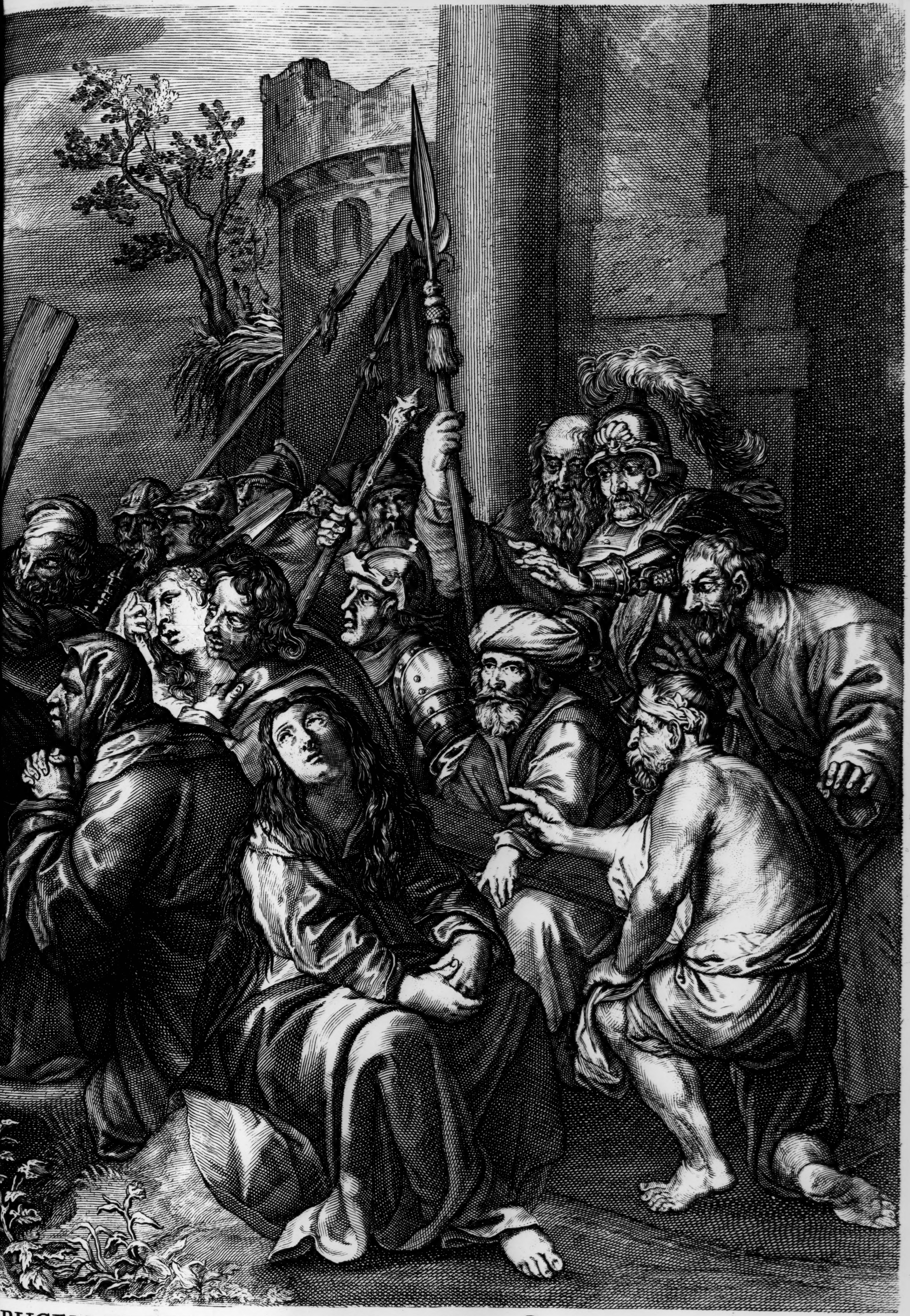
EXIUIT ERGO IESUS PORTANS CORONAM SPINEAM, ET PURPU


Marten de Vos inventor
Viſscher excudit

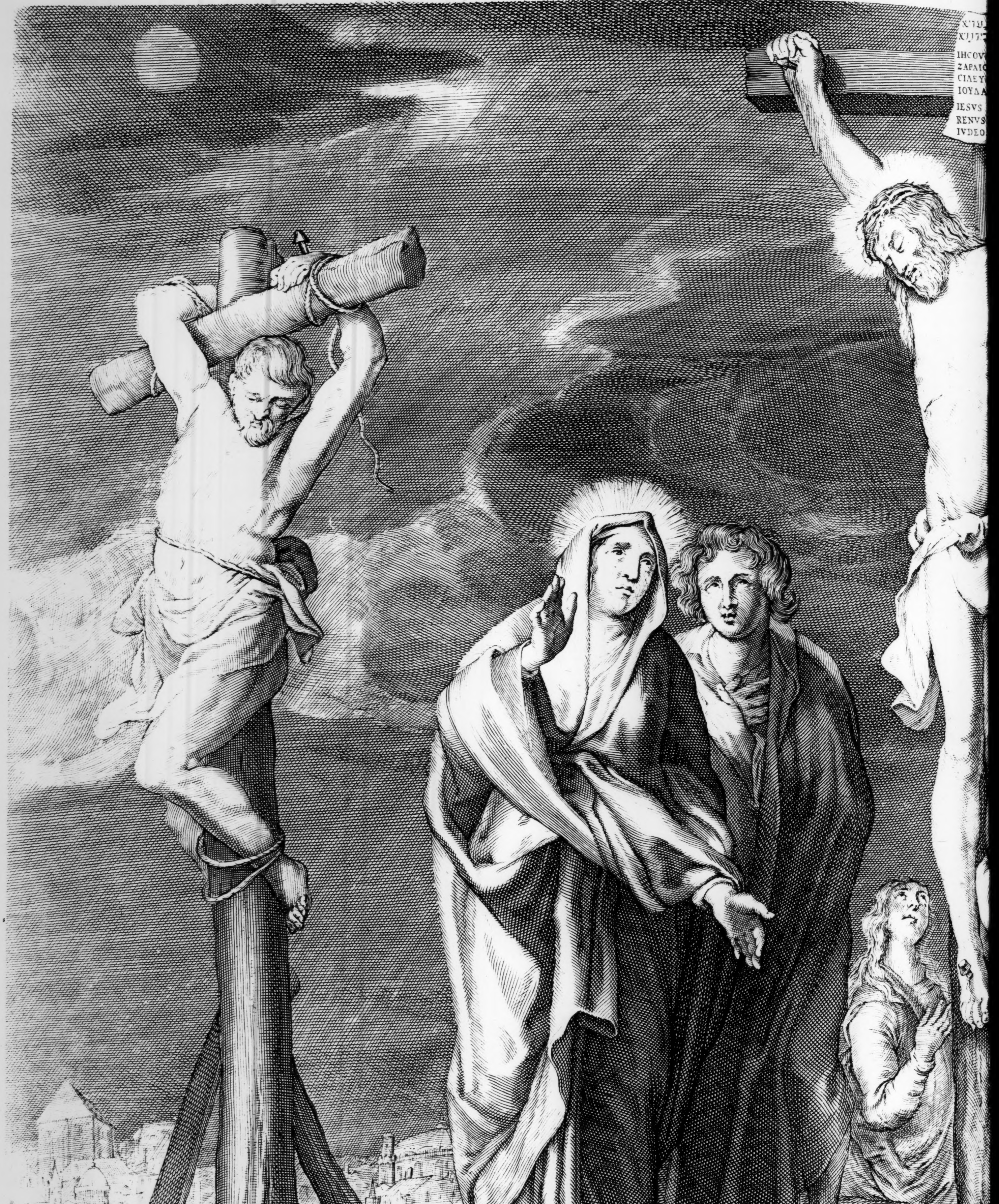
REUM VESTIMENTUM. ET DICIT EIS PILATUS; ECCE HOMO. Ioannis 19.5.


Iaques Iordaens inventor
Vißcher Excudit

SUSCEPERUNT AUTEM IESUM ET EDUXERUNT. ET BAIULANS SIB

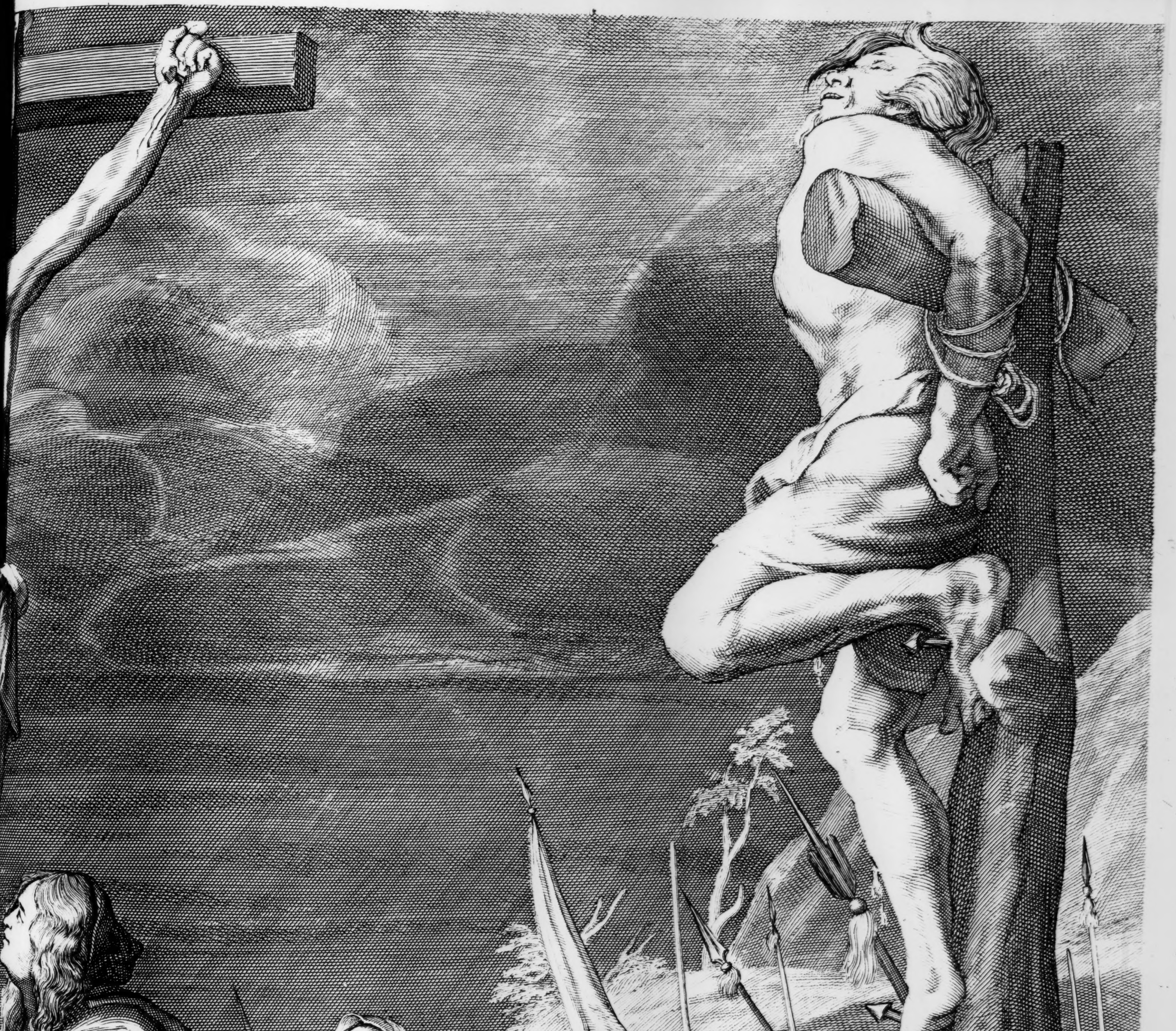


CRUCEM, EXIVIT IN EUM QUI DICITUR CALVARIÆ LOCUM. Ioan. 19

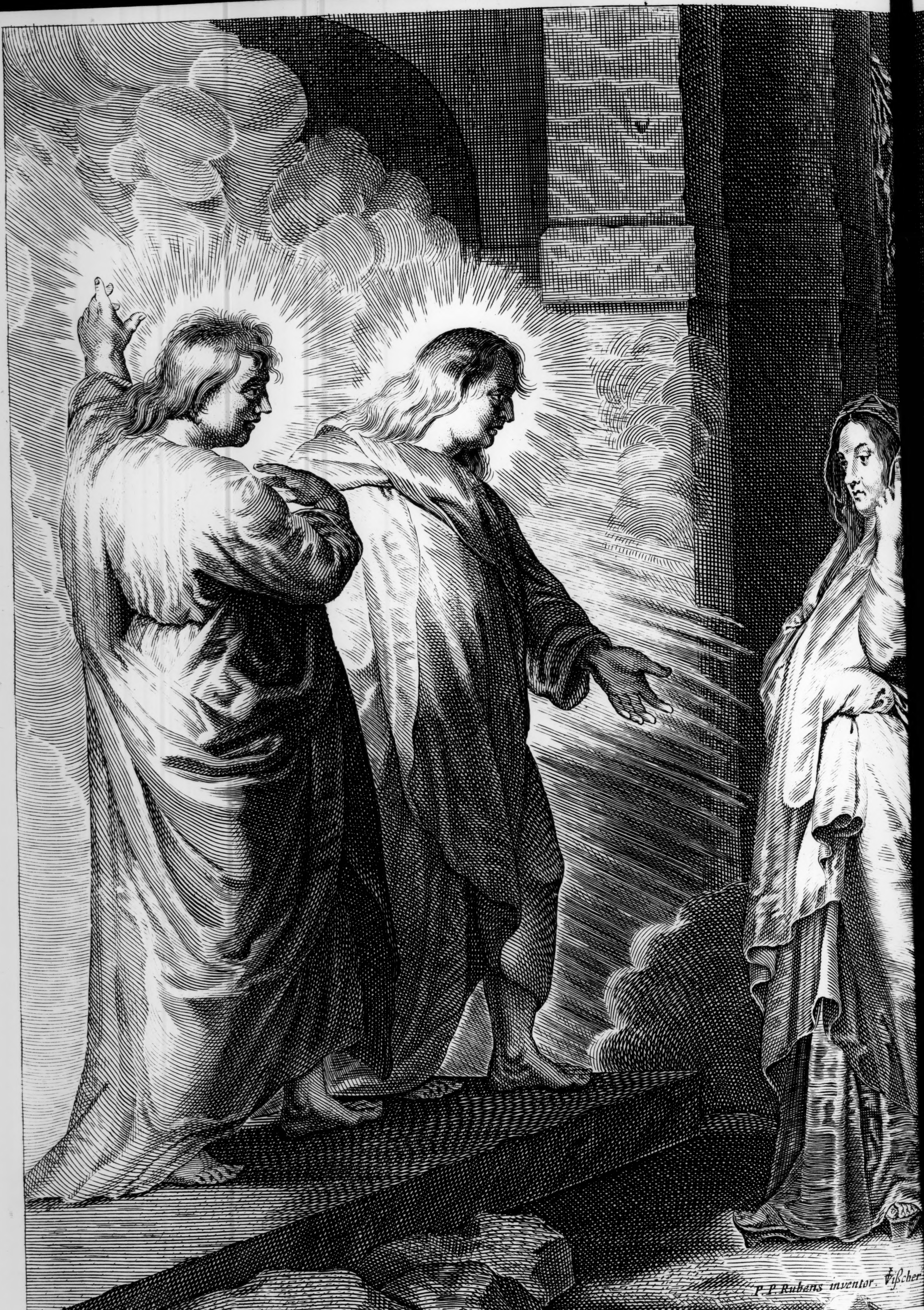

IHCOV
ZAPAIC
CIΛEY
IOYΔA
IESVS
RENVS
IVDEO

Abraham a Diepenbeeck inven.   *Vißcher Excudit*

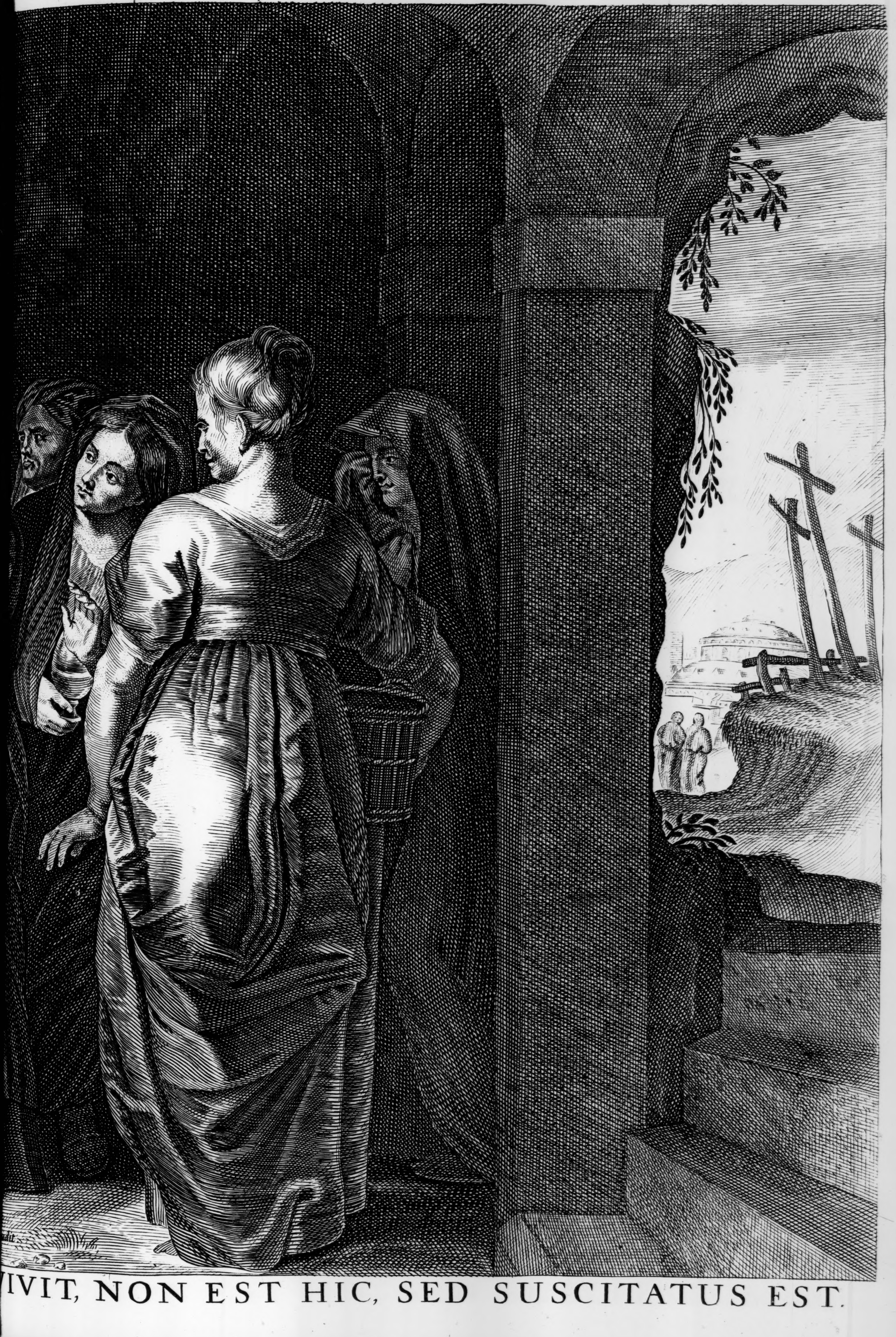
IN CALVARIÆ LOCO CRUCIFIXERUNT EUM, ET CUM EO ALI



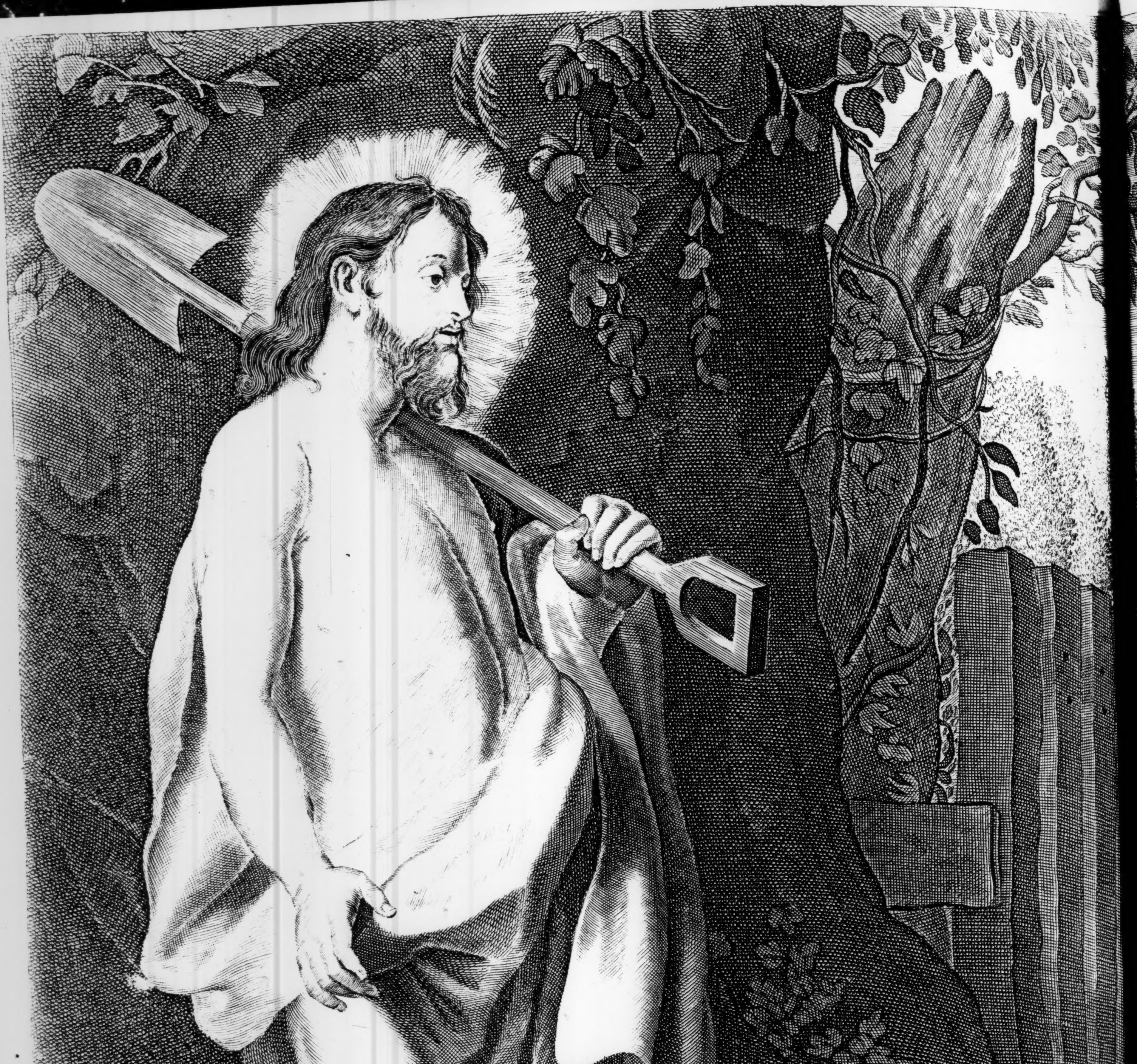
OS DUOS, HINC ET HINC, MEDIUM AUTEM IESUM. Ioan. 19


P.P. Rubens inventor. Viſscher

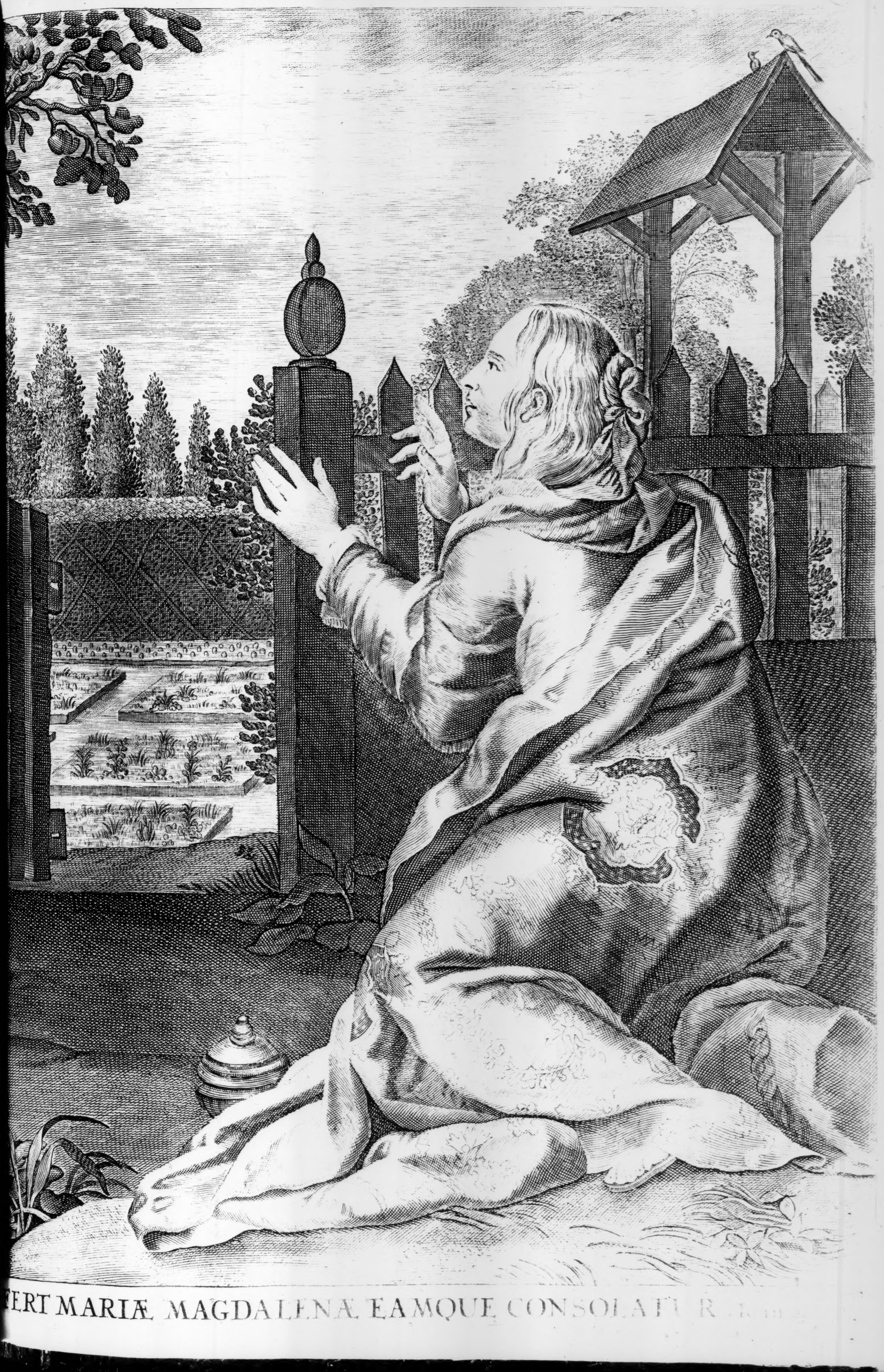
QUID INTER MORTUOS QUÆRITIS EUM QUI



VIVIT, NON EST HIC, SED SUSCITATUS EST.



CHRISTUS POST SUAM RESURRECTIONEM STATIM SE O



FERT MARIÆ MAGDALENÆ EAMQUE CONSOLATUR. Joan.

ge: and they filled a ſpunge with vineger, and put it vpon hyſſope, and put it to his mouth.

30 When Ieſus therefore had receiued the vineger, he ſaid, It is finiſhed, and he bowed his head, and gaue vp the ghoſt.

31 ¶ The Iewes therefore becauſe it was the preparation, that the bodies ſhould not remaine vpon the croſſe on the Sabbath day (for that Sabbath day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the ſouldiers, and brake the legs of the firſt, and of the other which was crucified with him.

33 But when they came to Ieſus, and ſaw that hee was dead already, they brake not his legs.

34 But one of the ſouldiers with a ſpeare pierced his ſide, and forthwith came there out blood and water.

35 And hee that ſaw it, bare record, and his record is true, and hee knoweth that hee ſaith true, that ye might beleeue.

36 For theſe things were done, that the Scripture ſhould be fulfilled, A bone of him ſhall not be broken.

37 And againe another Scripture ſaith, They ſhall looke on him whom they pierced.

38 ¶ And after this, Ioſeph of Arimathea (being a diſciple of Ieſus, but ſecretly, for feare of the Iewes) beſought Pilate that he might take away the body of Ieſus: and Pilate gaue him leaue. He came therefore, and tooke the body of Ieſus.

39 And there came alſo Nicodemus (which at the firſt came to Ieſus by night) and brought a mixture of myrrhe and aloes, about an hundred pound weight.

40 Then tooke they the body of Ieſus, and wound it in linnen clothes with the ſpices, as the maner of the Iewes is to burie.

41 Now in the place where hee was crucified, there was a garden, and in the garden a new ſepulchre, wherein was neuer man yet laid.

42 There laid they Ieſus therefore, becauſe of the Iewes preparation day, for the ſepulchre was nigh at hand.

CHAP. XX.

1 Mary commeth to the ſepulchre. 3 So doe Peter and Iohn ignorant of the reſurrection. 11 Ieſus appeareth to Mary Magdalene, 19 and to his diſciples. 24 The incredulitie, and confeſſion of Thomas. 30 The Scripture is ſufficient to ſaluation.

The firſt day of the weeke commeth Mary Magdalene early when it was yet darke, vnto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

2 Then ſhee runneth, and commeth to Simon Peter, and to the other diſciple whom Ieſus loued, and ſaith vnto them, They haue taken away the Lord out of the ſepulchre, and we know not where they haue laid him.

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4 So they ranne both together, and the other diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And he ſtouping downe, and looking in, ſaw the linnen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the ſepulchre, and ſeeth the linnen clothes lie,

7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it ſelfe.

8 Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and beleeued.

9 For as yet they knew not the Scripture, that he muſt riſe againe from the dead.

10 Then the diſciples went away againe vnto their owne home.

11 ¶ But Mary ſtood without at the ſepulchre, weeping: and as ſhee wept, ſhe ſtouped downe, and looked into the ſepulchre,

12 And ſeeth two Angels in white, ſitting, the one at the head, and the other at the feete, where the body of Ieſus had laine.

13 And they ſay vnto her, Woman, why weepeſt thou? Shee ſaith vnto them, Becauſe they haue taken away my Lord, and I know not where they haue laid him.

14 And when ſhe had thus ſaid, ſhee turned her ſelfe backe, and ſaw Ieſus ſtanding, and knew not that it was Ieſus.

15 Ieſus ſaith vnto her, Woman, why weepeſt thou? whom ſeekeſt thou? Shee ſuppoſing him to be the gardiner, ſaith vnto him, Sir, if thou haue borne him hence, tell me where thou haſt laid him, and I will take him away.

16 Ieſus ſaith vnto her, Mary. Shee turned her ſelfe, and ſaith vnto him, Rabboni, which is to ſay, Maſter.

17 Ieſus ſaith vnto her, Touch me not, for I am not yet aſcended to my Father: but goe to my brethren, and ſay vnto them, I aſcend vnto my Father, and your Father, and to my God, and your God.

18 Mary Magdalene came and told the diſciples that ſhee had ſeene the Lord, and that he had ſpoken theſe things vnto her.

[illegible]

ger: and they filled a ſpunge with vineger, and put it upon hyſſope, and put it to his mouth.

30 When Jeſus therefore had received the vineger, he ſaid, It is finiſhed: and he bowed his head, and gave up the ghoſt.

31 [10] The Jews therefore becauſe it was the preparation, that the bodies ſhould not remain upon the croſſe on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away.

32 Then came the ſouldiers and brake the legs of the firſt, and of the other which was crucified with him.

33 But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs.

34 [11] But one of the ſouldiers with a ſpear [d] pierced his ſide, and forthwith came there out, bloud and water.

35 And he that ſaw it, bare record, and his record is true: and he knoweth that he ſaith true, that ye might beleeve.

36 For theſe things were done, * that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken.

37 * And again another ſcripture ſaith, They ſhall look on him whom they pierced.

38 ¶ * [12] And after this, Joſeph of Arimathea (being a diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate that he might take away the body of Jeſus; and Pilate gave him leave: he came therefore and took the body of Jeſus.

39 And there came alſo Nicodemus, which at the firſt came to Jeſus by night, and brought a mixture of myrrhe and aloes, about an hundred pound *weight*.

40 Then took they the body of Jeſus, and wound it in linnen clothes, with the ſpices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden, and in the garden a new ſepulchre, wherein was [e] never man yet laid.

42 There laid they Jeſus therefore, becauſe of the Jews preparation day, for the ſepulchre was nigh at hand.

CHAP. XX.

1 Mary cometh to the ſepulchre: 3 ſo do Peter and John, ignorant of the reſurrection. 11 Jeſus appeareth to Mary Magdalene, 19 and to his diſciples. 24 The incredulity and confeſſion of Thomas. 30 The ſcripture is ſufficient to ſalvation.

THe * [1] firſt day of the week cometh Marie Magdalene early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre.

2 Then ſhe runneth, and cometh to Simon Peter, and to the * other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other diſciple, and came to the ſepulchre.

4 So they ran both together, and the other

[10] The body of Chriſt which was dead for a ſeaſon, (becauſe it ſo pleaſed him) is wounded, but the leaſt bone of it is not broken: and ſuch is the ſtate of his myſticall bodie.

[11] Chriſt being dead upon the croſſe witneſſeth by a double ſigne, that he only is the true ſatisfaction, and the true waſhing for the beleevers.

[d] This wound was a moſt manifeſt witneſſe of the death of Chriſt: for the water that iſſued out of this wound gave us plainly to underſtand, that the weapon pierced the very skinne that compaſſeth the heart, which is the veſſel that containeth that water, and that being once wounded, that creature which is ſo pierced, and ſtricken, cannot chuſe but die.

* Exod. 12, 46. Num. 9, 12. Pſal. 34, 20.

* Zech. 12, 10.

* Matth. 27, 57.

[12] Chriſt is openly buried, and in a famous place, Pilate writing and ſuffering it, and that by men which did favour Chriſt, in ſuch wiſe, that yet before that day, they never openly followed him: ſo that by his buriall, no man can juſtly doubt either of his death, or reſurrection.

[e] That no man might cavill at his reſurrection, as though ſome other that had been buried there, had riſen, Theophil.

* Matth. 28, 1. Mark 16, 1.

[1] Mary Magdalene, Peter and John, are the firſt witneſſes of the reſurrection: and ſuch as cannot juſtly be ſuſpected, for that they themſelves could ſcarcely be perſwaded of it, ſo farre it is off, that they ſhould invent it of ſet purpoſe.

* Chap. 13, 23. and 21, 20.

diſciple did outrunne Peter, and came firſt to the ſepulchre.

5 And he ſtouping down, and looking in, ſaw the linen clothes lying, yet went he not in.

6 Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linnen clothes lie.

7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it ſelf.

8 Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and beleeved.

9 For as yet they knew not the ſcripture, that he muſt riſe again from the dead.

10 Then the diſciples went away again unto their own home.

11 ¶ But Mary ſtood [a] without at the ſepulchre, weeping: and as ſhe wept, ſhe ſtouped down, and looked into the ſepulchre,

12 [2] And ſeeth two angels [b] in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had layen:

13 And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away [c] my Lord, and I know not where they have laid him.

14 [3] And when ſhe had thus ſaid, ſhe turned her ſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus.

15 Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? ſhe ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou haſt born him hence, tell me where thou haſt laid him, and I will take him away.

16 Jeſus ſaith unto her, Mary: She turned her ſelf and ſaith unto him, Rabboni, which is to ſay, Maſter.

17 [4] Jeſus ſaid unto her, Touch me not: for I am not yet aſcended to my Father: but go to my [d] brethren, and ſay unto them, I aſcend unto [e] my Father, and your Father; and to my God, and your God.

18 Mary Magdelene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

19 ¶ * [5] Then the ſame day at evening, being the firſt day of the week, when the [f] doores were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, Peace be unto you.

20 And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord.

21 Then ſaid Jeſus to them again, Peace be unto you: as my Father hath ſent me, even ſo ſend I you.

22 And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the Holy Ghoſt.

23 * [6] Whoſe ſoever ſinnes ye remit, they are

[a] That is, without the cave, which the ſepulchre was cut out of.

[2] Two angels are made witneſſes of the Lords reſurrection.

[b] In white clothing.

[c] Mary ſpake as the common people uſe to ſpeak: for they ſpeak of a dead carkaſſe as they do of a whole man.

[3] Jeſus witneſſeth by his preſence, that he is truely riſen.

[4] Chriſt which is riſen is not to be ſought in this world, according to the fleſh, but in heaven by faith, whither he is gone before us.

[d] By his brethren, he meaneth his diſciples: for in the next verſe following, it is ſaid, that Mary told his diſciples.

[e] He calleth God his Father, becauſe he is his Father naturally in the God-head, and he ſaith your Father, becauſe he is our Father, by grace, through the adoption of the Sonnes of God: that is, by taking us of his grace to be his ſonnes, Epiphanius.

* Mark 16, 14.

[5] Chriſt in that that he preſented himſelf before his diſciples ſuddenly, through his divine power, when the gates were ſhut, doth fully aſſure them both of his reſurrection, and alſo of their apoſtleſhip, inſpiring them with the Holy Ghoſt who is the miniſtery of the goſpel.

[f] Either the doores opened to him of their own accord, or the very wals themſelves were a paſſage to him.

* Matth. 18, 8.

[6] The publiſhing of the forgiveneſſe of ſins, by faith in Chriſt, and the ſetting forth and denouncing the wrath of God in retaining the ſins of the unbeleevers, is the ſumme of the preaching of the goſpel.

102

remitted unto them; and whoſe ſoever ſinnes ye retain, they are retained.

7 Chriſt draweth out of the unbeleef of Thomas a certain and ſure teſtimonie of his reſurrection.

24 ¶ [7] But Thomas, one of the twelve, called Didymus, was not with them when Jeſus came.

25 The other diſciples therefore ſaid unto him, We have ſeen the Lord: but he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not beleeve.

26. ¶ And after eight dayes, again his diſciples were within, and Thomas with them: *then* came Jeſus, the doores being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you.

27 Then ſaith he to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleeving.

28 And Thomas anſwered and ſaid unto him, My Lord, and my God.

8 True faith dependeth upon the mouth of God, and not upon fleshly eyes.

29 [8] Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt beleeved: bleſſed are they that have not ſeen, and yet have beleeved.

* Chap. 21, 25.
9 To beleeve in Chriſt the Sonne of God, and our only Saviour, is the end of the doctrin of the goſpel, and eſpecially of the hiſtory of the reſurrection.

30 ¶ * [9] And many other ſignes truly did Jeſus in the preſence of his diſciples, which are not written in this book.

31 But theſe are written, that ye might beleeve that Jeſus is the Chriſt the Sonne of God, and that beleeving ye might have life through his name.

CHAP. XXI.

1 Chriſt appearing again to his diſciples, was known of them by the great draught of fiſhes: 12 He dineth with them: 15 earneſtly commandeth Peter to feed his lambes and sheep: 18 foretelleth him of his death: 22 rebuketh his curioſitie touching John. 25 The concluſion.

1 In that, that Chriſt here is not only preſent but also eateth with his diſciples, he giveth a moſt full aſſurance of his reſurrection.

AFter [1] theſe things Jeſus shewed himſelf again to the diſciples at the ſea of Tiberias: and on this wiſe shewed he himſelf:

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the ſonnes of Zebedee, and two other of his diſciples.

3 Simon Peter ſaith unto them, I go a fishing, They ſay unto him, We alſo go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jeſus ſtood on the shore: but the diſciples knew not that it was Jeſus.

‡ Or, *Sirs.*

5 Then Jeſus ſaith unto them, ‡ Children, have ye any meat? They anſwered him, No.

6 And he ſaid unto them, Caſt the net on the right ſide of the ship, and ye shall finde. They caſt therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fishers [a] coat unto him, (for he was naked) and did caſt himſelf into the ſea.

a It was a linnen garment, which could not let his ſwimming.

8 And the other diſciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Aſſoon then as they were come to land, they ſaw a fire of coals there, and fish laid thereon, and bread.

10 Jeſus ſaith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were ſo many, yet was not the net broken.

12 Jeſus ſaith unto them, Come and dine. And none of the diſciples durſt ask him, Who art thou? knowing that it was the Lord.

13 Jeſus then cometh and taketh bread, and giveth them, and fish likewiſe.

14 This is now the third time that Jeſus shewed himſelf to his diſciples, after that he was riſen from the dead.

15 ¶ [2] So when they had dined, Jeſus ſaith to Simon Peter, Simon ſonne of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my lambes.

16 He ſaith to him again the ſecond time, Simon ſonne of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee. He ſaith unto him, Feed my sheep.

17 He ſaid unto him the [b] third time, Simon ſon of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things, thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my sheep.

18 [3] Verily verily I ſay unto thee, when thou waſt young, thou [c] girdedſt thy ſelf, and walkedſt whither thou wouldeſt: but when thou shalt be old, thou shalt ſtretch forth thy hands, and another [d] shall gird thee, and carry thee whither thou wouldeſt [e] not.

19 This ſpake he, ſignifying by [f] what death he should glorifie God. And when he had ſpoken this, he ſaith unto him, Follow me.

20 [4] Then Peter turning about, ſeeth the diſciple * whom Jeſus loved, following, which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee?

21 Peter ſeeing him, ſaith to Jeſus, Lord, and what *shall* this man *do*?

22 Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.

23 Then went this ſaying abroad among the brethren, that that diſciple should not die: yet Jeſus ſaid not unto him, He shall not die: but If I will that he tarry till I come, what is that to thee?

24 [5] This is the diſciple which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimonie is true.

25 * And there are alſo many other things which Jeſus did, the which if they should be written every one, I ſuppoſe that even the world it ſelf could not contain the books that should be written. Amen.

2 Peter by this triple confeſſion is reſtored into his former degree from whence he fell by his triple deniall: and therewithall is advertiſed, that he is indeed a paſtour, which sheweth his love to Chriſt, in feeding his sheep.

b It was meet that he that had denied him thrice should confeſſe him thrice, that Peter might neither doubt of the forgiveneſſe of his ſo grievous a ſin, nor of his reſtoring to the office of the apoſtleship.

3 The violent death of Peter is foretold.

c They that took far journeys, eſpecially in the eaſt countrey, and in thoſe places where the people uſed long garments, had need to be girded and truſſed up.

d He meant that kinde of girding which is uſed toward captives, when they are bound faſt with cords and chains, as who would ſay, Now thou girdeſt thy ſelf as thou thinkeſt beſt, to go whither thou likeſt, but the time will be when thou shalt not gird thee with a girdle, but another shall binde thee with chains, and carrie thee whither thou wouldeſt not.

e Not that Peter ſuffered ought for the truth of God againſt his will, for we read that he came with joy and gladneſſe, when he returned from the counſel, where he was whipped, but becauſe this will cometh not from the flesh but from that gift of the ſpirit which is given us from above, therefore he shewed, there should be a certain ſtriving and conflict or repugnance, which alſo is in us, in all our ſufferances as touching the flesh.

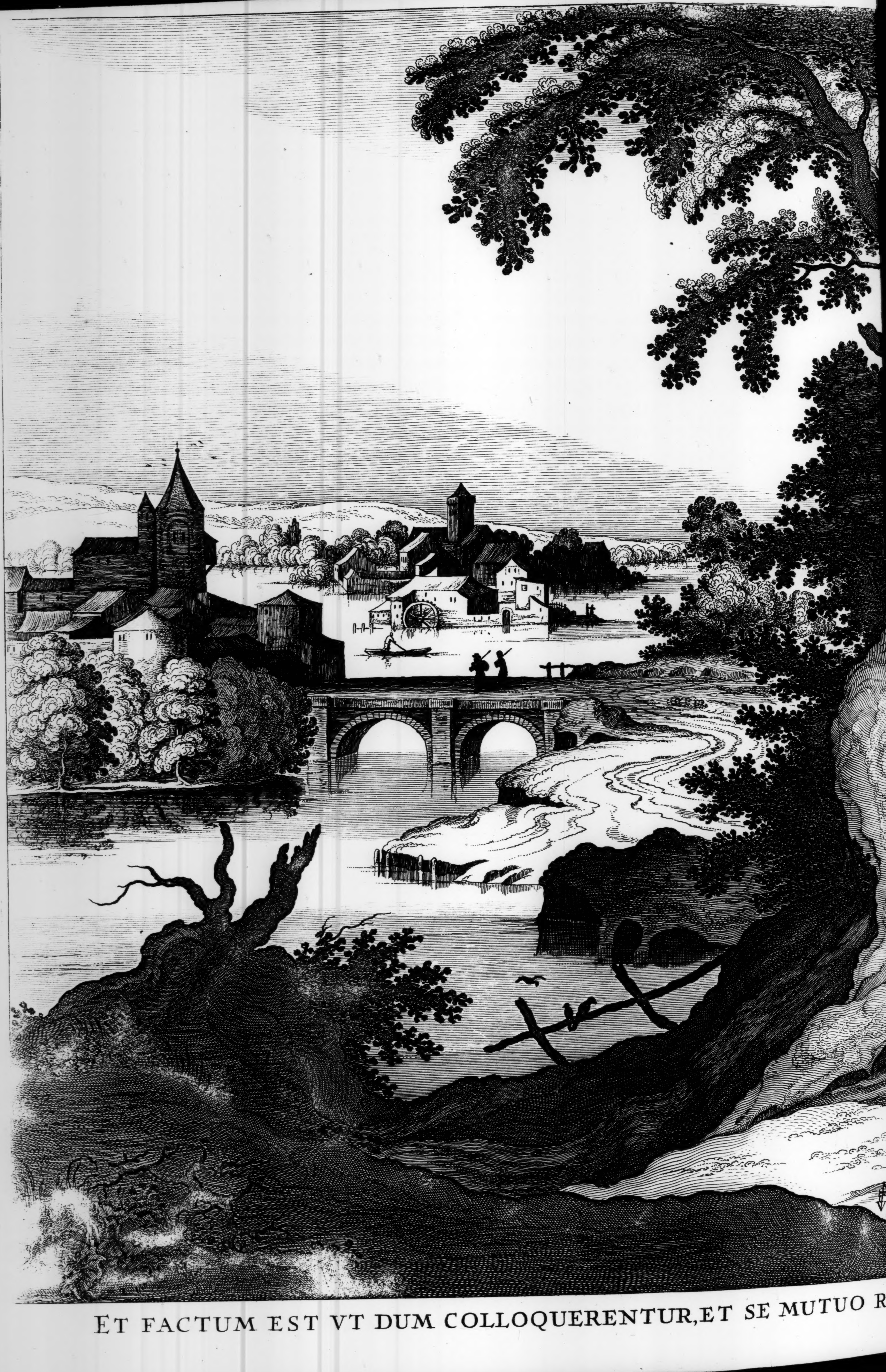
f That is: that Peter should die by a violent death.

4 We muſt take heed, that whiles we caſt our eyes upon other, we neglect not that which is injoyned us.

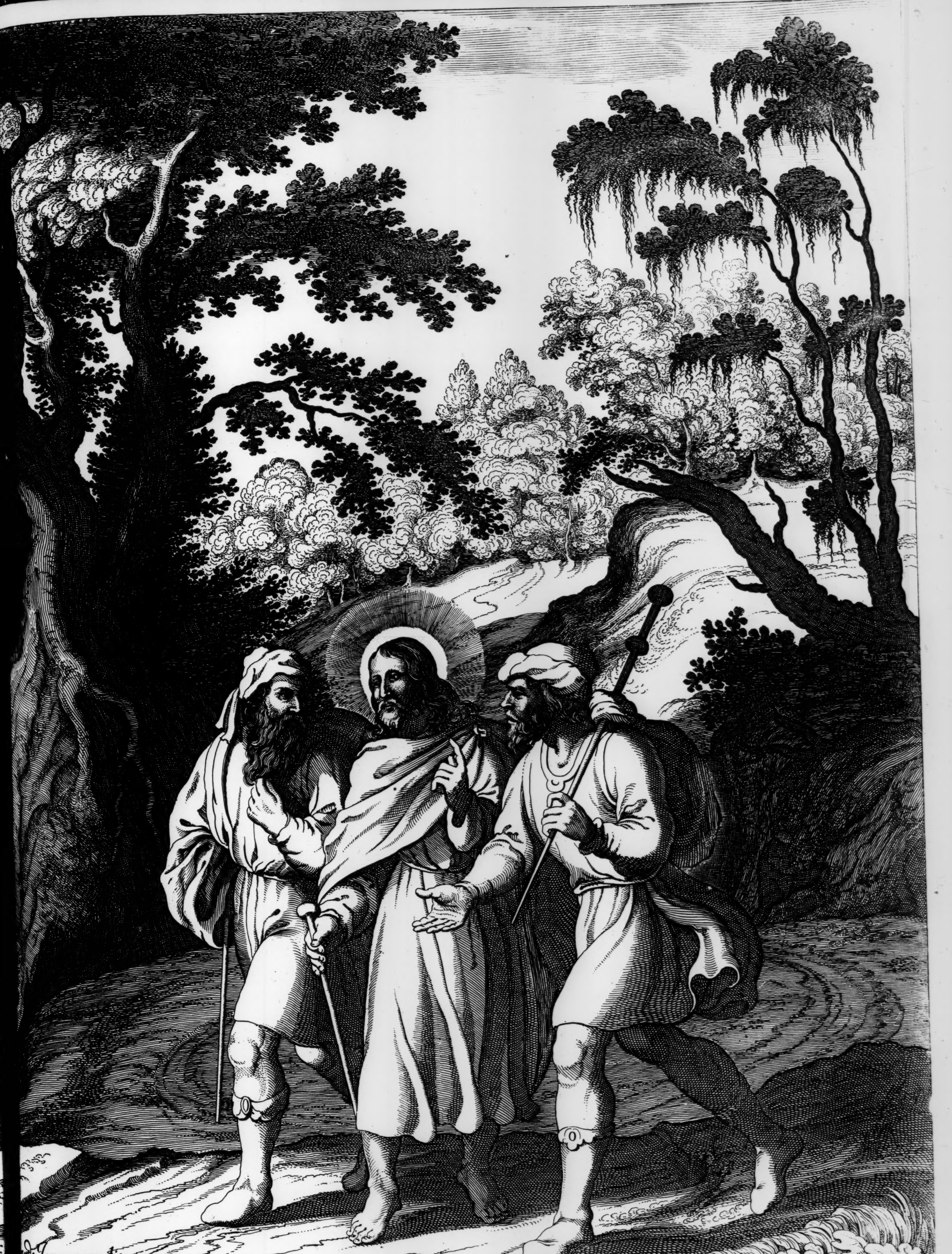
* Chap. 13, 23. and 20, 2.

5 The hiſtorie of Chriſt is true and warily written: not for curioſitie of men, but for the ſalvation of the godly.

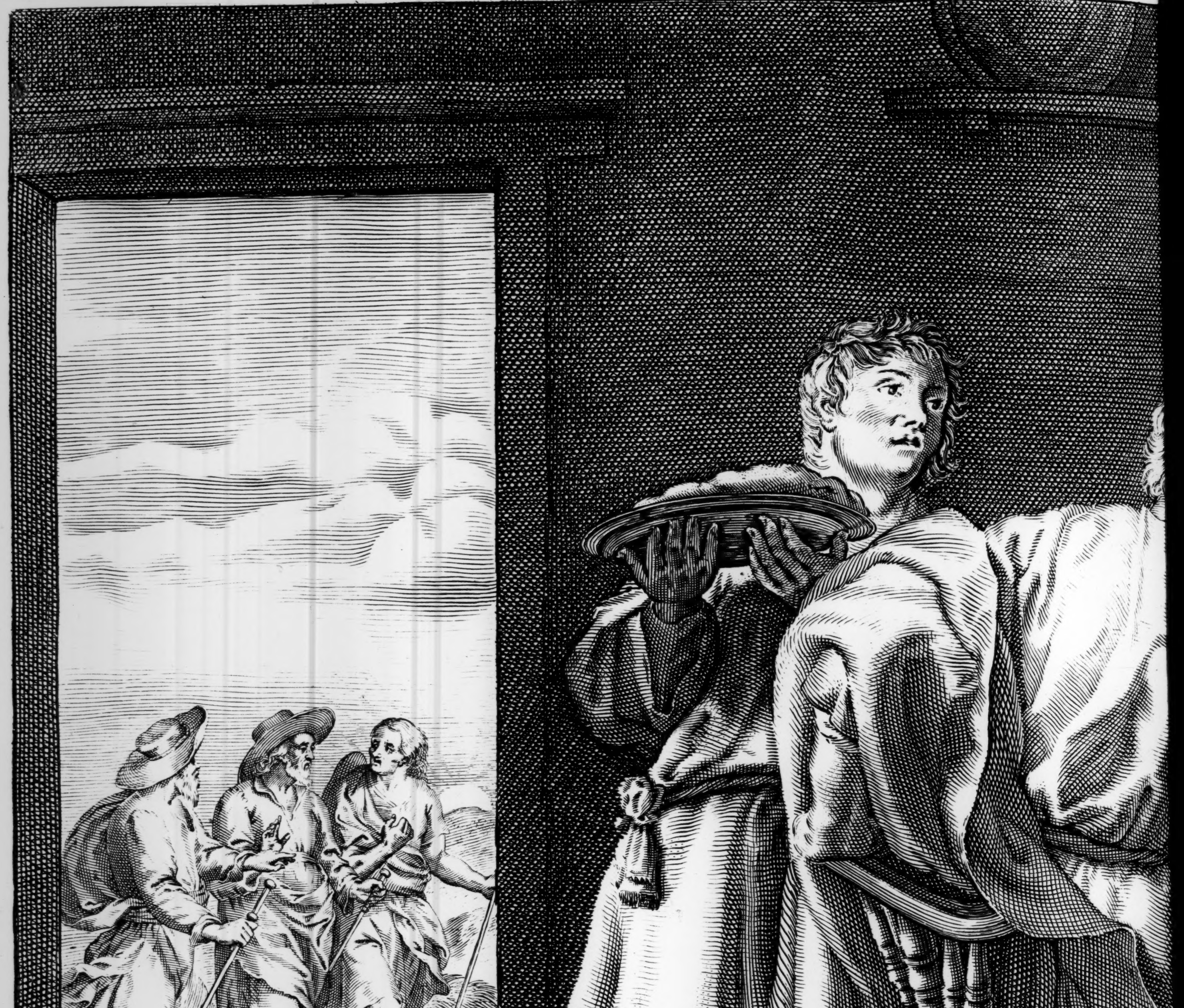
* Chap. 20, 30.



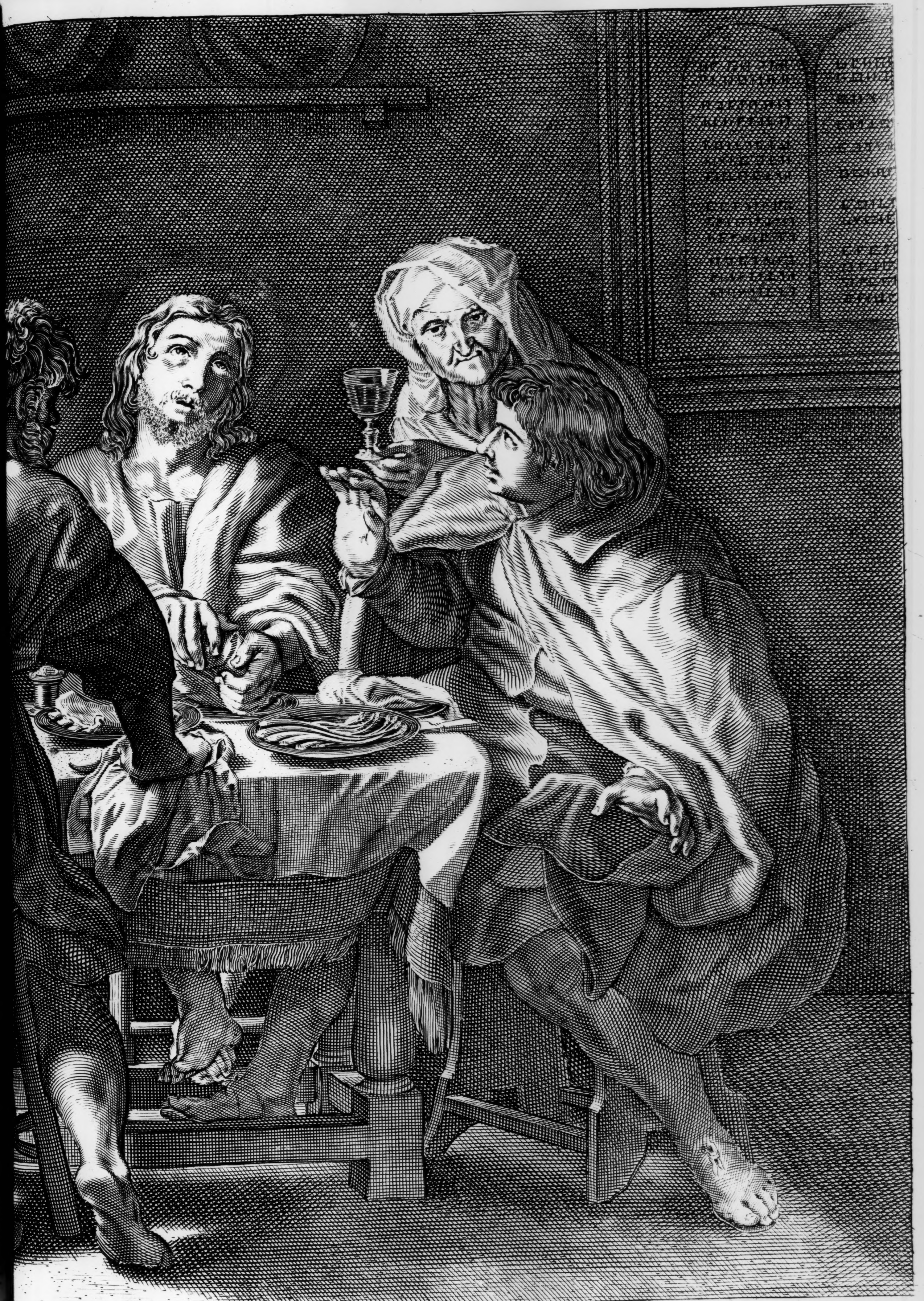
ET FACTUM EST VT DUM COLLOQUERENTUR, ET SE MUTUO RO


iſs de Jonge excudit.

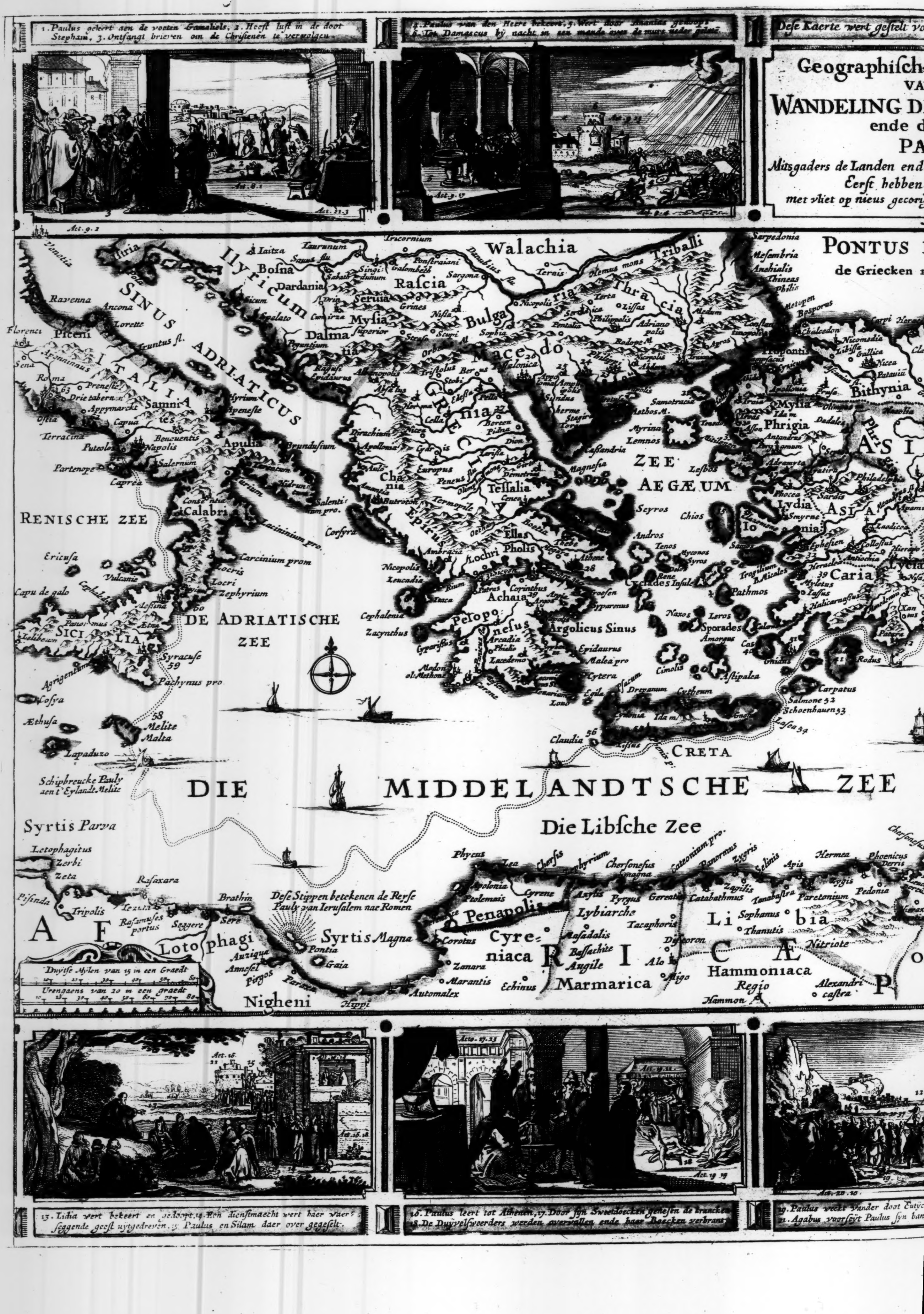
O ITARENT, IPSE IESUS ACCEDERET, ET VNA ITER FACERET CUM IPSIS.

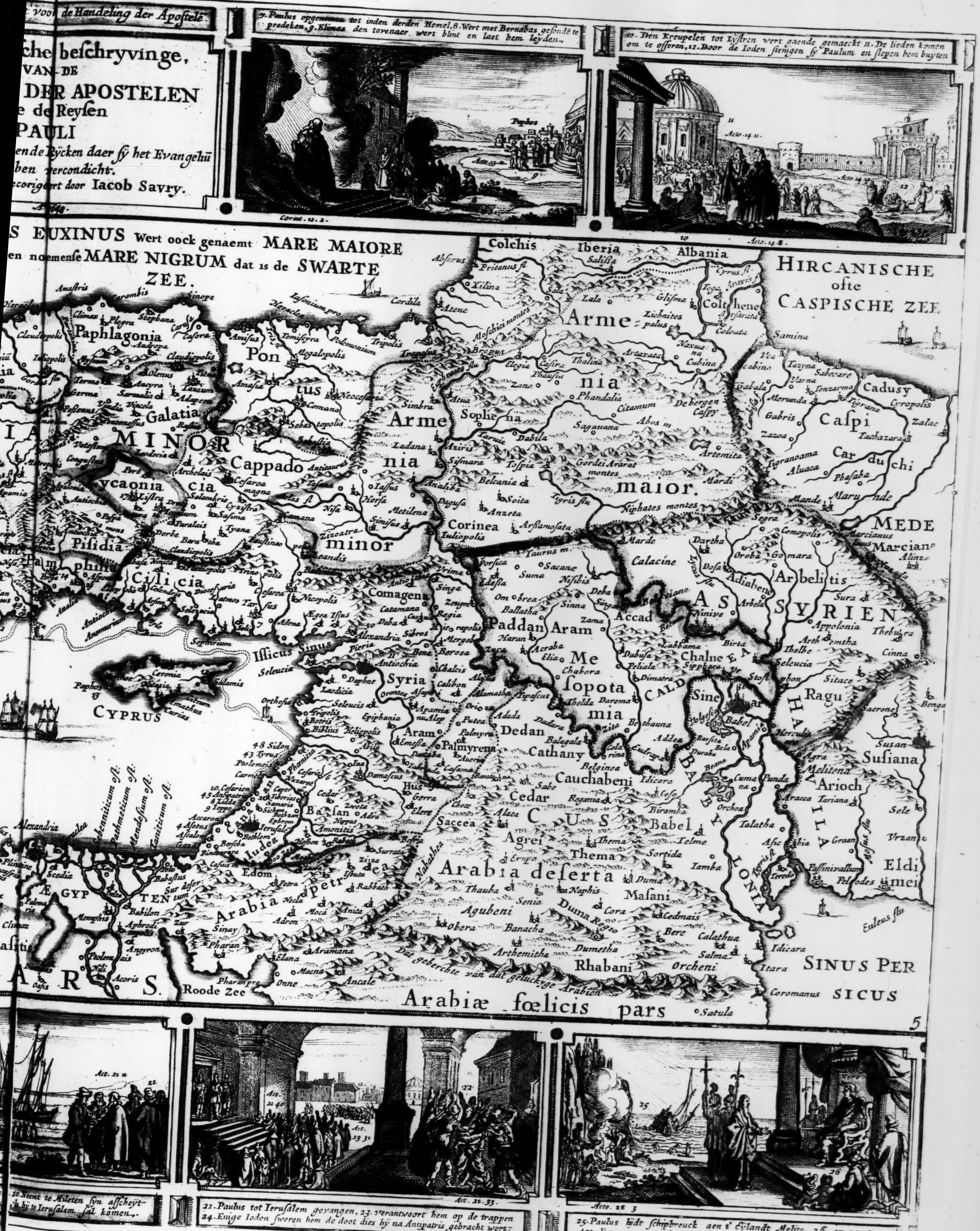

P. P. Rubens inventor
Vißcher Excudit

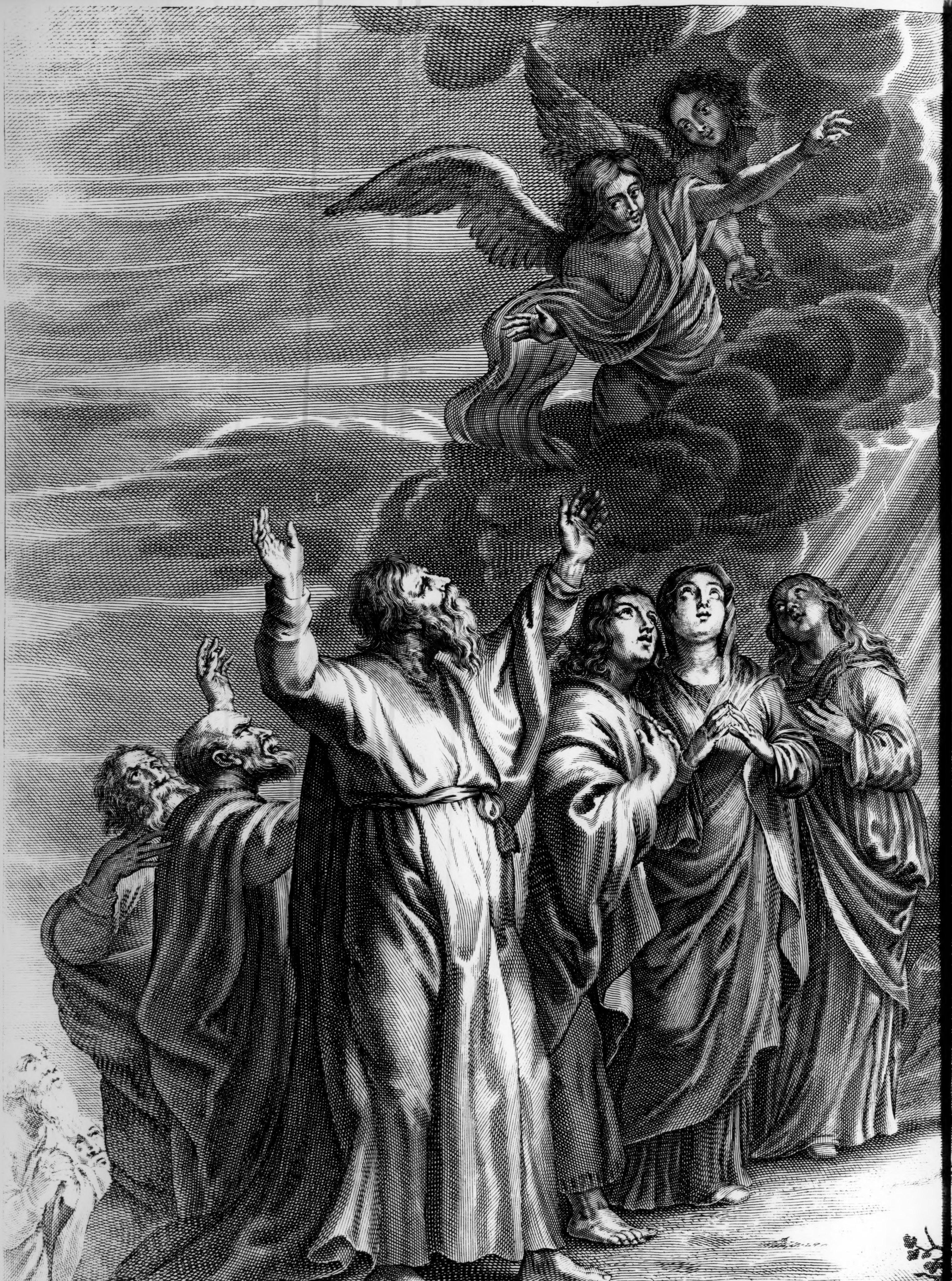
ADAPERTI SUNT AUTEM OCULI EORUM, ET AGNOVERUNT E



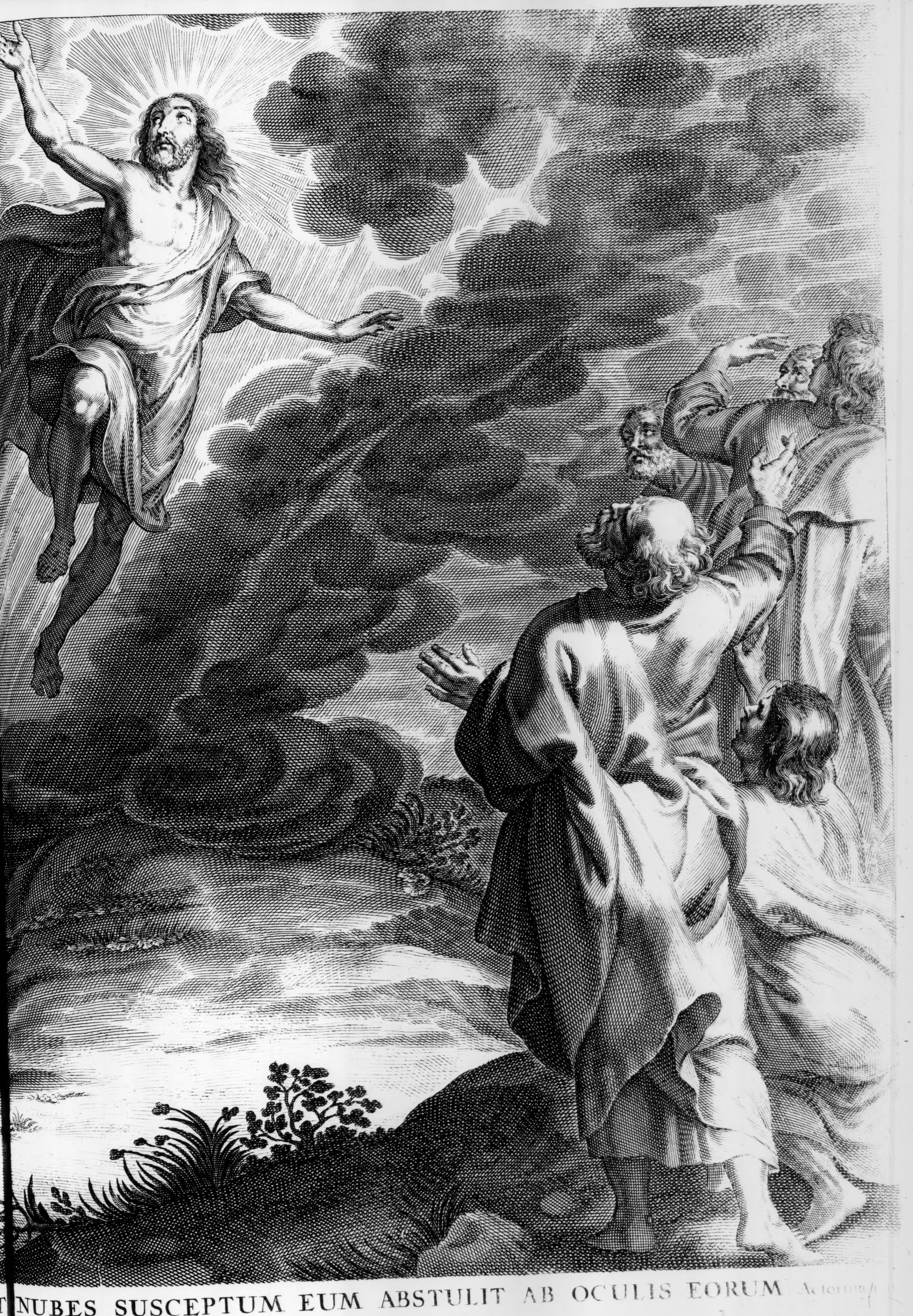
E M: SED IPSE ABLATUS EST EX EORUM CONSPECTU. Luce 24. 31.


1. Paulus geleert aen de voeten Gamaliels, 2. Heeft luſt in de doot Stephani, 3. Ontfangt brieven om de Chriſtenen te vervolgen
4. Paulus van den Heere bekeert, 5. Wert door Ananias gedoopt 6. Tot Damascus bÿ nacht in een mande over de mure neder gelaten
Deſe Kaerte wert geſtelt vo
Geographiſch
VA
WANDELING D
ende d
PA
Mitsgaders de Landen end
Eerſt hebben
met vliet op nieus gecori
Act. 9. 2
Act. 8. 1
Act. 21. 3
Act. 9. 17
Act. 9. 4
Walachia
Ilyricum
SINUS ADRIATICUS
ITALIA
Macedo
GRÆCIA
Thracia
Bulgaria
Rascia
PONTUS
de Griecken
ZEE ÆGÆUM
RENISCHE ZEE
DE ADRIATISCHE ZEE
SICILIA
Peloponesus
CRETA
DIE MIDDELANDTSCHE ZEE
Die Libſche Zee
Schipbreucke Pauly aen t' Eylandt Melite
Syrtis Parva
Syrtis Magna
Deſe Stippen beteken de Reyſe Pauly van Ierusalem nae Romen
AFRICA
Cyrenaica
Marmarica
Lybia
Hammoniaca Regio
Loto phagi
Nigheni
Duytſe Mylen van 15 in een Graedt
Urengaens van 20 in een graedt
Act. 16
Act. 16. 18
Act. 17. 23
Act. 19. 12
Act. 19. 19
Act. 20. 10
13. Lidia wert bekeert en gedoopt, 14. Een dienſtmaecht wert haer waer-ſeggende geeſt uytgedreven, 15. Paulus en Silam daer over gegeſelt.
16. Paulus leert tot Athenen, 17. Door ſyn Sweetdoecken geneſen de krancken 18. De Duyvelſweerders werden overvallen ende haer Boecken verbrant
19. Paulus weckt vander doot Eutyc
21. Agabus voorſeÿt Paulus ſyn ban


voor de Handeling der Apostelē
che beſchryvinge,
VAN DE
DER APOSTELEN
e de Reyſen
PAULI
ende Ryćken daer ſy het Evangeliū
ben vercondicht.
ecorigeert door Iacob Savry.
A 1648.
7. Paulus opgenomen tot inden derden Hemel, 8. Wert met Bernabas geſondē te predeken, 9. Elimas den tovenaer wert blint en laet hem leyden.
Paphos
Acto. 13
Corint. 12. 2.
10. Den Kreupelen tot Lyſtren wert gaende gemaeckt 11. De lieden komen om te offeren, 12. Door de Ioden ſtenigen ſy Paulum en ſlepen hem buyten
Acto. 14. 11.
Acto. 14. 19
Acto. 14. 8.
S EUXINUS Wert oock genaemt MARE MAIORE en noemenſe MARE NIGRUM dat is de SWARTE ZEE.
HIRCANISCHE ofte CASPISCHE ZEE
Colchis
Iberia
Albania
Paphlagonia
Pontus
Galatia
MINOR
Cappadocia
Lycaonia
Pisidia
Cilicia
Armenia minor
Armenia maior
Caspi
Carduchi
MEDE
ASSYRIEN
Syria
Aram
Paddan Aram
Mesopotamia
CALDEA
BABYLONIA
Susiana
Cyprus
Iſſicus Sinus
Palmyrena
Dedan
Cathany
Cauchabeni
Cedar
CUS
Babel
Arabia deſerta
Arabia petræa
Edom
Iudea
Canaan
Damascus
Ieruſalem
EGYPTEN
Roode Zee
SINUS PERSICUS
Arabiæ fœlicis pars
Dat gebergte van dat geluckige Arabien
5
20. Neemt te Mileten ſyn affscheyt … dat hy te Ieruſalem ſal komen.
Act. 21
22. Paulus tot Ieruſalem gevangen, 23. verantwoort hem op de trappen 24. Enige Ioden ſweren hem de doot dies hy na Antipatris gebracht wert.
Act. 23. 31
Act. 21. 33.
25. Paulus lydt ſchipbreuck aen t' Eylandt Melite, 26. en wert tot Romen voor den Keyſer Nero gebracht. en eyndelyck gedoot.
Acto. 28 3


A. Diepenbeeck in.
Viſscher Excudit

T QUUM HÆC DIXISSET, ASPICIENTIBUS IPSIS ELEVATUS EST: ET N



T NUBES SUSCEPTUM EUM ABSTULIT AB OCULIS EORUM Actorum

THE ACTS. Of the APOSTLES.

CHAP. I.

Chriſt preparing his apoſtles to the beholding of his aſcenſion, gathered them together into the mount Olivet, commandeth them to expect in Ieruſalem the ſending down of the Holy Ghoſt, promiſeth after few dayes to ſend it: by vertue whereof they shoud be witneſſes unto him, even to the utmoſt parts of the earth. 9 After his aſcenſion they are warned by two angels to depart, and to ſet their mindes upon his ſecond coming. 12 They accordingly return; and giving themſelves to prayer, chooſe Matthias apoſtle in the place of Iudas.

THe [1] former treatiſe have I made, O Theophilus, of all that Jeſus began both to [a] do and teach.

2 Untill the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the apoſtles whom he had choſen.

3 [2] To whom alſo he shewed himſelf alive after his paſſion, by many [b] infallible proofs, being ſeen of them fourtie dayes, and ſpeaking of the things pertaining to the kingdome of God:

4 And ‡ [c] being aſſembled together with them, commanded them that they should not depart from Jeruſalem, but wait for the promiſe of the Father, * which, *ſaith he*, ye have heard of me.

5 * For John truly baptized with water, but ye shall be baptized [d] with the Holy Ghoſt, not many dayes hence.

6 [3] When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time [e] reſtore again the kingdome to Iſrael?

7 And he ſaid unto them, It is not for you to know the times or the [f] ſeaſons, which the Father hath put in his own power.

8 * But ye shall receive ‡ power after that the Holy Ghoſt is come upon you, and ye shall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth.

9 * [4] And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight.

10 And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparell.

11 Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? this ſame Jeſus which is taken up [g] from you into heaven, shall ſo come, in like manner as ye have ſeen him go into heaven.

[1] A paſſing over from the hiſtory of the goſpel, that is, from the hiſtorie of the ſayings and doings of Chriſt, unto the Acts of the apoſtles.

[a] The acts of Jeſus are the miracles and doings which shewed his Godhead and his moſt perfit holineſſe and examples of his doctrine.

[2] Chriſt did not ſtraightwayes aſcend into heaven after his reſurrection, becauſe he would throughly prove his reſurrection, and with his preſence confirm his Apoſtles in the doctrin, which they had heard.

[b] He calleth thoſe infallible tokens, which are otherwiſe termed neceſſary: now in that, that Chriſt ſpake, and walked, and ate, and was felt of many, theſe are ſure ſignes and tokens that he truely roſe again.

‡ Or, *eating together with them.*

[c] They were diſperſed here and there, but he gathereth them together that they might altogether be witneſſes of his reſurrection.

* Luke 24, 49.

* Matth. 3, 11.

[d] Either of the Father, or of me: ſo that either the Father or Chriſt, is ſet here againſt John, as the Holy Ghoſt is againſt the water, as things anſwerable the one to the other.

[3] We muſt fight before we triumph: and we ought not curiouſly to ſearch after thoſe things, which God hath not revealed.

[e] To the old and ancient ſtate.

[f] That is, the fit occaſions that ſerve to doing of matters which the Lord hath appointed to bring things to paſſe in.

* Chap. 2. 1.

‡ Or, *the power of the Holy Ghoſt coming upon you.*

* Luke 24, 51.

[4] After that Chriſt had promiſed the full vertue of the Holy Ghoſt, wherewith he would govern his church, although he should be abſent in body, he took up his body from us into the heavenly tabernacles, there to continue untill the latter day of judgement, as the angels witneſſe.

[g] That is, out of your ſight.

12 Then returned they unto Jeruſalem, from the mount called Olivet, which is from Jeruſalem a [h] ſabbath-dayes journey.

13 [5] And when they were [i] come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the ſon* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 Theſe [k] all continued with [l] one accord in [m] prayer and ſupplication, with the [n] women, and Mary the mother of Jeſus, and [o] with his brethren.

15 ¶ [6] And in thoſe dayes Peter ſtood up in the midſt of the diſciples, and ſaid, (the number of the [p] names together were about an hundred and twenty)

16 [7] Men and brethren, This ſcripture muſt needs have been fulfilled, * which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus.

17 For he was numbred with us, and had obtained part of this miniſtery.

18 * Now this man [q] purchaſed a field with the reward of iniquity, and [r] falling headlong, he burſt aſunder in the midſt, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jeruſalem, inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of bloud.

20 * For it is written in the book of pſalmes, Let his habitation be deſolate, and let no man dwell therein: * [ſ] And his ‡ bishoprick let another take.

21 [8] Wherefore of theſe men which have companied with us, all the time that the Lord Jeſus [t] went in and out among us.

22 Beginning from the baptiſme of John, unto that ſame day that he was taken up [u] from us, muſt one be ordained to be a witneſſe with us of his reſurrection.

23 [9] And they [x] appointed two, Joſeph called Barſabas, who was ſurnamed Juſtus, and Matthias.

24 And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, shew whether of theſe two thou haſt choſen.

[h] About two miles.

[5] Eccleſiaſtical aſſemblies to heare the word, and to make common prayer, were firſt inſtituted and kept in private houſes by the apoſtles.

[i] They went into the houſe, which the church had choſen at that time to be a receit for the whole aſſembly.

[k] The Greek word ſignifieth, an invincible conſtancie, & ſteadineſſe.

[l] It is to good purpoſe, that this concord is mentioned: for thoſe prayers are moſt acceptable to God, which are made with agreeing mindes and wils.

[m] The diſciples prayed for the ſending of the Holy Ghoſt, and alſo to be delivered from preſent dangers, wherewith they were beſet.

[n] For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.

[o] With his kinsfolks.

[6] Peter is made the mouth and interpreter of the whoſe company of the apoſtles, either by ſecret revelation of the Holy Ghoſt, or by expreſſe judgement of the congregation.

[p] Becauſe men are commonly called and enrolled by their names.

[7] Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, shewing, that all things which came unto him, were foretold by God.

* Pſal. 41, 9.

* Matth. 27, 7.

[q] Luke conſidered not Judas his purpoſe, but that that followed of it, & ſo we uſe to ſay, that a man hath procured himſelf harm, not that his will and purpoſe was ſo, but in reſpect of that which followed.

[r] The Greek word ſignifieth thus much, that Judas fell down flat and was rent in ſunder in the mids, with a marvellous huge noiſe.

* Pſal. 69, 25.

* Pſal. 109, 8.

[ſ] His office and miniſterie: David wrote theſe words againſt Doeg the kings herdman: And theſe words, Shepheard, Sheep, and Flock, are put over to the church office and miniſterie, ſo that the church and the office thereof are called by theſe names.

‡ Or, *office*, or, *charge.*

[8] The apoſtles deliberate upon nothing but firſt conſult, and take adviſement by Gods word: and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privie unto it.

[t] Which kinde of ſpeech betokeneth as much in the Hebrew tongue, as the exerciſing of a publique and painfull office, when they ſpeak of ſuch as are in any publique office. Deut. 31, 2. 1 Chron. 27, 1.

[u] From our company.

[9] The apoſtles muſt be choſen immediately from God: and therefore after prayer, Matthias is choſen by lot, which is as it were, Gods own voice.

[x] Openly, and by the voices of all the whole company.

25 That he may take part of this [y] miniſtery and apoſtleſhip, from which Judas by tranſgreſſion [z] fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias, and he was numbred with the eleven apoſtles.

CHAP. II.

1 The apoſtles filled with the holy Ghoſt, and ſpeaking diverſe languages, are admired by ſome, and derided by others. 14 Whom Peter diſproving, and ſhewing that the apoſtles ſpake by the power of the holy Ghoſt, that Jeſus was riſen from the dead, aſcended into heaven, had poured down the ſame holy Ghoſt, and was the Meſſias, a man known to them to be approved of God by his miracles, wonders and ſignes, and not crucified without his determinate counſel, and foreknowledge: 37 he baptiſeth a great number that were converted, 41 who afterwards devoutly and charitably converſe together: the apoſtles working many miracles, and God daily increaſing his church.

And [1] when the day of Pentecoſt was [a] fully come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty winde, and it filled all the houſe where they where ſitting.

3 And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them:

4 And they were all filled with the Holy Ghoſt, and began to ſpeak with [c] other tongues, as the [d] Spirit gave them utterance.

5 And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

6 Now ‡ when this was noiſed abroad, the multitude came together, and were ‡ confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans?

8 [e] And how heare we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt and in the parts of Libya, about Cyrene, and ſtrangers of Rome, [f] Jews and proſelytes,

11 Cretes and Arabians, we do heare them ſpeak in our tongues the wonderfull works of God.

12 [2] And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others [g] mocking ſaid, Theſe men are full of new wine.

14 ¶ But Peter ſtanding up with the eleven, [h] lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third [i] houre of the day.

16 * But this is that which was ſpoken by the [k] prophet Joel,

17 [3] And it ſhall come to paſſe in the laſt dayes, (ſaith God) I will poure out of my ſpirit upon [l] all [m] fleſh: and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my handmaidens I will poure out in thoſe dayes of my ſpirit, and they ſhall propheſie:

19 And I will ſhew wonders in heaven above, and ſignes in the earth beneath; bloud, and fire, and vapour of ſmoke.

20 * The ſunne ſhall be turned into darkneſſe, and the moon into bloud, before that great and notable day of the Lord come.

21 * [4] And it ſhall come to paſſe, that whoſoever ſhall [n] call on the name of the Lord, ſhall be ſaved.

22 [5] Ye men of Iſrael, heare theſe words, Jeſus of Nazareth a man [o] approved of God, among you, by miracles, wonders and ſignes, which God did by him in the midſt of you, as ye your ſelves alſo know:

23 Him, being delivered by the determinate counſel and [p] foreknowledge of God, ye have taken, and by wicked [q] hands have crucified and [r] ſlain:

24 [6] Whom God hath raiſed up, having looſed the [ſ] pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, * I foreſaw the Lord alwayes before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope.

27 Becauſe thou wilt not [t] leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption.

28 Thou haſt [u] made known to me the ways of life, thou ſhalt make me full of joy with thy countenance.

29 Men and brethren, ‡ let me freely ſpeak unto you * of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day:

30 Therefore being a prophet, * and knowing that God had [x] ſworn with an oath to him, that of the fruit of his loyns, according to the fleſh, he would raiſe up Chriſt, to ſit on his throne:

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, * that his ſoul was not left in hell, neither his fleſh did ſee corruption.

[y] That he may be fellow & partaker of this miniſterie.

[z] Departed from, or fallen from: And it is a metaphor taken from the way: For callings are ſignified by the name of wayes, with the Hebrews.

[1] The apoſtles being gathered together on a moſt ſolemn feaſt-day in one place, that it might evidently appear to all the world, that they had all one office, one ſpirit, one faith, are by a double ſigne from heaven authoriſed, and anointed with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinary, and neceſſary gift of tongues.

[a] Word for word, Was fulfilled: that is, Was begun, as Luke 2, 21. For the Hebrews ſay, That a day, or a yeare is fulfilled or ended, when the former dayes or yeares are ended, and the other begun, Jer. 25, 12. And it ſhall come to paſſe, that when ſeventie yeares are fulfilled, I will viſite, &c. For the Lord did not bring home his people, after the ſeventieth yeare was ended, but in the ſeventieth yeare: Now the day of Pentecoſt was the fiftieth day after the feaſt of the paſſeovee.

[b] The twelve apoſtles, which were to be the patriarks as it were of the church.

[c] He calleth them other tongues, which were not the ſame which the apoſtles uſed commonly, and Mark calleth them new tongues.

[d] Hereby we underſtand, that the apoſtles uſed not now one tongue, and then an other by hap hazard and at all adventure, or as fantaſticall men uſe to doe, but with good conſideration of their hearers: and to be ſhort, that they ſpake nothing, but as the holy Ghoſt governed their tongues.

‡ Or, *when this voice was made.*

‡ Or, *troubled in minde.*

[e] Not that they ſpake with one voice, and many languages were heard, but that the apoſtles ſpake with ſtrange tongues: for alſo the miracle had rather been in the hearers elſe, whereas now it is in the ſpeakers. Nazianzen in his oration of whitſunday.

[f] By Jews, he meaneth them that were both Jews by birth, and Jews by profeſſion of religion, though they were born in other places: and they were Proſelytes, which were Gentiles born, and imbraced the Jewiſh religion.

[2] Gods word pierceth ſome ſo that it driveth them to ſeek out the trueth; and it doeth ſo choke other, that it forceth them to be witneſſes of their own impudencie.

[g] The word which he uſeth here, ſignifieth ſuch a kinde of mocking which is reprochfull and contumelious: And by this reprochfull mocking we ſee, that there is no miracle ſo great and excellent, which the wickdneſſe of man dareth not ſpeak evil of.

[h] Peter his boldneſſe is to be marked, wherein the grace of the holy Ghoſt is to be ſeen, even ſtraight after the beginning.

[i] After the ſun riſing, which may be about ſeven or eight of the clock with us.

* Iſa. 44, 3. Joel. 2, 28.

[k] There is nothing that can diſſolve, queſtions and doubts, but teſtimonie taken out of the prophets: for mens reaſons may be overturned, but Gods voice cannot be overturned.

[3] Peter ſeeing the trueth of God againſt the falſe accuſations of men, ſheweth in himſelf and in his fellows, that that is fulfilled which Joel ſpake before concerning the full giving of the holy Ghoſt in the latter dayes: which grace alſo is offered to the whole church, to their certain and undoubted deſtruction, which doe contemne it.

[l] All without exception, both upon the Jews and Gentiles.

[m] That is, men.

* Joel. 2, 31.

* Rom. 10, 13.

[4] The chiefeſt uſe of all the gifts of the holy Ghoſt is to bring man to ſalvation by faith.

[n] This word, Call on, ſignifieth in holy Scriptures. An earneſt praying and craving for help at Gods hand.

[5] Chriſt being innocent, was by Gods providence crucified of wicked men.

[o] Who is by thoſe works which God wrought by him ſo manifeſtly approved and allowed of, that no man can gainſay him.

[p] Gods everlaſting knowledge going before, which can neither be ſeparated from his determinate counſel, as the Epicures ſay, Neither yet be the cauſe of evil: for God in his everlaſting and unchangeable counſel, appointed the wicked act of Judas to an excellent end: and God doth that well, which the inſtruments doe ill.

[q] Gods counſel doeth not excuſe the Jews, whoſe hands were wicked.

[r] The fact is ſaid to be theirs, by whoſe counſel and egging forward it is done.

[6] Chriſt (as David foretold) did not onely riſe again, but alſo was in the grave void of all corruption.

[ſ] The death that was full of ſorrow both of body and minde: therefore when death appeared conquerour and victorer over thoſe ſerrows, Chriſt is rightly ſaid to have overcome thoſe ſorrows, Chriſt is rightly ſaid to have overcome theſe ſorrows of death, when as being dead, he overcame death, to live for ever with his Father.

* Pſal. 16, 8.

[t] Thou wilt not ſuffer me to remain in grave.

[u] Thou haſt opened me the way to the true life.

‡ Or, *I may.*

* 1 Kings 2, 10.

* Pſal. 132, 11.

[x] Had ſworn ſolemenly.

* Pſal. 16, 10.

32 [7] This Jeſus hath God raiſed up, whereof we all are witneſſes.

33 Therefore being by the [y] right hand of God exalted, and having received of the Father the promiſe of the holy Ghoſt, he hath ſhed forth this, which ye now ſee and heare.

34 For David is not aſcended into the heavens, but he ſaith himſelf, * The LORD ſaid unto my Lord, Sit thou on my right hand,

35 Untill I make thy foes thy footſtool.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath [z] made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.

37 ¶ Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men and brethren, what ſhall we do?

38 [8] Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſinnes, and ye ſhall receive the gift of the holy Ghoſt.

39 For the [a] promiſe is unto you, and to your children, and to all that are afarre off, even as many as the Lord our God ſhall call.

40 [9] And with many other words did he teſtifie and exhort, ſaying, Save your ſelves from this untoward generation.

41 ¶ [10] Then they that gladly received his word, were baptized: and the ſame day there were added *unto them* about three thouſand ſouls.

42 [11] And they continued ſtedfaſtly in the apoſtles doctrine and [b] fellowſhip, and in [c] breaking of bread, and in prayers.

43 [12] And fear came upon every ſoul: and many wonders and ſignes were done by the apoſtles.

44 [13] And all that beleeved were together, and had all things common,

45 And ſold their poſſeſſions and goods, and parted them to all men, as every man had need.

46 [14] And they continuing daily with one accord in the temple, and breaking bread ‡ from houſe to houſe, did eat their meat with gladneſſe and ſingleneſſe of heart,

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

[7] Peter witneſſeth that Jeſus Chriſt is the appointed everlaſting King, which he proveth manifeſtly by the gifts of the holy Ghoſt and the teſtimonie of David.

[y] Might and power of God.

* Pſal. 110, 1.

[z] Chriſt is ſaid to be made, becauſe he was advanced to that dignitie, and therefore it is not ſpoken of his nature, but of his eſtate and high dignitie.

[8] Repentance and remiſſion of ſins in Chriſt, are two principles of the goſpel, and therefore of our ſalvation: and they are obtained by the promiſes apprehended by faith, and are ratified in us by baptiſme, wherewith is joyned the vertue of the holy Ghoſt.

[a] The word that is uſed here, giveth us to underſtand that it was a free gift.

[9] He is truely joyned to the church, which ſeparateth himſelf from the wicked.

[10] A notable example of the vertue of the holy Ghoſt: but ſuch as are of age, are not baptized, before they make confeſſion of their faith.

[11] The marks of the true church are the doctrin of the apoſtles, the duties of charitie, the pure and ſimple adminiſtration of the ſacraments, and true invocations uſed of all the faithful.

[b] Communicating of goods, and of all other duties of charitie, as is ſhewed afterward.

[c] The Jews uſed thin loaves, and therefore they did rather breake them than cut them: So by breaking of bread, they underſtood that living together, and the banquets which they uſed to keep. And when they kept their love feaſts, they uſed to celebrate the Lords ſupper, which even in theſe dayes began to be corrupted, and Paul amendeth it, 1 Cor. 11, 12. So oft as the Lord thinketh it expedient, he bridleth the rage of ſtrangers, that the church may be planted, and have ſome refreſhing.

[13] Charitie maketh all things common concerning the uſe, according as neceſſitie requireth.

[14] The faithfull come together at the beginning with great fruit, not onely to the hearing of the word, but alſo to meat. ‡ Or, *at home.*

CHAP. III.

1 Peter preaching to the people that came to ſee a lame man reſtored to his feet, 12 profeſſeth the cure not to have been wrought by his or Johns own power, or holineſſe, but by God and his Sonne Jeſus, and through faith in his name: 13 withall reprehending them for crucifying Jeſus, 17 which becauſe they did it through ignorance, and that thereby were fulfilled Gods determinate counſel, and the Scriptures, 19 he exhorteth them by repentance and faith to ſeek remiſſion of their ſinnes, and ſalvation in the ſame Jeſus.

NOw [1] Peter and John went up together into the temple, at the houre of prayer, *being* the ninth *houre.*

[1] Chriſt in healing a man that was born lame, and well knowen to all men, both in place and time very famous, by the hands of his apoſtles, doeth partly confirm them which beleeved, and partly alſo calleth others to believe.

2 And a certaing man lame from his mothers wombe was carried, whom they laid daily at the gate of the temple which is called Beautifull, to ask almes of them that entred into the temple.

3 Who ſeeing Peter and John about to go into the temple, asked an almes.

4 And Peter faſtening his eyes upon him, with John, ſaid, Look on us.

5 And he [a] gave heed unto them, expecting to receive ſomething of them.

6 Then Peter ſaith, Silver and gold have I none, but ſuch as I have give I thee: In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lift him up, and immediately his feet and ancle-bones received ſtrength.

8 And he leaping up, ſtood, and walked, and entred with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking and praiſing God.

10 And they knew that it was he which ſat for almes at the Beautifull gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, [b] held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondering.

12 ¶ [2] And when Peter ſaw it, he anſwered unto the people, Ye men of Iſrael, why marvell ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſſe we had made this man to walk?

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his ſonne Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let him go.

14 * But ye denied the holy one, and the juſt, and deſired a murderer to be granted unto you,

15 And killed the ‡ Prince of [c] life, whom God hath raiſed from the dead, whereof we are witneſſes.

16 And his name through faith in his name hath made this man ſtrong, whom ye ſee and know: yea, the [d] faith which is by him, hath given him this perfect ſoundneſſe in the preſence of you all.

17 [3] And now brethren, I wot that through ignorance ye did it, as did alſo your rulers.

18 But thoſe things which God before had ſhewed by the [e] mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 ¶ Repent ye therefore and be converted, that your ſinnes may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

[a] Both with heart and eyes.

[b] Either becauſe he loved them, who had healed him: or becauſe he feared that if he once let them go out of his ſight, he ſhould be lame again.

[2] Miracles are appointed to convince the unbeleevers, and therefore they doe wickedly abuſe them, who ſtanding amaſed, either at the miracles themſelves, or at the inſtruments and means which it pleaſeth God to uſe, take an occaſion to eſtabliſh idolatry and ſuperſtition, by that which God hath provided for the knowledge of his true worſhip: that is, Chriſtianitie.

* Matth. 27, 20.

‡ Or, *authour.*

[c] Who hath life in himſelf, and giveth life to other.

[d] Becauſe he beleeved on him being raiſed from the dead, whoſe name he heard of by us.

[3] It is beſt of all to receive Chriſt ſo ſoon as he is offered unto us; but ſuch as have neglected ſo great a benefit, through mans weakneſſe, have yet repentance for a mean: As for the ignominy of the croſſe, we have to ſet againſt that, the decree and purpoſe of God, foretold by the Prophets, of Chriſt, how that firſt of all he ſhould be crucified here upon earth, and then he ſhould appear from heaven the judge and reſtorer of all things, that all beleevers might be ſaved, and all unbeleevers utterly periſh.

[e] Though there were many prophets, yet he ſpeaketh but of one mouth, to ſhew to us the conſent and agreement of the prophets.

21 [f] Whom

21 [f] Whom the heaven muſt receive, untill the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

[f] Or, be taken up into heaven.

22 * For Moſes truly ſaid unto the fathers, A [g] prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye heare in all things whatſoever he ſhall ſay unto you.

* Deut. 18, 15. Chap. 7, 37.

[g] This promiſe was of an excellent and ſingular prophet.

23 And it ſhall come to paſſe, that every ſoul which will not heare that prophet, ſhall be deſtroyed from among the people.

24 Yea, and all the prophets from [h] Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe dayes.

[h] At what time the kingdome of Iſrael was eſtabliſhed.

25 [4] Ye are the [i] children of the prophets, and of the covenant which God made with our fathers, * ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

[4] The Jews that beleeve are the firſt begotten in the kingdome of God.

[i] For whom the prophets were ſpecially appointed.

* Gen, 12, 3.

26 Unto you firſt, God having [k] raiſed up his Son Jeſus, ſent him to bleſſe you, in turning away every one of you from his iniquities.

[k] Given to the world, or raiſed from the dead, and advanced to his kingdome.

CHAP. IIII.

1 The rulers of the Jews offended with Peters ſermon, 4 (though thouſands of the people were converted that heard the word) impriſon him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jeſus, and that by the ſame Jeſus onely we muſt be eternally ſaved, 13 they command him and John to preach no more in that name, adding alſo threatning. 23 Whereupon the church fleeth to prayer: 31 and God by moving the place where they were aſſembled, teſtified that he heard their prayer, confirming the church with the gift of the holy Ghoſt, and with mutuall love and charity.

AND [1] as they ſpake unto the people, the prieſts and the ‡ [a] captain of the temple, and the Sadduces came upon them,

[1] None are commonly more diligent or bolder enemies of the church, than ſuch as profeſſe themſelves to be head builders: but the more they rage, the more conſtantly the faithfull ſervants of God doe continue.

‡ Or, *ruler*.

[a] The Jews had certain gariſons for the guard and ſafety of the temple and holy things, Matth. 26, 65. Theſe gariſons had a captain, ſuch as Eleazarus Ananias the high prieſts ſon, was in the time of the warre that was in Judea, being a very impudent and proud young man, Joſeph. lib. 2. of the taking of Judea.

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word beleeved, and the [b] number of the men was about five thouſand.

[b] While they thought to diminiſh the number, they increaſed them.

5 ¶ And it came to paſſe on the morrow, that their [c] rulers, and elders, and Scribes,

[c] Theſe were they that made the Sanhedrin, which were all of the tribe of Juda, untill Herod uſed that crueltie againſt Davids ſtock.

6 And Annas the high prieſt, and Caiaphas, and John, and Alexander, and as many as were of the [d] kindred of the high prieſt, were gathered together at Jeruſalem.

7 [2] And when they had ſet them in the midſt, they asked, By what power, or by what [e] name have ye done this?

8 Then Peter filled with the holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael,

9 [3] If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 [4] Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole.

11 * This is the ſtone which was ſet at nought of you builders, which is become the head of the corner.

* Pſal. 118, 22. Matth. 21, 42.

12 Neither is there ſalvation in any other: for there is none other [f] name [g] under heaven [h] given among men whereby we muſt be ſaved.

[f] There is no other man, or no other power and authority whatſoever: which kinde of ſpeech being uſuall among the Jews, roſe upon this, that when we are in dangers, we call upon them at whoſe hands we look for help.

[g] Any where and this ſetteth forth unto us the largeneſſe of Chriſts kingdome.

[h] Of God.

13 ¶ [5] Now when they ſaw the boldneſſe of Peter and John, and perceived that they were unlearned and [i] ignorant men, they marvelled, and they took knowledge of them, that they had been with Jeſus.

[5] The good libertie and boldneſſe of the ſervants of God doeth yet thus much good, that ſuch as lay hid under a vizard of zeal, doe at length bewray themſelves to be indeed wicked men.

[i] The word uſed here, is *Idiot*, which being ſpoken in compariſon had to a magiſtrate, betokeneth a private man: but when we ſpeak of ſciences and ſtudies, it ſignifieth one that is unlearned: and in account of honour and eſtimation, it importeth one of baſe degree and no eſtimation.

14 And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

15 But when they had commanded them to go aſide out of the councel, they [k] conferred among themſelves,

[k] Laid their heads together.

16 [6] Saying, what ſhall we do to theſe men? for that indeed a notable miracle hath been done by them is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.

[6] He that flattereth himſelf in ignorance, cometh at length to doe open wickedneſſe, and that againſt his own conſcience.

17 But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

18 And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus.

19 [7] But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye.

[7] We muſt ſo obey men to whom we are ſubject, that eſpecially and before all things we obey God.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 [8] So when they had further threatned them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.

[8] So farre off are the wicked from doing what they liſt that contrariwiſe God uſeth even that to the ſetting forth of his glory, which he giveth them leave to doe.

22 For the man was above fourty yeares old, on whom this miracle of healing was ſhewed.

23 ¶ [9] And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them.

[9] The apoſtles communicate their troubles with the congregation.

24 [10] And when they heard that, they lift up their voice to God with one accord, and ſaid, Lord, thou art God which haſt made heaven and earth, and the ſea, and all that in them is.

[10] We ought neither to be afraid of the threatnings of our enemies, neither yet fooliſhly contemn their rage and madneſſe againſt us: but we have to ſet againſt their force and malice, an earneſt thinking upon the power and good will of God (both which we doe manifeſtly behold in Chriſt) and ſo flee to the aid and ſuccour of our Father.

25 * Who by the mouth of thy ſervant David haſt ſaid, why did the heathen rage, and the people imagine vain things?

* Pſal. 2, 1.

26 The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt.

27 For of a truth againſt thy holy childe Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the [l] people of Iſrael were gathered together,

---

[d] Of whom the high prieſts were wont to be choſen and made, the execution of the yearly office being now changed. [2] Againſt ſuch as brag of a ſucceſſion of perſons, without a ſucceſſion of doctrine, and by that means beat down the true miniſters of the word, ſo farre forth as they are able. [e] By what authoritie. [3] The wolves which ſucceed true paſtours, plead their own cauſe and not Gods, neither the churches. [4] He is indeed a true ſhepheard, that teacheth his ſheep to hang upon Chriſt onely, as upon one that is not dead, but hath conquered death, and hath all rule in his own hands.

[l] Although the people of Iſrael was but one people, yet the plurall number is here uſed, not ſo much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had aſſembled themſelves together, as Judges 5, 14.

28 For to [m] do whatſoever [n] thy hand and thy counſel determined before to be done.

m The wicked execute Gods counſel, though they think nothing of it, but they are not therefore without fault.
n Thou hadſt determined of thine abſolute authoritie and power.

29 And now Lord, behold their threatnings: and grant unto thy ſervants, that with all boldneſſe they may ſpeak thy word,

30 By ſtretching forth thine hand to heal: and that ſignes and wonders may be done by the name of thy holy childe Jeſus.

31 ¶ [11] And when they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſſe.

11 God witneſſeth to his church by a viſible ſigne, it is he that will eſtabliſh it, by ſhaking the powers both of heaven and earth.

32 [12] And the multitude of them that beleeved, were of [o] one heart, and of one ſoul: neither ſaid any of them, that ought of the things which he poſſeſſed, was his own, but they had all things common.

12 An example of the true church, wherein there is content as well in doctrine as in charitie one toward another: And the paſtours deliver true doctrine both ſincerely, and conſtantly.
o They agreed both in counſel, will, and purpoſes.

33 And with great power gave the apoſtles witneſſe of the reſurrection of the Lord Jeſus, and great grace was upon them all.

34 [13] Neither was there any among them that lacked, for as many as were poſſeſſours of lands or houſes, ſold them, and brought the prices of the things that were ſold,

13 True charitie helpeth the neceſſitie of the poore with his owne loſſe: but ſo that all things be done well and orderly.

35 And laid them down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

36 And Joſes, who by the apoſtles was ſurnamed Barnabas (which is, being interpreted, The ſonne of conſolation) a Levite, and of the countrey of Cyprus,

37 Having land, ſold it, and brought the money, and laid it at the apoſtles feet.

CHAP. V.

After that Ananias and Sapphira his wife for their hypocriſie at Peters rebuke had fallen down dead, 12 and that the reſt of the apoſtles had wrought many miracles, 14 to the increaſe of the faith: 17 the apoſtles are again impriſoned, 19 but delivered by an angel, bidding them to preach openly to all. 21 When, after their teaching accordingly in the temple, 29 and before the councel, 33 they are in danger to be killed; through the advice of Gamaliel, a great counſeller among the Jews, they be kept alive, 40 and are but beaten: for which they glorifie God, and ceaſe no day from preaching.

BUt [1] a certain man named Ananias with Sapphira his wife, ſold a poſſeſſion,

1 Luke ſheweth by contrary examples, how great a ſinne hypocriſie is, eſpecially in them which under a falſe pretence and cloak of zeal would ſeem to ſhine and be chief in the church.

2 And [a] kept back *part* of the price, his wife alſo being privie *to it*, and brought a certain part, and laid it at the apoſtles feet.

a Craftily took away.

3 But Peter ſaid, Ananias, why hath Satan [b] filled thine heart ‡ to [c] lie to the Holy Ghoſt, and to keep back *part* of the price of the land?

b Fully poſſeſſed.
‡ Or, *to deceive.*
c For when they had appointed that farm or poſſeſſion for the church, they ſtuck not at it to keep away part of the price, as though they had to do with men, and not with God, and therefore he ſaith afterward that they tempted God.

4 Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou [d] conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

d Hereby is declared an adviſed and purpoſed deceit, and the man in admitting the fault in the devils ſuggeſtions.

5 And Ananias hearing theſe words, fell down and gave up the ghoſt: and great fear came on all them that heard theſe things.

6 And the young men aroſe, wound him up, and carried him out, and buried him.

7 And it was about the ſpace of three houres after, when his wife, not knowing what was done, came in.

8 And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, How is it that ye have agreed together, to [e] tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the [f] doore, and ſhall carry thee out.

e Look how oft men do things with an evil conſcience, ſo oft they pronounce ſentence againſt themſelves, and as much as in them lieth, provoke God to anger, as of ſet purpoſe, minding to try whether he be juſt and almighty or no.
f Are at hand.

10 Then fell ſhe down ſtraightway at his feet, and yeelded up the ghoſt: and the young men came in and found her dead, and carrying her forth, buried her by her husband.

11 [2] And great fear came upon all the church, and upon as many as heard theſe things.

2 The Lord by his marvellous vertue bridleth ſome, that they may not hurt the church: otherſome he keepeth in his awe and fear: and otherſome he allureth unto him.

12 ¶ And by the hands of the apoſtles were many ſignes and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the reſt durſt no man joyn himſelf to them: but the people [g] magnified them.

g Highly praiſed them.

14 And beleevers were the more added to the Lord, multitudes both of men and women)

15 Inſomuch that they brought forth the ſick ‡ into the ſtreets, and laid them on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by, might overſhadow ſome of them.

‡ Or, *in every ſtreet.*

16 There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

17 ¶ [3] Then the high prieſt roſe up, and all they that were with him, (which is the [h] ſect of the Sadduces) and were filled with ‡ indignation,

3 The more that the church increaſeth, the more increaſeth the rage of Satan, and therefore they proceed from threatnings to priſoning.
h The word which is uſed here, is hereſie, which ſignifieth a choice, and ſo is taken for a right form of learning, or faction, or ſtudie, and courſe of life, which the Latines call, A ſect, at the firſt this word was indifferently uſed, but at length it came to be taken onely in evil part, whereupon came the name of Heretick, which is taken for one that goeth aſtray from ſound and wholeſome doctrine, after ſuch ſort, that he ſetteth light by the judgement of God and his church, and continueth in his opinion, and breaketh the peace of the church.
‡ Or, *envy.*

18 And laid their hands on the apoſtles, and put them in the common priſon.

19 [4] But the angel of the Lord by night opened the priſon doores and brought them forth, and ſaid,

4 Angels are made ſervants of the ſervants of God.

20 [5] Go, ſtand and ſpeak in the temple to the people all the [i] words of this life.

5 God doth therefore deliver his, that they may more ſtoutly provoke his enemies.
i Words, whereby the way unto life is ſhewed.

21 [6] And when they heard that, they entred into the temple early in the morning, and taught: but the high prieſt came, and they that were with him, and called the councel together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

6 God mocketh his enemies attempts from above.

22 But when the officers came, and found them not in the priſon, they returned, and told,

23 Saying, The priſon truly found we ſhut with all ſafetie, and the keepers ſtanding without before the doores: but when we had opened, we found no man within.

24 Now when the high prieſt, and the captain of the temple, and the chief prieſts heard theſe things, they doubted of them whereunto this would grow.

25 [7] Then came one and told them, ſaying, behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people.

7 The more openly that Chriſts vertue ſheweth it ſelf, the more increaſeth the madneſſe of his enemies, which conſpire againſt him.

21 [f] Whom the heaven muſt receive, untill the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began.

22 * For Moſes truly ſaid unto the fathers, A [g] prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye heare in all things whatſoever he ſhall ſay unto you.

23 And it ſhall come to paſſe, that every ſoul which will not heare that prophet, ſhall be deſtroyed from among the people.

24 Yea, and all the prophets from [h] Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe dayes.

25 [4] Ye are the [i] children of the prophets, and of the covenant which God made with our fathers, * ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed.

26 Unto you firſt, God having [k] raiſed up his Son Jeſus, ſent him to bleſſe you, in turning away every one of you from his iniquities.

Chap. IIII.

1 The rulers of the Jews offended with Peters ſermon, 4 (though thouſands of the people were converted that heard the word) impriſon him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jeſus, and that by the ſame Jeſus onely we muſt be eternally ſaved, 13 they command him and John to preach no more in that name, adding alſo threatning. 23 Whereupon the church fleeth to prayer: 31 and God by moving the place where they were aſſembled, teſtified that he heard their prayer, confirming the church with the gift of the holy Ghoſt, and with mutuall love and charity.

AND [1] as they ſpake unto the people, the prieſts and the ‡ [a] captain of the temple, and the Sadduces came upon them,

2 Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word beleeved, and the [b] number of the men was about five thouſand.

5 ¶ And it came to paſſe on the morrow, that their [c] rulers, and elders, and Scribes,

6 And Annas the high prieſt, and Caiaphas, and John, and Alexander, and as many as were of the [d] kindred of the high prieſt, were gathered together at Jeruſalem.

7 [2] And when they had ſet them in the midſt, they asked, By what power, or by what [e] name have ye done this?

8 Then Peter filled with the holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael,

9 [3] If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 [4] Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole.

11 * This is the ſtone which was ſet at nought of you builders, which is become the head of the corner.

12 Neither is there ſalvation in any other: for there is none other [f] name [g] under heaven [h] given among men whereby we muſt be ſaved.

13 ¶ [5] Now when they ſaw the boldneſſe of Peter and John, and perceived that they were unlearned and [i] ignorant men, they marvelled, and they took knowledge of them, that they had been with Jeſus.

14 And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it.

15 But when they had commanded them to go aſide out of the councel, they [k] conferred among themſelves,

16 [6] Saying, what ſhall we do to theſe men? for that indeed a notable miracle hath been done by them is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it.

17 But that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name.

18 And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus.

19 [7] But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye.

20 For we cannot but ſpeak the things which we have ſeen and heard.

21 [8] So when they had further threatned them, they let them go, finding nothing how they might puniſh them, becauſe of the people: for all men glorified God for that which was done.

22 For the man was above fourty yeares old, on whom this miracle of healing was ſhewed.

23 ¶ [9] And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them.

24 [10] And when they heard that, they lift up their voice to God with one accord, and ſaid, Lord, thou art God which haſt made heaven and earth, and the ſea, and all that in them is.

25 * Who by the mouth of thy ſervant David haſt ſaid, why did the heathen rage, and the people imagine vain things?

26 The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt.

27 For of a truth againſt thy holy childe Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the [l] people of Iſrael were gathered together,

---

[f] Or, be taken up into heaven.

* Deut. 18, 15. Chap. 7, 37.

[g] This promiſe was of an excellent and ſingular prophet.

[h] At what time the kingdome of Iſrael was eſtabliſhed.

[4] The Jews that beleeve are the firſt begotten in the kingdome of God.

[i] For whom the prophets were ſpecially appointed.

* Gen, 12, 3.

[k] Given to the world, or raiſed from the dead, and advanced to his kingdome.

[1] None are commonly more diligent or bolder enemies of the church, than ſuch as profeſſe themſelves to be head builders: but the more they rage, the more conſtantly the faithfull ſervants of God doe continue.

‡ Or, *ruler*.

[a] The Jews had certain gariſons for the guard and ſafety of the temple and holy things, Matth. 26, 65. Theſe gariſons had a captain, ſuch as Eleazarus Ananias the high prieſts ſon, was in the time of the warre that was in Judea, being a very impudent and proud young man, Joſeph. lib. 2. of the taking of Judea.

[b] While they thought to diminiſh the number, they increaſed them.

[c] Theſe were they that made the Sanhedrin, which were all of the tribe of Juda, untill Herod uſed that crueltie againſt Davids ſtock.

[d] Of whom the high prieſts were wont to be choſen and made, the execution of the yearly office being now changed.

[2] Againſt ſuch as brag of a ſucceſſion of perſons, without a ſucceſſion of doctrine, and by that means beat down the true miniſters of the word, ſo farre forth as they are able.

[e] By what authoritie.

[3] The wolves which ſucceed true paſtours, plead their own cauſe and not Gods, neither the churches.

[4] He is indeed a true ſhepheard, that teacheth his ſheep to hang upon Chriſt onely, as upon one that is not dead, but hath conquered death, and hath all rule in his own hands.

* Pſal. 118, 22. Matth. 21, 42.

[f] There is no other man, or no other power and authority whatſoever: which kinde of ſpeech being uſuall among the Jews, roſe upon this, that when we are in dangers, we call upon them at whoſe hands we look for help.

[g] Any where and this ſetteth forth unto us the largeneſſe of Chriſts kingdome.

[h] Of God.

[5] The good libertie and boldneſſe of the ſervants of God doeth yet thus much good, that ſuch as lay hid under a vizard of zeal, doe at length bewray themſelves to be indeed wicked men.

[i] The word uſed here, is *Idiot*, which being ſpoken in compariſon had to a magiſtrate, betokeneth a private man: but when we ſpeak of ſciences and ſtudies, it ſignifieth one that is unlearned: and in account of honour and eſtimation, it importeth one of baſe degree and no eſtimation.

[k] Laid their heads together.

[6] He that flattereth himſelf in ignorance, cometh at length to doe open wickedneſſe, and that againſt his own conſcience.

[7] We muſt ſo obey men to whom we are ſubject, that eſpecially and before all things we obey God.

[8] So farre off are the wicked from doing what they liſt that contrariwiſe God uſeth even that to the ſetting forth of his glory, which he giveth them leave to doe.

[9] The apoſtles communicate their troubles with the congregation.

[10] We ought neither to be afraid of the threatnings of our enemies, neither yet fooliſhly contemn their rage and madneſſe againſt us: but we have to ſet againſt their force and malice, an earneſt thinking upon the power and good will of God (both which we doe manifeſtly behold in Chriſt) and ſo flee to the aid and ſuccour of our Father.

* Pſal. 2, 1.

[l] Although the people of Iſrael was but one people, yet the plurall number is here uſed, not ſo much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had aſſembled themſelves together, as Judges 5, 14.

28 For to [m] do whatſoever [n] thy hand and thy counſel determined before to be done.

29 And now Lord, behold their threatnings: and grant unto thy ſervants, that with all boldneſſe they may ſpeak thy word,

30 By ſtretching forth thine hand to heal: and that ſignes and wonders may be done by the name of thy holy childe Jeſus.

31 ¶ [11] And when they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſſe.

32 [12] And the multitude of them that beleeved, were of [o] one heart, and of one ſoul: neither ſaid any of them, that ought of the things which he poſſeſſed, was his own, but they had all things common.

33 And with great power gave the apoſtles witneſſe of the reſurrection of the Lord Jeſus, and great grace was upon them all.

34 [13] Neither was there any among them that lacked, for as many as were poſſeſſours of lands or houſes, ſold them, and brought the prices of the things that were ſold,

35 And laid them down at the apoſtles feet: and diſtribution was made unto every man according as he had need.

36 And Joſes, who by the apoſtles was ſurnamed Barnabas (which is, being interpreted, The ſonne of conſolation) a Levite, and of the countrey of Cyprus,

37 Having land, ſold it, and brought the money, and laid it at the apoſtles feet.

CHAP. V.

After that Ananias and Sapphira his wife for their hypocriſie at Peters rebuke had fallen down dead, 12 and that the reſt of the apoſtles had wrought many miracles, 14 to the increaſe of the faith: 17 the apoſtles are again impriſoned, 19 but delivered by an angel, bidding them to preach openly to all. 21 When, after their teaching accordingly in the temple, 29 and before the councel, 33 they are in danger to be killed; through the advice of Gamaliel, a great counſeller among the Jews, they be kept alive, 40 and are but beaten: for which they glorifie God, and ceaſe no day from preaching.

BUt [1] a certain man named Ananias with Sapphira his wife, ſold a poſſeſſion,

2 And [a] kept back *part* of the price, his wife alſo being privie *to it*, and brought a certain part, and laid it at the apoſtles feet.

3 But Peter ſaid, Ananias, why hath Satan [b] filled thine heart ‡ to [c] lie to the Holy Ghoſt, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou [d] conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

5 And Ananias hearing theſe words, fell down and gave up the ghoſt: and great fear came on all them that heard theſe things.

6 And the young men aroſe, wound him up, and carried him out, and buried him.

7 And it was about the ſpace of three houres after, when his wife, not knowing what was done, came in.

8 And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, How is it that ye have agreed together, to [e] tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the [f] doore, and ſhall carry thee out.

10 Then fell ſhe down ſtraightway at his feet, and yeelded up the ghoſt: and the young men came in and found her dead, and carrying her forth, buried her by her husband.

11 [2] And great fear came upon all the church, and upon as many as heard theſe things.

12 ¶ And by the hands of the apoſtles were many ſignes and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the reſt durſt no man joyn himſelf to them: but the people [g] magnified them.

14 And beleevers were the more added to the Lord, multitudes both of men and women)

15 Inſomuch that they brought forth the ſick ‡ into the ſtreets, and laid them on beds and couches, that at the leaſt, the ſhadow of Peter paſſing by, might overſhadow ſome of them.

16 There came alſo a multitude *out* of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: and they were healed every one.

17 ¶ [3] Then the high prieſt roſe up, and all they that were with him, (which is the [h] ſect of the Sadduces) and were filled with ‡ indignation,

18 And laid their hands on the apoſtles, and put them in the common priſon.

19 [4] But the angel of the Lord by night opened the priſon doores and brought them forth, and ſaid,

20 [5] Go, ſtand and ſpeak in the temple to the people all the [i] words of this life.

21 [6] And when they heard that, they entred into the temple early in the morning, and taught: but the high prieſt came, and they that were with him, and called the councel together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought.

22 But when the officers came, and found them not in the priſon, they returned, and told,

23 Saying, The priſon truly found we ſhut with all ſafetie, and the keepers ſtanding without before the doores: but when we had opened, we found no man within.

24 Now when the high prieſt, and the captain of the temple, and the chief prieſts heard theſe things, they doubted of them whereunto this would grow.

25 [7] Then came one and told them, ſaying, behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people.

[m] The wicked execute Gods counſel, though they think nothing of it, but they are not therefore without fault.

[n] Thou hadſt determined of thine abſolute authoritie and power.

[11] God witneſſeth to his church by a viſible ſigne, it is he that will eſtabliſh it, by ſhaking the powers both of heaven and earth.

[12] An example of the true church, wherein there is content as well in doctrine as in charitie one toward another; And the paſtours deliver true doctrine both ſincerely, and conſtantly.

[o] They agreed both in counſel, will, and purpoſes.

[13] True charitie helpeth the neceſſitie of the poore with his owne loſſe: but ſo that all things be done well and orderly.

[1] Luke ſheweth by contrary examples, how great a ſinne hypocriſie is, eſpecially in them which under a falſe pretence and cloak of zeal would ſeem to ſhine and be chief in the church.

[a] Craftily took away.

[b] Fully poſſeſſed.

‡ Or, *to deceive*.

[c] For when they had appointed that farm or poſſeſſion for the church, they ſtuck not at it to keep away part of the price, as though they had to do with men, and not with God, and therefore he ſaith afterward that they tempted God.

[d] Hereby is declared an adviſed and purpoſed deceit, and the man in admitting the fault in the devils ſuggeſtions.

[e] Look how oft men do things with an evil conſcience, ſo oft they pronounce ſentence againſt themſelves, and as much as in them lieth, provoke God to anger, as of ſet purpoſe, minding to try whether he be juſt and almighty or no.

[f] Are at hand.

[2] The Lord by his marvellous vertue bridleth ſome, that they may not hurt the church: otherſome he keepeth in his awe and fear: and otherſome he allureth unto him.

[g] Highly praiſed them.

‡ Or, *in every ſtreet*.

[3] The more that the church increaſeth, the more increaſeth the rage of Satan, and therefore they proceed from threatnings to priſoning.

[h] The word which is uſed here, is hereſie, which ſignifieth a choice, and ſo is taken for a right form of learning, or faction, or ſtudie, and courſe of life, which the Latines call, A ſect, at the firſt this word was indifferently uſed, but at length it came to be taken onely in evil part, whereupon came the name of Heretick, which is taken for one that goeth aſtray from ſound and wholeſome doctrine, after ſuch ſort, that he ſetteth light by the judgement of God and his church, and continueth in his opinion, and breaketh the peace of the church.

‡ Or, *envy*.

[4] Angels are made ſervants of the ſervants of God.

[5] God doth therefore deliver his, that they may more ſtoutly provoke his enemies.

[i] Words, whereby the way unto life is ſhewed.

[6] God mocketh his enemies attempts from above.

[7] The more openly that Chriſts vertue ſheweth it ſelf, the more increaſeth the madneſſe of his enemies, which conſpire againſt him.

26 [8] Then went the captain with the officers, and brought them without violence: (for they feared the people, leſt they ſhould have been ſtoned)

27 And when they had brought them, they ſet them before the councel: and the high prieſt asked them,

28 [9] Saying,* Did not we ſtraitly command you, that you ſhould not teach in this name? and behold, ye have filled Jeruſalem with your doctrine, and entred to [k] bring this mans bloud upon us.

29 ¶ [10] Then Peter and the *other* apoſtles anſwered and ſaid, We ought to obey God rather than men.

30 [11] The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Iſrael, and forgivenеſſe of ſinnes.

32 [12] And we are his witneſſes of theſe things, and ſo is alſo the Holy Ghoſt, Whom God hath given to them that obey him.

33 ¶ When they heard that, they were [l] cut to the heart, and took counſel to ſlay them.

34 [13] Then ſtood there up one in the councel, a Phariſee, named Gamaliel, a doctour of law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace,

35 And ſaid unto them, Ye men of Iſrael, take heed to your ſelves, what ye intend to do as touching theſe men.

36 [14] For before theſe dayes roſe up Theudas [m] boaſting himſelf to be ſome bodie, to whom a number of men, about foure hundred, joyned themſelves: who was ſlain, and all, as many as ‡ obeyed him, were ſcattered, and brought to nought.

37 After this man roſe up Judas of Galilee, in the dayes of the taxing, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were diſperſed.

38 And now I ſay unto you, [n] Refrain from theſe men, and let them alone: for if this counſel, or this work [o] be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God.

40 And to him they agreed: and when they had called the apoſtles, and beaten them, they commanded that they ſhould not ſpeak in the name of Jeſus, and let them go.

41 ¶ [15] And they departed from the preſence of the councel, rejoycing that they were counted worthy to ſuffer ſhame for his name.

42 And daily in the temple, and in every houſe, they ceaſed not to teach and preach Jeſus Chriſt.

8 Tyrants which fear not God, are conſtrained to fear his ſervants.

9 It is the propertie of tyrants to ſet out their own commandments as right and reaſon, be they never ſo wicked.

* Chap. 4. 18.

k Make us guilty of murdering that man whom yet they will not vouchſafe to name.

10 We ought to obey no man, but ſo farre forth as obeying him we may obey God.

11 Chriſt is appointed and in deed declared Prince and preſerver of his church in deſpight of his enemies.

12 It is not ſufficient for us, that there is a right end, but we muſt alſo according to our vocation go on forward till we come unto it.

l This betokeneth that they were in a moſt vehement rage, and marvelloully diſquieted in mind, for it is a borrowed kinde of ſpeech taken from them which are harshly cut in ſunder with a ſaw.

13 Chriſt findeth defenders of his cauſe, even in the very root of his enemies, ſo oft as he thinketh it needfull.

14 In matters of religion we muſt take good heed, that we attempt nothing under a colour of zeal, beſide our vocation.

m To be of ſome fame.

‡ Or, *beleeved.*

n He diſſwadeth his fellowes from murdering the apoſtles, neither doth he think it good to referre the matter to the Romane magiſtrate: for the Jews could abide nothing worſe, than to have the tyrannie of the Romanes confirmed.

o If it be counterfeit and deviſed.

15 The apoſtles accuſtomed to ſuffer and bear words, are at length inured to bear ſtripes, but yet ſo, that by that means they become ſtronger.

p Both publikly and privately.

CHAP. VI.

1 The apoſtles deſirous to have the poore regarded for their bodily ſuſtenance, as alſo carefull themſelves to diſpenſe the word of God, the food of the ſoul, 3 appoint the office of deaconship to ſeven choſen men: 5 of whom, Stephen, a man full of faith, and of the Holy Ghoſt, is one: 12 who is taken of thoſe whom he confounded in diſputing, 13 and after falſly accuſed of blaſphemy againſt the law and the temple.

AND [1] in thoſe dayes, when the number of the diſciples was multiplied, there aroſe a murmuring of the [a] Grecians againſt the Hebrews, becauſe their widows were neglected in the [b] daily miniſtration.

2 [2] Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not [c] reaſon that we ſhould leave the word of God, and ſerve [d] tables.

3 [3] Wherefore brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdome, whom we may appoint over this buſineſſe.

4 But we will give our ſelves continually to prayer, and to the miniſterie of the word.

5 ¶ And the ſaying pleaſed the whole multitude: and they choſe Stephen, a man full of faith and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Tymon, and Parmenas, and Nicolas a proſelyte of Antioch.

6 [4] Whom they ſet before the apoſtles: and when they had prayed, they [e] laid their hands on them.

7 [5] And the word of God increaſed, and the number of the diſciples multiplied in Jeruſalem greatly, and a great company of the prieſts were obedient to the [f] faith.

8 [6] And Stephen full of faith and power, did [g] great wonders and miracles among the people.

9 [7] Then there aroſe certain of the ſynagogue, which is called [h] *the ſynagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen.

10 [8] And they were not able to reſiſt the wiſdome and the ſpirit by which he ſpake.

11 Then they ſuborned men which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and againſt God.

12 [9] And they ſtirred up the people, and the elders, and the Scribes, and came upon him, and caught him, and brought him to the councel,

13 [10] And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law.

14 For we have heard him ſay, That this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the ‡ cuſtomes which Moſes delivered us.

1 When Satan hath aſſailed the church without, and that to ſmall purpoſe, and in vain, he aſſaileth it within, with civill diſſenſion and ſtrife betwixt themſelves: But the apoſtles take occaſion thereby to ſet order in the church.

a Of their parts, which of Grecians became religious Jews.

b In the beſtowing of almes according to their neceſſitie.

2 The office of preaching the word and diſpenſing the goods of the church, are different one from another, and not raſhly to be joyned together, as the apoſtles doe here inſtitute: And the apoſtles doe not chuſe ſo much as the deacons without the conſent of the church.

c It is ſuch a matter, as we may in no wiſe accept of it.

d Banquets: though by the name of tables, other offices are alſo meant, which are anexed to it, ſuch as pertain to the care of the poore.

3 In chuſing of deacons (much more of miniſters) there muſt be examination both of their learning and manners of life.

4 The ancient church did with laying on of hands, as it were conſecrate to the Lord, ſuch as were lawfully elected.

e This ceremonie of laying on of hands, came from the Jews, who uſed this order both in publick affairs, and offering of ſacrifices, and alſo in private prayers and bleſſings, as appeareth Gen. 28. and the church obſerved this ceremonie, 1 Tim. 5, 22. Act. 8. 17. but here is no mention made either of cream, or ſhaving, or raſing, or croſſing, &c.

5 An happie end of temptation.

f This is the figure metonymia, meaning by faith, the doctrine of the goſpel which ingendreth faith. 6 God excerciſeth his church firſt with evil words and ſlanders, then with impriſonments, afterward with ſcourgings, and by theſe meanes prepareth it in ſuch ſort, that at length he cauſeth it to encounter with Satan and the world, even to bloudshed and death, and that with good ſucceſſe. g Excellent & ſingular good gifts. 7 Schooles & univerſities were of old time addicted to falſe paſtours, & were the inſtruments of Satan to blow abroad and defend falſe doctrines. h Of the company and colledge, as it were. 8 Falſe teachers, becauſe they will not be overcome, flee from diſputations to manifeſt and open ſlandering and falſe accuſations. 9 The firſt bloudy perſecution of the church of Chriſt, began & ſprang from a councel of prieſts, by the ſuggeſtion of the univerſitie doctours. 10 An example of cavillers, or falſe accuſers, which gather falſe concluſions of things that are well uttered and ſpoken. ‡ Or, *rites.*

15 And all that ſat in the councel, looking ſtedfaſtly on him, [1] ſaw his face as it had been the face of an angel.

CHAP. VII.

1 Stephen permitted to anſwer to the accuſation of blaſphemie, 2 ſheweth that Abraham worſhipped God rightly, and how God choſe the fathers, 20 before Moſes was born, and before the tabernacle and temple were built: 37 That Moſes himſelf witneſſed of Chriſt: 44 and that all outward ceremonies were ordained according to the heavenly pattern to laſt but for a time: 51 reprehendeth their rebellion, and murdering of Chriſt, the juſt one, whom the prophets foretold ſhould come into the world: 54 whereupon they ſtone him to death; who commendeth his ſoul to Jeſus, and humbly prayeth for them.

THen [1] ſaid the high prieſt, Are theſe things ſo?

2 [2] And he ſaid, Men, brethren,and fathers hearken, The God of [a] glorie appeared unto our father Abraham, when he was in [b] Meſopotamia, before he dwelt in Charran,

3 And ſaid unto him, * Get thee out of thy countrey, and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Caldeans,and dwelt in Charran:and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *ſo much as* to [c] ſet his foot on, yet he [d] promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no childe.

6 And God ſpake on this wiſe,that his ſeed ſhould ſojourn in a ſtrange land,and that they ſhould bring them into bondage, and entreat them evil [e] foure hundred yeares.

7 And the nation to whom they ſhall be in bondage, will I judge,ſaid God: and after that ſhall they come forth, and ſerve me in this place.

8 * And he gave him the covenant of circumciſion: * and ſo *Abraham* begat Iſaac, and circumciſed him the eighth day: * and Iſaac *begat* Jacob, and * Jacob *begat* the twelve patriarchs.

9 * [3] And the patriarchs moved with envie, ſold Joſeph into Egypt: but God was [f] with him.

10 And delivered him out of all his afflictions, and * gave him [g] favour and wiſdome in the ſight of Pharaoh king of Egypt; and he made him governour over Egypt, and all his houſe.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction, and our fathers found no ſuſtenance.

12 * But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt.

13 * And at the ſecond *time* Joſeph was made know to his brethren, and Joſephs kindred was made known unto Pharaoh.

14 Then ſent Joſeph, and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls.

15 * So Jacob went down into Egypt, * and died, he and our fathers,

16 And [h] were carried over into Sichem,and laid in the ſepulchre that Abraham bought for a ſumme of money of the ſonnes of Emmor *the father* of Sichem;

17 But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king aroſe, which knew not Joſeph.

19 The ſame [i] dealt ſubtilly with our kindred,and evil entreated our fathers,ſo that they caſt out their young children, to the end they might not live.

20 * In which time Moſes was born, and * was ‡ [k] exceeding fair, and nouriſhed up in his fathers houſe three moneths:

21 And when he was caſt out, Pharaohs daughter took him up, and nouriſhed him for his own ſonne.

22 And Moſes was learned in all the wiſdome of the Egyptians, and was mightie in words, and in deeds.

23 And when he was full fourty yeares old, it came into his heart to viſit his brethren the children of Iſrael.

24 * And ſeeing one of them ſuffer wrong, he defended him, and avenged him that was oppreſſed, and ſmote the Egyptian:

25 For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them, but they underſtood not.

26 * And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren, why do ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſonnes.

30 * And when fourtie yeares were expired, there appeared to him in the wilderneſſe of mount Sina, an [l] angel of the Lord in a flame of fire in a buſh.

31 When Moſes ſaw it, he wondred at the ſight: and as he drew neare to behold it, the voice of the Lord came unto him,

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold.

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt is holy ground.

34 I have ſeen, I have ſeen the affliction of my people which is in Egypt,and I have heard their groning, and am come down to deliver

---

[1] Hereby it appeareth that Steven had an excellent and goodly countenance, having a quiet and ſetled minde, a good conſcience and ſure perſwaſion that his cauſe was juſt: For ſeeing he was to ſpeak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews mindes might be pierced and amaſed.

[1] Steven is admitted to plead his cauſe, but to this end and purpoſe, that under a cloke and colour of law, he might be condemned.

[2] Steven witneſſeth unto the Jews, that he acknowledgeth the true fathers, and the onely true God:and ſheweth moreover that they are more ancient than the temple: with all that ſervice appointed by the law, and therefore they ought to lay another foundation of true religion, that is to ſay, the free covenant that God made with the fathers.

[a] That mighty God fully of glory and majeſtie.

[b] When he ſaith afterward, verſ.4. That Abraham came out of Caldea, it is evident that Meſopotamia contained Caldea which was neare unto it, and bordering upon it, and ſo writeth Plin. book 6. chap. 27.

* Gen. 12, 1.

[c] Not ſo much ground as to ſet his foot upon.

[d] The promiſe of the poſſeſſion was certain and belonged to Abraham, though his poſterity enjoyed it a great while after his death: and this is the figure Synecdoche.

[e] There are reckoned foure hundred yeares from the beginning of Abrahams progenie, which was at the birth of Iſaac: and foure hundred and thirtie yeares which are ſpoken of by Paul, Gal. 3, 17. from the time that Abraham and his father departed together out of Ur of the Caldeans.

* Gen. 17, 9.

* Gen. 21, 3.

* Gen. 25, 26.

* Gen. 29, 31, &c.

* Gen. 37, 28.

[3] Steven reckoneth up diligently the horrible miſchiefs of ſome of the Fathers, to teach the Jews that they ought not rashly to reſt in the authoritie or examples of the fathers.

[f] By this kinde of ſpeech, is meant the peculiar favour that God ſheweth men: for he ſeemeth to be away from them, whom he helpeth not: and on the other ſide, he is with them whom he delivered out of whatſoever great troubles.

* Gen. 41, 37.

[g] Gave him favour in Pharaohs ſight for his wiſdome.

* Gen. 42, 1.

* Gen. 45, 4.

* Gen. 46, 5.

* Gen. 49, 33.

[h] The Patriarchs, the ſonnes of Jacob, though there be mention made of no more than Joſeph, Josh. 24, 32.

[i] He deviſeth a ſubtill invention againſt our ſtock, in that he commanded all the males to be caſt out.

* Exod. 2, 2.

* Heb. 11, 23.

‡ Or, *fair to God.*

[k] That childe was born through Gods mercifull goodneſſe and favour, to be of a goodly and faire countenance.

* Exod. 2, 11.

* Exod. 2, 13.

* Exod. 3, 2.

[l] Now he calleth the Sonne of God an angel, for he is the angel of great counſel, and therefore ſtraitwayes after he ſheweth him, ſaying to Moſes, I am the God of thy Fathers, &c.

them. And now come, I will ſend thee into Egypt.

35 This Moſes whom they refuſed, ſaying, Who made thee a ruler and judge? the ſame did God ſend to be a ruler and a deliverer by the [m] hands of the angel which appeared to him in the buſh.

36 He brought them out, after that he had * ſhewed wonders and ſignes in the land of Egypt, and in the Red ſea, * and in the wilderneſſe fourtie yeares.

37 ¶ [4] This is that Moſes which ſaid unto the children of Iſrael, * A prophet ſhall the Lord your God raiſe up unto you of your brethren, ‡ like unto me, him ſhall ye heare.

38 * This is he that was in the church in the wilderneſſe, with the angel which ſpake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thruſt *him* from them, and in their hearts turned back again into Egypt,

40 * Saying unto Aaron, Make us gods to go before us: for as for this Moſes, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a [n] calf in thoſe dayes, and offered ſacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned, and [o] gave them up to worship the [p] hoſt of heaven, * as it is written in the book of the prophets, O ye houſe of Iſrael, have ye offered to me ſlain beaſts, and ſacrifices, by the ſpace of fourtie yeares in the wilderneſſe?

43 Yea [q] ye took up the tabernacle of Moloch, and the ſtarre of your god Remphan, figures which ye made to worship them: and I will carrie you away beyond Babylon.

44 [5] Our fathers had the tabernacle of [r] witneſſe in the wilderneſſe, as he had appointed, ſpeaking unto Moſes, * that he ſhould make it according to the faſhion that he had ſeen.

45 Which alſo our fathers that came after, [ſ] brought in with Jeſus into the [t] poſſeſſion of the Gentiles, whom God drave out [u] before the face of our fathers, unto the dayes of David.

46 Who found favour before God, and deſired to finde a tabernacle for the God of Jacob.

47 * [6] But Solomon built him an houſe.

48 * Howbeit the moſt High dwelleth not in temples made with hands; as ſaith the prophet,

49 Heaven is my throne, and earth is my footſtool: what houſe will ye build me, ſaith the Lord? or what is the place of my reſt?

50 Hath not my hand made all theſe things?

51 ¶ [7] Ye ſtiff-necked, and [x] uncircumciſed in heart and eares, ye do alwayes reſiſt the Holy Ghoſt: as your fathers did, *ſo* do ye.

52 Which of the prophets have not your fathers perſecuted? and they have ſlain them which ſhewed before of the coming of the juſt one, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the [y] diſpoſition of angels, and have not kept it.

54 ¶ [8] When they heard theſe things, they were cut to the heart, and they gnaſhed on him with their teeth.

55 [9] But he being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus [z] ſtanding on the right hand of God.

56 And ſaid, Behold, I ſee the heavens opened, and the Sonne of man ſtanding on the right hand of God.

57 [10] Then they cried out with a loud voice, and ſtopped their eares, and [a] ran upon him with one accord,

58 And caſt him out of the citie, and ſtoned him: and the [b] witneſſes laid down their clothes at a young mans feet, whoſe name was Saul.

59 And they ſtoned Stephen, calling *upon God*, and ſaying, Lord Jeſus receive my ſpirit.

60 [11] And he kneeled down, and cried with a loud voice, Lord, [c] lay not this ſinne to their charge. And when he had ſaid this, he fel [d] aſleep.

Chap. VIII.

By occaſion of the perſecution in Jeruſalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the reſt Simon the ſorcerer, a great ſeducer of the people; 14 Peter and John come to confirm, and enlarge the church: where by prayer, and impoſition of hands, giving the Holy Ghoſt, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocriſie, and covetouſneſſe, and exhorting him to repentance, together with Iohn preaching the word of the Lord, return to Jeruſalem. 26 But the angel ſendeth Philip to teach, and baptize the Ethiopian eunuch.

AND [1] Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem, and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles.

2 [2] And devout men [a] carried Stephen *to his buriall*, and made great lamentation over him.

3 [3] As for Saul, he made havock of the church, entring into every houſe, and haling men and women, committed them to priſon.

4 Therefore they that were ſcattered abroad, went every where preaching the word.

5 [4] Then Philip went down to the city of Samaria, and preached Chriſt unto them.

6 And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing, and ſeeing the miracles which he did.

7 For unclean ſpirits, crying with loud voice, came out of many that were poſſeſſed with them: and many taken with palſies, and that were lame, were healed.

8 And there was great joy in that city.

9 [5] But

---

[m] By the power.

* Exod. 7, 9.

* Exod. 16, 1.

[4] He acknowledgeth Moſes for the law giver, but ſo, that he proveth by his own witneſſe, that the law had reſpect to a more perfect thing, that is to ſay, to the propheticall office which tended to Chriſt, the head of all prophets.

* Deut. 18, 15.

‡ Or, *as my ſelf.*

* Exod. 19, 3.

* Exod. 32, 1.

[n] This was the ſuperſtition of the Egyptians idolatrie: for they worshipped Apis a ſtrange and marvellous calf, and made goodly images of kine, Herod. lib. 2.

[o] Being deſtitute and void of his ſpirit, he gave them up to Satan, and wicked luſts, to worship ſtarres.

[p] By the hoſt of heaven here, he meaneth not the angels, but the moon, and ſunne and other ſtarres, Deut. 17, 3.

* Amos 5, 25.

[q] You took it upon your shoulders, and carried it.

[5] Moſes indeed erected a tabernacle, but that was to call them back to that from which he had ſeen in the mountain.

[r] That is, of the covenant.

* Exod. 25, 40.

[ſ] Delivered from hand to hand.

[t] By the figure Metonymia, for the countreys which the gentiles poſſeſſed.

[u] God drave them out, that they should yeeld up the poſſeſſion of thoſe countreys to our fathers, when they entred into the land.

* 1 Chron. 17, 12.

[6] Solomon built a temple, according to Gods commandement, but not condition, that the Majeſtie of God should be incloſed therein.

* Chap. 17, 24.

[7] Steven moved with the zeal of God, at length judgeth his own judges.

[x] They are of uncircumciſed hearts, which lie drowned ſtill in the ſinnes of nature, and ſtick faſt in them: for otherwiſe all the Jews were circumciſed as touching the fleſh, and therefore there were two kindes of circumciſion, Rom. 2, 28.

[y] By the miniſterie of angels.

[8] The more Satan is preſſed, the more he burſteth out into an open rage.

[9] The nearer that the Martyrs approach to death, the nearer they beholding Chriſt do riſe up even into heaven.

[z] Ready to confirm him in the confeſſion of the truth, and to receive him to him

[10] The zeal of hypocrites and ſuperſtitious people breaketh out at length into moſt open madneſſe.

[a] This was done in a rage and furie, for at that time the Jews could put no man to death by law, as they confeſſed before Pilate, ſaying, that it was not lawfull for them to put any man to death, and therefore it is reported by Joſeph. lib. 20. That Ananus a Saduce ſlew James the brother of the Lord, and for ſo doing, was accuſed before Albinus the preſident of the countrey.

[b] It was appointed by the law, that the witneſſes should caſt the firſt ſtones, Deut. 17, 7.

[11] Faith and charitie never forſake the true ſervants of God, even to the laſt breath.

[c] The word which he uſeth here, noteth out ſuch a kinde of imputing or laying to ones charge, as remaineth firme and ſteady for ever, never to be remitted.

[d] Look 1 Theſſ. 4, 13.

[1] Chriſt uſeth the rage of his enemies to the ſpreading forth and enlarging of his kingdome.

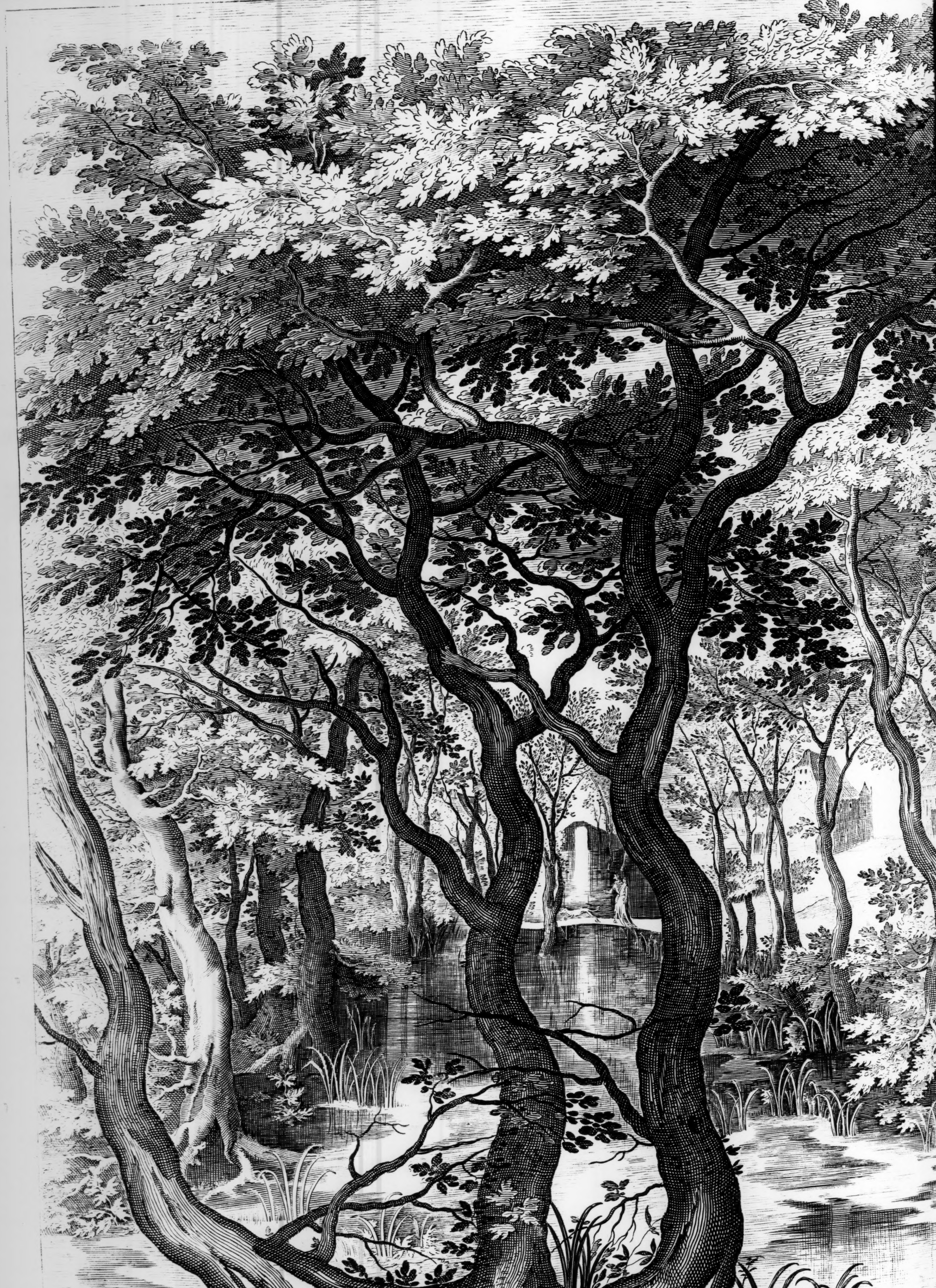
[2] The godly mourn for Steven after his death, and bury him, shewing therein an example of ſingular faith and charitie: but no man prayeth to him.

[a] Amongſt all the duties of charity which the godly uſe, there is no mention made of shrining up of relicks.

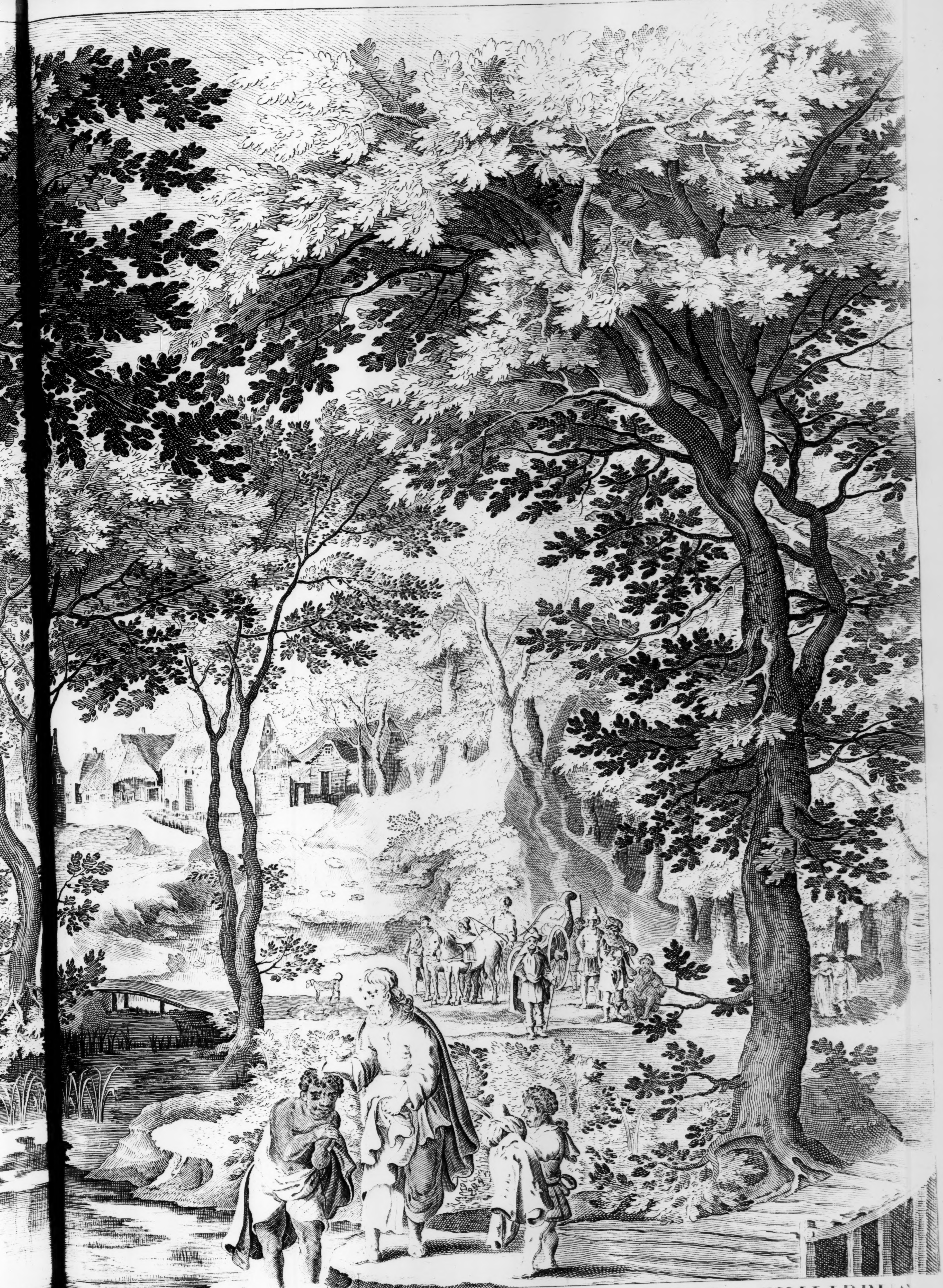
[3] The diſperſion or ſcattering abroad of the faithfull, is the joyning together of churches.

[4] Philip who was before deacon in Jeruſalem, is made of God extraordinarily an Evangeliſt.

[illegible] GEOLOGY


Viſscher Excudit

HIC LAVAT ÆTHIOPEM NIGRUM PELLITQUE COLOR



OREM NON CUTIS AST ANIMÆ, POST PANSA ORACLA PHILIPPUS.

9 [5] But there was a certain man called Simon, which before-time in the ſame city uſed [b] ſorcerie, and [c] bewitched the people of Samaria, giving out that himſelf was ſome great one.

10 To whom they all gave heed from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And to him they had regard, becauſe that of long time he had bewitched them with ſorceries.

12 But when they beleeved Philip, preaching the things concerning the kingdome of God, and the name of Jeſus Chriſt, they were baptized both men and women.

13 [6] Then Simon himſelf beleeved alſo: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and ſignes which were done.

14 [7] Now when the apoſtles which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the [d] Holy Ghoſt.

16 (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jeſus)

17 Then laid they their hands on them, and they received the Holy Ghoſt.

18 [8] And when Simon ſaw that through laying on of the apoſtles hands, the Holy Ghoſt was given, he offered them money,

19 Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the Holy Ghoſt.

20 [9] But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money.

21 Thou haſt neither part nor lot in this [e] matter, for thy heart is not [f] right in the ſight of God.

22 [10] Repent therefore of this thy wickedneſſe, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the [g] gall of bitterneſſe, and in the [h] bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me.

25 And they when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritanes.

26 [11] And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert.

27 And he aroſe and went: and behold, a man of Ethiopia, an eunuch of [i] great authoritie under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip,

28 Was returning, and ſitting in his chariot read Eſaias the prophet.

29 Then the Spirit ſaid unto Philip, Go neare, and joyn thy ſelf to this chariot.

30 And Philip ran thither to him, and heard him reade the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould [k] guide me? and he deſired Philip that he would come up, and ſit with him.

32 [12] The place of the ſcripture which he read, was this, * He was led as a ſheep to the ſlaughter, and like a lambe dumbe before his ſhearer, ſo opened he not his mouth:

33 In his [l] humiliation, his judgement was taken away: and who ſhall declare his [m] generation? for his life is taken from the earth:

34 And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus.

36 And as they went on their way, they came unto a certain water: and the eunuch ſaid, See, here is water, what doth hinder me to be baptized?

37 [13] And Philip ſaid, If thou beleeveſt with all thine heart, thou mayeſt. And he anſwered and ſaid, [n] I beleeve that Jeſus Chriſt is the Sonne of God.

38 And he commanded the chariot to ſtand ſtill: and they went down both into the water, both Philip and the eunuch, and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch ſaw him no more: and he went on his way, rejoycing.

40 But Philip was found at Azotus: and paſſing through, he preached in all the cities, till he came to Ceſarea.

CHAP. IX.

1 Saul going towards Damaſcus, 4 is ſtricken down to the earth, 10 is called to the apoſtleſhip, 18 and is baptized by Ananias. 20 He preacheth Chriſt boldly. 23 The Jews lay wait to kill him, 29 ſo do the Grecians: but he eſcapeth both, 31 The church having reſt, Peter healeth Æneas of the palſie, 36 and reſtoreth Tabitha to life.

AND [1] Saul yet [a] breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt,

2 And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this [b] way, whither they were men or women, he might bring them bound unto Jeruſalem.

3 And as he journeyed he came neare Damaſcus, and ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me?

---

[5] Chriſt overcometh Satan ſo oft as he liſteth, and carrieth him about as it were in a triumph, in the ſight of them whom he deceived and bewitched.

[b] The word which is uſed in this place was at the firſt taken in good part, and is borrowed out of the Perſians language, who call their wiſe men by that name, but afterward it was taken in evil part.

[c] He had ſo allured the Samaritanes with his witchcrafts, that as blinde and mad harebrains they were wholly addicted to him.

[6] The wicked and the very reprobate are conſtrained oftentimes to taſte of the good gift of God, but they caſt it up again forthwith.

[7] Peter, not chief, but as an ambaſſadour ſent from the whole company of the apoſtles, and John his companion, according to the authority which was committed unto them, confirm and build up the churches of Samaria, whoſe foundation had been laid afore by Philip.

[d] Thoſe excellent gifts, which are neceſſary, eſpecially for them that were to be appointed rulers and governours of the church.

[8] Ambition and covetouſneſſe do at length pluck the hypocrites out of their dennes.

[9] They are the ſucceſſours of Simon Magus, and not of Simon Peter, which either buy or ſell holy things.

[e] In this doctrin which I preach.

[f] Is not upright in deed and without diſſembling.

[10] We muſt hope well even of the vileſt ſinners, ſo long and ſo farre forth as we may.

[g] He calleth the inward malice of the heart, and that venemous and devilliſh wickedneſſe wherewith the Magician was wholy replenished, the gall of bitterneſſe: and he is ſaid to be in the gall, as though he were wholly overwhelmed with gall, and buried in it.

[h] Intangled in the bonds of iniquitie.

[11] Chriſt who calleth freely whom he liſteth, doth now uſe Philip who thought on no ſuch matter, to inſtruct and baptize the eunuch at unawares, and by this meanes extendeth the limits of his kingdome even into Ethiopia.

[i] A man of great wealth and authoritie with Candaces. Now this name Candaces is a common name to all the queens of Ethiopia.

[k] To ſhew me the way how to underſtand it.

[12] Theſe things which ſeem moſt to come by chance or fortune (as men term it) are governed by the ſecret providence of God.

* Iſa. 53,7.

[l] The Hebrew text readeth it thus, out of a narrow ſtrait, and out of judgement was he taken: whereby the narrow ſtrait he meaneth the grave and the very bands of death, and by judgement, the puniſhment which was laid upon him, and that miſerable ſtate which Chriſt took upon him for our ſakes, in bearing his Fathers wrath.

[m] How long his age ſhall laſt: for Chriſt having once riſen from the dead dieth no more, Rom. 6,9.

[13] Profeſſion of faith is requiſite in baptizing of them, which are at years, and therefore it is evident that we are not then firſt ingraffed into Chriſt, when we are baptized, but being already ingraffed, are then confirmed.

[n] The ſumme of the confeſſion, which is neceſſary for baptiſme.

[1] Saul (who is alſo Paul) perſecuting Chriſt cruelly, who did as it were flee before him, falleth into his hands, and is overcome: and with a ſingular example of the goodneſſe of God, in ſtead of puniſhment which he juſtly deſerved for his cruelty, is not only received to favour, but is alſo even by the mouth of God appointed an apoſtle, and is confirmed by the miniſterie and witneſſe of Ananias.

[a] This is a token that Sauls ſtomack boiled and caſt out great threatnings to murther the diſciples.

[b] Any trade of life which a man taketh himſelf unto, the Jews call a Way.

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is [c] hard for thee to kick againſt the pricks.

[c] This is a proverb which is ſpoken of them, that through their own ſtubbornneſſe hurt themſelves.

6 And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do.

7 And the men which journeyed with him [d] ſtood ſpeechleſſe, hearing a [e] voice, but ſeeing no man.

[d] Stood ſtill and could no go one ſtep forward but abode amaſed as if they had been very ſtones.

[e] They heard Pauls voice: for afterward it is ſaid in flat terms that they heard not his voice that ſpake: as beneath chap. 22, 9. But other go about to ſet theſe places at one which ſeem to be at a jarre, after this ſort, to wit, That they heard a ſound of a voice, but no perfect voice.

8 And Saul aroſe from the earth, and when his eyes were opened, he ſaw no man: but they led him by the hand, and brought him into Damaſcus.

9 And he was three dayes without ſight, and neither did eat nor drink.

10 ¶ And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, behold, I *am here*, Lord.

11 And the Lord ſaid unto him, Ariſe, and go into the ſtreet, which is called Straight, and enquire in the houſe of Judas, for one called Saul of [f] Tarſus: for behold, he prayeth,

[f] Tarſus was a city of Cilicia neare unto Anchiala, which two cities Sardanapalus is ſaid to have built in one day.

12 And hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight.

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem:

14 And here he hath authority from the chief prieſts, to binde all that call on thy name.

15 But the Lord ſaid unto him, Go thy way: for he is a [g] choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael,

[g] To beare my name in.

16 For I will [h] ſhew him how great things he muſt ſuffer for my names ſake.

[h] I will ſhew him plainly.

17 And Ananias went his way, and entred into the [i] houſe, and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the Holy Ghoſt.

[i] Into Judas his houſe.

18 And immediately there fell from his eyes as it had been ſcales, and he received ſight forthwith, and aroſe, and was baptized.

19 And when he had received meat, he was ſtrengthened. Then was Saul certain dayes with the diſciples which were at Damaſcus.

20 [2] And ſtraightway he preached Chriſt in the ſynagogues, that he is the Sonne of God.

[2] Paul beginneth ſtraightwayes to execute the office which was enjoyned him, never conſulting with fleſh and bloud.

21 But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them, which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts?

22 [3] But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, [k] proving that this is very Chriſt.

[3] Paul ſtriveth not with his own authoritie alone, but with the teſtimonie of the prophets.

[k] By conferring places of the Scripture together, as cunning craftſmen do, when they make up any thing, they uſe to gather all parts together, to make them agree fitly one with another.

23 ¶ [4] And after that many dayes were fulfilled, the Jews took counſel to kill him:

[4] Paul; who was before a perſecuter: hath now perſecution laid before himſelf, but yet a farre off.

24 * But their laying await was known of Saul: and they watched the gates day and night to kill him.

* 2 Cor. 11, 32.

25 [5] Then the diſciples took him by night, and let him down by the wall in a basket.

[5] We are not forbidden to avoid and eſchew the dangers and conſpiracies that the enemies of God lay for us, ſo that we ſwarve not from our vocation.

26 [6] And when Saul was come to Jeruſalem, he aſſayed to joyn himſelf to the diſciples, but they were all afraid of him, and beleeved not that he was a diſciple.

[6] In ancient time no man was raſhly or lightly received into the number of and amongſt the ſheep of Chriſt, much leſſe to be a paſtour.

27 But Barnabas took him, and brought him to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus.

28 [7] And he was [l] with them coming in, and going out at Jeruſalem.

[7] The conſtant ſervants of God muſt look for danger after danger: yet God watcheth for them.

[l] With Peter and James, for he ſaith, that he ſaw none of the apoſtles but them, Gal. 1, 18, 19.

29 And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the [m] Grecians: but they went about to ſlay him.

[m] Look chap. 6, 1.

30 [8] Which when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus.

[8] The miniſters of the word may change their place by the advice and counſel of the congregation and church.

31 [9] Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were [n] edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied.

[9] The end of perſecutions is the building of the church, ſo that we will patiently wait for the Lord.

[n] This is a borrowed kinde of ſpeech which ſignifieth eſtabliſhment and increaſe.

32 ¶ [10] And it came to paſſe, as Peter paſſed throughout all quarters, he came down alſo to the ſaints which dwelt at Lydda.

[10] Peters apoſtleſhip is confirmed by healing of the man that was ſick of the palſie.

33 And there he found a certain man named Æneas, which had kept his bed eight yeares, and was ſick of the palſie.

34 And Peter ſaid unto him, Æneas, Jeſus Chriſt maketh the whole: ariſe, and make thy bed. And he aroſe immediately.

35 And all that dwelt at [o] Lydda, and Saron, ſaw him, and turned to the Lord.

[o] Lydda, was a city of Paleſtina, and Saron a champion countrey, and a place of good paſturage, between Ceſarea of Paleſtina, and the mountain Tabor, and the lake of Genezareth, which extendeth it ſelf in great length beyond Joppa.

36 ¶ [11] Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which ſhe did.

[11] Peter declareth evidently by raiſing up a dead body through the name of Chriſt, that he preached the glad tidings of life.

37 And it came to paſſe in thoſe dayes, that ſhe was ſick, and died: whom when they had waſhed, they laid her in an upper chamber.

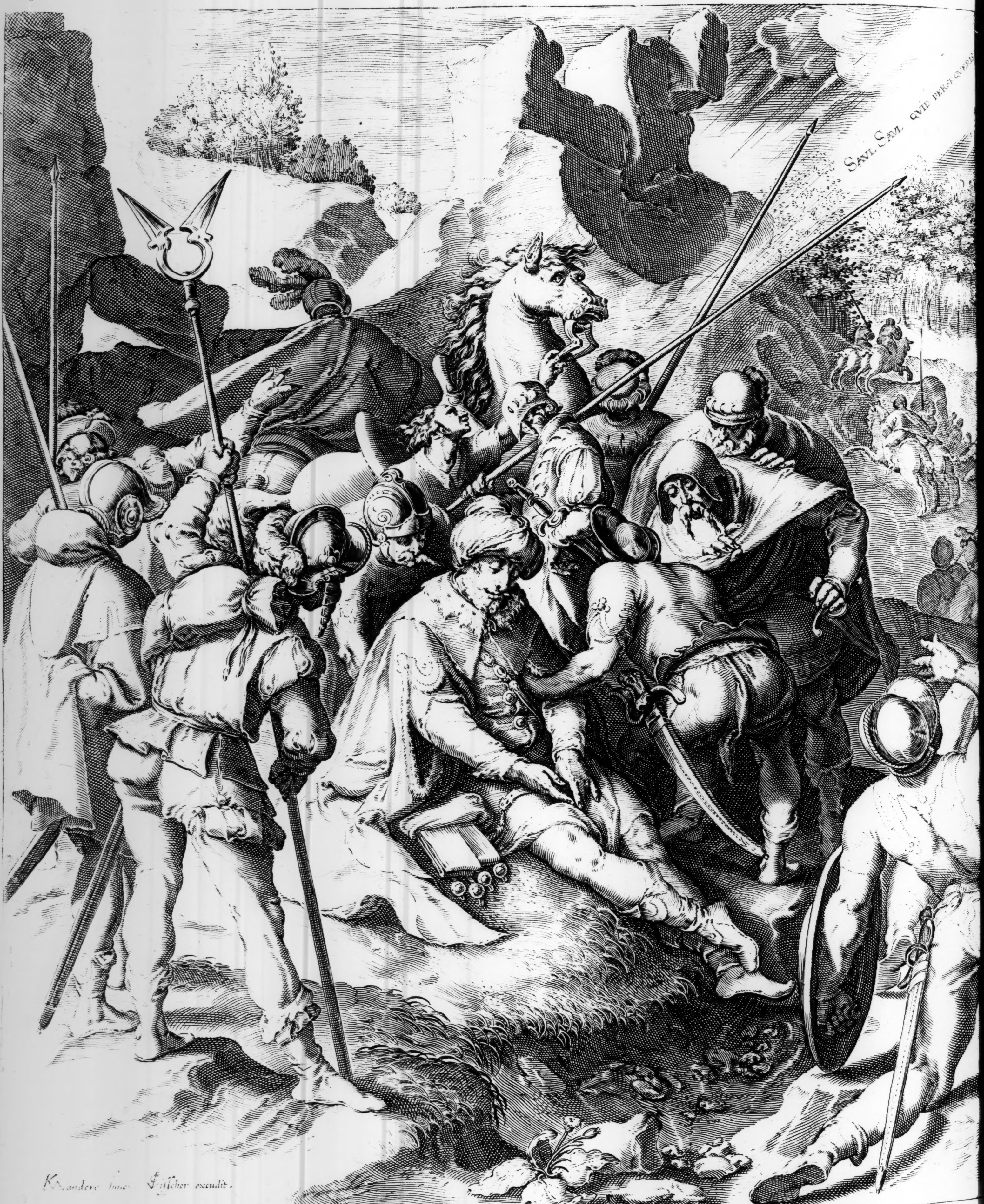
38 And foraſmuch as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring him that he would not ‡ delay to come to them.

‡ Or, *be grieved*.

39 Then Peter aroſe, and went with them: when he was come, they brought him into the upper chamber: and all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning him to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: and when ſhe ſaw Peter, ſhe ſat up.

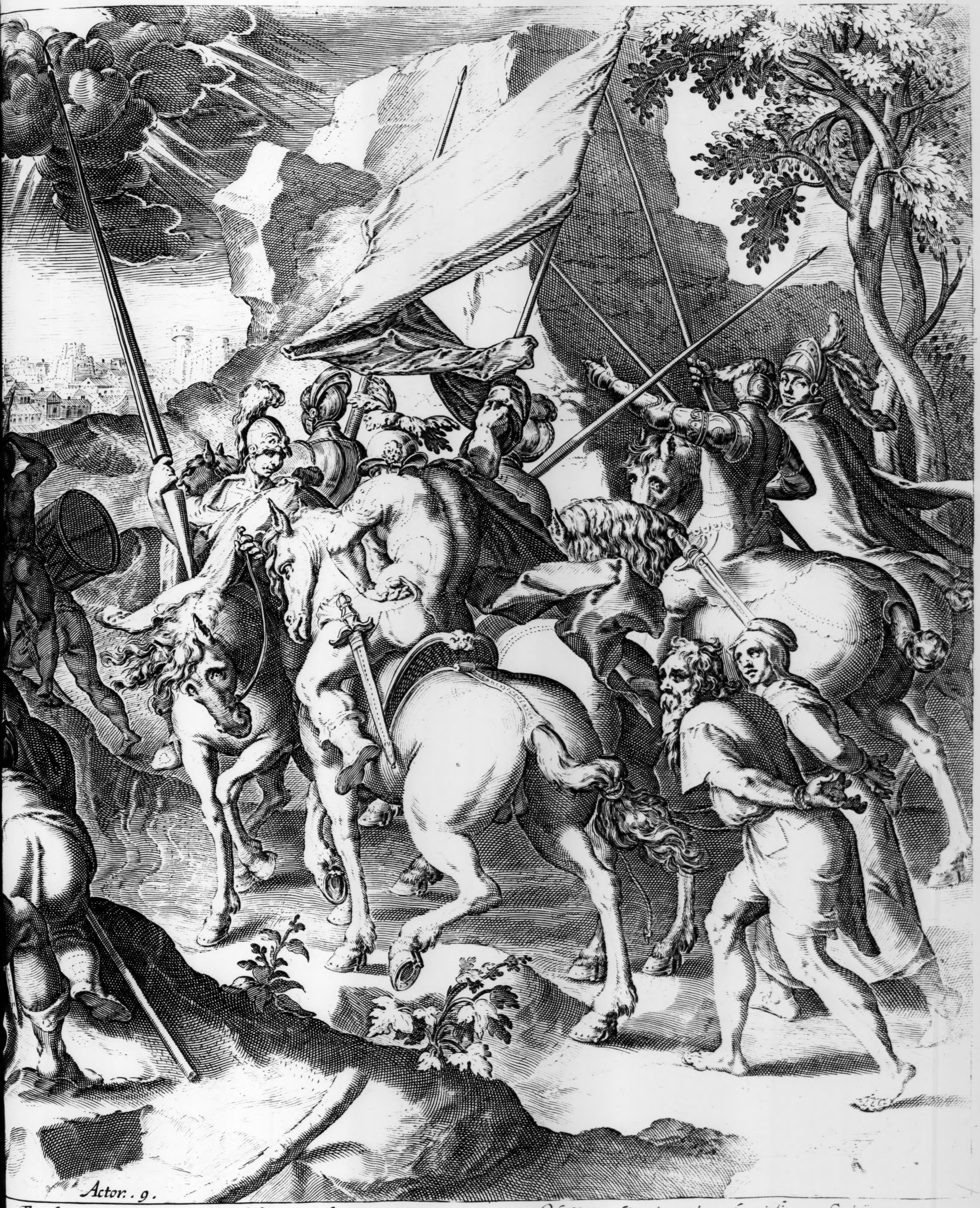
41 And he gave her his hand, and lift her


SAVL, SAVL, QVID PERSEQVERI

K v Mandere inue. CJ Viſſcher excudit.

Dum ferus innocuam multo cum milite gentem
Perſequitur Saulus, caudæq; annectit equinæ.

Chriſtigenas homines, ſubito (mirabile viſu)
Fragore intonuit domus Omnipotentis Olympi,



Et ſacer erùpit mùlto cùm fùlgure nymbus,
Humanaſq; Dei vox reddita fertùr ad aùres:

Obſtupùit ſummâ rerùm formidine Saulus,
Et lupis ante rapax Sancti fit Paſtor ouilis.

up: and when he had called the ſaints and widows, preſented her alive.

42 And it was known throughout all Joppa, and many beleeved in the Lord.

43 And it came to paſſe, that he tarried many dayes in Joppa with one Simon a tanner.

C H A P. X.

1 Cornelius a devout man, 5 being commanded by an angel, ſendeth for Peter: 11 who by a viſion, 15, 20 is taught not to deſpiſe the Gentiles. 34 As he preacheth Chriſt to Cornelius and his company, 44 the Holy Ghoſt falleth on them, 48 and they are baptized.

THere [1] was a certain man in Ceſarea, called Cornelius, a centurion of the band called the Italian band,

2 A [a] devout man, and one that feared God with all [b] his houſe, which gave much alms to the people, and prayed to God alway.

3 He ſaw in a viſion evidently, about the ninth houre of the day, an angel of God coming in to him, and ſaying unto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, [c] What is it Lord? And he ſaid unto him, Thy prayers and thine alms are [d] come up for a [e] memoriall before God.

5 And now ſend men to Joppa, and call for one Simon, whoſe ſurname is Peter:

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-ſide: he ſhall tell thee what thou oughteſt to do.

7 And when the angel which ſpake unto Cornelius, was departed, he called two of his houſhold ſervants, and a devout ſouldier of them that waited on him continually.

8 And when he had declared all theſe things unto them, he ſent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe top to pray, about the ſixth houre.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into [f] a trance,

11 And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the [g] foure corners, and let down to the earth:

12 Wherein were [h] all manner of [i] foure-footed beaſts of the earth, and wilde beaſts, and [k] creeping things, and fowls of the aire.

13 And there came a voice to him, Riſe, Peter; kill, and eat.

14 [2] But Peter ſaid, Not ſo, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice ſpake unto him again the ſecond time, What God hath cleanſed, that call not thou [l] common.

16 This was done thrice: and the veſſel was received up again into heaven.

17 Now while Peter doubted in himſelf what this viſion which he had ſeen, ſhould mean: behold, the men which were ſent from Cornelius, had made enquiry for Simons houſe, and ſtood before the gate,

18 And called, and asked whether Simon which was ſurnamed Peter, were lodged there.

19 ¶ While Peter thought on the viſion, the ſpirit ſaid unto him, Behold, three men ſeek thee.

20 Ariſe therefore, and get thee down, and go with them, doubting nothing, for I have ſent them.

21 Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to ſend for thee unto his houſe, and to heare words of thee.

23 Then called he them in, and lodged them: and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Ceſarea: and Cornelius waited for them, and had called together his kinſmen and neare friends.

25 [3] And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped him.

26 But Peter took him up, ſaying, Stand up, I my ſelf alſo am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he ſaid unto them, Ye know how that it is an unlawfull thing for a man that is a Jew, to keep company, or come unto one of another nation: but God hath ſhewed me, that I ſhould not call any man common or unclean.

29 Therefore came I unto you without gainſaying, aſſoon as I was ſent for: I ask therefore for what intent ye have ſent for me.

30 And Cornelius ſaid, Foure dayes ago I was faſting untill [m] this houre, and at the ninth houre I prayed in my houſe, and behold, a man ſtood before me in bright clothing,

31 [4] And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God.

32 [5] Send therefore to Joppa, and call hither Simon whoſe ſurname is Peter; he is lodged in the houſe of one Simon a tanner, by the ſea-ſide; who when he cometh, ſhall ſpeak unto thee.

33 Immediately therefore I ſent to thee, and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to heare all things that are commanded thee of God.

34 ¶ [6] Then Peter opened his mouth, and ſaid, * Of a truth I perceive that [n] God is no reſpecter of perſons:

35 But in every nation, he that [o] feareth him,

---

[1] Peter conſecrateth the firſt fruits of the Gentiles to God by the meanes of two miracles.

[a] So that he worſhipped one God, and was no idolater, neither could be void of faith in Chriſt, becauſe he was a devout man: but as yet he knew not that he was come.

[b] This is a great commendation to this man, that he laboured to have all his houſhold and familiar friends and acquaintance to be religious, and godly.

[c] What wilt thou with me lord? for he ſetleth himſelf to heare.

[d] This is a borowed kinde of ſpeech, which the Hebrews uſe very much, taken from ſacrifices, and applied to prayers: for it is ſaid of whole burnt ſacrifices, that the ſmoke and ſavour of them goeth up into Gods noſtrils: ſo do our prayers as a ſweet ſmelling ſacrifice which the lord taketh great pleaſure in.

[e] That is, in ſo much that they will not ſuffer God, as it were, to forget thee: for ſo doeth the ſcriptures uſe oftentimes to prattle with us as nurſes do with little children, when they frame their tongues to ſpeak.

[f] For though Peter ſtand not amazed as one that is tongue tyed, but talketh with God, and is inſtructed in his myſteries, yet his minde was farre otherwiſe than it was wont to be, but shortly returned to the old bent.

[g] So that it ſeemed to be a foure-square sheet.

[h] Here is the word (All) which is generall, plainly put for an indefinite and uncertain, that is to ſay, for ſome of all ſorts, not for all of every ſort.

[i] That is, ſuch as were meet for mens uſe.

[k] What is meant by theſe creeping things, look Levit. 11.

[2] Peter profiteth daily in the knowledge of the benefit of Chriſt, yea, after that he had received the Holy Ghoſt.

[l] Do not thou hold them as unclean.

[3] Religious adoration or worship agreeth only to God: but civill worship is given to the miniſters of the word, although not without danger.

[m] He meaneth not the ſelf-ſame houre, but the like, that is about nine of the clock the other day, as it was then nine when he ſpake to Peter.

[4] Cornelius faith sheweth forth it ſelf by prayer and charitie.

[5] As faith cometh by hearing, ſo is it nouriſhed and groweth up by the ſame.

[6] Diſtinction of nations is taken away by the coming of Chriſt: And it is evidently ſeen, by faith and righteouſnes who is agreeable to him, or whom he accepteth.

* Deut. 10,17. Rom. 2,11. 1 Pet. 1,17.

[n] That God judgeth not after the outward appearance.

[o] By the feare of God the Hebrews underſtand the whole ſervice of God, whereby we perceive that Cornelius was not void of faith, no more than they were which lived before Chriſts time: and therefore they deal fooliſhly which build preparative works and free will, upon this place.

and worketh righteouſneſſe, is accepted with him.

36 The word which God ſent unto the [p] children of Iſrael, preaching peace by Jeſus Chriſt (he is Lord of all)

37 [7] That word (*I ſay*) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſme which John preached:

38 How God [q] anointed Jeſus of Nazareth, with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devil: for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem, whom they ſlew and hanged on a tree:

40 Him God raiſed up the third day, and ſhewed him openly,

41 Not to all the people, but unto witneſſes, [r] choſen before of God, even to us who did eat and drink with him after he roſe from the dead.

42 And he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God to be the judge of quick and dead.

43 * To him give all the prophets witneſſe, that through his name whoſoever beleeveth in him, ſhall receive remiſſion of ſinnes.

44 ¶ [8] While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word.

45 And they of the circumciſion which beleeved, were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the holy Ghoſt.

46 For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter,

47 [9] Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain dayes.

[p] God gave the Iſraelites to underſtand, that whoſoever liveth godly, is acceptable to God, of what nation ſoever he be, for he preached peace to men through Jeſus Chriſt, who is Lord not of one nation onely, that is, Of the Jews, but of all.

[7] The ſumme of the goſpel (which ſhall be made manifeſt at the latter day, when Chriſt himſelf ſhall ſit as Judge both of the quick and dead) is this, That Chriſt promiſed to the fathers, and exhibited in his time with the mighty power of God, (which was by all means ſhewed) and at length crucified to reconcile us to God, did riſe again the third day, that whoſoever beleeveth in him ſhould be ſaved through the remiſſion of ſins.

[q] The ſtile is taken from an old cuſtome of the Jews, who uſed to anoint their kings & prieſts, whereupon it grew, to call them anointed, upon whom God beſtoweth gifts and vertues.

[r] This chuſing of the apoſtles is properly given to God: for though God be preſident in the lawfull election of miniſters, yet there is in this place a ſecret oppoſition and ſetting of Gods chuſing and mens voices the one againſt the other, for the apoſtles are immediately appointed of God, and the church miniſters by meanes.

* Jer. 31,34. Mic. 7,18.

[8] The ſpirit of God ſealeth that in the heart of the hearers, which the miniſter of the word ſpeaketh by the commandement of God, as it appeareth by the effects.

[q] Baptiſme doth not ſanctifie or make them holy which receive it, but ſealeth up and confirmeth their ſanctification.

CHAP. XI.

1 *Peter being accuſed for going in to the Gentiles,* 5 *maketh his defence,* 18 *which is accepted:* 19 *The goſpel being ſpread into Phenice, and Cyprus, and Antioch, Barnabas is ſent to confirm them.* 27 *The diſciples there are firſt called Chriſtians.* 27 *They ſend relief to the brethren in Judea in time of famine.*

AND [1] the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God.

2 And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him,

3 Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them.

4 But Peter rehearſed the matter from the beginning, and expounded it by order unto them, ſaying,

[1] Peter being without cauſe reprehended of the unskilfull and ignorant, doeth not object that he ought not to be judged of any, but openly giveth an account of his doing.

5 I was in the city of Joppa praying, and in a trance I ſaw a viſion, A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by foure corners, and it came even to me.

6 Upon the which when I had faſtened mine eyes, I conſidered, and ſaw foure-footed beaſts of the earth, and wilde beaſts, and creeping things, and fowls of the aire,

7 And I heard a voice ſaying unto me, Ariſe Peter, ſlay, and eat.

8 But I ſaid, Not ſo, Lord; for nothing common or unclean hath at any time entred into my mouth.

9 But the voice anſwered me again from heaven, What God hath cleanſed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entred into the mans houſe:

13 And he ſhewed us how he had ſeen an angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſurname is Peter:

14 Who ſhall tell thee words, whereby thou and all thy houſe ſhall be ſaved.

15 And as I began to ſpeak, the holy Ghoſt fell on them, * as on us at the beginning.

16 Then remembred I the word of the Lord, how that he ſaid, * John indeed baptized with water: but ye ſhall be baptized with the holy Ghoſt.

17 Foraſmuch then as God gave them the like gift as he did unto us, who beleeved on the Lord Jeſus Chriſt, what was I that I could withſtand God?

18 [2] When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

19 ¶ * [3] Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as farre as Phenice, and Cyprus, and [a] Antioch, preaching the word to none but unto the Jews onely.

20 [4] And ſome of them were men of Cyprus, and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus.

21 And the hand of the Lord was with them: and a great number beleeved, and turned unto the Lord.

22 ¶ [5] Then tidings of theſe things came unto the eares of the church which was in Jeruſalem: and they ſent forth Barnabas, that he ſhould go as farre as Antioch.

23 Who when he came, and had ſeen the grace of God, was glad, and exhorted them all,

that

* Chap. 2,4.

* John 1,26.

[2] Such as asked a queſtion of the trueth which they know not, ought to be quietly heard, and muſt alſo quietly yeeld to the declaration thereof.

* Chap. 8,1.

[3] The ſcattering abroad of the church of Jeruſalem, is the cauſe of the gathering together of many others churches.

[a] He ſpeaketh of Antiochia which was in Syria and bordered upon Cilicia.

[4] The church of Antioch, the new Jeruſalem of the Gentiles was extraordinarily called.

[5] The apoſtles do not raſhly condemne an extraordinary vocation, but yet they judge it by the effects.

that with purpoſe of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghoſt, and of faith: and much people was added unto the Lord.

25 [6] Then departed Barnabas to Tarſus, for to ſeek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to paſſe, that a whole yeare they aſſembled themſelves ‡ with the church, and taught much people, and the diſciples were called Chriſtians firſt in Antioch.

27 ¶ [7] And in theſe dayes came prophets from Jeruſalem unto Antioch.

28 And there ſtood up one of them named Agabus, and ſignified by the ſpirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the dayes of Claudius Ceſar.

29 [8] Then the diſciples, every man according to his ability, determined to ſend [b] relief unto the brethren which dwelt in Judea.

30 Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

[6] There was no contention amongſt the apoſtles either of uſurping, or of holding places and degrees.

‡ Or, *in the church.*

[7] God doeth ſo wrap up his church with the wicked, in his ſcourges and plagues which he ſendeth upon the earth, that notwithſtanding he provideth for it conveniently.

[8] All congregations or churches make one body.

[b] That is, that thereof the deacons might ſuccour the poore: for it behoved to have all theſe things done orderly and decently, and therefore it is ſaid, That they ſent theſe things to the elders, that is, To the governours of the church.

CHAP. XII.

1 King Herod perſecuteth the Chriſtians, killeth James, and impriſoneth Peter, whom an angel delivereth upon the prayers of the church. 20 In his pride, taking to himſelf the honour due to God, he is ſtricken by an angel, and dieth miſerably. 24 After his death the word of God proſpereth.

NOw [1] about that time, [a] Herod the king ‡ ſtretched forth his hands to vex certain of the church.

2 And he [b] killed James the brother of John with the ſword.

3 [2] And becauſe he ſaw it pleaſed the Jews, he proceeded further, to take Peter alſo, (Then were the dayes of unleavened bread)

4 [3] And when he had apprehended him, he put him in priſon, and delivered him to foure quaternions of ſouldiers to keep him, intending after Eaſter to bring him forth to the people.

5 [4] Peter therefore was kept in priſon, but ‡ prayer was made without ceaſing of the church unto God for him.

6 And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſouldiers, bound with two chains, and the keepers before the doore kept the priſon.

7 And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands.

8 And the angel ſaid unto him, Gird thy ſelf, and binde on thy ſandals: and ſo he did. And he ſaith unto him, Caſt thy garment about thee, and follow me.

9 And he went out, and followed him, and wiſt not that it was true which was done by the angel: but thought he ſaw a viſion.

10 When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and paſſed on through one ſtreet; and forthwith the angel departed from him.

11 And when Peter was come to himſelf, he ſaid, Now I know of a ſurety, that the Lord hath ſent this angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 [5] And when he had conſidered the thing, he came to the houſe of Mary the mother of John, whoſe ſurname was Mark, where many were gathered together, praying.

13 [6] And as Peter knocked at the doore of the gate, a damſel [d] came ‡ to hearken, named Rhoda.

14 And when ſhe knew Peters voice, ſhe opened not the gate for gladneſſe, but ran in, and told how Peter ſtood before the gate.

15 And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, It is his angel.

16 But Peter continued knocking: and when they had opened *the doore*, and ſaw him, they were aſtoniſhed.

17 [7] But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, Go ſhew theſe things unto James, and to the brethren. And he departed, and went into another place.

18 [8] Now aſſoon as it was day, there was no ſmall ſtirre among the ſouldiers, what was become of Peter.

19 And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that they ſhould be put to death. And he went down from Judea to Ceſarea, and there abode.

20 ¶ [9] And Herod ‡ was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, and having made Blaſtus † the kings chamberlain their friend, deſired peace, becauſe their countrey was nouriſhed by the kings countrey.

21 And upon a ſet day, Herod arayed in royall apparel, ſat upon his throne, and made an oration unto them.

22 [10] And the people gave a ſhout, *ſaying*, It is the voice of a god, and not of a man.

23 [11] And immediately the angel of the Lord ſmote him, becauſe he [e] gave not God the glory: and he was eaten of worms, and gave up the ghoſt.

24 ¶ [12] But the [f] word of God grew and multiplied.

25 And Barnabas and Saul returned from Jeruſalem, when they had fulfilled their ‡ miniſterie, and took with them John whoſe ſurname was Mark.

[1] God giveth his church a truce but for a little time.

[a] This name Herod was common to all them that came of the ſtock of Herod Aſcalonites, whoſe ſurname was Magnus: but he that is ſpoken of here, was nephew to Herod the great, ſonne to Ariſtobulus, and father to that Agrippa who is ſpoken of afterward.

‡ Or, *began.*

[b] Violently, his cauſe being not once heard.

[2] It is an old faſhion of tyrants to procure the favour of the wicked with the bloud of the godly.

[3] The tyrants and wicked make a gallous for themſelves, even then, when they do moſt according to their own will and fantaſie.

[4] The prayers of the godly overturn the counſel of tyrants, obtain angels of God, break the priſon, unlooſe the chains, put Satan to flight, and preſerve the church.

‡ Or, *inſtant and earneſt prayer was made.*

[5] Holy meetings in the night, as well of men as women (when they cannot be ſuffered in the day time) are allowable by the example of the apoſtles.

[6] We obtain more of God than we dare wel hope for.

[d] Out of the place where they were aſſembled, but not out of the houſe.

‡ Or, *to ask who was there.*

[7] We may ſometimes give place to the rage of the wicked, but yet ſo that our diligence which ought to be uſed in Gods buſineſſe, be not a whit ſlackened.

[8] Evill counſel falleth out in the end to the hurt of the deviſers of it.

[9] A miſerable and ſhamefull example of the end of the enemies of the church.

‡ Or, *bare an hoſtile minde, intending warre.*

† Gr. *That was over the kings bedchamber.*

[10] The flatterie of the people, maketh fools fain.

[11] God reſiſteth the proud.

[e] Joſephus recordeth, that this king did not repreſſe thoſe flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

[12] Tyrants build up the church by plucking it down.

[f] They that heard the word of God.

‡ Or, *charge,* chap. 11, 29, 30.

CHAP. XIII.

1 Paul and Barnabas are choſen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the ſorcerer. 13 Paul preacheth at Antioch, that Jeſus is Chriſt. 42 The Gentiles beleeve: 45 but the Jews gainſay, and blaſpheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life, beleeved.

NOw [1] there were in the church that was at Antioch, certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ‡ which had been brought up with [a] Herod the tetrarch, and Saul.

2 As they [b] miniſtred to the Lord, and faſted, the holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have [c] called them.

3 [2] And when they had faſted and prayed, and laid their hands on them, they ſent them away.

4 ¶ [3] So they being ſent forth by the holy Ghoſt, departed unto [d] Seleucia, and from thence they ſailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews: and they had alſo John to their miniſter.

6 And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name was Barjeſus:

7 Which was with the deputy of the countrey, Sergius Paulus; a prudent man: who called for Barnabas and Saul, and deſired to heare the word of God.

8 [4] But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith.

9 Then Saul (who alſo is *called* Paul) filled with the holy Ghoſt, ſet his eyes on him,

10 [5] And ſaid, O full of all ſubtility and all [e] miſchief, thou childe of the devil, thou enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right wayes of the Lord?

11 And now behold, the [f] hand of the Lord is upon thee, and thou ſhalt be blinde, not ſeeing the ſunne for a ſeaſon. And immediately there fell on him a miſt and a darkneſſe, and he went about ſeeking ſome to lead him by the hand.

12 Then the deputy when he ſaw what was done, beleeved, being aſtoniſhed at the doctrine of the Lord.

13 [6] Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jeruſalem.

14 ¶ But when they departed from Perga, they came to Antioch in [g] Piſidia, and went into the ſynagogue on the ſabbath-day, and ſat down.

15 [7] And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them, ſaying, Ye men and brethren, if ye [h] have any word of exhortation for the people, ſay on.

16 [8] Then Paul ſtood up, and beckening with his hand, ſaid, Men of Iſrael, and ye that fear God, give audience.

17 The God of this people of Iſrael choſe our fathers, and [i] exalted the people * when they dwelt as ſtrangers in the land of Egypt, * and with an [k] high arm brought he them out of it.

18 And about the time of fourty yeares † ſuffered he their manners in the wilderneſſe.

19 And when he had deſtroyed ſeven nations in the land of Canaan, * he divided their land to them by lot.

20 And after that * he gave unto them judges, about the ſpace of [l] foure hundred and fifty yeares, untill Samuel the prophet.

21 * And afterward they deſired a king, and God gave unto them Saul the ſonne of Cis, a man of the tribe of Benjamin, by the ſpace of [m] fourty yeares.

22 And when he had removed him, * he raiſed up unto them David to be their king, to whom alſo he gave teſtimonie, and ſaid, * I have found David the ſonne of Jeſſe, a man after mine own heart, which ſhall fulfill all my will.

23 * [9] Of this mans ſeed hath God according to his promiſe, raiſed unto Iſrael a Saviour Jeſus:

24 * When John had firſt preached [n] before his coming, the baptiſme of repentance to all the people of Iſrael.

25 And as John fulfilled his courſe, he ſaid, * Whom think ye that I am? I am not he. But behold, there cometh one after me, whoſe ſhoes of his feet I am not worthy to looſe.

26 [10] Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 [11] For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled them in condemning him.

28 * And though they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain.

29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre.

30 * [12] But God raiſed him from the dead:

31 And he was ſeen many dayes of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people.

32 And we declare unto you glad tidings, how that the promiſe which was made unto the fathers,

[1] Paul with Barnabas is again the ſecond time appointed apoſtle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghoſt.

‡ Or, *Herods foſter brother.*

[a] The ſame was Antipas, which put John Baptiſt to death.

[b] Whiles they were buſie doing their office, that is, as Chryſoſtome expoundeth it, While they were preaching.

[c] The Lord is ſaid To call (whereof this word (calling) cometh, which is uſuall in the church) when he cauſeth that to be, which was not, whether you refer it to the matter it ſelf, or to any qualitie or thing about the matter: and it groweth of this, becauſe when things begin to be, then they have ſome name: as God his mighty power is alſo declared thereby, who ſpake the word, and things were made.

[2] Faſts and ſolemn prayers were uſed before the laying on of hands.

[3] Paul and his companie doe at the firſt bring Cyprus to the ſubjection and obedience of Chriſt.

[d] Seleucia was a citie of Cilicia, ſo called of Seleucus one of Alexanders ſucceſſours.

[4] The devil maketh the conqueſt of Chriſt more glorious, in that that he ſetteth himſelf againſt him.

[5] The ſorcerer which was ſtricken of Paul with corporall puniſhment (although extraordinarily) ſheweth an example to lawfull magiſtrates, how they ought to puniſh them which wickedly and obſtinatly hinder the courſe of the goſpel.

[e] He noteth out ſuch a fault, as who ſo hath it, runneth headlong and with great deſire to all kinde of wickedneſſe with the leaſt motion in the world.

[f] His power which he sheweth in ſtriking and beating down his enemies.

[6] An example in one and the ſelf-ſame companie both of ſingular conſtancie, and alſo of great weakneſſe.

[g] This putteth a difference betwixt it, and Antiochia which was in Syria.

[7] In the ſynagogue of the Jews (according to the patern whereof Chriſtian congregations were inſtituted firſt the ſcriptures were read, then ſuch as were learned, were licenſed by the rulers of the ſynagogue to ſpeak and expound.

[h] Word for word, If there be any word in you: and this is a kinde of ſpeech taken from the Hebrews, whereby is meant, That the gifts of Gods grace are in us, as it were in treaſure houſes, and that they are not ours, but Gods. In like ſort ſaith David, Thou haſt put a new ſong in my mouth, Pſal. 40, 1.

[8] God beſtowed many peculiar benefits upon his choſen Iſrael: but this eſpecially, that he promiſed them the everlaſting Redeemer.

[i] Advanced and brought to honour.

* Exod. 1, 1.

* Exod. 13. 1, 16.

[k] Openly and with main force, breaking in pieces the enemies of his people.

† Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, *as a nurſe beareth, or feedeth her childe.* Deut. 1, 31. 2 Macc. 7, 27. according to the Sept. and ſo Chryſoſt.

* Joſh. 14, 2.

* Judg. 3, 9.

[l] There were from the birth of Iſaac unto the deſtruction of the Canaanites under the governance of Joſhua, foure hundred and ſeven and fourtie yeares, and therefore he addeth in this place, this word, About, for there want three yeares, but the apoſtle uſeth the whole greater number.

* 1 Sam. 8, 5.

[m] In this ſpace of fourtie yeares, muſt the time of Samuel be reckoned with the dayes of Saul, for the kingdome did as it were ſwallow up his government.

* 1 Sam. 16, 13.

* Pſal. 89, 20.

* Iſa. 11, 1.

[9] He proveth by the witneſſe of John, that Jeſus is that Saviour which should come of David.

* Matth. 3, 1.

[n] John as an Herauld, did not ſhew Chriſts coming afarre off, as the other prophets did, but hard at hand, and entred on his journey.

* John 1, 20.

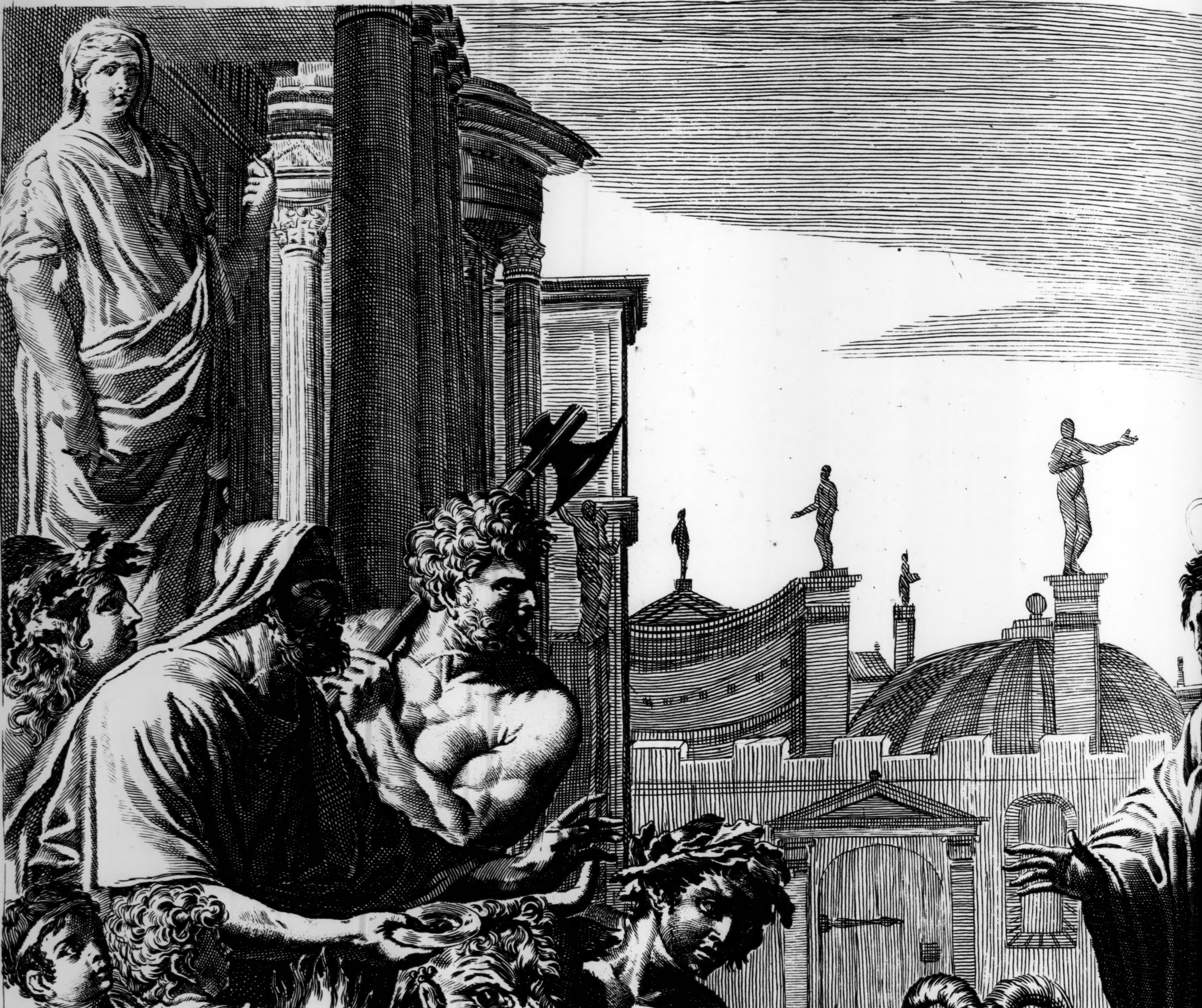
[10] Chriſt was promiſed and ſent properly to the Jews.

[11] All things came to paſſe in Chriſt, which the prophets foretold of Meſſias: ſo that hereby alſo it appeareth that he is the true and onely Saviour: and yet notwithſtanding they are not to be excuſed, which did not onely not receive him, but alſo perſecute him moſt cruelly although he was innocent.

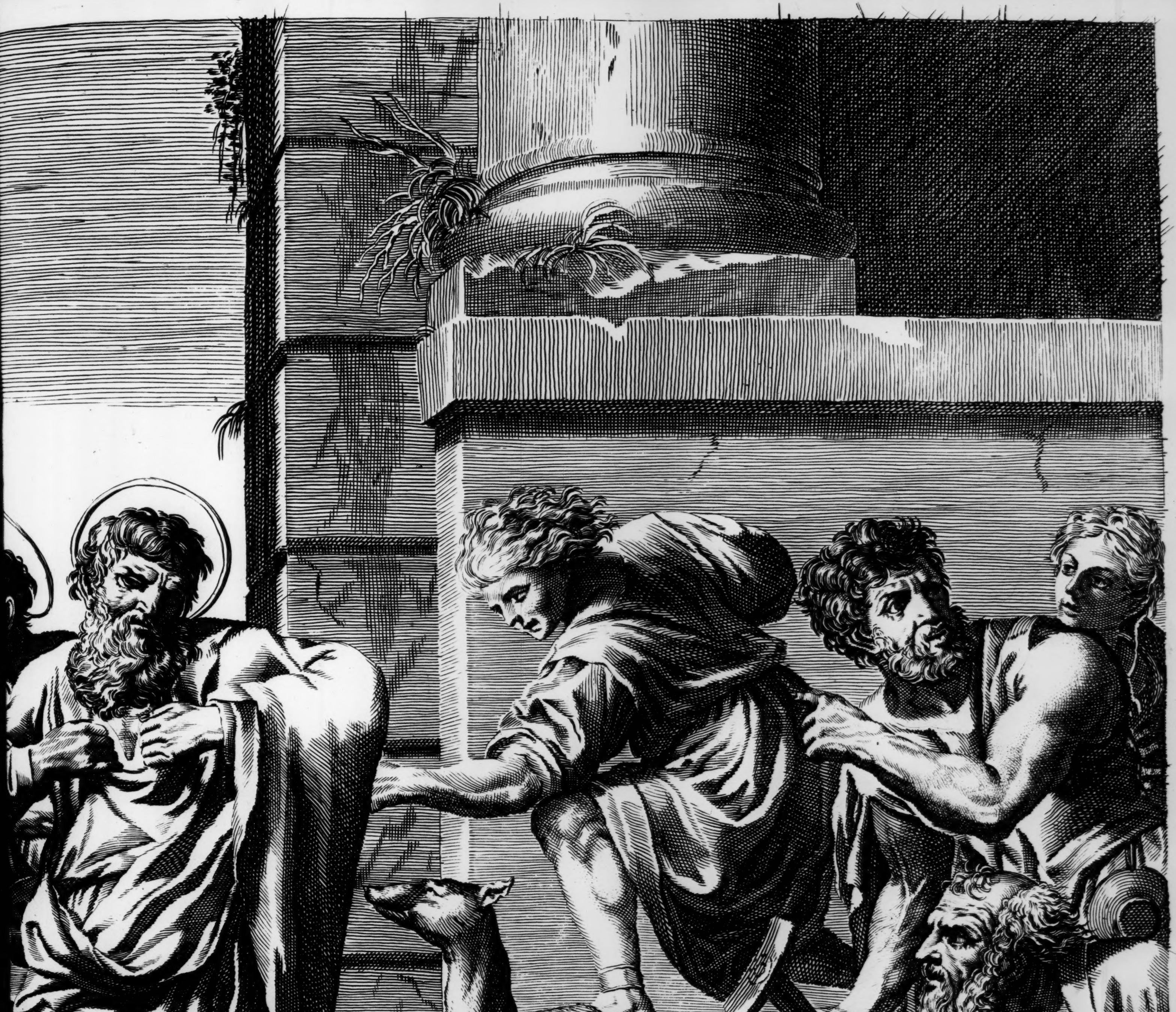
* Matth. 27, 22.

* Matth. 28, 6.

[12] We muſt ſet the glory of the reſurrection againſt the ſhame of the croſſe, and grave. And the reſurrection is proved as well by witneſſes which ſaw it, as by the teſtimonies of the prophets.


Nic. Vißcher excudit

DEO NON SANCTIS V



VRIS SACRIFICANDUM.

33 God hath fulfilled the ſame unto us their children, in that he hath [o] raiſed up Jeſus again, [13] as it is alſo written in the ſecond pſalme, * Thou art my ſonne, this day have I begotten thee.

34 And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, * I will give you the ſure † [p] mercies of David.

35 [14] Wherefore he ſaith alſo in another *pſalme*, * Thou ſhalt not ſuffer thine holy one to ſee corruption:

36 For David ‡ after he had ſerved his own generation by the will of God, * fell on ſleep, and was laid unto his fathers, and ſaw corruption:

37 But he whom God raiſed again, ſaw no corruption.

38 ¶ [15] Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſſe of ſinnes.

39 And by him all that beleeve are juſtified from [q] all things, from which ye could not be juſtified by the law of Moſes.

40 [16] Beware therefore, leſt that come upon you which is ſpoken of in * the prophets,

41 Behold, ye deſpiſers, and wonder, and periſh: for I work a work in your dayes, a work which you ſhall in no wiſe beleeve, though a man declare it unto you.

42 [17] And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them † the next ſabbath.

43 Now when the congregation was broken up, many of the Jews, and religious [r] proſelytes followed Paul and Barnabas, who ſpeaking to them, perſwaded them to continue in the grace of God.

44 ¶ And the next ſabbath-day came almoſt the whole city together to heare the word of God.

45 [18] But when the Jews, ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming.

46 [19] Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but ſeeing ye put it from you, and [ſ] judge your ſelves unworthy of everlaſting life; lo, we turn to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, * I have ſet thee to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were [t] ordained to eternall life, beleeved.

[o] Such is the craft and ſubtiltie of the enemies of the onely Sonne of God, when as he left off his weakneſſe, and came out of the grave, having conquered death.

[13] If Chriſt had tarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been ſure.

* Pſal. 2, 7. Heb. 1, 5.

* Iſa. 55, 3.

† Gr. τὰ ὅσια, *holy* or *juſt things*: which word the Septuag both in the place of Iſa. 55, 3. and in many others, uſe for that which is in the Hebrew, *mercies*.

[p] The Grecians call thoſe, holy things, which the Hebrews call gracious bounties: and they are called Davids bounties in the *paſſive* ſignification, becauſe God beſtowed them upon David: Moreover they are termed faithfull, after the manner of ſpeech which the Hebrews uſe, who terme thoſe things faithfull which are ſteadie and ſure, ſuch as never alter nor change.

[14] The Lord was ſo in grave, that he felt no corruption.

* Pſal. 16, 10.

‡ Or, *after he had in his own age ſerved the will of God.*

* 1 King. 2. 10.

[15] Chriſt was ſent to give them free remiſſion of ſinnes which were condemned by the law.

[q] Whereas the ceremonies of the law could not abſolve you from your ſinnes, this man doeth abſolve you, if you lay hold on him by faith.

[16] The benefits of God turn to the utter undoing of them that contemn them.

* Hab. 1, 5.

[17] The Gentiles go before the Jews into the kingdome of heaven.

† Gr. *in the week between*, or *in the ſabbath between.*

[r] Which had forſaken their heatheniſh religion, and embraced the religion ſet forth by Moſes.

[18] The ſavour of one ſelf-ſame goſpel is unto the reprobate and unto beleevers, death, and to the elect, and ſuch as beleeve, life.

[19] The goſpel is publiſhed to the Gentiles by the expreſſe commandement of God.

[ſ] By this your doings you do as it were pronounce ſentence againſt your ſelves, and judge your ſelves.

* Iſa. 49, 6.

[t] Therefore either all were not appointed to everlaſting life, or elſe all ſhould have beleeved, but becauſe that is not ſo, it followeth that ſome certain were ordained: and therefore God did not only foreknow, but alſo fore ordain, that neither faith, nor the effects of faith, ſhould be the cauſe of his ordaining or appointment, but his ordaining the cauſe of faith.

49 And the word of the Lord was publiſhed throughout all the region.

50 [20] But the Jews ſtirred up the [u] devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 * [21] But they ſhook off the duſt of their feet againſt them, and came unto Iconium.

52 And the diſciples were filled with joy, and with the holy Ghoſt.

CHAP. XIIII.

1 Paul and Barnabas are perſecuted from Iconium. 8 At Lyſtra Paul healeth a creeple, whereupon they are reputed as gods. 19 Paul is ſtoned. 21 They paſſe through divers churches, confirming the diſciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

ANd [1] it came to paſſe in [a] Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews, and alſo of the Greeks, beleeved.

2 But the [b] unbeleeving Jews ſtirred up the Gentiles, and made their mindes evil-affected againſt the brethren.

3 [2] Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſignes and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apoſtles.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Jews, with their rulers, to uſe them deſpitefully, and to ſtone them,

6 They were ware of it, and [c] fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about.

7 And there they preached the goſpel.

8 ¶ [3] And there ſat a certain man at Lyſtra, impotent in his feet, being a creeple from his mothers wombe, who never had walked.

9 The ſame heard Paul ſpeak; who ſtedfaſtly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet; and he leaped and walked.

11 And when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeech of Lycaonia, The gods are come down to us in the likeneſſe of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker.

13 Then the prieſt of Jupiter which was before their citie, brought oxen and garlands unto the [d] gates, and would have done ſacrifice with the people.

14 Which when the apoſtles, Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out,

15 [4] And ſaying, Sirs, why do ye theſe things? We alſo are men of like [e] paſſions with you, and teach unto you, that ye ſhould turn from

theſe

[20] Such is the craft and ſubtilitie of the enemies of the goſpel, that they abuſe the ſimplicitie of ſome which are not altogether evil men, to execute their crueltie.

[u] Such as imbraced Moſes his law.

* Matth. 10, 14.

[21] The wickedneſs of the world cannot let God to gather his church together, and to foſter and cheriſh it when it is gathered together.

[1] We ought to be no leſſe conſtant in preaching of the goſpel, than the perverſeneſſe of the wicked is obſtinate in perſecuting of it.

[a] Iconium was a city of Licaonia.

[b] Which obeyed not the doctrine.

[2] We ought not to leave our places and give place, to threatnings, neither to open rage, but when there is no other remedie, and that not for our own quietneſſe ſake, but that the goſpel of Chriſt may be ſpread further abroad.

[c] It is lawfull ſometimes to flee dangers, in time convenient.

[3] It is an old ſubtiltie of the devil either to cauſe the faithfull ſervants of God to be baniſhed at once, or to be worſhipped for idols: and that chiefly, taking occaſion by miracles wrought by them.

[d] Of the houſe where Paul and Barnabas were.

[4] That is alſo called Idolatry, which giveth to creatures, be they never ſo holy and excellent, that which is proper to the only one God, that is, Invocation, or Calling upon.

[e] Men as ye are, and partakers of the ſelf-ſame nature of man as you.

theſe [f] vanities unto the living God, * which made heaven, and earth, and the ſea, and all things that are therein:

16 [5] * Who in times paſt [g] ſuffered all nations to walk in their own wayes.

17 Neverthelesse he left not himſelf without witneſſe, in that he did good, and gave us rain from heaven, and fruitfull ſeaſons, filling our hearts[g] with food and gladneſſe.

18 And with theſe ſayings ſcarce reſtrained they the people, that they had not done ſacrifice unto them.

19 ¶ [6] And there came thither certain Jews from Antioch and Iconium, who perſwaded the people,* and having ſtoned Paul, drew him out of the city, ſuppoſing he had been dead.

20 Howbeit, as the diſciples ſtood round about him, he roſe up, and came into the city, and the next day he departed with Barnabas to Derbe.

21 [7] And when they had preached the goſpel to that citie, and had taught many, they returned again to Lyſtra, and to Iconium, and Antioch,

22 [8] Confirming the ſouls of the diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdome of God.

23 [9] And when they had † ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they beleeved.

24 [10] And after they had paſſed throughout Piſidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into [h] Attalia,

26 And thence ſailed to [i] Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearſed all that God had done with them, & how he had opened the doore of faith unto the Gentiles.

28 And there they abode long time with the diſciples.

f He calleth idols, Vanitie, after the manner of the Hebrews.
* Gen. 1, 1. Pſal. 146, 6. Revel. 14, 7.
5 Cuſtome, be it never ſo old, doth not excuſe the idolaters.
g Suffered them to live as they liſted, preſcribing and appointing them no kinde of religion.
6 The devil when he is brought to the laſt caſt, at length rageth openly, but in vain, even then when he ſeemeth to have the upper hand.
* 2 Cor. 11, 25.
7 We muſt goe forward in our vocation through a thouſand deaths.
8 It is the office of the miniſters, not onely to teach, but alſo to confirm them that are taught, and prepare them to the croſſe.
9 The apoſtles committed the churches which they had planted, to proper and peculiar paſtours, which they made, not rashly, but with prayers and faſtings going before: neither did they thruſt them upon churches through briberie, or lordly ſuperioritie, but choſe and placed them by the voice of the congregation.
† The word in the originall is taken from the cuſtome of the Greeks, whoſe manner was to choſe their officers by the lifting up of the hand.

10 Paul and Barnabas having made an end of their peregrination, and being returned to Antiochia, doe render an account of their journey to the congregation, or church. h Attalia was a ſea citie of Pamphilia, neare to Lycia. i Antiochia of Syria.

CHAP. XV.

1 Great diſſenſion ariſeth touching circumciſion. 6 The apoſtles conſult about it, 22 and ſend their determination by letters to the churches. 36 Paul and Barnabas, thinking to viſit the brethren together, fall at ſtrife, & depart aſunder.

AND [1] certain [a] men which came down from Judea, taught the brethren, *and ſaid*, * Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved.

2 [2] When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jeruſalem unto the apoſtles and elders about this queſtion.

3 [b] And being brought on their way by the church, they paſſed through Phenice, and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren.

4 And when they were come to Jeruſalem, they were received of the church, and of the apoſtles and elders, and they declared all things that God had done with them.

5 But there roſe up certain of the ſect of the Phariſees which beleeved, ſaying, That it was needfull to circumciſe them, and to command them to keep the law of Moſes.

6 ¶ [3] And the apoſtles and elders came together for to conſider of this matter.

7 And when there had been much diſputing, Peter roſe up and ſaid unto them, * [4] Men and brethren, ye know how that a [c] good while ago, God made choice among us, that the Gentiles by my mouth should heare the word of the goſpel, and beleeve.

8 And God which knoweth the hearts, bare them witneſſe, giving them the holy Ghoſt, even as he did unto us:

9 And put no [d] difference between us and them, * [e] purifying their hearts by faith.

10 [5] Now therefore [f] why tempt ye God, * to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear?

11 But we beleeve that through the grace of the Lord Jeſus Chriſt, we shall be ſaved even as they.

12 ¶ [6] Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, [g] James anſwered, ſaying, Men and brethren, hearken unto me.

14 [7] Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets, as it is written,

16 * After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will ſet it up:

17 That the reſidue of men might ſeek after the Lord, and all the Gentiles, upon whom my name is called, ſaith the Lord, who doeth all theſe things.

18 [h] Known unto God are all his works from the beginning of the world.

19 [8] Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abſtain from [i] pollutions of idols, and from fornication, and from things ſtrangled, and from bloud.

21 For Moſes of old time hath in every city them that preach him, being read in the ſynagogues every ſabbath-day.

1 The church is at length troubled with diſſention within it ſelf, and the trouble riſeth of the proud and ſtubborn wits of certain evil men: The firſt ſtrife was concerning the office of Chriſt, whether we be ſaved by his only righteouſnes apprehended by faith, or if we have need alſo to obſerve the law.
a Epiphanius is of opinion, that this was Cerinthus.
* Galat. 5, 2.
2 Meetings of congregations were inſtituted to ſuppreſſe hereſies, whereunto certain were ſent by common conſent in the name of all. b Courteouſly, and lovingly brought on their way by the church, that is, by certain appointed by the church.
3 The matter is firſt handled, both parts being heard, in the aſſembly of the apoſtles and auncients, and after is communicated with the people.
* Chap. 10, 20. and 11, 13.
4 God himſelf in calling of the Gentiles which are uncircumciſed, did teach that our ſalvation doth conſiſt in faith without the worſhip appointed by the law.
c Word forword, of old time, that is, even from the firſt time that we were commanded to preach the goſpel, & ſtrait wayes after that the holy Ghoſt came down upon us.
d He put no difference between us & them, as touching the benefit of his free favour.
* Chap. 10, 43. 1 Cor. 1, 2.
e Chriſt pronounceth them to be bleſſed, which are pure of heart: and here we are plainly taught that men are made ſuch by faith.
5 Peter paſſing from the ceremonies to the law it ſelf in generall, sheweth that none could be ſaved, if ſalvation were to be ſought for by the law, and not by grace onely in Jeſus Chriſt: becauſe that no man could ever fulfill the law, neither patriarch nor apoſtle.
f Why tempt you God, as though he could not ſave by faith.
* Matth. 23, 4.
6 A true pattern of a lawful Councill, where Gods truth onely reigneth.
g The ſon of Alpheus who is alſo called the Lords brother.
7 James confirmeth the calling of the Gentiles out of the word of God, therein agreeing to Peter.
* Amos 9, 11.
h And therefore nothing cometh to paſſe by fortune, but by Gods appointment.
8 In matters indifferent, we may ſo farre beare with the weaknes of our brethren, as they may have time to be inſtructed. i From ſacrifices, or from feaſts which were kept in idols temples.

22 [9] Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas: *namely*, Judas, ſurnamed Barſabas, and Silas, chief men among the brethren.

23 And wrote letters by them after this manner, The apoſtles, and elders, and brethren ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 [10] Foraſmuch as we have heard, that certain which went out from us have [l] troubled you with words, ſubverting your ſouls, ſaying, Ye muſt be circumciſed, and keep the law, to whom we gave no ſuch commandment:

25 It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul;

26 Men that have [m] hazarded their lives, for the name of our Lord Jeſus Chriſt.

27 We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by mouth.

28 [11] For it ſeemed good to the [n] holy Ghoſt, and to [o] us, to lay upon you no greater burden than theſe [p] neceſſary things;

29 [12] That ye abſtain from meats offered to idols, and from bloud, and from things ſtrangled, and from fornication: from which if ye keep your ſelves, ye ſhall do well. Fare ye well.

30 [13] So when they were diſmiſſed, they came to Antioch, and when they had gathered the multitude together, they delivered the epiſtle.

31 Which when they had read, they rejoyced for the ‡ conſolation.

32 And Judas and Silas being prophets alſo themſelves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a ſpace, they were let go in [q] peace from the brethren unto the apoſtles.

34 Notwithſtanding it pleaſed Silas to abide there ſtill.

35 Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

36 ¶ [14] And ſome dayes after, Paul ſaid unto Barnabas, Let us go again and viſit our brethren, in every city where we have preached the word of the Lord, *and ſee* how they do.

37 [15] And Barnabas determined to take with them John, whoſe ſurname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 [16] And the contention was ſo [r] ſharp between them, that they departed aſunder one from the other: and ſo Barnabas took Mark; and ſailed unto Cyprus;

40 And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia; confirming the churches.

CHAP. XVI.

1 Paul having circumciſed Timothie, 7 and being called by the ſpirit from one countrey to another, 14 converteth Lydia, 16 caſteth out a ſpirit of divination. 19 For which cauſe he and Silas are whipped and impriſoned. 26 The priſon doores are opened. 31 The jaylour is converted, 37 and they are delivered.

THen [1] came he to Derbe and Lyſtra: and behold, a certain diſciple was there, * named Timotheus, the ſonne of a certain woman which was a [a] Jeweſſe, and beleeved: but his father was a Greek:

2 Which was [b] well reported of by the brethren that were at Lyſtra and Iconium.

3 [2] Him would Paul have to go forth with him, and took and circumciſed him, becauſe of the Jews which were in thoſe quarters: for they knew all that his father was a Greek.

4 [3] And as they went through the cities, they delivered them the [c] decrees for to keep, * that were ordained of the apoſtles and elders which were at Jeruſalem.

5 And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.

6 [4] Now when they had gone throughout Phrygia, and the region of Galatia, and were [d] forbidden of the Holy Ghoſt to preach the word in Aſia,

7 After they were come to Myſia, they aſſayed to go into Bithynia: but the Spirit ſuffered them not.

8 And they paſſing by Myſia, came down to Troas.

9 [5] And a viſion appeared to Paul in the night: There ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us.

10 [6] And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering, that the Lord had called us for to preach the goſpel unto them.

11 Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is ‡ the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain dayes.

13 [7] And on the ſabbath we went out of the city by a rivers ſide, where [e] prayer was wont to be made, and we ſat down, and ſpake unto the women which reſorted thither.

14 ¶ [8] And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard us: whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

15 [9] And when ſhe was baptized, and her houſhold, ſhe beſought us, ſaying, If ye have judged

[9] In a lawfull Synode, neither they which are appointed and choſen judges, appoint and determine any thing tyrannouſly, or upon a lordlines, neither doth the common multitude ſet themſelves tumultuouſly againſt them which ſit as judges by the word of God: as the like order alſo is holden in publiſhing and ratifying thoſe things which have been ſo determined and agreed upon.

[10] The Councill of Jeruſalem concludeth, that they trouble mens conſciences, which teach us to ſeek ſalvation in any other meanes than in Chriſt onely apprehended by faith, from whence ſoever they come, and whomſoever they pretend to be authour of their vocation.

[l] A borrowed kinde of ſpeech taken of them which pull down that which was built up: and it is a very uſuall metaphore in the ſcriptures, to ſay the church is built for, the church is planted and ſtabliſhed.

[m] For the goſpel ſake.

[11] That is, a lawfull Councill, which the holy Ghoſt ruleth.

[n] Firſt they make mention of the holy Ghoſt, that it may not ſeem to be any mans work.

[o] Not that men have any authority of themſelves, but to ſhew the faithfulneſſe that they uſed in their miniſterie and labour.

[p] This was no preciſe neceſſitie, but in reſpect of the ſtate of that time, that the Gentiles and the Jews might more peaceably live together with leſſe occaſion of quarrell.

[12] Charitie is requiſite even in things indifferent.

[13] It is requiſite for all people to know certainly what to hold in matters of faith and religion, and not that the church by ignorance and knowing nothing, ſhould depend upon the pleaſure of a few.

‡ Or, *exhortation.*

[q] This is an Hebrew kinde of ſpeech, which is as much to ſay, as the brethren wiſhed them all proſperous ſucceſſe, and the church diſmiſſed them with good leave.

[14] Congregations or churches do eaſily degenerate, unleſſe they be diligently ſeen unto, and therefore went theſe apoſtles to overſee ſuch as they had planted, and for this cauſe alſo Synodes were inſtituted and appointed.

[15] A lamentable example of diſcord between excellent men and very great friends, yet not for profane or their private affaires, neither yet for doctrine.

[16] God uſeth the faults of his ſervants to the profit and building of the church, yet we have to take heed, even in the beſt matters, that we paſſe not meaſure in our heat:

[r] They were in great heat: But herein we have to conſider the force of Gods counſel: for by this meanes it came to paſſe, that the doctrine of the goſpel was exerciſed in many places.

[1] Paul himſelf doth not receive Timothie into the miniſterie without ſufficient teſtimony, and allowance of the brethren.

* Rom. 16, 21.

[a] Paul in his latter epiſtle to Timothie, commendeth the godlineſſe of Timothies mother and grandmother.

[b] Both for his godlineſſe and honeſtie.

[2] Timothie is circumciſed, not ſimply for any neceſſitie, but in reſpect of the time onely to win the Jews.

[3] Charitie is to be obſerved in things indifferent, that ſo regard be had both of the weak, and the quietneſſe of the church.

[c] Thoſe decrees which he ſpake of in the former chapter.

* Chap. 15, 28.

[4] God appointeth certain and determinate times to open and ſet forth his truth, that both the election, and the calling may proceed of grace.

[d] He ſheweth not why they were forbidden, but onely that they were forbidden teaching us to obey, and not to enquire.

[5] They are the miniſters of the goſpel, by whom he helpeth ſuch as are like to periſh.

[6] The Saints did not eaſily beleeve every viſion.

‡ Or, *the firſt.*

[7] God beginneth his kingdome in Macedonia by the converſion of a woman, and ſo ſheweth, that there is no acceptation of perſon in the goſpel.

[e] Where they were wont to aſſemble themſelves.

[8] The Lord onely opened the heart to heare the word which is preached.

[9] An example of a godly houſwife.

judged me to be faithfull to the Lord, come into my houſe and abide there. And ſhe conſtrained us.

16 ¶ [10] And it came to paſſe, as we went to prayer, a certain damſel, poſſeſſed with a ſpirit ‡ [f] of divination, met us, which brought her maſters much gain by ſoothſaying:

17 The ſame followed Paul, and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18 And this did ſhe [g] many dayes: but Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame houre.

19 ¶ [11] And when her maſters ſaw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the ‡ market-place, unto the rulers.

20 [12] And brought them to the magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our citie,

21 [13] And teach cuſtomes which are not lawfull for us to receive, neither to obſerve, being Romanes.

22 [14] And the multitude roſe up together againſt them, and the magiſtrates rent off their clothes, * and commanded to beat them.

23 And when they had laid many ſtripes upon them, they caſt them into priſon, charging the jaylour to keep them ſafely.

24 Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet [h] faſt in the ſtocks.

25 ¶ [15] And at midnight Paul and Silas prayed, and ſang praiſes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: and immediately all the doores were opened, and every ones bands were looſed.

27 [16] And the keeper of the priſon awaking out of his ſleep, and ſeeing the priſon doores open, he drew out his ſword, and would have killed himſelf, ſuppoſing that the priſoners had been fled.

28 [17] But Paul cried with a loud voice, ſaying, Do thy ſelf no harm, for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and ſaid, Sirs, what muſt I do to be ſaved?

31 And they ſaid, Beleeve on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe.

32 And they ſpake unto him the word of the Lord, and to all that were in his houſe.

33 [18] And he took them the ſame houre of the night, and waſhed their ſtripes, and was baptized, he and all his, ſtraightway.

34 And when he had brought them into his houſe, he ſet meat before them, and rejoyced, beleeving in God with all his houſe.

35 [19] And when it was day, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go.

36 And the keeper of the priſon told this ſaying to Paul, The magiſtrates have ſent to let you go: now therefore depart, and go in peace.

37 [20] But Paul ſaid unto them, They have beaten us openly uncondemned, being Romanes, and have caſt us into priſon, and now do they thruſt us out privily? nay verily, but let them come themſelves and fetch us out.

38 [21] And the ſergeants told theſe words unto the magiſtrates: and they feared when they heard that they were Romanes.

39 And they came and beſought them, and brought them out, and deſired them, to depart out of the city.

40 [22] And they went out of the priſon, * and entred into *the houſe of* Lydia, and when they had ſeen the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul preacheth at Theſſalonica: 4 where ſome beleeve, and others perſecute him. 10 He is ſent to Berea, and preacheth there. 13 Being perſecuted at Theſſalonica, 15 he cometh to Athens, and diſputeth and preacheth the living God to them unknown, 34 whereby many are converted unto Chriſt.

NOw [1] when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three ſabbath-dayes reaſoned with them out of the ſcriptures,

3 [2] Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead: and that this Jeſus whom I preach unto you, is Chriſt.

4 And ſome of them beleeved, and conſorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ [3] But the Jews which beleeved not, moved with envy, took unto them certain [a] lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uprore, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people.

6 And when they found them not, they drew Jaſon, and certain brethren unto the rulers of the city, crying, Theſe that have turned the [b] world upſide down, are come hither alſo,

7 Whom Jaſon hath received: and theſe all do contrary to the decrees of Ceſar, ſaying, that there is another king, *one* Jeſus.

8 And they troubled the people, and the rulers of the citie, when they heard theſe things.

9 And when they had taken [c] ſecurity of Jaſon, and of the other, they let them go.

10 ¶ [4] And the brethren immediately ſent away Paul and Silas by night unto Berea: who coming thither, went into the ſynagogue of the Jews.

11 [5] Theſe

[10] Satan transformeth himſelf into an angel of light, and coveteth to enter by undermining, but Paul openly letteth him and caſteth him out.

‡ Or, *of python.*

[f] This is a proper note of Apollo, which was wont to give anſwers to them that asked him.

[g] Paul made no haſt to this miracle, for he did all things as he was led by the Spirit.

[11] Covetouſneſſe of lucre and gain is an occaſion of perſecuting the truth, In the mean ſeaſon, God ſparing Timothie, calleth Paul and Silas as the ſtronger to battel.

‡ Or, *court.*

[12] Covetouſneſſe pretendeth a deſire of common peace and godlineſſe.

[13] It is an argument of the devil to urge the authoritie of anceſtours without any diſtinction.

[14] An example of evil magiſtrates, to obey the furie and rage of the people.

* 2 Cor. 11, 25. 1 Theſſ. 2, 2.

[h] Becauſe he would be more ſure of them, he ſet them faſt in the ſtocks.

[15] The prayers of the godly do ſhake both heaven and earth.

[16] The mercifull Lord, ſo oft as he liſteth, draweth men to life even through the midſt of death, and whereas juſtly they deſerved great puniſhment, he ſheweth them great mercy.

[17] In meanes which are eſpecially extraordinary, we ought not to move one foot forward, unleſſe that God go before us.

[18] God with one ſelf-ſame hand woundeth and healeth when it pleaſeth him.

[19] Shame and confuſion is in proceſſe of time the reward of wicked and unjuſt magiſtrates.

[20] We muſt not render injury for injury, and yet notwithſtanding it is lawfull for us to uſe ſuch help as God giveth us, to bridle the outragiouſneſſe of the wicked, that they hurt not other in like ſort.

[21] The wicked are not moved with the feare of God, but with the feare of men: and by that meanes alſo God provideth for his, when it is needfull.

[22] We may eſchew dangers, ſo that we never neglect our duetie.

* Verſe 14.

[1] The caſting out of Silas and Paul was the ſaving of many other.

[2] Chriſt is therefore the Mediatour, becauſe he was crucified and roſe again: much leſſe is he to be rejected, becauſe the croſſe is ignominious.

[3] Although the zeal of the unfaithfull ſeem never ſo godly, yet at length it is found to have neither trueth nor equity: But yet the wicked cannot doe what they liſt, for even among themſelves God ſtirreth up ſome, whoſe help he uſeth to the diliverance of his.

[a] Certain companions which doe nothing but walk the ſtreets, wicked men, to be hired for every mans money to do any miſchief, ſuch as we commonly call the raſcals & very ſink and dunghill knaves of all towns and cities.

[b] Into what countrey and place ſoever they come, they cauſe ſedition and tumult.

[c] When Jaſon had put them in good aſſurance that they ſhould appear.

[4] That is indeed the wiſedome of the ſpirit, which alwayes ſetteth the glory of God before it ſelf, as a mark whereunto it directeth it ſelf, and never ſwarveth from it.

11 [5] Theſe were more [d] noble than thoſe in Theſſalonica, in that they received the word with all readineſſe of minde, and ſearched the ſcriptures daily, whether thoſe things were ſo.

12 Therefore many of them beleeved: alſo of honourable women which were Greeks, and of men not a few.

13 [6] But when the Jews of Theſſalonica had knowledge that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people.

14 [7] And then immediately the brethren ſent away Paul, to go as it were to the ſea: but Silas, and Timotheus abode there ſtil.

15 [8] And they that conducted Paul, [e] brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all ſpeed, they departed.

16 ¶ [9] Now while Paul waited for them at Athens, his ſpirit was [f] ſtirred in him, when he ſaw the city ‡ wholy given to [g] idolatry.

17 Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that [h] met with him.

18 [10] Then certain philoſophers of the Epicureans, and of the Stoicks, encountred him: and ſome ſaid, What will this ‡ [i] babler ſay? other ſome, He ſeemeth to be a ſetter forth of ſtrange gods: becauſe he preached unto them Jeſus, and the reſurrection.

19 And they took him, and brought him unto ‡ [k] Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certain ſtrange things to our eares: we would know therefore what theſe things mean.

21 [11] (For all the Athenians and ſtrangers which were there, ſpent their time in nothing els, but either to tel or to hear ſome new thing)

22 ¶ [12] Then Paul ſtood in the midſt of ‡ Mars hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too [l] ſuperſtitious.

23 For as I paſſed by, and beheld your ‡ [m] devotions, I found an altar with this inſcription, TO THE [n] UNKNOWN GOD Whom therefore ye ignorantly worſhip, him declare I unto you.

24 * [13] God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worſhipped with mens hands, *as though he needed any thing, ſeeing he giveth to all life, and breath, and all things.

26 [14] And hath made of [o] one bloud, all nations of men, for to dwell on all the face of the earth, and hath determined the time before appointed, and the bounds of their habitation:

27 That they ſhould ſeek the Lord if haply they might [p] feel after him, and finde him, though he be not farre from every one of us.

28 For in him we live, and move, and have our being, as certain alſo of your own poets have ſaid, For we are alſo his offspring.

29 Foraſmuch then as we are the offspring of God, *we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone [q] graven by art and mans device.

30 [15] And the times of this ignorance God winked at, but now commandeth all men every where to repent;

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſſe, by that man whom he hath ordained, whereof he hath ‡ given [r] aſſurance unto all men, in that he hath raiſed him from the dead.

32 ¶ [16] And when they heard of the reſurrection of the dead, ſome mocked; and others ſaid, We will heare thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and beleeved; among the which was Dionyſius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles 9 The Lord encourageth him in a viſion. 12 He is accuſed before Gallio the deputy, but is diſmiſſed. 18 Afterwards paſſing from city to city, he ſtrengthened the diſciples. 24 Apollos being more perfectly inſtructed by Aquila and Priſcilla, 28 preacheth Chriſt with great efficacy.

AFter [1] theſe things, Paul departed from Athens, and came to Corinth,

2 And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that [a] Claudius had commanded all Jews to depart from Rome) and came unto them.

3 And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent-makers)

4 [2] And he reaſoned in the ſynagogue every ſabbath, and [b] perſwaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was [c] preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt.

6 [3] And when they oppoſed themſelves, and blaſphemed, * he ſhook his raiment, and ſaid unto them, Your [d] bloud be upon your own heads, I am clean; from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entred into a certain mans houſe, named Juſtus, one that worſhipped God, whoſe houſe joyned hard to the ſynagogue.

8 * And Criſpus the chief ruler of the ſynagogue, beleeved on the Lord with all his

---

[5] The Lord ſetteth out in one moment, & in one people, divers examples of his unſearchable wiſdome, to cauſe them to feare him.

[d] He compareth the Jews with the Jews.

[6] Satan hath his, who are zealous for him, and that even ſuch, as leaſt of all ought.

[7] There is neither counſel, nor fury, nor madneſſe againſt the Lord.

[8] The ſheep of Chriſt do alſo watch for, their paſtours health and ſafety, but yet in the Lord.

[e] It is not for naught that the Jews of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens, and there is in diſtance betwixt thoſe two, all Theſſalia, and Bœotia and Attica.

[9] In comparing the wiſdome of God with mans wiſdome, men ſcoffe and mock at that which they underſtand not: And God uſeth the curioſity of fools to gather together his elect,

[f] He could not forbear.

‡ Or, *full of idols.*

[g] Slaviſhly given to idolatry: Pauſanias writeth that there were more idols in Athens than in all Grecia, yea, they had altars dedicated to Shame and Fame, and Luſt, whom they made goddeſſes.

[h] Whomſoever Paul met with, that would ſuffer him to talk with him he reaſoned with him, ſo throughly did he burn with the zeal of Gods glory.

[10] Two ſects eſpecially of the philoſophers, do ſet themſelves againſt Chriſt: the Epicures, which make a mock and ſcoffe at all religion: and the Stoikes, which determine upon matters of religion according to their own brains.

‡ Or, *baſe fellow.*

[i] Word for word, Seed gatherer: a borrowed kinde of ſpeech taken of birds which ſpoil corn, and is applied to them, which without all art bluſter out ſuch knowledge as they have gotten by hearing this man and that man.

‡ Or, *Mars-hill.* It was the higheſt court in Athens.

[k] This was a place called as you would ſay, Mars-hill, where the Judges ſate, which were called Areopagitæ, upon weighty affaires, which in old time arreigned Socrates, and after condemned him of impiety.

[11] The wiſdome of man is vanitie.

[12] The idolaters themſelves miniſter moſt ſtrong and forcible arguments againſt their own ſuperſtition.

‡ Or, *court of the Areopagites.*

[l] To ſtand in too peeviſh and ſervile a feare of your gods.

‡ Or, *gods that you worſhip*, 2 Theſſ. 2, 4.

[m] Whatſoever men worſhip for religions ſake, that we call devotion

[n] Pauſanias in his Atticks maketh mention of the altar which the Athenians had dedicated to unknown gods: and Laertius in his Epimenides maketh mention of an altar that had no name intituled.

*Chap. 7, 48.

[13] It is a moſt fooliſh and vain thing to compare the creatour with the creature, to limit him within a place which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatſoever they have. And theſe are the fountains of idolatry.

* Pſal 50, 8.

[14] God is wonderfull in all his works, but eſpecially in the work of man: not that we ſhould ſtand amazed at his works, but that we ſhould lift up our eyes to the workman.

[o] Of one ſtock and one beginning.

[p] For as blinde men we could not ſeek our God, but only by gropingwiſe before the true light came and lightned the world.

* Iſa. 40, 18.

[q] Which ſtuffe, as gold, ſilver, ſtones, are cuſtomably graven as mans wit can deviſe, for men will not worſhip that groſſe ſtuff as it is, unleſſe by ſome art it hath gotten ſome ſhape upon it.

[15] The oldneſſe of the errour doth not excuſe them that erre, but it commendeth and ſetteth forth the patience of God: who notwithſtanding will be a juſt Judge to ſuch as contemn him.

‡ Or, *offered faith.*

[r] By declaring Chriſt to be the Judge of the world, through the reſurrection from the dead

[16] Men to ſhew forth their vanitie, are diverſly affected and moved by one ſelf-ſame goſpel, which notwithſtanding ceaſeth not to be effectuall in the elect.

[1] The true miniſters are ſo farre from ſeeking their own profit, that they do willingly depart from their right, rather than the courſe of the goſpel ſhould be hindered in the leaſt wiſe that might be.

* Rom. 6, 3.

[a] Suetonius recordeth, that Rome baniſhed the Jews becauſe they were alwayes at diſquiet and that by Chriſts means

[2] The trueth ought alwayes to be freely uttered, yet notwithſtanding the doctrin may be ſo moderated, as occaſion of the profit that the people take thereby, ſhall require.

[b] Exhorted ſo that he perſwaded, and ſo the word ſignifieth.

[c] Was very much grieved in minde: whereby is ſignified the great earneſtneſſe of his minde, which was greatly moved: for Paul was ſo zealous, that he clean forgate himſelf, and with a wonderfull courage gave himſelf to preach Chriſt.

[3] Although we have aſſayed all means poſſible, and yet in vain, we muſt not leave off from our work, but forſake the rebellious, and go to them that be more obedient.

* Matth. 10, 14.

[d] This is a kinde of ſpeech taken from the Hebrews, whereby he meaneth that the Jews are cauſe of their own deſtruction, and as for him, that he is without fault in forſaking them, and going to other nations.

* 1 Cor. 1, 14.

houſe: and many of the Corinthians, hearing, beleeved, and were baptized.

9 [4] Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace:

[4] God doth avouch and maintain the conſtancie of his ſervants.

10 For I am with thee, and no man ſhall ſet on thee, to hurt thee; for I have much people in this city.

11 And he † [e] continued there a yeare and ſix moneths, teaching the word of God among them.

† Gr. *ſat there.*

[e] Word for word, Sat, whereupon they in former time, took the name of their biſhops ſeat: but Paul ſat, that is continued teaching the word of God: and this kinde of ſeat belongeth nothing to them, which never ſaw their ſeats with a minde to teach in them.

12 ¶ [5] And when Gallio was the deputie of [f]Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgement ſeat,

[5] The wicked are never weary of evil doing, but the Lord mocketh their endevours marvellouſly.

[f] That is, of Grecia, yet the Romanes did not call him deputie of Grecia, but of Achaia, becauſe the Romanes brought the Grecians into ſubjection, by the Achaians, which in thoſe dayes were Princes of Grecia, as Pauſanias recordeth.

13 Saying, This fellow perſwadeth men to worſhip God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong, or wicked lewdneſſe, O ye Jews, [g] reaſon would that I ſhould bear with you.

[g] As much as in right I could.

15 But if it be a [h] queſtion of words and [i]names, and of your law, look ye to it, for I will be no judge of ſuch matters.

[h] As if a man have not ſpoken well as the caſe of your religion ſtandeth.

[i] For this profane man thinketh that the controverſie of religion, is but a braul about words, and for no matter of ſubſtance.

16 And he drave them from the judgement ſeat.

17 Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgement-ſeat; and Gallio cared for none of thoſe things.

18 ¶ [6] And Paul after this, tarried there yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila: having ſhorn his head in [k] Cenchrea: for [l] he had a vow.

[6] Paul is made all to all to winne all to Chriſt.

[k] Cenchrea was an haven of the Corinthians.

[l] That is Paul.

19 And he came to Epheſus, and left them there: but he himſelf entred into the ſynagogue, and reaſoned with the Jews.

20 [7] When they deſired him to tarrie longer time with them, he conſented not:

[7] The apoſtles were carried about not by the will of man, but by the leading of the holy Ghoſt.

21 But bad them farewell, saying, I muſt by all means keep this feaſt that cometh, in Jeruſalem; but I will return again unto you, *[m]if God will: and he ſailed from Epheſus.

* 1 Cor.4,19. James 4,15.

[m] So we ſhould promiſe nothing without this clauſe for we know not what the day following will bring forth,

22 And when he had landed at Ceſarea, and gone up and ſaluted the church, he went down to Antioch.

23 And after he had ſpent ſome time there, he departed, and went over all the countrey of Galatia and Phrygia in order, ſtrenghtening all the diſciples.

24 ¶ * [8] And a certain Jew named Apollos, born at Alexandria, an eloquent man, and [n] mightie in the ſcriptures, came to Epheſus.

* 1 Cor.1,12.

[8] Apollos, a godly and learned man, refuſeth not to profit in the ſchool of a baſe and abject handicraftſman, and alſo of a woman: and ſo becometh an excellent miniſter of the church.

[n] Very well inſtructed in the knowledge of the ſcriptures.

25 This man was inſtructed in the way of the Lord, and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing onely the baptiſme of John.

26 And he began to ſpeak boldly in the ſynagogue: whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the [o]way of God more perfectly.

[o] The way that leadeth to God.

27 And when he was diſpoſed to paſſe into Achaia, the brethren wrote, exhorting the diſciples to receive him; who, when he was come, helped them much which had beleeved through [p] grace.

[p] Through Gods gracious favour, or by thoſe excellent gifts which God had beſtowed upon him.

28 For he mightily convinced the Jews, and that publickly, ſhewing by the ſcriptures, that Jeſus was Chriſt.

CHAP. XIX.

6 The holy Ghoſt is given by Pauls hands. 9 The Iews blaſpheme his doctrine, which is confirmed by the miracles. 13 The Iewish exorciſts 16 are beaten by the devill. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiſeth an uprore againſt Paul, 35 which is appeaſed by the town-clerk.

AND [1] it came to paſſe, that while Apollos was at Corinth, Paul having paſſed through the upper coaſts, came to Epheſus, and finding certain diſciples,

[1] Paul being nothing offended at the rudeneſſe of the Epheſians, planteth a church amongſt them.

2 He ſaid unto them, Have ye received the [a]holy Ghoſt ſince ye beleeved? and they ſaid unto him, We have not ſo much as heard whether there be any holy Ghoſt.

[a] Thoſe excellent gifts of the holy Ghoſt, which were in thoſe dayes in the church.

3 [2]And he ſaid unto them, [b] Unto what then were ye baptized? and they ſaid, Unto [c] Johns baptiſme.

[2] John did only begin to inſtruct the diſciples whom Chriſt would make perfect.

[b] In what doctrin then are you taught and inſtructed?

[c] To be baptized into Johns baptiſme, is to profeſſe the doctrin which John preached and ſealed with his baptiſme.

4 Then ſaid Paul, * John verily baptized with the baptiſme of repentance, ſaying unto the people, That they ſhould beleeve on him which ſhould come after him, that is, on Chriſt Jeſus.

* Matth.3,1.

5 When they heard this, they were baptized in the name of the Lord Jeſus.

6 And when Paul had laid his hands upon them, the holy Ghoſt came on them, and they ſpake with tongues, and propheſied.

7 And all the men were about twelve.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three moneths, diſputing and perſwading the things concerning the kingdome of God.

9 [3] But when divers were hardened, and beleeved not, but ſpake evil of that [d] way before the multitude, he departed from them, and ſeparated the diſciples, diſputing daily in the ſchool of one [e]Tyrannus.

[3] For a man to ſeparate himſelf and others from infidels which are utterly diſparate, it is not to divide the church, but rather to unite it, and make it one.

[d] By, this word, Way, the Hebrews underſtand any kinde of life, and here it is taken for Chriſtianity.

[e] This was a mans proper name.

10 And this continued by the ſpace of two yeares, ſo that all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews and Greeks.

11 And God wrought ſpeciall miracles by the hands of Paul.

12 So that from his bodie were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them.

13 ¶ [4] Then certain of the vagabond Jews, [f]exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus, ſaying, We adjure you by Jeſus whom Paul preacheth.

[4] Satan is conſtrained to give witneſſe againſt himſelf.

[f] So were they called which caſt out devils by conjuring them in the name of God: and in the beginning of the church, they which had the gift of working miracles, and laid their hands on them that were poſſeſſed with devils, were alſo ſo called.

14 And there were ſeven ſonnes of one Sceva a Jew, and chief of the prieſts, which did ſo.

15 And the evil ſpirit anſwered and ſaid, Jeſus I know, and Paul I know, but who are ye?

16 And the man in whom the evil ſpirit was, leapt on them, and overcame them, and

[g] prevailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And this was known to all the Jews and Greeks alſo dwelling at Epheſus, and fear fell on them all, and the name of the Lord Jeſus was magnified.

18 [5] And many that beleeved came, and [h] confeſſed, and ſhewed their deeds.

19 Many alſo of them which uſed curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it [i] fiftie thouſand pieces of ſilver.

20 So mightily grew the word of God, and prevailed.

21 ¶ [6] After theſe things were ended, Paul purpoſed in the [k] ſpirit, when he had paſſed through Macedonia, and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome.

22 So he ſent into Macedonia two of them that miniſtred unto him, Timotheus and Eraſtus, but he himſelf ſtayed in Aſia for a ſeaſon.

23 [7] And the ſame time there aroſe no ſmall ſtirre about that way.

24 For a certain man named Demetrius, a ſilverſmith, which made ſilver [l] ſhrines for Diana, brought no ſmall gain unto the craftſmen.

25 Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye ſee and heare, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded and turned away much people, ſaying, that they be no gods which are made with hands.

27 So that not onely this our [m] craft is in danger to be ſet at nought: but alſo that the temple of the great goddeſſe Diana ſhould be deſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia, and the world worſhippeth.

28 And when they heard theſe ſayings, they were full of wrath, and cryed out, ſaying, Great is Diana of the Epheſians.

29 And the whole citie was filled with confuſion, and having caught Gaius and Ariſtarchus, men of Macedonia, Pauls companions in travel, they ruſhed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the diſciples ſuffered him not.

31 [8] And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring him that he would not adventure himſelf into the theatre.

32 Some therefore cried one thing, and ſome another: for the aſſembly was confuſed, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckened with the hand, and would have made his defence unto the people.

[g] He prevailed againſt them, though they ſtrove never ſo much.

[5] Conjuring and ſorcerie is condemned by open teſtimony, and by the authoritie of the apoſtle.

[h] Confeſſed their errours, and deteſted them openly, being terrified with the feare of the judgement of God: and what is this to eareshrift?

[i] They that make the leaſt value of it, reckon it to be about eight hundred pounds Engliſh.

[6] Paul is never wearie.

[k] By the motion of Gods ſpirit: therefore we may not ſay that Paul ran hand over head to death, but as the ſpirit of God led him.

[7] Gain cloaked with a ſhew of religion, is the very cauſe wherefore idolatrie is ſtoutly and ſtubbornly defended.

[l] Theſe were certain counterfeit temples with Dianas picture in them, which they bought that worſhipped her.

[m] As if he ſaid, if Paul go on thus as he hath begun, to confute the opinion which men have of Dianas image, all this our gain will come to nought.

[8] There ought to be in all Chriſtians and eſpecially in the miniſters, an invincible conſtancie, which may not by any ſtormes or aſſaults be overcome, which notwithſtanding muſt ſuffer it ſelf modeſtly to be governed by wiſdome.

34 [9] But when they knew that he was a Jew, all with one voice about the ſpace of two houres cried out, Great is Diana of the Epheſians.

35 [10] And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there that knoweth not how that the citie of the Epheſians is † a worſhipper of the great goddeſſe Diana, and of the *image* which fell down from [n] Jupiter?

36 Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly.

37 For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſſe.

38 Wherefore if Demetrius and the craftſmen which are with him, have a [o] matter againſt any man, ‡ [p] the law is open, and there are [q] deputies, let them implead one another.

39 But if ye enquire any thing concerning other matters, it ſhall be determined in a ‡ [r] lawfull aſſembly.

40 For we are in danger to be called in queſtion for this dayes upore, there being no cauſe whereby we may give an account of this concourſe.

41 And when he had thus ſpoken, he diſmiſſed the aſſembly.

CHAP. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lords ſupper, and preacheth. 9 Eutychus having fallen down dead 10 is raiſed to life. 17 At Miletus he calleth the elders together, telleth them what ſhall befall to himſelf, 28 committeth Gods flock to them, 29 warneth them of falſe teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND [1] after the uprore was ceaſed, Paul called unto him the diſciples, and embraced them, and departed for to go into Macedonia.

2 And when he had gone over thoſe parts, and had given them [a] much exhortation, he came into Greece,

3 [2] And there abode three moneths: and when the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return through Macedonia.

4 And there accompanied him into Aſia, Sopater of Berea: and of the Theſſalonians, Ariſtarchus and Secundus: and Gaius of Derbe and Timotheus: and of Aſia, Tychicus and Trophimus.

5 Theſe going before, tarried for us at Troas.

6 And we ſailed away from Philippi, after the dayes of unleavened bread, and came unto them to Troas in five dayes, where we abode ſeven dayes.

7 [3] And upon the [b] firſt day of the week, when the diſciples came together * to break bread, Paul preached unto them, readie to depart on the morrow, and continued his ſpeech untill midnight.

8 [4] And there were many lights in the upper

[9] In ſtead of reaſon, the idolaters are ſufficiently contented with their own madneſſe and outcries, and thoſe are the greateſt defences that they have.

[10] An example of a politick man who redeemeth peace and quietneſſe with lies, which Paul would never have done.

† Gr. *the temple-keeper.*

[n] The Epheſians beleeved ſuperſtitiouſly that the image of Diana came down from heaven to them.

[o] Have ought to accuſe any man of

‡ Or, *the court dayes are kept.*

[p] For there are certain dayes appointed for civill cauſes and matters of judgement, and the deputies ſit.

[q] By the deputies are meant alſo the deputies ſubſtitutes, that is, ſuch as did ſit for them.

‡ Or, *ordinary.*

[r] He ſpeaketh of a lawfull aſſembly, not only to except againſt the diſordered hurly burly of the people, but alſo againſt all meeting and coming together, which was not by order: for there were certain dayes appointed to call the people together in.

[1] Paul departeth from Epheſus by the conſent of the church, not to be idle or at reſt, but to take paines in another place.

[a] For after ſo great touble, there was need of a long exhortation.

[2] A froward zeal is the guider and inſtructer to murders: and we are not debarred by the wiſdome of God to prevent the endeavours of wicked men.

[3] Aſſemblies in the night time cannot be juſtly condemned, neither ought, when the cauſe is good.

[b] Word for word, The firſt day of the ſabbath, that is, upon the Lords day: ſo that by this place, and by 1 Cor. 16,2. it is not amiſſe gathered that in thoſe dayes the Chriſtians were wont to aſſemble themſelves ſolemnly together upon that day. * Chap.2,46. [4] The devil minding to trouble the church with a great offence, giveth a ſingular occaſion to confirm the goſpel.

chamber where they were gathered together.

9 And there ſat in a window a certain young man named Eutichus, being fallen into a deep ſleep, and as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing him, ſaid, Trouble not your ſelves, for his life is in him.

11 When he therefore was come up again, & had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul: for ſo had he appointed, minding himſelf to go afoot.

14 And when he met with us at Aſſos, we took him in, and came to Mitylene.

15 And we ſailed thence, and came the next day over againſt Chios, and the next day we arrived at Samos, and tarried at Trogyllium: and the next day we came to Miletus.

16 [5]For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia: for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

17 ¶ And from [c] Miletus he ſent to Epheſus, and called the elders of the church.

18 [6] And when they were come to him, he ſaid unto them, Ye know from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons,

19 Serving the Lord with all humilitie of minde, and with many tears, and temptations which befell me by the lying in wait of the Jews:

20 And how I kept back [d] nothing that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe,

21 Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt.

22 [7]And now behold, I go [e] bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befall me there:

23 Save that the holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions ‡ abide me.

24 But none of theſe things move me, neither count I my life dear unto my ſelf; ſo that I might finiſh my courſe with joy, and the miniſterie, which I have received of the Lord Jeſus, to teſtifie the goſpel of the grace of God.

25 And now behold, I know that ye all, among whom I have gone preaching the kingdome of God, ſhall ſee my face no more.

26 Wherefore I take you to record this day, that I am [f] pure from the bloud of all men.

27 [8] For I have not ſhunned to declare unto you all the counſel of God.

28 ¶ Take heed therefore unto your ſelves, and to all the flock, over the which the holy Ghoſt hath made you overſeers, to [g] feed the church of God, which he hath [h] purchaſed with his [i] own bloud.

5 Paul an earneſt and diligent follower of Chriſt, making haſte to his bonds without any ceaſing or ſtopping in his race; doeth firſt of all as it were make his teſtament, wherein he giveth an account of his former life, defendeth the doctrin which he taught, and exhorteth the paſtours of the church to perſevere and go forward with continuance in their office.

c According as the ſituation of theſe places is ſet forth, that diſtance betwen Epheſus and Miletum, was about 400 furlongs, which maketh almoſt fiftie Dutch miles.

6 A lively image of a true paſtour.

d I refrained not to ſpeak, neither diſſembled in any reſpect whatſoever, either for feare or lucres ſake.

7 He teſtifieth that he goeth to his bonds by the commandement of God.

e He calleth that motion of the holy Ghoſt, which inforced him to take his journey to Jeruſalem, the bond of the ſpirit, whom he followed with all his heart.

‡ Or, *wait for me.*

f If you do periſh, yet there ſhall be no fault in me, Look, chap. 18,6.

8 The doctrin of the apoſtles is moſt perfect and abſolute.

29 [9]For I know this, that after my departing ſhall grievous wolves enter in among you, not ſparing the flock.

30 Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to [k] draw away diſciples after them.

31 Therefore watch, and remember that by the ſpace of three yeares, I ceaſed not to warn every one night and day with tears.

32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an [l] inheritance among all them which are ſanctified.

33 [11]I have coveted no mans ſilver, or gold, or apparell.

34 Yea, you your ſelves know, *that theſe hands have miniſtred unto my neceſſities, and to them that were with me.

35 I have ſhewed you all things, how that ſo labouring, ye ought to [m] ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

36 ¶ And when he had thus ſpoken, he kneeled down, and prayed with them all.

37 [12]And they all wept ſore, and fell on Pauls neck, and kiſſed him.

38 Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

g To keep it, to feed and govern it.

h A notable ſentence for Chriſts God-head: which ſheweth plainly in his perſon, how that by reaſon of the joyning together of the two natures in his own perſon, that which is proper to one is ſpoken of the other, being taken in the derivative, and not in the primitive: which in old time the godly fathers termed, a communicating or fellowſhip of proprieties, that is to ſay, a making common of that to two which belongeth but to one.

i This word, That, ſheweth the excellencie of this bloud.

9 A prophecie of paſtours that ſhould ſtraightway degenerate into wolves, againſt ſuch as boaſt and brag only of a ſucceſſion of perſons.

k This is great miſerie, to want the preſence of ſuch a ſhepherd, but greater to have wolves enter in.

10 The power of God, and his free promiſes revealed in his word, are the props and upholders of the miniſtery of the goſpel.

l As children, and therefore of free love and good will.

11 Paſtours muſt before all things beware of covetouſneſſe.

* 1 Cor.4,12. 1 Theſſ.2,9. 2 Theſſ.3,8.

m As it were by reaching out the hand to them, which otherwiſe are about to ſlip and fall away, and ſo to ſtay them.

12 The goſpel doth not take away naturall affections, but ruleth and bridleth them in good order.

CHAP. XXI.

Paul will not by any means be diſſwaded from going to Ieruſalem. 9 Philips daughters propheteſſes. 17 Paul cometh to Ieruſalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is reſcued, and permitted to ſpeak to the people.

ANd [1] it came to paſſe, that after we were gotten from them, and had lanched, we came with a ſtraight courſe unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth.

3 Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed into Syria, and landed at Tyre: for there the ſhip was to unlade her burden.

4 And finding diſciples, we tarried there ſeven dayes; who ſaid to Paul through the [a] Spirit, that he ſhould not go up to Jeruſalem.

5 And when we had accompliſhed thoſe dayes, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the ſhore, and prayed.

6 And when we had taken our leave one of another, we took ſhip, and they returned home again.

7 And when we had finiſhed our courſe from Tyre, we came to Ptolomais, and ſaluted the

1 Not only men ſimply, but even our friends, and ſuch as are endued with the Spirit of God, do ſometimes go about to hinder the courſe of our vocation: but it is our part to go forward without all ſtopping or ſtaggering, after that we are ſure of our calling from God.

a They foretold through the Spirit what dangers hanged over Pauls head: and this they did as prophets: but of a fleſhly affection they prayed him from going to Jeruſalem.

the brethren, and abode with them one day.

8 And the next day we that were of Pauls company departed, and came unto Ceſarea, and we entred into the houſe of Philip the euangeliſt, (*which was one of the[b] ſeven) and abode with him.

* Chap.6, 5.
b He ſpeaketh of the ſeven deacons which he mentioned before Chap. 6.
c They had a peculiar gift of foretelling things to come.

9 And the ſame man had foure daughters, virgins, which did[c] propheſie.

10 And as we tarried there many dayes, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and ſaid, Thus ſaith the holy Ghoſt, So ſhall the Jews at Jeruſalem binde the man that oweth this girdle, and ſhall deliver him into the hands of the Gentiles.

12 And when we heard theſe things, both we and they of that place, beſought him not to go up to Jeruſalem.

13 Then Paul anſwered, What mean ye to weep, and to break mine heart? for I am ready not to be bound onely, but alſo to die at Jeruſalem for the name of the Lord Jeſus

14 [2]And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done.

2 The will of God bridleth all affections in them which earneſtly ſeek the glory of God.

15 And after thoſe dayes we took up our carriages, and went up to Jeruſalem.

16 There went with us alſo certain of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Jeruſalem, the brethren received us gladly.

18 And the day following Paul went in with us unto James, and all the elders were preſent.

19 [3]And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſterie.

3 God is to be praiſed, who is the authour of all good ſayings and deeds.

20 [4] And when they heard it, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which beleeve, and they are all zealous of the law.

4 In things indifferent (of which ſort were not the traditions of the phariſees, but the ceremonies of the law, untill ſuch time as Chriſtian libertie was more fully revealed to the Jews) charitie willeth us to conform or apply our ſelves willingly, ſo farre as we may, to our brethren which do not ſtubbornly and maliciouſly reſiſt the truth, but are not throughly inſtructed eſpecially if the queſtion be of a whole multitude.

21 And they are informed of thee that thou teacheſt all the Jews which are among the Gentiles to forſake Moſes, ſaying, that they ought not to circumciſe their children, neither to walk after the cuſtomes.

22 What is it therefore? the multitude muſt needs come together: for they will heare that thou art come.

23 Do therefore this that we ſay to thee: we have foure men which have a vow on them;

24 Them take, and[d] purifie thy ſelf with them, and be at[e] charges with them, that they may * ſhave their heads: and all may know that thoſe things whereof they were informed concerning thee, are nothing, but that thou thy ſelf alſo walkeſt orderly, and keepeſt the law.

d That is, conſecrate thy ſelf, for he ſpeaketh not here of the unclean, but of ſuch as be ſubject to the vow of the Nazarites.
e That it may be known, that thou waſt not only preſent at the vow, but alſo a chief man in it: and therefore it is ſaid afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might adde ſomewhat unto them, * Num,6,18. Chap,18,18.

25 As touching the Gentiles which beleeve, *we have written and concluded, that they obſerve no ſuch thing, ſave onely that they keep themſelves from things offered to idols, and from bloud, and from ſtrangled, and from fornication.

* Chap. 15, 20.

26 Then Paul took the men, and the next day purifying himſelf with them, entred into the temple, *to[f] ſignifie the accompliſhment of the dayes of purification, untill that an offering ſhould be offered for every one of them.

27 [5] And when the ſeven dayes were almoſt ended, the Jews which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him,

* Num. 6, 13.
f The prieſts were to be advertiſed of the accompliſhment of the dayes of the purification becauſe there were ſacrifices to be offered the ſame day that their vow was ended
5 A prepoſterous zeal is the cauſe of great confuſion and great miſchiefs.

28 Crying out, Men of Iſrael, help: this is the man that teacheth all men every where againſt the people, and the law and this place: and farther, brought Greeks alſo into the temple, and hath polluted this holy place.

29 (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doores were ſhut.

31 [6]And as they went about to kill him, tidings came unto the chief captain of the band that all Jeruſalem was in an uprore.

6 God findeth ſome, even amongſt the wicked, and prophane themſelves, to hinder the endeavours of the reſt.

32 Who immediately took ſouldiers, and centurions, and ran down unto them: and when they ſaw the chief captain and the ſouldiers, they left beating of Paul.

33 Then the chief captain came neare and took him, and commanded him to be bound with two chains, and demanded who he was, and what he had done.

34 And ſome cried one thing, ſome another, among the multitude; and when he could not know the certaintie for the tumult, he commanded him to be carried into the caſtle.

35 And when he came upon the ſtairs, ſo it was that he was born of the ſouldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek?

38 * Art not thou that[g] Egyptian which before theſe dayes madeſt an uprore, and leddeſt out into the wilderneſſe foure thouſand men that were murderers?

* Chap. 5, 36.
g Touching this Egyptian which aſſembled thirty thouſand men, reade Joſephus book, 2 chap 12.

39 But Paul ſaid, I am a man which am a Jew of Tarſus, a city in Cilicia, a citizen of no mean city; and I beſeech thee, ſuffer me to ſpeak unto the people.

40 And when he had given him licenſe, Paul ſtood on the ſtairs, and beckened with the hand unto the people; and when there was made a great ſilence, he ſpake unto them in the Hebrew tongue ſaying,

CHAP. XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apoſtle-ſhip. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He ſhould have been ſcourged, 25 but claiming the priviledge of a Romane he eſcapeth.

MEn, brethren, and fathers, heare ye my defence, which I make now unto you.

2 (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: and he ſaith)

3 * [1] I am verily a man which am a Jew, born in Tarſus *a citie* in Cilicia yet brought up in this citie, at the [a]feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 * And I perſecuted this way unto the death, binding and delivering into priſons both men and women.

5 As alſo the high prieſt doth bear me witneſſe, and all the eſtate of the elders: from whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there, bound unto Jeruſalem, for to be puniſhed.

* Chap. 21, 39.

[1] Paul making a ſhort declaration of his former life, proveth both his vocation and doctrin to be of God.

[a] That is, his daily hearer: the reaſon of this ſpeech is this, for that they which teach, ſit commonly in the higher place, ſpeaking to their ſchollars which ſit upon forms beneath: and therefore he ſaith, at the feet of Gamaliel.

* Chap. 8, 3.

6 And it came to paſſe, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me?

8 And I anſwered, Who art thou Lord? And he ſayd unto me, I am Jeſus of Nazareth whom thou perſecuteſt.

9 And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me.

10 And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do.

11 And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus.

12 And one Ananias, a devout man according to the law; having a good report of all the Jews which dwelt *there*,

13 Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight. And the ſame houre I looked up upon him.

14 And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldeſt know his will, and ſee that Juſt one, and ſhouldeſt heare the voice of his mouth.

15 For thou ſhalt be his witneſſe unto all men, of what thou haſt ſeen and heard.

16 And now why tarrieſt thou? ariſe, and be baptized, and waſh away thy ſinnes, calling on the name of the Lord.

17 And it came to paſſe, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance;

18 And ſaw him ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: for they will not receive thy teſtimony concerning me.

19 And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue them that beleeved on thee.

20 * And when the bloud of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that [b] ſlew him.

21 And he ſaid unto me, Depart: for I will ſend thee farre hence unto the Gentiles.

22 [2] And they gave him audience unto this word, and then lift up their voices, and ſaid, Away with ſuch a fellow from the earth: for it is not fit that he ſhould live.

23 And as they [c] cried out and caſt off their clothes, and threw duſt into the aire,

24 [3] The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging: that he might know wherefore they cried ſo againſt him.

25 [4] And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawfull for you to ſcourge a man that is a Romane, and uncondemned?

26 When the centurion heard that, he went and told the chief captain, ſaying, Take heed what thou doſt, for this man is a Romane.

* Chap. 7, 58.

[b] This is properly ſpoken: for Steven was murdered of a ſort of cut-throats, not by order of juſtice, but by open force: for at that time the Jews could not put any man to death by law.

[2] Stout and ſtubborn pride will neither it ſelf imbrace the truth neither ſuffer other to receive it.

[c] The deſcription of a ſeditious hurly burly, and of an harebraind and mad multitude.

[3] The wiſdome of the fleſh doth not conſider what is juſt but what is profitable, and therewithall meaſure the profit, according as it appeareth preſently.

[4] There is no cauſe why we may not uſe thoſe lawfull means which God giveth us, to repell or put away an injurie.

27 Then the chief captain came, and ſaid unto him, Tell me, art thou a Romane? He ſaid, Yea.

28 And the chief captain anſwered, With a great ſumme obtained I this freedome. And Paul ſaid, But I was free born.

29 Then ſtraightway they departed from him which ſhould have ‡ examined him: and the chief captain alſo was afraid after he knew that he was a [d] Romane, and becauſe he had bound him.

‡ Or, *tortured.*

[d] Not by nation, but by the law of the citie.

30 On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from his bands, and commanded the chief prieſts and all their councel to appeare, and brought Paul down and ſet him before them.

CHAP. XXIII.

1 As Paul pleadeth his cauſe, 2 Ananias commandeth them to ſmite him. 7 Diſſenſion among his accuſers. 11 God encourageth him. 14 The Iews laying wait for Paul, 20 it is declared unto the chief captain. 27 He ſendeth him to Felix the governour.

ANd [1]Paul earneſtly beholding the counſel, ſaid, Men and brethren, I have lived in all good conſcience before God, untill this day.

2 [2] And the high prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

3 [3]Then ſaid Paul unto him, God[a] ſhall ſmite thee, [b]thou whited wall: for ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten [c] contrary to the law?

4 And they that ſtood by, ſaid, Revileſt thou Gods high prieſt?

5 [4]Then ſaid Paul, I wiſt not brethren, that he

[1] Paul againſt the falſe accuſations of his enemies, ſetteth a good conſcience, for proof whereof he repeateth the whole courſe of his life.

[2] Hypocrites are conſtrained at length to bewray themſelves by their intemperancie

[3] It is lawfull for us to complain of injuries, and to ſummon the wicked to the judgement ſeat of God, ſo that we do it without hatred, and with a quiet and peaceable minde.

---

[a] It appeareth plainly by the Greek phraſe, that Paul did not curſe the high prieſt, but only pronounce the puniſhment of God againſt him. [b] This is a vehement and ſharp ſpeech, but yet not reproachfull: For the godly may ſpeak roundly and yet be void of the bitter affection of a ſharp and angry minde. [c] For the law commandeth the judge to heare the perſon that is accuſed patiently, and to pronounce the ſentence adviſedly. [4] We muſt willingly and from the heart give honour to magiſtrates, although they be tyrants.

was the high prieſt: For it is written, * Thou ſhalt not ſpeak evil of the ruler of thy people.

* Exod. 22, 28.

6 [5] But when Paul perceived that the one part were Sadduces, and the other Phariſees, he cried out in the councel, Men and brethren, * I am a Phariſee, the ſonne of a Phariſee: * of the hope and reſurrection of the dead, I am called in queſtion.

5 We may lawfully ſometimes ſet the wicked together by the eares, that they may leave off to aſſault us, ſo that it be done with no hinderance of the truth.

* Phil. 3, 5.

* Chap. 24, 21.

7 [6] And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Sadduces: and the multitude was divided.

6 The concord of the wicked is weak, although they conſpire together to oppreſſe the truth.

8 * [7] For the Sadduces ſay that there is no reſurrection, neither [d] angel nor ſpirit; but the Phariſees confeſſe both.

* Matth. 22, 23.

7 It is an old hereſie of the Sadduces, to denie the ſubſtance of angels and ſouls, and therewithall the reſurrection of the dead.

d Natures that want bodies.

9 [8] And there aroſe a great cry: and the [e] Scribes that were of the Phariſees part aroſe, and ſtrove, ſaying, We finde no evil in this man: but if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God.

8 The Lord when it pleaſeth him, findeth defenders of his cauſe, even among his enemies.

e The Scribes office was a publick office, and the name of the Phariſees, was the name of a ſect.

10 [9] And when there aroſe a great diſſenſion, the chief captain fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſouldiers to go down, and to take him by force from among them, and to bring him into the caſtle.

9 God will not forſake his to the end.

11 And the night following, the Lord ſtood by him, and ſaid, be of good cheer, Paul: for as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſſe at Rome.

12 [10] And when it was day, certain of the Jews banded together, and bound themſelves ‡ [f] under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul.

10 Such as are caried away with a foolish zeal, think that they may lie, and murder, and do whatſoever miſchief they liſt.

‡ Or, *with an oath of execration.*

f They curſing and banning themſelves, promiſed.

13 And they were more than fourty which had made this conſpiracy.

14 And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing untill we have ſlain Paul.

15 Now therefore ye with the [g] councel, ſignifie to the chief captain, that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: and we, or ever he come neare, are ready to kill him.

g Ye and the Senate requiring the ſame to be done, leſt that the tribune ſhould think that it was demanded of him at ſome private mans ſuit.

16 And when Pauls ſiſters ſonne heard of their lying in wait, he went and entred into the caſtle, and told Paul.

17 [11] Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

11 The wiſdome of the Spirit muſt be joyned with ſimplicitie.

18 So he took him, and brought him to the chief captain, and ſaid, Paul the Priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee.

19 Then the chief captain took him by the hand, and went with him aſide privately, and asked him, What is that thou haſt to tell me?

20 And he ſaid, The Jews have agreed to deſire thee, that thou wouldeſt bring down Paul to morrow into the councel, as though they would enquire ſomewhat of him more perfectly.

21 But do not thou yeeld unto them: for there lie in wait for him of them more than fourty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promiſe from thee.

22 [12] So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou haſt ſhewed theſe things to me.

12 There is no counſel againſt the Lord and his ſervants.

23 And he called unto him two centurions, ſaying, Make ready two hundred ſouldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third houre of the night.

24 And provide them beaſts, that they may ſet Paul on, and bring him ſafe unto Felix the governour.

25 And he wrote a letter after this manner.

26 [13] Claudius Lyſias, unto the moſt excellent governour Felix, ſendeth greeting.

13 Lyſias is ſuddenly made by the Lord, Pauls patron.

27 This man was taken of the Jews, and ſhould have been killed of them: then came I with an armie, and reſcued him, having underſtood that he was a Romane.

28 And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their councel:

29 Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what they had aginſt him. Farewell.

31 Then the ſouldiers, as it was commanded them, took Paul and brought him by night to Antipatris.

32 On the morrow they left the horſemen to go with him, and returned to the caſtle.

33 Who when they came to Ceſarea and delivered the epiſtle to the governour, preſented Paul alſo before him.

34 And when the governour had read *the letter*, he asked of what province he was. And when he underſtood that he was of Cilicia:

35 I will heare thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herods judgement hall.

CHAP. XXIIII.

1 Paul being accuſed by Tertullus the oratour, 19 anſwereth for his life and doctrine. 24 He preacheth Chriſt to the governour and his wife. 26 The governour hopeth for a bribe, but in vain. 27 At laſt going out of his office, he leaveth Paul in priſon.

AND [1] after five dayes, Ananias the high prieſt deſcended with the elders, and with a certain oratour named Tertullus, who enformed the governour againſt Paul.

1 Hypocrites, when they cannot doe what they would do by force and deceit, at length they go about to compaſſe it by a ſhew of law.

2 And when he was called forth, Tertullus began to accuſe him, ſaying, Seeing that [a] by

a Felix ruled that province with, great crueltie and covetouſnes, and yet Ioſephus recordeth that he did many worthy things, as that he took Eleazar the captain of certaine cut-throats, and put that deceiving wretch the Egyptian to flight, which cauſed great troubles in Judea.

thee we enjoy great quietneſſe, and that very [b] worthy deeds are done unto this nation by thy providence,

3 We accept it alwayes, and in all places, moſt noble Felix, with all thankfulneſſe.

4 Notwithſtanding, that I be not further tedious unto thee, I pray thee, that thou wouldeſt heare us of thy clemencie a few words.

5 For we have found this man a [c] peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a [d] ringleader of the ſect of the [e] Nazarenes.

6 Who alſo hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lyſias came upon us, and with great violence took him away out of our hands.

8 Commanding his accuſers to come unto thee: by examining of whom, thy ſelf mayeſt take knowledge of all theſe things, whereof we accuſe him.

9 And the Jews alſo [f] aſſented, ſaying, that theſe things were ſo.

10 [2] Then Paul, after that the governour had beckened unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of [g] many yeares a judge unto this nation, I do the more cheerfully anſwer for my ſelf:

11 Becauſe that thou mayeſt underſtand, that there are yet but twelve dayes ſince I went up to Jeruſalem for to worſhip,

12 And they neither found me in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the citie:

13 Neither can they [h] prove the things whereof they now accuſe me.

14 [3] But this I confeſſe unto thee, that after the way which they call [i] hereſie, ſo worſhip I the God of my fathers, beleeving all things which are written in the law and the prophets:

15 And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt.

16 And herein do I exerciſe my ſelf to have alwayes a conſcience void of offence toward God, and toward men.

17 [4] Now after many yeares, I came to bring alms to my nation, and offerings.

18 * [k] Whereupon certain Jews from [l] Aſia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought againſt me.

20 Or elſe let theſe ſame here ſay, if they have found any evil doing in me, while I ſtood before the [m] councel,

21 Except it be for this one voice, that I cried ſtanding among them, * Touching the reſurrection of the dead, I am called in queſtion by you this day.

[b] He uſeth a word which the Stoiks defined to be a perfite dutie and behaviour.

[c] Word for word, A plague.

[d] As you would ſay, a ringleader, or enſigne bearer.

[e] So they called the Chriſtians, ſcoffingly, of the towns name where they thought that Chriſt was born, whereupon it came, that Julian the Apoſtate called him Galilean,

[f] Confirmed Tertullus his ſaying

[2] Tertullus by the devils rhetorique beginning with flattery, maketh an end with lyes, but Paul uſing heavenly eloquence, and but a ſimple beginning, caſteth off from himſelf the crime of ſedition, wherewith he was burdened, with a ſimple deniall.

[g] Paul pleaded his cauſe two yeares before Felix departed out of the province, Chap. 27. but he had governed Trachonite, Batavia, and Galaunite, before that Claudius made him governour of Iudea: Ioſephus in the hiſtorie of the Iews warre, lib. 2. Chap. 11.

[h] They cannot lay forth before thee, and prove by good reaſons.

[3] Paul goeth in the caſe of religion, from a ſtate of conjecture to a ſtate of qualitie, not onely not denying that religion which was objected againſt him, but alſo proving it to be true, to be heavenly, and from God, and to be the oldeſt of all religions.

[i] Here this word Hereſie, or Sect, is taken in good part.

[4] Paul in concluſion telleth the thing which was done truely, which Tertullus had before divers wayes corrupted.

* Chap. 21, 27.

[k] And while I was buſie about thoſe things.

[l] Hereby it appeareth that theſe of Aſia were Paul his enemies, and thoſe that ſtirred up the people againſt him.

[m] Whither the tribune brought me.

* Chap. 23, 6.

22 [5] And when Felix heard theſe things, having more perfect knowledge of that way, he deferred them, and ſaid, when Lyſias the chief captain ſhall come down, I will know the [n] uttermoſt of your matter.

23 [6] And he commanded a centurion to keep Paul, and to let him have libertie, and that he ſhould forbid none of his acquaintance to miniſter, or come unto him.

24 And after certain dayes, when Felix came with his wife [o] Druſilla, which was a Jeweſſe, he ſent for Paul, and heard him concerning the faith in Chriſt.

25 And as he reaſoned of righteouſneſſe, temperance, and judgement to come, Felix trembled, and anſwered, Go thy way for this time; when I have a convenient ſeaſon, I wil call for thee.

26 He hoped alſo that money ſhould have been give him of Paul, that the might looſe him: wherefore he ſent for him the oftner, and communed with him.

27 [7] But after two yeares, Portius Feſtus came into Felix room: and Felix willing to ſhew the Jews a [p] pleaſure, left Paul bound.

[5] The judge ſuſpendeth his ſentence, becauſe the matter is doubtfull.

[n] Felix could not judge whether he had done wickedly in the matters of his religion or no, untill he had better underſtanding of that way which Paul profeſſed: and as for other matters, touching the ſedition, he thinketh good to deferre it till he heare Lyſias, and therefore he gave Paul ſomewhat more libertie.

[6] God is a moſt faithfull keeper of his ſervants, and the force of the truth is wonderfull, even amongſt men which are otherwiſe prophane.

[o] This Druſilla was Agrippa his ſiſter, of whom Luke ſpeaketh afterward, a very harlot and licentious woman, and being the wife of Azizus King of the Emeſens, who was circumciſed, departed from him, and went to this Felix the brother of one Pallas, who was ſometime Nero his bondman.

[7] In a naughtie minde, that is, guiltie to it ſelf, although ſometime there be ſome ſhew of equitie, yet by and by it will be extinguiſhed: but in the meane ſeaſon we have need of patience, and that continually.

[p] For whereas he had behaved himſelf very wickedly in the province, had it not beene for favour of his brother Pallas, he ſhould have dyed for it: ſo that we may gather hereby, why he would have pleaſured the Iews.

Chap. XXV.

1 The Iews accuſe Paul before Feſtus. 8 *He anſwereth for himſelf,* 11 *and appealeth unto Ceſar.* 14 *Afterwards Feſtus openeth his matter to king Agrippa,* 23 *and he is brought forth.* 25 *Feſtus cleareth him to have done nothing worthy of death.*

NOw [1] when Feſtus was come into the province, after three dayes he aſcended from Ceſarea to Jeruſalem.

2 Then the high prieſt, and the chief of the Jews enformed him againſt Paul, and beſought him,

3 And deſired favour againſt him that he would ſend for him to Jeruſalem, laying wait in the way to kill him.

4 But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly *thither*.

5 Let them therefore, ſaid he, which among you are able, go down with me, and accuſe this man, if there be any wickedneſſe in him.

6 [2] And when he had tarried among them ‡ more than ten dayes, he went down unto Ceſarea, and the next day ſitting in the judgement ſeat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jeruſalem, ſtood round about, and laid many and grievous complaints againſt Paul, which they could [a] not prove.

8 While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Ceſar, have I offended any thing at all.

9 [3] But Feſtus willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me?

[1] Satans miniſters are ſubtill, and diligent in ſeeking all occaſions: but God who watcheth for his, hindreth all their counſels eaſily.

[2] We may repell an injury juſtly, but not with injury.

‡ Or, as ſome copies reade, *no more than eight or ten dayes.*

[a] They could not prove them certainely, and with undoubted reaſons.

[3] God doth not onely turn away the counſel of the wicked, but alſo turneth it upon their own heads.

10 Then ſaid Paul, I ſtand at Ceſars judgement-ſeat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knoweſt.

11 For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar.

12 Then Feſtus when he had conferred with the councel, anſwered, Haſt thou appealed unto Ceſar? unto Ceſar ſhalt thou go.

13 [4] And after certain dayes, king [b] Agrippa and Bernice came unto Ceſarea to ſalute Feſtus.

14 And when they had been there many dayes, Feſtus declared Pauls cauſe unto the king, ſaying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews enformed me, deſiring to have judgement againſt him.

16 To whom I anſwered, It is not the manner of the Romanes to [c] deliver any man to die, before that he which is accuſed, have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him.

17 Therefore when they were come hither, without any delay on the morrow I ſat on the judgement-ſeat, and I commanded the man to be brought forth.

18 Againſt whom when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed:

19 [5] But had certain queſtions againſt him of their own [d] ſupperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive.

20 And becauſe ‡ I doubted of ſuch manner of queſtions, I asked him whether he would go to Jeruſalem, and there be judged of theſe matters.

21 But when Paul had appealed to be reſerved unto the ‡ hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar.

22 [6] Then Agrippa ſaid unto Feſtus, I would alſo heare the man my ſelf. To morrow, ſaid he, thou ſhalt heare him.

23 And on the morrow when Agrippa was come, and Bernice, with great [e] pomp, and was entred into the place of hearing, with the chief captains, and principall men of the citie, at Feſtus commandment Paul was brought forth.

24 And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him.

26 Of whom I have no certain thing to write unto my [f] lord: wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write.

27 For it ſeemeth to me unreaſonable to ſend a priſoner, and not withal to ſignifie the crimes laid againſt him.

Chap. XXVI.

2 Paul in the preſence of Agrippa, declareth his life from his childhood, 12 and how miraculouſly he was converted, and called to his apoſtleſhip. 24 Feſtus chargeth him to be mad, whereunto he anſwereth modeſtly. 28 Agrippa is almoſt perſwaded be to a Chriſtian. 31 The whole company pronounce him innocent.

THen Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf.

2 [1] I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jews:

3 Eſpecially, becauſe I know thee to be expert in all cuſtomes and queſtions which are among the Jews: wherefore I beſeech thee to heare me patiently.

4 [2] My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews.

5 Which [a] knew me from the [b] beginning, (if they would teſtifie) that after the [c] moſt ſtraiteſt ſect of our religion, I lived a Phariſee.

6 [3] And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers.

7 Unto which promiſe our twelve tribes inſtantly ſerving God day and night, hope to come: for which hopes ſake, king Agrippa, I am accuſed of the Jews.

8 [4] Why ſhould it be thought a thing incredibile with you, that God ſhould raiſe the dead?

9 I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

10 * Which thing I alſo did in Jeruſalem, and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts, and when they were put to death I gave my [d] voice againſt them.

11 And I puniſhed them oft in every ſynagogue, and [e] compelled them to blaſpheme: and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities.

12 * Whereupon as I went to Damaſcus, with authoritie and commiſſion from the chief prieſts:

13 At midday, O king, I ſaw in the way a light from heaven, above the brightneſſe of the ſunne, ſhining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard

[4] Feſtus thinking no ſuch thing, even before kings, bringing to light the wickedneſſe of the Jews, and Pauls innocencie, doth marvellouſly confirm the church of God.

[b] This Agrippa was Agrippa his ſonne, whoſe death Luke ſpake of before. and Bernice was his ſiſter,

[c] The Romanes uſe not to deliver any man to be be puniſhed before, &c.

[5] The profane and wicked take an occaſion to condemn the true doctrine, by reaſon of private controverſies, and contentions of men betwixt themſelves: but the trueth nevertheleſſe abideth, in the meane ſeaſon, ſafe and ſure.

[d] This profane man calleth the Iewish religion, ſupperſtition, and that before King Agrippa, but no marvell: for the rulers of provinces by reaſon of the empire of Rome, uſed to preferre themſelves before Kings.

‡ Or, *I was doubtfull how to enquire thereof.*

‡ Or, *judgement.*

[6] That is fulfilled in Paul, which the Lord before had told to Ananias of him, Chap 9, 15.

[e] Gorgeouſly like a Prince.

[f] To Auguſtus; Good princes refuſed this name at the firſt, to wit, to be called Lords, but afterward they admitted it, as we read of Traianus.

[1] To have a skilfull judge, is a great and ſingular gift of God.

[2] Paul divideth the hiſtorie of his life into two times: for the firſt he calleth his adverſaries witneſſes: for the latter, the Fathers and Prophets.

[a] What I was, and where, and how I lived.

[b] That I was a phariſee from my childe-hood.

[c] The ſect of the Phariſees was the moſt exquiſit amongſt all the ſects of the Iews; for it was better than all the reſt.

[3] There are three chief and principall witneſſes of true doctrine, God, the true Fathers, and the conſent of the church.

[4] He proveth the reſurrection of the dead, first by the power of God, then by the reſurrection of Chriſt, whereof he is a ſufficient witneſſe.

* Chap. 8, 3.

[d] I conſented to, and allowed of their doing: for he was not a Iudge

[e] By extream puniſhment.

* Chap. 9, 2.

I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? it is hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet, for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſſe both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee.

17 Delivering thee from the people, and from the Gentiles, unto whom now I ſend thee,

18 [5] To open their eyes, and to turn them from darkneſſe to light, and from the power of Satan unto God, that they may receive forgiveneſſe of ſinnes, and inheritance among them which are ſanctified by faith that is in me.

19 [6] Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill me.

22 [7] Having therefore obtained help of God, I continue unto this day, witneſſing both to [f] ſmal and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould [g] ſuffer, and that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light unto the people, and to the Gentiles.

24 [8] And as he thus ſpake for himſelf, Feſtus ſaith with a loud voice, Paul thou art beſide thy ſelf, much learning doth make thee mad.

25 But he ſaid, I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſſe.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe thing are hidden from him: for this thing was not done in a [k] corner.

27 [9] King Agrippa, beleeveſt thou the prophets? I know that thou beleeveſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.

29 And Paul ſaid, I [l] would to God, that not onely thou, but alſo all that heare me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 [10] And when he had thus ſpoken, the king roſe up, and the governour, and Bernice, and they that ſat with them.

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doeth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

[5] The end of the goſpel is to ſave them which are brought to the knowledge of Chriſt, and are juſtified and ſanctified in him, being laid hold on by faith

[6] Paul alledgeth God to be authour of the office of his apoſtleſhip, and his grace, as a witneſſe.

[7] Chriſt is the end of the law and the prophets.

[f] To every one.

[g] That Chriſt ſhould not be ſuch a king as the Iews dreamed of, but one appointed to beare our miſeries, and the puniſhment of our ſinnes.

[h] The firſt of them, which are raiſed from the dead.

[i] Life, yea and that a moſt bleſſed life, which ſhall be endleſſe: and this is ſet againſt darkneſſe, which almoſt in all tongues ſignifieth, ſometimes death, and ſometimes miſerie and calamitie.

[8] The wiſedome of God is madneſſe to fools, yet notwithſtanding we muſt boldly avouch the trueth.

[k] Secretly and privily.

[9] Paul as it were forgetting himſelf that he ſtood a priſoner to defend his cauſe, forgetteth not the office of his apoſtleſhip.

[l] I would to God that not only almoſt, but throughly and altogether both thou and all that heare me this day, might be made as I am, my bonds only excepted.

[10] Paul is ſolemnly quit, and yet not diſmiſſed.

CHAP. XXVII.

1 Paul ſhipping toward Rome, 10 fortelleth of the danger of the voyage, 11 but is not beleeved. 14 They are toſſed to and fro with tempeſt, 41 and ſuffer ſhipwrack, 22, 34, 44 yet all come ſafe to land.

AND [1] when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus band.

2 And entring into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian, of Theſſalonica, being with us.

3 And the next day we touched at Sidon. And Julius courteouſly entreated Paul, and gave him liberty to go unto his friends to refreſh himſelf.

4 And when we had lanched from thence, we ſailed under Cyprus, becauſe the windes were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italie, and he put us therein.

7 And when we had ſailed ſlowly many dayes, and ſcarce were come over againſt Cnidus, the winde not ſuffering us, we ſailed under ‡ Crete, over againſt [a] Salmone:

8 And hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the citie of Laſea.

9 [2] Now when much time was ſpent, and when ſailing was now dangerous, becauſe the [b] faſt was now already paſt, Paul admoniſhed them,

10 And ſaid unto them, Sirs, I perceive that this voyage will be with ‡ hurt and much damage, not onely of the lading and ſhip, but alſo of our lives.

11 [3] Neverthelеſſe, the centurion beleeved the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13 And when the ſouth-winde blew ſoftly, ſuppoſing that they had obtained their purpoſe, looſing thence they ſailed cloſe by Crete.

14 But not long after there ‡ aroſe againſt [c] it a tempeſtuous winde, called [d] Euroclydon.

15 And when the ſhip was caught, and could not bear up into the winde, we let her drive.

16 And running under a certain iſland which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed

[1] Paul with many other priſoners, and through the midſt of many deaths, is brought to Rome, but yet by Gods own hand as it were, and ſet forth and cõmended unto the world with many ſingular teſtimonies.

‡ Or, *Candy*.

[a] Which was an high hill of Crete.

[2] Gods providence taketh not away the cauſes which God uſed as meanes, but rather ordereth and diſpoſeth their right uſe, even then when he openeth an extraordinary iſſue.

[b] This is meant of the Iews faſt which they kept in the feaſt of expiation, as we reade, Levit. 23, 27, which fell in the ſeventh moneth, which we call October, and is not good for navigation or ſailing.

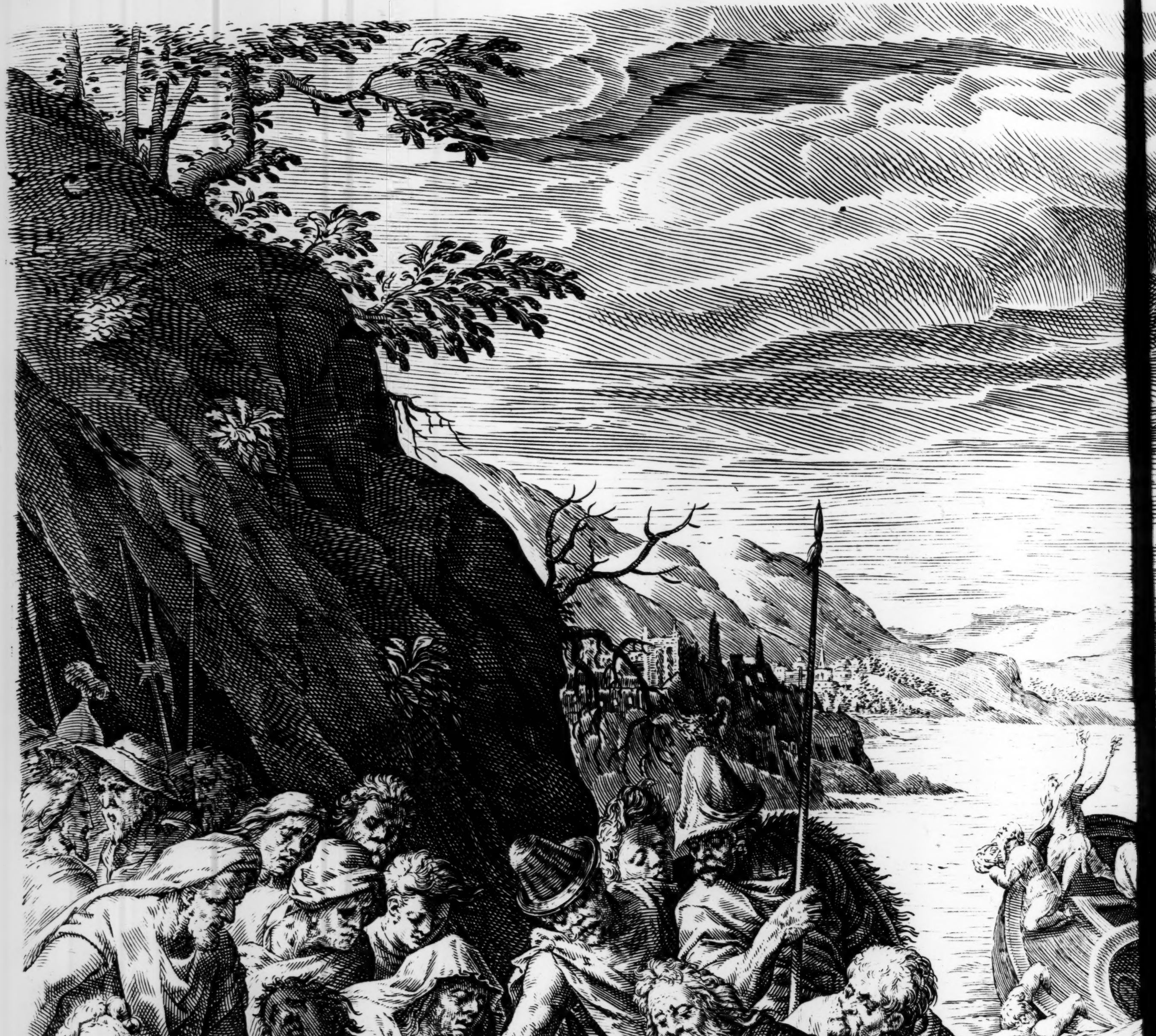
‡ Or, *injury*.

[3] Men caſt themſelves willingly into an infinite ſort of dangers, when they chuſe to follow their own wiſedome rather than God, ſpeaking by the mouth of his ſervants.

‡ Or, *beat*.

[c] By Crete, from whoſe ſhore our ſhip was driven by that meanes.

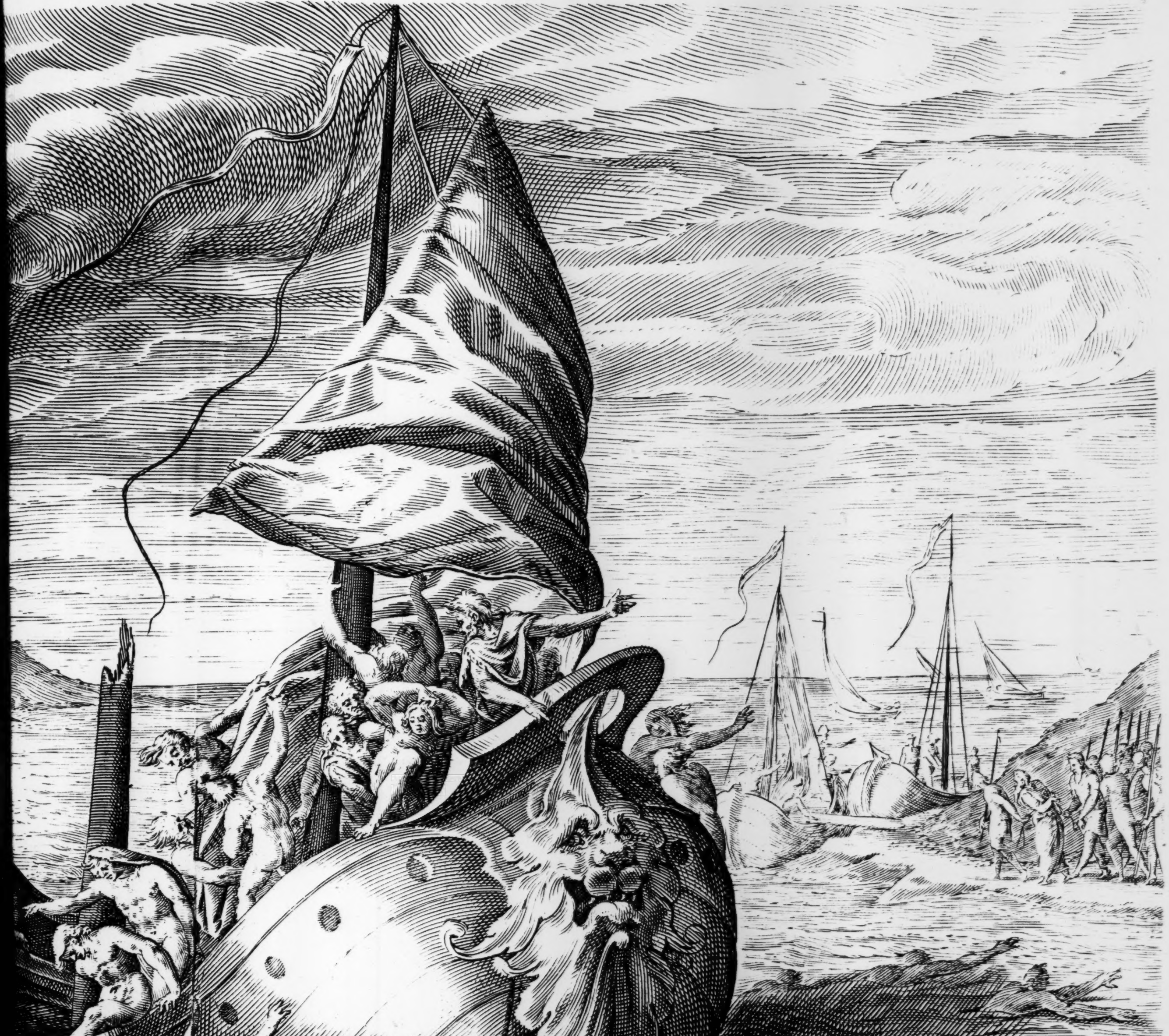
[d] Northeaſt.



Theodorus
Bernardus
Amſterodamus
inuentor.

Naufragio eiectus Melytes ad littora Paulus,
Accenſo dùm membra rogo pauitantia mulcet:

Ecce ſtrue è media
Inſilyt, dextræq; hæſit
Pro te Chriſtus erat
Quæ non ceſsit



oſultans viper, feſſo
it am turgida ab æſtu.

rat contra te vipera ceſſit,
t læ, vipera, Paul, tibi. D.L.

Excutit ille feram morſuq; et dente minacem.
Mirari illæſum comites, et credere Diuum. P:H.

Harmanus
Mullerus ſculp:
Viſſcher
excudebat.

uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quickſands, ſtrake ſail, and ſo were driven.

18 [4] And being exceedingly toſſed with a tempeſt, the next day they lightened the ſhip;

[4] The end proveth that none provide worſe for themſelves, than they which commit themſelves to be governed only by their own wiſedome.

19 And the third day we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſunne, nor ſtarres in many dayes appeared, and no ſmall tempeſt lay on us, all hope that we ſhould be ſaved, was then taken away.

21 [5] But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkened unto me, and not have looſed from Crete, and to have gained this harm and loſſe.

[5] God ſpareth the wicked for a time, for his elect and choſens ſake.

22 And now I exhort you to be of good cheer: for there ſhall be no loſſe of any mans life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God whoſe I am, and whom I ſerve,

24 Saying, Fear not Paul, thou muſt be brought before Ceſar; and lo, God hath given thee all them that ſail with thee.

25 [6] Wherefore ſirs, be of good cheer: for I beleeve God, that it ſhall be even as it was told me.

[6] The promiſe is made effectuall through faith.

26 Howbeit we muſt be caſt upon a certain iſland.

27 [7] But when the fourteenth night was come, as we were driven up and down in [e] Adria about midnight, the ſhipmen deemed that they [f] drew neare to ſome countrey:

[7] We attain and come to the promiſed and ſure ſalvation through the midſt of tempeſts, and death it ſelf.

[e] For Ptolome writeth, that the Adriaticall ſea beateth upon the eaſt ſhoar of Cicilia.

[f] That ſome countrey approched unto them,

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

29 Then fearing leſt we ſhould have fallen upon rocks, they caſt foure anchors out of the ſtern, and wiſhed for the day.

30 [8] And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip,

[8] There is none ſo foul an act, whereunto diſtruſt and an evil conſcience, do not enforce men.

31 [9] Paul ſaid to the centurion, and to the ſouldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

[9] Although the performing of Gods promiſes doeth not ſimply depend upon ſecond cauſes, yet they make themſelves unworthy of Gods bountifulneſſe, which doe not embrace thoſe meanes which God offereth them, either upon raſhneſſe or diſtruſt.

32 Then the ſouldiers cut off the ropes of the boat, and let her fall off.

33 [10] And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

[10] When the world trembleth, the faithfull alone be not only quiet, but confirm others by their example.

34 Wherefore I pray you to take ſome meat, for this is for your health: for there ſhall not an [g] hair fall from the head of any of you,

[g] This is a proverb which the Hebrews uſe, whereby is meant, that they shall be ſafe, and not one of them periſh.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all, and when he had broken it, he began to eat.

36 Then were they all of good cheer, and they alſo took ſome meat.

37 And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 [11] And when it was day, they knew not the land: but they diſcovered a certain [h] creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

[11] Then are tempeſts moſt of all to be feared aud looked for, when the port or haven is neareſt.

[h] A creek is a ſea within land, as the Adriaticall ſea, and the Perſian ſea.

40 And when they had † taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſed up the main ſail to the winde, and made toward ſhore.

† Or, *cut the anchors, they left them in the ſea, &c.*

41 And falling into a place where [i] two ſeas met, they ran the ſhip aground, and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

[i] So is Iſthmus called, becauſe the ſea toucheth it on both ſides.

42 [12] And the ſouldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape.

[12] There is no where more unfaithfulneſſe, and unthankfulneſſe than in unbeleevers.

43 [13] But the centurion willing to ſave Paul, kept them from their purpoſe, and commanded that they which could ſwim, ſhould caſt themſelves firſt into the ſea, and get to land:

[13] God findeth, even amongſt his enemies, them whoſe help he uſeth to preſerve his.

34 [14] And the reſt, ſome on boards, and ſome on broken pieces of the ſhip: And ſo it came to paſſe they eſcaped all ſafe to land.

[14] The goodneſſe of God overcometh mans malice.

CHAP. XXVIII.

1 Paul after his ſhipwrack is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diſeaſes in the iſland. 11 They depart towards Rome, 17 He declareth to the Iews the cauſe his coming. 24 After his preaching ſome were perſwaded, and ſome beleeved not. 30 Yet he preacheth there two yeares.

AND when they were eſcaped, then they knew that the iſland was called [a] Melita.

[a] That is it, which at this day we call Malta.

2 And the barbarous people ſhewed us no little kindneſſe: for they kindled a fire and received us every one becauſe of the preſent rain, and becauſe of the cold.

3 [1] And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

[1] The godly are ſure to have danger upon danger, but they have alwayes a glorious iſſue.

4 [2] And when the barbarians ſaw the venemous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet [b] vengeance ſuffereth not to live.

[2] Although adverſitie be the puniſhment of ſin, yet ſeeing that God in puniſhing of men doth not alwayes reſpect ſin, they judge raſhly, which either doe not wait for the end, or doe judge and eſteem of men, according to proſperitie or adverſitie.

[b] Right and reaſon.

5 And he ſhook off the beaſt into the fire, and felt no harm.

6 Howbeit they looked when he ſhould have [c] ſwollen, or fallen down dead ſuddenly: [3] but after they had looked a great while, and ſaw no harm come to him, they changed their mindes, and ſaid that he was a God.

[c] The Greek word ſignifieth, To be inflamed, or To ſwell: moreover, Dioſcorides in his 6 book, chap. 38. witneſſeth that the biting of a viper, cauſeth a ſwelling of the body, and ſo ſaith Nicander, in his remedies againſt poyſons.

[3] There is nothing more unconſtant every way, than they which are ignorant of true religion.

7 [4] In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us and lodged us three dayes courteouſly.

[4] It never yet repented any man, that received the ſervant of God, were he never ſo miſerable and poore.

8 And it came to paſſe that the father of Publius lay ſick of a fever, and of a bloudy flix, to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 [5]

9 [5] So when this was done, others alſo which had diſeaſes in the iſland, came, and were healed:

10 [6] Who alſo honoured us with many honours, and when we departed, they laded us with ſuch things as were neceſſary.

11 [7] And after three moneths we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe [d] ſigne was Caſtor and Pollux.

12 And landing at Syracuſe, we tarried there three dayes.

13 And from thence we ſet a compaſſe, and came to Rhegium, and after one day the ſouthwinde blew, and we came the next day to Puteoli:

14 [8] Where we found brethren, and were deſired to tarry with them ſeven dayes: and ſo we went toward Rome.

15 [9] And from thence, when the brethren heard of us, they came to meet us as farre as [e] Appii-forum, and the Three taverns: whom when Paul ſaw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the priſoners to the captain of the guard, but Paul was ſuffered to dwell by [f] himſelf, with a ſouldier that kept him.

17 [10] And it came to paſſe, that after three dayes, Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men and brethren, though I have committed nothing againſt the people or cuſtomes of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romanes.

18 Who when they had examined me, would have let me go, becauſe there was no cauſe of death in me.

19 [11] But when the Jews ſpake againſt it, I was conſtrained to appeal unto Ceſar, not that I had ought to accuſe my nation of.

20 For this cauſe therefore have I called for you, to ſee you, and to ſpeak with you: becauſe that for the hope of Iſrael I am bound with this chain.

[5] Although Paul were a captive, yet the vertue of God was not captive.

[6] God doeth well to ſtrangers for his childrens ſake.

[7] Idols do not defile the ſaints, which do in no wiſe conſent unto them.

[d] So they uſed to deck the fore-part of their ſhips, whereupon their ſhips were called by ſuch names.

[8] God boweth and bendeth the hearts even of prophane men, as it pleaſeth him to favour his.

[9] God never ſuffereth his to be afflicted above their ſtrength.

[e] Appius way, was a pavement made by Appius the blinde, with the help of his ſouldiers, long and broad, and runneth out toward the ſea, and there were three tavernes in it.

[f] Not in a common priſon, but in a houſe which he hired for himſelf.

[10] Paul in every place remembreth himſelf to be an apoſtle.

[11] We may uſe the meanes which God giveth us, but ſo, that we ſeek the Glory of God, and not our ſelves.

21 And they ſaid unto him, we neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee.

22 But we deſire to heare of thee what thou thinkeſt: for as concerning this ſect, we know that every where it is ſpoken againſt.

23 [12] And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and [g] teſtified the kingdome of God, perſwading them concerning Jeſus, both out of the law of Moſes, and out of the prophets from morning till evening.

24 [13] And ſome beleeved the things which were ſpoken, and ſome beleeved not.

25 And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the holy Ghoſt by Eſaias the prophet, unto our fathers.

26 [14] Saying, * Go unto this people, and ſay, Hearing ye ſhall heare, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive.

27 For the heart of this people is waxed groſſe, and their eares are dull of hearing, and their eyes have they [h] cloſed; leſt they ſhould ſee with their eyes, and heare with their eares, and underſtand with their heart, and ſhould be converted, and I ſhould heal them.

28 [15] Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and that they will heare it.

29 [16] And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves.

30 [17] And Paul dwelt two whole yeares in his own hired houſe, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.

[12] The law and the goſpel agree well together.

[g] By good reaſons, and proved, that the kingdome of God, foretold them by the prophets, was come.

[13] The goſpel is a ſavour of life to them that beleeve, and a ſavour of death to them that be diſobedient,

[14] The unbeleevers do willingly reſiſt the trueth, and yet not by chance.

* Iſa. 6, 9. Matth. 13, 14. Mark 4, 12. Luke 8, 10. Iohn 12, 40. Rom. 11, 8.

[h] They made as though they ſaw not that which they ſaw againſt their wills, yea they did ſee, but they would not ſee.

[15] The unbelief of the reprobate and caſtawayes, cannot cauſe the trueth of God to be of none effect.

[16] Not the goſpel, but the contempt of the goſpel is the cauſe of ſtriſe and debate

[17] The word of God cannot be bound.

THE

The epiſtle of PAUL the apoſtle,

TO THE

ROMANES.

CHAP. I.

1 *Paul commendeth his calling, to the Romanes,* 9 *and his deſire to come to them.* 18 *What his goſpel is, and the righteouſneſſe which it ſheweth.* 18 *God is angry with all manner of ſinne.* 21 *What were the ſinnes of the Gentiles.*

PAul [1] a [2] ſervant [a] of Jeſus Chriſt, called *to be* an [b] apoſtle, * [c] ſeparated unto the goſpel of God,

2 (Which he had promiſed afore by his prophets in the holy ſcriptures)

3 [3] Concerning his [d] Sonne Jeſus Chriſt our Lord, which was [e] made of the ſeed of David [f] according to the fleſh,

4 And † [g] declared to be the Sonne of God [h] with power, according to the ſpirit of holineſſe, by the reſurrection from the dead.

5 [i] By whom we have received [k] grace and apoſtleſhip ‡ [l] for obedience to the faith [m] among all nations for his name.

6 Among whom are ye alſo the [n] called of Jeſus Chriſt.

7 To all that be in Rome, beloved of God, called *to be* ſaints: [o] Grace to you and peace from God our Father, and the Lord Jeſus Chriſt.

8 [4] Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is [p] ſpoken of throughout the [q] whole world.

9 For God is my witneſſe, whom I ſerve ‡ with my [r] ſpirit in the [ſ] goſpel of his Sonne, that without ceaſing I make mention of you alwayes in my prayers,

10 Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) to come unto you.

11 For I long to ſee you, that I may impart unto you ſome ſpirituall gift, to the end you may be eſtabliſhed,

12 That is, that I may be [t] comforted together ‡ with you, by the mutuall faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you (but was let hitherto) that I might have ſome fruit ‡ among you alſo even as among other Gentiles.

14 I am debter both to the Greeks, and to the barbarians, both to the wiſe, and to the unwiſe.

15 So, as much as in me is, I am ready to preach the goſpel to you that are at [u] Rome alſo.

16 For I am not aſhamed of the goſpel of Chriſt: [5] for it is the [x] power of God unto ſalvation, to every one that beleeveth, to the Jew firſt, and alſo to the [y] Greek.

17 [6] For therein is the righteouſneſſe of God revealed from faith to [z] faith: [7] as it is written, * The juſt ſhall live by faith.

18 [8] For the wrath of God is revealed from heaven againſt [a] all ungodlineſſe, and unrighteouſneſſe of men; who hold the [b] truth in unrighteouſneſſe.

19 [9] Becauſe that which may be known of God, is manifeſt ‡ in [c] them, for God hath ſhewed it unto them.

20 For the inviſible things of him from the creation of the world are clearly ſeen, being [d] underſtood by the things that are made, *even* his eternall power and Godhead, ‡ ſo that they are without excuſe.

21 Becauſe that when they knew God, they [e] glorified him not as God, neither were thankfull, but became [f] vain in their imaginations, and their fooliſh heart was darkned.

22 [g] Profeſſing themſelves to be wiſe, they became fools:

23 And changed the glory of the [h] uncorruptible * God, into an image made like to corruptible man, and to birds, and fourefooted beaſts, and creeping things.

24 [10] Wherefore [i] God alſo [k] gave them up to uncleanneſſe, through the luſts of their own hearts, to diſhonour their own bodies between themſelves:

25 Who changed the truth of God into a lie, and worſhipped and ſerved the creature more than the Creatour, who is bleſſed for ever. Amen.

---

1 The firſt part of the epiſtle containing a moſt profitable preface, unto verſe 16.

2 He moving the Romanes to give diligent eare unto him, in that he ſheweth that he cometh not in his own name, but as Gods meſſenger unto the Gentiles, entreateth with them of the weightieſt matter that is, promiſed long ſince of God, by many fit witneſſes, and now at the length performed indeed.

a Miniſter, for this word Servant is not taken in this place as ſet againſt this word Freeman, but declareth his miniſtrie and office.

b Whereas he ſaid before in a generall terme, that he was a miniſter, now he commeth to a more ſpeciall name, and ſaith, and that he took not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romanes, doth nothing but his duetie.

* Acts 13, 2.

c Appointed of God to preach the goſpel.

3 By declaring the ſum of the doctrin of the Goſpel, he ſtirreth up the Romanes to good conſideration of the matter whereof he treateth: So then he ſheweth that Chriſt (who is the very ſubſtance, and ſum of the goſpel) is the only Son of God the Father, who as touching his humanitie, is made of the ſeed of David, but touching his divine and ſpirituall nature, whereby he ſanctified himſelf, is begotten of the Father from everlaſting, as by his mighty reſurrection manifeſtly appeareth. d This is a plain teſtimonie of the perſon of Chriſt, that he is but one, and of his two natures, and their properties. e Which took fleſh of the Virgine, David his daughter. f As he is man: for this word, Fleſh, by the figure Synecdoche, is taken for man. † Gr. *determined.* g Shewed and made manifeſt. h The divine and mighty power is ſet againſt the weakneſſe of the fleſh, for that overcame death. i Of whom. k This marvellous, liberall and gracious gift, which is given me, the leaſt of all the ſaints, to preach, &c. Epheſians 3, 8. ‡ Or, *to the obedience of faith.* l That men through faith might obey God. m For his names ſake. n Which through Gods goodneſſe are Chriſts. o Gods free good will: by peace, the Hebrews meane a proſperous ſucceſſe in all things. 4 He procureth their favourable patience, in that he reckoneth up their true commendation, and his true apoſtolique good will toward them, confirmed by taking God himſelf to witneſſe. p Becauſe your faith is ſuch, that it is commended in all churches. q In all churches. ‡ Or, *in my ſpirit.* r Very willingly and with all my heart. ſ In preaching his Son. t Though Paul were never ſo excellent, yet by teaching the church, he might be inſtructed by it. ‡ Or, *in you.*

‡ Or, *in you.*

u He meaneth all them that dwell at Rome, though ſome of them were not Romanes, Look the end of the epiſtle.

5 The ſecond part of the epiſtle unto the beginning of the 9 chapter. Now the whole end and purpoſe of the diſputation is this: that is to ſay, to ſhew that there is but one way to attain unto ſalvation (which is ſet forth unto us of God in the goſpel, without any difference of nations) and that is Jeſus Chriſt apprehended by faith.

x God his mighty and effectuall inſtrument to ſave men by.

y When this word Grecian, is ſet againſt this word Jew, then doeth it ſignifie a gentile.

6 The confirmation of the former propoſition: we are taught in the goſpel, that we are juſtified before God by faith, which increaſeth daily: and therafore alſo ſaved.

z From faith which increaſeth daily.

7 The proof as well of the firſt as of the ſecond propoſition, out of Habakuk, who attributeth and giveth unto faith both juſtice and life before God.

* Hab. 2, 4.

8 Another confirmation of that principall queſtion: All men being conſidered within themſelves, or without Chriſt, are guiltie both of ungodlineſſe and alſo unrighteouſneſſe, and therefore are ſubject to condemnation: Therefore muſt they needs ſeek righteouſneſſe in ſome other. a Againſt all kindes of ungodlineſſe. b By truth, Paul meaneth all the light that is left in man ſince his fall, not as though they being led thereby were able to come into favour with God, but that their own reaſon might condemne them of wickedneſſe both againſt God and man. 9 Their ungodlines he proveth hereby, that although all men have a moſt clear and evident glaſſe wherein to behold the everlaſting and almightie nature of God, even in his creatures, yet have they fallen away from thoſe principles, to moſt fooliſh and fond devices of their own brains, in conſtituting and appointing the ſervice of God. ‡ Or, *to them.* c In their hearts. d Thou ſeeſt not God, and yet thou acknowledgeſt him as God by his works, Cic. ‡ Or, *that they may be.* e They did not honour him with that honour and ſervice which was meet for his everlaſting power and God-head. f As if he ſaid, became ſo mad of themſelves. g Or, Thought themſelves. h For the true God they took another. * Pſal. 106, 20. 10 The unrighteouſneſſe of men he ſetteth forth, firſt, in this, that even againſt nature following their luſts, they defiled themſelves one with another by the juſt judgement of God. i The contempt of religion is the fountain of all miſchief. k As a juſt judge.

26 For this cauſe God gave them up unto vile affections: for even their women did change the naturall uſe into that which is againſt nature.

27 And likewiſe alſo the men, leaving the naturall uſe of the woman, burned in their luſt one toward another, men with men working that which is unſeemly, and receiving in themſelves that [l] recompenſe of their errour which was meet.

28 [11] And even as they did not like ‡ to retain God in *their* knowledge, God gave them over to ‡ a [m] reprobate minde, to do thoſe things which are not convenient:

29 Being filled with all unrighteouſneſſe, fornication, wickedneſſe, covetouſneſſe, maliciouſneſſe, full of envy, murder, debate, deceit, malignity, whiſperers,

30 Backbiters, haters of God, deſpitefull, proud, boaſters, inventers of evil things, diſobedient to parents,

31 Without underſtanding, [n] covenantbreakers, ‡ without naturall affection, ‡ implacable, unmercifull;

32 Who knowing the [o] judgement of God, (that they which commit ſuch things are worthy of death) not onely do the ſame, but ‡ have [p] pleaſure in them that do them.

CHAP. II.

1 They that ſinne, though they condemn it in others, cannot excuſe themſelves, 6 and much leſſe eſcape the judgement of God, 9 whether they be Jews or Gentiles. 14 The Gentiles cannot eſcape, 17 nor the Jews, 35 whom their circumciſion ſhall not profit, if they keep not the law.

THerefore [1] thou are inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelf: for thou that judgeſt, doeſt the ſame things.

2 But we are [a] ſure that the judgement of God is according to [b] truth, againſt them which commit ſuch things.

3 And thinkeſt thou this, O man, that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgement of God?

4 [2] Or deſpiſeſt thou the riches of his goodneſſe, and forbearance, and long-ſuffering, not knowing that the goodneſſe of God leadeth thee to repentance?

5 But after thy hardneſſe and impenitent heart, * [c] treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgement of God.

6 [3] * Who will render to every man according to his deeds:

7 To them, who by patient continuance in well-doing, ſeek for [d] glory, and honour, and immortalitie; eternall life:

8 But unto them that are contentious, and do not obey the [e] truth, but obey unrighteouſneſſe; [f] indignation, and wrath;

9 Tribulation and anguish upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the † Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew firſt, and alſo to the † Gentile.

11 For there is no [g] reſpect of perſons with God.

12 [4] For as many as have ſinned without law, shall alſo periſh without law: and as many as have ſinned in the law, shall be judged by the law,

13 ([5] For not the hearers of the law are juſt before God, but the doers of the law shall be [h] juſtified.

14 [6] For when the Gentiles which have [i] not the law, do by [k] nature the things contained in the law, theſe having not the law, are a law unto themſelves:

15 Which shew the work of the law [l] written in their hearts, ‡ their conſcience alſo bearing witneſſe, and their thoughts ‡ the mean while accuſing, or elſe excuſing one another)

16 [7] In the day when God shall judge the ſecrets of men by Jeſus Chriſt, according to [m] my goſpel.

17 [8] Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God:

18 And knoweſt *his* will, and ‡ [n] approveſt the things that are more excellent, being inſtructed out of the law,

19 And art confident that thou thy ſelf art a guide of the blinde, a light of them *which are* in darkneſſe,

20 An inſtructer of the fooliſh, a teacher of babes, which haſt the [o] form of knowledge and of the truth in the [p] law.

21 Thou therefore which teacheſt another, teacheſt thou not thy ſelf? thou that preacheſt a man should not ſteal, doſt thou ſteal?

22 Thou that ſayeſt a man should not commit adultery, doſt thou commit adultery? thou that abhorreſt idols, doſt thou commit ſacriledge?

23 Thou that makeſt thy boaſt of the law, through breaking the law dishonoureſt thou God?

24 For the name of God is blaſphemed among the Gentiles, through you, as it is * written.

25 [9] For circumciſion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.

26 Therefore, [q] if the uncircumciſion keep the righteouſneſſe of the law, shall not his

---

l A meet reward for their deſerts.

11 He proveth the unrighteouſneſſe of man by a large rehearſall of many kindes of wickedneſſe, from which (if not from all, yet at the leaſt from many of them) no man is altogether free.

‡ Or, *to acknowledge.*

‡ Or, *a minde void of judgement.*

m Into a mad and froward minde whereby it commeth to paſſe, that the conſcience being once put out, and having almoſt no more remorſe of ſin, men run headlong into all kinde of miſchief.

n Unmindfull of their covenants and bargains.

‡ Or, *unſociable.*

o By the judgement of God he meaneth that which the Philoſophers called the law of nature, and the lawyers themſelves termed the law of nations.

‡ Or, *conſent with them.*

p Are fellows and partakers with them in their wickedneſſe, and beſide that, commend them which do amiſſe.

1 He convinceth them which would ſeem to be exempt out of the number of other men, becauſe they reprehend other mens faults, and ſaith, that they are leaſt of all to be excuſed, for if they were well and narrowly ſearched (as God ſurely doeth) they themſelves would be found guiltie in thoſe things which they reprehend, and punish in other: ſo that in condemning other, they pronounce ſentence againſt themſelves.

a Paul alledgeth no places of ſcripture, for he reaſoneth generally againſt all men: but he bringeth ſuch reaſons as every man is perſwaded of in his minde, ſo that the devil himſelf is not able to pluck them clean out.

b Conſidering and judging things aright, and not by any outward shew.

e By truth, he meaneth that knowledge which we have of nature.

f Gods indignation againſt ſinners, which shall quickly be kindled.

† Gr. *Greek.*

† Gr. *Greek.*

g God doeth not meaſure men either by their bloud or by their countrey, either to receive them or to caſt them away.

4 He applieth that generall accuſation of mankind, particulary both to the Gentiles, and to the Jews.

5 He preventeth an objection which might be made by the Jews, whom the law doth not excuſe, but condemne, becauſe that not the hearing of the law, but the keeping of the law doth juſtifie.

h Shall be pronounced juſt before Gods judgement ſeat: which is true indeed if any ſuch could be found that had fulfilled the law: but ſeeing Abraham was not juſtified by the law, but by faith, it followeth that no man can be juſtified by works.

6 He preventeth an objection which might be made by the Gentiles, who although they have not the law of Moſes, yet they have no reaſon whereby they may excuſe their wickedneſſe, in that they have ſomewhat written in their hearts in ſtead of a law, as men, that forbid and punish ſome things as wicked, and commend other ſome as good.

i Not ſimply, but in compariſon of the Jews.

k Command honeſt things, and forbid dishoneſt.

‡ Or, *the conſcience witneſſing with them.*

l This knowledge is a naturall knowledge.

‡ Or, *between themſelves.*

7 God deferreth many judgements, which notwithſtanding he will execute at their convenient time by Jeſus Chriſt, with a moſt ſtrait examination, not onely of words and deeds, but of thoughts alſo, be they never ſo hidden or ſecret.

2 A vehement and grievous crying out againſt them that pleaſe themſelves, becauſe they ſee more than other do, and yet are no whit better than others are. * James 5,3. c Whileſt thou giveſt thy ſelf to pleaſures, thinking to increaſe thy goods, thou shalt finde Gods wrath. 3 The ground of the former diſputation, That both the Jews and Gentiles have altogether need of righteouſneſſe. * Pſal. 62,12. Matt. 16,27. Revel. 22,12. d Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to ſalvation by his own ſtrength, but by laying this condition of ſalvation before us, which no man can perform, to bring men to Chriſt, who alone juſtifieth the beleevers, as he himſelf concludeth, chap. 2. 21, 22. following.

m As this my doctrine witneſſeth which I am appointed to preach. 8 He proveth by the teſtimonie of David, and the other Prophets, that God beſtowed greateſt benefits upon the Jews, in giving them alſo the law, but that they are moſt unthankfull and unkindeſt of all men. ‡ Or, *trieſt the things that differ.* n Canſt try and diſcerne what things ſwerve from Gods will. o The way to teach and frame other in the knowledge of the truth. p As though he ſaid, that the Jews under a colour of an outward ſerving of God, challenged all to themſelves, when as indeed, they did nothing leſſe than obſerve the law. * Iſa. 52,5. Ezek. 36.20,23. 9 He preciſely preventeth their objection, which ſet an holineſſe in circumciſion, and the outward obſervation of the law: So that he sheweth that the outward circumciſion, if it be ſeparated from the inward, doeth not only not juſtifie, but alſo condemne them that are indeed circumciſed, of whom it requireth that, which it ſignifieth, that is to ſay cleanneſſe of the heart, and the whole life according to the commandment of the law, ſo that if there be a man uncircumciſed according to the fleſh, who is cicurmciſed in heart, he is far better and more to be counted of, than any Jew that is circumciſed according to the fleſh onely. q This is the figure Metonymia, for if the uncircumciſed.

uncircumciſion be counted for [r] circumciſion?

27 And ſhall not [ſ] uncircumciſion which is by nature, if it fulfill the law, judge thee, who by the [t] letter and circumciſion doſt tranſgreſſe the law?

28 For he is not a Jew, which is one [u] outwardly, neither is that circumciſion, which is outward in the fleſh.

29 But he is a Jew, which is one inwardly, and circumciſion is that of the heart, in the [x] ſpirit, and not in the letter, whoſe praiſe is not of men but of God.

r The ſtate and condition of the uncircumciſed. ſ He which is uncircumciſed by nature and bloud. t Paul uſeth oftentimes to ſet the letter againſt the ſpirit: but in this place, the circumciſion which is according to the letter, is the cutting off of the foreskin, but the circumciſion of the ſpirit, is the circumciſion of the heart, that is to ſay, the ſpirituall end of the ceremonie is true holineſſe and righteouſneſſe, whereby the people of God is known from prophane and heatheniſh men. u By the outward ceremonie only. x Whoſe force is inward, and in the heart.

CHAP. III.

1 The Jews prerogative: 3 which they have not loſt. 9 Howbeit, the law convinceth them alſo of ſinne. 20 Therefore no fleſh is juſtified by the law, 28 but all without difference, by faith onely: 31 and yet the law is not aboliſhed.

WHat [1] advantage then hath the Jew? or what profit is there of circumciſion?

2 Much every way: [a] chiefly, becauſe that unto them were committed the [b] oracles of God.

3 For what if ſome did not [c] beleeve? ſhall their unbelief make the [d] faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar, as it is written, * That thou mighteſt be [e] juſtified in thy ſayings, and mighteſt overcome [f] when thou art judged.

5 [2] But if our [g] unrighteouſneſſe commend the righteouſneſſe of God, what ſhall we ſay? Is God unrighteous who taketh vengeance? (I ſpeak as a [h] man)

6 God forbid: for then how ſhall God judge the world?

7 [3] For if the [i] truth of God hath more abounded through my lie unto his glorie; why yet am I alſo judged as a ſinner?

8 And not *rather*, as we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, that good may come? whoſe damnation is juſt.

9 [4] What then? are we better *than they*? No in no wiſe: for we have before † proved both Jews and Gentiles, that they are all [k] under ſinne,

10 As it is written, There is none righteous, no not one:

11 There is none that underſtandeth, there is none that ſeeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.

13 Their throat is an open ſepulchre, with their tongues they have uſed deceit, the poiſon of aſps is under their lips:

14 Whoſe mouth is full of curſing and bitterneſſe.

15 Their feet are ſwift to ſhed bloud.

16 Deſtruction and miſery are in their wayes:

1 The firſt meeting with, or prevention of an objection of the Jews: what then have the Jews no more preferment than the Gentiles? yes, that have they, ſaith the apoſtle on Gods behalf, for he committed the tables of the covenant to them, ſo that the unbelief of a few, cannot cauſe the whole nation without exception to be caſt away of God, who is true, and who alſo uſeth their unworthineſſe to commend and ſet forth his goodneſſe.

a The Jews ſtate and condition was chiefeſt.

b Words.

c Brake the covenant.

d The faith that God gave.

*Iſa. 51,4.

e That thy juſtice might be plainly ſeen.

f For aſmuch as thou ſhewedſt forth an evident token of thy righteouſneſſe, conſtancie, and faith, by preſerving him who had broken his covenant.

2 Another prevention iſſuing out of the former anſwer: that the juſtice of God is in ſuch ſort commended and ſet forth by our unrighteouſneſſe, that therefore God forgetteth not that he is the Judge of the world, and therefore a moſt ſevere revenger of unrighteouſneſſe.

g Treacherie, and all the fruits thereof.

h Therefore I ſpeak not theſe words in mine own perſon, as though I thought ſo, but this is the talk of mans wiſdome, which is not ſubject to the will of God.

3 A third objection, which addeth ſomewhat to the former: If ſins doe turn to the glory of God, they are not only not to be puniſhed, but we ought rather to give our ſelves to them: which blaſphemie Paul contenting himſelf to curſe and deteſt, pronounceth juſt puniſhment againſt ſuch blaſphemers. i The truth and conſtancie. 4 Another anſwer to the firſt objection: that the Jews, if they be conſidered in themſelves, are no better than other men are: as it hath been long ſince pronounced by the mouth of the prophets. ‡ Gr. *charged*. k Are guiltie of ſin.

17 And the [l] way of peace have they not known.

18 There is no fear of God before their eyes.

19 [5] Now we know that what things ſoever the [m] law ſaith, it ſaith [6] to them who are under the law: that every mouth may be ſtopped, and all the world may become ‡ [n] guilty before God.

20 Therefore by the deeds [o] of the law, there ſhall no [p] fleſh be [q] juſtified in his [r] ſight: for by the law *is* the knowledge of ſinne.

21 [7] But now the righteouſneſſe of God without the law is manifeſted, being witneſſed by the law and the prophets.

22 [8] Even the righteouſneſſe of God, which is by faith of [ſ] Jeſus Chriſt unto all, and upon all them that beleeve: for there is no difference:

23 For all have ſinned, and come ſhort of the [t] glory of God.

24 [9] Being juſtified [u] feely by his grace, through the redemption that is in Jeſus Chriſt:

25 [10] Whom God hath ‡ ſet forth to be a propitiation, through faith in his [x] bloud, to declare his righteouſneſſe for the ‡ remiſſion of ſinnes that are [y] paſt, through the [z] forbearance of God.

26 To declare, *I ſay*, [a] at this time his righteouſneſſe: that he might be [b] juſt, and the [c] juſtifier of him which [d] beleeveth in Jeſus.

27 [11] Where is boaſting then? it is excluded: By what [e] law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is juſtified by faith without the deeds of the law.

29 [12] Is he the God of the [f] Jews onely? is he not alſo of the Gentiles? Yes, of the Gentiles alſo:

30 Seeing it is one God which ſhall juſtifie the [g] circumciſion by faith, and uncircumciſion through faith.

31 [13] Do we then make [h] void the law through faith? God forbid: yea, we [i] eſtabliſh the law.

l An innocent and peaceable life.

5 He proveth that this grievous accuſation which is uttered by David and Eſaias, doth properly concern the Jews.

m The law of Moſes.

6 A concluſion of all the former diſputation, from the 18 verſ. of the firſt chapter. Therefore ſaith the apoſtle, No man can hope to be juſtified by any law, whether it be that generall law, or the particular law of Moſes, and therefore to be ſaved, ſeeing it appeareth (as we have already proved) by comparing the law and mans life together that all men are ſinners, and therefore worthy of condemnation in the ſight of God.

‡ Or, *ſubject to the judgement of God*.

n Be found guiltie before God.

o By that, that the law can by us be performed.

p Fleſh is here taken for man, as in in many other places, and furthermore hath greater force: for it is put to ſhew the contrarietie betwixt God and man: as if you would ſay, Man who is nothing elſe but a piece of fleſh defiled with ſin, and God who is moſt pure and moſt perfect in himſelf.

q Abſolved before the judgement ſeat of God.

r A ſecret ſetting of the righteouſneſſe which is before men, be they never ſo juſt, againſt the juſtice which can ſtand before God, but the righteouſneſſe of Chriſt onely.

7 Therefore ſaith the apoſtle, Leſt that men ſhould periſh, God doeth now exhibit that which he promiſed of old, that is to ſay, A way whereby we may be juſtified and ſaved before him without the law. 8 The matter, as it were, of this righteouſneſſe is Chriſt Jeſus, apprehended by faith, and for this end offered to all people, as without him all people are ſhut out from the kingdome of God. ſ Which we give to Jeſus Chriſt, or which reſteth upon him. t By the glory of God, is meant that mark which we all ſhoot at, that is, everlaſting life, which ſtandeth in that we are made partakers of the glory of God. 9 Therefore this righteouſneſſe touching us, is altogether freely given, for it ſtandeth upon thoſe things which we have not done our ſelves, but ſuch as Chriſt hath ſuffered for our ſakes, to deliver us from ſinne. u Of his free gift, and meer liberality. 10 God then is the authour of that free juſtification, becauſe it pleaſed him: and Chriſt is he which ſuffered puniſhment for our ſinnes, and in whom we have remiſſion of them: and mean whereby we apprehend Chriſt, is faith. To be ſhort, the end is the ſetting forth of the goodneſſe of God, that by this meanes it may appeare, that he is mercifull indeed, and conſtant in his promiſes, as he that freely, and of meer grace, juſtifieth the beleevers. ‡ Or, *fore ordained*. x This name of bloud, calleth us back to the figure of the old ſacrifices, the truth and ſubſtance of which ſacrifice is in Chriſt. ‡ Or, *paſſing over*. y Of thoſe ſinnes which we have committed, when we were his enemies. z Through his patience, and ſuffering nature. a To wit, when Paul wrote this. b That he might be found exceeding true and faithfull. c Making him juſt, and without blame, by imputing Chriſts righteouſneſſe unto him. d Of the number of them which by faith lay hold upon Chriſt: contrary to whom are they, which look to be ſaved by circumciſion, that is, by the law. 11 An argument to prove this concluſion, that we are juſtified by faith, without works, taken from the end of juſtification. The end of juſtification is the glory of God alone: therefore we are juſtified by faith without works: for if we were alone juſtified, either by our own works only, or partly, by faith, and partly by works the glory of this juſtification ſhould not be wholly given to God. e By what doctrine? now the doctrine of works hath this condition joyned with it, if thou doeſt: and the doctrine of faith, hath this condition, if thou beleeveſt. 12 Another argument of an abſurditie: if juſtification depended upon the law of Moſes, then ſhould God be a Saviour to the Jews onely. Again, if he ſhould ſave the Jews after one ſort, and the Gentiles after another, he ſhould not be one, and like himſelf. Therefore he will juſtifie both of them, after one ſelfſame manner, that is to ſay, By faith. Moreover, this argument muſt be joyned to that which followeth next, that this concluſion may be firm and evident. f God is ſaid to be their God, after the manner of the ſcripture, whom he loveth and tendreth. g The circumciſed. 13 The taking away of an objection: yet is not the law taken away therefore, but is rather eſtabliſhed, as it ſhall be declared in his proper place. h Vain, void, to no purpoſe, and no force. i We make it effectuall and ſtrong.

Chap. IIII.

1 Abrahams faith was imputed to him for righteouſneſſe. 10 before he was circumciſed. 13 By faith onely he and his ſeed received the promiſe. 16 Abraham is the father of all that beleeve. 24 Our faith alſo ſhall be imputed to us for righteouſneſſe.

WHat [1] ſhall we ſay then, that Abraham our father, as pertaining to the [a] fleſh, hath found?

2 [2] For if Abraham were juſtified by works, he hath *whereof* to glory, but not before God.

3 [3] For what ſaith the ſcripture? Abraham beleeved God, and it was counted unto him for righteouſneſſe.

4 [4] Now to him that [b] worketh, is the reward not [c] reckoned of grace, but of debt.

5 But to him that worketh not, but beleeveth on him that [d] juſtifieth the ungodly, his faith is counted for righteouſneſſe.

6 [5] Even as David alſo deſcribeth the bleſſedneſſe of the man unto whom God imputeth righteouſneſſe without works,

7 *Saying*, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſinnes are covered.

8 Bleſſed is the man to whom the Lord will not impute ſinne.

9 [6] *Cometh* this [e] bleſſedneſſe then upon the circumciſion *onely*, or upon the uncircumciſion alſo? for we ſay that faith was reckoned to Abraham for righteouſneſſe.

10 [7] How was it then reckoned? when he was in circumciſion, or in uncircumciſion? not in circumciſion, but in uncircumciſion.

11 [8] And he received the [f] ſigne of circumciſion, a [g] ſeal of the righteouſneſſe of the faith, which *he had yet* being uncircumciſed: [9] that he might be the father of all them that beleeve, though they be not circumciſed; that righteouſneſſe might be imputed unto them alſo:

12 [10] And the father of circumciſion to them who are not of the circumciſion onely, but alſo walk in the ſteps of that faith of our father Abraham, *which he had* being yet uncircumciſed.

13 [11] For the promiſe that he ſhould be the [h] heir of the world, *was* not to Abraham, or to his ſeed through the [i] law, but through the righteouſneſſe of faith.

14 [12] For if they which are of the [k] law be heirs, faith is made void, and the promiſe made of none effect.

15 [13] Becauſe the law worketh wrath: for where no law is, *there is* no tranſgreſſion.

16 [14] Therefore *it is* of faith, that it might be by grace; to the end the promiſe might be ſure to all the [l] ſeed, [15] not to that onely which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all,

17 (As it is written, * I have made thee a [16] father of many nations) ‡ before him whom he beleeved, *even* [m] God who [n] quickeneth the dead, and [o] calleth thoſe things which be not as though they were:

18 [17] Who againſt hope beleeved in hope, that he might become the father of many nations: according to that which was ſpoken, * So ſhall thy ſeed be.

19 [p] And being not weak in faith, he conſidered not his own body now [q] dead, when he was about an hundred yeare old, neither yet the deadneſſe of Sara's wombe.

20 He ſtaggered not at the promiſe of God through unbelief; but was ſtrong in faith, giving [r] glory to God:

21 And being [ſ] fully perſwaded, that what he had promiſed, he was able alſo to perform.

22 And therefore it was imputed to him for righteouſneſſe.

23 [18] Now it was not written for his ſake alone, that it was imputed to him:

24 But for us alſo, to whom it ſhall be imputed, if we beleeve on him that raiſed up Jeſus our Lord from the dead,

25 Who was delivered for our [t] offences, and was raiſed again for our juſtification.

[1] A new argument of great weight taken from the example of Abraham, the father of all beleevers: And this is the propoſition, If Abraham be conſidered in himſelf, by his works he hath deſerved nothing wherein to rejoyce with God.

[a] By works, as appeareth in the next verſe.

[2] A preventing of an objection. Abraham may well rejoyce, and extoll himſelf amongſt men, but not with God.

[3] A confirmation of the propoſition: Abraham was juſtified by imputation of faith: therefore freely without any reſpect of his works.

[4] The firſt proof of the confirmation, taken of contraries: to him that deſerveth any thing by his labour, the wages is not counted by favour, but by debt: but to him that hath done nothing but beleeveth in him which promiſeth freely, faith is imputed.

[b] To him that hath deſerved any thing by his work.

[c] Is not reckoned nor given him.

[d] That maketh him, which is wicked in himſelf, juſt in Chriſt.

[5] Another proof of the ſame confirmation: David putteth bleſſedneſſe in free pardon of ſinnes: therefore juſtification alſo.

[6] A new propoſition: that this manner of juſtification belongeth both to the uncircumciſed and alſo to the circumciſed: as is declared in the perſon of Abraham.

[e] This ſaying of David, wherein he pronounceth them bleſſed.

[7] He proveth that it belongeth to the uncircumciſed (for there was no doubt of the circumciſed) in this ſort: Abraham was juſtified in uncircumciſion, therefore this juſtification belongeth alſo to uncircumciſed. Nay, it doth not appertain to the circumciſed, in reſpect of their circumciſion, much leſſe are the uncircumciſed ſhut out for their uncircumciſion.

[8] A preventing of an objection. Why then was Abraham circumciſed, if he were already juſtified? That the gift of the righteouſneſſe (ſaith he) might be confirmed in him.

[f] Circumciſion, which is a ſigne: as we ſay, The ſacrament of baptiſme, for baptiſme which is a ſacrament.

[g] Circumciſion was called before, A ſigne, in reſpect of the outward ceremony: now Paul ſheweth the force and ſubſtance of that ſigne, that is, to what end it is uſed, to wit, not only to ſignifie, but alſo to ſeal up the righteouſneſſe of faith, whereby we come to poſſeſſe Chriſt himſelf: for the Holy Ghoſt worketh that inwardly in deed, which the ſacrament being joyned with the word, doe repreſent.

[9] An applying of the example of Abraham to the uncircumciſed beleevers, whoſe father alſo he maketh Abraham.

[10] An applying of the ſame example, to the circumciſed beleevers, whoſe father Abraham is, but yet by faith.

[11] A reaſon why the ſeed of Abraham is to be eſteemed by faith, becauſe that Abraham himſelf through faith was made partaker of that promiſe, whereby he was made the father of all nations.

[h] That all the nations of the world ſhould be his children: or, by the world may be underſtood the land of Canaan.

[i] For works that he had done, or upon this condition that he ſhould fulfill the law.

[12] A double confirmation of that reaſon: the one is that the promiſe cannot be apprehended by the law, and therefore it ſhould be fruſtrate: the other, that the condition of faith ſhould be joyned in vain to that promiſe which ſhould be apprehended by works.

[k] If they be heirs which have fulfilled the law.

[13] A reaſon of the firſt confirmation, why the promiſe cannot be apprehended by the law: becauſe that the law doth not reconcile God and us, but rather denounceth his anger againſt us, for ſo much as no man can obſerve it.

[14] The concluſion of this argument: The ſalvation and juſtification of the poſterity of Abraham (that is, of the church which is gathered together of all people) proceedeth of faith, which layeth hold on the promiſe made unto Abraham, and which promiſe Abraham himſelf firſt of all laid hold on.

[l] To all the beleevers.

[15] That is to ſay, not onely of them which beleeve and are alſo circumciſed according to the law, but of them alſo which without circumciſion, and in reſpect of faith onely, are counted amongſt the children of Abraham.

* Gen. 17, 5.

[16] This fatherhood is ſpirituall, depending onely upon the vertue of God, who made the promiſe.

‡ Or, *like unto him.*

[m] Before God, that is, by a ſpirituall kindred which hath place before God, and maketh us acceptable to God.

[n] Who reſtoreth to life.

[o] With whom thoſe things are already, which as yet are not indeed, as he that can with a word make what he will of nothing.

[17] A deſcription of true faith, wholly reſting in the power of God, and his good will ſet forth in the example of Abraham.

* Gen. 15, 5.

[p] Very ſtrong and conſtant.

[q] Void of ſtrength, and unmeet to get children.

[r] Acknowledged and praiſed God, as moſt gracious and true.

[ſ] A deſcription of true faith.

[18] The rule of juſtification is alwayes one, both in Abraham and in all the faithfull: that is to ſay, faith in God, who after that there was made a full ſatisfaction for our ſins in Chriſt our mediatour, raiſed him from the dead, that we alſo being juſtified, might be ſaved in him.

[t] To pay the ranſome for our ſinnes.

Chap. V.

1 Being juſtified by faith, we have peace with God, 2 and joy in our hope, 8 that ſith we were reconciled by his bloud, when we were enemies, 10 we ſhall much more be ſaved being reconciled. 12 As ſinne and death came by Adam, 17 ſo much more righteouſneſſe and life by Jeſus Chriſt. 20 Where ſinne abounded, grace did ſuperabound.

THerefore being [1] juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.

2 [2] By whom alſo we have [a] acceſſe by faith into this grace [b] wherein we [c] ſtand. [3] and [d] rejoyce in hope of the glory of God.

3 [4] And not onely *ſo*, but we glory in tribulations alſo, [5] knowing that tribulation worketh patience:

4 And patience, experience: and experience, hope:

5 [6] And hope maketh not aſhamed, becauſe

[1] Another argument taken of the effects: we are juſtified with that which truely appeaſeth our conſcience before God: but faith, in Chriſt doth appeaſe our conſcience and not the law, as it was before ſaid, therefore by faith we are juſtified and not by the law.

[2] Whereas quietneſſe of conſcience is attributed to faith, it is to be referred to Chriſt, who is the giver of faith it ſelf, and in whom faith it ſelf is effectuall.

[a] He ſheweth that our acceptance, with the Authour is by the Sonne.

[b] By which grace, that is, by which gracious love and good will, or that ſtate whereinto we are graciouſly taken.

[c] We ſtand ſtedfaſt.

[3] A preventing of an objection againſt them, which beholding the daily miſeries and calamities of the church, think that the Chriſtians dream, when they brag of their felicitie: to whom the apoſtle anſwereth, That their felicity is laid up under hope in another place: which hope is ſo certain and ſure, that they doe no leſſe rejoyce for that happineſſe, than if they did preſently enjoy it.

[d] Our mindes are not only quiet and ſetled, but alſo we are marvelloully glad: and conceive great joy for that heavenly inheritance, which waiteth for us.

[4] Tribulation it ſelf giveth us divers, and ſundry wayes, occaſion to rejoyce, much leſſe doth it make us miſerable.

[5] Afflictions accuſtome us to patience, and patience aſſureth us of the goodneſſe of God, and this experience confirmeth and foſtereth our hope, which never deceiveth us.

[6] The ground of hope is an aſſured teſtimony of the conſcience, by the gift of the holy Ghoſt, that we are beloved of God, and this is nothing elſe but that which we call faith, whereof it followeth, that through faith our conſciences are quieted.

the [c] love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us.

6 [7] For when we were yet without ſtrength, ‡ in due [f] time Chriſt died for the ungodly.

7 [8] For ſcarcely [g] for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God [h] commendeth his love towards us, in that while we were yet [i] ſinners, Chriſt died for us.

9 Much more then being now juſtified by his bloud, we ſhall be ſaved from [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, we ſhall be ſaved by his life.

11 [9] And not onely ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

12 [10] Wherefore, as by [l] one man [m] ſinne entred into the world, and death by ſinne: and ſo death paſſed upon all men, ‡ for [n] that all have ſinned.

13 [11] For untill [o] the law ſin was in the world: but ſin is not [p] imputed when there is no law.

14 [12] Nevertheleſſe, death reigned from Adam to Moſes, even [q] over them that had not ſinned after the [r] ſimilitude of Adams tranſgreſſion, [13] who is the figure of him that was to come:

15 [14] But not as the offence, ſo alſo is the free gift. For if through the offence of [ſ] one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

16 [15] And not as *it was* by one that ſinned, *ſo is* the gift: for the judgement was by one to condemnation: but the free gift is of many offences unto [t] juſtification.

17 [16] For if ‡ by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteouſnes, ſhall [u] reigne in life by one, Jeſus Chriſt.

18 [17] Therefore as ‡ by the offence of one *judgement came* upon all men to condemnation: even ſo ‡ by the righteouſneſſe of one, *the free gift came* upon all men unto [x] juſtification of life.

19 [18] For as by one mans [y] diſobedience [z] many were made ſinners: ſo by the obedience of one, ſhall many be made righteous.

20 [19] Moreover, the law [a] entred, that the offence might abound: but where ſinne abounded, grace did much [b] more abound.

21 That as ſin hath reigned unto death, even ſo might grace reigne through righteouſneſſe unto eternall life, by Jeſus Chriſt our Lord.

[e] Wherewith he loveth us.

7 A ſure comfort in adverſitie, that our peace and quietneſſe of conſcience be not troubled: for he that ſo loved them that were of no ſtrength and while they were yet ſinners, that he died for them, how can he neglect them being now ſanctified and living in him?

‡ Or, *according to the time.*

[f] In time fit and convenient which the Father had appointed.

8 An amplifying of the love of God toward us, ſo that we cannot doubt of it, who delivered Chriſt to death for the unjuſt, and for them of whom he could receive no commodity, and (that more is, for his very enemies) How can it be then that Chriſt being now alive, ſhould not ſave them from deſtruction, whom by his death he juſtifieth, and reconcileth?

[g] In the ſtead of ſome juſt man.

[h] He ſetteth out his love unto us, that in the midſt of our afflictions, we may know aſſuredly, he will be preſent with us.

[i] While ſinne reigned in us.

[k] From affliction and deſtruction.

9 He now paſſeth over to the other part of juſtification, which conſiſteth in the free imputation of the obedience of Chriſt, ſo that to the remiſſion of ſinnes, there is added moreover and beſides, the gift of Chriſts righteouſneſſe imputed, or put upon us by faith, which ſwalloweth up that unrighteouſneſſe which flowed from Adam into us, and all the fruits thereof: ſo that in Chriſt we do not only ceaſe to be unjuſt, but we begin alſo to be jnſt.

10 From Adam in whom all have ſinned, both guiltneſſe and death (which is the puniſhment of the guiltineſſe) came upon all.

[l] By Adam, who is compared with Chriſt, like to him in this, that both of them make thoſe which are theirs, partakers of that they have: but they are unlike in this, that Adam deriveth ſinne into them that are his, even of nature, and that to death: but Chriſt maketh them that are his, partakers of his righteouſneſſe by grace, and that unto life.

[m] By ſinne, is meant that diſeaſe which is ours by inheritance, and men commonly call it originall ſinne: for ſo he uſeth to call that ſinne in the ſingular number, whereas if he ſpake of the fruits of it, he uſeth the plurall number, calling them ſinnes.

‡ Or, *in whom.*

[n] That is, in Adam.

11 That this is ſo, that both guiltineſſe and death began not after the giving and tranſgreſſing of Moſes law, it appeareth manifeſtly by that, that men died Before that law was given, for in that they died, ſinne which is the cauſe of death, was then: and in ſuch ſort, that it was alſo imputed: whereupon it followeth that there was then ſome law, the breach whereof was the cauſe of death.

[o] Even from Adam to Moſes.

[p] Where there is no law made, no man is puniſhed as faulty and guilty.

12 But that this law was not that univerſall law, and that that death did not proceed from any actuall ſinne of every one particularly, it appeareth hereby, that the very infants which neither could ever know or tranſgreſſe that naturall law, are notwithſtanding dead as well as Adam.

[q] Our infants.

[r] Not after that ſort as they ſinne that are of moe yeares, following their luſts: but yet the whole poſterity was corrupted in Adam, when as he wittingly and willingly ſinned.

13 Now that firſt Adam anſwereth the latter, who is Chriſt, as it is afterward declared.

14 Adam and Chriſt are compared together in this reſpect, that both of them doe give and yeeld to theirs, that which is their own: but herein firſt they differ, that Adam by nature hath ſpread his fault to the deſtruction of many, but Chriſts obedience hath by grace overflowed to many.

[ſ] That is, Adam.

15 Another inequality conſiſteth in this, that by Adams one offence men are guilty, but the righteouſneſſe of Chriſt imputed to us freely, doth not only abſolve us from that one fault, but from all other.

[t] To the ſentenec of abſolution, whereby we are quit and pronounced righteous.

16 The third differeence is, that the righteouſneſſe of Chriſt being imputed unto us by grace, is of greater power to bring life, than the offence of Adam is to addict his poſterity to death.

‡ Or, *by one offence.*

[u] Be partakers of true and everlaſting life.

17 Therefore to be ſhort, as by one mans offence, the guiltineſſe came on all men, to make them ſubject to death: ſo on the contrary ſide, the righteouſneſſe of Chriſt, which by Gods mercy is imputed to all beleevers, juſtified them, that they may become partakers of everlaſting life.

‡ Or, *by one offence.* ‡ Or, *by one righteouſneſſe.*

[x] Not onely becauſe our ſins are forgiven us, but alſo becauſe the righteouſneſſe of Chriſt is imputed unto us.

18 The ground of this whole compariſon is this, that theſe two men are ſet as two ſtocks, or roots, ſo that out of the one, ſin by nature, out of the other, righteouſneſſe by grace, doth ſpring forth upon others.

[y] So then, ſin entred not into us onely by following the ſteps of our forefather, but we take corruption of him by inheritance.

[z] This word, Many, is ſet againſt this word, A few.

19 A preventing of an objection: why then did the law of Moſes enter thereupon? that men might be ſo much the more guilty, & the benefit of God in Chriſt Jeſus be ſo much the more glorious.

[a] Beſides that diſeaſe, which all men were infected withall by being defiled with one mans ſinne, the law entred.

[b] Grace was powered ſo plentifull from heaven, that it did not onely countervail ſinne, but above meaſure paſſed it.

CHAP. VI.

1 We may not live in ſinne, 2 for we are dead unto it, 3 as appeareth by our baptiſme. 12 Let not ſin reigne any more, 18 becauſe we have yeelded our ſelves to the ſervice of righteouſneſſe, 23 and for that death is the wages of ſinne.

WHat [1] ſhall we ſay then? ſhall we continue in [a] ſinne, that grace may abound?

2 [2] God forbid: how ſhall we that are [b] dead to ſinne, live any longer therein?

3 [3] Know ye not, that ſo many of us as ‡ were baptized into [c] Jeſus Chriſt, were baptized into his death?

4 Therefore we are buried with him by baptiſme into death: that like as Chriſt was raiſed up from the dead by [d] the glory of the Father, even ſo [e] we alſo ſhould walk in newneſſe of life.

5 [4] For if we have been planted together in the [f] *likeneſſe* of his death: we ſhall be alſo in [g] the *likeneſſe* of his reſurrection:

6 Knowing this, that our [h] old man is crucified with [i] him, that the [k] body of ſinne might be deſtroyed, that henceforth we ſhould not [l] ſerve ſin.

7 [5] For he that is dead, is † freed from ſinne.

8 Now if we be dead with Chriſt, we beleeve that we ſhall alſo live with him:

9 Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more dominion over him.

10 For in that he died, he died unto ſinne [m] once: but in that he liveth, he liveth unto [n] God.

11 Likewiſe reckon ye alſo your ſelves to be dead in deed unto ſinne: but alive unto God through Jeſus Chriſt our Lord.

12 [6] Let not [o] ſinne therefore reigne in your mortall body, that ye ſhould obey it in the luſts thereof.

1 He paſſeth now to another benefit of Chriſt, which is called ſanctification or regeneration.

[a] In that corruption, for though the guiltineſſe of ſinne be not imputed to us, yet the corruption remaineth ſtill in us: the which ſanctification, that followeth juſtification killeth by little and little.

2 The benefit of Juſtification and ſanctification are alwayes joyned together inſeparably, and both of them proceed from Chriſt by the grace of God: Now ſanctification is the aboliſhing of ſinne, that is of our naturall corruption, into whoſe place ſucceedeth the cleanneſſe and pureneſſe of nature reformed.

[b] They are ſaid of Paul to be dead to ſin, which are in ſuch ſort made partakers of the vertue of Chriſt, that that naturall corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits: And on the other ſide they are ſaid to live to ſinne which are in the fleſh, that is, whom the Spirit of God hath not delivered from the ſlavery of the corruption of nature.

3 There are three parts of this ſanctification: to wit, the death of the old man, or ſin, his buriall, and the reſurrection of the new man, deſcending into us from the vertue of the death, buriall, and reſurrection of Chriſt, of which benefit our baptiſme is a ſigne and pledge.

‡ Or, *are.*

[c] To the end that growing up in one with him, we ſhould receive his ſtrength, to quench ſin in us, and to make us new men.

[d] That Chriſt himſelf being diſcharged of his infirmitie and weakneſſe, might live in glory with God for ever.

[e] And we which are his members riſe for this end, that being made partakers of the ſelf-ſame vertue, we ſhould begin to lead a new life, as though we were already in heaven.

4 The death of ſin and the life of righteouſneſſe, or our ingraffing into Chriſt, and growing up into one with him, cannot be ſeparated by any meanes, neither in death nor life: whereby it followeth, that no man is ſanctified, which liveth ſtill to ſin, and therefore is no man made partaker of Chriſt by faith, which repenteth not and turneth not from his wickedneſſe: for as he ſaid before, the law is not ſubverted but eſtabliſhed by faith.

[f] Inſomuch as by meanes of the ſtrength which cometh from him to us we ſo die to ſin, as he is dead.

[g] For we become every day more perfite than other: for we ſhall never be perfectly ſanctified, as long as we live here.

[h] Al our whole nature, as we are conceived & born into this world with ſin, which is called old, partly by comparing that old Adam with Chriſt, & partly alſo in reſpect of the deformation of our corrupt nature, which we change with a new.

[i] Our corrupt nature is attributed to Chriſt, not indeed, but by imputation.

[k] That naughtineſſe which ſticketh faſt in us.

[l] The end of ſanctification which we ſhoot at and ſhall at length come to to wit, when God ſhall be all in all.

5 He proveth it by the effects of death, uſing a compariſon of Chriſt the head with his members.

† Gr. *juſtified.*

[m] Once for all.

[n] With God.

6 An exhortation to contend & ſtrive with corruption & all the effects thereof.

[o] By reigning, S. Paul meaneth that chief and high rule, which no man ſtriveth againſt, and if any do, yet it is in vain

13 Neither [p] yeeld ye your [q] members as † [r] inſtruments of unrighteouſneſſe unto ſinne: but yeeld your ſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſſe unto God.

14 [7] For ſinne ſhall not have dominion over you: for ye are not under the law, but under grace.

15 [8] What then? ſhall we ſinne, becauſe we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yeeld your ſelves ſervants to obey, his ſervants ye are to whom ye obey: whether of ſinne unto death, or of obedience unto righteouſneſſe?

17 [9] But God be thanked, that ye were the ſervants of ſinne, but ye have obeyed from the heart that [ſ] form of doctrine † which was delivered you.

18 Being then made free from ſinne, ye became the ſervants of righteouſneſſe.

19 I ſpeak after the manner of men, becauſe of the infirmity of your fleſh: for as ye have yeelded your members ſervants to uncleanneſſe and to iniquity, unto iniquity, even ſo now yeeld your members ſervants to righteouſneſſe, unto holineſſe.

20 For when ye were the ſervants of ſinne, ye were [t] free † from righteouſneſſe.

21 [10] What fruit had ye then in thoſe things, whereof ye are now aſhamed? for the [u] end of thoſe things is death.

22 But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſſe, and the end everlaſting life.

23 [11] For the wages of ſin is death: but the gift of God is eternall life, through Jeſus Chriſt our Lord.

p To ſinne, as to a lord or tyrant. q Your minde and al the powers of it. † Gr. *arms* or *weapons*. r As inſtruments to commit wickednes withall. 7 He granteth, that ſinne is not yet ſo dead in us that it is utterly extinct: but he promiſeth victory to them that contend manfully, becauſe we have the grace of God given us, which worketh ſo that the law is not now in us the power and inſtrument of ſinne. 8 To be under the law and under ſinne, ſignifie all one, in reſpect of them which are not ſanctified, as on the contrary ſide, to be under grace and righteouſneſſe, agree to them that are regenerate. Now theſe are contraries, ſo that one cannot agree with the other: Therefore let righteouſneſſe expell ſinne. 9 By nature we are ſlaves to ſinne and free from righteouſneſſe, but by the grace of God we are made ſervants to righteouſneſſe, and therefore free from ſinne. ſ This kinde of ſpeech hath a force in it: for he meaneth thereby that the doctrin of the goſpel is likeunto a certain mould which we are caſt into to be framed and faſhioned like unto it. † Gr. *whereto ye were delivered*. t Righteouſneſſe had no rule over you. † Gr. *to righteouſneſſe*. 10 An exhortation to the ſtudie of righteouſneſſe and hatred of ſin, the contrary ends of both being ſet down before us. u The reward or payment. 11 Death is the puniſhment due to ſinne, but we are ſanctified freely, unto life everlaſting.

CHAP. VII.

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law ſinne, 12 but holy, juſt, good, 16 as I acknowledge who am grieved becauſe I cannot keep it.

KNow [1] ye not brethren (for I ſpeak to them that know the law) how that the law hath dominion over a man, as long as he liveth?

2 For the woman which hath an husband, is bound by the law to her husband ſo long as he liveth: but if the husband be dead, ſhe is looſed from the law of her husband.

3 So then if while her husband liveth, ſhe be married to another man, ſhe ſhall be [a] called an adultereſſe: but if her husband be dead, ſhe is free from that law; ſo that ſhe is no adultereſſe, though ſhe be married to another man.

4 [2] Wherefore my brethren, ye alſo are become dead to the law by the [b] body of Chriſt, that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth [c] fruit unto [d] God.

1 By propounding the ſimilitude of marriage, he compareth the ſtate of man, both before and after regeneration together. The law of matrimonie, ſaith he, is this, that ſo long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry again. a That is, ſhee ſhall be an adultreſſe, by the conſent and judgement of all men. 2 An application of the ſimilitude thus. So, ſaith he, doth it fare with us: for now we are joyned to the Spirit, as it were to the ſecond husband, by whom we muſt bring forth new children: we are dead in reſpect of the firſt husband, but in reſpect of the latter, we are as it were raiſed from the dead. b That is, in the body of Chriſt, to give us to underſtand, how ſtrait and near that fellowship is bewixt Chriſt and his members. c He calleth the children, which the wife hath by her husband, fruit. d Which are acceptable to God.

5 [3] For when we [e] were in the fleſh, the † [f] motions of ſinnes which were by the [g] law, did [h] work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, ‡ that [i] being dead [k] wherein we were [l] held, that we ſhould ſerve in [m] newneſſe of ſpirit, and not in the oldneſſe of the [n] letter.

7 [4] What ſhall we ſay then? is the law ſinne? God forbid. Nay, I had not known ſinne, but by the law: for I had not known ‡ [o] luſt, except the law had ſaid, Thou ſhalt not covet.

8 But ſinne taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſinne *was* [p] dead.

9 [5] For I was alive without the [q] law once, but when the commandment [r] came, ſinne revived, and I [ſ] died.

10 And the commandment which was *ordained* to life, I found to be unto death.

11 For ſinne taking occaſion by the commandment, deceived me, and by it ſlew me.

12 [6] Wherefore the law is holy, and the [t] commandment holy, and juſt, and good.

13 [7] Was then that which is good, [u] made death unto me? God forbid. But ſinne that it might [x] appeare ſinne, working death in me by that which is good: that ſinne by the commandment might become [y] exceeding ſinfull.

14 [8] For we know that the law is ſpirituall: but I am carnall, ſold under ſinne.

15 [9] For that which I do, I † [10] allow not: for what I [11] would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I conſent unto the law, that it is good.

3 A declaration of the former ſaying: for the concupiſcences (ſaith he) which the law ſtirred up in us, were in us, as it were an husband, of whom we brought forth very deadly and curſed children. But now ſince that husband is dead, and ſo conſequently being delivered from the force of that killing law, we have paſſed into the governance of the Spirit, ſo that we bring forth now, not thoſe rotten and dead, but lively children. e When we were in the ſtate of the firſt marriage, which he calleth in the next verſe following, the oldneſſe of the letter. † Gr. *paſſion*. f The motions that egged us to ſinne, which ſhew their force even in curſed. g He ſaith not, of the law, but by the law, becauſe they ſpring of ſinne, which dwelleth within us, and taketh occaſion to work thus in us, by reaſon of the reſtraint that the law maketh, not that the fault is in the law, but in our ſelves. h Wrought their ſtrength. ‡ Or, *being dead to that*. i As if he ſaid, The bond which bound us, is dead, and vaniſhed away, in ſo much that ſinne which held us, hath not now wherewith to hold us. k For this husband is within us. l Satan is an unjuſt poſſeſſour, for he brought us in bondage of ſinne and himſelf, deceitfully: and yet notwithſtanding ſo long as we are ſinners, we ſinne willingly. m As becometh them which after the death of their old husband, are joyned to the Spirit: as whom the Spirit of God hath made new men. n By the letter, he meaneth the law, in reſpect of that old condition: for before that our will be framed by the Holy Ghoſt, the law ſpeaketh but to deaf men, and therefore it is dumbe and dead to us, as touching the fulfilling of it. 4 An objection, What then? are the law and ſinne all one, and doe they agree together? nay, ſaith he: Sinne is reproved and condemned by the law. But becauſe ſinne cannot abide to be reproved, and was not in a manner felt, untill it was provoked and ſtirred up by the law, it taketh occaſion thereby to be more outragious, and yet by no fault of the law. ‡ Or, *concupiſcence*. o By the word, Luſt, in this place he meaneth not evil luſts themſelves, but the fountain from whence they ſpring, for the very heathen Philoſophers themſelves condemned wicked luſts, though ſomewhat darkly. But as for this fountain of them, they could not ſo much as ſuſpect it, and yet it is the very ſeat of that naturall and unclean ſpot and filth. p Though ſinne be in us, yet it is not known for ſinne, neither doth it ſo rage, as it rageth after that the law is known. 5 He ſetteth himſelf before us for an example, in whom all men may behold, firſt, what they are by nature before they earneſtly think upon the law of God: to wit, blockish, and heady to ſinne and wickedneſſe, without all true ſenſe and feeling of ſinne, then what manner of perſons they become, when their conſcience is reproved by the teſtimony of the law, to wit, ſtubborn and more inflamed with the deſire of ſinne, than ever they were before. q When I knew not the law, then me thought I lived in deed: for my conſcience never troubled me, becauſe I knew not my diſeaſe. r When I began to underſtand the commandement. ſ In ſinne, or by ſinne. 6 The concluſion, That the law of it ſelf is holy, but all the fault is in us which abuſe the law. t Touching not coveting. 7 The propoſition: that the law is not the cauſe of death, but our corrupt nature being therewith not onely diſcovered, but alſo ſtirred up: and took occaſion thereby to rebell, as when the more that things are forbidden us, the more we deſire them, and from hence cometh the guiltineſſe, and occaſion of death. u Beareth it the blame of my death? x That ſinne might ſhew it ſelf to be ſinne, and bewray it ſelf to be that, which it is in deed. y As evil as it could, ſhewing all the venome it could. 8 The cauſe of this matter, is this, becauſe that the law requireth a heavenly pureneſſe, but men ſuch as they be born, are bondſlaves of corruption, which they willingly ſerve. 9 He ſetteth himſelf being regenerate, before us, for an example, in whom may eaſily appeare the ſtrife of the Spirit, and the fleſh, and therefore of the law of God, and our wickedneſſe: For ſince that the law in a man not regenerate bringeth forth death onely, therefore in him, it may eaſily be accuſed: but ſeeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appeare that evil actions proceed not from the law but from ſinne, that is, from our corrupt nature: And therefore the apoſtle teacheth alſo what the true uſe of the law is, in reproving ſinne in the regenerate, unto the end of the chapter: as a little before (to wit, from the ſeventh verſe unto this fifteenth) he declareth the uſe of it in them which are not regenerate. † Gr. *know*. 10 The deeds of my life, ſaith he, anſwer not, nay, they are contrary to my will: Therefore by the conſent of my will with the law, and repugnance with the deeds of my life it appeareth evidently, that the law and a right ruled will, doe perſwade one thing, but corruption which hath her ſeat alſo in the regenerate, another thing. 11 It is to be noted that one ſelf-ſame man is ſaid to will and not to will, in divers reſpects: to wit, he is ſaid to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is ſuch an one as he was born. But becauſe the part which is regenerate at length becometh conquerour, therefore Paul ſuſtaining the part of the regenerate, ſpeaketh in ſuch ſort as if the corruption which ſinneth willingly, were ſomething without a man; although afterward he granteth that this evil is in his fleſh, or in his members.

17 Now then, it is no more I that do it: but [z] ſinne that dwelleth in me.

18 [12] For I know, that in me (that is, in my fleſh) dwelleth no good thing: for to will is preſent with me, but *how* to perform that which is good, [a] I finde not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but ſinne that dwelleth in me.

21 [13] I finde then a law, that when I would do good, evil is preſent with me.

22 For I delight in the law of God, after the [b] inward man.

23 But I ſee another law in my members, warring againſt the law of my [c] minde, and bringing me into captivitie to the law of ſinne, which is in my members.

24 [14] O [d] wretched man that I am, who ſhall deliver me from ‡ the body of this death!

25 I [e] thank God, through Jeſus Chriſt our Lord. So then, with the minde I [f] my ſelf ſerve the law of God: but with the fleſh, the law of ſin.

[z] That naturall corruption, which cleaveth faſt even to them that are regenerate, & not clean conquered.

[12] This vice, or ſinne, or law of ſinne, doth wholly poſſeſſe thoſe men which are not regenerate, and hindreth them or holdeth them back that are regenerate.

[a] This doth indeed agree to that man, whom the grace of God hath made a new man: for where the ſpirit is not, how can there be any ſtrife there?

[13] The concluſion: As the law of God exhorteth to goodneſſe, ſo doth the law of ſinne (that is, the corruption wherein we are born) force us to wickedneſſe, but the ſpirit, that is, our minde, in that that it is the regenerate, conſenteth with the law of God: but the fleſh, that is, the whole naturall man, is bondſlave to the law of ſinne. Therefore to be ſhort, wickedneſſe and death are not of the law, but of ſinne, which reigneth in them that are not regenerate: for they neither will, not doe good: but will, and do evil: but in them that are regenerate, it ſtriveth againſt the ſpirit or law of the minde, ſo that they cannot neither live ſo well as they would, or be ſo void of ſinne as they would.

[b] The inward man, and the new man are all one, and are anſwerable and ſet as contrary to the old man, neither doth this word, Inward man, ſignifie mans minde and reaſon, and the old man, the powers that are under them, as the Philoſophers imagine, but by the outward man is meant whatſoever is either without or within a man from top to toe, ſo long as that man is not born anew by the grace of God.

[c] That law of the mind in this place, is not to be underſtood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the ſpirit of God.

[14] It is a miſerable thing to be yet in part ſubject to ſinne, which of its own nature maketh us guilty of death: but we muſt crie to the Lord, who will by death it ſelf at length make us conquerours, as we are already conquerours in Chriſt.

[d] Wearied with miſerable and continuall conflicts.

‡ Or, *this body of death.*

[e] He recovereth himſelf and ſheweth us that he reſteth onely in Chriſt.

[f] This is the true perfection of them that are born anew, to confeſſe that they are imperfect.

CHAP. VIII.

1 They that are in Chriſt, and live according to the Spirit, are free from condemnation. 5, 23 *What harm cometh of the fleſh,* 6, 14 *and what good of the Spirit,* 17 *and what of being Gods childe,* 19 *whoſe glorious deliverance all things long for,* 29 *was beforehand decreed from God.* 38 *What can ſever us from his love?*

THere is [1] therefore now no condemnation to them which are in Chriſt Jeſus, who [2] walk not after the [a] fleſh, but after the Spirit.

2 [3] For the [b] law of the Spirit of [c] life, in [d] Chriſt Jeſus, hath made me [e] free from the law of ſinne and death.

3 [4] For what the law could [f] not do, in that it was weak through the [g] fleſh, God ſending his own Sonne, in the likeneſſe of [h] ſinful fleſh, & ‡ for [i] ſinne [k] condemned ſinne in the fleſh:

4 That the [l] righteouſneſſe of the law might be ſulfilled [5] in us, who walk not after the fleſh, but after the ſpirit.

5 [6] For they that are after the [m] fleſh, do minde the things of the fleſh: but they that are after the Spirit, the things of the Spirit.

6 [7] For † to be carnally minded, is death: [8] but † to be ſpiritually minded, is life and peace:

7 [9] Becauſe † the carnall minde is enmitie againſt God: for it is not ſubject to the law of God, neither indeed can be.

8 [10] So then they that are in the fleſh, cannot pleaſe God.

9 [11] But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt he is none of his.

10 [12] And if Chriſt be in you, the [n] body is dead becauſe of ſinne: but the Spirit is life, becauſe of righteouſneſſe.

11 [13] But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you: he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, ‡ by his Spirit that [o] dwelleth in you.

12 [14] Therefore brethren, we are debters, not to the fleſh, to live after the fleſh.

13 [15] For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.

14 [16] For as many as are led by the Spirit of God, they are the Sonnes of God.

15 [17] For ye have not received the [p] ſpirit of bondage [q] again to fear: but ye have received the Spirit of [r] adoption, whereby we crie, Abba, Father.

16 The Spirit it ſelf beareth witneſſe with our ſpirit, that we are the children of God.

17 [18] And if children, then heirs, [ſ] heirs of God, and joynt heirs with Chriſt: [19] if ſo be

[1] A concluſion of all the former diſputation, from verſe 16. chap. 1. even to this place: ſeeing that we being juſtified by faith in Chriſt, do obtain remiſſion of ſins, and imputation of righteouſneſſe, and are alſo ſanctified, it followeth thereof, that they that are grafted into Chriſt by faith, are out of all fear of condemnation.

[2] The fruits of the Spirit, or effects of ſanctification which is begun in us, do not ingraft us into Chriſt, but do declare that we are grafted into him.

[a] Follow not the fleſh for their guide: for he is not ſaid to live after the fleſh, that hath the holy Ghoſt for his guide, though ſometimes he ſtep away.

[3] A preventing of an objection: ſeeing that the vertue of the Spirit which is in us, is ſo weak, how may we gather thereby, that there is no condemnation to them that have that vertue? Becauſe ſaith he, that vertue of the quickening ſpirit which is ſo weak in us, is moſt perfect and moſt mighty in Chriſt and being imputed unto us which beleeve, cauſeth us to be ſo accompted of, as though there were no reliques of corruption and death in us. Therefore hitherto, Paul diſputed of remiſſion of ſinnes, and imputation of fulfilling the law, and alſo of ſanctification which is begun in us: but now he ſpeaketh of the perfit imputation of Chriſts manhood, which part was neceſſarily required to the full appeaſing of our conſciences. For our ſinnes are defaced by the bloud of Chriſt, and the guiltineſſe of our corruption is covered with the imputation of Chriſts obedience, and the corruption it ſelf (which the apoſtle calleth ſinfull ſinne) is healed in us by little and little by the gift of ſanctification: but yet lacketh beſide that another remedy, to wit, the perfit ſanctification of Chriſts own fleſh, which alſo is to us imputed.

[b] The power and authority of the Spirit, againſt which is ſet the tyranny of ſinne.

[c] Which mortifieth the old man, and quickeneth the new men.

[d] To wit, abſolutely and perfectly.

[e] For Chriſts ſanctification being imputed to us, perfiteth our ſanctification which is begun in us.

[4] He uſeth no argument here, but expoundeth the myſterie of ſanctification which is imputed unto us: for becauſe, ſaith he, that the vertue of the law was nor ſuch (and that by reaſon of the corruption of our nature) that it could make man pure and perfit, and for that it rather kindled the diſeaſe of ſinne, than did put it out to extinguiſh it, therefore God clothed his Sonne with fleſh like unto our ſinfull fleſh, wherein he utterly aboliſhed our corruption, that being accompted throughly pure & without fault in him, apprehended & laid hold on by faith, we might be ſound to have fully that ſingular perfection which the law requireth, and therefore that there might be no condemnation in us.

[f] Which is not proper to the law, but cometh by our fault.

[g] In man not born anew, whoſe diſeaſe the law could point out, but it could not heal it.

[h] Of mans nature which is corrupt through ſinne, untill he ſanctified it.

‡ Or, *by a ſacrifice for ſinne.*

[i] To aboliſh ſinne in our fleſh.

[k] Sheweth that ſinne hath no right in us.

[l] The very ſubſtance of the law of God might be fulfilled, or that ſame which the law requireth, that we may be found juſt before God: for if with our juſtification there be joyned that ſanctification which is imputed to us, we are juſt, according to that perfit form which the law requireth.

[5] He returneth to that which he ſaid: that the ſanctification which is begun in us, is a ſure teſtimony of our ingrafting into Chriſt, which is a moſt plentifull fruit of a godly and honeſt life.

[6] A reaſon why to walk after the fleſh, agreeth not to them which are grafted in Chriſt, but to walk after the ſpirit, agreeth and is meet for them: Becauſe ſaith he, that they which are after the fleſh ſavour the things of the fleſh, but they that are after the Spirit, the things of the ſpirit.

[m] They that live as the fleſh leadeth them.

[7] He proveth the conſequent becauſe that whatſoever the fleſh ſavoureth, that engendereth death: and whatſoever the ſpirit ſavoureth that tendeth to joy and life everlaſting.

† Gr. *the minding of the fleſh.*

[8] A reaſon and proof why the wiſdome of the fleſh is death becauſe ſaith he, it is the enemy of God.

† Gr. *the minding of the Spirit.*

[9] A reaſon why the fleſh is enemie to God, becauſe it neither will, neither can, be ſubject to him, and by fleſh he meaneth a man not regenerate.

† Gr. *the minding of the fleſh.*

[10] The concluſion. Therefore they that walk after the fleſh, cannot pleaſe God: whereby it followeth, that they are not graffed into Chriſt.

[11] He cometh to the others, to wit, to them which walk after the ſpirit, of whom we have to underſtand contrary things to the former: and firſt of all, he defineth what it is to be in the Spirit, or to be ſanctified: to wit, to have the ſpirit of God dwelling in us. Then he declareth that ſanctification is ſo joyned and knit to our graffing in Chriſt, that it can by no means be ſeparated.

[12] He confirmeth the faithfull againſt the reliques of fleſh and ſinne granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to ſay, a lump) which is not yet purged from this earthly filthineſſe in death: but therewithall willing them to doubt nothing of the happy ſucceſſe of this combate, becauſe that even this little ſpark of the ſpirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteouſneſſe, is the ſeed of life.

[n] The fleſh, or all that, which as yet ſticketh faſt in the clefts of ſinne and death.

[13] A confirmation of the former ſentence. You have the ſelf-ſame Spirit which Chriſt hath: Therefore at length it ſhall doe the ſame in you, that it did in Chriſt, to wit, when all infirmities being utterly laid aſide, and death overcome, it ſhall clothe you with heavenly glory.

‡ Or, *becauſe of his Spirit.*

[o] By the vertue and power of it which ſheweth the ſame might, firſt in our head, and daily worketh in his members.

[14] An exhortation to oppreſſe the fleſh daily more and more by the vertue of the ſpirit of the regeneration, becauſe (ſaith he) you are debters unto God, forſomuch as you have received ſo many benefits of him.

[15] Another reaſon of the profit that enſueth: for ſuch as ſtrive and fight valiantly, ſhall have everlaſting life.

[16] A confirmation of this reaſon: for they be the children of God, which are governed by his Spirit, therefore ſhall they have life everlaſting.

[17] He declareth and expoundeth by the way in theſe two verſes, by what right this name to be called the children of God, is given to the beleever, becauſe ſaith he, they have received the grace of the goſpel, wherein God ſheweth himſelf, not (as before in the publiſhing of the law) terrible and fearfull but a moſt benigne and loving Father in Chriſt, ſo that with great boldneſſe we call him Father the holy Ghoſt ſealing this adoption in our hearts by faith.

[p] By the Spirit, is meant the holy Ghoſt whom we are ſaid to receive, when he worketh in our mindes.

[q] Which feare is ſtirred up in our mindes by the preaching of the law.

[r] Which ſealeth our adoption in our mindes, and therefore openeth our mouthes.

[18] A proof of the in conſequent of the confirmation: becauſe that he which is the Sonne of God, doth enjoy God with Chriſt.

[ſ] Partakers of our fathers goods, and that freely, becauſe we are children by adoption.

[19] Now Paul teacheth by what way the ſonnes of God do come to that felicitie, to wit, by the croſſe, as Chriſt himſelf did: and therewithall openeth unto them fountains of comfort: as firſt that we have Chriſt a companion and fellow of our afflictions: ſecondly, that we ſhall be alſo his fellows in that everlaſting glory.

that we ſuffer with *him*, that we may be alſo glorified together.

18 [20] For I [t] reckon, that the ſufferings of this preſent time, are not worthie to be compared with the glorie which ſhall be revealed in us.

19 [21] For the earneſt expectation of the [u] creature waiteth for the manifeſtation of the ſonnes of God.

20 For the creature was made ſubject to [x] vanitie, [y] not willingly, but by reaſon of [z] him who hath ſubjected the ſame in [a] hope:

21 Becauſe the creature it ſelf alſo ſhall be delivered from the [b] bondage of corruption, into the glorious libertie of the children of God.

22 For we know that ‡ the whole creation groneth, and [c] travelleth in pain together untill now.

23 [22] And not only *they*, but our [d] ſelves alſo, which have the firſt-fruits of the ſpirit, even we our ſelves grone within our ſelves, waiting for the adoption, *to wit*, the* [e] redemption of our body.

24 [23] For we are ſaved by hope: but hope that is ſeen, is not [f] hope: for what a man ſeeth, why doth he yet hope for?

25 But if we hope for that we ſee not, then do we with patience wait for it.

26 [24] Likewiſe the Spirit alſo [g] helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the Spirit it ſelf maketh [h] interceſſion for us with gronings which cannot be uttered.

27 And he that ſearcheth the hearts knoweth what is the [i] minde of the Spirit, ‡ becauſe he maketh interceſſion for the ſaints [k] according to *the will of* God.

28 [25] And we know that [l] all things work together for good, to them that love God, to them who are the called according to *his* [m] purpoſe.

29 For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his Sonne, that he might be the firſt-born among may brethren.

30 Moreover, whom he did [n] predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified.

31 [26] What ſhall we then ſay to theſe things? If God be for us, who *can be* againſt us?

---

[20] Thirdly, that this glory which we look for, doth a thouſand parts ſurmount the miſerie of our afflictions.
[t] All being well conſidered, I gather.
[21] Fourthly, he plainly teacheth us, that we ſhall certainly be renewed from that confuſion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning. But as it had a beginning by the ſinne of man for whom it was made by the ordinance of God, ſo ſhall it at length be reſtored with the elect.
[u] All this world.
[x] Is ſubject to a vaniſhing and flitting ſtate.
[y] Not by their naturall inclination.
[z] That they ſhould obey the creatours commandment, whom it pleaſeth to ſhew by their fickle ſtate, how greatly he was diſpleaſed with man.
[a] God would not make the world ſubject to an everlaſting curſe, for the ſinne of man, but gave it in hope that it ſhould be reſtored.
[b] From the corruption which they are now ſubject to, they ſhall be delivered and changed into that bleſſed ſtate of incorruption, which ſhall be revealed, when the ſonnes of God ſhall be advanced to glory.
‡ Or, *every creature.*
[c] By this word is meant, not only exceeding ſorrow, but alſo the fruit that followeth of it.
[22] Fiftly, if the reſt of the world look for a reſtoring, groning as it were for it, and that not in vain, let it not grieve us alſo to ſigh, yea, let us be more certainly perſwaded of our redemption to come, foraſmuch as we have the firſt fruits of the ſpirit.
[d] Even from the bottom of our hearts.
* Luke 21, 28.
[e] That laſt reſtoring, which ſhall be the accompliſhment of our adoption.
[23] Sixtly, hope is neceſſarily joyned with faith: ſeeing then that we beleeve thoſe things which we are not yet in poſſeſſion of, and hope reſpecteth not the thing that is preſent, we muſt therefore hope and patiently wait for that which we beleeve ſhall come to paſſe.
[f] This is ſpoken by the figure metonymie: Hope, for that which is hoped for.
[24] Seventhly there is no cauſe why we ſhoud faint under the burthen of afflictions, ſeeing that prayers miniſter unto us a moſt ſure help which cannot be fruſtrate, ſeeing they proceed from the Spirit of God which dwelleth in us.
[g] Beareth our burden, as it were, that we faint not under it.
[h] Provoketh us to prayers, and telleth us, as it were, within, what we ſhall ſay, and how we ſhall grone.
[i] What ſobs and ſighs proceed from the inſtinct of his ſpirit.
‡ Or, *that.*
[k] Becauſe he teacheth the godly to pray according to Gods will.
[25] Eightly, we are not afflicted either by chance, or to our harm, but by Gods providence, for our great profit: who as he choſe us from the beginning, ſo hath he predeſtinate us to be made like to the image of his Sonne: and therefore will bring us in his time, being called and juſtified to glory, by the croſſe.
[l] Not onely afflictions, but whatſoever elſe.
[m] He calleth that, purpoſe, which God hath from everlaſting appointed with himſelf according to his good will and pleaſure.
[n] He uſeth the time paſt for the time preſent, as the Hebrews uſe, who ſometime ſet down the thing that is to come, by the time that is paſt to ſignifie the certainty of it: and he hath alſo a regard to gods continuall working.
[26] Ninthly, we have no cauſe to feare that the Lord will not give us whatſoever is profitable for us ſeeing that he hath not ſpared his own Sonne to ſave us.

---

32 He that ſpared not his own Sonne, but delivered him up for us all: how ſhall he not with him alſo freely [o] give us all things?

33 [27] Who ſhall lay any thing to the charge of Gods elect? It is [p] God that juſtifieth:

34 Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.

35 Who ſhall ſeparate us from the love of Chriſt? *ſhall* tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword?

36 (As it is written, * For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter)

37 [r] Nay in all theſe things we are more than conquerers, through him that loved us.

38 For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

[o] Give us freely.
[27] A moſt glorious and comfortable concluſion of the whole ſecond part of this epiſtle, that is of the treatiſe of juſtification. There are no accuſers that we have need to be afraid of before God, ſeeing that God himſelf abſolveth us as juſt: and therefore much leſſe need we to feare damnation, ſeeing that we reſt upon the death and reſurrection of the almighty power and defence of Jeſus Chriſt. Therefore what can there be ſo weighty in this life, or of ſo great force and power, that might feare us, as though we might fall from the love of God, wherewith he loveth us in Chriſt? Surely nothing, ſeeing that it is in it ſelf moſt conſtant and ſure, and alſo in us being confirmed by ſtedfaſt faith.
[p] Who pronounceth us not only guiltleſſe but alſo perfitly juſt in his Sonne.
[q] Wherewith Chriſt loveth us.
* Pſal. 44, 22.
[r] We are not only not overcome with ſo great and many miſeries and calamities, but alſo more than conquerours in all of them.

CHAP. IX.

1 Paul is ſorie for the Jews. 7 All the ſeed of Abraham were not the children of the promiſe. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he liſt. 25 The calling of the Gentiles, and rejecting of the Jews were foretold. 32 The cauſe why ſo few Jews embraced the righteouſneſſe of faith.

I Say [1] the truth in Chriſt, I lie not, my conſcience alſo bearing me witneſſe in the holy Ghoſt.

2 That I have great heavineſſe and continuall ſorrow in my heart.

3 For I could wiſh that my ſelf were ‡ [a] accurſed from Chriſt, for my brethren my kinſmen according to the [b] fleſh:

4 Who are Iſraelites: to whom *pertaineth* the adoption, and the [c] glorie, and the ‡ [d] covenants, and the giving of the [e] law, and the [f] ſervice *of God*, and the [g] promiſes:

5 Whoſe are the fathers, and of whom as concerning the fleſh Chriſt *came*, who is over all, [2] God bleſſed for ever. Amen.

6 [3] Not as though the word of God hath taken none effect. For they are not all [h] Iſrael, which are of Iſrael:

7 Neither becauſe they are the ſeed of Abraham, *are they* all children: [4] but in * [i] Iſaac ſhall thy ſeed be called.

[1] The third part of this epiſtle, even to the twelfth chapter, wherein Paul aſcendeth to the higher cauſes of faith: and firſt of all, becauſe he purpoſed to ſpeak much of the caſting off of the Jews, he uſeth an inſinuation, declaring by a double or triple oath, and by witneſſing of his great deſire towards their ſalvation, his ſingular love towards them, and therewithall granting unto them all their prerogatives.
‡ Or, *ſeparated.*
[a] The apoſtle loved his brethren ſo entirely, that if it had been poſſible, he would have been ready to have redeemed the caſting away of the Iſraelites with the loſſe of his own ſoul for ever: for this word, Accurſed, betokeneth as much in this place.
[b] Being brethren by fleſh, as of one nation and countrey.
[c] The ark of the covenant, which was a token of Gods preſence.
‡ Or, *teſtaments.*
[d] The tables of the covenant, and this is ſpoken by the figure metonymie.
[e] Of the judiciall law.
[f] The ceremoniall law.
[g] Which were made to Abraham and to his poſterity.
[2] A moſt manifeſt teſtimony of the Godhead and divinity of Chriſt.
[3] He entreth into the handling of predeſtination, by a kinde of preventing an objection: How may it be, that Iſrael is caſt off, but that therewithall we muſt alſo make the covenant which God made with Abraham and his ſeed, fruſtrate and void? He anſwereth therefore, that Gods word is true, although that Iſrael be caſt off, for the election of the people of Iſrael is ſo generall and common, that notwithſtanding the ſame God chuſeth by his ſecret counſel, ſuch as it pleaſeth him. So then, this is the propoſition and ſtate of this treatiſe: The grace of ſalvation is offered generally in ſuch ſort that notwithſtanding it, the efficacie thereof pertaineth onely to the elect.
[h] Iſrael in the firſt place, is taken for Jacob, and in the ſecond, for the Iſraelites.
[4] The firſt proof is taken from the example of Abrahams own houſe, wherein Iſaac only was accounted the ſonne, and that by Gods ordinance: although that Iſmael alſo was born of Abraham, and circumciſed before Iſaac.
* Gen. 21, 12.
[i] Iſaac ſhall be thy true and naturall ſonne, and therefore heire of thy bleſſing.

8 [5] That is, They which are the children of the [k] fleſh, theſe are not the children of God: but the children of the [l] promiſe are counted for the ſeed.

9 [6] For this is the word of promiſe, * At this time will I come, and Sara ſhall have a ſonne.

10 [7] And not only *this*, but when Rebecca alſo had conceived by one, *even* by our father Iſaac,

11 (For *the children* being not yet born, neither having done any good or evil, that the [m] purpoſe of God according to election [8] might ſtand, not of works, but of him that calleth)

12 [9] It was ſaid unto her, The * ‡ elder ſhall ſerve the ‡ younger.

13 As it is written, * Jacob have I loved, but Eſau have I hated.

14 [10] What ſhall we ſay then? is there [n] unrighteouſneſſe with God? God forbid.

15 [11] For he ſaith to Moſes, * I will have [o] mercy on whom I will have mercy, and I will have [p] compaſſion on whom I will have compaſſion.

16 [12] So then it is not of him that [q] willeth, nor of him that runneth, but of God that ſheweth mercy.

17 [13] For the [r] ſcripture ſaith unto Pharaoh, * Even for this ſame purpoſe have I [ſ] raiſed thee up, that I might [14] ſhew my power in thee, and that my name might be declared throughout all the earth.

18 [15] Therefore hath he mercy on whom [t] he will have mercy, and whom he will, he hardeneth.

19 [16] Thou wilt ſay then unto me, Why doth he yet finde fault? For who hath reſiſted his will?

20 [17] Nay, but O man, who art thou that ‡ repliest againſt God? * [18] ſhall the thing formed ſay to him that [u] formed it, Why haſt thou made me thus?

21 [19] Hath not the * potter power over the clay, of the ſame lump to make one [20] veſſel unto [x] honour, and another unto [21] diſhonour?

22 [22] What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the [y] veſſels of wrath ‡ fitted to [23] deſtruction:

23 And that he might make known the [z] riches of his glory on the veſſels of mercy, which he had afore prepared unto glory?

24 [24] Even us whom he hath called, not of the [a] Jews onely, but alſo of the Gentiles.

25 [25] As he ſaith alſo in Oſee, * I will call them my people, which were not my people: and her, beloved, which was not beloved.

26 * And it ſhall come to paſſe, that in the place where it was ſaid unto them, Ye are not my people; there ſhall they be called, The children of the living God.

27 [26] Eſaias alſo crieth concerning Iſrael, * Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved.

28 For he will finiſh ‡ the work, and cut it ſhort in righteouſneſſe: becauſe a [b] ſhort work will the Lord make upon the earth.

29 And as Eſaias ſaid before, * Except the Lord of [c] ſabaoth had left us a [d] ſeed, we had been as Sodoma, and been made like unto Gomorra.

30 [27] What ſhall we ſay then? That the Gen-

[5] A generall application of the former proof or example.

[k] Which are born of Abraham by the courſe of nature.

[l] Which are born by vertue of the promiſe.

[6] A reaſon of that application: Becauſe that Iſaac was born by the vertue of the promiſe and therefore he was not choſen, nay, he was not at all, but by the free will of God: whereby it followeth, that the promiſe is the fountain of predeſtination, and not the fleſh, from which promiſe the particular election proceedeth, that is, that the elect be born elect, and not that they be firſt born, and then after elected in reſpect of God who doth predeſtinate.

* Gen. 18, 10.

[7] Another forcible proof taken from the example of Eſau and Jacob, which were both born of the ſame Iſaac, which was the ſon of the promiſe, of one mother, and at one birth, and not at divers, as Iſmael and Iſaac were: and yet notwithſtanding, Eſau being caſt off, onely Jacob was choſen: and that before their birth, that neither any goodneſſe of Jacobs, might be thought to be the cauſe of his election, neither any wickedneſſe of Eſaus, of his caſting away. [m] Gods decree which proceedeth of his meer good will, whereby it pleaſeth him to chuſe one, and refuſe the other [8] Paul ſaith not, Might be made, but, Being made might remain. Therefore they are deceived which make foreſeen faith the cauſe of election, and foreknown infidelitie the cauſe of reprobation. [9] He proveth the caſting away of Eſau, by that, that he was made ſervant to his brother: and proveth the chuſing of Jacob, by that, that he was made lord of his brother, although his brother was the firſt begotten. And leſt any man might take this ſaying of God, and referre it to externall things, the apoſtle ſheweth out of Malachi, who is a good interpreter of Moſes, that the ſervitude of Eſau was joyned with the hatred of God, and the lordſhip of Jacob, with the love of God. * Gen. 25, 23. ‡ Or, *greater*. ‡ Or, *leſſer*. * Mal. 1. 2, 3. [10] The firſt objection, If God doth love or hate upon no conſideration of worthineſſe, or unworthineſſe, then is he unjuſt, becauſe he may love them which are unworthy, and hate them that are worthy. The apoſtle deteſteth this blaſphemie, and afterward anſwereth it ſeverally, point by point. [n] Mans wit knoweth no other cauſes of love or hatred, but thoſe that are in the perſons, and thereupon this objection riſeth. [11] He anſwereth firſt, touching them which are choſen to ſalvation: in the chuſing of whom he denieth that God may ſeem unjuſt, although he chuſe and predeſtinate to ſalvation them that are not yet born, without any reſpect of worthineſſe: becauſe he bringeth not the choſen to the appointed end, but by the meanes of his mercy, which is a cauſe next under predeſtination. Now mercie preſuppoſeth miſerie, and again, miſerie preſuppoſeth ſinne or voluntary corruption of mankinde, and corruption preſuppoſeth a pure and perfect creation. Moreover, mercie is ſhewed by her degrees: to wit, by calling, by faith, by juſtification and ſanctification, ſo that at length we come to glorification, as the apoſtle will ſhew afterward. Now all theſe things orderly following the purpoſe of God, doe clearely prove that he can by no means ſeem unjuſt in loving and ſaving his. * Exod. 33, 19. [o] I will be mercifull and favourable to whom I liſt to be favourable. [p] I will have compaſſion on whomſoever I liſt to have compaſſion. [12] The concluſion of the anſwer: therefore God is not unjuſt in chuſing and ſaving of his free goodneſſe, ſuch as it pleaſeth him: as he alſo anſwered Moſes when he prayed for all the people. [q] By will, he meaneth the thought and endeavour of heart, and by running, good works, to neither of which he giveth the praiſe, but onely to the mercie of God. [13] Now he anſwereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed to deſtruction without any reſpect of unworthineſſe. And firſt of all he proveth this to be true, by alledging the teſtimonie of God himſelf, touching Pharaoh, whom he ſtirred up to this purpoſe, that he might be glorified in his hardening and juſt puniſhing. [r] God ſo ſpeaketh unto Pharaoh in the ſcripture, or, the ſcripture bringeth in God, ſo ſpeaking to Pharaoh. * Exod. 9, 16. [ſ] Brought thee into this world. [14] Secondly, he bringeth the end of Gods counſel, to ſhew that there is no unrighteouſneſſe in him. Now this chiefeſt end is, not properly and ſimply the deſtruction of the wicked, but Gods glory which appeareth in their rightfull puniſhment. [15] A concluſion of the full anſwer to the firſt objection: therefore ſeeing God doth not ſave them whom he freely choſe according to his good will and pleaſure, but by juſtifying and ſanctifying them by his grace, his counſel in ſaving them cannot ſeem unjuſt. And again there is no unjuſtice in the everlaſting counſel of God, touching the deſtruction of them whom he liſteth to deſtroy, for that he hardeneth before he deſtroyeth: Therefore the third anſwer for the maintenance of Gods juſtice in the everlaſting counſel of reprobation, conſiſteth in this word, Hardening: which notwithſtanding he concealed in the former verſe, becauſe the hiſtorie of Pharaoh was well known. But the force of the word is great, for hardning which is ſet againſt mercie, preſuppoſeth the ſame things that mercy did, to wit, a voluntarie corruption, wherein the reprobates are hardened: and again, corruption preſuppoſeth a perfect ſtate of creation. Moreover, this hardening alſo is voluntary, for God ſo hardeneth, being offended with corruption, that he uſeth their own will whom he hardeneth, to the executing of that judgement. Then follow the fruits of hardening, to wit, unbelief and ſinne, which are the true and proper cauſes of the condemnation of the reprobate. Why doeth he then appoint to deſtruction? Becauſe he will: Why doth he harden? Becauſe they are corrupt: Why doeth he condemn? Becauſe they are ſinners. Where is then unrighteouſneſſe? Nay, if he ſhould deſtroy all after this ſort, to whom ſhould he doe injurie? [t] Whom it pleaſed him to appoint to ſhew his favour upon.

[16] Another objection, but onely for the reprobate, riſing upon the former anſwer. It God doe appoint to everlaſting deſtruction, ſuch as he liſteth, and if that cannot be hindered nor withſtanded, that he hath once decreed, how doeth he juſtly condemn them, which periſh by his will?

[17] The apoſtle doth not anſwer that it is not Gods will, for that God doth not either reject or elect according to his pleaſure, which thing the wicked call blaſphemie, but he rather granteth his adverſarie both the antecedents, to wit, that it is Gods will, and that it muſt of neceſſity ſo fall out, yet he denieth that God is therefore to be thought an unjuſt revenger of the wicked: for ſeeing it appeareth by manifeſt proof, that this is the will of God, and his doing, what impudencie is it for man, which is but duſt and aſhes, to diſpute with God, and as it were to call him into judgement? Now if any man ſay that the doubt is not ſo diſſolved and anſwered, I anſwer, that there is no farther demonſtration in any matter, becauſe it is grounded upon this principall, That the will of God is the rule of righteouſneſſe.

‡ Or, *anſwereſt again*, or *diſputeſt with God*. * Iſa. 45, 9. [18] An amplification of the former anſwer, taken from a compariſon, whereby alſo it appeareth that Gods determinate counſel is ſet of Paul the higheſt of all cauſes: ſo that it dependeth not upon any reſpect of the ſecond cauſes, but doth rather frame and direct them. [u] This ſimilitude agreeth very fitly to the firſt creation of mankinde. [19] Alluding to the creation of Adam, he compareth mankinde not yet made, (but in the creatours minde) to a lump of clay: whereof afterward God made and doth daily make according as he purpoſed from everlaſting, both ſuch as ſhould be elect, and ſuch as ſhould be reprobate, as alſo this word, Making, declareth. * Jer. 18, 6. Wiſd. 15, 7. [20] Whereas in the objection propounded, mention was only made of veſſels to diſhonour, yet he ſpeaketh of the other alſo in this anſwer, for that he proveth the Creatour to be juſt in either of them, as the rule of contraries requireth. [x] To honeſt uſes. [21] Seeing then, that in the name of diſhonour, the ignominy of everlaſting death is ſignified, they ſpeak with Paul, which ſay, that ſome are made of God to moſt juſt deſtruction, and they that are offended with this kinde of ſpeech bewray their own folly. [22] The ſecond anſwer is this, that God, moreover and beſides that he doth juſtly decree whatſoever he doth decree, uſeth that moderation in executing of his decrees as declareth his ſingular lenitie even in the reprobate, in that, that he ſuffereth them a long time, and permitteth them to enjoy many and ſingular benefits, untill at length he juſtly condemne them: and that to good end and purpoſe, to wit to ſhew himſelf to be an enemie and revenger of wickedneſſe, that it may appeare what power he is of by theſe ſevere judgements, and finally by compariſon of contraries to ſet forth indeed, how great his mercy is towards the elect. [y] By veſſels, the Hebrews underſtand all kindes of inſtruments. ‡ Or, *made up*. [23] Therefore again, we may ſay with Paul, That ſome men are made of God the creatour to deſtruction. [z] The unmeaſurable and marvellous greatneſſe. [24] Having eſtabliſhed the doctrine of the eternall predeſtination of God on both parts, that is, as well of the reprobate, as of the elect, he cometh now to ſhew the uſe of it, teaching us that we ought not to ſeek the teſtimonie of it in the ſecret counſel of God, but by the vocation which is made manifeſt, and ſet forth in the church, propounding unto us the example of the Jews and Gentiles, that the doctrine, may be better perceived. [a] He ſayeth not that all and every one of the Jews are called, but ſome of the Jews, and ſome of the Gentiles. [25] Our vocation or calling is free, and of grace, even as our predeſtination is: and therefore there is no cauſe, why either our own unworthineſſe, or the unworthineſſe of our anceſters ſhould cauſe us to think that we are not the elect and choſen of God, if we be called of him, and ſo embrace through faith the ſalvation that is offered us. * Hoſ. 2, 23. 1 Pet. 2, 10. Hoſ. 1, 10. [26] Contrariwiſe. Neither any outward generall calling, neither any worthineſſe of our anceſters, is a ſufficient witneſſe of election, unleſſe by faith and belief we anſwer Gods calling: which thing came to paſſe in the Jews, as the Lord had forewarned. * Iſa. 10. 22, 23. ‡ Or, *the account*. [b] God purpoſeth to bring the unkinde and unthankfull people to an extream fewneſſe. * Iſa. 1, 9. [c] Armies, by which word, the chiefeſt power that is, is given to God. [d] Even a very few. [27] The declaration and manifeſtation of our election, is our calling, apprehended by faith, as it came to paſſe in the Gentiles.

tiles

tiles which followed not after [e] righteouſneſſe, have attained to righteouſneſſe, even the righteouſneſſe which is of faith:

31 [28] But Iſrael, which followed after the law of righteouſneſſe, hath not attained to the law of righteouſneſſe.

32 Wherefore? Becauſe *they ſought it*, not by faith, but as it were by the [f] works of the law: for they ſtumbled at that ſtumbling ſtone,

33 As it is written, * Behold, I lay in Sion a ſtumbling ſtone, and rock of offence: and whoſoever beleeveth on him, shall not be ‡ aſhamed.

e So then the Gentiles had no works to prepare and procure Gods mercy before-hand: and as for that the Gentiles attained to that which they ſought not for, the mercy of God is to be thanked for it: and in that the Jews attained not to that which they ſought after, they can thank none for it but themſelves, becauſe they ſought it not aright. 28 The pride of men is the cauſe that they contemn vocation, ſo that the cauſe of their damnation need not to be ſought for any other where but in themſelves. f Seeking to come by righteouſneſſe, they followed the law of righteouſneſſe. * Iſa. 8, 14. and 28, 16. 1 Pet. 2, 6. ‡ Or, *confounded.*

CHAP. X.

5 The ſcripture sheweth the difference betwixt the righteouſneſſe of the law, and this of faith, 11 and that all, both Jew and Gentile, that beleeve, shall not be confounded, 18 and that the Gentiles shall receive the word, and beleeve. 19 Iſrael was not ignorant of theſe things.

BRethren [1] my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 [2] For they [a] being ignorant of Gods righteouſneſſe, and going about to [b] eſtablish their own righteouſneſſe, have not ſubmitted themſelves unto the righteouſneſſe of God.

4 [3] For Chriſt is the [c] end of the law for righteouſneſſe to [d] every one that beleeveth.

5 [4] For Moſes deſcribeth the righteouſneſſe which is of the law, that * the man which doth thoſe things, shall live by them.

6 But the righteouſneſſe which is of faith, ſpeaketh on this wiſe, * [e] Say not in thine heart, Who shall aſcend into heaven? (that is to bring Chriſt down from above)

7 Or who shall deſcend into the deep? (that is to bring up Chriſt again from the dead)

8 [5] But what ſaith it? * [f] The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach.

9 [6] That if thou shalt [g] confeſſe with thy mouth the Lord Jeſus, and shalt beleeve in thine heart, that [h] God hath raiſed him from the dead, thou shalt be ſaved.

10 For with the heart man [i] beleeveth unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation.

11 [7] For the ſcripture ſaith, * Whoſoever [k] beleeveth on him, shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the ſame Lord over all, is rich unto all that call upon him.

13 * [8] For whoſoever shall call upon the name of the Lord, shall be ſaved:

14 How then shall they call on him in whom they have not beleeved? [9] and how shall they beleeve in him of whom they have not heard? and how shall they heare without a preacher?

15 And how shall they preach, except they be ſent? as it is written? * How beautifull are the feet of them that preach the goſpel of peace, and bring glad tidings of good things!

16 [10] But they have not [l] all obeyed the goſpel. For Eſaias ſaith, * Lord, who hath beleeved † our ‡ report?

17 [11] So then, faith *cometh* by hearing, and hearing by [m] the word of God.

18 [12] But I ſay, Have they not heard? Yes verily, * their ſound went into all the earth, and their words unto the ends of the world.

19 [13] But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, * I will provoke you to jealouſie, by them that are [n] no people, and by a fooliſh nation I will anger you.

20 But Eſaias is very [o] bold, and ſaith, * I was found of them that ſought me not: I was made manifeſt unto them that asked not after me.

21 But to Iſrael he ſaith, * All day long I have ſtretched forth my hands unto a diſobedient and gain-ſaying people.

1 Purpoſing to ſet forth in the Jews an example of marvellous obſtinacie, he uſeth an inſinuation. 2 The firſt entrance into the vocation unto ſalvation, is to renounce our own righteouſneſſe: the next is to embrace that righteouſneſſe by faith, which God freely offereth us in the goſpel. a The ignorance of the law which we ought to know, excuſeth none before God, eſpecially it excuſeth not them that are of his houshold. b Ignorance hath alway pride joyned with it. 3 The proof: the law it ſelf hath reſpect unto Chriſt, that ſuch as beleeve in him should be ſaved. Therefore the calling to ſalvation by the works of the law, is vain and fooliſh: but Chriſt is offered for ſalvation to every beleever. c The end of the law is, to juſtifie them that keep the law: but ſeeing we do not obſerve the law through the fault of our fleſh, we attain not not this end: but Chriſt ſalveth this diſeaſe, for he fulfilled the law for us. d Not onely to the Jews, but alſo to the Gentiles. 4 That the law regardeth and tendeth to Chriſt, this is a manifeſt proof, for that it popoundeth ſuch a condition as can be, and is fulfilled of none but of Chriſt onely: which being imputed unto us by faith, our conſcience is qnieted, ſo that now no man can ask, who can aſcend up into heaven, or bring us from hell, ſeeing the goſpel teacheth that both of theſe is done by Chriſt, and that for their ſakes, which with true faith embrace him which calleth them. * Levit. 18, 5. Ezek 20, 11. Gal. 3, 12. * Deut. 30, 12. e Think not with thy ſelf, as men that are ſtaggering uſe to doe. 5 Vocation cometh by the word preached. * Deut. 30, 14. f By the word, Moſes underſtood the law which the Lord published with his own voice: and Paul applieth it to the preaching of the goſpel, which was the perfection of the law. 6 That is, indeed true faith which is ſetled not onely in the head, but alſo in the heart of man, whereof alſo we give teſtimonie by outward life, and which tendeth to Chriſt as to our alone and onely Saviour, even as he ſetteth forth himſelf in his word. g If thou profeſſe plainly, ſincerely, and openly, that thou takeſt Jeſus only to be thy Lord and Saviour. h The Father who is ſaid to have raiſed the Sonne from the dead: and this is not ſpoken to shut out the divinitie of the Sonne: but to ſet forth the Fathers counſel touching our redemption in the reſurrection of the Sonne. i Faith is ſaid to juſtifie, and furthermore ſeeing the confeſſion of the mouth, is an effect of faith, and confeſſion is the way to come to ſalvation, it followeth that faith is alſo ſaid to ſave. 7 Now he proveth the other part which he propounded afore in the fourth verſe, to wit, that Chriſt calleth whomſoever he liſteth without any difference, and this he confirmeth by a double teſtimonie. * Iſai 28, 16.

k To beleeve in God, is to yeeld and conſent to Gods his promiſe of our ſalvation by Chriſt, and that not onely in generall, but when we know that the promiſes pertain to us, whereupon riſeth a ſure truſt. * Joel 2, 32. Acts 2, 21. 8 True calling upon the name of God is the teſtimonie of true faith, and true faith of true vocation or calling, and true calling of true election. 9 That is, true faith, which ſeeketh God in his word, and that preached: according as God hath appointed in the church. * Iſa. 52, 7. Nahum 1, 15. 10 Whereſoever faith is, there is alſo the word, but not contrariwiſe, whereſoever the word is, there is faith alſo: for many refuſe and reject the word. l He ſpeaketh this becauſe of the Jews. * Iſa. 53, 1. John 12, 38. † Gr. *the hearing of us.* ‡ Or, *preaching.* 11 A concluſion of the former gradation: we muſt aſcend from faith to our vocation, as by our vocation we came to the teſtimonie of our election. m By Gods commandement. 12 An objection: If calling be a teſtimonie of election, were not the Jews called? why should I not grant that, ſaith the apoſtle, ſeeing that there is no nation which hath not been called? much leſſe can I ſay, that the Jews were not called * Pſal. 19, 4. 13 The defender and maintainer of the Jews cauſe, goeth on ſtill to ask, whether the Jews alſo knew not God which called them, Eſai (ſaith the apoſtle) denieth it: and witneſſeth that the goſpel was tranſlated from them to the gentiles, becauſe the Jews neglected it. And there withall the apoſtle teacheth, that that outward and univerſall calling, which is ſet forth by the creation of the world, ſufficeth not to the knowledge of God: yea, and that the particular alſo which is by the word of God, is of it ſelf of ſmall or no efficacie, unleſſe it be apprehended or laid hold on by faith, by the gift of God, otherwiſe by unbelief it is made unprofitable, and that by the onely fault of man, who can pretend no ignorance. * Deut. 32, 21. n He calleth all prophane people, becauſe not being the Lords people, they are as no people. o Speaketh without feare. * Iſa. 65, 1. * Iſa. 65, 2.

CHAP. V.

1 God hath not caſt off all Iſrael. 7 Some were elected though the reſt were hardened. 16 There is hope of their converſion. 18 The Gentiles may not inſult upon them. 26 For there is a promiſe of their ſalvation. 33 Gods judgements are unſearchable.

I Say then, [1] Hath God caſt away his people? God forbid. For [2] I alſo am an Iſraelite of the ſeed of Abraham, of the tribe of Benjamin.

2 [3] God hath not caſt away his people which he [a] foreknew. [4] Wot ye not what the ſcripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael, ſaying,

3 * Lord, they have killed thy prophets, and

1 Now the apoſtle sheweth how this doctrine is to be applied to others, abiding ſtill in his propounded cauſe. Therefore he teacheth us, that all the Jews in particular, are not caſt away, and therefore we ought not to pronounce rashly of private perſons, whether they be of the number of the elect, or not. 2 The firſt proof: I am a Jews and yet elected, therefore we may, and ought fully to reſolve upon our election, as hath been before ſaid: but of another mans we cannot be ſo certainly reſolved, and yet ours may cauſe us to hope well of others. 3 The ſecond proof: Becauſe that God is faithfull in his league or covenant, although men he unfaithfull: ſo then, ſeeing that God hath ſaid, that he will be the God of his unto a thouſand generations, we muſt take heed, that we think not that the whole race and off ſpring is caſt off, by reaſon of the unbelief of a few, but rather that we hope well of every member of the church, becauſe of Gods league and covenant. a Which he loved and choſe from everlaſting. 4 The third proof taken from the anſwer that was made to Elias: even then alſo, when there appeare openly to the face of the world no elect, yet God knew his elect and choſen, and of them alſo great ſtore and nnmber. Whereupon this alſo is concluded, that we ought not rashly to pronounce of any man as of a reprobate, ſeeing that the church is oftentimes brought to that ſtate, that even the moſt watchfull and sharp ſighted paſtours, think it to be clean extinct and put out. * 1 Kings 19, 14.

digged down thine altars, and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? * I have [b] reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to *the image of* [c] Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the [d] election of grace.

6 [5] And if by grace, then is it [e] no more of works: otherwiſe grace is no more grace. But if it be of works, then is it no more grace, otherwiſe work is no more work.

7 What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were ‡ [f] blinded:

8 [6] According as it is written, * God hath given them the ſpirit of ‡ [g] ſlumber, * eyes that they [h] should not ſee, and eares that they ſhould not heare unto this day.

9 And David ſaith, * [i] Let their table be made a ſnare, and a trap, and a ſtumbling block, and a recompenſe unto them.

10 * Let their eyes be darkened, that they may not ſee, and bowe down their back alway.

11 [7] I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles for to provoke them to jealouſie.

12 Now if the fall of them be the riches of the world, and the ‡ diminiſhing of them the [k] riches of the Gentiles: how much more their [l] fulneſſe?

13 [8] For I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles, [m] I magnifie mine office:

14 If by any means I may provoke to emulation, them which are my fleſh, and might ſave ſome of them.

15 For if the caſting away of them be the reconciling of the world: what ſhall the receiving *of them* be, [n] but life from the dead?

16 [9] For if the [o] firſt-fruit be holy, the lump is alſo *holy:* and if the root [p] be holy, ſo *are* the branches.

17 [10] And if ſome of the branches be broken off, and thou being a wilde olive-tree, wert graffed in ‡ [q] amongſt them, and with them [r] partakeſt of the root and fatneſſe of olive-tree:

18 [ſ] Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be graffed in.

20 Well: becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high minded, but [t] fear.

21 For if God ſpared not the [u] naturall branches, *take heed* leſt he alſo ſpare not thee.

22 [11] Behold therefore the [x] goodneſſe, and ſeveritie of God: on them which fell, ſeveritie; but towards thee, [y] goodneſſe, if thou continue in his goodneſſe: otherwiſe thou alſo ſhalt be cut off.

23 [12] And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wilde by [z] nature, and wert graffed contrarie to nature into a [a] good olive-tree: how much more ſhall theſe which be the naturall *branches*, be graffed into their own olive-tree?

25 [13] For I would not, brethren, that ye ſhould be ignorant of this myſterie (leſt ye ſhould be wiſe in your own [b] conceits) that ‡ blindneſſe in part is happened to Iſrael, untill the fulneſſe of the Gentiles be [c] come in.

26 And ſo all Iſrael ſhall be ſaved, as it is written. * There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſſe from Jacob.

27 For this is my covenant unto them, when I ſhall take away their ſinnes.

28 [14] As concerning the [d] goſpel, they are enemies for your ſake: but as touching the [e] election, they are beloved for the fathers ſake.

29 [15] For the gifts and calling of God are without repentance.

30 [16] For as ye in times paſt have not ‡ beleeved God, yet have now obtained mercie through their unbelief:

31 Even ſo have theſe alſo now not ‡ beleeved, that through your mercie they alſo may obtain mercie.

* 1 Kings 19, 18.
b He ſpeaketh of remnants and reſerved people which were choſen from everlaſting, and not of remnants that ſhould be choſen afterward, for they are not choſen, becauſe they were not idolaters: but therefore they were not idolaters, becauſe they were choſen and elect.
c Baal ſignifieth as much as Maſter or Patron, or one in whoſe power another is, which name the idolaters at this day give their idols, naming them Patrons, and Patroneſſes, or Ladies.
d The election of grace is not whereby men choſe grace, but whereby God choſe us of his grace and goodneſſe.
5 Although that all be not elect and choſen, yet let them that are elected, remember that they are freely choſen: and let them that ſtubbornly refuſe the grace and free mercy of God, impute it unto themſelves.
e This ſaying, beateth down flat to the ground all the doctrine of all kindes and manner of works, whereby our juſtifiers of themſelves doe teach, that works are either wholly, or partly the cauſe of our juſtification.
‡ Or, *hardened.*
f Look Mark 3, 5.
6 And yet this hardneſſe of heart cometh not but by Gods juſt decree and judgement: and yet without fault, when as he ſo puniſheth the unthankfull by taking from them all ſenſe and perſeverance, and by doubling their darkneſſe, that the benefits of God which are offered unto them, doe redound to their juſt deſtruction. * Iſa. 29, 10. ‡ Or, *remorſe.* g A very dead ſleep, which taketh away all ſenſe. * Iſa. 6, 9. h That is, eyes unfit to ſee. * Pſal. 69, 22. i As unhappie birds are inticed to death by that which is their ſuſtenance, ſo did that only thing turn to the Jews deſtruction, out of which they ſought life, to wit, the law of God, for the prepoſterous zeal whereof they refuſed the goſpel. * Pſal. 69, 23. 7 God appointed this caſting off the Jews, that it might be an occaſion to call the Gentiles: and again, might turn this calling of the Gentiles, to be an occaſion to reſtore the Jews, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themſelves at length embrace the goſpel. And hereby we may learn, that the ſeveritie of God ſerveth as well to the ſetting forth of his glorie, as his mercy doth, and alſo that God prepareth himſelf a way to mercie, by his ſeveritie: ſo that we ought not raſhly to deſpaire of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them alſo. ‡ Or, *decay*, or *loſſe.* k By riches, he meaneth the knowledge of the goſpel, to everlaſting life: and by the world, all nations diſperſed throughout the whole world. l Of the Jews, when the whole nation, without exception ſhall come to Chriſt. 8 He witneſſeth by his own example, that he goeth before all other in this behalf. m I make noble and famous. n It ſhall come to paſſe, that when the Jews come to the goſpel, the world ſhall, as it were, quicken again, and riſe up from death to life. 9 The nation of the Jews being conſidered in their ſtock, and root, that is, in Abraham, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we muſt not ſtick in their unworthineſſe, to think that they are at once all caſt off, but we ought to conſider the root of the covenant, and rather go back to their anceſtors which were faithfull that we may know that the bleſſing of the covenant reſteth in ſome of their poſteritie, as we alſo finde proof hereof in our ſelves. o He alludeth to the firſt fruits of thoſe loaves, by the offering whereof all the whole crop of corn was ſanctified, and they might uſe the reſt of the yeare following with good conſcience. p Abraham. 10 There is no cauſe why the Gentiles which have obtained mercie, ſhould triump over the Jews which contemn the grace of God, ſeeing they are graffed into the Jews anceſtors. But let them rather take heed, that that alſo be not found in them which is worthily condemned in the Jews. And hereof alſo this generall doctrine may be gathered and taken, that we ought to be ſtudious of Gods glorie, even in reſpect of our neighbours: ſo far ought we to be from bragging and glorying, for that, that we are preferred before others by a ſingular grace.

‡ Or, *for them.*
q In place of theſe boughs which are broken off.
r It is againſt the common courſe of husbandrie, that the barren juyce of the imp is changed with the juyce of the good tree.
ſ We may rejoyce in the Lord, but ſo that we deſpiſe not the Jews, whom we ought rather to provoke to that good ſtriving with us.
t See that thou ſtand in awe of God modeſtly and carefully.
u He calleth them naturall, not becauſe they had any holineſſe of nature, but becauſe they were born of them whom the Lord ſet apart for himſelf from other nations, by his league and covenant, which he freely made with them.
11 Seeing the matter it ſelf declareth that election cometh not by inheritance (although the fault be in men, and not in God, why the bleſſing of God is not perpetuall) we muſt take good heed that that be not found in our ſelves, which we think blameworthy in others, for the election is ſure, but they that are truely elect and ingraffed, are not proud in themſelves with contempt of other, but with due reverence to God, and love towards their neighbour, run to the mark which is ſet before them.
x The tender and loving heart.
y In that ſtate which God his bountifullneſſe hath advanced thee unto, and we muſt mark here, that he ſpeaketh not of the election of every private man, which remaineth ſtedfaſt for ever but of the election of the whole nation.
12 Many are now for a ſeaſon cut off, that is, are without the root, which in their time ſhall be graffed in: and again there are a great ſort, which after a ſort, and touching the outward ſhew, ſeem to be ingraffed, which notwithſtanding through their own fault afterward are cut off, and clean caſt away: Which thing is eſpecially to be conſidered in nations and peoples as in the Gentiles and Jews. z Underſtand nature, not as it was firſt made, but as it was corrupted in Adam, and ſo derived from him to his poſteritie. a Into the people of the Jews, which God had ſanctified of his meer grace: and he ſpeaketh of the whole nation, not of every one apart. 13 The blindneſſe of the Jews is neither ſo univerſall, that the Lord hath no elect in that nation, neither ſhall it be continuall: for there ſhall be a time wherein they alſo (as the prophets have fore-warned) ſhall effectually embrace that, which they doe now ſo ſtubbornly, for the moſt part, reject and refuſe. b That ye be not proud within your ſelves. ‡ Or, *hardneſſe.* c Into the church. * Iſa. 59, 20. 14 Again, that he may joyn the Jews and Gentiles together as it were in one body, and eſpecially may teach what duetie the Gentiles owe to the Jews, he beateth this into their heads, that the nation of the Jews is not utterly caſt off without hope of recoverie. d Foraſmuch as they receive it not. e In that that God reſpecteth not what they deſerve, but what he promiſed to Abraham. 15 The reaſon or proof, becauſe the covenant made with that nation of life everlaſting, cannot be fruſtrate and vain. 16 Another reaſon: Becauſe that although they which are hardned, are worthily puniſhed, yet hath not this ſtubbornneſſe of the Jews ſo come to paſſe properly for an hatred to that nation, but that an entrie might be, as it were, opened to bring in the Gentiles, and afterward the Jews, being inflamed with emulation of that mercie which is ſhewed to the Gentiles, might themſelves alſo be partakers of the ſame benefit, and ſo it might appeare that both Jews and Gentiles are ſaved only by the free mercy and grace of God, which could not have been ſo manifeſt, if at the beginning God had brought all together into the church, or if he had ſaved the nation of the Jews without this interruption. ‡ Or, *obeyed.* ‡ Or, *obeyed.*

32 For God hath ‡ concluded them [f] all in unbelief, that he might have mercie upon all.

33 [17] O the depth of the riches both of the wiſdome and knowledge of God! how unſearchable are his [g] judgements, and his [h] wayes paſt finding out!

34 * [18] For who hath known the minde of the Lord, or who hath been his counſeller?

35 Or who hath [i] firſt given to him, and it ſhall be recompenſed unto him again?

36 For of him, and through him, and [k] to him are all things: to whom be glory for ever. Amen.

‡ Or, *ſhut them all up together.*

[f] Both Jews and Gentiles.

[17] The apoſtle cryeth out as aſtoniſhed with this wonderfull wiſdome of God, which he teacheth us, ought to be religiouſly reverenced, and not curiouſly, and profanely to be ſearched beyond the compaſſe of that, that God hath revealed unto us.

[g] The courſe that he holdeth in governing all things both generally and particularly. [h] The order of his counſels and doings. * Iſa. 40, 13. Wiſd. 9, 13. 1 Cor. 2, 16. [18] He bridleth three manner of wayes, the wicked boldneſſe of man: Firſt, becauſe that God is above all moſt wiſe, and therefore it is very abſurd, and plainly godleſſe to meaſure him by our follie. Moreover, becauſe he is debtour to no man, and therefore no man can complain of injurie done unto him. Thirdly, becauſe all things are made for his glory, and therefore we muſt referre all things to his glorie, much leſſe may we contend and debate the matter with him. [i] This ſaying overthroweth the doctrine of foreſeen works and merits. [k] To wit, for God, to whoſe glorie all things are referred, not only things that were made, but eſpecially his new works which he worketh in his elect.

CHAP. XII.

1 *Gods mercies muſt move us to pleaſe God.* 3 *No man muſt think too well of himſelf,* 6 *but attend every one on that calling, wherein he is placed.* 9 *Love, and many other duties are required of us.* 19 *Revenge is ſpecially forbidden.*

I Beſeech [1] you therefore, brethren, [a] by the mercies of God, that ye [b] preſent your [c] bodies [d] a living ſacrifice, holy, acceptable unto God, *which is* your [e] reaſonable ſervice.

2 [2] And be not conformed to this world: but be ye transformed by the renewing of your [f] minde, that ye may prove what is that good, and acceptable and perfect will of God.

3 [3] For [g] I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf [h] more highly than he ought to think, but to think † [i] ſoberly according as God hath dealt to every man the meaſure of [k] faith.

4 [4] For as we have many members in one bodie, and all members have not the ſame office:

5 So we being many are one bodie in Chriſt, and every one members one of another.

6 [5] Having then gifts, differing according to the grace that is given to us, whether propheſie, let us propheſie according to the [l] proportion of faith.

7 Or miniſterie, *let us wait* on our miniſtring: or he that [m] teacheth, on teaching:

[1] The fourth part of this epiſtle, which after finiſhing of the chief points of Chriſtian doctrin, conſiſteth in declaring of precepts of Chriſtian life. And firſt of all he giveth generall precepts and grounds, the chiefeſt whereof is this, that every man conſecrate himſelf wholly to the ſpirituall ſervice of God, and ſo as it were ſacrifice himſelf, truſting to the grace of God.

[a] By this preface he ſheweth that Gods glory is the utmoſt end of all our doings.

[b] In times paſt the ſacrifices were preſented before the altar: but now the altar is every where.

[c] Your ſelves: in times paſt, other bodies than our own now our own muſt be offered.

[d] In time paſt, dead ſacrifices were offered, but now we muſt offer ſuch as have the ſpirit of life in them. [e] Spirtuall. [2] The ſecond precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, ſet before us as a mark, the will of God as it is manifeſted and opened unto us in his word. [f] Why then there is no place left for reaſon, which the heathen philoſophers places as a queen in a caſtell, nor for mans free will, which the popiſh ſchoolmen dream on, if the minde muſt be renewed, Look Epheſ. 1, 18. and 2, 3. and 4, 17. and Col. 1, 21. [3] Thirdly, he admoniſheth us very earneſtly, that every man keep himſelf within the bounds of his vocation, and that every man be wiſe according to the meaſure of grace that God hath given him. [g] I charge. [h] That he pleaſe not himſelf too much, as they do, which perſwade themſelves they know more than indeed they doe. † Gr. *to ſobrietie.* [i] We ſhall be ſober, if we take not that upon us, which we have not, and if we brag not of that we have. [k] By faith he meaneth the knowledge of God in Chriſt, and the gifts which the Holy Ghoſt powreth upon the faithfull. [4] There is a double reaſon of the precept going afore: the one is, becauſe God hath not commited every thing to be done of every man: and therefore he doth backwardly, and not only unprofitably, but alſo to the great diſprofit of others, wearieth himſelf and others, which paſſeth the bounds of his vocation: the other is, for that this diverſitie and inequalitie of vocations and gifts redoundeth to our commodity: ſeeing that the ſame is therefore inſtitued and appointed, that we ſhould be bound one to another. Whereupon it followeth, that no man ought to be grieved thereat, ſeeing that the uſe of every private gift is common. [5] That which he ſpake before in generall, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two ſorts: to wit, into prophets and deacons: and again, he divideth the prophets into doctours and paſtours. And of deacons he maketh three ſorts, to wit, the one to be ſuch as are (as it were) treaſures of the church coffers, whom he calleth properly Deacons: the other to be the governours of the diſcipline, who are called Seniours, or elders: the third, to be ſuch as properly ſerved in the help of the poore, of which ſort the company of widows were. [l] That every man obſerve the meaſure of that which is revealed unto him. [m] Whoſe office is only to expound the Scriptures.

8 Or he that [n] exhorteth, on exhortation: he that [o] giveth, *let him do it* ‡ with ſimplicitie: he that [p] ruleth, with diligence: he that [q] ſheweth mercie, with cheerfulneſſe.

9 [6] Let love be without diſſimulation: abhorre that which is evil, cleave to that which is good.

10 Be kindly affectioned one to another, ‡ with brotherly love, in honour preferring one another.

11 Not ſlothfull in buſineſſe: [r] fervent in ſpirit, ſerving the Lord.

12 [7] Rejoying in hope, patient in tribulation, continuing inſtant in prayer.

13 [ſ] Diſtributing to the [t] neceſſitie of ſaints, given to hoſpitalite.

14 Bleſſe them which perſecute you, bleſſe and curſe not.

15 Rejoyce with them that do rejoyce, and weep with them that weep.

16 Be of the ſame minde one towards another. Minde not high things, but ‡ condeſcend to men of [u] low eſtate. Be [x] not wiſe in your own conceits.

17 Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men.

18 If it be poſſible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not your ſelves, but rather give place unto wrath: for it is written, * Vengeance is mine, I will repay, ſaith the Lord.

20 * Therefore if thine enemy hunger, feed him: if he thirſt, give him drink: for in ſo doing thou ſhalt heap [y] coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

[n] Who in other places is called the paſtour.

[o] To wit, the almes, that he diſtribute them without reſpect of perſons.

‡ Or, *liberally.*

[p] The elders of the church.

[q] They that are buſied about tending on the poore, muſt doe it with cheerfulneſſe, leſt they adde ſorrow to ſorrow.

[6] Now he cometh to the duties, of the ſecond table, which he deriveth from charity, which is, as it were, the fountain of them all. And he defineth Chriſtian charity, by ſinceritie, hatred of evil, earneſt ſtudy of good things, good affection to help our neighbour, and whoſe finall end is the glory of God.

‡ Or, *in the love of the brethren.*

[r] This piece is well put in for it maketh difference between Chriſtian duties and philoſophicall duties.

[7] He reckoneth up divers other vertues together with their effects, to wit, hope, patience in tribulation equanimity, continuance in prayer, liberalitie toward the ſaints, hoſpitalitie, moderation of mind, even in helping our enemies, a ſelf-ſame feeling with others, as well in adverſitie as proſperitie, modeſtie, endeavour to maintain honeſt concord, ſo nigh as we may with all men, which cannot be extinguiſhed by any mans injuries. [ſ] A true rule of charitie, when we are no leſſe touched with other mens wants, than with our own, and having that feeling, help them as much as we can. [t] Not upon pleaſures and needleſſe duties, but upon neceſſarie uſes. ‡ Or, *be contented with mean things.* [u] There is nothing that doth ſo much break concord as ambition, when as every man lotheth a baſe eſtate, and ſeeketh ambitiouſly to be aloft. [x] Be not puffed up with opinion of your own wiſdome. * Deut. 32, 35. * Prov. 25, 21. [y] After this ſort doeth Solomon point out the wrath of God that hangeth over a man.

CHAP. XIII.

1 *Subjection, and many other duties we owe to the magiſtrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenneſſe, and the works of darkneſſe, are out of ſeaſon in the time of the goſpel.*

Let [1] every [a] ſoul be ſubject unto the higher [2] powers. [3] For there is no power but of God: the powers that be, are ‡ [b] ordained of God.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt, ſhall receive to themſelves damnation.

3 [4] For rulers are not a terrour to good works, but to the evil: [5] wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame.

4 For he is the miniſter of God to thee for good: [6] but if thou do that which is evil, be

[1] Now he ſheweth ſeverally what ſubjects owe to their magiſtrates, to wit, obedience: from which he ſheweth that no man is free; and in ſuch ſort, that it is not only due to the higheſt magiſtrate himſelf, but alſo even to the baſeſt, which hath any office under him.

[a] Yea though an apoſtle, though an euangeliſt, though a prophet: Chryſoſtome. Therefore the tyrannie of the pope over all kingdomes, muſt down to the ground. [2] A reaſon taken of the nature of the thing it ſelf: For to what purpoſe are they placed in higher degree, but that the inferiours ſhould be ſubject unto them? [3] Another argument of great force: Becauſe God is author of this order: ſo that ſuch as are rebels, ought to know, that they make warre with God himſelf: wherefore they cannot but purchaſe to themſelves great miſerie and calamitie. ‡ Or, *ordained.* [b] Be diſtributed: for ſome are greater, ſome ſmaller. [4] The third argument, taken from the end wherefore they were made, which is moſt profitable: for that God by this means preſerveth the good, and bridleth the wicked: by which words, the magiſtrates themſelves are put in mind of that dutie which they owe to their ſubjects. [5] An excellent way to bear this yoke, not only without grief but alſo with a great profit. [6] God hath armed the magiſtrat even with a revenging ſword.

afraid; for he beareth not the ſword in vain: for he is the miniſter of God, [c] a revenger *to execute* wrath upon him that doth evil.

5 [7] Wherefore ye muſt needs be ſubject, not onely for wrath, but [d] alſo for conſcience ſake.

6 [8] For this cauſe pay you tribute alſo: for they are Gods miniſters, attending continually upon this very thing.

7 Render therefore to all their dues, tribute to whom tribute *is due*, cuſtome to whom cuſtome, [e] fear to whom fear, honour to whom [f] honour.

8 [9] Owe no man any thing, but to love one another: [10] for he that loveth another, hath fulfilled the [g] law.

9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſſe, Thou ſhalt not covet: and if there be any other commandment, it is [h] briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf.

10 Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

11 [11] And that, knowing the time, that now it is high time to awake out of ſleep: for now is our ſalvation nearer than when we beleeved.

12 The night is farre ſpent, the day is [i] at hand: let us therefore caſt off the works of [k] darkneſſe, and let us put on the armour of light.

13 Let us walk ‡ honeſtly as in the day, not in rioting and drunkenneſſe, not in chambering and wantonneſſe, not in ſtrife and envying.

14 But [l] put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to *fulfill* the luſts *thereof.*

c By whom God revengeth the wicked.
7 The concluſion: We muſt obey the magiſtrate, not onely for feare of puniſhment, but much more becauſe that (although the magiſtrate hath no power over the conſcience of man, yet ſeeing he is Gods miniſter) he cannot be reſiſted by any good conſcience.
d So farre as lawfully we may: for if unlawfull things be commanded us, we muſt anſwer as Peter teacheth us, It is better to obey God than men.
8 He reckoneth up the chiefeſt things wherein conſiſteth the obedience of ſubjects.
e Obedience, and that from the heart.
f Reverence, which (as reaſon is) we muſt give to the magiſtrate.
9 He ſheweth how very few judgements need to be executed, to wit, if we ſo order our life as no man may juſtly require any thing of us, beſides that onely, that we owe one to another, by the perpetuall law of charitie.
10 He commendeth charitie, as an abridgement of the whole law.
g Hath not onely done one commandement, but performed generally that which the law commandeth.
h For the whole law commandeth nothing elſe, but that we love God, and our neighbour. But ſeeing Paul ſpeaketh here of the dueties we owe one to another, we muſt reſtrain this word, law, to the ſecond table. 11 An amplification taken of the circumſtance of the time: which alſo it ſelf putteth us in mind of our duetie, ſeeing that this remaineth, after that the darkneſſe of ignorance and wicked afflictions by the knowledge of Gods trueth be driven out of us, that we order our life according to that certain and ſure rule of all righteouſneſſe and honeſtie, being fully grounded upon the vertue of the Spirit of Chriſt. i In other places we are ſaid to be in the light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſee, but as it were in the twilight. k That kinde of life which they lead, that flee the light. ‡ Or, *decently.* l To put on Chriſt, is to poſſeſſe Chriſt, to have him in us, and us in him.

CHAP. XIIII.

3 Men may not contemne nor condemne one the other for things indifferent: 13 but take heed that they give no offence in them: 15 For that the apoſtle proveth unlawfull by many reaſons.

HIm [1] that is weak in the faith [a] receive you, but ‡ not to [b] doubtfull diſputations.

2 [2] For one [c] beleeveth that he may eat all things: another who is weak, eateth herbs.

3 [3] Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, judge him that eateth. For [4] God hath received him.

1 Now he ſheweth how we ought to behave our ſelves toward our brethren in matters and things indifferent, offending in the uſe of them, not of malice, or damnable ſuperſtition, but for lack of knowledge of the benefit of Chriſt. And thus he teacheth that they are to be inſtructed gently, and patiently, and ſo that we apply our ſelves to their ignorance in ſuch matters, according to the rule of charitie. a Doe not for a matter or thing that is indifferent, and ſuch as you may doe or not doe, ſhun his company but take him to you. ‡ Or, *not to judge* his *doubtfull thoughts.* b To make him by your doubtfull and uncertain diſputations, goe away more in doubt than he came, or ſtart back with a troubled conſcience. 2 He propoundeth for an example the difference of meats, which ſome thought was neceſſarily to be obſerved, as a thing preſcribed by the law (not knowing that it was taken away) whereas on the contrary ſide, ſuch as had profited in the knowledge of the goſpel, knew well that this ſchoolmaſterſhip of the law was aboliſhed. c Knoweth by faith. 3 In ſuch a matter, ſaith the apoſtle, let neither them which know their libertie, proudly deſpiſe their weak brother, neither let the unlearned crabbedly or forwardly condemne that, that they underſtand not. 4 The firſt reaſon: Becauſe that ſeeing both he that eateth, and he that eateth not, is notwithſtanding the member of Chriſt, neither he which eateth not, can juſtly be contemned, neither he which eateth, be juſtly condemned: Now the firſt propoſition is declared in the ſixt verſe following.

4 [5] Who art thou that judgeſt another mans ſervant? to his own maſter he ſtandeth or falleth. Yea, he ſhall be holden up? for God is able to make him ſtand.

5 [6] One man eſteemeth one day above another: another eſteemeth every day *alike.* [7] Let [d] every man be ‡ fully perſwaded in his own mind.

6 [8] He that [e] regardeth the day, regardeth it unto the LORD; and he that regardeth not the day, to the [f] Lord he doth not regard it. He that [g] eateth, eateth to the Lord, [9] for he giveth God thanks; and he that eateth [h] not, to the Lord he eateth not, and giveth God thanks.

7 [10] For none of us liveth to [i] himſelf, and no man dieth to himſelf.

8 For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.

9 For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.

10 [11] But why doeſt thou judge thy brother? or why doeſt thou ſet at nought thy brother? * we ſhall all ſtand before the judgement-ſeat of Chriſt.

11 For it is written, * [k] As I live ſaith the Lord, every knee ſhall bowe to me, and every tongue ſhall [l] confeſſe to God.

12 So then every one of us ſhall give account of himſelf to God.

13 [12] Let us not therefore judge one another any more: but judge [m] this rather, that no man put a ſtumblingblock, or an occaſion to fall in his brothers way.

14 [13] I know, and am perſwaded by the [n] Lord Jeſus, that there is nothing † unclean of [o] it ſelf:

5 Another reaſon which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more ſkilfull, as men without hope of ſalvation: becauſe ſaith, the apoſtle, he that is ignorant to day, may be indued to morrow with further knowledge, or that he may alſo ſtand ſure: Therefore it belongeth to God and not unto man, to pronounce that ſentence of condemnation.
6 Another example of the difference of dayes according to the law.
7 He ſetteth againſt this contempt, and haſtie or raſh judgements, a continuall deſire to profit, that the ſtrong may be certainly perſwaded of their libertie, of what manner and ſort it is, and how they ought to uſe it: and again the weak may daily profite, leaſt either they abuſe the gift of God, or theſe pleaſe themſelves in their infirmitie.
d That he may ſay in his conſcience, that he knoweth and is perſwaded by Jeſus Chriſt, that nothing is unclean of it ſelf, and this perſwaſion muſt be grounded upon the word of God.
‡ Or, *fully aſſured.*
8 A reaſon taken from the nature of indifferent things, which a man may with a good conſcience doe, and omit: forſeeing that the difference of dayes and meats was appointed by God, how could they which as yet underſtood not the abrogating of the law, and yet otherwiſe acknowledged Chriſt as their Saviour, with good conſcience neglect that which they knew was commanded of God? And on the contrarie ſide, they that knew the benefit of Chriſt in this behalf, did with good conſcience neither obſerve dayes nor meats: Therefore ſaith the apoſtle, verſ. 10. Let not the ſtrong condemne the weak for theſe things, ſeeing that the weak brethren are brethren notwithſtanding. Now if any man would draw this doctrin to theſe our times and ages, let him know that the apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the law, and were deceived by ſimple ignorance, and not of malice, (for to ſuch the apoſtle yeelded not, nor not for a moment) nor ſuperſtition, but of a religious fear of God. e Obſerveth preciſely. f God ſhall judge whether he do well or no: And therefore you ſhould rather ſtrive about this, how everie one of you may be allowed of God, than to think upon other mens doings. g He that maketh no difference of meats. 9 So the apoſtle ſheweth that he ſpeaketh of the faithfull, both ſtrong and weak: But what if we have to do with infidels? Then muſt we here take heed of two things, as alſo is declared in the epiſtle to the Corinthians. The one is, that we count not their ſuperſtition among things indifferent as they did which ſate downe to meate in idols temples: the other is, that then alſo when the matter is indifferent (as to buy a thing offered to idols, in the butchers ſtambles, and to eat it at home, or in a private banquet) we wound not the conſcience of our weak brother. h He that toucheth not meats which he taketh to be unclean by the law. 10 We muſt not ſtick, ſaith he, in the meat it ſelf, but in the uſe of the meat, ſo that he is juſtly to be reprehended that liveth ſo, that he caſteth not his eyes upon God, for both our life, and our death is dedicated to him: and for this cauſe Chriſt hath properly died, and not ſimply, that we might eat this meat or that. i Hath reſpect to himſelf onely, which the Hebrews utter after this ſort. Doeth well to his own ſoul. 11 The concluſion: we muſt leave to God his right, and therefore in matters, which according as the conſcience is affected, are either good or evil, the ſtrong muſt not deſpiſe their weak brethren, much leſſe condemne them. But this conſequent cannot be taken of equall force in the contrary, to wit, that the weak ſhould not judge the ſtrong, becauſe the weak doe not know, that they which do not obſerve a day and eat, obſerve it not to the Lord, and eat to the Lord, as the ſtrong men know that the weak which obſerve a day and eat not, obſerve the day to the Lord, and eat not to the Lord. * 2 Cor. 5, 10. * Iſa. 45, 23. k This is a form of an oath, proper to God onely, for he and none but he liveth, and hath his being himſelf. l Shall acknowledge me for God. 12 After that he hath concluded what is not to be done, he ſheweth what is to be done: to wit, we muſt take heed that we doe not utterly caſt down with abuſing our liberty, our brother which is not yet ſtrong. m He rebuketh by the way theſe malicious judgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they ſhould rather beſtow their wits upon this, that they doe not with their diſdainfulneſſe either caſt their brethren clean down, or give them ſome offence. 13 The prevening of an objection: It is true that the ſchoolmaſterſhip of the law is taken away by the benefit of Chriſt, to ſuch as know it, but yet notwithſtanding we have to conſider in the uſe of this libertie, what is expedient, that we may have regard of our weak brother, ſeeing that our libertie is not loſt thereby. n By the ſpirit of the Lord Jeſus, or by the Lord Jeſus, who I am ſure brake down the wall at his coming. Gr. *common.* o By nature.

but to him that eſteemeth any thing to be †unclean, to him it is unclean.

15 But if thy brother be grieved with *thy* meat now walkeſt thou not † charitably. *[14] Deſtroy not him with thy meat, for whom [15] Chriſt died.

16 [16] Let not then your good be evil ſpoken of.

17 [17] For the kingdome of God is not meat and drink, but righteouſneſſe and peace, and joy in the Holy Ghoſt.

18 For he that [p] in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.

19 [18] Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meat deſtroy not the work of God. * All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat * fleſh, nor to drink wine, nor *any thing* whereby thy brother ſtumbleth, or is offended, or is made weak.

22 [19] Haſt thou [q] faith? have it to thy ſelf before God. Happy is he that condemneth not himſelf in *that thing* which he [r] alloweth.

23 And he that ‡[ſ] doubteth, is damned if he eat, becauſe *he eateth* not of faith: for whatſoever is not of faith, is ſinne.

CHAP. XV.

1 The ſtrong muſt bear with the weak. 2 We may not pleaſe our ſelves, 3 for Chriſt did not ſo, 7 but receive one the other, as Chriſt did us all, 8 both Jews, 9 and Gentiles. 15 Paul excuſeth his writing, 28 and promiſeth to ſee them, 30 and requeſteth their prayers.

WE [1] then that are ſtrong, ought to bear the infirmities of the weak, and not [a] to pleaſe our ſelves.

2 Let every one of us pleaſe his neighbour for *his* [b] good to edification.

3 [2] For even Chriſt pleaſed not himſelf, but as it is written, * The reproaches of them that reproached thee fell on me.

4 [3] For whatſoever things were written [c] aforetime, were written for our learning, that we through patience and comfort of the [d] ſcriptures might have hope.

5 [4] * Now the God of patience and conſolation, grant you to be like minded one towards another, ‡ according to Chriſt Jeſus:

6 That ye may with one mind and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo [e] received us, to the glory of God.

8 [5] Now I ſay that Jeſus Chriſt was a miniſter of the [f] circumciſion for the [g] truth of God, to confirm the promiſes *made* unto the fathers.

9 [6] And that the Gentiles might glorifie God for his mercy, as it is written, * For this cauſe I will [h] confeſſe to thee among the Gentiles, and ſing unto thy name.

10 And again he ſaith, * Rejoyce ye Gentiles, and laud him all ye people.

11 And again, * Praiſe the Lord all ye Gentiles, and laud him all ye people.

12 And again Eſaias ſaith, * There ſhall be a root of Jeſſe, and he that ſhall riſe to reigne over the Gentiles, in him ſhall the Gentiles truſt.

13 [7] Now the God of [i] hope fill you with [k] all joy & peace in beleeving, that ye may abound in hope through the power of the holy Ghoſt.

14 [8] And I my ſelf alſo am perſwaded of you my brethren, that [l] ye alſo are full of goodneſſe, filled with all knowledge, able alſo to admoniſh one another.

15 Neverthleſſe, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the goſpel of God, that the ‡ [m] offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

17 [9] I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God.

18 For I will not dare to ſpeak of any of thoſe things, which [n] Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through [o] mighty ſignes and wonders, by the power of the Spirit of God, ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20 Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another mans foundation:

21 But as it is written, * To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.

22 [10] For which cauſe alſo I have been ‡ much hindred from coming to you.

23 But now having no more place in theſe parts, and having a great deſire theſe many yeares to come unto you:

24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled † with your *company*.

25 But now I go unto Jeruſalem, to [p] miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia

---

† Gr. *common*.

† Gr. *according to charitie*.

* 1 Cor. 8, 11.

[14] It is the part of a cruell mind to make more account of meat, than of our brothers ſalvation. Which thing they doe, that preſume to eat with the offence of any brother, and ſo give him occaſion to go back from the goſpel.

[15] Another argument: We muſt follow Chriſts example: who was ſo farre from deſtroying the weak with meat, that he gave his life for them.

[16] Another argument: For that by this means the libertie of the goſpel is evil ſpoken of, as though it openeth the way to attempt any thing whatſoever, and boldeneth us to all things.

[17] A generall reaſon, and the ground of all the other arguments: The kingdome of heaven conſiſteth not in theſe outward things, but in the ſtudy of righteouſneſſe and peace, and comfort of the Holy Ghoſt.

[p] He that liveth peaceably, and dieth righteouſly, through the Holy Ghoſt.

[18] A generall concluſion: The uſe of this libertie, yea, and our whole life ought to be referred to the edifying one of another, in ſo much that we eſteem that thing unlawfull by reaſon of the offence of our brother, which is of it ſelf pure and lawfull.

* Tit. 1, 15.

* 1 Cor. 8, 13.

[19] He giveth a double warning in theſe matters: one, which pertaineth to the ſtrong, that he which hath obtained a ſure knowledge of this libertie, keep that treaſure, to the end he may uſe it wiſely and profitably, as hath been ſaid: the other, which reſpecteth the weak, that they do nothing raſhly by other mens example with a wavering conſcience, for that cannot be done without ſin, whereof we are not perſwaded by the word of God, that he liketh and approveth it.

[q] He ſhewed before, verſe 14. what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent.

[r] Embraceth.

‡ Or, *diſcerneth and putteth a difference between meats.*

[ſ] Reaſoneth with himſelf.

[1] Now the apoſtle reaſoneth generally of tolerating or bearing with the weak by all means, ſo farre forth as may be for their profit.

[a] And deſpiſe others.

[b] For his profit and edification.

[2] A confirmation taken of the example of Chriſt, who ſuffered all things, to bring not only the weak, but alſo his moſt cruell enemies, overcoming them with patience, to his Father.

* Pſal. 69, 9.

[3] The preventing of an objection: Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpoſe, that according to the example of our Fathers, we ſhould in patience and hope bear one with another.

[c] By Moſes and the prophets.

[d] The ſcriptures are ſaid to teach and comfort becauſe God uſeth them to teach and comfort his people withall.

[4] We muſt take an example of patience of God: that both the weak and the ſtrong, ſerving God with a mutuall conſent, may bring one another to God, as Chriſt alſo received us unto himſelf, although we were never ſo unworthy.

* 1 Cor. 1, 10.

‡ Or, *after the example of.*

[e] He did not diſdain us, but received us of his own accord, to make us partakers of Gods glory.

[5] An applying of the example of Chriſt to the Jews, whom he vouchſafed this honour for the promiſes which he made unto their Fathers, although they were never ſo unworthy, that he executed the office of a miniſter among them with marvellous patience: therefore much leſſe ought the Gentiles deſpiſe them for certain faults, whom the Son of God ſo much eſteemed.

[f] Of the circumciſed Jews, for as long as he lived, he never went out of their quarters.

[g] That God might be ſeen to be true.

[6] An applying of the ſame to the Gentiles, whom alſo the Lord of his incomprehenſible goodneſſe had regard of, ſo that they are not to be contemned of the Jews, as ſtrangers.

* Pſal. 18, 49.

[h] I will openly profeſſe, and ſet forth thy name.

* Deut. 32, 23.

* Pſal. 117, 1.

* Iſa. 11, 10.

[7] He ſealeth up, as it were, all the former treatiſe with prayers, wiſhing all that to be given them of the Lord, that he had commanded them.

[i] In whom we hope.

[k] Abundantly and plentifully.

[8] The concluſion of the epiſtle, wherein he firſt excuſeth himſelf, that he hath written ſomewhat at large unto them, rather to warn them, than to teach them, and that of neceſſity, by reaſon of his vocation, which bindeth him peculiarly to the gentiles.

[l] Of your own accord, and of your ſelves.

‡ Or, *ſacrificing.*

[m] By the offering up of the gentiles, he meaneth the Gentiles themſelves, whom he offered to God as a ſacrifice.

[9] He commendeth his apoſtleſhip highly by the effects, but yet ſo, that moreover and beſides that, he ſpeaketh all things truly, he giveth all the glory to God as the only author: and doth not properly reſpect himſelf, but this rather, that man might leſſe doubt of the doctrin which he propounded unto them.

[n] Chriſt was ſo with me in all things, and by all means, that if I would never ſo fain, yet I cannot ſay, what he hath done by me to bring the Gentiles to obey the goſpel.

[o] In the firſt place this word, Signes, ſignifieth the force and working of the wonders in piercing mens minds: and in the latter, it ſignifieth Gods mighty power which was the worker of theſe wonders.

* Iſa. 52, 15.

[10] He writeth at large to the Romanes, and that familiarly, his ſingular good will towards them, and the ſtate of his affairs, but ſo, that he ſwarveth not a jot from the end of apoſtolicall doctrine: for he declareth nothing but that which appertaineth to his office, and is godly: and commending by a little digreſſion, as it were the liberalitie of the churches of Macedonia, he provoketh them modeſtly to follow their godly deed.

‡ Or, *many wayes*, or *oftentimes.*

† Gr. *with you*, verſ. 32.

[p] Doing this duetie for the Saints, to carrie them that money which was gathered for their uſes.

and Achaia, to make a certain contribution for the poore ſaints which are at Jeruſalem.

27 [11] It hath pleaſed them *verily*, and their debters they are. For if the Gentiles have been made partakers of their ſpirituall things, their duty is alſo to [q] miniſter unto them in carnall things.

28 When therefore I have performed this, and have [r] ſealed to them this [ſ] fruit, I will come by you into Spain.

29 [12] And I am ſure that when I come unto you, I ſhall come in the fulneſſe of the bleſſing of the goſpel of Chriſt.

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the [t] love of the Spirit, that ye ſtrive together with me, in your prayers to God for me.

31 That I may be delivered from them that ‡ do not beleeve in Judea, and that my ſervice which I have for Jeruſalem, may be accepted of the ſaints:

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

3 Paul willeth the brethren to greet many, 17 and adviſeth them to take heed of thoſe which cauſe diſſenſion and offences, 21 and after ſundry ſalutations endeth with praiſe and thanks to God.

I [1] Commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea:

2 That ye receive her in the [a] Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſſe ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of my ſelf alſo.

3 Greet Priſcilla and Aquila my helpers in Chriſt Jeſus.

4 (Who have for my life laid down their own necks: unto whom not onely I give thanks, but alſo all the churches of the Gentiles)

5 Likewiſe *greet* [b] the church that is in their houſe. Salute my wel beloved Epenetus, who is the [c] firſt-fruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

7 Salute Andronicus and Junia my kinſmen and my fellow-priſoners, who are of note among the apoſtles, who alſo were in [d] Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane our helper in Chriſt, and Stachys my beloved.

10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus ‡ houſhold.

11 Salute Herodion my kinſman. Greet them that be of the ‡ houſhold of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother, and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them.

16 Salute one another with an [e] holy kiſſe. The churches of Chriſt ſalute you.

17 [2] Now I beſeech you, brethren, [f] mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by good words and [g] fair ſpeeches deceive the hearts of the ſimple.

19 [3] For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have yon [h] wiſe unto that which is good, and [i] ſimple concerning evil.

20 [4] And the God of peace ſhall ‡ bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt be with you. Amen.

21 [5] Timotheus my work-fellow, and Lucius and Jaſon and Soſipater my kinſmen ſalute you.

22 I Tertius, who [k] wrote this epiſtle, ſalute you in the Lord.

23 Gaius mine hoſte, and of the whole church ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother.

24 [6] The grace of our Lord Jeſus Chriſt be with you all. Amen.

25 [7] Now to him that is of power to ſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, (according to the revelation of the [l] myſtery, which was kept ſecret ſince the world began,

26 But now is made [m] manifeſt, and by the ſcriptures of the prophets according to the commandment of the everlaſting God, made known to all nations for the obedience of faith)

27 To God onely wiſe, be glory through Jeſus Chriſt for ever. Amen.

¶ Written to the Romanes from Corinthus, *and ſent* by Phebe ſervant of the church at Cenchrea.

---

[11] Almes are voluntary, but yet ſuch as we owe by the law of charitie.

[q] To ſerve their turns.

[r] Performed it faithfully, and ſealed it as it were with my ring.

[ſ] This money which was gathered for the uſe of the poore: which almes is very fitly called fruit.

[12] He promiſeth them through the bleſſing of God, not to come emptie unto them: and requiring of them the duty of prayers, he ſheweth what thing we ought chiefly to reſt upon in all difficulties and adverſities.

[t] For that mutuall conjunction, wherewith the holy Ghoſt hath tied our hearts and mindes together.

‡ Or, *are diſobedient.*

[1] Having made an end of the whole diſputation, he cometh now to familiar commendations and ſalutations and that to good conſideration and purpoſe, to wit, that the Romanes might know who are moſt to be honoured and made accompt of amongſt them: and alſo whom they ought to ſet before them to follow: and therefore he attributeth unto every one of them peculiar and ſingular teſtimonies.

[a] For Chriſts ſake, which is proper to the Chriſtian, for the heathen philoſophers have reſemblances of the ſame vertues.

[b] The companie of the faithfull, for in ſo great a citie as that was, there were divers companies.

[c] For he was the firſt of Achaia that beleeved in Chriſt: and this kinde of ſpeech is an alluſion to the ceremonies of the law.

[d] Ingraffed by faith.

‡ Or, *friends.*

‡ Or, *friends.*

[e] He called that an holy kiſſe, which proceedeth from an heart that is full of that holy love: now this is to be referred to the manner uſed in thoſe dayes.

[2] As by, namely, deſcribing them which were worthy of commendation, he ſufficiently declared whom they ought to hear and follow, ſo doeth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

[f] Warily and diligently, as though you ſhould ſcout out for you enemies in a watch tower.

[g] The word which he uſeth, ſignifieth a promiſing, which performeth nothing, and if thou heareſt any ſuch, thou mayeſt aſſure thy ſelf that he that promiſeth thee, is more carefull of thy matters than of his own.

[3] Simplicitie muſt be joyned with wiſedome.

[h] Furniſhed with the knowledge of the trueth and wiſdome, that you may embrace good things, and eſchew evil, beware of the deceits and ſnares of falſe prophets, and reſiſt them openly: and this place doeth plainly deſtroy the papiſts faith of credit, whereas they maintain it to be ſufficient for one man to beleeve as another man beleeveth, without further knowledge, or examination what the matter is, or what ground it hath: uſing theſe daily ſpeeches, We beleeve as our fathers beleeved, and we beleeve as the church beleeved.

[i] As men that know no way to deceive, much leſſe do deceive indeed.

[4] We muſt fight with a certain hope of victorie.

‡ Or, *tread.*

[5] He annexeth ſalutations, partly to renew mutuall friendship, and partly to the end that this epiſtle might be of ſome weight with the Romanes, having the confirmation of ſo many that ſubſcribed unto it.

[k] Wrote it as Paul uttered it.

[6] Now taking his leave of them this third time, he wiſheth that unto them, whereupon dependeth all the force of the former doctrine.

[7] He ſetteth forth the power and wiſdome of God with great thankſgiving, which eſpecially appear in the goſpel, and maketh mention alſo of the calling of the gentiles, to confirm the Romanes in the hope of this ſalvation.

[l] That ſecret, and hidden thing, that is to ſay, the calling of the gentiles.

[m] Offered and exhibited to all nations to be known.

The firſt epiſtle of PAUL, the apoſtle,
TO THE
CORINTHIANS.

CHAP. I.

After his ſalutation and thankſgiving, 10 *he exhorteth them to unitie,* 12 *and reproveth their diſſenſions.* 18 *God deſtroyeth the wiſedome of the wiſe* 21 *by the fooliſhneſſe of preaching, and* 26 *calleth not the wiſe, mighty, and noble, but* 27, 28 *the fooliſh, weak, and men of no account.*

PAul [1] called *to be* an [2] apoſtle of Jeſus Chriſt, through the will of God, and [3] Soſthenes *our* brother,

2 [4] Unto the church of God which is at Corinth, to them that * are [5] ſanctified in [a] Chriſt Jeſus, * [b] called *to be* ſaints, with all that in every place [c] call upon the name of Jeſus Chriſt our Lord, both theirs and ours.

3 [6] Grace be unto you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

4 [7] I thank my God alwayes on your behalf, for the grace of God which is given you by Jeſus Chriſt,

5 That in every thing ye are enriched by him [8] in [d] all utterance, and in all knowledge:

6 [9] Even as the teſtimony of Chriſt was [e] confirmed in you.

7 So that ye come behinde in no gift; [10] waiting for the † [f] coming of our Lord Jeſus Chriſt,

8 [11] Who ſhall alſo confirm you unto the end, that ye may be [g] blameleſſe in the day of our Lord Jeſus Chriſt.

9 * God is [h] faithfull, by whom ye were called unto the fellowſhip of his Sonne Jeſus Chriſt our Lord.

10 [12] Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all [13] ſpeak the ſame thing, and that there be no † diviſions among you: but that ye be perfectly [i] joyned together in the ſame minde, and in the ſame judgement.

11 [14] For it hath been declared unto me of you, my brethren, by them which are of the houſe of Chloe, that there are contentions among you.

12 Now [k] this I ſay, that every one of you ſaith, I am of Paul, and I of * Apollo, and I of Cephas, and I of Chriſt.

13 [15] Is Chriſt divided? was [16] Paul crucified for you? or were ye [17] baptized in the name of Paul?

14 [18] I thank God, that I baptized none of you, but * Criſpus and Gaius.

15 Leſt any ſhould ſay, that I had baptized in mine own name.

16 And I baptized alſo the houſhold of Stephanas: beſides, I know not whether I baptized any other.

17 [19] For Chriſt ſent me not to baptize, but to preach the goſpel: * [20] not with [l] wiſdome of ‡ words, leſt the [21] croſſe of Chriſt ſhould be made of none effect.

18 For the [m] preaching of the croſſe is to them that periſh, fooliſhneſſe: but unto us which are ſaved it is the * [n] power of God.

19 [22] For it is written. * I will deſtroy the wiſdome of the wiſe, and will bring to nothing the underſtanding of the prudent.

---

1 The inſcription of the epiſtle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithſtanding, ſo that alwayes he letteth them to wit, that he is the ſervant of God, and not of men.
2 If he be an apoſtle, then he muſt be heard, although he ſometime reprehend them ſharply, ſeeing he hath not his own cauſe in hand, but is a meſſenger that bringeth the commandements of Chriſt.
3 He joyneth Soſthenes with himſelf, that this doctrine might be confirmed by two witneſſes.
4 It is a church of God, although it hath great faults in it, ſo that it obey them which admoniſh it.
* Acts 15, 9.
5 A true definition of the Catholique church which is one.
a The father ſanctifieth us, that is to ſay, ſeparateth us from the wicked, in giving us to his Son, that he may be in us, and we in him.
* Rom. 1, 7.
b Whom God of his gracious goodnes and meer love hath ſeparated for himſelf: or whom God hath called to holineſſe: the firſt of theſe two expoſitions, ſheweth from whence our ſanctification cometh: and the ſecond ſheweth to what end it tendeth. c He is ſaid properly to call on God, who cryeth unto the Lord when he is in danger, and craveth help at his hands, and by the figure ſynecdoche it is taken for all the ſervice of God: and therefore to call upon Chriſts name, is to acknowledge, and take him for very God. 6 The foundation and the life of the church, is Chriſt Jeſus, given of the Father. 7 Going about to condemn many vices, he beginneth with a true commendation of their vertues, leſt he might ſeem after to deſcend to chiding, being moved with malice or envie: yet ſo, that he referreth all to God, as the authour of them, and that in Chriſt, that the Corinthians might be more aſhamed to prophane and abuſe the holy gifts of God. 8 He toucheth that by name, which they moſt abuſed. d Seeing that whiles we live here, we know but in part, and prophecie in part, this word (All) muſt be reſtrained to the preſent ſtate of the faithfull: but by (utterance) he meaneth not a vain kinde of babling, but the gift of holy eloquence, which the Corinthians abuſed. 9 He ſheweth, that the true uſe of theſe gifts conſiſteth herein, that the mighty power of Chriſt might thereby be ſet forth in them, that hereafter it might evidently appear, how wickedly they abuſed them to glory and ambition. e By thoſe excellent gifts of the holy Ghoſt. 10 He ſayeth by the way, that there is no cauſe why they ſhould pleaſe themſelves ſo much in thoſe gifts which they had received, ſeeing that thoſe were nothing in compariſon of them which are to be looked for. † Gr. *revelation.* f He ſpeaketh of the laſt coming of Chriſt. 11 He teſtifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehenſion afterward. And yet together therewithall ſheweth that as well the beginniug as the accompliſhing of our ſalvation, is onely the work of God. g He calleth them blameleſſe, not whom man never found fault with, but with whom no man can juſtly finde fault, that is to ſay, them which are in Chriſt Jeſus, in whom there is no condemnation. See Luke 1, 6. * 1 Theſſ. 5, 24. h True and conſtant, who doeth not onely call us, but giveth us the gift of perſeverance alſo. 12 Having made an end of the preface, he cometh to the matter it ſelf, beginning with a moſt grave obteſtation, as though they ſhould hear Chriſt himſelf ſpeaking, and not Paul. 13 The firſt part of this epiſtle, wherein his purpoſe is, to call back the Corinthians to brotherly concord, and to take away all occaſion of diſcord. So then this firſt part concerneth the taking away of ſchiſmes. Now a ſchiſme is when men which otherwiſe agree and conſent together in doctrine do yet ſeparate themſelves one from another. † Gr *ſchiſmes.*

i Knit together, as a body that conſiſteth of all his parts fitly knit together.
14 He beginneth his reprehenſion and chiding by taking away of an objection: for that he underſtood by good witneſſes, that there were many factions among them. And therewithall he openeth the cauſe of diſſentions, becauſe that ſome did hang on one doctour, ſome on another, and ſome were ſo addicted to themſelves, that they neglected all doctours and teachers, calling themſelves the diſciples of Chriſt onely, ſhutting forth their teachers.
k The matter I would ſay to you, is this.
* Acts 18, 24.
15 The firſt reaſon why ſchiſmes ought to be eſchewed: becauſe Chriſt ſeemeth by that means, to be divided and torn in pieces, who cannot be the head of two divers and diſagreeing bodies, being himſelf one. 16 Another reaſon: becauſe they cannot without great injurie to God, ſo hang of men as of Chriſt: which thing no doubt they do, which allow whatſoever ſome man ſpeaketh, even for his perſons ſake: as theſe men allowed one ſelf ſame goſpel being uttered of one man, and did lothe it being uttered of another man. So that theſe factions were called by the names of their teachers. Now Paul ſetteth down his own name, not onely to grieve no man, but alſo to ſhew that he pleadeth not his own cauſe. 17 The third reaſon taken of the form and end of baptiſme, wherein we make a promiſe to Chriſt, calling alſo on the name of the Father, and the holy Ghoſt. Therefore although a man do not fall from the doctrin of Chriſt, yet if he hang upon ſome certain teachers, and deſpiſe others, he forſaketh Chriſt: for if he hold Chriſt his onely maſter, he would hear him, teaching by whomſoever. 18 He proteſteth that he ſpeaketh ſo much the more boldly of theſe things, becauſe that through Gods providence, he is void of all ſuſpition of challenging diſciples unto himſelf, and taking them from others. Whereby we may underſtand, that not the ſcholars onely, but the teachers alſo are here reprehended, which gather themſelves flocks apart. * Acts 18, 8. 19 The taking away of an objection: that he gave not himſelf to baptize many amongſt them: not for the contempt of baptiſme, but becauſe he was chiefly occupied in delivering the doctrin, and committed them that received his doctrin to others to be baptized, whereof he had ſtore. And ſo he declared ſufficiently how far he was from all ambition: whereas on the other ſide, they whom he reprehendeth, as though they gathered diſciples unto themſelves and not unto Chriſt, bragged moſt ambitiouſly of numbers, which they had baptized. 2 Petr. 1, 16. 20 Now he turneth himſelf to the doctors themſelves, which pleaſed themſelves in brave and ambitious eloquence to the end that they might draw more diſciples after them. He confeſſeth plainly that he was unlike unto them, oppoſing gravely, as it became an apoſtle, his example againſt their perverſe judgements: So that this is another place of this epiſtle, touching the obſerving of a godly ſimplicity both in words and ſentences, in teaching of the goſpel. l Which eloquence which Paul caſteth off from him, not only, as not neceſſarie, but alſo as flat contrarie to the office of his apoſtleſhip: and yet had Paul his kinde of eloquence, but it was heavenly, not of man, and void of painted words. ‡ Or, *ſpeech.* 21 The reaſon why he uſeth not the pomp of words and painted ſpeach: becauſe it was Gods will to bring the world to his obedience by that way, whereby the moſt ideots amongſt men might underſtand that this work was done of God himſelf, without the art of man. Therefore as ſalvation is ſet forth unto us in the goſpel by the croſſe of Chriſt, than which nothing is more contemptible, and more farre from life, ſo God would have the manner of the preaching of the croſſe, moſt different from thoſe meanes, which men do uſe to draw and entice other, either to heare or beleeve: therefore it pleaſed him by a certain kinde of moſt wiſe folly, to triump over the moſt fooliſh wiſdome of the world, as he hath ſaid before by Eſay, that he would. And hereby we may gather, that both theſe doctours which where puffed up with ambitious eloquence, and alſo their hearers, ſtrayed farre away from the end and mark of their vocation. m The preaching of Chriſt crucified, or the kinde of ſpeech which we uſe. * Rom. 1, 16. n It is that wherein he declareth his marvellous power in ſaving his elect, which would not ſo evidently appeare, if it hanged upon any help of man, for ſo man might attribute that to himſelf, which is proper onely to the croſſe of Chriſt. 22 The apoſtle proveth, that this ought not onely not to ſeem ſtrange, ſeeing that it was foretold ſo long before, but declareth further, that God is wont to puniſh the pride of the world in ſuch ſort, which ſo pleaſeth it ſelf in its own wiſdome: and therefore that that is vain, yea a thing of nothing, and ſuch as God rejecteth as unprofitable, which they ſo carefully laboured for, and made ſo great accompt of. * Iſa. 29, 14.

20 *

20 * Where is the wiſe? where is the [o] ſcribe? where is the [p] diſputer of this world? hath not God made fooliſh the wiſdome of this world?

21 * [23] For after that, in the wiſdome of God, the [q] world by [r] wiſdome knew not God, [24] it pleaſed God by the [ſ] fooliſhneſſe of preaching to ſave them that beleeve.

22 [25] For the Jews require a ſigne, and the Geeeks ſeek after wiſdome.

23 But we preach Chriſt crucified, unto the Jews a ſtumbling block, and unto the Greeks, fooliſhneſſe:

24 But unto them which are called, both Jews and Greeks, Chriſt, the power of God, and the wiſdome of God.

25 Becauſe the fooliſhneſſe of God is wiſer than men: and the weakneſſe of God is ſtronger than men.

26 [26] For ye ſee your [t] calling, brethren, how that not many wiſe men [u] after the fleſh, not many mighty, not many noble *are called.*

27 But God hath choſen the fooliſh things of the world, to confound the wiſe: and God hath choſen the weak things of the world, to confound the things which are mighty:

28 And baſe things of the world, and things which are deſpiſed, hath God choſen, *yea*, and things which [x] are not, to bring to [y] nought things that are;

29 That [z] no fleſh ſhould glory in his preſence.

30 But of him [a] are ye in Chriſt Jeſus, [27] who of God is made unto us wiſdome, and righteouſneſſe, and ſanctification, and redemption:

31 That according as it is written, * [b] He that glorieth, let him glory in the Lord.

* Iſa. 33, 18.
o Where art thou, O thou learned fellow? and thou that ſpendeſt thy dayes in turning thy books?
p Thou that ſpendeſt all thy time in ſeeking out the ſecret things of this world, and in expounding all hard queſtions: and thus triumpheth he againſt all the men of this world, for there was not one of them that could ſo much as dream upon this ſecret and hidden myſterie.
* Rom. 1, 20.
23 He ſheweth that the pride of men was worthily puniſhed of God, becauſe they would not behold God, as meet was they ſhould, in the moſt clear glaſſe of the wiſdome of the world, which is the workmanſhip of the world.
q By the world he meaneth all men which are not born a new, but remain as they were, when they were firſt born.
r In the workmanſhip of this world, which hath the marvellous wiſdome of God engraved in it, ſo that every man may behold it.
24 The goodneſſe of God is wonderfull, for while he goeth about to puniſh the pride of this world, he is very provident and carefull for the ſalvation of it, and teacheth men to become fools, that they may be wiſe to God. ſ So he calleth the preaching of the Goſpel, as the enemies ſuppoſed it: but in the mean ſeaſon he taunteth them very ſharply, who had rather charge God with folly, than acknowledge their own, and crave pardon for it. 25 A declaration of that which he ſaid: that the preaching of the goſpel, is fooliſh. It is fooliſh, ſaith he, to them whom God hath not endued with new light, that is to ſay, to all men being conſidered in themſelves: for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wits and wiſdome: and therefore they do not onely not beleeve the goſpel, but alſo they mock at it. Notwithſtanding in this fooliſh preaching, there is the great vertue and wiſedome of God, but ſuch as thoſe onely which are called do perceive: God ſhewing moſt plainly, that even then when mad men think him moſt fooliſh, he is farre wiſer than they are: and that he ſurmounteth all their might and power, when he uſeth moſt vile & abject things, as it hath appeared in the fruit of the preaching of the goſpel. 26 A confirmation taken of thoſe things which came to paſſe at Corinth, where the church eſpecially conſiſted of the baſeſt and common people, inſomuch that the philoſophers of Greece were driven to ſhame when they ſaw that they could do nothing with their wiſdome and eloquence, in compariſon of the apoſtles, whom notwithſtanding they called idiots and unlearned. And herewithall doeth he beat down their pride: for God did not preferre them before thoſe noble and wiſe men becauſe they ſhould be proud, but that they might be conſtrained, even whether they would or not, to rejoyce in the Lord, by whoſe mercy, although they were the moſt abjects of all, they had obtained in Chriſt, both this wiſdome, and all things neceſſarie to ſalvation. t What way the Lord hath taken in calling you. u After that kinde of wiſdome which men make accompt of, as though there were none elſe: who becauſe they are carnall, know not ſpirituall wiſdome. x Which in mans judgement are almoſt nothing. y To ſhew that they are vain and unprofitable, and nothing worth: See Rom. 3, 31. z Fleſh, is oft, as we ſee, taken for the whole man: and he uſeth this word, *Fleſh*, very fitly, to ſet the weak and miſerable condition of man, and the majeſtie of God, one againſt the other. a Whom he caſt down before, now he lifteth up, yea, higher than all men: yet ſo, that he ſheweth them, that all their worthineſſe is without themſelves, that is, ſtandeth in Chriſt, and that of God. 27 He teacheth, that eſpecially and above all things the goſpel ought not to be contemned, ſeeing it containeth the chiefeſt things that are to be deſired, to wit, true wiſdome, the true way to obtain righteouſneſſe, the true way to live honeſtly and godly, the true deliverance from all miſeries and calamities. * Jer. 9, 23, 24. b Let him yeeld all to God, and give him thanks: and ſo by this place is mans free will beaten down, which the Papiſts ſo dream of.

CHAP. II.

He declareth that his preaching, 1 *though it bring not excellency of ſpeech, or of* 4 *humane wiſdome: yet conſiſteth in the* 4, 5 *power of God: and ſo farre excelleth* 6 *the wiſdome of this world, and* 9 *humane ſenſe, as that* 14 *the naturall man cannot underſtand it.*

ANd [1] I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdome, declaring unto you the [a] teſtimony of God.

2 For I [b] determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.

3 And I was with you in [c] weakneſſe, and in fear, and in much trembling.

4 And my ſpeech, & my preaching * was not with ‡ enticing words of mans wiſdom, [2] but in [d] demonſtration of the Spirit, and of power:

5 [3] That your faith ſhould not † ſtand in the wiſdome of men, but in the power of God.

6 [4] Howbeit we ſpeak wiſdome among them that are [e] perfect: yet not the wiſdome of this world, nor of the [f] princes of this world, that come to nought.

7 [5] But we ſpeak the wiſdome of God in a [g] myſtery, *even* the hidden *wiſdome* [6] which God ordained before the world unto our glory.

8 [7] Which none of the princes of this world knew: for had they known it, they would not have crucified the [h] Lord of glory.

9 [8] But as it is written, * Eye hath not ſeen, nor eare heard, neither have entred into the [i] heart of man, the things which God hath prepared for them that love him.

10 [9] But God hath revealed *them* unto us by his Spirit: for the Spirit [k] ſearcheth all things, yea, the deep things of God.

11 [10] For what man knoweth the things of a man, ſave the [l] ſpirit of man which is in him? even ſo the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the [m] ſpirit of the world, but the Spirit which is of God, [11] that we might [n] know the things that are freely given to us of God.

13 * [12] Which things alſo we ſpeak, not in the words which mans wiſdome teacheth, but which the Holy Ghoſt teacheth; [o] comparing ſpirituall things with ſpirituall.

1 He returneth to the 17 verſe of the former chapter, that is to ſay, to his own example: confeſſing that he uſed not among them either excellencie of words or inticing ſpeech of mans wiſedome, but with great ſimplicitie of ſpeech both knew and preached Jeſus Chriſt crucified, humble, and abject as touching the fleſh.

a The goſpel.
b I purpoſed not to profeſſe any knowledge but the knowledge of Chriſt and him crucified.
c He ſetteth weakneſſe againſt excellencie of words, and therefore joyneth with it feare and trembling, which are companions of true modeſtie, not ſuch feare and trembling as terrifie the conſcience, but ſuch as are contrarie to vanitie and pride.
* 2 Pet. 1, 16.
‡ Or, *perſwaſible.*
2 He turneth that now, to the commendation of his miniſtery, which he had granted to his adverſaries: for it's vertue and power, which they knew well enough, was ſo much the more excellent, becauſe it had no worldly help joyned with it.
d By plain evidence he meaneth ſuch a proof, as is made by certain and neceſſarie reaſons.
3 And he telleth the Corinthians that he did it for their great profit, becauſe they might thereby know manifeſtly that the goſpel was from heaven. Therefore he privily rebuketh them becauſe that in ſeeking vain oſtentation, they willingly deprived themſelves of the greateſt help of their faith.
† Gr. *be.*
4 Another argument taken of the nature of the thing, that is, of the goſpel, which is true wiſdome, but known to them onely which are deſirous of perfection: and is unſavorie to them which otherwiſe excell in the world, but yet vainly and frailly. e Thoſe are called perfect here, not which had gotten perfection alreadie, but ſuch as tend to it, as Phil. 3 15 ſo that perfect, is ſet againſt weak. f They that are wiſer, richer, or mightier than other men are. 5 He ſheweth the cauſe why this wiſdome cannot be perceived of thoſe excellent worldly wits, to wit, becauſe indeed it is ſo deep, that they cannot attain unto it. g Which men could not ſo much as dream of. 6 He taketh away an objection: If it be ſo hard, when, and how is it known? God, ſaith he, determined with himſelf from the beginning, that which his purpoſe was to bring forth at this time out of his ſecrets, for the ſalvation of men. 7 He taketh away another objection: why then, how cometh it to paſſe, that this wiſdome was ſo rejected of men of higheſt authoritie, that they crucified Chriſt himſelf? Paul anſwereth: becauſe they knew not Chriſt ſuch as he was. h That mightie God, full of true majeſtie and glory: Now this place hath in it a moſt evident proof of the divinitie of Chriſt, and of his joyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouched of the Godhead joyned with the manhood: which kinde of ſpeech, is called of the old fathers, A making common of things belonging to ſome one, with other to whom they do not belong. 8 Another objection: But how could it be that thoſe wittie men could not perceive this wiſedome? Paul anſwereth? Becauſe we preach thoſe things which paſſe all mens underſtanding. * Iſa. 64, 4. i Man cannot ſo much as think on them, much leſſe conceive of them with his ſenſes. 9 A queſtion: If it ſurmount the capacitie of men, how can it be underſtood of any man, or how can you declare and preach it? by a peculiar lightning by Gods Spirit, wherewith whoſoever is inſpired, he can enter even into the very ſecrets of God. k There is nothing ſo ſecret and hidden in God, but the Spirit of God pierceth into it. 10 He ſetteth that forth by a ſimilitude, which he ſpake of the inſpiration of the Spirit. As the force of mans wit ſearcheth out things pertaining to man, ſo doeth our minde by that power of the Holy Ghoſt underſtand heavenly things. l The minde of man which is endued with the ableneſſe to underſtand and judge. m The Spirit which we have received, doeth not teach us things of this world, but lifteth us up to God, and this place teacheth us againſt the Papiſt, what faith is, from whence it cometh, and what force it is of. 11 That which he ſpake generally he reſtraineth now to thoſe things which God hath opened unto us of our ſalvation in Chriſt: leſt that any man ſhould ſeparate the Spirit from the preaching of the word and Chriſt: or ſhould think that thoſe fantaſticall men are governed by the Spirit of God, which wandering beſides the word, thruſt upon us their vain imaginations for the ſecrets of God. n This word (know) is taken here in his proper ſenſe for true knowledge, which the Spirit of God worketh in us. 12 Now he returneth to his purpoſe, and concludeth the argument which he began verſe 6 and it is thus: The words muſt be applyed to the matter, and the matter muſt be ſet forth with words which are meet and convenient for it: now this wiſedome is ſpirituall and not of man, and therefore it muſt be delivered by a ſpirituall kinde of teaching, and not by enticing words of mans eloquence, that the ſimple, and yet wonderfull majeſtie of the Holy Ghoſt may therein appear. * 2 Pet. 1, 16 o Applying the words unto the matter, to wit, that as we teach ſpirituall things, ſo muſt our kinde of teaching be ſpirituall.

14 [13] But the [p] naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him: neither can he know *them*, becauſe they are [q] ſpiritually diſcerned.

15 [14] But he that is ſpirituall, ‡ [r] judgeth all things, yet [15] he himſelf is judged of [ſ] no man.

16 * [16] For who hath known the minde of the Lord, that he † may [t] inſtruct him? But we have the [u] minde of Chriſt.

13 Again he preventeth an offence or ſtumbling block: How cometh it to paſſe, that ſo few allow theſe things? This is not to be marvelled at, ſaith the apoſtle, ſeeing that men in their naturall powers (as they tearm them) are not endued with that facultie whereby ſpirituall things are diſcerned (which facultie cometh another way) and therefore they account ſpirituall wiſedome as folly: and it is as if he ſhould ſay, It is no marvell that blind men cannot judge of colours, ſeeing that they lack the ſight of their eyes, and therefore light is to them as darkneſſe. p The man that hath no further light of underſtanding, than that which he brought with him, even from his mothers womb as Jude defineth it, Jude 19. q By the vertue of the holy Ghoſt, Prov. 27, 19. 14 He amplifieth the matter by contraries. ‡ Or, *diſcerneth.* r Underſtandeth and diſcerneth. 15 The wiſedome of the fleſh, ſaith Paul, determineth nothing certainly, no not in its own affairs, much leſſe can it diſcern ſtrange, that is, ſpirituall things. But the Spirit of God, wherewith ſpitituall men are endued, can be deceived by no means, and therefore be reproved of no man. ſ Of no man: for when the Prophets are judged of the Prophets, it is the Spirit that judgeth, and not the man. * Iſa. 40, 13. Rom. 11, 34. 16 A reaſon of the former ſaying: for he is called ſpirituall, which hath learned that by the vertue of the ſpirit, which Chriſt hath taught us, Now if that which we have learned of that Maſter, could be reproved of any man, he muſt needs be wiſer than God: whereupon it followeth, that they are not onely fooliſh, but alſo wicked, which think that they can deviſe ſomething that is either more perfect, or that they can teach the wiſedome of God a better way than they knew or taught, which undoubtedly were indued with Gods Spirit. † Gr. *ſhall.* t Lay his head to his, and teach him what he ſhould do. u We are endued with the Spirit of Chriſt, who openeth unto us thoſe ſecrets, which by all other means are unſearchable, and alſo all truth whatſoever.

CHAP. III.

2 Milk is fit for children. 3 Strife and diviſion, arguments of a fleſhly minde. 7 He that planteth, and he that watereth, is nothing. 9 The miniſters are Gods fellow-workmen. 11 Chriſt the onely foundation. 16 Men the temples of God, 17 which muſt be kept holy. 19 The wiſdome of this world is fooliſhneſſe with God.

AND [1] I, brethren, could not ſpeak unto you as unto ſpirituall, but as unto [a] carnall, *even* as unto babes in Chriſt.

2 I have fed you with milk, and not with [b] meat: for hitherto ye were not [c] able *to bear it*, neither yet now are ye able.

3 For ye are yet carnall: for whereas there is among you envying, and ſtrife, and ‡ diviſions, are ye not carnall, and walk † as [d] men?

4 For while one ſaith, I am of Paul, and another, I *am* of Apollo, are ye not carnall?

5 [2] Who then is Paul, and who is Apollo, but miniſters by whom ye beleeved, even as the Lord gave to every man?

6 [3] I have planted, Apollo watered: but God gave the increaſe.

7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe.

8 Now he that planteth, and he that watereth, are one: * and every man ſhall receive his own reward, according to his own labour.

1 Having declared the worthines of heavenly wiſedome and of the goſpel, and having generally condemned, the blindnes of mans minde, now at length he applieth it particularly to the Corinthians, calling them carnall, that is, ſuch in whom as yet the fleſh prevaileth againſt the Spirit. And he bringeth a double teſtimonie of it: firſt, for that he had proved them to be ſuch, in ſo much that he dealt with them no otherwiſe than with ignorant men, and ſuch as are almoſt babes in the doctrin of godlines, and ſecondly, becauſe they ſhewed in deed by theſe diſſentions, which ſprang up by reaſon of the vertue of the Spirit, and heavenly wiſedome, that they had profited very litle or nothing. a He calleth them carnall, which are as yet ignorant, and therefore to expreſſe it the better, he termeth them babes. b Subſtantiall meat, or ſtrong meat. c To be fed by me with ſubſtantiall meat: therefore as the Corinthians grew up in age, ſo the apoſtle nouriſhing them by teaching, firſt with milk, then with ſtrong meat, which difference was onely but in the manner of teaching. ‡ Or, *factions.* † Gr. *according to man.* d By the ſquare and compaſſe of mans wit and judgement. 2 After that he hath ſufficiently reprehended ambitious teachers, and their fooliſh eſteemers, now he ſheweth how the true miniſters are to be eſteemed, that we attribute not unto them more or leſſe than we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and ſalvation, but yet as the miniſters of God, and ſuch as doe nothiug of themſelves, but God ſo working by them as it pleaſeth him to furniſh them with his gifts. Therefore we have not to mark or conſider what miniſter it is that ſpeaketh, but what is ſpoken: and we muſt depend only upon him which ſpeaketh by his ſervants. 3 He beautifieth the former ſentence with two ſimilitudes: firſt, comparing the company of the faithfull to a field which God maketh fruitfull: when it is ſowed and watered through the labour of his ſervants: next, by comparing it to an houſe, which indeed the Lord buildeth, but by the hands of his workmen, ſome of whom he uſeth in laying the foundation, others in building of it up. Now, both theſe ſimilitudes tend to this purpoſe, to ſhew that all things are wholly accompliſhed by gods onely authoritie and might, ſo that we muſt onely have an eye to him. Moreover, although that God uſeth ſome in the better part of the work, we muſt not therefore contemne other, in reſpect of them, and much leſſe may we divide or ſet them apart, (as theſe factious men did) ſeeing that all of them labour in Gods buſineſſe, and in ſuch ſort, that they ſerve to finiſh one ſelf ſame work, although by a divers manner of working, inſomuch that they need one anothers help. * Pſal. 62, 12. Gal. 6, 5.

9 For we are [e] labourers together with God, ye are Gods ‡ husbandrie, ye are Gods building.

10 According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another buildeth thereon. [4] But let every man take heed how he buildeth thereupon.

11 [5] For other foundation can no man lay, than that is laid, which is Jeſus Chriſt.

12 [6] Now if any man build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble:

13 [7] Every mans work ſhall be made manifeſt. For the day ſhall declare it, becauſe it † ſhall be revealed by fire, and the fire ſhall trie every mans work, of what ſort it is.

14 If any mans work abide which he hath built thereupon, he ſhall receive a reward.

15 If any mans work ſhall be burnt, [8] he ſhall ſuffer loſſe: but he himſelf ſhall be ſaved: yet ſo, as by fire.

16 * [9] Know ye not that ye are the temple of God; and that the Spirit of God dwelleth in you?

17 If any man ‡ [f] defile the temple of God, him ſhall God deſtroy: for the temple of God is holy, which *temple* ye are.

18 [10] Let no man deceive himſelf: if any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe.

19 For the wiſdome of this world is fooliſhneſſe with God: for it is written, * He [g] taketh the wiſe in their own craftineſſe.

20 And again, * The Lord knoweth the thoughts of the wiſe, that they are vain.

21 [11] Therefore let no man [h] glory in men, for all things are [i] yours.

22 Whether Paul, or Apollo, or Cephas, or the [12] world, or life, or death, or things preſent, or things to come, all are yours:

23 And ye are Chriſts, and Chriſt *is* Gods.

e Serving under him: Now they which ſerve under another, doe nothing of their own ſtrength, but as it is given them by grace, which grace maketh them fit to that ſervice. Look Chap. 15, 10. and 2 Cor. 3, 6. and all the increaſe that cometh by their labour, doth ſo proceed from God, that no part of the praiſe of it may be given to the under ſervant. ‡ Or, *tillage.* 4 Now he ſpeaketh to the teachers themſelves, which ſucceeded him in the church of Corinth, and in their perſon to all that were after, or ſhall be paſtors of congregations, ſeeing that they ſucceed into the labour of the apoſtles, which were planters & chief builders. Therefore he warneth them firſt, that they perſwade not themſelves that they may build after their own fantaſie, that is, that they may propound and ſet forth any thing in the church, either in matter, or in kinde of teaching, different from the apoſtles which were the chief builders. 5 Moreover, he ſheweth what this foundation is, to wit, Chriſt Jeſus, from whence they may not turn away one jot in the building up of this building. 6 Thirdly, he ſheweth, that they muſt take heed that the upper part of the building be anſwerable to the foundation, that is, that admonitions, exhortatations, and whatſoever pertaineth to the edifying of the flock, be anſwerable to the doctrin of Chriſt, as well in matter, as in form: which doctrin is compared to gold, ſilver, and precious ſtones: of which matter, Eſaias alſo and John in the Revelation build the heavenly citie. And to theſe are oppoſite, wood, hay, ſtubble, that is to ſay, curious and vain queſtions or decrees: and beſides, to be ſhort, all that kind of teaching which ſerveth to eſtimation, for falſe doctrines, whereof he ſpeaketh not here, are not ſaid properly to be built upon this foundation, unleſſe peradventure in ſhew onely. 7 He teſtifieth, as indeed the truth is, that all are not good builders, no not ſome of them which ſtand upon this one and onely foundation: but howſoever this work of evil builders, ſaith he, ſtand for a ſeaſon: yet ſhall it not alwayes deceive, becauſe that the light of the truth appearing at length as day, ſhall diſſolve this darkneſſe, and ſhew what it is. And as that ſtuff is tryed by the fire, whether it be good or not, ſo will God in his time, by the touch of his Spirit and word, trie all buildings, and ſo ſhall it come to paſſe, that ſuch as be found pure and ſound, ſhall ſtill continue ſo, to the praiſe of the workman: but they that are otherwiſe, ſhall be conſumed and vaniſh away, and ſo ſhall the workman be fruſtrate of the hope of his labour, which pleaſed himſelf in a thing of naught. † Gr. *is revealed.* 8 He taketh not away hope of ſalvation from the unſkilfull and fooliſh builders, which hold faſt the foundation, of which ſort were thoſe Rhetoricians rather than paſtours of Corinth but he addeth an exception, that they muſt notwithſtanding ſuffer this tryall of their work, and alſo abide the loſſe of their vain labours. * Chap. 6, 19. 9 Continuing ſtill in the metaphore of a building, he teacheth us that this ambition is not onely vain, but alſo ſacrilegious: for he ſaith, that the church is, as it were, the temple of God, which God hath, as it were, conſecrated unto himſelf by his Spirit. Then turning himſelf to theſe ambitious men, he ſheweth, that they profane the temple of God, becauſe thoſe vain arts wherein they pleaſe themſelves ſo much, are as he teacheth, ſo many pollutions of the holy doctrin of God, and the puritie of the church. Which wickedneſſe ſhall not be ſuffered unpuniſhed. ‡ Or, *deſtroy.* f Defileth it and maketh it unclean, being holy: and ſurely they doe defile it, by Paul his judgement, which by fleſhly eloquence defile the puritie of the goſpel. 10 He concludeth by the contrary, that they profeſſe pure wiſedome in the church of God, which refuſe and caſt away all thoſe vanities of men: and if they be mocked of the world, it is ſufficient for them that they be wiſe according to the wiſedome of God, and as he will have them to be wiſe. * Job 5, 13. g Be they never ſo craftie, yet the Lord will take them when he ſhall diſcover their treacherie. * Pſal. 94, 11. 11 He returneth to the propoſition of the 2 verſe, firſt warning the hearers, that henceforward they eſteem not as lords, thoſe whom God hath appointed to be miniſters, and not lords of their ſalvation: which thing they doe, that depend upon men, and not upon God that ſpeaketh by them. h Pleaſe himſelf. i Helps appointed for your benefit. 12 He paſſeth from the perſons to the things themſelves, that his argument may be more forcible: yea, he aſcendeth from Chriſt to the Father, to ſhew that we reſt our ſelves, no not in Chriſt himſelf, in that that he is man, but becauſe he carrieth us up even to the Father, as Chriſt witneſſeth of himſelf every where, that he was ſent of his Father, that by this band we may be all knit with God himſelf.

CHAP. IIII.

1 In what account the miniſters ought to be had. 7 We have nothing which we have not received. 9 The apoſtles ſpectacles to the world, angels and men, 13 the filth and off-ſcouring of the world: 15 yet our fathers in Chriſt, 16 whom we ought to follow.

LEt [1] a [a] man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God.

2 [2] Moreover it is required in ſtewards, that a man be found faithfull.

3 [3] But with me it is a very ſmall thing that I ſhould be judged of you, or [4] of mans [b] judgement: yea, [5] I judge not mine own ſelf.

4 For I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me is the [c] Lord.

5 * [6] Therefore judge nothing before the time, untill the Lord come, who both will bring to light the hidden things of darkneſſe, and will make manifeſt the counſels of the heart: and then ſhall every man have [d] praiſe of God.

6 [7] And theſe things, brethren, I have in a figure transferred to my ſelf, and to Apollo, for your ſakes: that ye might learn [e] in us not to think *of men*, above that which is written, that no one of you be puffed up for one againſt another.

7 [8] For who † maketh thee to differ *from another?* And what haſt thou that thou didſt not receive? now if thou didſt receive it, why doſt thou glory as [f] if thou hadſt not received it?

8 [9] Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reigne, that we alſo might reigne with you.

9 For I think that God hath ſet forth us the apoſtles laſt, as it were appointed to death. For we are made a † [g] ſpectacle unto the world, and to angels, and to men.

10 We *are* fools for Chriſts ſake, but ye *are* wiſe in Chriſt: we *are* weak, but ye *are* ſtrong: ye *are* honourable, but we *are* deſpiſed.

11 Even unto this preſent houre, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling place:

12 * And labour, working with our own hands: being reviled, we bleſſe: being perſecuted, we ſuffer it:

13 * Being defamed, we intreat: we are made as the filth of the world, and *are* the [h] off-ſcouring of all things unto this day.

14 [10] I write not theſe things to ſhame you, but as my beloved ſonnes I warn you.

15 For though you have ten thouſand inſtructours in Chriſt, yet *have ye* not many fathers: for in Chriſt Jeſus I have begotten you through the goſpel.

16 Wherefore I beſeech you, be ye followers of me.

17 For this cauſe have I ſent unto you Timotheus, who is my beloved ſonne, and faithfull in the Lord, who ſhall bring you into remembrance of [i] my wayes which be in Chriſt, as I teach every where in every church.

18 [11] Now ſome are puffed up as though I would not come to you.

19 * But I will come to you ſhortly, * if the Lord will, and will know, not the [k] ſpeech of them which are puffed up, but the power.

20 For the kingdome of God is not in word, but in power.

21 [12] What will ye? ſhall I come unto you with a rod, or in love, and in the [l] ſpirit of meekneſſe?

CHAP. V.

1 The inceſtuous perſon 6 is cauſe rather of ſhame unto them, than of rejoycing. 7 The old leaven is to be purged out. 10 Hainous offenders are to be ſhunned and avoided.

IT is [1] reported commonly *that there is* fornication among you, and ſuch fornication, as is not ſo much as named amongſt the Gentiles, that one ſhould have his fathers wife.

2 [2] And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 * [3] For I verily as abſent in bodie, but preſent in [a] ſpirit, have ‡ judged already, as though I were preſent, concerning him that hath ſo done this deed;

4 In the [b] name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit, with the [4] power of our Lord Jeſus Chriſt,

5 * [5] To [c] deliver ſuch an one unto Satan for the [6] deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.

6 [7] Your glorying is not [d] good: * know ye not that a little leaven leaveneth the whole lump?

7 [8] Purge out therefore the old leaven, that ye may be a new [e] lump, as ye are unleavened. For *even* Chriſt our [f] paſſeover ‡ is ſacrificed for us.

8 Therefore let us keep ‡ the [g] feaſt, not with old leaven, neither with the leaven of

---

[1] He concludeth the duety of the hearers towards their miniſters: that they eſteem them not as lords: and yet notwithſtanding, that they give eare unto them, as to them that are ſent from Chriſt, ſent, I ſay, to this end and purpoſe, that they may receive as it were at their hands, the treaſure of ſalvation which is drawen out of the ſecrets of God.

[a] Every man.

[2] Laſt of all, he warneth the miniſters, that they alſo behave themſelves not as lords, but as faithfull ſervants, becauſe they muſt render an accompt of their ſtewardſhip unto God.

[3] Becauſe in reprehending others, he ſets himſelf for an example, he uſeth a preoccupation or preventing of an objection, and uſing the gravitie of an apoſtle, he ſheweth that he careth not for the contrary judgements that they have of him, in that they eſteemed him as a vile perſon, becauſe he did not ſet forth himſelf as they did. And he bringeth good reaſons why he was nothing moved with the judgements which they had of him.

[4] Firſt, becauſe that that which men judge in theſe caſes of their own brains, is no more to be accompted of, than when the unlearned doe judge of wiſedome.

[b] Word for word, Day, after the manner of the ſpeech of the Cilicians.

[5] Secondly, ſaith he, How can ye judge how much or how little I am to be accompted of, ſeeing that I my ſelf which know my ſelf, better than you doe, and which dare profeſſe that I have walked in my vocation with a good conſcience, dare not yet notwithſtanding challenge any thing to my ſelf: for I know that I am not unblameable, all this notwithſtanding: much leſſe therefore ſhould I pleaſe my ſelf as you doe.

[c] I remit my ſelf to the Lords judgement.

* Matth. 7, 1. Rom. 2, 1.

[6] A third reaſon proceeding of a concluſion, as it were, out of the former reaſons. It is Gods office to eſteem every man according to his value, becauſe he knoweth the ſecrets of the heart, which men, for the moſt part, are ignorant of. Therefore this judgement pertaineth not to you.

[d] One could not be praiſed above the reſt, but the other ſhould be blamed: and he mentioneth praiſe rather than diſpraiſe, for that the beginning of this ſore was this, that they gave more to ſome men, than meet was.

[7] Having rejected their judgement, he ſetteth forth himſelf again as a ſingular example of modeſtie, as one which concealing in this epiſtle thoſe factious teachers names, doubted not to put down his own name and Apollos in their place, and took upon him as it were their ſhame: ſo farre was he from preferring himſelf to any.

[e] By our example, which choſe rather to take other mens faults upon us, than to carp any by name.

[8] He ſheweth a good means to bridle pride: firſt, if thou conſider how rightly thou exempteſt thy ſelf out of the number of others, ſeeing thou art a man thy ſelf: again, if thou conſider that although thou have ſome thing more than other men have, yet thou haſt it not but by Gods bountifulneſſe. And what wiſe man is he that will brag of anothers goodneſſe, and that againſt God?

† Gr. *diſtinguiſheth thee.*

[f] There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the Pelagians and half Pelagians will not confeſſe.

[9] He deſcendeth to a moſt grave mock, to cauſe thoſe ambitious men to bluſh, even againſt their wills.

† Gr. *theatre.*

[g] He that will take a right view how like Paul and the Pope are, who lyingly boaſteth that he is his ſucceſſour, let him compare the delicates of the Popiſh court, with Saint Pauls ſtate, as we ſee it here.

* Act. 20, 34. 1 Theſſ. 2, 9. 2 Theſſ. 3, 8.

* Matth, 5, 44.

[h] Such as by ſweeping is gathered together.

[10] Moderating the ſharpneſſe of his mock, he putteth them in mind to remember of whom they were begotten in Chriſt, and that they ſhould not doubt to follow him for an example, although he ſeem vile, according to the outward ſhew in reſpect of others, yet mighty by the efficacie of Gods Spirit, as they had triall thereof in themſelves.

[i] What way and rule, I follow every where in teaching the churches.

[11] Laſt of all he deſcendeth alſo to apoſtolike threatnings, but yet chiding them as a father, leſt by their diſorder he be conſtrained to come to puniſh ſome amongſt them.

* Acts 19, 21.

* James 4, 15.

[k] By ſpeech he meaneth their painted and coloured kinde of eloquence, againſt which he ſetteth the vertue of the ſpirit.

[12] A paſſing over to another part of this epiſtle, wherein he reprehendeth moſt ſharply a very hainous offence, ſhewing the uſe of eccleſiaſticall correction.

[l] Meekly affected toward you.

[1] They are greatly to be reprehended which by ſuffering of wickedneſſe, ſet forth the church of God to be mocked and ſcorned of infidels.

[2] There are none more proud than they that leaſt know themſelves.

* Col. 2, 5.

[3] Excommunication ought not to be committed to one mans power, but muſt be done by the authoritie of the whole congregation, after that the matter is diligently examined.

[a] In mind, thought and will.

‡ Or, *determined.*

[b] Calling upon Chriſt his name.

[4] There is no doubt but that judgement is ratified in heaven, wherein Chriſt himſelf ſitteth as Judge.

* 1 Tim. 1, 20.

[5] The excommunicate is delivered to the power of Satan, in that, that he is caſt out of the houſe of God.

[c] What it is to be delivered to Satan, the Lord himſelf declareth, when he ſaith, Let him be unto thee as an Heathen and Publicane, Matth, 18, 17. that is to ſay, to be disfranchiſed and put out of the right and libertie of the citie of Chriſt, which is the church, without which Satan is lord and maſter.

[6] The end of excommunication is not to caſt away the excommunicate, that he ſhould utterly periſh, but that he may be ſaved, to wit, that by this means his fleſh may be tamed, that he may learn to live to the Spirit.

[7] Another end of excommunication is, that other be not infected, and therefore it muſt of neceſſitie be retained in the church, that the one be not infected by the other.

[d] Is naught, and not grounded upon good reaſon, as though you were excellent, and yet there is ſuch wickedneſſe found amongſt you.

* Gal. 5, 9.

[8] By alluding to the ceremonie of the paſſeover, he exhorteth them to caſt out that unclean perſon from among them. In times paſt, ſaith he, it was not lawfull for them which did celebrate the paſſeover to eat leavened bread: Inſomuch that he was holden as unclean and unworthy to eat the paſſeover, whoſoever had but taſted of leaven. Now all our whole life muſt be as it were the feaſt of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is ſlain, muſt caſt out both of themſelves, and alſo out of their houſes and congregation all impuritie.

[e] By lump, he meaneth the whole body of the church, every member whereof muſt be unleavened bread, that is, be renewed in Spirit, by plucking away the old corruption.

[f] The Lambe of our paſſeover.

‡ Or, *is ſlain.*

‡ Or, *holy-day.*

[g] Let us leade our whole life, as it were a continuall feaſt, honeſtly, and uprightly.

malice and wickedneſſe : but with the unleavened bread of ſinceritie and truth.

9 [9] I wrote unto you in an epiſtle, not to company with fornicatours.

10 Yet not [h] altogether with the fornicatours of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world.

11 But now I have written unto you, not to keep company, if any man that is called a brother be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one, no not to eat.

12 [10] For what have I to do to judge them alſo that are without? do not ye judge them that are within?

13 But them that are without, God judgeth. Therefore put away from among your ſelves that wicked perſon.

CHAP. VI.

1 The Corinthians muſt not vex their brethren in going to law with them: 6 eſpecially under infidels. 9 The unrighteous ſhall not inherit the kingdome of God. 15 Our bodies are the members of Chriſt, 19 and temples of the holy Ghoſt: 16, 17 they muſt not therefore be defiled.

DAre [1] any of [a] you, having a matter againſt another, go to law before the [b] unjuſt, and not before the [2] ſaints?

2 [3] Do ye not know that the ſaints ſhall judge the world? and if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters?

3 Know ye not that we ſhall judge angels? how much more things that pertain to this life?

4 [4] If then ye have [c] judgement of things pertaining to this life, ſet them to judge who are [d] leaſt eſteemed in the church.

5 [5] I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? no not one that ſhall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbeleevers.

7 [6] Now therefore there is utterly a [e] fault among you, becauſe ye go to law one with another: [7] why do ye not rather take wrong? why do ye not rather ſuffer your ſelves to be defrauded?

8 Nay, you do wrong and defraud, and that your brethren.

9 Know ye not that the unrighteous ſhall not inherit the kingdome of God? [8] Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankinde,

10 Nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdome of God.

11 And ſuch were ſome of you: but ye are washed, but ye are ſanctified, but ye are juſtified in the [f] name of the Lord Jeſus, and by the Spirit of our God.

12 [9] [g] All things are lawfull unto me, but all things are not ‡ expedient: all things are lawfull for me, but I will not be brought under the [h] power of any.

13 [10] Meats for the bellie, and the bellie for meats; but God ſhall deſtroy both it and them. Now the bodie *is* not for fornication, but for the Lord: and the Lord for the bodie.

14 And God hath both raiſed up the LORD, and will alſo raiſe up us by his own power.

15 [11] Know ye not, that your bodies are the members of Chriſt? ſhall I then take the members of Chriſt, and make them the members of an harlot? God forbid.

16 [12] What, know ye not that he which is joyned to an harlot, is one bodie? for [i] two (ſaith he) ſhall be one fleſh.

17 But he that is joyned unto the Lord, is one ſpirit.

18 [13] Flee fornication. Every ſinne that a man doeth, is without the bodie: but he that committeth fornication, ſinneth againſt his own bodie.

19 [14] What, know ye not that your bodie is the temple of the holy Ghoſt *which is* in you, which ye have of God, [15] and ye are not your own?

20 For ye are bought with a price: therefore glorifie God in your bodie, and in your ſpirit, which are Gods.

---

[9] Now he ſpeaketh more generally: and that which he ſpake before of the inceſtuous perſon, he ſheweth that it pertaineth to others, which are known to be wicked, and ſuch as through their naughtly life are a ſlander to the church, which ought alſo by lawfull order be caſt out of the communitie of the church. And making mention of eating of meat, either he meaneth thoſe feaſts of love whereat the Supper of the Lord was received, or elſe their common uſage and manner of life: which is rightly to be taken, leſt any man ſhould think that either matrimonie were broken by excommunication, or ſuch duties hindred and cut off there by, as we owe one to another: children to their parents, ſubjects to their rulers, ſervants to their maſters, and neighbour to neighbour, to win one another unto God.

[h] If you ſhould utterly abſtain from ſuch mens company, you ſhould go out of the world: therefore I ſpeak of them which are in the very boſome of the church, which muſt be called home by diſcipline, and not of them which are without, with whom you muſt labour by all means poſſible, to bring them to Chriſt.

[10] Such as are falſe brethren ought to be caſt out of the congregation, as for them which are without, they muſt be left to the judgement of God.

[1] The third queſtion is of civill judgements. Whether it be lawfull for one faithfull to draw another before the judgement ſeat of an infidell? He anſwereth, that it is not lawfull, for offence ſake, for it is not evil of it ſelf.

[a] As if he ſaid, Are you become ſo impudent, that you are not aſhamed to make the goſpel a laughing ſtock to profane men?

[b] To wit, judges.

[2] He addeth that he doeth not forbid that one neighbour may go to law with another, if need ſo require, but yet under holy judges.

[3] He gathereth by a compariſon, that the faithfull cannot ſeek to infidels to be judged, without great injury done to the Saints, ſeeing that God himſelf will make the Saints judges of the world, and of the devils, with his Sonne Chriſt: much more ought they to judge theſe light and ſmall cauſes which may be by equitie, and good conſcience determined.

[4] The concluſion, wherein he preſcribeth a remedie for this miſchief: to wit, if they end their private affairs between themſelves by choſen arbitrars out of the church: for which matter and purpoſe, the leaſt of you, ſaith he, is ſufficient. Therefore he condemneth not judgement ſeats, but ſheweth what is expedient for the circumſtance of the time, and that without any diminishing of the right of the magiſtrate: for he ſpeaketh not of judgements, which are practiſed betwixt the faithfull and the infidels, neither of publike judgements, but of controverſies which may be ended by private arbitrars.

[c] Courts and places of judgements.

[d] Even the moſt abject among you.

[5] He applieth the generall propoſition to a particular, alwayes calling them back to this, to take away from them that falſe opinion of their own excellencie, from whence all theſe miſchiefs ſprang.

[6] Now he goeth further alſo, and although by granting them privat arbitrars, out of the congregation of the faithfull, he do not ſimply condemne, but rather eſtablish private judgements, ſo that they be exerciſed without offence, yet he ſheweth, that if they were ſuch as they ought to be, and as it were to be wished, they ſhould not need to uſe that remedie neither.

[e] A weakneſſe of minde which is ſaid to be in them, that ſuffer them to be overcome of their luſts, and it is a fault that ſquareth greatly from temperance and moderation: ſo that he nippeth them which could not put up an injurie done unto them.

[7] This pertaineth chiefly to the other part of the reprehenſion, to wit, that they went to law even under infidels, whereas they should rather have ſuffred any loſſe, than to have given that offence. But yet this is generally true, that we ought rather to depart from our right, than trie the uttermoſt of the law haſtily, and upon an affection to revenge an injurie. But the Corinthians cared for neither, and therefore he ſaith, that they muſt repent, unleſſe they will be shut out from the inheritance of God.

[8] Now he prepareth himſelf to paſſe over to the fourth treatiſe of this epiſtle, which concerneth matters indifferent, debating this matter firſt, how men may well uſe women or not: which queſtion hath three branches, fornication, matrimonie, & a ſingle life. As for fornication, he utterly condemneth it. And marriage he commandeth to ſome, as a good and neceſſary remedie for them, to other he leaveth it free: And other ſome he diſſuadeth from it, not as unlawfull, but as diſcommodious, and that not without exception. As for the ſingleneſſe of life (under which alſo I comprehend virginitie) he enjoyneth it to no man: yet he perſwadeth men unto it not for ſelf, but for another reſpect, neither all men, nor without exception. And being about to ſpeak againſt fornication, he beginneth with a generall reprehenſion of thoſe vices, wherewith that rich and riotous citie moſt abounded: warning and teaching them earneſtly, that repentance is unſeparably joyned with forgiveneſſe of ſins, and ſanctification with juſtification.

[f] In Jeſus.

[9] Secondly, he ſheweth that the Corinthians doe ſimply offend in matters indifferent: Firſt, becauſe they abuſed them: next, becauſe they uſe indifferent things, without any diſcretion, ſeeing the uſe of them ought to be brought to the rule of charitie: and that he doth not uſe them aright, which immoderately abuſeth them, and ſo becometh a ſlave unto them.

[g] Whatſoever, but this generall word muſt be reſtrained to things that are indifferent.

‡ Or, *profitable.*

[h] He is in ſubjection to things that are indifferent, whatſoever he be that thinketh he may not be without them: which is a flattering kinde of ſlavery under a colour of liberty, which ſeizeth upon ſuch men.

[10] Secondarily, becauſe they counted many things for indifferent, which were of themſelves unlawfull, as fornication, which they numbred amongſt meer naturall and lawfull deſires, aſwel as meat and drink: Therefore the apoſtle ſheweth, that they are utterly unlike: for meats, ſaith he, were made for the neceſſary uſe of mans life, which is not perpetuall: For both meats, and all this manner of nouriſhing, are quickly aboliſhed. But we muſt not ſo think of the uncleanneſſe of fornication, for which the bodie is not made, but on the contrary ſide is ordained to pureneſſe, as appeareth by this, that it is conſecrated to Chriſt, even as Chriſt alſo is given us of his Father, to quicken our bodies with that vertue, wherewith he roſe againe.

[11] A declaration of the former argument by contraries, and the applying of it.

[12] A proof of the ſame argument: A harlot and Chriſt are clean contrarie, ſo are the fleſh and the Spirit: therefore he that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Chriſt, which unitie is pure and ſpirituall. Moſes doeth not ſpeak theſe words of fornication, but of marriage: but ſeeing that fornication is the corruption of marriage, and both of them is a carnall and fleshly copulation, we cannot ſay that the apoſtle abuſeth his teſtimonie. Againe, Moſes hath not this word (Two) but it is very well expreſſed both here and in Matthew 19, 5, becauſe he ſpeaketh onely but of man and wife: whereupon the opinion of them that vouch it to be lawfull to have many wives, is beaten down: for he that companieth with many, is ſundred as it were into many parts.

[13] Another argument why fornication is to be eſchewed, becauſe it defileth the body with a peculiar kinde of filthineſſe.

[14] The third argument: Becauſe a fornicatour is ſacrilegious, for our bodies are conſecrated to God.

[15] The fourth argument: Becauſe we are not our own men, to give our ſelves to any other, much leſſe to Satan and the fleſh, ſeeing that God himſelf hath bought us, and that with a great price, to the end that both in body and ſoul, we ſhould ſerve to his glorie.

CHAP.

CHAP. VII.

2 He treateth of marriage, 4 ſhewing it to be a remedie againſt fornication: 10 and that the bond thereof ought not lightly to be diſſolved. 18, 20 Every man muſt be content with his vocation. 25 Virginitie wherefore to be embraced. 35 And for what reſpects we may either marry, or abſtain from marrying.

NOw [1] concerning the things [a] whereof ye wrote unto me: It is [b] good for a man not to touch a woman.

2 Nevertheleſſe, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 [2] Let the husband render unto the wife [c] due benevolence: and likewiſe alſo the wife unto the husband.

4 [3] The wife hath not power of her own body, but the husband: and likewiſe alſo the husband hath not power of his own bodie, but the wife.

5 Defraud you not one the other, [4] except *it be* with conſent for a time, that ye may [d] give your ſelves to faſting and prayer, and come together again, that Satan tempt you not for your incontinencie.

6 [5] But I ſpeak this by permiſſion, and not of commandment.

7 For [e] I would that all men were even as I my ſelf: but every man hath his proper gift of God, one after this manner, and another after that.

8 [6] I ſay therefore to the [f] unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marrie: for it is better to marry than to [g] burn.

10 [7] And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from her hushand:

11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

12 [8] But to the reſt ſpeak I, not the Lord, If any brother hath a wife that beleeveth not, and she be pleaſed to dwell with him, let him not put her away.

13 And the woman which hath an husband that beleeveth not, and if he be pleaſed to dwell with her, let her not leave him.

14 [9] For the unbeleeving husband is [h] ſanctified by the [i] wife, and the unbeleeving wife is ſanctified by the [k] husband; elſe were your children unclean, but now are they [l] holy.

15 [10] But if the unbeleeving depart, let him depart; A brother or a ſiſter is not under bondage in [m] ſuch *caſes*: [11] but God hath called us † to peace.

16 For what knoweſt thou, O wife, whether thou shalt ſave thy husband? or how knoweſt thou, O man, whether thou shalt ſave thy wife?

17 [12] But as God hath diſtributed to every man, as the Lord hath [n] called every one, ſo let him walk: and ſo ordain I in all churches.

18 [13] Is any man called being circumciſed? let him not [o] become uncircumciſed: is any called in uncircumciſion? let him not become circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.

20 Let every man abide in the ſame calling wherein he was called.

21 Art thou called *being* a ſervant? [p] care not for it; but if thou mayeſt be made free, uſe it rather.

22 For he that is called in the [q] Lord, *being* a ſervant, is the Lords † freeman: likewiſe alſo he that is called *being* free, is Chriſts ſervant.

23 [14] Ye are bought with a price, be not ye the ſervants of men.

24 [15] Brethren, let every man wherein he is called; therein abide with [r] God.

25 [16] Now concerning virgins, I have no commandment of the Lord: yet I give my [ſ] judgement as [t] one that hath obtained mercie of the Lord to be faithfull.

26 I ſuppoſe therefore that [u] this is good for the [x] preſent ‡ diſtreſſe, *I ſay*, that it is good for a man ſo to be.

27 Art thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife.

28 But and if thou marrie, thou haſt not ſinned; and if a virgin marry, she hath not ſinned: nevertheleſſe, ſuch shall have trouble in the [y] flesh: [z] but I ſpare you.

29 But this I ſay, brethren, the time is [a] short. It remaineth, that both they that have wives, be as though they had none:

30 And they that [b] weep, as though they wept not: & they that rejoyce, as though they

---

[1] He teacheth concerning marriage, that although a ſingle life hath his commodities, which he will declare afterwards, yet that marriage is neceſſary for the avoiding of fornication: but ſo that neither one man may have many wives, nor any wife many husbands.

[a] Touching thoſe matters whereof you wrote unto me.

[b] Commodious, and (as we ſay) expedient. For marriage bringeth many griefs with it, and that by reaſon of the corruption of our firſt eſtate.

[2] Secondly, he ſheweth that the parties married muſt with ſingular affection, entirely love one the other.

[c] This word (due) containeth all kinde of benevolence, though he ſpeak more of one ſort than of the other, in that that followeth.

[3] Thirdly, he warneth them, that they are each in others power, as touching the bodie, ſo that they may not defraud one another.

[4] He addeth an exception, unles the one abſtain from the other by mutuall conſent, that they may the better give themſelves to prayer, wherein notwithſtanding, he warneth them to conſider what is expedient, leſt by this long breaking off, as it were from marriage, they be ſtirred up to incontinencie.

[d] Do nothing elſe.

[5] Fiftly, he teacheth that marriage is not ſimply neceſſary for all men, but for them which have not the gift of continencie, and this gift is by a peculiar grace of God. [e] I wish. [6] Sixtly, he giveth the ſelf ſame admonition touching the ſecond marriage, to wit, that a ſingle life is to be allowed, but for ſuch as have the gift of continencie; otherwiſe they ought to marry again, that their conſcience may be at peace. [f] This whole place is flat againſt them which condemn ſecond marriages. [g] So to burn with luſt, that either the will yeeldeth to the temptation, or els we cannot call upon God with a quiet conſcience. [7] Seventhly, he forbiddeth contentions and publishing of divorces, (for he ſpeaketh not here of the fault of whoredome, which was then death even by the law of the Romanes alſo) whereby he affirmeth that the band of marriage it not diſſolved, and that from Chriſt his mouth. [8] Eightly, he affirmeth, that thoſe marriages which are alreadie contracted between a faithfull, and an unfaithfull, or infidell, are firm: ſo that the faithfull may not forſake the unfaithfull. [9] He anſwereth an objection: But the faithfull is defiled by the ſocietie of the unfaithfull. The apoſtle denieth that, and proveth, that the faithfull man with good conſcience may uſe the veſſel of his unfaithfull wife, by this, that their children which are born of them, are accounted holy (that is, contained within the promiſe) for it is ſaid to all the faithfull, I will be thy God, and the God of thy ſeed. [h] The godlineſſe of the wife is of more force, to cauſe their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage. [i] The infidell is not ſanctified or made holy in his own perſon, but in reſpect of his wife he is ſanctified of her. [k] To the faithfull husband. [l] This place deſtroyeth the opinion of them, that would not have children to be baptized, and their opinion alſo, that make baptiſme the very cauſe of ſalvation. For the children of the faithfull are holy by vertue of the covenant, even before baptiſme, and baptiſme is added as the ſeal of that holineſſe.

[10] He anſwereth to a queſtion: What if the unfaithfull forſake the faitfull? then is the faithfull free, ſaith he, becauſe he is forſaken of the unfaithfull.

[m] When any ſuch thing falleth out.

[11] Leſt any man upon pretence of this libertie should give an occaſion to the unfaithfull to depart, he giveth to underſtand, that marriage contracted with an infidel, ought peaceably to be kept. that if it be poſſible, the infidel may be won to the faith.

† Gr. *in peace.*

[12] Taking occaſion by that which he ſaid of the bondage and libertie of matrimonie, he digreſſeth to a generall doctrine concerning the outward ſtate and condition of mans life, as circumciſion and uncircumciſion, ſervitude and libertie: warning every man generally to live with a contended mind in the Lord, what ſtate or condition ſoever he be in, becauſe, that thoſe outward things, as to be circumciſed or uncircumciſed, to be bond or free, are not of the ſubſtance (as they term it) of the kingdome of heaven.

[n] Hath bound him to a certain kinde of life.

[13] Notwithſtanding he giveth us to underſtand, that in theſe examples all are not of like ſort: becauſe that circumciſion not ſimply of it ſelf is to be deſired, but ſuch as are bound may deſire to be free. Therefore herein onely they are equall, that the kingdome of God conſiſteth not in them, and therefore theſe are no hinderances to obey God.

[o] He is ſaid to become uncircumciſion, who by the help of a chirurgian, recovereth an upperskin: which is done by drawing the ſkin with an inſtrument, to make it to cover the nut. Celſus in his 7 book, and 25 chapter. [p] As though this calling were too unworthy a calling for Chriſt. [q] He that is in ſtate of a ſervant, and is called to be a Chriſtian. † Gr. *made free.* [14] He sheweth the reaſon of the unlikeneſſe, becauſe that he that deſireth to be circumciſed, maketh himſelf ſubject to mans tradition, and not to God. And this may be much more underſtood of ſuperſtitions, which ſome do fooliſhly account for things indifferent. [15] A repetition of the generall doctrin. [r] So purely and from the heart, that your doings may be approved before God. [16] He enjoyneth virginitie to no man, yet he perſwadeth and praiſeth it for another reſpect, to wit, both for the neceſſitie of the preſent time, becauſe the faithfull could ſcarce abide in any place, and uſe the commodities of this preſent life, and therefore ſuch as were not troubled with familes, might be the readier, and alſo for the cares of this life, which marriage draweth with it of neceſſitie, ſo that they cannot but have their minds diſtracted: and this hath place in women eſpecially. [ſ] The circumſtances conſidered, this I counſel you. [t] It is I that ſpeak this which I am minded to ſpeak: and the truth is, I am a man, but yet worthy credit, for I have obtained of the Lord to be ſuch an one. [u] To remain a virgine. [x] For the neceſſitie which the ſaints are dayly ſubject unto, who are continually toſſed up and down, ſo that their eſtate may ſeem moſt unfit for marriage, were it not that the weakneſſe of the flesh inforced them to it. ‡ Or, *neceſſitie.* [y] By the (Flesh) he underſtandeth what things ſoever belong to this preſent life, for marriage bringeth with it many diſcommodities: ſo that he bendeth more, to a ſole life, not becauſe it is a ſervice more agreeable to God than marriage, but for thoſe diſcommodities, which (if it were poſſible) he would wish all men to be void of, that they might give themſelves to God onely. [z] I would your weakneſſe were provided for. [a] For we are now in the latter end of the world. [b] By weeping, the Hebrews underſtand all adverſity, and by joy, all proſperity

rejoyced not: andthat buy they, as though they poſſeſſed not:

31 And they that uſe this [c] world, as not abuſing it: for the [d] faſhion of this world paſſeth away.

32 But I would have you without carefulneſſe. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord:

33 But he that is married, [e] careth for the things that are of the world, how he may pleaſe his wife.

34 There is difference alſo between a wife and a virgin: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in [f] ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe her husband.

35 And this I ſpeak for your [g] own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that you may attend upon the Lord without diſtraction.

36 [17] But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſſe the flower of *her* age, and need ſo require, let him do what he will, he [h] ſinneth not: let them marry.

37 Nevertheleſſe, he that ſtandeth ſtedfaſt in his [i] heart, having [k] no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doeth well.

38 So then he that giveth her in marriage, doeth well: but he that giveth her not in marriage, doeth [l] better.

39 [18] The wife is bound by the [m] law as long as her husband liveth: but if her husband be dead, ſhe is at liberty to be married to whom ſhe will, onely in the [n] Lord.

40 But ſhe is happier if ſhe ſo abide, after my judgement: and I think alſo that I have the ſpirit of God.

c Thoſe things which God giveth us here.

d The guiſe, and ſhape, and faſhion: whereby he ſheweth us, that there is nothing in this world that continueth.

e They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord alſo, Clem. Strom. 3.

f Minde.

g He meaneth, that he will enforce no man, either to marrie or not to marry, but to ſhew them barely what kind of life is moſt commodious.

17 Now he turneth himſelf to the parents, in whoſe power and authoritie their children are, warning them, that according to the former doctrin, they conſider what is meet and convenient for their children, that they neither deprive them of the neceſſary remedie againſt incontinencie, nor conſtrain them to marriage, whereas neither their will doth lead them, nor any neceſſitie urgeth them. And again he praiſeth virginitie, but of it ſelf, and not in all.

h He doth well: for ſo he expoundeth it, verſ. 38.

i Reſolveth himſelf.

h That the weakneſſe of his daughter inforceth him not, or any other matter, but that he may ſafely keep her a virgine ſtill.

l Provideth more commodiouſly for his children, and that not ſimply, but by reaſon of ſuch conditions as are before mentioned.

18 That which he ſpake of a widower, he ſpeaketh now of a widow, to wit, that ſhe may marry again, ſo that ſhe do it in the feare of God: and yet he diſſembleth not, but ſaith, that if ſhe remain ſtill a widow ſhe ſhall be void of many cares.

m By the law of marriage.

n Religiouſly, and in the feare of God.

CHAP. VIII.

1 To abſtain from meats offered to idols. 8, 9 *We muſt not abuſe our Chriſtian libertie, to the offence of our brethren:* 11 *but muſt bridle our knowledge with charity.*

NOw [1] as touching things offered unto idols, we know that we [a] all have knowledge. Knowledge [b] puffeth up, but charity [c] edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the ſame is known of him.

4 [2] As concerning therefore the eating of thoſe things that are offered in ſacrifice unto [d] idols, we know that an idol is [e] nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many)

6 But to us there is but one God, the Father, [f] of whom are all things, and we ‡ [g] in him, and [h] one Lord Jeſus Chriſt, [i] by whom are all things, and we by him.

7 [3] Howbeit there is not in every man that knowledge: for [4] ſome with [k] conſcience of the idol unto this houre, eat it as a thing offered unto an idol; and their conſcience being weak, is defiled.

8 [5] But meat commendeth us not to God: for neither if we eat, ‡ are we the better: neither if we eat not, ‡ are we the worſe.

9 But take heed leſt by any means this ‡ libertie of yours become a ſtumbling block to them that are weak.

10 [6] For if any man ſee thee which haſt knowledge ſit at meat in the idols temple, ſhall not the conſcience of him which is weak be † emboldened to eat thoſe things which are offered to idols?

11 [7] And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died?

12 [8] But when ye ſinne ſo againſt the brethren, and wound their weak conſcience, ye ſinne againſt Chriſt.

13 [9] Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

1 He entreth to intreat of another kinde of things indifferent, to wit, of things offered to ido's, or the uſe of fleſh ſo offered and ſacrificed. And firſt of all he removeth all thoſe things which the Corinthians pretended in uſing things offered to idols without any reſpect. Firſt of all they affirmed that this difference of meats was for the unskilfull men, but as for them they knew well enough the benefit of Chriſt, which cauſeth all theſe things to be clean to them that are clean, Be it, ſo ſaith Paul: be it that we are all ſufficiently inſtructed in the knowledge of Chriſt, I ſay notwithſtanding that we muſt not ſimply reſt in this knowledge. The reaſon is, that unleſſe our knowledge be tempered with charity, it doeth not onely not avail, but alſo doth much hurt, becauſe it is the miſtreſſe of pride: nay, it doth not ſo much as deſerve the name of godly knowledge, if it be ſeparate from the love of God, and therefore from the love of our neighbour.

a This generall word is to be abridged, as appeareth verſe 7, for there is a kinde of taunt in it, as we may perceive by the next verſe.

b Miniſtreth occaſion of vanity and pride: becauſe it is void of charitie.

c Inſtructeth our neighbour.

2 The application of that anſwer to things offered to idols: I grant, ſaith he, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without reſpect uſe thoſe meats as any other.

d This word (Idol) in this place is taken for an image which is made to repreſent ſome godhead, that worship might be given unto it: whereupon came the word (Idolatry) that is to ſay, Image ſervice.

e Is a vain dream.

f When the Father is diſtinguiſhed from the Sonne, he is named the beginning of all things.

‡ Or, *for him*, Rom. 11, 36.

g We have our being in him.

h But as the Father is cal'ed Lord, ſo is the Sonne, God: therefore this word (One) doth not reſpect the perſons, but the nature.

i This word (By) doth not ſignifie the inſtrumentall cauſe, but the efficient: for the Father and the Sonne work together, which is not ſo to be taken, that we make two cauſes, ſeeing they have both but one nature, though they be diſtinct perſons.

3 The reaſon why that followeth not, is this: becauſe there are many men which do not know that which you know. Now the judgement of outward things depend not on'y upon your conſcience, but upon the conſcience of them that behold you, and therefore your actions muſt be applyed not onely to your knowledge, but alſo to the ignorance of your brethren.

4 An applying of the reaſon: There are many which cannot eat of things offered to idols, but with a wavering conſcience, becauſe they think them to be unclean: therefore if by thy example they enterpriſe to do that which inwardly they think diſpleaſeth God, their conſcience is defiled with their eating, and thou haſt been the occaſion of this miſchief.

k By conſcience of the idol, he meaneth the ſecret judgement that they had within themſelves, whereby they thought all things unclean, that were offered to idols, and therefore they could not uſe them with a good conſcience. For this force hath conſcience, that if it be good, it maketh things indifferent good, and if it be evil, it maketh them evil.

5 A preventing of an objection: Why then, ſhall we therefore be deprived of our liberty? Nay, ſaith the apoſtle, you ſhall loſe no part of Chriſtianitie although you abſtain for your brethrens ſake, as alſo if ye receive the meat, it maketh you no whit the more holy: for our commendation before God conſiſteth not in meats: but to uſe our liberty with offence of our brethren, is an abuſe of liberty, the true uſe thereof is clean contrary, to wit, ſo to uſe it, as in uſing of it we have conſideration of our weak brethren.

‡ Or, *have we the more.*

‡ Or, *have we the leſſe.*

‡ Or, *power.*

6 Another plain explication of the ſame reaſon, propounding the example of the ſitting down at the table in the idols temple, which thing the Corinthians did evil account of among things indifferent, becauſe it is ſimply forbidden for the circumſtance of the place, although offence do ceaſe, as it ſhall be declared in his place.

† Gr. *edified.*

7 An amplification of the argument taken both of compariſon and contraries: Thou wretched man, ſaith he, pleaſing thy ſelf with thy knowledge, which indeed is none, (for if thou hadſt true knowledge, thou wouldeſt not ſit down to meat in an idols temple) wilt thou deſtroy thy brother, hardening his weak conſcience by thine example to do evil, for whoſe ſalvation Chriſt himſelf hath died?

8 Another amplification: Such offending of our weak brethren, redoundeth unto Chriſt, and therefore let not theſe men think that they have to do onely with their brethren.

9 The concluſion, which Paul conceiveth in his own perſon, that he might not ſeem to exact that of other, which he will not be firſt ſubject to himſelf, I had rather (ſaith he) abſtain for ever from all kinde of fleſh, than give occaſion of ſinne to any of my brethren, much leſſe would I refuſe in any certain place or time for my brothers ſake not to eat fleſh offered to idols.

CHAP. IX.

1 *He ſheweth his liberty.* 7 *and that the miniſter ought to live by the goſpel:* 15 *yet that himſelf hath of his own accord abſtained* 18 *to be either chargeable unto them,* 22 *or offenſive unto any,* 24 *Our life is like unto a race.*

AM [1] I not an apoſtle? am I not free? [2] have I not ſeen Jeſus Chriſt our Lord? are not you my [a] work in the Lord?

1 Before he proceedeth any further in his propoſed matter of things offered to idols, he would ſhew the cauſe of all this miſchief, and alſo take it away: to wit, that the Corinthians thought themſelves not bound to depart from a jot of their liberty for any mans pleaſure. Therefore he propoundeth himſelf for an example, and that in a matter moſt neceſſary. And yet he ſpeaketh ſeverally of both, but firſt of his own perſon. If (ſaith he) you alledge for your ſelves, that you are free, and therefore will uſe your liberty, am not I alſo free, ſeeing I am an apoſtle?

2 He proveth his apoſtleſhip by the effects, in that he was appointed of Chriſt himſelf, and the authority of his function was ſufficiently confirmed to him amongſt them by their converſion. And all theſe things he ſetteth before their eyes, to make them aſhamed, for that they would not in the leaſt wiſe that might be, debaſe themſelves for the weaks ſake, whereas the apoſtle himſelf did all that he could to win them to God, when they were utterly reprobate and without God.

a By the Lord.

2 If I be not an apoſtle unto others, yet doubtleſſe I am to you: for the [b] ſeal of mine apoſtleſhip are ye in the Lord.

3 [3] Mine anſwer to them that do [c] examine me, is this.

4 [4] Have we not power to [d] eat and to drink?

5 Have we not power to lead about [e] a ſiſter a ‡ wife as well as other apoſtles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we [f] power to forbear working?

7 [5] Who goeth a [g] warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 [6] Say I theſe things [h] as a man? or ſaith not the law the ſame alſo?

9 For it is written in the law of Moſes, * Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for [i] oxen?

10 Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, *this* is written: that he that ploweth ſhould plow in hope: and that he that threſheth in hope, ſhould be partaker of his hope.

11 * [7] If we have ſown unto you ſpirituall things, is it a great thing if we ſhall reap your carnall things?

12 [8] If others be partakers of this power over you, *are* not we rather? Neverthekeſſe, we have not uſed this [k] power: but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt.

13 * [9] Do ye not know that they which miniſter about holy things, ‡ live of the [l] things of the temple? and they which wait at the altar, are [m] partakers with the altar?

14 Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of [n] the goſpel.

15 But I have uſed none of theſe things. [10] Neither have I written theſe things, that it ſhould be ſo done unto me: for it were better for me to die, than that any man ſhould make my glorying void.

16 For though I preach the goſpel, I have nothing to glory of: for neceſſity is laid upon me, yea, wo is unto me if I preach not the goſpel.

17 For if I do this thing willingly, I have a reward: but if againſt my will, a diſpenſation *of the goſpel* is committed unto me.

18 What is my reward then? verily that when I preach the goſpel, I may make the goſpel of Chriſt [o] without charge, that I abuſe not my power in the goſpel.

19 For though I be free from all men, yet have I made my ſelf ſervant unto all, that I might gain the more.

20 And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the [p] law, as under the law, that I might gain them that are under the law:

21 To them that are without law, as without law, (being not without law to God, but under the law to Chriſt) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made [q] all things to all men, that I might by all means ſave ſome.

23 And this I do for the goſpel ſake, that I might be partaker thereof with [r] *you*.

24 [11] Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

25 And every man that ſtriveth for the maſterie, is [ſ] temperate in all things: Now, they *do it* to obtain a corruptible crown, but we an incorruptible.

26 I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the aire.

27 But I keep under my [t] body, and bring it into ſubjection: leſt that by any means when I have preached to others, I my ſelf ſhould be [u] a caſt-away.

CHAP. X.

1 The ſacraments of the Jews 6 are types of ours, 7 and their puniſhments 11 examples for us. 14 We muſt flee from idolatrie. 21 We muſt not make the Lords table the table of devils: 24 and in things indifferent we muſt have regard of our brethren.

MOreover, [1] brethren, I would not that ye ſhould be ignorant, how that all [a] our fathers were under the cloud, and all paſſed through the ſea:

2 [2] And were all [b] baptized unto [c] Moſes in the cloud, and in the ſea:

3 And did all eat the [d] ſame ſpirituall [e] meat,

4 And did all drink the ſame ſpirituall drink: (for they drank of that ſpirituall Rock that ‡ [f] followed them: & that Rock was [g] Chriſt)

5 But with many of them God was not well pleaſed: for they were overthrown in the wilderneſſe.

[b] As a ſeal, whereby it appeareth ſufficiently that God is the authour of mine apoſtleſhip.

[3] He addeth this by the way, as if he would ſay, So far it is off, that you may doubt of my apoſtleſhip, that I uſe to refute them which call it into controverſie, by oppoſing thoſe things which the Lord hath done by me amongſt you.

[c] Which like judges examine me, and my doings.

[4] Now touching the matter it ſelf, he ſaith, Seeing that I am free, and truly an apoſtle, why may not I (I ſay not, eat of all things offered to idols, but) be maintained by my labours, yea, and keep my wife alſo, as the reſidue of the apoſtles lawfully do, as by name, John and James, the Lords couſins, and Peter himſelf?

[d] Upon the expence of the church.

[e] One that is a Chriſtian and a true beleever?

‡ Or, *woman*.

[f] Not live by the works of our hands.

[5] That he may not ſeem to burden the apoſtles, he ſheweth that it is juſt that they do, by an argument of compariſon, ſeeing that ſouldiers live by their wages, and husbandmen by the fruits of their labours, and ſhepheards by that that cometh of their flocks.

[g] Uſeth to go a warfare.

[6] Secondly, he bringeth forth the authority of Gods inſtitution by an argument of compariſon.

[h] Have I no better ground than the common cuſtome of man?

* Deut. 25, 4.

[i] Was it Gods proper drift to provide for oxen when he made this law? for otherwiſe there is not the ſmalleſt thing in the world, but God hath a care of it.

* Rom. 15, 2.

[7] An aſſumption of the arguments with an amplification, for neither in ſo doing doe we require a reward meet for our deſerts.

[8] Another argument of great force: Other are nouriſhed amongſt you, therefore it was lawfull for me, yea, rather for me than any other: and yet I refuſed it, and had rather ſtill ſuffer any diſcommoditie, than the goſpel of Chriſt ſhould be hindered.

[k] The word ſignifieth, a right and intereſt, whereby he giveth us to underſtand, that the miniſters of the word, muſt of right and duty be found of the church.

* Deut. 18, 1.

[9] Laſt of all, he bringeth forth the expreſſe law concerning the nouriſhing of the Levites: which priviledge notwithſtanding he will not uſe.

‡ Or, *feed*.

[l] This is ſpoken by the figure Metonymia, for of thoſe things that are offered in the temple.

[m] Are partakers with the altar in dividing the ſacrifice.

[n] Becauſe they preach the goſpel. It followeth by this place, that Paul gat no living, neither would have any other man get by any commodities of maſſes, or any other ſuch ſuperſtitious trumperies.

[10] He taketh away occaſion of ſuperſtition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not paid him. Nay, ſaith he, I had rather die, than not to continue in this purpoſe to preach the goſpel freely. For I am bound to preach the goſpel ſeeing that the Lord hath enjoyned me this office: but unleſſe I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the goſpel ſhould be evil ſpoken of, than that I ſhould not require my wages, then would it appeare that I took theſe pains not ſo much for the goſpels ſake, as for my gains and advantages. But I ſay, this were not to uſe, but abuſe my right, and libertie: Therefore not only in this thing, but alſo in all other (as much as I could) I am made all things to all men, that I might win them to Chriſt, and might together with them be won to Chriſt.

[o] By taking nothing of them to whom I preach it.

[p] The word (law) in this place, muſt be reſtrained to the ceremoniall law.

[q] In matters that are indifferent, which may be done or not done with a good conſcience: as if he ſaid, I changed my ſelf into all faſhions, that by all means I might ſave ſome.

[r] That both I and they to whom I preach the goſpel, may receive fruit by the goſpel.

[11] He bringeth in another cauſe of this miſchief, to wit, that they were given to glutony, for there were ſolemn banquets of ſacrifices, and the riot of the prieſts was alwayes too much celebrated and kept. Therefore it was hard for them which were accuſtomed to riotouſneſſe, eſpecially when they pretended the liberty of the goſpel, to be reſtrained from theſe banquets: but contrariwiſe the apoſtle calleth them by a pleaſant ſimilitude, and alſo by his own example, to ſobriety and mortification of the fleſh, ſhewing that they cannot be fit to run or wreſtle (as then the games of Iſtimies were) which pamper up their bodies: and therefore affirming that they can have no reward, unleſſe they take another courſe and trade of life.

[ſ] Uſeth a moſt exquiſit diet.

[t] The old man which ſtriveth againſt the ſpirit.

[u] This word (Caſt away) is not ſet as contrary to the word (Elect) but as contrary to the word (Approved) when we ſee one by experience not to be ſuch an one as he ought to be.

[1] He ſetteth out that which he ſaid, laying before them an example of the horrible judgement of God againſt them which had in effect the ſelf-ſame pledges of the ſame adoption and ſalvation that we have: and yet notwithſtanding when they gave themſelves to idols feaſts, periſhed in the wilderneſſe, being horribly and manifoldly puniſhed: Now, moreover and beſides, that theſe things are fitly ſpoken againſt them which frequented idols feaſts, the ſame alſo ſeem to be alleaged to this end and purpoſe, becauſe many men are thus minded, that thoſe things are not of ſuch great weight that God will be angry with them if they uſe them, ſo that they frequent Chriſtian aſſemblies and be baptized, and receive the communion, and confeſſe Chriſt.

[a] Paul ſpeaketh this in reſpect of the covenant, and not in reſpect of the perſons, ſaying in generall.

[2] In effect, the Sacraments of the old fathers were all one with ours, for they reſpected Chriſt only, who offered himſelf unto them in divers ſhadows.

[b] All of them were baptized with the outward ſigne, but not in deed, wherewith God cannot be charged but they themſelves.

[c] Moſes being their guide.

[d] The ſame that we doe.

[e] Manna, which was a ſpirituall meat to the beleevers, which in faith lay hold upon Chriſt, who is the true meat.

‡ Or, *went with them*.

[f] Of the river and running Rock, which followed the people.

[g] Did ſacramentally ſignifie Chriſt, ſo that together with the ſigne, there was the thing ſignified, and the truth it ſelf: for God doth not offer a bare ſigne, but the thing ſignified by the ſigne, together with it, which is to be received with faith.

6 [3] Now theſe things were † our [h] examples, to the intent we ſhould not luſt after evil things, as * they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them, as it is written, * The people ſat down to eat and drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and * fell in one day three and twenty thouſand.

9 Neither let us tempt [i] Chriſt, as ſome of them alſo tempted, * and were deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them alſo murmured, and were * deſtroyed of the deſtroyer.

11 Now all theſe things happened unto them for ‡ enſamples: and they are written for our admonition, upon whom the [k] ends of the world are come.

12 [4] Wherefore let him that thinketh he ſtandeth, take heed leſt he fall.

13 There hath no temptation taken you, but ‡ ſuch as is common to [l] man: but God is faithfull, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo [m] make a way to eſcape, that ye may be able to bear it.

14 Wherefore my dearly beloved, flee from idolatry.

15 [5] I ſpeak as to wiſe men? judge ye what I ſay.

16 The cup of [n] bleſſing which we bleſſe, is it not the [o] communion of the bloud of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Iſrael after the [p] fleſh: are not they which eat of the ſacrifices, [q] partakers of the altar?

19 What ſay I then? that the idol is any thing, or that which is offered in ſacrifice to idols is any thing?

20 But *I ſay*, that the things which the Gentiles * ſacrifice, they ſacrifice to devils and not to God: and I would not that ye ſhould have [r] fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the [ſ] cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealouſie? are we ſtronger than he?

23 [6] [t] All things are lawfull for me, but all things are not expedient: all things are lawfull for me, But all things edifie not.

24 Let no man ſeek his own; but every man anothers wealth.

25 [7] Whatſoever is ſold in the [u] ſhambles, that eat, asking no queſtion for conſcience ſake.

26 For * the earth is the Lords, and the [x] fulneſſe thereof.

27 If any of them that beleeve not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for conſcience ſake. * The earth is the Lords, and the fulneſſe thereof.

29 Conſcience I ſay, not thine own, but of the others: [8] for why is my libertie judged of another mans conſcience?

30 For, if I by ‡ [y] grace be a partaker, why am I evil ſpoken of for that, for which I give thanks?

31 [9] Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the † Gentiles, nor to the church of God:

33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved.

CHAP. XI.

1 He reproveth them becauſe in holy aſſemblies 4 their men prayed with their heads covered; and 6 women with their heads uncovered. 17 and becauſe generally their meetings were not for the better, but for the worſe, as 21 namely, in profaning with their own feaſts the Lords ſupper. 23 Laſtly, he calleth them to the firſt inſtitution thereof.

BE ye followers of me, even as I alſo am of Chriſt.

2 [1] Now I praiſe you, brethren, that you remember me in all things, and keep the ‡ ordinances, as I delivered them to you.

3 [2] But I would have you know, that the head of every man is Chriſt: and the head of the woman, is the man, and the head of [a] Chriſt is God.

4 [3] Every [b] man praying or propheſying, having his head covered, diſhonoureth his head.

5 [4] But every woman that prayeth or propheſieth with her head uncovered, diſho-

---

3 An amplifying of the example againſt them which are carried away with their luſts beyond the bounds which God hath meaſured out. For this is the beginning of all evill as of idolatry (which hath gluttony a companion unto it) fornication, rebelling againſt Chriſt, murmuring, and ſuch like, which God puniſhed moſt ſharply in that old people, to the end that we which ſucceed them, and have a more full declaration of the will of God, might by that means take better heed. † Gr. *our figures*. h Some reade figure: which ſignified our ſacraments, for circumciſion was to the Jews a ſeal of righteouſneſſe, and to us a lively paterne of baptiſme, and ſo in the other ſacraments. * Pſal. 106, 14. * Exod. 32, 6. * Num. 25, 9. i To tempt Chriſt, is to provoke him to a combate, as it were, which thoſe men doe, who abuſe the knowledge that he hath given them, and make it to ſerve for a cloak for their luſts and wickedneſſe. * Num. 21, 6. * Num. 14, 37. ‡ Or, *types*. k This our age is called the end, for it is the ſhutting up of all ages. 4 In concluſion, he deſcendeth to the Corinthians themſelves, warning them that they pleaſe not themſelves, but rather that they prevent the ſubtilties of Satan Yet he uſeth an inſinuation, and comforteth them, that he may not ſeem to make them altogether like to thoſe wicked idolaters and contemners of Chriſt, which periſhed in the wilderneſſe. ‡ Or, *moderate*. l Which cometh of weakneſſe. m He that would have you tempted for your profits ſake, will give you an iſſue to eſcape out of the tentation. 5 Now returning to thoſe idols feaſts, that he may not ſeem to dally at all, firſt he promiſeth that he will uſe no other reaſons than ſuch as they knew very well themſelves. And he uſeth an induction borrowed from the agreement that is in the things themſelves. The holy bankets of the Chriſtians are pledges, firſt of all, of the communitie that they have with Chriſt: and next, one with another. The Iſraelites alſo doe ratifie in their ſacrifices their mutuall conjunction in one ſelf ſame religion: therefore ſo doe the idolaters alſo joyn themſelves with their idols, or devils rather (for idols are nothing) in thoſe ſolemn banquets, whereupon it followeth, that that table is a table of devils, and therefore you muſt eſchew it: For you cannot be partakers of the Lord and of idols together, much leſſe may ſuch banquets be accounted for things indifferent. Will ye then ſtrive with God? and if ye doe, think you that you ſhall get the upper hand? n Of thankſgiving: whereupon that holy banquet was called Euchariſt, that is, A thanksgiving. o A moſt effectuall pledge and note of our knitting together with Chriſt, and ingraffing to him. p That is, as yet obſerve their ceremonies, q Are conſenting and guilty both of that worship and ſacrifice. * Deut. 32, 17. Pſal. 106, 37. r Have any thing to do with the devils, or enter into that ſocietie which is begun in the devils name. ſ The heathen and prophane people were wont to shut up and make an end of their feaſts which they kept to the honour of their gods, in offering meat-offerings and drink-offerings to them, with banquets and feaſtings. 6 Coming to another kind of things offered to idols, he repeateth that generall rule, that in the uſe of things, indifferent, we ought to have conſideration, not of our ſelves onely, but of our neighbours and therefore there are many things which of themſelves are lawfull, which may be evil done of us, becauſe of offence to our neighbour, t Look afore. Chap. 6, 13.

7 An applying of the rule to the preſent matter: whatſoever is ſold in the ſhambles, you may indifferently buy it as it were at the Lords hand, and eat it either at home with the faithfull, or being called home to the unfaithfull, to wit, in a private banket: but yet with this exception, unleſſe any man be preſent which is weak, whoſe conſcience may be offended by ſetting meats offered to idols before them: for then you ought to have conſideration of their weakneſſe. u The fleſh that was ſacrificed, was uſed to be ſold in the ſhambels, and the price returned to the prieſts. * Deut. 10, 14. Pſal. 24, 1. x All thoſe things whereof it is full. * Deut. 10, 14. Pſal. 24, 1. 8 A reaſon: For we muſt take heed that our liberty be not evil ſpoken of, and that the benefit of God which we ought to uſe with thankſgiving be not changed into impietie; and that through our fault, if we chuſe rather to offend the conſcience of the weak, than to yeeld a little of our liberty in a matter of no importance, and ſo give occaſion to the weak to judge in ſuch ſort of us, and of Chriſtian liberty. And the apoſtle taketh theſe things upon his own perſon, that the Corinthians may have ſo much the leſſe occaſion to oppoſe any thing againſt him. ‡ Or, *thankſgiving*. y If I may through Gods benefit eat this meat or that meat, why should I through my fault cauſe that benefit of God to turn to my blame? 9 The concluſion: We muſt order our lives in ſuch ſort, that we ſeek not our ſelves, but Gods glory, and ſo the ſalvation of as many as we may: wherein the apoſtle ſticketh not to propound himſelf to the Corinthians (even his own flock) as an example, but ſo that he calleth them back to Chriſt, unto whom he himſelf hath regard. † Gr. *Greek*.

1 The fifth treatiſe of this epiſtle concerning the right ordering of publick aſſemblies, containing three points, to wit, of the comely apparell of men and women, of the order of the Lords ſupper, and of the right uſe of ſpirituall gifts. But going about to reprehend certaine things, he beginneth notwithſtanding with a generall praiſe of them, calling thoſe particular laws of comelineſſe and honeſty, which belong to the eccleſiaſticall policy tradition: which afterward they called Canons. ‡ Or, *traditions*. 2 He ſetteth down God in Chriſt our mediatour, for the end and mark not only of the doctrin, but alſo of eccleſiaſticall comelineſſe. Then applying it to the queſtion propoſed, touching the comely apparell both of men and woman in publike aſſemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is ſo ſubject to Chriſt, that the glory of God ought to appeare in him for the preeminence of the ſex. a In that that Chriſt is our mediatour. 3 Hereof he gathereth, that if men do either pray or preach in publick aſſemblies, having their heads covered (which was then a ſigne of ſubjection) they did as it were, ſpoil themſelves of their dignity againſt Gods ordinance. b It appeareth, that this was a politique law ſerving only for the circumſtances of the time that Paul lived in, by this reaſon, becauſe in theſe our dayes for a man to ſpeak bare-headed in an aſſembly, is a ſigne of ſubjection. 4 And in like ſort he concludeth, that women which ſhew themſelves in publick and eccleſiaſticall aſſemblies without the ſigne and token of their ſubjection, that is to ſay, uncovered, ſhame themſelves.

noureth her head: [5] for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 [6] For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 [7] For the man is not of the woman: but the woman of the man.

9 [8] Neither was the man created for the woman: but the woman for the man.

10 [9] For this cauſe ought the woman to have ‡ [c] power on her head, becauſe of the [10] angels.

11 [11] Neverthelesse, neither is the man without the woman, neither the woman without the man [d] in the Lord.

12 For as the woman is of the man, even ſo is the man alſo by the woman: but all things of God.

13 [12] Judge in your ſelves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‡ [e] covering.

16 [13] But if any man ſeem to be contentious, we have no ſuch cuſtome, neither the churches of God.

17 [14] Now in this that I declare *unto you*, I praiſe you not, that you come together not for the better, but for the worſe.

18 [15] For firſt of all, when ye come together in the church, I heare that there be ‡ diviſions among you, and I partly beleeve it.

19 [16] For there muſt be alſo ‡ hereſies among you, that they which are [f] approved, may be made manifeſt among you.

20 When ye come together therefore into one place, ‡ [g] *this is* not to eat the Lords ſupper.

21 For in eating every one taketh [h] before *other*, his own ſupper: and one is hungry, and another is drunken.

22 [17] What, have ye not houſes to eat and to drink in? or, deſpiſe ye the church of God, and ſhame ‡ them that have not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe ye not.

23 [18] For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread:

24 * And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body, which is [i] broken for you: this do ‡ in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ‡ ye do ſhew the Lords death till he come.

27 [19] Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord [k] unworthily, ſhall be guilty of the body and bloud of the Lord.

28 [20] But let a man examine [l] himſelf, and ſo let him eat of that bread, and drink of that cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‡ damnation to himſelf, not [m] diſcerning the Lords body.

30 [21] For this cauſe many are weak and ſickly among you, and many ſleep.

31 For if we would [n] judge our ſelves, we ſhould not be judged.

32 But when we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 [22] Wherefore my brethren, when ye come together to eat, tarry one for another.

34 [23] And if any man hunger, let him eat at home, that ye come not together unto ‡ condemnation: And the [24] reſt will I ſet in order when I come.

5 The firſt argument taken from the common ſenſe of man, for ſo much as nature teacheth women, that it is diſhoneſt for them to come abroad bare headed, ſeeing that ſhe hath given them thick and long haire, which they doe ſo diligently trim, and deck, that they can in no wiſe abide to have it ſhaven.

6 The taking away of an objection: Have not men alſo haire given them? I graunt, ſaith the apoſtle, but there is another matter in it: For man was made to this end and purpoſe, that the glory of God ſhould appeare in his rule and authority: but the woman was made, that by profeſſion of her obedience, ſhe might more honour her husband.

7 He proveth the inequalitie of the woman, by that that the man is the matter whereof woman was firſt made.

8 Secondly, by that that the woman was made for man, and not the man for the womans ſake.

9 The concluſion: women muſt be covered, to ſhew by this externall ſigne, their ſubjection.

‡ That is, *a covering, in ſigne that ſhe is under the power of her husband.*

c A covering which is a token of ſubjection.

10 What this meaneth, I do not yet underſtand.

11 A digreſſion which the apoſtle uſeth, leſt that which he ſpake of the ſuperiority of men, and lower degree of women, in conſideration of the policie of the church, ſhould be ſo taken as though there were no meaſure of this inequalitie. Therefore he teacheth that men have in ſuch ſort the preeminence, that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are born by the meanes of women, and this ought to put them in minde to obſerve the degree of every ſex in ſuch ſort, that mutuall conjunction may be cheriſhed. d By the Lord. 12 He urgeth the argument taken from the common ſenſe of nature. ‡ Or, *vail.* e To be a covering for her, and ſuch a covering, as ſhould procure another. 13 Againſt ſuch as are ſtubbornly contentious, we have to oppoſe this, that the churches of God are not contentious. 14 He paſſeth now to the next treatiſe, concerning the right adminiſtration of the Lords Supper. And the apoſtle uſeth this ſharper preface, that the Corinthians might underſtand, that whereas they obſerved generally the apoſtles commandements, yet they fully neglected them in a matter of greateſt importance. 15 To celebrate the Lords ſupper aright, it is requiſite that there be not onely conſent of doctrine, but alſo of affections, that it be not profaned. ‡ Or, *ſchiſmes.* 16 Although that ſchiſmes and hereſies proceed from the devil and are evil, yet they come not by chance, nor without cauſe, and they turn unto the profit of the elect. ‡ Or, *ſects.* f Whom experience hath taught to be of ſound religion and godlineſſe. ‡ Or, *ye can not eat.* g This is an uſuall kinde of ſpeech whereby the apoſtle denieth that flatly, which many did not well. h Eateth his meat and tarrieth not till other come. 17 The apoſtle thinketh it good to take away the love feaſts, for their abuſe, although they had been a long time, and with commendation uſed in churches, and were appointed and inſtituted by the apoſtles. ‡ Or, *them that are poore.* 18 We muſt take a true form of keeping the Lords ſupper, out of the inſtitution of it, the parts whereof are theſe, touching the paſtours, to ſhew forth the Lords death by preaching his word: to bleſſe the bread and the wine, by calling upon the name of God, and together with prayers to declare the inſtitution thereof: and finally, to deliver the bread broken to be eaten, and the cup received to be drunken with thankſgiving. And touching the flock, that every man examine himſelf, that is to ſay, to prove both his knowledge, and alſo faith, and repentance: to ſhew forth the Lords death, that is, in true faith to yeeld unto his word and inſtitution: and laſt of all, to take the bread at the miniſters hand, and to eat it and to drink the wine, and give God thanks: This was Pauls and the apoſtles manner of miniſtring.

* Matth. 26, 26. Mark 14, 22. Luke 22, 19.

i This word (Broken) noteth out unto us Chriſt his manner of death, for although his legs were not broken, as the theeves legs were yet was his body very ſore tormented, and torn, and bruiſed.

‡ Or, *for a remembrance.*

‡ Or, *ſhew ye.*

19 Whoſoever contemn the holy Sacraments, that is, uſe them not aright, are guilty not of the bread and wine, but of the thing it ſelf, that is, of Chriſt, and ſhall be grievouſly puniſhed for it.

k Otherwiſe than meet is, ſuch myſteries ſhould be handled.

20 The examination of a mans ſelf, is of neceſſitie required in the ſupper, and therefore they ought not to be admitted unto it, which cannot examine themſelves: as children, furious and mad men, alſo ſuch as either have no knowledge of Chriſt, or not ſufficient, although they profeſſe Chriſtian religion and other ſuch like.

l This place beateth down the faith of credite, or unwrapped faith, which the Papiſts maintain.

‡ Or, *judgement.*

m He is ſaid to diſcern the Lords body, that hath conſideration of the worthineſſe of it, and therefore cometh to eat of this meat with great reverence. 22 The profaning of the body and bloud of the Lord in his myſteries, is ſharply puniſhed of him, and therefore ſuch a miſchief ought diligently to be prevented by judging and correcting of a mans ſelf. n Trie and examine our ſelves, by faith and repentance, ſeparaing our ſelves from the wicked. 12 The ſupper of the Lord is a common action of the whole church, and therefore there is no place for private ſuppers. 23 The ſupper of the Lord was inſtituted not to feed the belly, but to feed the ſoul with the communion of Chriſt, and therefore it ought to be ſeparated from common bankets. ‡ Or, *judgement.* 24 Such things as pertain to order, as place, time, form of prayers, and other ſuch like, the apoſtle took order for it in congregations, according to the conſideration of times, places, and perſons.

Chap. XII.

1 Spirituall gifts, 4 are divers, 7 yet all to profit withall: 8 And to that end are diverſly beſtowed. 12 That by the like proportion, as the members of a naturally body tend all to the 16 mutuall decency, 22 ſervice, and 26 ſuccour of the ſame body: 27 ſo we ſhould do one for another, to make up the myſticall body of Chriſt.

Now [1] concerning ſpiritual *gifts*, brethren, I would not have you [a] ignorant.

2 [2] Ye know that ye were [b] Gentiles, carried away unto theſe dumbe idols, even as ye were led.

3 [3] Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus ‡ [c] accurſed: and that no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

1 Now he entreth into the third part of this treatiſe touching the right uſe of ſpirituall gifts, wherein he giveth the Corinthians plainly to underſtand that they abuſed them: for they that excelled, bragged ambitiouſly of them, and ſo robbed God of the praiſe of his gifts: and having no conſideration of their brethren, abuſed them to a vaine oſtentation, and ſo robbed the church of the uſe of thoſe gifts. On the other ſide, the inferiour ſort envied the better, and went about to make departure, ſo that all that body was as it were ſcattered and rent in pieces. So then going about to remedie theſe abuſes, willeth them firſt to conſider diligently, that they have not theſe gifts of themſelves, but from the free grace and liberalitie of God, to whoſe glory they ought to beſtow them all. a Ignorant to what purpoſe theſe gifts are given you. 2 He reproveth the ſame, by comparing their former ſtate with that wherein they were at this time indued, with thoſe excellent gifts. b As touching Gods ſervice and the covenant, meere ſtrangers. 3 The concluſion: Know you therefore that you cannot ſo much as move your lips to honour Chriſt withall, but by the grace of the holy Ghoſt. ‡ Or, *anathema.* c Doth curſe him, or by any means whatſoever diminiſh his glorie.

4 [4] Now there are diverſities of gifts, but the [d] ſame ſpirit.

5 And there are differences of adminiſtrations, but the ſame Lord.

6 And there are diverſities of [e] operations, but it is the ſame God, which worketh all in all.

7 But the manifeſtation of the ſpirit, is [f] given to every man to [g] profit withall.

8 [5] For to one is given by the ſpirit, the word of [h] wiſdome, to another the word of knowledge by the ſame Spirit:

9 To another faith by the ſame Spirit, to another the gifts of healing by the ſame Spirit;

10 To another the [i] working of miracles, to another [k] propheſie, to another [l] diſcerning of ſpirits, to another *divers* kindes of tongues, to another the interpretation of tongues.

11 But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally [6] as he will.

12 [7] For as the body is one, and hath many members, and all the members of that one body, being many, are one body, [8] ſo alſo *is* [m] Chriſt.

13 For by one Spirit are we all baptized into one [n] body, whether *we be* Jews or † Gentiles, whether *we be* bond or free: and have been all made to [o] drink into one Spirit.

14 [9] For the body is not one member, but many.

15 [10] If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the eare ſhall ſay, Becauſe I am not the eye, I am not of the body: is it therefore not of the body?

17 [11] If the whole body were an eye, where were the hearing? if the whole were hearing, where were the ſmelling?

18 But now hath God ſet the members, every one of them in the body, as it hath pleaſed him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 [12] And the eye cannot ſay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more thoſe members of the body, which ſeem to be [p] more feeble, are neceſſarie.

23 And thoſe *members* of the boby, which we think to be leſſe honourable, upon theſe we ‡ [q] beſtow more abundant honour, and our uncomely parts have more abundant comelineſſe.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there ſhould be no ‡ ſchiſme in the body: but that the members ſhould have the ſame [r] care one for another.

26 [13] And whether one member ſuffer, all the members ſuffer with it: or one member be honoured, all the members rejoyce with it.

27 Now ye are the body of Chriſt, and members in [ſ] particular.

28 And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, [t] helps, [u] governments, ‡ diverſities of tongues.

29 Are all apoſtles? are all prophets? are all teachers? are all ‡ workers of miracles?

30 Have all the gifts of healing? do all ſpeak with tongues? do all interpret?

31 [14] But covet earneſtly the beſt gifts: And yet ſhew I unto you a more excellent way.

---

[4] In the ſecond place, he layeth another foundation, to wit, that theſe gifts are divers, as the functions alſo are divers, and their offices divers, but that one ſelf ſame Spirit, Lord and God is the giver of all theſe gifts, and that to one end, to wit, for the profit of all.

[d] The Spirit is plainly diſtinguished from the gifts.

[e] So Paul calleth that inward force which cometh from the holy Ghoſt, and maketh men fit to wonderfull things.

[f] The holy Ghoſt openeth and ſheweth himſelf freely in giving of theſe gifts.

[g] To the uſe and benefit of the church.

[5] He declareth this manifold diverſitie, and reckoneth up the chiefeſt gifts, beating, that into their heads, which he ſaid before, to wit, that all theſe things proceeded from one ſelf-ſame Spirit.

[h] Wiſedome is a moſt excellent gift, very requiſite, not onely for them which teach, but alſo for them that exhort and comfort, which thing is proper to the paſtours office, as the word of knowledge agreeth to the doctours.

[i] By working he meaneth thoſe great workings of Gods mighty power, which paſſe and excell amongſts his miracles, as the delivery of his people Iſrael by the hand of Moſes: that which he did by Elias againſt the prieſts of Baal, in ſending down fire from heaven to conſume his ſacrifice: & that which he did by Peter, in the matter of Ananias and Saphyra.

[k] Foretelling of things to come.

[l] Whereby falſe prophets are known from true, wherein Peter paſſed Philip in diſcovering Simon Magus, Acts 8, 20.

[6] He addeth moreover ſomething elſe, to wit, that although that theſe gifts are unequall, yet they are moſt wiſely divided, becauſe the will of the Spirit of God is the rule of this diſtribution.

[7] He ſetteth forth his former ſaying by a ſimilitude taken from the body: This ſaith he, is manifeſtly ſeen in the body, whoſe members are divers, but yet ſo knit together, that they make but one body.

[8] The applying of the ſimilitude, ſo muſt we alſo think, ſaith he, of the myſticall body of Chriſt: for all we that beleeve, whether we be Jews or Gentiles, are by one ſelf ſame baptiſme, joyned together with our head, that by that means, there may be framed one body, compact of many members: and we have drunk one ſelf-ſame ſpirit, that is to ſay, a ſpirituall feeling, perceiverance, and motion common to us all out of one cup.

[m] Chriſt joyned together with his church.

[n] To become one body with Chriſts.

† Gr *Greeks*.

[o] By one quickening drink of the Lords bloud, we are made partakers of his onely Spirit.

[9] He amplifieth that which followed of the ſimilitude, as if he ſhould ſay, The unity of the body is not onely, not let by this diverſitie of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe divers members.

[10] Now he buildeth his doctrin upon the foundation which he hath laid: and firſt of all he continueth in his purpoſed ſimilitude, and afterward he goeth to the matter barely: and ſimply. And firſt of all, he ſpeaketh unto them which would have ſeparated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: now this is, ſaith he, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the eare. becauſe it is not the eye. Therefore all parts ought rather to defend the unitie of the body, being coupled together to ſerve one another.

[11] Again ſpeaking to them, he ſheweth them that if that ſhould come to paſſe which they deſire, to wit, that all ſhould be equall to another, there would follow a deſtruction of the whole body, yea and of themſelves: for it could not be a body, unleſſe it were made of many members knit together, and divers one from the other. And that no man might finde fault with this diviſion as unequall, he addeth that God himſelf hath coupled all theſe together. Therefore all muſt remain coupled together, that the body may remain in ſafetie.

[12] Now on the other ſide, he ſpeaketh unto them which were indued with more excellent gifts, willing them not to deſpiſe the inferiours as unprofitable, and as though they ſerved to no uſe: for God ſaith he hath in ſuch ſort tempered this inequality, that the more excellent and beautifull members can in no wiſe lack the more abject, and ſuch as we are aſhamed of, and that they ſhould have more care to ſee unto them and to cover them: that by this means the neceſſitie which is on both parts, might keep the whole body in peace and concord, that although if each part be conſidered apart, they are of divers degrees and conditions, yet becauſe they are joyned together, they have a communitie both in commodities and diſcommodities,

[p] Of the ſmalleſt and vileſt offices, and therefore ſmally accounted of, of the reſt.

‡ Or, *put on*.

[q] We more carefully cover them.

‡ Or, *diviſion*.

[r] Should beſtow their operation and offices to the profit and preſervation of the whole body.

[13] Now he applieth this ſame doctrin to the Corinthians without any allegory, warning them that ſeeing there are divers functions and divers gifts, it is their duetie, not to offend one againſt another, either by envy or ambition, but rather that they being joyned together in love and charity one with another, every one of them beſtow to the profit of all, that which he hath received according as his miniſterie doth require.

[ſ] For all churches whereſoever they are diſperſed through the whole world, are divers members of one body.

[t] The offices of deacons.

[u] He ſetteth forth the order of elders, which were the maintainers of the churches diſcipline.

‡ Or, *kindes*.

‡ Or, *powers*.

[14] He teacheth them that are ambitious and envious, a certain holy ambition and envy, to wit, if they give themſelves to the beſt gifts, and ſuch as are moſt profitable to the church, and ſo if they contend to excell one another in love, which farre paſſeth all other gifts.

CHAP. XIII.

1 *All gifts*, 2, 3 *how excellent ſoever, are nothing worth without charitie.* 4 *The praiſes thereof*, *and* 13 *prelation before hope and faith.*

THough [1] I ſpeak with the tongues of men and of [a] angels, and have not charitie, I am become as ſounding braſſe, or a [b] tinkling cymbal.

2 And though I have the gift of propheſie, and underſtand all myſteries, and all knowledge: and though I have all [c] faith, ſo that I could remove mountains, and have no charity, I am nothing.

3 And though I beſtow all my goods to feed the poore, and though I give my body to be burned, and have not charitie, it profiteth me nothing.

4 [2] Charitie [d] ſuffereth long, and is kinde; charitie envieth not: charitie ‡ vaunteth not it ſelf, is not puffed up,

5 [e] Doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil.

6 Rejoyceth not in iniquitie, but [f] rejoyceth ‡ in the truth:

---

[1] He reaſoneth firſt of charity, the excellencie whereof he firſt ſheweth by this, that without it, all other gifts are as nothing before God: which thing he proveth partly by an induction, and partly alſo by an argument taken of the end, wherefore thoſe gifts are given. For to what purpoſe are thoſe gifts but to Gods glory, and the profit of the church, as is before proved? ſo that thoſe gifts without charity, have no right uſe.

[a] A very earneſt kinde of amplifying a matter, as if he ſaid, if there were any tongues of angels, and I had them, and did not uſe them to the benefite of my neighbour, it were nothing elſe but a vain and pratling kinde of babbling.

[b] That giveth a rude and no certain ſound.

[c] By faith, he meaneth the gift of doing miracles, and not that faith which juſtified, which cannot be void of charitie as the other may.

[2] He deſcribeth the force and nature of charitie partly by a compariſon of contraries, and partly by the effects of it ſelf: whereby the Corinthians may underſtand, both how profitable it is in the church, and how neceſſarie: and alſo how farre they are from it, and therefore how vainly and without cauſe they are proud.

[d] Word for word, deferreth wrath.

‡ Or, *is not raſh*.

[e] It is not contumelious.

[f] Rejoyceth at righteouſneſſe in the righteous. For the Hebrews mean by truth, righteouſneſſe.

‡ Or, *with the truth*.

7 Beareth all things, beleeveth all things, hopeth all things, endureth all things.

8 [3] Charitie never faileth: but whether there be propheſies, *they* ſhall fail; whether there be tongues, *they* ſhall ceaſe; whether there be [g] knowledge, *it* ſhall vaniſh away.

9 [4] For we know in [h] part, and we propheſie in part.

10 But when that which is perfect is come, then that which is in part ſhall be done away.

11 [5] When I was a childe, I ſpake as a childe, I underſtood as a childe, I ‡ thought as a childe: but when I became a man, I put away childiſh things.

12 [6] For [i] now we ſee through a glaſſe, † darkly; but then face to face: now I know in part, but then ſhall I know even as alſo I am known.

13 [7] And now abideth faith, hope, charitie. theſe three, but the greateſt of theſe is charitie.

Chap. XIIII.

1 Propheſie is commended, 2, 3, 4 and preferred before ſpeaking with tongues, 6 by a compariſon drawn from muſicall inſtruments. 12 Both muſt be referred to edification, 22 as to their true and proper end. 26 The true uſe of each is taught, 29 and the abuſe taxed. 34 Women are forbidden to ſpeak in the church.

FOllow [1] after charitie, and deſire ſpirituall gifs, but rather that ye may [a] propheſie.

2 [2] For he that ſpeaketh in an [b] *unknown* tongue, ſpeaketh not unto men, but unto God: for no man † underſtandeth him: howbeit in the [c] ſpirit he ſpeaketh myſteries.

3 But he that propheſieth, ſpeaketh unto men to [d] edification, and exhortation, and comfort.

4 He that ſpeaketh in an *unknown* tongue, edifieth himſelf: but he that propheſieth, edifieth the [e] church.

5 I would that ye all ſpake with tongues, but rather that ye propheſied: for greater is he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

6 Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

7 [3] And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ‡ ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the batel?

9 So likewiſe you, except ye utter by the tongue words † [f] eaſie to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the aire.

10 [4] There are, it may be, ſo many kindes of voices in the world, and none *of them* are without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh, a Barbarian, and he that [g] ſpeaketh ſhall be a Barbarian unto me.

12 [5] Even ſo ye, foraſmuch as ye are zealous † of ſpirituall *gifts*, ſeek that ye may excell to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue, [h] pray that he may interpret.

14 [6] For if [i] I pray in an *unknown* tongue, my [k] ſpirit prayeth, but my underſtanding is [l] unfruitfull.

15 What is it then? I will pray with the ſpirit, and will pray with the [m] underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

16 [7] Elſe when thou ſhalt bleſſe with the [n] ſpirit, how ſhall he that [o] occupieth the room of the unlearned, ſay [p] Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 [8] I thank my God, I ſpeak with tongues more than you all:

19 Yet in the church I had rather ſpeak [q] five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſands words in an *unknown* tongue.

20 [9] Brethren, be not children in underſtanding: howbeit, in malice be ye children, but in underſtanding be † men.

21 In the [r] law it is * written, With *men of* others tongues and other lips will I ſpeak unto this people: and yet for all that will they not heare me, ſaith the Lord.

---

3 Again he commendeth the excellencie of charitie in that, that it ſhall never be aboliſhed in the ſaints, whereas the other gifts which are neceſſary to the building up of the church, ſo long as we live here, ſhall have no place in the world to come.

g The way to get knowledge by propheſying.

4 The reaſon, Becauſe we are now in that ſtate that we have need to learn daily, and therefore we have need of thoſe helps, to wit, of the gift of tongues and knowledge, and alſo of them that teach them. But to what purpoſe ſerve they then, when we have obtained and gotten the full knowledge of God which ſerveth now but for them, which are imperfit and go by degrees to perfection?

h We learn imperfectly.

5 He ſetteth forth that, that he ſaid, by an excellent ſimilitude, comparing this life to our infancie, or childhood, wherein we ſtagger and ſtammer rather than ſpeak, and think and underſtand childiſh things, and therefore have need of ſuch things as may form and frame our tongue and minde: but when we become men, to what purpoſe ſhould we deſire that ſtammering, thoſe childiſh toyes, and ſuch like things, whereby our childhood is framed by little and little.

‡ Or, *reaſoned.*

6 The applying of the ſimilitude of our childhood to this preſent life, wherein we darkly behold heavenly things, according to the ſmall meaſure of light which is given us, through the underſtanding of tongues, and hearing the teachers and miniſters of the church: of our mans age and ſtrength, to that heavenly and eternall life, wherein when we behold God himſelf preſent, and are lightened with his full and perfect light, to what purpoſe ſhould we deſire the voice of man, and thoſe worldly things which are moſt imperfect? But yet then, ſhall all the ſaints be knit both with God, and between themſelves with moſt fervent love, and therefore charitie ſhall not be aboliſhed but perfected, although it ſhall not be ſhewed forth, and entertained by ſuch manner of duties as peculiarly and onely belong to the infirmitie of this life.

i All this muſt be underſtood by compariſon.

† Gr. *in a riddle.*

7 The concluſion, As if the apoſtle ſhould ſay, Such therefore ſhall be our condition then: but now we have three things, and they remain ſure if we be Chriſts, as without which true religion cannot conſiſt, to wit, faith, hope, and charitie. And among theſe, charitie is the chiefeſt, becauſe it ceaſeth not in the life to come as the reſt do, but is perfected and accompliſhed. For ſeeing that faith and hope tend to things which are promiſed and are to come, when we have preſently gotten them, to what purpoſe ſhould we have faith and hope? but yet there at length ſhall we truly and perfectly love both God, and one another.

1 He inferreth now of that he ſpake before, Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chief and principall: and ſo eſteem thoſe things as moſt excellent, which profit the greater part of men: (as propheſie, that is to ſay, the gift of teaching and applying the doctrine: which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt neceſſarie for the church) and not thoſe which for a ſhew ſeem to be marvellous, as the gifts of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it ſelf was not greatly to any uſe, unleſſe there were an interpreter.

a What propheſie is, he ſheweth in the third verſe.

2 He reprehendeth their perverſe judgement touching the gift of tongues. For why was it given? to wit, to the intent that the myſteries of God might be the better known to a greater ſort, Thereby it is evident that propheſie, whereunto the gift of tongues ought to ſerve, is better than this: and therefore the Corinthians deed judge amiſſe, in that they made more accompt of the gift of tongues than of propheſying: becauſe forſooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians uſed tongues in the congregation without an interpreter. Which thing although it might be done to ſome profit of him that ſpake them, yet he corrupted the right uſe of that gift, becauſe there came thereby no profit to the hearers and common aſſemblies were inſtituted and appointed not for any private mans commoditie, but for the profit of the whole company.

b A ſtrange language which no man can underſtand without an interpreter.

† Gr. *heareth.*

c By that inſpiration which he hath received of the Spirit, which notwithſtanding he abuſeth, when he ſpeaketh myſteries which none of the companie can underſtand.

d Which may further men in the ſtudy of godlineſſe.

e The companie.

3 He ſetteth forth that which he ſaid by a ſimilitude, which he borroweth and taketh from inſtruments of muſick, which although they ſpeak not perfitly, yet they are diſtinguiſhed by their ſounds, that they may be the better uſed.

‡ Or, *tunes.*

† Gr. *ſignificant.*

f That do fitly utter the matter it ſelf.

4 He proveth that interpretation is neceſſarily to be joyned with the gift of tongues, by the manifold varietie of languages, inſomuch that if one ſpeak to another without an interpreter, it is as if he ſpake not.

g As the papiſts in all their ſermons, and they that ambitiouſly poure out ſome Hebrew or Greek words in the pulpit before the unlearned people, thereby to get them a name of vain learning.

5 The concluſion, if they will excell in thoſe ſpirituall gifts, as it is meet, they muſt ſeek the profit of the church, and therefore they muſt not uſe the gift of tongues, unleſſe there be an interpreter to expound the ſtrange and unknown tongue, whether it be himſelf that ſpeaketh, or another interpreter.

† Gr. *of ſpirits.*

h Pray for the gift of interpretation.

6 A reaſon, Becauſe it is not ſufficient for us to ſpeak ſo in the congregation, that we our ſelves do worſhip God in ſpirit, that is according to the gift which we have received, but we muſt alſo be underſtood of the companie, leaſt that be unprofitable to other, which we have ſpoken.

i If I pray, when the church is aſſembled together, in a ſtrange tongue.

k The gift and inſpiration which the ſpirit giveth me, doth his part, but onely to my ſelf.

l No fruit cometh to the church by my prayers.

m So that I may be underſtood of other, and may inſtruct other.

7 Another reaſon, ſeeing that the whole congregation muſt agree to him that ſpeaketh, and alſo witneſſe this agreement, How ſhall they give their aſſent or agreement which know not what is ſpoken?

n Onely, without all conſideration of the hearers.

o He that ſitteth as a private man.

p So then one uttered the prayers, and all the company anſwered, Amen.

8 He propoundeth himſelf for an example, both that they may be aſhamed of their fooliſh ambition, and alſo that he may eſchew all ſuſpition of envy.

q A very few words.

9 Now he reproveth them freely for their childiſh folly, which ſee not how this gift of tongues which was given to the profit of the church, is turned by their ambition into an inſtrument of curſing, ſeeing that the ſame alſo is contained among the puniſhments wherewith God puniſhed the ſtubbornneſſe of his people that he diſperſed them amongſt ſtrangers whoſe language they underſtood not.

† Gr. *perfect* or *of a ripe age.*

r By the law he underſtandeth all the whole ſcripture.

* Iſa 28,11.

22 [10] Wherefote tongues are for a ſigne, not to them that beleeve, but to them that beleeve not: but propheſying *ſerveth* not for them that beleeve not, but for them which beleeve:

23 [11] If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are [f] unlearned, or unbeleevers, will they not ſay that ye are mad?

24 But if all propheſie, and there come in one that beleeveth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is in you of a truth.

26 [12] How is it then brethren? when ye come together, every one of you hath a pſalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 [13] If any man ſpeak in *an unknown* tongue, let it be by two, or at the moſt by three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church, and let him ſpeak to himſelf, and to God.

29 [14] Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth by, let the firſt hold his peace.

31 For ye may all propheſie one by one, that all may learn, and all may be comforted.

32 And the [t] ſpirit of the prophets are ſubject to the prophets.

33 For God is not *the authour* of [†] confuſion, but of peace, as in all churches of the ſaints,

34 [15] Let your women keep ſilence in the churches, for it is not permitted unto them to ſpeak: but *they are commanded* to be under obedience, as alſo ſaith the [*] law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a ſhame for women to ſpeak in the church.

36 [16] What? came the word of God out from you? or came it unto you onely?

37 If any man think himſelf to be a prophet, or [u] ſpirituall, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 [17] But if any man be ignorant, let him be ignorant.

39 [18] Wherefore brethren, covet to propheſie, and forbid not to ſpeak with tongues.

40 Let all things be done decently, and in order.

[10] The concluſion: Therefore the gift of tongues ſerveth to puniſh the unfaithfull and unbeleevers, unleſſe it be referred to propheſie (that is to ſay, to the interpretation of ſcripture) and that, that which is ſpoken be by that meanes underſtood of the hearers.

[11] Another argument: the gift of tongues without prophecie is not onely unprofitable to the faithfull, but alſo doth very much hurt: as well to them, as to the unfaithfull which ſhould be won in the publike aſſemblies. For by this meanes it cometh to paſſe, that the faithfull ſeem to other to be mad, much leſſe can the unfaithfull be inſtructed thereby.

[f] Look Acts 4,13.

[12] The concluſion: The edifying of the congregation is a rule and ſquare of the right uſe of all ſpirituall gifts.

[13] The manner how to uſe the gift of tongues. It may be lawfull for one or two, or at the moſt for three, to uſe the gift of tongues, one after another, in an aſſembly, ſo that there be ſome to expound the ſame: but if there be none to expound, let him that hath that gift ſpeak to himſelf alone.

[14] The manner of propheſying: Let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man ought to ſpeak, let them give him leave to ſpeak. Let every man be admitted to propheſie, ſeverally, and in his order, ſo far forth as it is requiſite for the edifying of the church: Let them be content to be ſubject each to others judgement.

[t] The doctrine which the Prophets bring, which are inſpired with Gods Spirit.

[†] Gr. *tumult* or *unquietneſſe.*

[15] Women are commanded to be ſilent in publike aſſemblies, and they are commanded to ask of their husbands at home.

[*] Gen. 3, 16.

[16] A generall concluſion of the treatiſe of the right uſe of ſpirituall gifts in aſſemblies: with a sharp reprehenſion, leſt the Corinthians might alone ſeem to themſelves to be wiſe.

[u] Skilfull in knowing and judging ſpirituall things.

[17] The church ought not to care for ſuch as be ſtubbornly ignorant, and will not abide to be taught, but to go forward notwithſtanding, in thoſe things which are right.

[18] Propheſie ought ſimply to be retained and kept in congregations, the gift of tongues is not to be forbidden, but all things muſt be done orderly.

CHAP. XV.

3 By Chriſts reſurrection, 12 he proveth the neceſſitie of our reſurrection, againſt all ſuch as denie the reſurrection of the bodie. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that ſhall be found alive at the laſt day.

MOreover [1] brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye [a] ſtand.

2 By which alſo ye are ſaved, if ye [‡] keep in memorie [†] what I preached unto you, [b] unleſſe ye have beleeved in vain.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſinnes according to the ſcriptures:

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the [c] twelve.

6 After that, he was ſeen of above five hundred brethren at [d] once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7 After that, he was ſeen of James, then of all the apoſtles.

8 [2] And laſt of all he was ſeen of me alſo, as of [‡] one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10 But by the grace of God I am what I am: and his grace which was *beſtowed* upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which was with me:

11 Therefore whether it were I or they, ſo we preach, and ſo ye beleeved.

12 [3] Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 [4] But if there be no reſurrection of the dead, then is Chriſt not riſen.

14 [5] And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain.

15 Yea, and we are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

16 [6] For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith is vain, [7] ye are [e] yet in your ſinnes.

18 [8] Then they alſo which are fallen aſleep in Chriſt, are periſhed.

19 [9] If in this life onely we have hope in Chriſt, we are of all men moſt miſerable.

20 [10] But now is Chriſt riſen from the

[1] The ſixt treatiſe of this epiſtle, concerning the reſurrection: and he uſeth a tranſition, or paſſing over from one matter to another, ſhewing firſt, that he bringeth no new thing, to the end that the Corinthians might underſtand that they had begun to ſwarve from the right courſe: and next, that he goeth not about to intreat of a trifling matter, but of another chief point of the goſpel, which if it be taken away, their faith muſt needs come to nought. And ſo at the length he beginneth this treatiſe at Chriſts reſurrection, which is the ground and foundation of ours, and confirmeth it, firſt, by the teſtimony of the ſcriptures, and by the witneſſe of the apoſtles, and of more than five hundred brethren, and laſt of all by his own.

[a] In the profeſſion whereof you continue yet.

[‡] Or, *hold faſt.*

[†] Gr. *by what ſpeech.*

[b] Which is very abſurd, and cannot be but that they that beleeve muſt reap the fruit of faith.

[c] Of thoſe twelve picked & choſen apoſtles, which were commonly called twelve, though Judas was put out of the number.

[d] Not at ſeverall times, but together and at one inſtant.

[2] He maintaineth by the way, the authoritie of his apoſtleſhip, which was requiſite to be in good credite among the Corinthians, that this epiſtle might be of force and waight amongſt them. In the mean ſeaſon, he compareth himſelf in ſuch ſort after a certain divine art, with certain other, that he maketh himſelf inferiour to them all.

[‡] Or, *an abortive.*

[3] The firſt argument, to prove that there is a reſurrection from the dead: Chriſt is riſen again, therefore the dead ſhall riſe again.

[4] The ſecond, by an abſurditie, if there be no reſurrection of the dead, then is not Chriſt riſen agin.

[5] The proof of that abſurditie, by other abſurdities: If Chriſt be not riſen again, the preaching of the goſpel is in vain: and the credit that you gave unto it, is vain, and we are lyars.

[6] He repeateth the ſame argument taken of an abſurditie, purpoſing to ſhew how faith is in vain, if the reſurrection of Chriſt be taken away.

[7] Firſt, ſeeing death is the puniſhment of ſin, in vaine ſhould we beleeve that our ſins were forgiven us, if they remain: but they doe remain, if Chriſt roſe not from death.

[e] They are yet in their ſins, which are not ſanctified, nor have obtained remiſſion of their ſins.

[8] Secondly, unleſſe that this be certain that Chriſt roſe again, all they which died in Chriſt are periſhed. So then what profit cometh of faith?

[9] The third argument, which is alſo taken from an abſurditie: for unleſſe there be another life, wherein ſuch as truſt and beleeve in Chriſt ſhall be bleſſed, they were the moſt miſerable of all creatures, becauſe in this life they are the moſt miſerable.

[10] A concluſion of the former argument, Therefore Chriſt is riſen againe.

dead, *and* [11] become the [f] firſt-fruits of them that ſlept.

21 [12] For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be [g] made alive.

23 [13] But every man in his own order. Chriſt the firſt-fruits, afterward they that are Chriſts, at his coming.

24 [14] Then *cometh* the [h] end, when he ſhall have delivered up the kingdome to God even the Father, when he ſhal have put down [i] all rule, and all authoritie, and power.

25 For he muſt reigne, till he hath put all enemies [k] under his feet.

26 The [l] laſt enemie *that* ſhall be deſtroyed, *is* death.

27 For he hath put all things under his feet; but when he ſaith all things are put under him, it is manifeſt that he is excepted which did put all things under him.

28 And when all things ſhall be ſubdued unto him, [m] then ſhall the Sonne alſo himſelf be ſubject unto him that put all things under him, that [n] God may be all in all.

29 [15] Elſe what ſhall they do, which are baptized [o] for the dead, if the dead riſe not at all? why are they then baptized for the dead?

30 [16] And why ſtand we in jeopardie every houre?

31 [p] I proteſt by ‡ your rejoycing which I have in Chriſt Jeſus our Lord, I die daily.

32 [17] If ‡ [q] after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? [18] let us [r] eat and drink, for to morrow we die.

33 [19] Be not deceived: evil communications corrupt good manners.

34 Awake to righteouſneſſe, and ſinne not: for ſome have not the knowledge of God, I ſpeak this to your ſhame.

35 [20] But ſome man will ſay, How are the dead raiſed up? and with what bodie do they come?

36 [21] Thou fool, that which thou ſoweſt is not quickened except it die.

37 And that which thou ſoweſt, thou ſoweſt not that bodie that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain*.

38 [22] But God giveth it a bodie as it hath pleaſed him, and to every ſeed his own bodie.

39 All fleſh is not the ſame fleſh, but there is one *kinde of* fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds.

40 There are alſo celeſtiall bodies, and bodies terreſtriall: but the glorie of the celeſtiall is one, and the glorie of the terreſtriall is another.

41 There is one glorie of the ſunne, and another glorie of the moon, and another glorie of the ſtarres: for *one* ſtarre differeth from *another* ſtarre in glorie.

42 [23] So alſo is the reſurrection of the dead, it is [ſ] ſown in corruption, it is raiſed in incorruption.

43 It is ſown in [t] diſhonour, it is raiſed in glorie: it is ſown in weakneſſe, it is raiſed in [u] power.

44 [24] It is ſown a naturall body, it is raiſed a ſpirituall body. [25] There is a naturall body and there is a ſpirituall body.

45 And ſo is it written, [x] The firſt man Adam was made a living ſoul, the laſt Adam was made a [y] quickning ſpirit.

46 [26] Howbeit that was not firſt which is ſpirituall: but that *which is* naturall, and afterward that *which is* ſpirituall.

47 The firſt man *is* of the earth [z] earthy: the ſecond man *is* the Lord from [a] heaven.

48 [27] As is the earthy, ſuch are they that are earthy, and as is the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have born the [b] image of the earthy, we ſhall alſo bear the image of the heavenly.

11 He putteth the laſt concluſion for the firſt propoſition of the argument that followeth. Chriſt is riſen again: Therefore ſhall we, the faithfull, (for of them he ſpeaketh) riſe again. Then followeth the firſt reaſon of this conſequent: for Chriſt it ſet forth unto us to be conſidered of, not as a private man apart and by himſelf, but as the firſt fruits: And he taketh that which was known to all men, to wit, that the whole heap is ſanctified in the firſt fruits.

f He alludeth to the firſt fruits of corn, the offering whereof ſanctified the reſt of the fruits.

12 Another confirmation of the ſame conſequent: for Chriſt is to be conſidered as oppoſite to Adam, that as from one man Adam, ſinne came over all, ſo from one man Chriſt, life cometh unto all: that is to ſay, that all the faithfull, as they die, becauſe by nature they were born of Adam, ſo becauſe in Chriſt they are made the children of God by grace, they are quickened and reſtored to life by him.

g Shall riſe by the vertue of Chriſt.

13 He doeth two things together: for he ſheweth that the reſurrection is in ſuch ſort common to Chriſt with all his members, that notwithſtanding he farre paſſeth them, both in time (for he was the firſt that roſe again from the dead) and alſo in honour, becauſe that from him and in him is all our life and glory. Then by this occaſion he paſſeth to the next argument.

14 The fourth argument, wherewith alſo he confirmeth the other, hath a moſt ſure ground, to wit, becauſe that God muſt reigne, and this is the manner of his reigne, that the Father will be ſhewed to be king of his Sonne who was made man, to whom all things are made ſubject (the promiſes onely except) to the end that the Father may afterward triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Son: wherein the Fathers glorie conſiſteth, to wit, the overcoming of his enemies (whereof ſome muſt be deprived of all power, as Satan and all the wicked, be they never ſo proud and mighty, and other muſt be utterly aboliſhed, as death) and a plain and full deliverie of the godly from all enemies, that by this meanes God may fully ſet forth in the body of the church, cleaving faſt unto their head Chriſt, his kingdome and glory, as a king in his ſubjects. Moreover he putteth the firſt degree of this kingdome in the reſurrection of his Son, who is the head: and the perfection, in the conjunction of the members with the head, which ſhall be in the latter day. Now all theſe tend to this purpoſe, to ſhew that unleſſe the dead doe riſe again, neither the Father can be king above all, neither Chriſt be the Lord of all: for neither ſhould the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sons in his members. h The ſhutting up and finiſhing of all things. i All his enemies which ſhall be ſpoiled of all the power they have, Pſal. 110, 1. Act. 2, 34. Heb. 1, 13. and 10, 13. k Chriſt is conſidered here, as he appeared in the form of a ſervant, in which reſpect he ruleth the church as head, and that becauſe this power was given him of his Father. l The ſhutting up of the argument, which is taken from the whole to the part: for if all his enemies ſhall be put under his feet, then muſt it needs be that death alſo ſhall be ſubdued under him. m Not becauſe the Son was not ſubject to his Father before, but becauſe this body, that is to ſay, the church which is here in diſtreſſe, and not yet wholly partaker of his glory, is not yet fully perfect, and alſo becauſe the bodies of the Saints which be in the graves, ſhall not be glorified untill the reſurrection: but Chriſt as he is God, hath us ſubject to him as his Father hath, but as he is Prieſt, he is ſubject to his Father together with us. Auguſt. book 1. chap. 8. of the Trinitie. n By this high kinde of ſpeech, is ſet forth an incomprehenſible glory which floweth from God, and ſhall fill all of us, as we are joyned together with our head, but yet ſo, that our head ſhall alwayes reſerve his preeminence. 15 The fift argument is taken of the end of baptiſme to wit, becauſe that they which are baptized are baptized for dead: that is to ſay, that they may have a remedy againſt death, becauſe that baptiſme is a token of regeneration. o They that are baptized to this end and purpoſe, that death may be put out in them, or to riſe again from the dead, whereof baptiſme is a ſeal. 16 The ſixt argument: Unleſſe there be a reſurrection of the dead, why ſhould the apoſtles ſo daily caſt themſelves into danger of ſo many deaths? p As though he ſaid, I die daily, as all the miſeries I ſuffer can well witneſſe, which I may truly boaſt of that I have ſuffered amongſt you. ‡ Some reade *our*. 17 The taking away of an objection: But thou Paul didſt ambitiouſly, as commonly men are wont to do, when thou didſt fight with beaſts at Epheſus: that is very like, ſaith Paul: for what could that advantage me, were it not for the glory of eternall life which I hope for? ‡ Or, to ſpeak *after the manner of men*. q Not upon any godly motion, nor caſting mine eyes upon God, but carried away with vain glory, or a certain headineſſe. 18 The ſeventh argument which dependeth upon the laſt: if there be no reſurrection of the dead, why do we give our ſelves to any thing elſe, ſave to eating and drinking? r Theſe are ſpeeches that epicures uſe. 19 The concluſion with a ſharp exhortation, that they take heed of the naughtie companie of certain: from whence he ſheweth, that this miſchief ſprang: warning them to be wiſe with ſobrietie unto righteouſneſſe.

20 Now that he hath proved the reſurrection, he diſcovereth their dotiſhneſſe, in that they ſcoffingly demanded, how it could be that the dead could riſe again, and if they did riſe again, they asked mockingly, what manner of bodies they ſhould have. Therefore he ſendeth theſe fellows which ſeemed to themſelves to be marvellous wiſe and wittie, to be inſtructed of poore rude husbandmen.

21 Thou mighteſt have learned either of theſe, ſaith Paul, by daily experience: for ſeeds are ſowen, and rot, and yet notwithſtanding ſo farre it is off that they periſh, that contrariwiſe they grow up farre more beautifull: and whereas they are ſowen naked and drie, they ſpring up green from death by the vertue of God: and doth it ſeem incredible to thee that our bodies ſhould riſe from corruption, and that indued with a farre more excellent quality?

22 We ſee a diverſitie both in one and the ſelf-ſame thing which hath now one form and then another, and yet keepeth its own kinde: as it is evident in a grain which is ſowen bare, but ſpringeth up farre after another ſort: and alſo in divers kindes of one ſelf-ſame ſort, as amongſt beaſts: and alſo among things of divers ſorts, as the heavenly bodies and the earthly bodies: which alſo differ very much one from another. Therefore there is no cauſe why we ſhould reject either the reſurrection of bodies, or the changing of them into a better ſtate, as a thing impoſſible, or ſtrange. 23 He maketh three manner of qualities of the bodies being raiſed: Incorruption, to wit, becauſe they ſhall be ſound and altogether of a nature that cannot be corrupt: Glory, becauſe they ſhall be adorned with beauty and honour: Power, becauſe they ſhall continue everlaſting, without meat, drink, and all other helps, without which this frail life cannot keep it ſelf from corruption. ſ Is buried, and man is hid as the ſeed in the ground. t Void of honour, void of glory and beauty. u Freed from the former weakneſſe, whereas it is ſubject to ſuch alteration and change, that it cannot maintain it ſelf without meat and drink, and ſuch other like helps. 24 He ſheweth perfectly in one word this change of the qualitie of the body by the reſurrection, when he ſaith, that of a naturall body, it ſhall become a ſpirituall body: which two qualities being clean different the one from the other, he ſtraightway expoundeth, and ſetteth forth diligently. 25 That is called a naturall body which is quickned and maintained by a living ſoul onely, ſuch as Adam was, of whom all we are born naturally: and that is ſaid to be a ſpirituall, which together with the ſoul is quickned with a farre more excellent vertue, to wit, with the Spirit of God, which deſcendeth from Chriſt the ſecond Adam unto us. x Adam is called the firſt man: becauſe he is the root, as it were, from whence we ſpring, and Chriſt is the latter man: becauſe he is the beginning of all them that are ſpirituall, and in him we are all comprehended. y Chriſt is called a ſpirit, by reaſon of that moſt excellent nature, that is to ſay, God who dwelleth in him bodily, as Adam is called a living ſoul, by reaſon of the ſoul which is the beſt part in him. 26 Secondly, he willeth the order of this double ſtate or qualitie to be obſerved, that the naturall was firſt, Adam being created of the clay of the earth: and the ſpirituall followed and came upon it, to wit, when as the Lord being ſent from heaven, indued our fleſh, which was prepared and made fit for him, with the fulneſſe of the Godhead. z Wallowing in dirt, and wholly given to an earthly nature. a The Lord is ſaid to come down from heaven by that kinde of ſpeech, whereby that which is proper to one is vouched of another. 27 He applieth both the earthly naturalneſſe of Adam (If I may ſo ſay) to our bodies, ſo long as they are naturally converſant upon earth, to wit. in this life, and in the grave: and alſo the Spirituality of Chriſt to the ſame our bodies, after they are riſen again, and he ſaith, that that goeth before, and this ſhall follow. b Not a vain and falſe image, but ſuch an one as had the truth with it indeed.

50 [28] Now this I ſay, brethren, that [c] fleſh and bloud cannot inherit the kingdome of God: neither doth corruption inherit incorruption.

51 [29] Behold, I ſhew you a [d] myſtery: we ſhall not all ſleep, but we ſhall all be changed,

52 [e] In a moment, in the twinkling of an eye, at the laſt trump: (for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed)

53 For this corruptible muſt put on incorruption, and this mortall muſt put on immortalitie.

54 So when this corruptible ſhall have put on incorruption, and this mortall ſhall have put on immortality, then ſhall be brought to paſſe the ſaying that is written, * Death is ſwallowed up in victorie.

55 O death, where is thy ſting? O ‡ grave, where is thy victory?

56 The ſting of death is ſinne, and the ſtrength of ſinne is the law.

57 But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt.

58 [30] Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, alwayes abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the [f] Lord.

[28] The concluſion: We cannot be partakers of the glory of God, unleſſe we put off all that groſſe and filthy nature of our bodies, ſubject to corruption that the ſame body may be adorned with incorruptible glory.

[c] Fleſh and bloud are taken here for a living body, which cannot attain to incorruption, unleſſe it put off corruption.

[29] He goeth further, declaring that it ſhall come to paſſe, that they which ſhall be found alive in the latter day, ſhall not deſcend into that corruption of the grave, but ſhall be renewed with a ſudden change, which change is very requiſite: and that the certain enjoying of the benefit and victory of Chriſt, is deferred unto that latter time.

[d] A thing that hath been hid, and never known hitherto, and therefore worthy that you give good eare unto it.

[e] He ſheweth us that the time ſhall be very ſhort. * Hoſ. 13, 14. ‡ Or, *hell.* [30] An exhortation taken of the profit that enſueth, that ſeeing they underſtand that the glory of the other life is laid up for faithfull workmen, they continue and ſtand faſt in the truth of the doctrin of the reſurrection of the dead. [f] Through the Lords help and goodneſſe working in us.

CHAP. XVI.

1 He exhorteth them to relieve the want of the brethren at Jeruſalem 10 commendeth Timothie: 13 and after friendly admonitions, 16 ſhutteth up his epiſtle with divers ſalutations.

NOw concerning the [1] collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the [a] firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath [b] proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever you ſhall approve by *your* [c] letters, them will I ſend to bring your † liberality unto Jeruſalem.

4 [2] And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, when I ſhall paſſe through Macedonia: (for I do paſſe through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go.

[1] Collections in old time were made by the Apoſtles appointment the firſt day of the week, on which day the manner was to aſſemble themſelves.

[a] Which in times paſt was called Sunday, but now is called the Lords day.

[b] That every man beſtow according to the abilitie that God hath bleſſed him with.

[c] Which you ſhall give them to carrie.

† Gr. *gift.*

[2] The reſidue of the epiſtle is ſpent in writing of familiar matters, yet ſo that all things be referred to his purpoſed mark, that is to ſay, to the glory of God, and the edifying of the Corinthians.

7 For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.

8 But I will tarry at Epheſus untill Pentecoſt.

9 For a great doore and [d] effectuall is opened unto me, and there are many adverſaries.

10 Now if Timotheus come, ſee that he may be with you [e] without fear: for he worketh the work of the Lord, as I alſo do.

11 Let no man therefore deſpiſe him: but conduct him forth [f] in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you, with the brethren, but his will was not at all to come at this time: but he will come when he ſhall have convenient time.

13 Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

14 Let all your things be done with charity.

15 I beſeech you brethren, (ye know the houſe of [g] Stephanas, that it is the firſt-fruits of Achaia, and that they have [h] addicted themſelves to the miniſtery of the ſaints)

16 That ye [i] ſubmit your ſelves unto ſuch, and to every one that helpeth with us and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have ſupplied.

18 For they have refreſhed my [k] ſpirit and yours: therefore [l] acknowledge ye them that are ſuch.

19 The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe.

20 All the brethren greet you: greet ye one another with an holy kiſſe.

21 The ſalutation of me Paul with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be [m] anathema, Maran-atha.

23 The grace of our Lord Jeſus Chriſt be with you.

24 My love be with you all in Chriſt Jeſus. Amen.

¶ The firſt epiſtle to the Corinthians was written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

[d] Very fit and convenient to do great things by,

[e] Without any juſt occaſion of fear.

[f] Safe and ſound, and that with all kinde of courteſie.

[g] Stephanas is the name of a man and not of a woman.

[h] Given themſelves wholly to the miniſterie.

[i] That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet is you ſhould, ſeeing they have beſtowed themſelves and their goods to help you withall.

[k] Mine heart.

[l] Take them for ſuch men as they are indeed.

[m] By theſe words, is betokened the ſevereſt kinde of curſe and excommunication that was amongſt the Jews; and the words are as much to ſay, as, Our Lord cometh: So that his meaning may be this, Let him be accurſed even to the coming of the Lord, that is to ſay, To his deaths day, even for ever.

The ſecond epiſtle of PAUL the apoſtle,

TO THE CORINTHIANS,

CHAP. I.

3 The apoſtle encourageth them againſt troubles, by the comforts and deliverances which God had given him, as in all his afflictions, 8 ſo particularly in his late danger in Aſia: 12 and calling both his own conſcience, and theirs to witneſſe of his ſincere manner of preaching the immutable truth of the goſpel, 15 he excuſeth his not coming to them, as proceeding not of lightneſſe but of his lenity towards them,

PAul [1] an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace *be* to you and peace, from God our Father, and *from* the Lord Jeſus Chriſt.

3 [2] Bleſſed be God, even the Father of our Lord [a] Jeſus Chriſt, the Father of [b] mercies, and the God of all comfort.

4 Who comforteth us in all our tribulation, [3] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelves are comforted of God.

5 For as the [c] ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

6 [4] And whether we be afflicted, *it is* for your conſolation and ſalvation, which ‡ is [d] effectuall in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation,

7 And our hope of you is ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 [5] For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we [e] deſpaired even of life.

9 But we had the ‡ ſentence of death in [f] our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead.

10 Who delivered us from ſo [g] great a death, and doth deliver: in whom we truſt that he will yet deliver *us*:

11 [6] You alſo helping together by prayer for us, [7] that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

12 [8] For our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and [h] godly ſincerity, not with fleſhly wiſdome, but by the [i] grace of God, we have had our converſation in the world, and more abundantly to youwards.

13 For we write [k] none other things unto you, than what you reade or acknowledge, and I truſt you ſhall acknowledge even to the [l] end.

14 As alſo you have acknowledged us in part, that we are your [m] recoycing, even as ye alſo are ours in the [n] day of the Lord Jeſus.

15 And in this confidence I was minded to come unto you before, that you might have a [o] ſecond ‡ benefit:

16 And to paſſe by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 [9] When I therefore was thus minded, did I uſe lightneſſe? or the things that I purpoſe, do I purpoſe according to the [p] fleſh, that with me there ſhould be [q] yea, yea, and nay, nay?

18 [10] But *as* God is [r] true, our ‡ word toward you, was not yea, and nay.

19 [11] For the Sonne of God Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, [ſ] was not yea, and nay, but in [t] him was yea.

20 [12] For all the promiſes of God in him are yea, and in [u] him amen, unto the glory of God by [x] us.

21 [13] Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God.

22 Who hath alſo ſealed us, and given the [y] earneſt of the Spirit in our hearts.

23 [14] Moreover, I call God for a record upon my [z] ſoul, that to ſpare you I came not as yet unto Corinth.

24 [15] Not for that we have dominion over your faith, but are helpers of your [a] joy: for by faith ye ſtand.

---

[1] See the declaration of ſuch ſalutation in the former epiſtles.

[2] He beginneth after his manner with thankſgiving which notwithſtanding (otherwiſe than he was wont) he applieth to himſelf: beginning his epiſtle, with the ſetting forth of the dignitie of his apoſtleſhip, conſtrained (as it ſhould ſeem) by their importunity which took an occaſion to deſpiſe him, by reaſon of his miſeries. But he anſwereth, that he is not ſo afflicted, but that his comforts do exceed his afflictions, ſhewing the ground of them, even the mercy of God the Father in Jeſus Chriſt.

[a] To him be praiſe and glory given.

[b] Moſt mercifull.

[3] The Lord doth comfort us to this end and purpoſe, that we may ſo much the more ſurely comfort others.

[c] The miſeries which we ſuffer for Chriſt, or which Chriſt ſuffereth in us.

[4] He denieth that either his afflictions, or the conſolations which he received of God, may juſtly be deſpiſed, ſeeing that the Corinthians both ought and might take great occaſion to be confirmed by either of them.

‡ Or, *is wrought.*

[d] Although ſalvation be given us freely, yet becauſe there is a way appointed us whereby we muſt come to it, which is, the race of an innocent and upright life. which me muſt run, therefore we are ſaid to work out ſalvation, Phil. 2, 12. And becauſe it is God onely that of his free good will worketh all things in us, therefore is he ſaid to work the ſalvation in us by thoſe ſelf-ſame things by which we muſt paſſe to everlaſting life, after that we have once overcome all incumbrances.

[5] He witneſſeth, that he is not onely not aſhamed of his afflictions, but that he deſireth alſo to have all men know the greatneſſe of them, and alſo his delivery from them, although it be not yet perfect.

[e] I knew not at all what to do, neither did I ſee by mans help which way to ſave my ſelf.

‡ Or, *anſwer.*

[f] I was reſolved within my ſelf to die.

[g] From theſe great dangers.

[6] That he may not ſeem to boaſt himſelf, he attributeth all to God, and therewith alſo confeſſeth that he attributeth much to the prayers of the faithfull.

[7] The end of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious unto us.

[8] Secondly he putteth away another ſlander, to wit, that he was a light man, and ſuch a one as was not lightly to be credited, ſeeing that he promiſed to come unto them, and came not. And firſt he ſpeaketh of the ſimplicity of his minde, and ſincerity which they knew both by his voice when he was preſent, and they ought to acknowledge it alſo in his letters being abſent: and moreover he proteſteth that he will never be otherwiſe.

[h] With clearneſſe, and holy, and true plainnes of minde, as God himſelf can witneſſe.

[i] Truſting to that very wiſdome, which God of his free goodneſſe hath given me from heaven.

[k] He ſaith, he writeth barely and ſimply: for he that writeth in coloured ſort, is rightly ſaid to write otherwiſe than we read: and this he ſaith. The Corinthians ſhall truly know and like of very wel.

[l] Perfectly.

[m] Pau's rejoycing in the Lord was, that he had won the Corinthians: and they themſelves rejoyced that ſuch an apoſtle was their inſtructer, & taught them ſo purely and ſincerely.

[n] When he ſhall ſit a judge.

[o] Another benefit.

‡ Or, *grace.*

[9] He putteth away their ſlander and falſe report by denying it, and firſt of all, in that that divers went about to perſwade the Corinthians, that in preaching of the goſpel, Paul agreed not to himſelf: for this was the matter and the caſe.

[p] As men do which will raſhly promiſe any thing, and change their purpoſe at every turning of an hand.

[q] That I ſhould ſay and unſay a thing?

[10] He calleth God to witneſſe and for Judge, of his conſtancy in preaching and teaching one ſelf-ſame goſpel.

[r] True, and of whoſe faithfull witneſſe it were horrible wickedneſſe to doubt.

‡ Or, *preaching.*

[11] He joyneth alſo with himſelf, his fellows as witneſſes, with whom he fully conſented in teaching one ſelf-ſame thing, to wit, one ſelf ſame Chriſt.

[ſ] Was not divers and wavering.

[t] That is, in God.

[12] Laſt of all, he declareth the ſum of his doctrine, to wit, that all the promiſes of ſalvation are ſure and ratified in Chriſt.

[u] Chriſt is ſet forth to exhibit and fulfill them alſo moſt aſſuredly, and without all doubt.

[x] Through our miniſtery.

[13] He attributeth the praiſe of this conſtancy, onely to the grace of God, through the holy Ghoſt, and therewithall concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, ſeeing that they themſelves do know all this to be true.

[y] An earneſt, is whatſoever is given to confirm a promiſe.

[14] Now coming to the matter, he ſweareth that he did not onely not lightly alter his purpoſe of coming to them, but rather that he came unto them for this cauſe, that he might not be conſtrained to deal more ſharply with them being preſent, than he would.

[z] Againſt my ſelf, and to the danger of mine own life.

[15] He removeth all ſuſpition of arrogancie, declaring that he ſpeaketh not as a Lord unto them, but as a ſervant, appointed of God to comfort them.

[a] He ſetteth the joy and peace of conſcience, which God is authour of, againſt tyrannours fear, & therewithall ſheweth the end of the goſpel.

CHAP. II.

1 Having ſhewed the reaſon why he came not to them, 6 he required them to forgive and to comfort that excommunicated perſon, 10 even as himſelf alſo upon his true repentance had forgiven him: 12 declaring withall why he departed from Troas to Macedonia, 14 and the happy ſucceſſe which God gave to his preaching in all places.

BUt I determined this with my ſelf, that I would not come again to you in [a] heavineſſe.

2 For if I make you ſory, who is he then that maketh me glad, but the ſame which is made ſory by me?

3 And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoyce, having [b] confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguiſh of heart, I wrote unto you with many tears, not that you ſhould be grieved, but that ye might know the love which I have more abundantly unto you.

5 [1] But if any have cauſed grief, he hath not grieved [c] me, but in [d] part: that I may not [e] overcharge you all.

6 Sufficient to ſuch a man is this ‡ puniſhment, which *was inflicted* of many.

7 So that contrariwiſe, ye ought rather to [f] forgive him, and comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow.

8 Wherefore I beſeech you, that ye would [g] confirm *your* love towards him.

9 For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* alſo: *for* If I forgave any thing, to whom I forgave it, for your ſakes forgave I it, ‡ in the [h] perſon of Chriſt;

11 Leſt Satan ſhould get an advantage of us: for we are not ignorant of his [i] devices.

12 [2] Furthermore, when I came to Troas to *preach* Chriſts goſpel, and a doore was opened unto me of the Lord,

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks be unto God which alwayes cauſeth us to triumph in Chriſt, and maketh manifeſt the [k] ſavour of his knowledge by us in every place.

15 [3] For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh.

16 To the one *we are* the ſavour of death unto death; and to the other, the ſavour of life unto life: [4] and, who is ſufficient for theſe things?

17 For we are not as many, which ‡ [l] corrupt the word of God: but as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

[a] Cauſing grief amongſt you, which he ſhould have done, if he had come to them before they had repented them.

[b] For I truſted that you would take that out of the way forthwith which you knew I was diſcontented with, conſidering how you are perſwaded that my joy is your joy.

[1] He paſſeth to another part of this epiſtle: which notwithſtanding is put amongſt the firſt, whereunto he returneth afterward: and he handleth the releaſing and unlooſing of the inceſtuous perſon, becauſe he ſeemed to have given ſufficient teſtimony of his repentance: ſhewing the true uſe of excommunication, to wit, that it proceed not of hatred, but of love, and ſo end, leſt if we keep no meaſure, we ſerve Satan the devill.

[c] As if he ſaid, All that ſorrow is ſo clean wiped away, as though he had never felt it.

[d] As for me (ſaith Paul) I have no more to do with him.

[e] Leaſt I ſhould overcharge him, who is burdened enough of himſelf: which I would be glad were taken from him.

‡ Or, *cenſure*.

[f] That whereas before you puniſhed him ſharply, you would now forgive him.

[g] That at my entreaty, you would declare by the conſent of the whole church, that you take him again for a brother.

‡ Or, *in the ſight*.

[h] Truly, and from the heart.

[i] Of his miſchievous counſels and deviliſh will.

[2] He returneth to the confirmation of his apoſtleſhip, & bringeth forth the teſtimonies, both of his labour, and alſo of Gods bleſſing.

[k] He alludeth to the ointing of the prieſts, and the incenſe of the ſacrifices.

[3] He denieth that ought ſhould be taken away from the dignitie of his apoſtleſhip, becauſe they ſaw evidently that it was not received with like ſucceſſe in every place, nay rather very many rejected and deteſted him, ſeeing that he preached Chriſt not onely as a Saviour of them that beleeve, but alſo as a judge of them that contemn him.

[4] Again, he putteth away all ſuſpition of arrogancy, attributing all things that he did, to the vertue of God, whom he ſerveth ſincerely, and without all diſhoneſt affection: whereof he maketh them witneſſes, even to the 6 verſe of the next chapter.

‡ Or, *deal deceitfully with*.

[l] We do not handle craftily and covetouſly, or leſſe ſincerely than we ought: and he uſeth a metaphor, which is taken from huckſters, which uſe to play the falſe harlots with whatſoever cometh into their hands.

CHAP. III.

1 Leſt their falſe teachers ſhould charge him with vain-glory, he ſheweth the faith and graces of the Corinthians to be a ſufficient commendation of his miniſtery. 6 Whereupon entring a compariſon between the miniſters of the law, and of the goſpel, 12 he proveth that his miniſtery is ſo farre the more excellent, as the goſpel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend our ſelves? or need we as ſome *others*, epiſtles of commendation to you, or *letters* of commendation from you?

2 Ye are our epiſtle written in our hearts, known and read of all men.

3 *For as much as* ye are [a] manifeſtly declared *to be* the epiſtle of Chriſt, [b] miniſtred by us, written not with ink, but with the ſpirit of the [c] living God: [1] not in tables of ſtone, but in fleſhly tables of the heart.

4 And ſuch [d] truſt have we through Chriſt to God-ward.

5 Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our [e] ſufficiency is of God.

6 [2] Who alſo hath made us able miniſters of the new teſtament, not of the [f] letter, but of the ſpirit: for the letter killeth, but the ſpirit ‡ giveth life.

7 But if the miniſtration of death written [g] *and* ingraven in ſtones, was [h] glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which *glory* was to be done away:

8 How ſhall not the [i] miniſtration of the ſpirit be rather glorious?

9 For if the miniſtration of condemnation be glory, much more doth the miniſtration of [k] righteouſneſſe exceed in glory.

10 For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth.

11 For if that which is [l] done away was glorious, much more that which remaineth is glorious.

12 [3] Seeing then that we have ſuch hope, we uſe great ‡ plainneſſe of ſpeech.

13 [4] And not as Moſes which put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the [m] end of that which is aboliſhed.

14 But their mindes were blinded: for untill this day remaineth the ſame vail untaken away, in the reading of the old teſtament: which vail is done away in Chriſt.

15 But even unto this day, when Moſes is read, the vail is upon their heart.

[a] The apoſtle frameth his ſpeech wiſely, that by little and little, he may come from the commendation of the perſon, to the matter it ſelf.

[b] Which I took pains to write as it were.

[c] By the way, he ſetteth the vertue of God againſt the ink wherewith epiſtles are commonly written, to ſhew that it was wrought by God.

[1] He alludeth by the way, to the compariſon of the outward miniſtery of the prieſthood of Levi, with the miniſtery of the goſpel, and the apoſtolicall miniſtery, which he handleth afterward more fully.

[d] This boldneſſe we ſhew, and thus glorioſly may we boaſt of the worthineſſe and fruit of our miniſtery.

[e] In that we are fit and meet to make other men partakers of ſo great a grace.

[2] He amplifieth his miniſterie and his fellows: that is to ſay, the miniſterie of the goſpel, comparing it with the miniſterie of the law, which he conſidereth in the perſon of Moſes, by whom the law was given: againſt whom he ſetteth Chriſt the Authour of the goſpel. Now this compariſon is taken from the very ſubſtance of the miniſtery. The law is as it were a writing of it ſelf, dead, and without efficacie: but the goſpel, or new covenant, is as it were the very vertue of God it ſelf in renewing, juſtifying, and ſaving of men. The law propoundeth death, accuſing all men of unrighteouſneſſe: The goſpel, offereth and giveth righteouſneſſe and life. The governance of the law ſerved for a time to the promiſe: the goſpel remaineth to the end of the world. Therefore what is the glorie of that in compariſon of the majeſtie of this?

[f] Not of the law, but of the goſpel.

‡ Or, *quickneth*.

[g] Imprinted and ingraven: ſo that by this place we may plainly perceive, that the apoſtle ſpeaketh not of the ceremonies of the law, but even of the ten commandements.

[h] This world, glory, betokeneth a brightneſſe, and a majeſtie which was bodily in Moſes, but ſpiritually in Chriſt.

[i] Whereby God offereth, yea, and giveth the ſpirit, not as a dead thing, but a quickening ſpirit, working life.

[k] To wit, of Chriſt, which being imputed to us as our own, we are not onely not condemned, but alſo we are crowned as righteous.

[l] The law, yea, and the ten commandements themſelves, together with Moſes, is aboliſhed, if we conſider the miniſtery of Moſes apart by it ſelf.

[3] He ſheweth wherein ſtandeth this glory of the preaching of the goſpel, to wit, in that that it ſetteth forth plainly and evidently, that which the law ſhewed darkly: for it ſent them that heard it to be healed of Chriſt, which was to come after that it had wounded them.

‡ Or, *boldneſſe*.

[4] He expoundeth by the way the allegory of Moſes his covering, which was a token of the darkneſſe and weakneſſe that is in men, which were rather dulled by the bright ſhining of the law than lightened: which covering was taken away by the coming of Chriſt, who lightneth the hearts, and turneth them to the Lord, that we may be brought from the ſlavery of this blindnes, and ſet in the liberty of the light by the vertue of Chriſts Spirit.

[m] Into the very bottom of Moſes his miniſtery.

16 Neverthelesſe when it ſhall turn to the Lord, the vail ſhall be taken away.

17 Now the [n] Lord is that Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 [6] But we all with open face, beholding as in a glaſſe the glory of the Lord, are changed into the ſame image, from glory to glory, even as ‡ by the Spirit of the Lord.

n Chriſt is that ſpirit, which taketh away that covering, by working in our hearts, whereunto alſo the law it ſelf called us, though in vain, becauſe it ſpeaketh to dead men, untill the ſpirit quickeneth us. 6 Going forwards in the allegory of the covering, he compareth the goſpel to a glaſſe, which although it be moſt bright and ſparkling, yet doth it not onely not dazel their eyes, which look in it as the law doth, but alſo transformeth them with its beams, ſo that they alſo be partakers of the glory and ſhining of it, to lighten others: as Chriſt ſaid unto his. You are the light of the world, whereas he himſelf was the onely light. We are alſo commanded in another place, to ſhine as candles before the world, becauſe we are partakers of Gods Spirit. But Paul ſpeaketh here properly of the miniſters of the goſpel, as it appeareth by that that goeth before, and that that cometh after, and that, ſetting them his own example and his fellows. ‡ Or, *of the Lord the ſpirit.*

CHAP. IIII.

1 He declareth how he hath uſed all ſincerity and faithfull diligence in preaching the goſpel, 7 and how the troubles and perſecutions which he daily endured for the ſame, did redound to the praiſe of Gods power, 12 to the benefit of the church, 16 and to the apoſtles own eternall glory.

THerefore [1] ſeeing we have this miniſtery, as we have received mercy we [a] faint not,

2 But have renounced the [b] hidden things of † diſhoneſty, not walking in craftineſſe, not handling the word of God [c] deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God.

3 [2] But if our goſpel be hid, it is hid to them that are loſt.

4 In whom the god of this world hath blinded the mindes of them which beleeve not, leſt the [d] light of the glorious goſpel of Chriſt, who is the [e] image of God, ſhould ſhine unto them.

5 [3] For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your ſervants for [f] Jeſus ſake.

6 For God [g] who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, *to give* the [h] light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

7 [4] But we have this treaſure in earthen veſſels, [5] that the excellency of the power may be of God, and not of us.

8 We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but ‡ not in deſpair;

9 Perſecuted, but not forſaken; caſt down, but not deſtroyed?

10 [6] Alwayes bearing about in the body, the [i] dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body.

11 For we which [k] live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our [l] mortall fleſh.

12 [7] So then death worketh in us, but life in you.

1 Now he plainly witneſſeth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly and ſincerely, neglecting all dangers.

a Though we are broken in pieces with miſeries and calamities, yet we yeeld not.

b Subtilitie and all kinde of deceit which men hunt after, as it were dens and lurking holes, to cover their ſhameleſſe dealings withall.

† Gr. *ſhame.*

c This is it that in the former chapter he called making merchandiſe of the word of God.

2 An objection: Many hear the goſpel, and yet are no more lightened thereby, than by the preaching of the law. He anſwereth, The fault is in the men themſelves, whoſe eyes Satan plucketh out, who ruleth in this world. And yet notwithſtanding doth he and his fellows ſet forth the moſt clear light of the goſpel to be ſeen and beholden, ſeeing that Chriſt whom onely they preach, Is he in whom onely God will be known, and as it were, ſeen.

d The light of plain and lightſome preaching, which telleth forth the glory of Chriſt.

e In whom the Father ſetteth forth himſelf to be ſeen and beholden. 3 He removeth according to his accuſtomed manner, all ſuſpition of ambition, avouching that he teacheth faithfully, but as a ſervant, and witneſſing that all this light which he and his fellows give to other, proceedeth from the Lord. f To preach this ſelf-ſame Jeſus to you. g Which made it only with his word. h That being lightned of God, we ſhould in like ſort give that light to others. 4 He taketh away a ſtumbling block, by which was darkened amongſt ſome the bright ſhining of the miniſtery of the goſpel, to wit, becauſe the apoſtles were the moſt miſerable of all men. Paul anſwereth, that he and his fellows are as it were, earthen veſſels, but yet there is in them a moſt precious treaſure. 5 He bringeth marvellous reaſons, why the Lord doth ſo afflict his chiefeſt ſervants, to the end, ſaith he, that all men may perceive that they ſtand not by any mans vertue, but by the ſingular vertue of God, in that they die a thouſand times, but never periſh. ‡ Or, *not altogether without help or means.* 6 An amplification of the former ſentence, wherin he compareth his afflictions to a daily death, and the vertue of the ſpirit of God in Chriſt, to life which oppreſſeth that death. i So Paul calleth that miſerable eſtate and condition, that the faithfull, but eſpecially the miniſters are in. k Which live that life, to wit, by the ſpirit of Chriſt, among ſo many and ſo great miſeries. l Subject to that miſerable condition. 7 A very cunning concluſion: as if he would ſay, Therefore to be ſhort, we die that you may live by our death, for that they ventured into all thoſe dangers for the building of the churches ſake, and they ceaſed not to confirm all the faithfull with the examples of their patience.

13 [8] We having the ſame [m] ſpirit of faith, according as it is written, * I beleeved, and therefore have I ſpoken: we alſo beleeve, and therefore ſpeak,

14 Knowing, that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you.

15 [9] For all things are for your ſakes, [n] that the abundant grace, might through the thankſgiving of many, redound to the glory of God.

16 For which cauſe we faint not, [10] but though our outward man periſh, yet the inward man is [o] renewed day by day.

17 For our [p] light affliction, which is but for a moment, worketh for us a farre more exceeding *and* eternall weight of [q] glory;

18 While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporall; but the things which are not ſeen, are eternall.

8 He declareth the former ſentence, ſhewing that he and his fellows die in a ſort, to purchaſe life to others, but yet notwithſtanding they are partakers of the ſame life with them: becauſe they themſelves do firſt beleeve that, which they propounded to other to beleeve, to wit, that they alſo ſhall be ſaved together with them in Chriſt.

m The ſame faith, by the inſpiration of the ſame ſpirit.

* Pſal. 116, 10.

9 He ſheweth how this conſtancie is preſerved in them, to wit, becauſe they reſpect Gods glory, and the ſalvation of the church committed unto them. n When it ſhall pleaſe God to deliver me, and reſtore me to you, that exceeding benefit which ſhall be powred upon me ſhall in like ſort redound to the glory of God, by the thanſgiving of many. 10 He addeth as it were a triumphant ſong, how that he is outwardly afflicted, but inwardly he profiteth daily: and paſſeth not at all for all the miſeries that may be ſuſtained in this life, in compariſon of that moſt conſtant and eternall glory. o Gathered new ſtrength that the outward man be not overcome with the miſeries which come freshly, one upon the neck of another, being maintained and upheld with the ſtrength of the inward man. p Afflictions are not called light, as though they were light of themſelves, but becauſe they paſſe away quickly, when as indeed our whole life is of no great long continuance. q Which remaineth for ever firm and ſtable, and can never be ſhaken.

CHAP. V.

1 That in his aſſured hope of immortall glory, 9 and in expectance of it, and of the generall judgement, he laboureth to keep a good conſcience, 12 not that he may herein boaſt of himſelf, 14 but as one that having received life from Chriſt, endeavoureth to live as a new creature to Chriſt onely, 18 and by his miniſtery of reconciliation to reconcile others alſo in Chriſt to God.

FOr [1] we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternall in the heavens.

2 For in this we grone earneſtly, deſiring to be [a] clothed upon with our houſe which is from [b] heaven.

3 [2] If ſo be that being clothed, we ſhall not be found naked.

4 For we that are in this tabernacle do grone, being burdened: not for that we ſhould be unclothed, but clothed upon, that mortality might be ſwallowed up of life.

5 Now he that hath [c] wrought us for the ſelf-ſame thing, *is* God, who alſo hath given unto us the earneſt of the Spirit.

6 [3] Therefore we are alwayes [d] confident, knowing that whileſt we are at home in the body, we are abſent from the Lord.

7 (For we walk by [e] faith, not by ſight)

8 We are [f] confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord.

1 Taking occaſion by the former compariſon, he compareth this miſerable bodie, as it is in this life, to a frail and brittle tabernacle, againſt which he ſetteth the heavenly tabernacle, ſo terming that ſure and everlaſting condition of this ſame body glorified in heaven, inſomuch, ſaith he, that we are not only, not addicted to this tabernacle, but alſo doe with ſobs and ſighs deſire rather that tabernacle. And ſo this place alſo concerning the glory to come, is put within the treatiſe of the dignitie of the miniſterie as the other was, whereof we ſpake in the beginning of the ſecond chapter.

a He calleth the glorie of immortalitie, which we ſhall be, as it were, clothed with a garment.

b Heavenly, not that the ſubſtance of it is heavenly, but for the glory of it. 2 An expoſition of the former ſaying, We doe not without cauſe deſire to be clad with the heavenly houſe, that is, with that everlaſting and immortall glory, as with a garment: for when we depart hence we ſhall not remain naked, having once caſt off this body, but we ſhal take our bodies again, which ſhall put on, as it were, another garment beſides: and therefore we ſigh not for the wearineſſe or this life, but for the deſire of a better life: Neither is this deſire in vain, for we are made to that life, the pledge whereof we have, even the Spirit of adoption. c He meaneth that firſt creation, to give us to underſtand, that our bodies were made to this end, that they ſhould be clothed with heavenly immortalitie. 3 He inferreth upon that ſentence that went next before, thus, Therefore ſeeing that we know by the ſpirit, that we are ſtrangers ſo long as we are here, we patiently ſuffer this tariance (for we are now ſo with God, that we behold him but by faith, and are therefore now abſent from him) but ſo that we aſpire and have a longing alwayes to him: therefore alſo we behave our ſelves ſo, that we may be acceptable to him, both while we live here and when we go from hence to him. d He calleth them (bold) which are alwayes reſolved with a quiet and ſetled minde to ſuffer what danger ſoever, nothing doubting but their end ſhall be happie. e Faith, of thoſe things which we hope for, and not having God preſently in our view. f And yet we are in ſuch ſort bold, and doe ſo paſſe on our pilgrimage with a valiant and a quiet minde, that yet notwithſtanding we had rather depart hence to the Lord.

9 Wherefore we ‡ [g] labour, that whether preſent or abſent we may be accepted of him.

10 [4] For we muſt all [h] appear before the judgement-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

11 [5] Knowing therefore the [i] terrour of the Lord, we perſwade men; but we are made manifeſt unto God, and I truſt alſo, are made manifeſt in your conſciences.

12 [6] For we commend not our ſelves again unto you, but give you occaſion to glory on our behalf, that you may have ſomewhat *to anſwer* them which glory † in [k] appearance, and not in heart.

13 [7] For whether we be beſides our ſelves, it is to God: or whether we be ſober, *it is* for your cauſe.

14 [8] For the love of Chriſt [l] conſtraineth us, becauſe we thus judge, that if [m] one died for all, then were all dead:

15 And that he died for all, that they which live, ſhould not henceforth [n] live unto themſelves, but unto him which died for them, and roſe again.

16 [9] Wherefore henceforth know we no man after the fleſh: [10] yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more.

17 [11] Therefore if any man *be* in Chriſt, ‡ *he is* a [o] new creature: * old things are paſt away, behold, all things are become new.

18 [12] And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtery of reconciliation.

19 To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath † [p] committed unto us the word of reconciliation.

20 Now then we are ambaſſadours for Chriſt, as though God did beſeech you by us; we pray you in Chriſts ſtead, be ye reconciled to God.

21 For he hath made him to be [q] ſinne for us, who [r] knew no ſinne; that we might be made the [ſ] righteouſneſſe of God in him.

‡ Or, *endeavour*.

g And ſeeing it is ſo, we ſtrive to live ſo, that both in this our pilgrimage here, we may pleaſe him, and that at length we may be received home to him.

4 That no man might think it to pertain to all, which he ſpake of that heavenly glorie, he addeth, that every one ſhall firſt render an account of his pilgrimage, after that he is departed from hence.

h We muſt all appear perſonally, and enquirie ſhall be made of us, that all may ſee how we have lived.

5 Now he paſſeth over, and taking occaſion of the former ſentence, returneth to the former chap. verſe 16. confirming his own ſinceritie and his fellows.

i That terrible judgement.

6 He removeth all ſuſpition of pride, by a new reaſon, becauſe it is behoveable, not for his part, but for theirs, that his apoſtleſhip be counted ſincere againſt the vaine oſtentation of a few others.

† Gr. *in the face*.

k In outward diſguiſings, and that coloured ſhew of mans wiſedome and eloquence, and not in true godlineſſe, which is ſealed in the heart.

7 The meaning is, Even when I am mad (as ſome men think of me) whileſt I ſeem as a fool to boaſt my ſelf, I do it for your profit, no leſſe than when I preach the goſpel ſimply unto you.

8 He goeth forward in putting away all ſuſpition of deſire of eſtimation & boaſting: for the love of Chriſt, ſaith he, compelleth us hereunto, that ſeeing he died for us all, which were dead when as we lived to our ſelves that is, while we were yet given to theſe earthly affections) we in like ſort ſhould conſecrate our whole life, which we have received of him, to him (to wit) being indued with the holy Ghoſt, to this end and purpoſe, that we ſhould meditate upon nothing but that which is heavenly. l Poſſeſſeth us wholly. m He ſpeaketh here of ſanctification, whereby it cometh to paſſe that Chriſt liveth in us. n Look Romanes chap. 6, and 7. 9 He ſheweth what it is, not to live to our ſelves but to Chriſt, to wit, to know no man according to the fleſh, that is to ſay, to be converſant amongſt men as not to care for thoſe worldly and carnall things, as they do which reſpect a mans ſtock, his countrey, form, glory, riches and ſuch like, wherein men commonly dote and wearie themſelves. 10 An amplification, This is, ſaith he, ſo true, that we do not now think carnally of Chriſt himſelf, who hath now left the world, and therefore muſt be conſidered of us ſpiritually. 11 An exhortation for every man which is renewed with the Spirit of Chriſt, to meditate heavenly things, and not earthly. ‡ Or, *let him be*. o As a thing made anew of God, for though a man be not newly created when God giveth him the ſpirit of regeneration, but onely his qualities are changed, yet notwithſtanding it pleaſed the holy Ghoſt to ſpeak ſo, to teach us that we muſt attribute all things to the glory of God: not that we are ſtocks and blocks, but becauſe God createth in us, both the will to will well, and the power to do well. * Iſa. 43, 19. Revel. 21, 5. 12 He commendeth the excellencie of the miniſterie of the goſpel, both by the authoritie of God himſelf, who is the authour of that miniſterie, and alſo by the excellencie of the doctrine of it: for it avoucheth atonement with God, by free forgiveneſſe of our ſins, and juſtification offered unto us in Chriſt, and that ſo lovingly and liberally, that God himſelf doth after a ſort pray men by the mouth of his miniſters to have conſideration of themſelves, and not to deſpiſe ſo great a benefit. And when he ſo ſaith, he plainly reprehendeth them which falſly challenged to themſelves the names of paſtours. † Gr. *put in us*. p Uſed our labour, and travell. q A ſinner, not in himſelf, but by imputation of the guilt of all our ſinnes to him. r Who was clean void of ſinne. ſ Righteous before God, and that with a righteouſneſſe, which is not eſſentiall to us, but being eſſentiall in Chriſt, God imputeth it to us through faith.

CHAP. VI.

1 That he hath approved himſelf a faithfull miniſter of Chriſt, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and diſgraces for the goſpel. 10 Of which he ſpeaketh the more boldly amongſt them, becauſe his heart is open to them: 13 and he expecteth the like affection from them again: 14 exhorting to flee the ſociety and pollution of idolaters.

WE [1] then as workers together *with him*, beſeech you alſo, that ye receive not the grace of God in vain.

2 ([2] For he ſaith, * I have heard thee in a time [a] accepted, & in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time: behold, now is the day of ſalvation)

3 [3] Giving no offence in any thing, that the miniſtery be not blamed:

4 But in all things † approving [b] our ſelves as the miniſters of God, [4] in much patience, in afflictions, in neceſſities, in faſtings,

5 In ſtripes, in impriſonments, in [c] tumults, in labours, in watchings, in diſtreſſes,

6 [5] By pureneſſe, by knowledge, by long-ſuffering, by kindneſſe, by the holy Ghoſt, by love unfeigned,

7 By the [d] word of truth, by the [e] power of God, by the [f] armour of righteouſneſſe, on the right hand, and on the left,

8 By honour and diſhonour, by evil report and good report: as deceivers: and yet true:

9 As unknown, and yet well known: as dying, and behold, we live: as chaſtened, and not killed.

10 As ſorrowfull, yet alway rejoycing: as poore, yet making many rich: as having nothing, and yet poſſeſſing all things.

11 [6] O ye Corinthians, our mouth is [g] open unto you, our heart is enlarged.

12 Ye are not [h] ſtraitned in us, but ye are ſtraitned in your own [i] bowels.

13 Now for a recompenſe in the ſame, (I ſpeak as unto *my* children) be ye alſo enlarged.

14 [7] Be ye not unequally yoked together with unbeleevers: for what fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe?

15 And what concord hath Chriſt with Belial? or what [k] part hath he that beleeveth, with an infidell?

16 And what agreement hath the temple of God with idols? [l] for ye are the temple of the [m] living God? as God hath ſaid, * I will dwell in them, and walk in *them*, and I will be their God, and they ſhall be my people.

17 * Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing and I will receive you,

18 * And will be a Father unto you, and ye ſhall be my ſonnes and daughters, ſaith the Lord Almighty.

1 Men do not onely need the miniſtery of the goſpel, before they have received grace that they may be partakers of it, but alſo after they have received grace that they may continue in it.

2 In that that grace is offered, it is of the grace of God, who hath appointed times and ſeaſons to all things, that we may take occaſion when it is offered.

* Iſa. 49, 8.

a Which I of my free mercy and love towards thee liked of and appointed: at which time God poured out that his mervellous love upon us.

3 He ſheweth the Corinthians a pattern of a true miniſter in his own example, and Timotheus, and Sylvanus, to the end, that (as he purpoſed from the beginning) he might procure authoritie to himſelf, and his like.

† Gr. *commending*.

b Declare and ſhew indeed.

4 He firſt of all reckoneth up thoſe things, which are neither alwayes in the miniſters, nor without exception, unleſſe it be according to the affection of the minde, patience onely excepted, which alſo is one of the vertues which ought to be alwayes in a good miniſter.

c In toſſing to and fro, finding no place of reſt and quietneſſe.

5 Secondly, he reckoneth up ſuch vertues as are neceſſarie, and ought alwayes to be in them, and whereby, as by good armour, all lets and hinderances may be overcome.

d Preaching of the goſpel.

e Power to work miracles, and to bring under the wicked.

f Uprightneſſe.

6 Going about to rebuke them, he ſaith firſt, that he he dealeth with them ſincerely and with an open and plain heart, and therewithall complaineth that they do not the like in loving again their Father. g The opening of the mouth, and heart, betokeneth a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them that are in ſome great joy. h You are in my heart, as in an houſe, and that no narrow or ſtrait houſe, for I have opened my whole heart to you, but you are inwardly ſtrait laced to me-ward. i After the manner of the Hebrews, he calleth thoſe tender affections which reſt in the heart, and bowels. 7 Now he rebuketh them boldly, for that they became fellows with infidels in outward idolatrie, as though it were a thing indifferent. And this is the fourth part of this epiſtle, the concluſion whereof is, that ſuch as the Lord hath vouchſafed the name of his children, muſt keep themſelves pure, not onely in minde, but alſo in body, that they may wholly be holy unto the Lord. k What can there be between them? l He ſetteth the living God againſt idols. m God dwelleth with us, becauſe Chriſt is become God with us. * Levit. 26, 12. * Iſay 52, 11. * Jer. 31, 1.

CHAP. VII.

1 He proceedeth in exhorting them to puritie of life, 2 and to bear him like affection as he doth to them. 3 whereof leſt he might ſeem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly ſorrow, which his former epiſtle had wrought in them, 13 and of their loving kindneſſe and obedience towards Titus, anſwerable to his former boaſtings of them.

HAving therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſſe of the [a] flesh and ſpirit, perfecting holineſſe in the fear of God.

2 [1] [b] Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to [c] condemne *you*: for I have ſaid before, that you are in our hearts to die and live with *you*.

4 Great is my boldneſſe of ſpeech toward you, great is my glorying of you, I am filled with comfort, I am exceeding joyfull in all our tribulation.

5 For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without *were* fightings, within *were* fears.

6 Neverthelеſſe, God that comforteth thoſe that are [d] caſt down, comforted us by the [e] coming of Titus.

7 And not by his coming onely, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me, ſo that I rejoyced the more.

8 [2] For though I made you ſory with a letter, I do not repent, though I did repent: for I perceive that the ſame epiſtle made you ſory, though it were but for a ſeaſon.

9 Now I rejoyce, not that ye were made ſory, but that ye ſorrowed to [f] repentance: for ye were made ſory ‡ after a godly manner, that ye might receive damage by us in nothing.

10 For [g] godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

11 For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſſe it wrought in you, yea, *what* clearing of your ſelves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge: in all things ye have approved your ſelves to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cauſe that had done the wrong, nor for his cauſe that ſuffered wrong, but that our care for you in the [h] ſight of God might appeare unto you.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which I made before Titus is found a truth.

15 And his † inward affection is more abundant toward you, whileſt he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoyce therefore that I have confidence in you in all things.

CHAP. VIII.

1 He ſtirreth them up to a liberall contribution for the poore ſaints at Jeruſalem, by the example of the Macedonians, 7 by commendation of their former forwardneſſe, 9 by the example of Chriſt, 14 and by the ſpirituall profit that ſhall redound to themſelves thereby: 16 commending to them the integrity and willingneſſe of Titus, and thoſe other brethren, who upon his requeſt, exhortation, and commendation, were purpoſely come to them for this buſineſſe.

MOreover brethren, we [1] do you to wit of the [a] grace of God beſtowed on the churches of Macedonia:

2 How that in a [b] great triall of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea and beyond their power *they were* [c] willing of themſelves.

4 Praying us with much intreaty, that we would receive the [d] gift, and take upon us the fellowſhip of the miniſtring to the ſaints.

5 [2] And this *they did*, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us by the will of God.

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *ſee* that ye abound in this grace alſo.

8 [3] I ſpeak not by commandment, but by occaſion of the [e] forwardneſſe of others, and to prove the [f] ſincerity of your love.

9 [4] For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poore, that ye through his poverty might be rich.

10 [5] And herein I give my advice, for this is expedient for you, who have begun before, not onely to do, but alſo to be † [g] forward a yeare ago.

11 Now therefore perform the doing of it, that as *there was* a readineſſe to will, ſo there may be a performance alſo out of that which you have.

12 [6] For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

13 [7] For *I mean* not that other men be eaſed, and you burdened:

14 But by an [h] equality: that now at this time your abundance may be *a ſupply* for their want, that their abundance alſo may be *a ſupply* for your want, that there may be equality.

15 As it is written, He * that *had gathered* much, had nothing over, and he that *had gathered* little, had no lack.

---

[a] Both of bodie and ſoul, that by this means the ſanctification may be perfect, conſiſting in both the parts thereof.

[1] He returneth again from that admonition to his own perſon, oppoſing the teſtimonies both of his faithfulnes, and alſo of his continuall good will towards them.

[b] Let me have ſome place amongſt you that I may teach you.

[c] To condemne you of unkindneſſe or treacherie.

[d] Whoſe hearts are caſt down, and are very farre ſpent.

[e] With thoſe things which Titus told me of you at his coming, to wit, how fruitfully you read over my letters, moreover, and beſides that, I am exceedingly refreshed with his preſence.

[2] An objection, but thou haſt handled us roughly: The Apoſtle anſwereth that he uſed not this roughneſſe without grief. And he addeth moreover that he is alſo glad now that he drave them to that ſorrow, although it was againſt his will, ſince it was ſo profitable unto them: for there is a ſorrow not only praiſe worthy, but alſo neceſſary, to wit, whereby repentance groweth by certain degrees, for the which repentance he praiſed them highly. And this is the fifth part of this epiſtle.

[f] Inſomuch that that ſorrow did you much good towards the amending of your lewdneſſe and ſinnes.

‡ Or, *according to God.*

[g] Godly ſorrow is when we are not terrified with the fear of puniſhment but becauſe we feel we have offended God our moſt merciful Father, contrary to this there is another ſorrow, that onely feareth puniſhment, or when a man is vexed for the loſſe of ſome wordly goods, the fruit of the firſt is repentance the fruit of the ſecond is deſperation, unleſſe the Lord help ſpeedly.

[h] It was not coloured nor counterfeit, but ſuch as I dare ſtand to before God.

† Gr. *bowels.*

[1] The ſixt part of this epiſtle containing divers exhortations to ſtirre up the Corinthians to liberalitie, wherewith the povertie of the church of Jeruſalem might be holden in time convenient. And firſt of all, he ſetteth out before them the example of the churches of Macedonia which otherwiſe were brought by great miſery to extream povertie to the end that they ſhould follow them.

[a] The benefit that God beſtowed upon the churches.

[b] For thoſe manifold afflictions wherewith the Lord tried them, did not onely not quail their joyfull readineſſe, but alſo made it much more excellent and famous.

[c] Of their own accord they were liberall.

[d] He calleth that, Grace, that other men would have called a burden. And this verſe is to be expounded by the ſixt verſe.

[2] He applieth the forwardneſſe of the Macedonians in this, that they alſo deſired Paul to ſtirre up the Corinthians to accompliſh the giving of almes, by ſending again of Titus unto them.

[3] Thirdly, he warneth them that they deceive not their expectation which they have conceived of them.

[e] At the requeſt of the Macedonians.

[f] Then appeareth the naturallneſſe of our love, when as indeed, and that frankly and freely, we help brethren even for Chriſt his ſake.

[4] The fourth argument, taken from the example of Chriſt.

[5] He taketh good heed that he ſeem not to wreſt it out of them by conſtraint, for unleſſe it be voluntarie, God doeth not accept it.

† Gr. *willingly.*

[g] Not onely to do but alſo to do willingly: for he noteth out a ready willingneſſe, without any inforcement by any other men, much leſſe came it of ambition and vain glory. [6] Againſt ſuch as uſe to excuſe themſelves becauſe they are not rich, as though it were only proper to rich men to help the poore. [7] Chriſtian liberalitie is mutuall, that proportion may be obſerved. [h] That like as now in your abundance you help others, which are poore, with ſome part of your goods, ſo ſhould others in like ſort beſtow ſome of theirs upon you. * Exod. 16, 18.

16 [8]

16 [8]But thanks be to God, which put the ſame earneſt care into the heart of Titus for you.

17 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have ſent with him the brother, whoſe praiſe is [i] in the goſpel, throughout all the churches:

19 And not that onely, but who was alſo choſen of the churches to travell with us with this ‡ [k] grace which is adminiſtred by us to the glory of the ſame Lord, and *declaration of* your ready minde.

20 Avoiding this, that no man ſhould blame us in this [l] abundance which is adminiſtred by us.

21 Providing for honeſt things, not onely in the ſight of the Lord, but in the ſight of men.

22 And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which ‡ I have in you.

23 Whether *any do enquire* of Titus; he is my partner, and fellow-helper concerning you: or our [m] brethren *be enquired of*, *they are* the meſſengers of the churches, *and* the [n] glory of Chriſt.

24 Wherefore ſhew ye to them, and before the [o] churches, the proof of your love, and of our boaſting on your behalf.

CHAP. IX.

1 He yeeldeth the reaſon why, though he knew their forwardneſſe, yet he ſent Titus and his brethren before hand. 6 And he proceedeth in ſtirring them up to a bountifull almes, as being but a kinde of ſowing of ſeed, 10 which ſhall return a great increaſe to them, 13 and occaſion a great ſacrifice of thanksgiving unto God.

FOr [1]as touching the miniſtring to the ſaints it is ſuperfluous for me to write to you.

2 For I know the forwardneſſe of your minde, for which I boaſt of you to them of Macedonia, that Achaia was ready a yeare ago, and your zeal hath provoked very many.

3 Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf, that, as I ſaid, ye may be ready.

4 Leſt haply if they of Macedonia come with me, and finde you unprepared, we (that we ſay not, you) ſhould be aſhamed in this ſame [a] confident boaſting.

5 Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up before hand your † bounty, ‡ whereof ye had notice before, that the ſame might be ready, as a matter of bounty, not of [b] covetouſneſſe.

6 [2] But this, *I ſay*, He which ſoweth ſparingly, ſhall reap ſparingly: and he which ſoweth bountifully, ſhall reap bountifully.

7 Every man according as he [c] purpoſeth in his heart, *ſo let him give*; not [d] grudgingly, or of [e] neceſſitie: for * God loveth a cheerfull giver.

8 And God is able to make [f] all grace abound towards you, that ye alwayes having all ſufficiencie in all things, may abound to every [g] good work.

9 (As it is written, * He hath diſperſed abroad: he hath given to the poore: his righteouſneſſe remaineth for [h] ever.

10 Now he that * miniſtreth ſeed to the ſower both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the [i] fruits of your righteouſneſſe)

11 Being enriched in every thing to all bountifulneſſe, which cauſeth through us thankſgiving to God.

12 [3] For the adminiſtration of this ſervice, not onely ſupplieth the want of the ſaints, but is abundant alſo by many thankſgivings unto God,

13 Whiles by the [k] experiment of this miniſtration they glorifie God for your [l] profeſſed ſubjection unto the goſpel of Chriſt, and for your liberall diſtribution unto them, and unto all men:

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 [m] Thanks be unto God for his unſpeakable gift.

CHAP. X.

Againſt the falſe apoſtles, who diſgraced the weakneſſe of his perſon and bodily preſence, he ſetteth out the ſpirituall might and authoritie, with which he is armed againſt all adverſarie powers, 7 aſſuring them that at his coming he will be found as mighty in word, as he is now in writing being abſent: 12 and with all taxing them for reaching out themſelves beyond their compaſſe, and vaunting themſelves into other mens labours.

NOw [1] I Paul my ſelf beſeech you, by the meekneſſe and [a] gentleneſſe of Chriſt, who ‡ in preſence am baſe among you, but being abſent am bold toward you.

2 But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which ‡ think of us, as if we walked [b] according to the fleſh.

3 [2] For though we walk in the fleſh, we do not war after the fleſh:

4 (For the weapons of our warfare are not [c] carnall, but mighty ‡ through [d] God to the pulling down of ſtrong holds)

5 Caſting down ‡ imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, [3] and bringing into captivity every thought to the obedience of Chriſt:

6 And having in a readineſſe to revenge all diſobedience, when your obedience is fulfilled.

7 [4] Do ye look on things after the outward

---

[8] He commendeth Titus and his two companions for many cauſes, both that their credite might not be ſuſpected, as though he had ſent them ſlily to ſpoil the churches, and alſo that they might be ſo much the readier to contribute.

[i] In the preaching of the Goſpel.

‡ Or, *gift.*

[k] Theſe almes which are beſtowed for the relief of the church of Jeruſalem.

[l] In this plentifull liberalitie of the churches, which is committed to our truſt.

‡ Or *he hath.*

[m] Titus his two companions.

[n] By whom the glory of Chriſt is ſet forth.

[o] All churches ſhall be witneſſes of this your godly dealing, in whoſe preſence you are, for ſo much as you ſee the meſſengers whom they have choſen by all their conſents, and ſent them unto you.

[1] He wiſely meeteth with the ſuſpicion which the Corinthians might conceive: as though the Apoſtle in urging them ſo carefully, ſhould doubt of their good will. Therefore he witneſſeth that he doeth it not to teach them that they ought to help the Saints, ſeeing that he had become ſuretie for them to the Macedonians, but only to ſtirre them up which were running of themſelves, to the end that all things might both be in a better readineſſe and alſo be more plentifull.

[a] The word which he uſeth, ſignifieth ſuch a ſtayedneſſe and ſetledneſſe of minde as cannot be moved with any terrour or feare.

† Gr. *bleſſing.*

‡ Or, *which hath been ſo much ſpoken of before.*

[b] As from covetous men.

[2] Almes muſt be given neither niggardly, nor with a loathfull minde, or hardly: but a frank and free almes is compared to a ſowing which hath a moſt plentifull harveſt of moſt abundant bleſſing following it.

[c] Determineth and appointeth freely with himſelf.

[d] With a ſparing and niggardly heart.

[e] Againſt his will, or loth to be evil reported of.

* Prov. 11, 25. Rom. 12, 8. Ecclus 35, 9.

[f] All God his bountifull liberalitie.

[g] To help others by all means poſſible, in doing them good in their neceſſities.

* Pſal. 112, 9.

[h] Is everlaſting: Now David ſpeaketh of a man that feareth God, and loveth his neighbour, who ſhall never want (ſaith he) to give to others.

* Iſa. 55, 10.

[i] There is none ſo good an inheritance to the godly, as bountifulneſſe is.

[3] Another excellent and double fruit of liberalitie towards the Saints is this, that it giveth occaſion to praiſe God, and that our faith alſo is; thereby made manifeſt.

[k] By this proof of your liberalitie in this helping and ſuccouring of them.

[l] In ſhewing with one conſent, that you acknowledge that onely goſpel, which you have willingly ſubmitted your ſelves unto, declaring thereby, that you agree with the church of Jeruſalem.

[m] Leſt by this great commendation and praiſe, the Corinthians ſhould be puffed up, he ſhutteth up this exhortation, with this exclamation.

[1] He returneth to the defence of his apoſtleſhip, but ſo that he uſeth his authoritie therein: for he warneth them earneſtly and gravely, uſing alſo terrible threatnings, to ſhew themſelves ſuch as are apt to be inſtructed. And he refelleth certain proud men which made no better account of him, than of a bragging Thraſo, in that he uſed to be ſharp againſt them when he was abſent, becauſe they ſaw no great majeſtie in him after the manner of men, and beſides had proved his lenitie, notwithſtanding that in his abſence, he had written to them ſharply: Therefore firſt of all, he profeſſeth that he was gentle and moderate, but after the example of Chriſt: but if they continue ſtill to deſpiſe his gentleneſſe, he proteſteth unto them that he will ſhew indeed how far they are deceived, which make that account of the office of an apoſtle, that they do of worldly offices, that is, according to the outward appearance.

[a] That nature which is inclined to mercie, rather than to rigour of juſtice.

‡ Or, *in outward appearance.*

‡ Or, *reckon.*

[b] As though I had no other aide and help than that which outwardly I ſeem to have: and therefore Paul ſetteth his fleſh, that is, his weak condition and ſtate againſt his ſpirituall and apoſtolick dignitie.

[2] Secondly he witneſſeth, that although he be like unto other men, yet he cometh furniſhed with that ſtrength, which no holds of man can match, whether they reſiſt by craft and deceit, or by force and might, becauſe he warfareth with divine weapons.

[c] Are not ſuch as men get them authoritie withall one of another, and do great acts.

‡ Or, *to God.*

[d] Stand upon that infinite power of God.

‡ Or, *reaſonings.*

[3] An amplification of this ſpirituall vertue, which in ſuch ſort conquereth the enemies, be they never ſo craftie, and mightie, that it bringeth ſome of them by repentance unto Chriſt, and juſtly revengeth others that are ſtubbornly obſtinate, ſeparating them from the other which ſuffer themſelves to be ruled.

[4] He beateth into their heads that ſame matter, with great weight of words and ſentences.

[e]appearance?if any man truſt to himſelf, that he is Chriſts, let him of [f] himſelf think this again, that as he is Chriſts, even ſo are we Chriſts.

8 For though I ſhould boaſt ſomewhat more of our authoritie, (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:

9 That I may not ſeem as if I would terrifie you by letters.

10 For his letters (ſay [g] they) are weightie and powerfull, but *his* bodily preſence is weak, and his ſpeech contemptible.

11 Let ſuch an one think this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be alſo* indeed when we are preſent.

12 [5] For we [h] dare not make our ſelves of the number, or compare our ſelves with ſome that commend themſelves: but they meaſuring themſelves by [i] themſelves, and [k] comparing themſelves amongſt themſelves, are not wiſe.

13 But we will not boaſt of things without our [l] meaſure, but according to the meaſure of the ‡ rule, which God hath diſtributed to us, a meaſure to reach even unto you.

14 For we ſtretch not our ſelves beyond our meaſure, as though we reached not unto you, for we are come as farre as to you alſo, in *preaching* the goſpel of Chriſt:

15 Not boaſting of things [m] without our meaſure, *that is*, of other mens labours, but having hope, when your faith is increaſed that we ſhall be ‡ enlarged by you according to our rule abundantly,

16 To preach the goſpel in the regions beyond you, and not to boaſt in [n] another mans ‡ line of things made ready to our hand.

17 * [6] But he that glorieth, let him glorie in the Lord.

18 For not he that commendeth himſelf is approved, but whom the Lord commendeth.

---

e Doe ye judge of things according to the outward ſhew?

f Not being told of it by me.

g He noteth out ſome one that was the ſeeds man of this ſpeech.

5 Being conſtrained to refell the fooliſh brags of certain ambitious men: he witneſſeth, that they are able to bring nothing, but that they falſly perſwade themſelves of themſelves: and as for himſelf, although he brag of excellent things, yet he will not paſſe the bounds which God hath meaſured him out, according whereunto he came even unto them in preaching the goſpel of Chriſt, and truſteth that he ſhall goe further, when they have ſo profited that he ſhall not need to tarry any longer amongſt them to inſtruct them. And hereunto is added an amplification, in that he never ſucceeded other men in their labours.

h This is ſpoken after a taunting ſort.

i Upon a vain perſwaſion that they have of themſelves, they take upon them they care not what.

k They contemn all other, and meaſure all their doings onely by themſelves.

l Of thoſe things which God hath not meaſured to me.

‡ Or, *line.*

m As though God had divided the whole world among the apoſtles, to be husbanded.

‡ Or, *magnified in you.*

n In countreys which other men have prepared and husbanded with the preaching of the goſpel.

‡ Or, *rule.*

* Jer. 9, 24. 1 Cor. 1, 31.

6 He ſomewhat mitigateth that which he ſpake of himſelf, and therewith alſo prepareth the Corinthians to heare other things, witneſſing that he ſeeketh nothing elſe, but to approve himſelf to God, whoſe glory he onely ſeeketh.

CHAP. XI.

1 Out of his jealouſie of the Corinthians, who ſeemed to make more account of the falſe apoſtles, than of him, he entreth into a forced commendation of himſelf, 5 of his equalitie with the chief apoſtles, 7 of his preaching the goſpel to them freely, and without any their charge, 13 ſhewing that he was not inferiour to thoſe deceitfull-workers, in any legall prerogative; 23 and in the ſervice of Chriſt, and in all kinde of ſufferings for his miniſterie, farre ſuperiour.

WOuld [1] to God you could bear with me a little in my folly, & indeed ‡ bear with me.

2 For I am jealous over you with godly jealouſie, for [a] I have eſpouſed you to one husband, that I may [b] preſent you as a chaſte virgin to Chriſt.

3 But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtiltie, ſo your mindes ſhould be [c] corrupted from the ſimplicitie that is in [d] Chriſt.

4 [2] For if he that cometh, preacheth [e] another Jeſus whom we have not preached, or if ye receive another ſpirit, which ye have not received, or another goſpel, which ye have not accepted, ye might well bear *with him.*

5 For I ſuppoſe I was not a whit behinde the very chiefeſt apoſtles.

6 [3] But though I be [f] rude in ſpeech, yet not in knowledge, but we have been throughly made manifeſt among you in all things.

7 [4] Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached to you the goſpel of God freely?

8 I robbed other churches, taking wages of them to do you ſervice.

9 And when I was preſent with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia, ſupplied; and in all things I have kept my ſelf from being burdenſome unto you, [5] and *ſo* will I keep *my ſelf.*

10 As the [g] truth of Chriſt is in me, † no man ſhall [h] ſtop me of this boaſting in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they [i] glorie, they may be found even as we.

13 [6] For ſuch are falſe apoſtles, deceitfull workers, transforming themſelves into the apoſtles of Chiſt.

14 And no marvel, for Satan himſelf is transformed into an angel of [k] light.

15 Therefore it is no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſſe, whoſe end ſhall be according to their works.

16 [7] I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool ‡ receive me, that I may boaſt my ſelf a little.

17 That which I ſpeak, I ſpeak it not after the Lord, but as it were fooliſhly in this confidence of boaſting.

18 Seeing that many glorie after the fleſh, I will glorie alſo.

19 For ye ſuffer fools gladly, ſeeing ye your ſelves are wiſe.

20 [8] For ye ſuffer if a man bring you into bondage, if a man devoure *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning [l] repraoch, as though we had been [m] weak: howbeit, wherein ſoever

---

1 He granteth that after a ſort he playeth the fool in this vaunting of things, but he addeth that he doeth it againſt his will for their profit, becauſe he ſeeth them deceived by certain vain and craftie men, through the craft and ſubtilitie of ſatan.

‡ Or, *you do bear with me.*

a He ſpeaketh as a woer, but yet as one that ſeeketh them not for himſelf, but for God.

b To marry you together.

c This place is to be marked againſt them which loath that plain and pure ſimplicity of the ſcriptures, in compariſon of the colours and paintings of mans eloquence.

d Which is meet for them that are in Chriſt.

2 He ſheweth that they deceive themſelves, if they look to receive of any other man, either a more excellent goſpel, or more excellent gifts of the holy Ghoſt.

e A more perfect doctrine of Jeſus Chriſt.

3 He refuteth the ſlanders of thoſe Thraſoes. I grant, ſaith he, that I am not ſo eloquent an Oratour, but yet they cannot take away the knowledge of the goſpel from me, whereof you have had good proof, and that every manner of way.

f Paul lacked not of that kinde of eloquence which is meet for a man, and fit for the goſpel, but he willingly wanted that painted kinde of ſpeech, which too many now a dayes hunt after and follow.

4 Another ſlander, to wit, that he was a raſcall, and lived by the labour of his own hands. But herein ſaith the apoſtle, What can you lay againſt me, but that I was content to take any paines for your ſakes, and when I lacked, to travail for my living with mine own hands in part, and partly alſo when poverty conſtrained me, I choſe rather otherwiſe to ſeek my ſuſtenance, than to be any burden to you, although I preached the goſpel unto you?

5 An amplification: So farre is he from being aſhamed of this act, that he hath alſo reſolved with himſelf to do no otherwiſe hereafter amongſt them, to the intent that it may alwayes be truly ſaid, That he taught in Achaia for nothing: not that he diſdaineth the Corinthians, but that theſe Thraſoes may never finde the occaſion which they have already ſought for, and he in the mean ſeaſon, may ſet ſomething before them to follow, that at length they may truly ſay, that they are like to Paul.

g This it a form of an oath, as if he ſaid, Let me not be thought to have any truth in me.

† Gr. *this boaſting ſhall not be ſtopped in me.*

h Shall be alwayes open to me.

i Pauls adverſaries ſought all occaſions they could to be equall to him. And therefore ſeeing they had rather eat up the Corinthians, then preach to them for nothing, they ſought another occaſion, to wit, to make Paul to take ſome thing: which thing if he had done, then hoped they by that meanes to be equall to him: for they made ſuch a ſhew of zeal and knowledge, and ſet it forth with ſuch a gloſſing kinde of eloquence, that ſome of them even deſpiſed Paul: but he ſheweth that all this is nothing but colours and painting.

6 Now at length he painteth out theſe fellows in their colours, forewarning, that it will come to paſſe, that they will at length betray themſelves, what countenance ſoever they make of the zeal that they have of Gods glory.

k By light is meant the heavenly glory whereof the angels are partakers.

7 He goeth forward boldly, and uſing a vehement Ironie or kinde of taunting, deſireth the Corinthians to pardon him, if for a time he contend as a fool before them being wiſe, with thoſe jolly fellowes touching thoſe externall things, to wit, touching his ſtock, his anceſtours and valiant Acts.

‡ Or, *ſuffer.*

8 Before he cometh to the matter, he toucheth the Corinthians, who perſwading themſelves to be very wiſe men, did not mark, in the meane ſeaſon, that thoſe falſe apoſtles abuſed their ſimplicity for advantage.

l As if he ſaid, In reſpect of that reproch which they do unto you (I ſpeak it) which ſurely is as evil, as if they did beat you.

m Paul is called weak, in that he ſeemeth to the Corinthians a vile and abject man, a beggerly artificer, a moſt wretched and miſerable idiot, whereas notwithſtanding, therein Gods mighty power was made manifeſt.

any is bold, I ſpeak fooliſhly, I am bold alſo.

22 Are they Hebrews? ſo *am* I: are they Iſraelites? ſo *am* I: are they the ſeed of Abraham? ſo *am* I:

23 Are they miniſters of Chriſt? I ſpeak as a fool, I am [n] more: in labours more abundant: in ſtripes above meaſure: in priſons more frequent: in deaths [o] oft.

24 Of the Jews [p] five times received I fourtie *ſtripes* ſave one.

25 Thrice [q] was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwrack: a night and a day I have been in the deep.

26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrey men, in perils by the heathen, in perils in the citie, in perils in the wilderneſſe, in perils *in* the ſea, in perils among falſe brethren,

27 In wearineſſe and [r] painfulneſſe, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſſe.

28 [9] Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 [10] If I muſt needs glorie, I will glorie of the things which concern mine infirmities.

31 The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.

32 In *Damaſcus the governour under Aretas the king, kept the citie of the Damaſcens with a gariſon, deſirous to apprehend me.

33 And through a window in a basket was I let down by the wall, and eſcaped his hands.

Chap. XII.

1 For commending of his apoſtleſhip, though he might glorie of his wonderfull revelations, 9 yet he rather chooſeth to glorie of his infirmities, 11 blaming them for forcing him to this vain boaſting. 14 He promiſeth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he ſhall to his grief finde many offenders, and publick diſorders there.

IT [1] is not expedient for me doubtleſſe to glorie, I will come to viſions and revelations of the Lord.

2 I knew a man [a] in Chriſt above fourteen yeares ago (whether in the bodie, I cannot tell, or whether out of the bodie, I cannot tell, God knoweth) ſuch an one caught up to the [b] third heaven.

3 And I knew ſuch a man (whether in the bodie, or out of the bodie, I cannot tell, God knoweth)

4 How that he was caught up into [c] paradiſe, and heard unſpeakable [d] words, which it is not ‡ [e] lawfull for a man to utter.

5 [2] Of ſuch an one will I glorie, yet of my ſelf I will not glorie, but in mine infirmities.

6 For though I would deſire to glorie, I ſhall not be a fool: for I will ſay the truth. But now I forbear, leſt any man ſhould think of me above that which he ſeeth me *to be*, or *that* he heareth of me.

7 [3] And leſt I ſhould be exalted above meaſure through the abundance of the revelations, there was given to me [f] a * thorn in the fleſh, the meſſenger of [g] Satan to buffet me, leſt I ſhould be exalted above meaſure.

8 For this thing I beſought the Lord [h] thrice, that it might depart from me.

9 And he ſaid unto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakneſſe. [4] Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may [i] reſt upon me.

10 Therefore I take [k] pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſts ſake: for when I am weak, then am I ſtrong.

11 I am become a fool in glorying, ye have compelled me: [5] for I ought to have been commended of you: for in nothing am I behinde the very chiefeſt apoſtles, though I be nothing.

12 Truly the [l] ſignes of an apoſtle were wrought among you in all patience, in ſignes, and wonders, and mightie deeds.

13 For what is it wherein ye were inferiour to other churches, except *it be* that I my ſelf was not [m] burdenſome to you? forgive me this wrong.

14 Behold, the third time I am readie to come to you; and I will not be burdenſome to you; for I ſeek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly ſpend and be ſpent for † you, though the more abundantly I love you, the leſſe I be loved.

16 [6] But be it ſo, I did not burden you: nevertheleſſe being craftie, I caught you with guile.

17 Did I make a gain of you by any of them whom I ſent unto you?

18 I deſired Titus, and with him I ſent a brother: did Titus make a gain of you? walked we not in the ſame ſpirit? *walked we* not in the ſame ſteps?

19 [7] Again, think you that we excuſe our ſelves unto you? we ſpeak before God in [n] Chriſt: but *we do* all things, dearly beloved, for your edifying.

20 [8] For I fear leſt when I come I ſhall not finde you ſuch as I would, and that I ſhall be found unto you ſuch as ye would not; leſt there be debates, envyings, wraths, ſtrifes, back-bitings, whiſperings, ſwellings, tumults;

21 And leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned alreadie, and

---

[n] Paul being honourable indeed, defendeth his miniſterie openly, not for his own ſake, but becauſe he ſaw his doctrin come into hazard.

[o] In danger of preſent death.

[p] He alludeth, to that that is written, Deut. 25, 3. and moreover this place ſheweth us, that Paul ſuffered many things which Luke paſſed over.

[q] Of the Romane magiſtrates.

[r] Painfulneſſe is a troubleſome ſickneſſe, as when a man is wearie and would reſt, he is conſtrained to fall to new labour.

[9] He addeth this in concluſion further, that the Corinthians might be aſhamed to deſpiſe him, upon whoſe care, almoſt all churches depended; as it was plainly ſeen by experience.

[10] He turneth that againſt the adverſaries, which they objected againſt him: as if he ſhould ſay, They alledged my calamities, to take away my authority from me: but if I would boaſt my ſelf, I would take no better argument: and God himſelf is my witneſſe that I deviſe & forge nothing.

* Acts 9, 24.

[1] He goeth forward in his purpoſe, and becauſe thoſe bragging mates boaſted of revelations, he reckoneth up thoſe things which lift him up above the common capacitie of men: but he uſeth a preface, and excuſeth himſelf adviſedly.

[a] I ſpeak this in Chriſt, that is, be it ſpoken without vain glory, for I ſeek nothing but Chriſt Jeſus onely.

[b] Into the higheſt heaven: for we need not to diſpute ſubtilly upon the word (Third) but yet this place is to be marked againſt them, which would have heaven to be every where.

[c] So the Grecians name that, which we call a Park, that is to ſay, A place where trees are planted, and wilde beaſts kept, by which name they that tranſlated the old Teſtament out of Hebrew into Greek, called the garden Eden, whereinto Adam was put ſtraight after his creation, as a moſt delicate and pleaſant place. And hereupon grew it, that that bleſſed ſeat of the glory of God is called by that name.

[d] Which no man is able to utter.

‡ Or, *poſſible.*

[e] Which the ſaints themſelves are not by any meanes able to expreſſe, becauſe it is God himſelf. Thus doth Clemens Alexandrinus expound this place, Strom. 5.

[2] To remove all ſuſpition of ambition, he he witneſſeth that he bragged not of thoſe things, as of his own, but as out of himſelf, and yet notwithſtanding faineth nothing, leaſt by this occaſion other men ſhould attribute unto him more than indeed he is: and therefore he had rather glory in his miſeries.

[3] An excellent doctrine: why God will even have his beſt ſervants to be vexed of Satan, & by all kinde of temptations? to wit, leſt they ſhould be too much puffed up, and alſo that they may be made perfit by that continuall exerciſe.

[f] He meaneth concupiſcence, that ſticketh faſt in us, as it were a prick, inſomuch as it conſtrained Paul himſelf being regenerate, to cry out, I do not that good that I would, &c. And he calleth that a prick, by a borrowed kinde of ſpeech taken from thorns, or ſtumps, which are very dangerous and hurtfull for the feet, if a man walk through woods that are cut down.

*See Ezek. 28, 24.

[g] Which ſetteth thoſe luſts on fire.

[h] Oft.

[4] He concludeth, that he will onely ſet his miſeries againſt the vain brags of the falſe apoſtles, & therewith alſo excuſeth himſelf, for that by their importunity, he was conſtrained to ſpeak ſo much of thoſe things as he did: to wit, becauſe that if his apoſtleſhip were ſubverted, his doctrine muſt needs fall.

[i] That I might feel the vertue of Chriſt more and more: For the weaker that our tabernacles are, the more doth Chriſts vertue appear in them.

[k] I do not onely take them patiently, and with a good heart, but alſo I take great pleaſure in them.

[5] Again, he maketh the Corinthians witneſſes of thoſe things whereby God had ſealed his apoſtleſhip amongſt them, and again he declareth by certain arguments how farre he is from all covetouſneſſe, and alſo how he is affectioned towards them.

[l] The arguments whereby it may well appear, that I am indeed an apoſtle of Jeſus Chriſt.

[m] I was not ſlothfull in getting my living with mine own hands, that I might not be burdenſome to you.

† Gr. *your ſouls.*

[6] He putteth away another moſt grievous ſlander, to wit, that he did ſubtilly, and by others, make his gain and profit of them.

[7] He concludeth that he writeth not theſe things unto them, as though he needeth to defend himſelf, for he is guilty of nothing; but becauſe it is needfull for them to doubt nothing of his fidelity, who inſtructed them.

[n] As it becometh him to ſpeak truly and ſincerely, that profeſſeth himſelf to be in Chriſt, that is to ſay, to be a Chriſtian.

[8] Having confirmed his authority unto them, he rebuketh them ſharply, and threatneth them alſo like an apoſtle, ſhewing that he will not ſpare them hereafter, unleſſe they repent ſeeing that this is the third time that he hath warned them.

have not repented of the uncleanneſſe, and fornication, and laſciviouſneſſe which they have committed.

Chap. XIII.

1 He threatneth ſeveritie, and the power of his apoſtleſhip againſt obſtinate ſinners: 5 and adviſing them to a triall of their faith, 7 and to reformation of their ſinnes before his coming, 11 a generall exhortation and a prayer.

THis is the third time I am coming to you: in the mouth of two or three witneſſes shall every word be eſtablished.

2 I told you before, and foretell you as if I were preſent the ſecond time, and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again I will not ſpare:

3 [1] Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but is [a] mighty in you.

4 For though he was crucified through [b] weakneſſe, yet he liveth by the power of God for we alſo are weak ‡ in him, but we shall live with him by the power of God toward you.

5 [2] Examine your ſelves, whether ye be in the faith: prove your own ſelves: know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates?

6 [3] But I truſt that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil, not that we should appeare approved, but that ye should do that which is honeſt, though we be as [c] reprobates.

8 For we can do nothing againſt the truth, but for the truth.

9 For we are glad when we are weak, and ye are ſtrong: and this alſo we wish, even your [d] perfection.

10 Therefore I write theſe things being abſent, leſt being preſent, I should uſe sharpneſſe, according to the power which the Lord hath given me to edification, and not to deſtruction,

11 [4] Finally, brethren, farewell: Be perfect, be of good comfort, be of one minde, live in peace; and the God of love and peace shall be with you.

12 [5] Greet one another with an holy kiſſe.

13 All the ſaints ſalute you.

14 The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.

¶ The ſecond *epiſtle* to the Corinthians, was written from Philippi *a citie* of Macedonia, by Titus and Lucas.

[1] A moſt sharp reprehenſion, for that while they deſpiſe the apoſtles admonition, they tempt Chriſts own patience: and alſo while they contemn him as wretched and miſerable, they lay nothing herein againſt him, which is not common to him with Chriſt.

[a] And will be moſt mightie to be revenged of you when need shall be.

[b] As touching that baſe form of a ſervant which he took upon him when he abaſed himſelf.

‡ Or, *with him.*

[2] He confirmeth that which he ſpake of the vertue of God appearing in his miniſterie and he gathereth by the mutuall relation between the peoples faith, and the miniſters preaching, that they muſt either reverence his apoſtleship, upon whoſe doctrine their faith is grounded, or they muſt condemn themſelves of infidelity, and muſt confeſſe themſelves not to be of Chriſts body.

[3] He mitigateth that sharpneſſe, truſting that they will shew themſelves toward their faithfull apoſtles, apt and willing to be taught: adding this moreover, that he paſſeth not for his own fame and eſtimation, ſo that he may ſerve to their ſalvation, which is the onely mark that he shooteth at.

[c] In mens judgement.

[d] That all things may be in good order amongſt you, and the members of the church reſtored into their place, which have been shaken, and out of place.

[4] A brief exhortation, but yet ſuch an one as comprehendeth all the parts of a Chriſtian mans life.

[5] He ſaluteth them familiarly, and in concluſion wisheth well unto them.

The Epiſtle of PAUL the Apoſtle,

TO THE

GALATIANS.

Chap. I.

6 He wondereth that they have ſo ſoon left him and the goſpel, 8 and accurſeth thoſe that preach any other goſpel than he did. 11 He learned the goſpel not of men, but of God: 13 and sheweth what he was before his calling, 17 and what he did preſently after it.

PAul [1] an apoſtle, not [a] of men, neither [b] by man, but by [c] Jeſus Chriſt, and God the Father, who raiſed him from the dead,

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace, from God the Father, and from our Lord Jeſus Chriſt,

4 [2] Who gave himſelf for our ſinnes, that he might deliver us from this preſent evil [d] world, according to the will of God, and our Father:

5 To whom *be* glory for ever and ever, Amen.

6 [3] I marvel, that ye are ſo ſoon [e] removed from him that called you into the grace of Chriſt, unto another goſpel:

7 [4] Which is not another; but there be ſome that trouble you, and would [f] pervert the goſpel of Chriſt.

8 But though we, or an angel from heaven, preach *any other goſpel* unto you, than that which we have preached unto you, let him be [g] accurſed.

9 As we ſaid before, ſo ſay I now again, If any *man* preach any other goſpel unto you, than that ye have received, let him be accurſed.

10 [5] For do I now perſwade [h] men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I should not be the ſervant of Chriſt.

11 [6] But I certifie you, brethren, that the goſpel which was preached of me, is not after man.

12 For I neither received it of man, neither

[1] A ſalutation comprehending in few words the ſum of the apoſtles doctrin, and alſo beſides, ſtraightway from the beginning, shewing the gravitie meet for the authoritie of an apoſtle, which he had to maintain againſt the falſe apoſtles.

[a] He sheweth who is the authour of the miniſterie generally: for herein the whole miniſterie agreeth, that whether they be apoſtles or shep-heards, or doctours, they are appointed of God.

[b] He toucheth the inſtrumentall cauſe: for this is a peculiar prerogative to the apoſtles, to be called immediately from Chriſt.

[c] Chriſt no doubt is man but he is God alſo, and head of the church, and in this reſpect to be exempted out of the number of men.

[2] The ſum of the true goſpel is this, that Chriſt by onely offering ſaveth us being choſen out from the world, by the free decree of God the Father.

[d] Out of that moſt corrupt ſtate which is without Chriſt.

[3] The firſt part of the epiſtle wherein he witneſſeth that he is an apoſtle, nothing inferiour to thoſe chief diſciples of Chriſt, and wholy agreeing with them, whoſe names the falſe apoſtles did abuſe. And he beginneth with chiding, reproving them of lightneſſe, for that they gave eare ſo eaſily unto them which perverted them, and drew them away unto a new goſpel.

[e] He uſeth the paſſive voice, to caſt the fault upon the falſe apoſtles, and he uſeth the time that now is, to give them to underſtand, that it was not already done, but in doing.

[4] He warneth them in time to remember that there are not many goſpels and therefore whatſoever theſe falſe apoſtles pretend which had the law, Moſes, and the Fathers, in their mouthes, yet there are indeed ſo many corruptions of the true goſpel, inſomuch that he himſelf, yea, and the very angels themſelves (and therefore much more theſe falſe apoſtles) ought to be holden accurſed if they go about to change the leaſt jot that may be in the goſpel that he delivered to them before.

[f] For there is nothing more contrary to faith or free juſtification, than juſtification by the law, or by our deſervings.

[g] Look Rom. 9. 3.

[5] A confirmation taken both from the nature of the doctrine it ſelf, and alſo from the manner which he uſed in teaching: for neither, ſaith he, did I teach thoſe things which pleaſed men, as theſe men do, which put a part of ſalvation in externall things, and works of the law, neither went I about to procure any mans favour: And therefore the matter it ſelf sheweth that that doctrin which I delivered unto you, is heavenly.

[h] He toucheth the falſe apoſtles, who had nothing but men in their mouths, and he, though he would derogate nothing from the apoſtles, preacheth God, and not men.

[6] A ſecond argument to prove that his doctrin is heavenly, becauſe he had it from heaven, from Jeſus Chriſt himſelf, without any mans help, wherein he excelleth them whom Chriſt taught here on earth, after the manner of men.

was I taught *it*,but by the [i] revelation of Jeſus Chriſt.

13 [7] For ye have heard of my converſation in time paſt, in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it:

14 And profited in the Jews religion, above many my [†] equals in mine own nation, being more exceedingly zealous of the [k] traditions of my fathers,

15 But when it pleaſed God, who [l] ſeparated me from my mothers wombe, and called me by his grace,

16 To reveal his Sonne [m] in me,that I might preach him among the heathen; immediately [8] I conferred not with [n] fleſh and bloud:

17 Neither went I up to Jeruſalem, to them which *were* apoſtles before me,but I went into Arabia, and returned again unto Damaſcus.

18 Then after three yeares I [‡] went up to Jeruſalem, to ſee Peter, and abode with him fifteen dayes.

19 But other of the apoſtles ſaw I none, ſave James the Lords brother.

20 Now the things which I write unto you behold, [o] before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia,

22 And was unknown by face unto the churches of Judea, which were in Chriſt.

23 But they had heard onely,That he which perſecuted us in times paſt, now preacheth the [p] faith which once he deſtroyed.

24 And they glorified God in me.

CHAP. II.

1 He ſheweth when he went up again to Ieruſalem, and for what purpoſe: 3 and that Titus was not circumciſed: 11 and that he reſiſted Peter, and told him the reaſon, 14 why he and other, being Iews, do beleeve in Chriſt to be juſtified by faith, and not by works: 20 and that they live not in ſinne, who are ſo juſtified.

Then [1] fourteen yeares after, I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but [‡] privately to them which were of reputation,leſt by any means I ſhould run, or had run [a] in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed:

4 And that becauſe of [b] falſe brethren unawares brought in, who came in privily to ſpie out our libertie,which we have in Chriſt Jeſus: that they might bring us into bondage:

5 To whom we gave place by [c] ſubjection, no not for an houre, that the [d] truth of the goſpel might continue with [e] you.

6 But of theſe,who ſeemed to be ſomewhat (whatſoever they were, it maketh no matter to me, God accepteth no mans perſon) for they who ſeemed *to be ſomewhat*,in conference added nothing to me.

7 But contrariwiſe,when they ſaw that the goſpel of the [f] uncircumciſion was committed unto me, as *the goſpel* of the circumciſion was unto Peter;

8 (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles)

9 And when James,Cephas,and John,who [g] ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right [h] hands of fellowſhip, that we *ſhould go* unto the heathen, and they unto the circumciſion.

10 Onely *they would* that we ſhould remember the poore, the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the [i] face, becauſe he was to be blamed.

12 [2] For before that certain came from James, he did eat with the Gentiles: but when they were come,he withdrew,and ſeparated himſelf, fearing them *which were* of the circumciſion.

13 And the other Jews diſſembled likewiſe with him, inſomuch that Barnabas alſo was [k] carried away with their diſſimulation.

14 But when I ſaw that they walked [l] not uprightly,according to the [m] truth of the goſpel, I ſaid unto Peter before them all, If thou, being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why [n] compelleſt thou the Gentiles to live as do the Jews?

15 [3] We *who are* [o] Jews by nature, and [p] not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith [q] of Jeſus Chriſt,even we have beleeved in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt and not by the works of the law: for by the works of the law ſhall [r] no fleſh be juſtified.

17 [4] But if while [ſ] we ſeek to be juſtified by Chriſt, we our ſelves alſo are found ſinners, is therefore Chriſt the miniſter of ſinne? God forbid.

---

[i] This place is to be underſtood of an extraordinarie revelation, for otherwiſe the Sonne alone revealed his goſpel by his ſpirit, although by the miniſtery of men, which Paul ſhutteth out here.

[7] He proveth that he was extraordinarily taught of Chriſt himſelf,by the hiſtorie of his former life,which the Galatians themſelves knew well enough: for ſaith he, it is well known in what ſchool I was brought up, even from a childe, to wit, amongſt the deadly enemies of the goſpel. And that no man may cavill & ſay, That I was a ſcholer of the phariſees in name onely, and not in deed, no man is ignorant how that I excelled in phariſaiſme, & was ſuddenly made of a Phariſee an apoſtle of the Gentiles, ſo that I had no ſpace to be inſtructed of men.

[†] Gr. *equals in yeares.*

[k] He calleth them the traditions of his fathers, becauſe he was not onely a phariſee himſelf, but alſo had a phariſee to his father.

[l] He ſpeaketh of Gods everlaſting predeſtination, whereby he appointed him to be an apoſtle, whereof he maketh three degrees; the everlaſting counſel of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we ſee, of works foreſeen.

[m] To me, and this is a kinde of ſpeech which the Hebrews uſe, whereby this is given us to underſtand, that this gift cometh from God.

[8] Becauſe it might be objected, that indeed he was called of Chriſt in the way, but afterward was inſtructed of the apoſtles and others, whoſe name (as I ſaid before) the falſe apoſtles abuſed to deſtroy his apoſtleſhip, as though he delivered another goſpel than the true apoſtles did, and as though he were not of their number, which are to be credited without exception: therefore Paul anſwereth, that he began ſtraightway after his calling to preach the goſpel at Damaſcus and in Arabia, and was not from that time in Jeruſalem but only fifteen dayes, where he ſaw onely Peter and James, and afterwards he began to teach in Syria, and Cilicia, with the conſent and approbation of the churches of the Jews, which knew him onely by name: ſo farre off was it, that he was there inſtructed of men.

[n] With any man in the world.

[‡] Or, *returned.*

[o] This is a kinde of oath.

[p] The doctrin of faith.

[1] Now he ſheweth how he agreeth with the apoſtles, with whom he granteth that he conferred touching his goſpel which he taught among the Gentiles fourteen yeares after his converſion, and they allowed it,in ſuch ſort,that they conſtrained not his fellow Titus to be circumciſed, although ſome tormented themſelves, therein, which traiterouſly laid wait againſt him, but in vain: neither did they adde the leaſt jot that might be to the doctrin which he had preached, but contrariwiſe they gave to him and Barnabas the right hands of fellowſhip, and acknowledged them as apoſtles appointed of the Lord to the Gentiles.

[‡] Or, *ſeverally.*

[a] Unfruitfull, for as touching his doctrin, Paul doubteth not of it, but becauſe there were certain reports caſt abroad of him, that he was of another opinion than the reſt of the apoſtles were, which thing might have hindered the courſe of the goſpel, therefore he laboureth to remedy this ſore.

[b] Which by deceit and counterfeit holineſſe crept in amongſt the faithfull.

[c] By ſubmitting our ſelves to them,& betraying our own liberty.

[d] The true and ſincere doctrin of the goſpel, which remained ſafe from being corrupt with any of thoſe mens falſe doctrins.

[e] Under the Galatians name, he underſtandeth all nations.

[f] Among Gentiſes, as Peter had to preach it among the Jews.

[g] Whom alone and onely theſe men count for pillars of the church,and whoſe name they abuſe to deceive you.

[h] They gave us their hand in token that we agreed wholy in the doctrin of the goſpel.

[i] Before all men.

[2] Another moſt vehement proof of his apoſtleſhip, and alſo of that doctrin which he had delivered concerning free juſtification by faith onely, becauſe that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Jews ſakes which came from Jeruſalem, he playeth the Jew, and offended the Gentiles which had beleeved.

[k] By example rather than by judgement.

[l] Word for word, with a right foot, which he ſetteth againſt halting and diſſembling, which is backward.

[m] He calleth the truth of the goſpel, both the doctrin itſelf,and alſo the uſe of the doctrin,which we call the practice.

[n] He ſaith, they were conſtrained, which played the Jews by Peters example.

[3] The ſecond part of this epiſtle,the ſtate whereof is this: we are juſtified by faith in Chriſt Jeſus without the works of the law. Which thing he propoundeth in ſuch ſort, that firſt of all he meeteth with an objection,(for I alſo, ſaith he, am a Jew, that no man may ſay againſt me, that I am an enemy to the law) and afterward he confirmeth by the expreſſe witneſſe of David.

[o] Although we be Jews, yet we preach juſtification by faith, becauſe we know undoubtedly that no man can be juſtified by the law.

[p] So the Jews called the Gentiles, becauſe they were ſtrangers from Gods covenant.

[q] In Jeſus Chriſt.

[r] No man, and in this word (fleſh) there is a great vehemencie, whereby is meant that the nature of man is utterly corrupt.

[4] Before he goeth any further, he meeteth with their objection, which abhorred this doctrin of free juſtification by faith, becauſe they ſay, men are by this meanes withdrawn from the ſtudy of good works. And in this ſort is the objection: If ſinners ſhould be juſtified through Chriſt by faith without the law, Chriſt ſhould approve ſinners, and ſhould as it were exhort them thereunto by his miniſtery. Paul anſwereth, that this conſequence is falſe, becauſe that Chriſt deſtroyeth ſin in the beleevers: For ſo, ſaith he, do men flee unto Chriſt through the terrour and fear of the law, that being quit from the curſe of the law, and juſtified they may be ſaved by him, that together therewithall, he beginneth in them by little and little that ſtrength and power of his, which deſtroyeth ſin: to the end that this old man being aboliſhed by the vertue of Chriſt crucified: Chriſt may live in them, and they may conſecrate themſelves to God. Therefore if any man give himſelf to ſin after he hath received the goſpel, let him not accuſe Chriſt nor the goſpel, but himſelf, for that he deſtroyeth the work of God in himſelf.

[ſ] He goeth from juſtification to ſanctification, which is another benefit we receive by Chriſt, if we lay hold on him by faith.

18 For if I build again the things which I deſtroyed, I make my ſelf a tranſgreſſour.

19 For I through the law am dead to the [t] law, that I might live unto God.

20 I am crucified with Chriſt. Nevertheleſſe I live; yet not [u] I, but Chriſt liveth in me: and the life which I now live in the [x] fleſh, I live by the faith of the Sonne of God, who loved me, and gave himſelf for me.

21 [5] I do not fruſtrate the grace of God: for if righteouſneſſe *come* by the law, then Chriſt is dead [y] in vain.

[t] The law that terrifieth the conſcience, bringeth us to Chriſt, and he only cauſeth us to die to the law indeed, becauſe that by making us righteous, he taketh away from us the terrour of conſcience, and by ſanctifying us, cauſeth through the mortifying of luſt in us, that it cannot take ſuch occaſion to ſinne by the reſtraint which the law maketh, as it did before, Rom. 7, 10, 11. [u] The ſame that I was before. [x] In this mortall body. [5] The ſecond argument taken of an abſurditie: If men may be juſtified by the law, then was it not neceſſary for Chriſt to die. [y] For there was no cauſe why he ſhould doe ſo.

C HAP. III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that beleeve are juſtified. 9 and bleſſed with Abraham. 10 And this he sheweth by many reaſons.

O [1] Foolish Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been [a] evidently ſet forth, crucified among you?

2 This onely would I learn of you, Received ye [b] the Spirit by the works of the law, or by the [c] hearing of faith?

3 [2] Are ye ſo foolish? having begun in the Spirit, are ye now made perfect by the [d] fleſh?

4 [3] Have ye ſuffered ‡ ſo many things in vain? if it be yet in vain.

5 [4] He therefore that miniſtreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the hearing of faith?

6 [5] Even as [e] Abraham beleeved God, and it was ‡ accounted to him for righteouſneſſe.

7 [6] Know ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 [7] And the ſcripture foreſeeing that God would juſtifie the heathen through faith, preached before the goſpel unto Abraham, *ſaying*, * [8] In thee ſhall all nations be [f] bleſſed.

9 [9] So then they which be of faith, are bleſſed [g] with faithfull Abraham.

10 [10] For as many as are of the works of the law, are under the curſe: [11] for it is written, * Curſed is every one that continueth not in all things which are written in the book of the law to do them.

11 [12] But that no man is juſtified by the law in the ſight of God, it is evident: for, * The juſt ſhall live by faith.

12 [13] And the law is not of faith: but, * The man that doth them ſhall live in them.

13 [14] Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is [15] written, [h] Curſed is every one that hangeth on a tree:

14 [16] That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt: that we might receive the promiſe of the Spirit through faith.

15 [17] Brethren, I ſpeak after the manner of [i] men: though it be but a mans ‡ covenant, yet if it be [k] confirmed, no man diſanulleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, [18] which is [l] Chriſt.

17 [19] And this I ſay, That the covenant that was confirmed before of God [m] in Chriſt, the [20] law which was foure hundred and thirty yeares after, cannot diſanull, that it ſhould make the promiſe of none effect.

18 [21] For if the [n] inheritance be of the law, it is no more of promiſe: but God gave it to Abraham by promiſe.

19 [22] Wherefore then *ſerveth* the law? It was added becauſe of [o] tranſgreſſions, [p] till the ſeed ſhould come, to whom the promiſe was made, [23] *and it was* [q] ordained by [r] angels in the hand of a mediatour.

20 Now a mediatour is not *a mediatour* of one, [24] but God is one.

---

[1] The third reaſon, or argument, taken of thoſe gifts of the Holy Ghoſt, wherewith they were endued from heaven after they had heard and beleeved the goſpel by Pauls miniſterie: which ſeeing they were ſo evident to all mens eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrine of the goſpel, no leſſe than if they had beheld with their eyes Chriſt himſelf crucified, in whoſe onely death they ought to have their truſt, he marvelleth how it could be that they could be ſo bewitched by the falſe apoſtles.

[a] Chriſt was laid before you ſo notably and ſo plainly, that you had his lively image, as it were, repreſented before your eyes, as if he had been crucified before you.

[b] Thoſe ſpirituall graces and gifts, which were a ſeal as it were to the Galatians that the goſpel which was preached to them was true.

[c] Of the doctrine of faith.

[2] The fourth argument mixed with the former: and it is double. If the law be to be joyned with faith, this were not to go forward, but backward, ſeeing that thoſe ſpirituall gifts which were beſtowed upon you, are more excellent than any that could proceed from your ſelves. And moreover it ſhould follow, that the law is better than Chriſt, becauſe it ſhould perfect and bring to end that which Chriſt began only. [d] By the (fleſh) he meaneth the ceremonies of the law, againſt which he ſetteth the Spirit, that is, the ſpirituall working of the goſpel. [3] An exhortation by manner of upbraiding, that they do not in vain ſuffer ſo many conflicts. ‡ Or, *ſo great.* [4] He repeateth the third argument which was taken of the effects, becauſe he had enterlaced certain other arguments by the way. [5] The fift argument which is of great force, and hath three grounds: The firſt, that Abraham was juſtified by faith, to wit, by free imputation of righteouſneſſe according to the promiſe apprehended by faith, as Moſes doth moſt plainly witneſſe. [e] Look Rom. 4. ‡ Or, *imputed.* [6] The ſecond, that the ſonnes of Abraham muſt be eſteemed and accounted of by faith. [7] The third, that all people that beleeve, are without exception comprehended in the promiſe of the bleſſing. * Gen. 12, 3. [8] A proof of the firſt and ſecond ground, out of the words of Moſes. [f] Bleſſing in this place, ſignifieth the free promiſe by faith. [9] The concluſion of the fift argument: Therefore as Abraham is bleſſed by faith, ſo are all his children (that is to ſay, all the Gentiles that beleeve) bleſſed, that is to ſay, freely juſtified. [g] With faithfull Abraham, and not by faithfull Abraham, to give us to underſtand, that the bleſſing cometh not from Abraham, but from him, by whom Abraham and all his poſteritie is bleſſed. [10] The ſixt argument, the concluſion whereof is alſo in the former verſe taken of contraries, thus, They are accurſed which are of the works of the law, that is to ſay, which value their righteouſneſſe by the performance of the law: Therefore they are bleſſed which are of faith that is, they which have righteouſneſſe by faith. [11] A proof of the former ſentence or propoſition, and the propoſition of this argument is this: Curſed is he that fulfilleth not the whole law. * Deut. 27, 26. [12] The ſecond propoſition with the concluſion: But no man fulfilleth the law, Therefore no man is juſtified by the law, or els, All are accurſed which ſeek righteouſneſſe by the works of the law. And there is annexed alſo, this manner of proof of the ſecond propoſition, to wit, Righteouſneſſe and life are attributed to faith, Therefore no man fulfilleth the law.

* Hab. 2, 4. Rom. 1, 17.

[13] Here is a reaſon ſhewed of the former conſequence: Becauſe the law promiſeth life to all that keep it, and therefore if it be kept, it juſtifieth and giveth life. But the Scripture attributing righteouſneſſe and life to faith, taketh it from the law, ſeeing that faith juſtifieth by imputation, and the law by the performing of the work.

* Levit. 18, 5.

[14] A preventing of an objection: How then can they be bleſſed, whom the law pronounceth to be accurſed? Becauſe Chriſt ſuſtained the curſe which the law laid upon us, that we might be quit from it.

[15] A proof of the anſwer by the teſtimony of Moſes, Deut. 21, 23.

[h] Chriſt was accurſed for us, becauſe he bare the curſe that was due to us to make us partakers of his righteouſneſſe.

[16] A concluſion of all that was ſaid before in the handling of the fift and ſixt reaſons, to wit, that both the Gentiles are made partakers of the free bleſſing of Abraham in Chriſt, and alſo that the Jews themſelves, of whoſe number the apoſtle counteth himſelf to be, cannot obtain that promiſed grace of the goſpel, which he calleth the Spirit, but onely by faith. And the apoſtle doeth ſeverally apply the concluſion, both to the one and to the other, preparing himſelf a way to the next argument, whereby he declareth that that one onely ſeed of Abraham, which is made of all peoples, can no otherwiſe be joyned and grow up together, but by faith in Chriſt. [17] He putteth forth two generall rules before the next argument, which is the ſeventh in order: The one is, that it is not lawfull to break covenants and contracts which are juſtly made, and according to law, among men, neither may any thing be added unto them: the other is, that God did ſo make a covenant with Abraham, that he would gather together his children which conſiſt both of Jews and Gentiles into one body (as appeareth by that which hath been ſaid before) For he did not ſay, That he would be the God of Abraham and of his ſeeds, (which thing notwitſtanding ſhould have been ſaid, if he had many and divers ſeeds, as the Gentiles apart, and the Jews apart) but that he would be the God of Abraham, and of his ſeed, as of one. [i] I will uſe an example which is common among you, that you may be aſhamed that you give not ſo much to Gods covenants as you do to mans. ‡ Or, *teſtament.* [k] Authenticall, as we call it. [18] He putteth forth the ſum of the ſeventh argument, to wit, that both the Jews and the Gentiles, grow together in one body of the ſeed of Abraham, in Chriſt onely, ſo that all are one in Chriſt, as it is afterward declared, verſ. 28. [l] Paul ſpeaketh not of Chriſts perſon, but of two peoples, which grew together in one, in Chriſt. [19] The eight argument taken of compariſon, thus, If a mans covenant (being authenticall) be firm and ſtrong, much more Gods covenant. Therefore the law was not given to abrogate the promiſe made to Abraham, which had reſpect to Chriſt, that is to ſay, The end whereof did hang on Chriſt. [m] Which tended to Chriſt. [20] An inlarging of that argument, thus, Moreover and beſides that the promiſe is of it ſelf firm and ſtrong, it was alſo confirmed with the preſcription of long time, to wit, of 430 yeares, ſo that it could in no wiſe be broken. [21] An objection: We grant that the promiſe was not abrogated by the covenant of the law, and therefore we joyn the law with the promiſe, Nay, ſaith the apoſtle, theſe two cannot ſtand together, to wit, that the inheritance ſhould both be given by the law and alſo by promiſe, for the promiſe is free: whereby it followeth that the law was not given to juſtifie, for by that meanes the promiſe ſhould be broken. [n] By this word (inheritance) is meant the right of the ſeed, which is, that God ſhould be our God, that is to ſay, that by vertue of the covenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be bleſſed of God as well as he. [22] An objection which riſeth from the former anſwer: If the inheritance be not by the law (at the leaſt in part) then why was the law given after that the promiſe was made? therefore ſaith the apoſtle, to reprove men of ſinne, and ſo to teach them to look unto Chriſt, in whom at length that promiſe of ſaving all people together ſhould be fulfilled, and not that the law was given to juſtifie men. [o] That men might underſtand by diſcovering of their ſinnes, that they are ſaved by the onely grace of God, which he revealed to Abraham and that in Chriſt. [p] Untill the partition wall was broken down, and that full ſeed ſprang up, framed of two peoples, both of Jews and Gentiles: for by this word Seed, we may not underſtand, Chriſt alone by himſelf, but coupled and joyned together with his body. [23] A confirmation of the former anſwer taken from the manner and form of giving the law: for it was given by angels, ſtriking a great terrour into all, and by Moſes, a Mediatour, coming between. Now they that are one, need no Mediatour, but they that are twain, at the leaſt, and they are at variance one with another. Therefore the law it ſelf, and the Mediatour were witneſſes of the wrath of God, and not that God would by this meanes reconcile men to himſelf, and aboliſh the promiſe, or adde the law unto the promiſe. [q] Commanded and given, or proclaimed. [r] By the ſervice and miniſtery. [24] A taking away of an objection, leſt any man might ſay, that ſometimes by conſent of the parties which have made a covenant, ſomething is added to the covenant, or the former covenants are broken. This, ſaith the apoſtle, cometh not to paſſe in God who is alwayes one, and the ſelfſame, and like himſelf.

21 [25] Is the law then againſt the promiſes of God? God forbid: for if there had been a law given which could have given life, verily righteouſneſſe ſhould have been by the law.

22 But the [ſ] ſcripture hath concluded [t] all under ſinne, that the [u] promiſe by faith of Jeſus Chriſt might be given to them that beleeve.

23 [26] But before faith came, we were kept under the law, ſhut up unto the [x] faith, which ſhould afterwards be revealed.

24 Wherefore the law was our ſchool-maſter *to bring us* unto Chriſt, that we might be juſtified by faith.

25 But after that faith is come, we are no longer under a ſchool-maſter.

26 [27] For ye are all the children of God by faith in Chriſt Jeſus.

27 [28] For as many of you as have been [y] baptized into Chriſt, have [z] put on Chriſt.

28 There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all [a] one in Chriſt Jeſus.

29 And if ye *be* Chriſts, then are ye Abrahams ſeed, and heirs according to the promiſe.

CHAP. IIII.

1 We were under the law till Chriſt came, as the heir is under his gardian till he be of age. 5 But Chriſt freed us from the law: 7 therefore we are ſervants no longer to it. 14 He remembreth their good will to him, and his to them, 22 and ſheweth that we are the ſonnes of Abraham by the free-woman.

NOw [1] I ſay, that the heir as long as he is a childe, differeth nothing from a ſervant, though he be lord of all.

2 But is under tutours and governours, [a] untill the time appointed of the father.

3 Even ſo we, when we were children, were in bondage under the [b] elements of the world:

4 [2] But when the [c] fulneſſe of the time was come, God ſent forth his Sonne made of a [d] woman, made under the law.

5 To redeem them that were under the law, that we might receive the [e] adoption of ſonnes.

6 [3] And becauſe ye are ſonnes, God hath [f] ſent forth the [g] Spirit of his Sonne into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a [h] ſervant, but a ſonne; and if a ſonne, then an [i] heir of God through Chriſt.

8 [4] Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye ‡ again to the weak and [k] beggerly ‡ elements, whereunto ye deſire [l] again to be in bondage?

10 Ye obſerve dayes, and moneths, and times, and yeares,

11 I am afraid of you, leſt I have beſtowed upon you labour in vain.

12 [5] Brethren, I beſeech you, be as I *am*; for I *am* as ye *are*, ye have not injured me at all.

13 Ye know how through [m] infirmity of the fleſh, I preached the goſpel unto you at the firſt.

14 And my [n] temptation which was in my fleſh ye deſpiſed not, nor rejected, but received me as an angel of God, *even* as [o] Chriſt Jeſus.

15 ‡ [p] Where is then the bleſſedneſſe you ſpake of? for I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, becauſe I tell you the truth?

17 They zealouſly affect you, but [q] not well: yea, they would exclude ‡ you, [r] that you might affect them.

18 But it is good to be [ſ] zealouſly affected alwayes in a good thing, and not onely when I am preſent with you.

19 My little children of whom I travail in birth again untill Chriſt be formed in you,

20 I deſire to be preſent with you now, and to [t] change my voice, for ‡ I ſtand in doubt of you.

21 [6] Tell me, ye that [u] deſire to be under the law, do ye not heare the law?

22 For it is written, that Abraham had two ſonnes, the one by a bond-maid, the other by a free-woman.

23 But he who was of the bond-woman,

---

[25] The concluſion uttered by a manner of asking a queſtion, and it is that ſame that was uttered before, verſ. 17. but proceeding of another rule: ſo that the argument is new, and is this: God is alwayes like unto himſelf: Therefore the law was not given to aboliſh the promiſes. But it ſhould aboliſh them if it gave life, for by that means it ſhould juſtifie, and therefore it ſhould aboliſh that juſtification, which was promiſed to Abraham, and to his ſeed by faith. Nay, it was rather given to bring to light the guiltines of all men, to the end that all beleevers fleeing to Chriſt, might be freely juſtified in him.

[ſ] By this word ſcripture, he meaneth the law.

[t] Whatſoever cometh from man.

[u] In every one of theſe words, there lieth an argument againſt the merits of works: for all theſe words, Promiſe, faith, Chriſt, might be given to beleevers, are againſt merits, and not one of them can ſtand with deſerving works.

[26] Now there followeth another handling of the ſecond part of this epiſtle: the ſtate whereof was this: Although the law (that is, the whole government of Gods houſe according to the law) do not juſtifie, is it therefore to be aboliſhed, ſeeing that Abraham himſelf was circumciſed, and his poſteritie held ſtill the uſe of Moſes law? Paul affirmeth that it ought to be aboliſhed, becauſe it was inſtituted for that end and purpoſe, that it ſhould be, as it were, a ſchool-maſter and keeper to the people of God, untill the promiſe appeared in deed, that is to ſay, Chriſt, and the goſpel manifeſtly publiſhed with great efficacie of the ſpirit.

[x] The cauſe why we were kept under the law, is ſet down here.

[27] Becauſe age changeth not the condition of ſervants, he addeth that we are free by condition, and therefore, ſeeing we are out of our childhood, we have no more need of a keeper and ſchoolmaſter.

[28] Uſing a generall particle, leſt the Jews at the leaſt ſhould not think themſelves bound with the band of the law, he pronounceth that baptiſme is common to all beleevers, becauſe it is a pledge of our deliverance in Chriſt, as well to the Jews as to the Grecians, that by this means all may be truly one in Chriſt, that is to ſay, that promiſed ſeed to Abraham, and inheritours of eternall life.

[y] He ſetteth baptiſme ſecretly againſt circumciſion, which the falſe apoſtles ſo much bragged of.

[z] The church muſt put on Chriſt, as it were a garment, and be covered with him, that it may be throughly holy, and without blame.

[a] You are all as one: and ſo is this great knot and conjunction ſignified.

[1] He declareth that by another double ſimilitude, which he ſaid before concerning the keeper and ſchoolmaſter: for he ſaith, that the law (that is, the whole governement of Gods houſe according to the law) was as it were a tutor or over-ſeer appointed for a time, untill ſuch time as that protection and overſeeing which was but for a time, being ended, we ſhould at length come to be at our own libertie, and ſhould live as children, and not as ſervants. Moreover, he ſheweth by the way, that that governance of the law, was as it were an A B C, and as certain principles, in compariſon of the doctrin of the goſpel.

[a] This is added, becauſe he that is alwayes under a tutour or governour, may hardly be counted a freeman.

[b] The law is called rudiments, becauſe that by the law God inſtructed his church as it were by rudiments, and afterward powred our his holy Spirit moſt plentifully in the time of the goſpel.

[2] He uttereth and declareth many things at once, to wit, that this tutourſhip was ended at his time: that curious men may leave to ask, why that ſchool-maſterſhip laſted ſo long. And moreover, that we are not ſons by nature, but by adoption, and that in that Son of God, who therefore took upon him our fleſh, that we might be made his brethren.

[c] The time is ſaid to be full, when all parts of it are paſt and ended, and therefore Chriſt could not have come either ſooner or later.

[d] He calleth Marie a woman, in reſpect of the ſex, and not as the word is uſed in a contrary ſence to a virgin, for ſhe remained a virgin ſtill.

[e] The adoption of the ſonnes of God, is from everlaſting, but is revealed and ſhewed in the time appointed for it.

[3] He ſheweth that we are in ſuch ſort free and ſet at libertie, that in the mean ſeaſon we muſt be governed by the Spirit of Chriſt, which reigning in our hearts, may teach us the true ſervice of the Father. But this is not to ſerve, but rather to enjoy true libertie, as it becometh ſons and heirs.

[f] By that that follows, he gathereth that that went before: for if we have his ſpirit, we are his ſonnes, and if we are his ſonnes, then are we free.

[g] The holy Ghoſt, who is both of the Father, and of the Sonne: but there is a peculiar reaſon why he is called the Spirit of the Sonne: to wit, becauſe the holy Ghoſt ſealeth up our adoption in Chriſt, and maketh us a full aſſurance of it.

[h] The word, ſervant, is not taken here for one that liveth in ſin, which is proper to the infidels, but for one that is yet under the ceremonies of the law, which is proper to the Jews.

[i] Partaker of his bleſſings.

[4] He applieth the former doctrin to the Galatians, with a peculiar reprehenſion: for in compariſon of them, the Jews might have pretended ſome excuſe, as men that were born and brought up in that ſervice of the law. But ſeeing that the Galatians were taken and called out of idolatrie to Chriſtian libertie, what pretence might they have to go back to thoſe impotent and beggerly rudiments?

‡ Or, *back*.

[k] They are called impotent and beggerly ceremonies, being conſidered apart by themſelves without Chriſt: and againe, for that by that means they gave good teſtimonie that they were beggers in Chriſt, when as notwithſtanding, for men to fall back from Chriſt to ceremonies, is nothing elſe, but to caſt away riches, and to follow beggerie.

‡ Or, *rudiments*.

[l] By going backward.

[5] He mitigateth and qualifieth thoſe things, wherein he might have ſeemed to have ſpoken ſomewhat ſharply, very artificially, and divinely declaring his good will toward them in ſuch ſort, that the Galatians could not but either be utterly deſperate when they reade theſe things, or acknowledge their own lightneſſe with tears, and deſire pardon.

[m] Many afflictions.

[n] Thoſe daily troubles wherewith the Lord tried me amongſt you.

[o] For my miniſteries ſake.

‡ Or, *what was then?*

[p] What a talk was there abroad in the world amongſt men, how happie you were?

[q] For they are jealous over you for their own commoditie.

‡ Or, *us*.

[r] That they may convey all your love from me, to themſelves.

[ſ] He ſetteth his own true and good love, which was earneſtly bent toward them, againſt the naughtie vicious love of the falſe apoſtles.

[t] Uſe other words among you.

‡ Or, *I am perplexed for you.*

[6] Becauſe the falſe apoſtles urged this, that unleſſe the Gentiles were circumciſed, Chriſt could profit them nothing at all, and this diſſention of them which beleeved of the circumciſion, againſt them which beleeved of the uncircumciſion, was full of offence: the apoſtle after divers arguments, whereby he hath refuted their errour, bringeth forth an allegory, wherein he ſaith, the holy Ghoſt did ſhadow out unto us, all theſe myſteries: to wit, that it ſhould come to paſſe, that two ſorts or ſonnes ſhould have Abraham a father common to them both: but not with like ſucceſſe, for as Abraham begat Iſhmael, by the common courſe of nature, of Agar his bondmaid, and a ſtranger, and begat Iſaac of Sara a free woman, by the vertue of the promiſe, and by grace onely, and the firſt was not onely, not heir, but alſo perſecuted the heir: So there are two covenants, and as it were, two ſonnes born to Abraham of thoſe two covenants, as it were of two mothers. The one was made in Sinai, without the land of promiſe, according to which covenants Abrahams children according to the fleſh were begotten to wit, the Jews, which ſeek righteouſneſſe by that covenant, that is, by the law: but they are not heirs, nay they ſhall at length be caſt out of the houſe, as they that perſecute the true heirs. The other was made in that high Jeruſalem, or in Sion (to wit, by the ſacrifice of Chriſt) which begetteth children of promiſe, to wit, beleevers by the vertue of the holy Ghoſt, which children (as Abraham) do reſt themſelves in the free promiſe, and they onely by the right of children ſhall be partakers of the fathers inheritance, and thoſe ſervante ſhall be ſhut out.

[u] That deſire ſo greatly.

was born after the [x] fleſh: but he of the free-woman *was* by [y] promiſe.

24 Which things are an allegory; for [z] theſe are the two ‡ [a] covenants; the one from the mount [b] Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and ‡ [c] anſwereth to Jeruſalem which now is, and is in [d] bondage with her children.

26 But Jeruſalem which is [e] above, is free, which is the mother of us all.

27 [7] For it is written, * Rejoyce thou barren that beareſt not; break forth and cry, thou that travaileſt not, for the [f] deſolate hath many moe children than she which hath an husband.

28 Now we, brethren, [g] as Iſaac was, are the children of [h] promiſe.

29 But as then he that was born after the [i] fleſh perſecuted him that was *born* after the [k] Spirit, even ſo it is now.

30 Neverthеleſſe, what ſaith the ſcripture? * Caſt out the bond-woman and her ſonne: for the ſonne of the bond-woman shall not be heir with the ſonne of the free-woman.

31 [8] So then, brethren, we are not children of the bond-woman, but of the free.

[x] As all men are, and by the common courſe of nature.

[y] By vertue of the promiſe, which Abraham laid hold on for himſelf and his true ſeed, for otherwiſe Abraham and Sara were paſt begetting and bearing of children.

[z] Theſe do repreſent and shadow forth.

‡ Or, *teſtaments.*

[a] They are called two covenants, the one of the old Teſtament, and another of the new: which were not two indeed, but in reſpect of the times, and the diverſitie of the governement.

[b] He maketh mention of Sinai, becauſe that covenant was made in that mountain, of which mountain Agar was a shadow.

‡ Or, *is in the ſame rank with.*

[c] Look how the caſe ſtandeth betwixt Agar and her children, even ſo ſtandeth it between Jeruſalem and hers.

[d] That is, Sinai.

[e] Which is excellent, and of great account.

[7] He sheweth that in this allegorie, he hath followed the ſteps of Eſay, who foretold that the church should be made, and conſiſt of the children of barren Sara, that is to ſay, of them which onely ſpiritually should be made Abrahams children by faith, rather than of fruitfull Agar, even then foreshewing the caſting off of the Jews, and calling of the Gentiles.

* Iſa. 54, 1.

[f] She that is deſtroyed and waſted.

[g] After the manner of Iſaac, who is the firſt begotten of the heavenly Jeruſalem, as Ishmael is of the ſlavish Synagogue.

[h] That ſeed unto which the promiſe belongeth.

[i] By the common courſe of nature.

[k] By the vertue of Gods promiſe, and after a ſpirituall manner.

* Gen. 21, 10.

[8] The concluſion of the former allegory, that we by no means procure and call back again the ſlavery of the law, ſeeing that the children of the bondmaid shall not be heirs.

CHAP. V.

1 He moveth them to ſtand in their liberty, and not to obſerve circumciſion: 13 but rather love, which is the ſumme of the law. 19 He reckoneth up the works of the fleſh, 22 and the fruits of the ſpirit, 25 and exhorteth to walk in the ſpirit.

STand faſt therefore in the libertie wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

2 [1] Behold, I Paul ſay unto you, that if ye be [a] circumciſed, Chriſt shall profit you nothing.

3 For I teſtifie again to every man that is circumciſed, that he is debtour to do the whole law.

4 Chriſt is become of no effect unto [b] you, whoſoever of you are [c] juſtified by the law; ye are fallen from grace.

5 [2] For we through the [d] Spirit wait for the hope of righteouſneſſe by faith.

6 [3] For in Jeſus Chriſt, neither circumciſion availeth any thing, nor [4] uncircumciſion, [5] but [e] faith which worketh by love.

[1] Another obteſtation, wherein he plainly witneſſeth that juſtification of works, and juſtification of faith cannot ſtand together, becauſe no man can be juſtified by the law, but he that doeth fully and perfectly fulfill it. And he taketh the example of circumciſion, becauſe it was the ground of all the ſervice of the law, and was chiefly urged of the falſe apoſtles.

[a] Circumciſion is in other places called the ſeal of righteouſneſſe, but here we muſt have conſideration of the circumſtance of the time, for now had baptiſme come in the place of circumciſion. And moreover Paul reaſoneth according to the opinion that his enemies had of it, which made circumciſion a piece of their ſalvation.

[b] That is, as he himſelf expoundeth it afterward, ye are fallen from grace.

[c] That is, ſeek to be juſtified by the law, for indeed no man is juſtified by the law.

[2] He privily compareth the new people with the old: for it is certain that they alſo did ground all their hope of juſtification and life in faith, and not in circumciſion, but ſo, that their faith was wrapped in the externall and ceremoniall worship: but our faith is bare, and content with ſpirituall worship.

[d] Through the Spirit which ingendreth faith.

[3] He addeth a reaſon, for that now circumciſion is aboliſhed, ſeeing that Chriſt is exhibited unto us with full plentie of ſpirituall circumciſion.

[4] He maketh mention alſo of uncircumciſion, leſt the Gentiles should pleaſe themſelves in it, as the Jews do in circumciſion.

[5] The taking away of an objection: If all that worship of the law be taken away, wherein then shall we exerciſe our ſelves? In charity, ſaith Paul: for faith, whereof we ſpeak, cannot be idle, nay it bringeth forth daily fruits of charitie.

[e] So is true faith diſtinguished from counterfeit faith: for charitie is not joyned with faith, as a fellow cauſe, to help forward our juſtification with faith.

7 [6] Ye did run well, ‡ who did hinder you, that ye should not obey the truth?

8 [7] This perſwaſion *cometh* not of [f] him that calleth you.

9 [8] A little leaven leaveneth the whole lump

10 [9] I have confidence in you through the Lord, that you will be none otherwiſe minded; but he that troubleth you, shall bear *his* judgement, whoſoever he be.

11 [10] And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? then is the offence of the croſſe ceaſed.

12 [11] I would they were even cut off which [g] trouble you.

13 For, brethren, ye have been called unto liberty; [12] onely *uſe* not liberty for an occaſion to the fleſh, but by love ſerve one another.

14 [13] For [h] all the law is fulfilled in one word, *even* in this: * Thou shalt love thy neighbour as thy ſelf.

15 [14] But if ye bite and devoure one another, take heed that ye be not conſumed one of another.

16 [15] This I ſay then, Walk in the Spirit, and ‡ ye shall not fulfill the luſt of the fleſh.

17 For the [i] fleſh luſteth againſt the Spirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other: ſo that ye cannot do the things that ye would.

18 But if ye be led by the Spirit, ye are not under the law.

19 [16] Now the works of the fleſh are manifeſt, which are *theſe*, Adultery, fornication, uncleanneſſe, laſciviouſneſſe,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies,

21 Envyings, murders, drunkenneſſe, revellings, and ſuch like: of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, shall not inherit the kingdome of God.

22 But the [k] fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith,

23 Meekneſſe, temperance: [17] againſt ſuch there is no law.

24 And they that are Chriſts, have crucified the fleſh, with the ‡ affections and luſts.

25 If we [l] live in the Spirit, let us alſo walk in the Spirit.

26 [18] Let us not be deſirous of vain-glory, provoking one another, envying one another.

[6] Again, he chideth the Galatians, but with an admiration, and therewithall a praiſe of their former race, to the end that he may make them more ashamed.

‡ Or, *who did drive you back.*

[7] He playeth the part of an apoſtle with them, and uſeth his authoritie, denying that that doctrin can come from God, which is contrary to his.

[f] Of God.

[8] He addeth this, that they may not ſeem to contend upon a trifle, warning them diligently (by a ſimilitude which he borroweth of leaven, as Chriſt himſelf alſo did) not to ſuffer the puritie of the apoſtolicall doctrin to be infected with the leaſt corruption that may be.

[9] He mitigateth the former reprehenſion, caſting the fault upon the falſe apoſtles, againſt whom he denounceth the horrible judgements of God.

[10] He willeth them to conſider how that he ſeeketh not his own profit in this matter, ſeeing that he could eſchew the hatred of men, if he would joyn Judaiſme with Chriſtianity.

[11] An example of a true paſtour: inflamed with the zeal of Gods glory, and love of his flock.

[g] For they that preach the law, cauſe mens conſciences alwayes to tremble.

[12] The third part of this epiſtle, shewing that the right uſe of Chriſtian libertie conſiſteth in this, that being delivered, and ſet at libertie from the ſlavery of ſin, and the fleſh, and being obedient to the ſpirit, we should ſerve unto one anothers ſalvation through love.

[13] He propoundeth the love of our neighbour, as a mark whereunto all Chriſtians ought to referre all their actions, and thereunto he citeth the teſtimonie of the law.

[h] This particle (All) muſt be reſtrained to the ſecond table.

* Lev. 19, 18. Matth. 22, 39.

[14] An exhortation to the dueties of charitie, by the profit that enſueth thereof, becauſe that no men provide worſe for themſelves than they that hate one another.

[15] He acknowledgeth the great weakneſſe of the godly, for that they are but in part regenerate: but he willeth them to remember that they are endued with the Spirit of God, which hath delivered them from the ſlaverie of ſinne, and ſo of the law, ſo farre forth as it is the vertue of ſinne, that they should not give themſelves to luſts.

‡ Or, *fulfill not.*

[i] For the fleſh dwelleth even in the regenerate man, but the Spirit reigneth, although not without great ſtrife, as is largely ſet forth, Rom. 7.

[16] He ſetteth out that particularly, which he ſpake generally, reckoning up ſome chief effects of the fleſh, and oppoſing them to the fruits of the ſpirit, that no man may pretend ignorance.

[k] Therefore they are not the fruits of freewill, but ſo farre forth as our will is made free by grace.

[17] Leſt that any man should object that Paul playeth the Sophiſter, as one who urging the Spirit, urgeth nothing but that which the law commandeth, he sheweth that he requireth, not that literall and outward obedience, but ſpirituall, which proceedeth not from the law, but from the Spirit of Chriſt, which doeth beget us again, and muſt and ought to be the ruler and guider of our life.

‡ Or, *paſſions.*

[l] If we be indeed endued with the quickening Spirit, which cauſeth us to die to ſinne, and live to God, let us shew it in our deeds, that is, by holineſſe of life.

[18] He addeth peculiar exhortations, according as he knew the Galatians ſubject to divers vices: and firſt of all, he warneth them to take heed of ambition, which vice hath two fellows, back biting, and envie, out of which two it cannot be but many contentions muſt needs ariſe.

CHAP. VI.

1 He moveth them to deal mildely with a brother that hath ſlipped, 2 and to bear one anothers burden, 6 to be liberall to their teachers, 9 and not weary of well-doing. 12 He ſheweth what they intend that preach circumciſion. 14 He glorieth in nothing, ſave in the croſſe of Chriſt.

BRethren, ‡ [1] if a man be [a] overtaken in a fault, ye which are [b] ſpirituall, [c] reſtore ſuch an one in the [d] ſpirit of meekneſſe; [2] conſidering thy ſelf, leſt thou alſo be tempted.

2 [3] Bear ye one anothers burdens, and ſo fulfill the [e] law of Chriſt.

3 For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf.

4 But let every man prove his own work, and then ſhall he have rejoycing in himſelf alone, and not in another.

5 [4] For every man ſhall bear his own burden.

6 [5] Let him that is taught in the word, communicate unto him that teacheth, in [f] all good things.

7 [6] Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap.

8 For he that ſoweth to his [g] fleſh, ſhall of the fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.

9 [7] And let us not be weary in well-doing: for in due ſeaſon we ſhall reap, if we faint not.

‡ Or, *although*.

[1] He condemneth importunate rigour, becauſe that brotherly reprehenſions ought to be moderated and tempered by the ſpirit of meekneſſe.

[a] Through the malice of the fleſh, and the devil.

[b] Which are upholden by the vertue of Gods Spirit.

[c] Labour to fill up that that is wanting in him.

[d] This is a kinde of ſpeech which the Hebrews uſe, giving to underſtand thereby, that all good gifts come from God.

[2] He toucheth the ſore: for they commonly are moſt ſevere judges, which forget their own infirmities.

[3] He ſheweth that this is the end of reprehenſions, to raiſe up our brother which is fallen, and not proudly to oppreſſe him. Therefore every one muſt ſeek to have commendation of his own life by approving of himſelf, and not by reprehending others.

[e] Chriſt, in plain and flat words, calleth the commandement of charitie his commandement.

[4] A reaſon wherefore men ought to have the greateſt eye upon themſelves, becauſe that every man ſhall be judged before God, according to his own life, and not by comparing himſelf with other men.

[5] It is meet that maſters ſhould be found by their ſchollers, ſo farre forth as they are able.

[f] Of whatſoever he hath, according to his abilitie.

[6] He commendeth liberalitie towards the poore, and firſt of all chideth them which were not aſhamed to pretend this and that, and all becauſe they would not help their neighbours, as though they could deceive God: and afterward compareth almes to a ſpirituall ſowing which ſhall have a moſt plentifull harveſt, ſo that it ſhall be very profitable: and compareth covetous niggardlineſſe to a carnall ſowing, whereof nothing can be gathered but ſuch things as fade away, and periſh by and by.

[g] To the commodities of this preſent life.

[7] Againſt ſuch as are liberall at the beginning, but continue not, becauſe the harveſt ſeemeth to be deferred very long, as though the ſeed time and the harveſt were at one inſtant.

10 [8] As we have therefore opportunity, let us do good unto all men, eſpecially unto them who are of the houſhold of faith.

11 [9] Ye ſee how large a letter I have written unto you with mine own hand.

12 As many as deſire to make a [h] fair ſhew in the [i] fleſh, they conſtrain you to be circumciſed: onely leſt they ſhould ſuffer perſecution for the [k] croſſe of Chriſt.

13 For neither they themſelves who are circumciſed keep the law, but deſire to have you circumciſed, that they may glory in your [l] fleſh.

14 [10] But God forbid that I ſhould [m] glory ſave in the croſſe of our Lord Jeſus Chriſt, ‡ by whom the world is crucified unto me, and I unto the world.

15 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the [n] Iſrael of God.

17 [11] From henceforth let no man trouble me, for I bear in my body the [o] marks of the [p] Lord Jeſus.

18 [12] Brethren, the grace of our Lord Jeſus Chriſt *be* with your [q] ſpirit. Amen.

¶ Unto the Galatians, written from Rome.

[8] They that are of the houſhold of faith, that is, ſuch as are joyned with us in the profeſſion of one ſelf-ſame religion, ought to be preferred before all other, yet ſo notwithſtanding that our liberalitie extend to all.

[9] The fourth and laſt part of the Epiſtle, wherein he returneth to his principall end and purpoſe, to wit, that the Galatians ſhould not ſuffer themſelves to be led out of the way by the falſe apoſtles: and he painteth out thoſe falſe apoſtles in their colours, reproving them of ambition, as men that do not that which they do, for any affection or zeal they have to the law, but only for this purpoſe, that they may purchaſe themſelves favour amongſt their own ſort by the circumciſion of the Galatians.

[h] He ſetteth a fair ſhew againſt the truth.

[i] In keeping of ceremonies.

[k] For the preaching of him that was crucified.

[l] That they have entangled you in Judaiſme, and yet he harpeth on the form of circumciſion.

[10] He ſticketh not to compare himſelf with them, ſhewing, that on the contrary part, he rejoyceth in thoſe afflictions which he ſuffereth for Chriſts ſake, and as he is deſpiſed of the world, ſo doeth he in like ſort eſteem the world as naught: which is the true circumciſion of a true Iſraelite.

[m] When Paul uſeth this word in good ſenſe, or part, it ſignifieth to reſt a mans ſelf wholly in a thing, and to content himſelf therewith.

‡ Or, *whereby*.

[n] Upon the true Iſrael, whoſe praiſe is of God, and not of man, Rom. 2, 19.

[11] Continuing ſtill in the ſame Metaphore, he oppoſeth his miſeries and the marks of thoſe ſtripes which he bare for Chriſts ſake, againſt the ſcarre of the outward circumciſion, as a true mark of his apoſtleſhip.

[o] Marks which are burnt into a mans fleſh, as they uſed in old time, to mark their ſervants that had run away from them.

[p] For it importeth much, whoſe marks we bear: for the cauſe maketh the Martyr, and not the puniſhment.

[12] Taking his farewell of them, he wiſheth them grace, and the ſpirit, againſt the deceits of the falſe apoſtles, which laboured to beat thoſe outward things into their brains.

[q] With your mindes and heart.

The Epiſtle of PAUL the apoſtle, TO THE EPHESIANS.

CHAP. I.

1 After the ſalutations, 3 and thanksgiving for the Epheſians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of mans ſalvation. 13 And becauſe the height of this myſterie cannot eaſily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 poſſeſſion thereof in Chriſt.

PAul [1] an apoſtle of Jeſus Chriſt by the will of God, to the ſaints which are at Epheſus, and to the [a] faithfull in Chriſt Jeſus.

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 [2] Bleſſed be the God [3] and Father of our Lord Jeſus Chriſt, [4] who hath bleſſed us with [b] all ſpirituall bleſſings in [c] heavenly places in [5] Chriſt:

4 [6] According as he hath choſen us in [d] him, before the foundation of the world, [7] that we [e] ſhould be [f] holy, and without blame [g] before him in love:

5 [8] Having predeſtinated us unto the adoption of children by Jeſus Chriſt to [h] himſelf,

[1] The inſcription and ſalutation, whereof we have ſpoken in the former epiſtles.

[a] This is the definition of the ſaints, ſhewing what they are.

[2] The firſt part of the epiſtle, wherein he handleth all the parts of our ſalvation propounding the example of the Epheſians, and uſing divers exhortations, and beginning after his manner with thankſgiving.

[3] The efficient cauſe of our ſalvation is God, not conſidered confuſedly and generally, but as the Father of our Lord Jeſus Chriſt.

[4] The next finall cauſe, and in reſpect of us, is our ſalvation, all things being beſtowed upon us which are neceſſary to our ſalvation, which kinde of bleſſing is heavenly, & proper to the elect.

[b] With all kinde of gracious and bountifull goodneſſe which is heavenly indeed, and from God onely.

[c] Which God our Father gave us from his high throne from above: or becauſe the ſaints have thoſe gifts beſtowed on them, which belong properly to the citizens of heaven.

[5] The matter of our ſalvation is Chriſt in whom onely we are indued with ſpirituall bleſſing and unto ſalvation.

[6] He declareth the efficient cauſe, or by what means God the Father ſaveth us in his Son: Becauſe ſaith he, he choſe us from everlaſting in his Son.

[d] To be adopted in him.

[7] He expoundeth the next finall cauſe, which he maketh double, to wit, ſanctification, and juſtification, whereof he will ſpeak hereafter. And hereby alſo two things are to be noted, to wit, that holineſſe of life cannot be ſeparated from the grace of election? and again what pureneſſe ſoever is in us, is the gift of God who hath freely of his mercie choſen us.

[e] Then God did not chuſe us, becauſe we were, or otherwiſe ſhould have been holy, but to the end we ſhould be holy.

[f] Being clothed with Chriſts righteouſneſſe.

[g] Truly and ſincerely.

[8] Another plainer expoſition of the efficient cauſe, and alſo of eternall election, whereby God is ſaid to have choſen us in Chriſt, to wit, becauſe it pleaſed him to appoint us out when we were not yet born, whom he would make to be his children by Jeſus Chriſt: ſo that there is no reaſon here of our election to be ſought, but in the free mercie of God, neither is faith which God foreſaw, the cauſe of our predeſtination, but the effect.

[h] God reſpecteth nothing, either that preſent is, or that is to come, but himſelf onely.

according to the good pleaſure of his will:

6 [9] To the [i] praiſe of the glory of his grace, [10] wherein he hath made us accepted in the beloved.

7 [11] In whom we have redemption through his bloud, the forgiveneſſe of ſinnes; according to the riches of his grace,

8 [12] [k] Wherein he hath abounded toward us in [l] all wiſdome and prudence:

9 Having made known unto us the [m] myſterie of his will, [13] according to his good pleaſure, which he hath purpoſed in himſelf.

10 [14] That in the diſpenſation of the fulneſſe of times, he might gather [n] together in one all things in Chriſt, both which are in † heaven, and which are on earth, even in him:

11 [15] In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh [o] all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, who [p] firſt ‡ truſted in Chriſt.

13 [16] In whom ye alſo *truſted* after that ye heard the [q] word of truth, the goſpel of your ſalvation: in whom alſo after that ye beleeved, ye were [r] ſealed with that holy [ſ] Spirit of promiſe.

14 Which is the earneſt of our inheritance, untill the [t] redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 [17] Wherefore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints,

16 Ceaſe not to give thanks for you, making mention of you in my prayers,

17 [18] That the God of our Lord Jeſus Chriſt, the Father of [u] glory, may give unto you the Spirit of wiſdome and revelation, ‡ [x] in the knowledge of him:

18 The eyes of your underſtanding being enlightened: that ye may know what is the [y] hope of his calling, and what the riches of the glory of his inheritance in the ſaints:

19 [19] And what is the exceeding greatnes of his power to us-ward who beleeve, according to the working † of his mighty power:

20 [20] Which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own [z] right hand in the heavenly *places*.

9 The uttermoſt and chiefeſt finall cauſe is the glory of God the Father, who ſaveth us freely in his Son.

i That as his bountifull goodneſſe deſerveth all praiſe, ſo alſo is ſhould be ſet forth & publiſhed

10 Another finall cauſe more near, is our juſtification, while that he freely accounteth us for juſt in his Son.

11 An expounding of the materiall cauſe, how we are made acceptable to God in Chriſt, for it is he only whoſe ſacrifice by the mercie of God is imputed unto us, for forgiveneſſe of ſins.

12 Now he cometh at length to the formall cauſe, that is to ſay, To vocation, or preaching the goſpel, whereby God executeth that eternal counſel of our free reconciliation and ſalvation in Chriſt, & putting in place of the goſpel all wiſedome & underſtanding, he ſheweth how excellent it is.

k By which gracious goodneſſe & bountifulneſſe.

l In perfect and ſound wiſdome.

m For unleſſe the Lord had opened unto us that myſtery, we could never have ſo much as dreamed of it our ſelves.

13 Not onely the election, but alſo the vocation proceedeth of meer grace.

14 The Father exhibited and gave Chriſt, who is the head of all the elect unto the world, at that time which was convenient, according as he moſt wiſely diſpoſed all times from everlaſting. And Chriſt is he, whom al the elect from the beginning of the world, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heaven, when he came into the earth, (to wit, ſuch as by faith in him to come, were gathered together) and other being found upon the earth, were gathered together of him, and the reſt are daily gathered together. n The faithfull are ſaid to be gathered together in Chriſt, becauſe they are joyned together with him through faith, and became as it were one man. ‡ Gr. *the heavens.* 15 He applieth ſeverally the benefit of vocation to the beleeving Jews, going back to the very fountain, that even they alſo may not attribute their ſalvation, neither to themſelves, nor to their ſtock, nor any other thing, but to the onely grace and mercie of God, both becauſe they were called, and alſo becauſe they were firſt called. o All things are attributed to the grace of God, without exception, and yet for all that, we are not ſtocks, for he giveth us grace both to will, and to be able to do thoſe things that are good, Phil. 2, 13. p He ſpeaketh of the Jews. ‡ Or, *hoped.* 16 Now he maketh the Epheſians (or rather all the Gentiles) equall to the Jews, becauſe that notwithſtanding they came laſt, yet being called by the ſame goſpel, they embraced it by faith, & were ſealed up with the ſame ſpirit, which is the pledge of election, untill the inheritance it ſelf be ſeen, that in them alſo the glory of God might ſhine forth and be manifeſted. q That word which is truth indeed, becauſe it cometh from God. r This is a borrowed kinde of ſpeech taken of a ſeal, which being put to any thing, maketh difference between thoſe things that are authenticall, and others that are not. ſ With that ſpirit, which bringeth not the law, but the promiſe of free adoption. t Full and perfect. 17 He returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to us from God the Father in Chriſt, and by Chriſt, that for them he may be praiſed of us. The ſecond is, that all thoſe things (which he bringeth to two heads, to wit, faith and charitie) are increaſed in us by certain degrees, ſo that we muſt deſire increaſe of his grace, from whom we have the beginning, and of whom we hope for the end. 18 The cauſes of faith, are God the Father lightning our minds with his holy Spirit, that we may embrace Chriſt opened unto us in the goſpel, to the obtaining of everlaſting life, and the ſetting forth of Gods glory. u Full of majeſtie. ‡ Or, *for the acknowledgement.* x For it is not enough for us to have known God once, but we muſt know him every day more and more. y What bleſſings they are which he calleth you to hope for, whom he calleth to Chriſt. 19 The excellencie of faith is declared by the effects, becauſe the mighty power of God is ſet forth and ſhewed therein. † Gr. *of the might of his power.* 20 The apoſtle willeth us to behold in our moſt glorious Chriſt, with the eyes of faith, that moſt excellent power and glorie, of God, whereof all the faithfull are partakers, although it be as yet very dark in us, by reaſon of the ignominie of the croſſe, and the weakneſſe of the fleſh. z To be ſet on Gods right hand is to be partaker of the ſoveraignitie which he hath over all creatures.

21 Farre above all principality, and power, and might, and dominion, and every [a] name that is named, not onely in this world, but alſo in that which is to come:

22 [21] And hath put all things under his feet, and gave him to be the [b] head over all things to the church,

23 Which is his bodie, the [c] fulneſſe of him that filleth all in all.

a Every thing whatſoever it be, or above all things, be they of never ſo much power or excellencie.

21 That we ſhould not think that that excellent glory of Chriſt is a thing wherewith we have nought to doe, he witneſſeth, that he was appointed of God the Father, head of all the church, & therefore the body muſt be joyned to this head, which otherwiſe would be a maimed thing without the members: which notwithſtanding is not of neceſſitie (ſeeing that the church is rather quickned and ſuſtained by the only vertue of Chriſt, ſo farre off is it, that he needeth the fulneſſe thereof) but of the infinite good will and pleaſure of God, who vouchſafeth to joyn us to his Sonne. b Inſomuch that there is nothing but is ſubject unto him. c For the love of Chriſt is ſo great toward the church, that though he doe fully ſatisfie all with all things, yet eſteemeth himſelf but a maimed and unperfect head, unleſſe he have the church joyned to him as his body.

CHAP. II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth, that we are made for good works; and 13 being brought neare by Chriſt, ſhould not live as 11 Gentiles and 12 forreiners in time paſt, but as 19 citizens with the ſaints, and the family of God.

AND [1] you *hath he quickened* who were [a] dead in [2] treſpaſſes and ſinnes,

2 [3] Wherein in time paſt ye walked [4] according to the courſe of this world, [b] according to the prince of the power of the aire, the ſpirit that now [5] worketh in the [c] children of diſobedience.

3 [6] Among whom alſo we all had our converſation in times paſt, in the luſts of our [d] fleſh, fulfilling † the deſires of the fleſh, and of the minde, and [7] were by nature the [e] children of wrath, even as [f] others.

4 [8] But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in ſinnes hath quickened us together with Chriſt, (by grace ye are ſaved)

6 And hath raiſed *us* up [g] together, and made *us* ſit together in heavenly places in Chriſt Jeſus.

7 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſſe toward us, through Chriſt Jeſus.

8 For by [h] grace are ye ſaved, through faith, and that not of your ſelves: *it is* the gift of God.

9 [9] Not of works, leſt any man ſhould boaſt:

10 For we are his [i] workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ‡ ordained that we ſhould walk in them.

11 [10] Wherefore remember that ye *being* in

1 He declareth again the greatneſſe of Gods good will by comparing that miſerable ſtate wherein we are born, with that dignitie whereunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he ſaith, that touching ſpirituall motions we are not onely born half dead, but wholly and altogether dead.

a Look Rom. 6, 2. ſo then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned is no life: ſo this knitting together of body and ſoul, is properly no life but death in them which are not ruled by the Spirit of God.

2 He ſheweth the cauſe of death, to wit, ſinnes.

3 He proveth by the effects, that all were ſpiritually dead.

4 He proveth this evil to be univerſall, inſomuch as all are ſlaves of Satan.

b At the pleaſure of the prince.

5 Men are therefore ſlaves to Satan, becauſe they are willingly rebellious againſt God. c They are called the children of diſobedience, which are given to diſobedience. 6 After that he hath ſeverally condemned the Gentiles, he confeſſeth that the Jews amongſt whom he numbreth himſelf, are not a whit better. d By the name of fleſh, in the firſt place, he meaneth the whole man, which he divideth into two parts: into the fleſh, which is the part that the philoſophers term without reaſon, and into the thought, which they call reaſonable: ſo that he leaveth nothing in man half dead, but concludeth that the whole man is of nature the ſonne of wrath. ‡ Gr. *the wills.* 7 The concluſion: All men were born ſubject to the wrath and curſe of God. e Men are ſaid to be the children of wrath paſſively, that is to ſay, guiltie of everlaſting death, by the judgement of God, who is angry with them. f Profane people which knew not God. 8 Now hereof followeth another member of the compariſon, declaring our excellencie, to wit, that by the vertue of Chriſt we are delivered from that death, and made partakers of eternall life, to the end that at length we may reigne with him. And by divers and ſundry means he beateth this into their heads, that the efficient cauſe of this benefit is the free mercie of God: and Chriſt himſelf is the materiall cauſe: and faith is the inſtrument, which alſo is the free gift of God: and the end is Gods glorie. g To wit, as he addeth afterward, in Chriſt, for as yet this is not fulfilled in us but onely in our head by whoſe ſpirit we have begun to die to ſinne, and live to God, untill that work be fully brought to an end: but yet the hope is certain, for we are as ſure of that we look for, as we are of that we have received already. h So then grace, that is to ſay, the gift of God, and faith, doe ſtand one with another, to which two theſe are contrarie, to be ſaved by our ſelves, or by our works. Therefore what mean they which would joyn together things of contrarie nature? 9 He taketh away expreſly, and namely from our works, the praiſe of juſtification, ſeeing that the good works themſelves are the effects of grace in us. i He ſpeaketh here of grace, and not of nature: therefore be the works never ſo good, look what they are, it is of grace. Or, *prepared.* 10 Applying the former doctrin to the Gentiles, he ſheweth that they were not onely as the Jews by nature, but alſo after an eſpeciall ſort, ſtrangers and without God: therefore they ought ſo much the rather remember that ſame ſo great a benefit of God.

time paſſed Gentiles in the fleſh, who are [k] called uncircumciſion by that which is [l] called the circumciſion in the fleſh made by hands,

12 That at that time ye were [m] without Chriſt, being [n] aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world.

13 [11] But now in Chriſt Jeſus, ye who ſometimes were farre off, are made nigh by the bloud of Chriſt.

14 [12] For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having aboliſhed in his fleſh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himſelf, of twain, one new man, ſo making peace.

16 And that he might reconcile both unto God in [o] one body by the croſſe, having [p] ſlain the enmity ‡ thereby:

17 [13] And came, and preached peace to you *which were* afar off, and to them that were nigh.

18 For [q] through him we both have an acceſſe by one Spirit unto the Father.

19 [14] Now therefore ye are no more ſtrangers and forreiners, but fellow-citizens with the ſaints, and of the houſhold of God;

20 [15] And are built upon the foundation of the apoſtles and prophets, Jeſus Chriſt himſelf being the [r] chief corner-ſtone,

21 In whom all the [ſ] building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you alſo are builded together for an habitation of God through the Spirit.

[k] You were called no otherwiſe than Gentiles, that all the world might witneſſe of your uncleanneſſe.
[l] Of the Jews which were known from you by the mark of circumciſion, the mark of the covenant.
[m] He beginneth firſt with Chriſt, who was the end of all the promiſes.
[n] You had no right or title to the common wealth of Iſrael.
[11] Chriſt is the onely bond of the Jews and Gentiles, whereby they be reconciled to God.
[12] As by the ceremonies and worſhip appointed by the law, the Jews were divided from the Gentiles, ſo now Chriſt, having broken down the partition wall joyneth them both together, both in himſelf, and betwixt themſelves, and to God. Whereby it followeth, that whoſoever eſtabliſheth the ceremonies of the law, maketh the grace of Chriſt void, and of none effect.
[o] He alludeth to the ſacrifices of the law, which repreſented that true and onely ſacrifice.
[p] For he deſtroyed death by death, and faſtened it, as it were, to the croſſe. ‡ Or, *in himſelf.* [13] The preaching of the goſpel, is an effectuall inſtrument of this grace, common as well to the Jews, as to the Gentiles. [q] Chriſt is the gate, as it were, by whom we come to the Father, and the holy Ghoſt, is as it were, our lodsman who leadeth us. [14] The concluſion: The Gentiles are taken into the fellowſhip of ſalvation, and he deſcribeth the excellencie of the church, calling it the citie and houſe of God. [15] The Lord committed the doctrin of ſalvation, firſt to the prophets, and then to the apoſtles, the end whereof, and matter, as it were, and ſubſtance, is Chriſt. Therefore that is indeed the true and Catholique church, which is builded upon Chriſt by the prophets and apoſtles, as a ſpirituall temple conſecrated to God. [r] That is, the head of the building, for the foundations are, as it were, the heads of the building. [ſ] So that God is the workman not onely of the foundation, but alſo of the whole building.

CHAP. III.

5 The hidden myſterie, 6 that the Gentiles ſhould be ſaved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he ſhould preach it. 13 He deſireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Chriſt toward them.

FOr [1] this cauſe, I Paul, the [a] priſoner of Jeſus Chriſt for you Gentiles,

2 If ye have heard of the diſpenſation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the myſtery, (as I wrote ‡ afore in few words,

4 Whereby when ye reade ye may underſtand my knowledge of the myſterie of Chriſt)

5 Which in [b] other ages was not made known unto the ſonnes of men, as it is now revealed unto his holy apoſtles and prophets by the Spirit;

6 That the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the goſpel:

7 Whereof I was made a miniſter, according to the gift of the grace of God, given unto me, by the effectuall working of his power.

8 Unto me, who am leſſe than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt,

9 And to make all men ſee, what is the fellowſhip of the myſterie, which from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt:

10 [2] To the intent that now unto the principalities and powers in heavenly places, might be known by the church the [c] manifold wiſdome of God,

11 According to the [d] eternall purpoſe which he purpoſed in Chriſt Jeſus our Lord:

12 In whom we have boldneſſe and acceſſe with confidence by the faith of him.

13 Wherefore I deſire that ye faint not at my tribulations for you, which is your glory.

14 [3] For this cauſe I bowe my knees unto the Father of our Lord Jeſus Chriſt,

15 Of whom the whole [e] family in heaven and earth is named,

16 That he would grant you according to the [f] riches of his glory, to be ſtrengthened with might, by his Spirit in the [g] inner man:

17 That Chriſt may dwell in your hearts by faith, that ye being rooted and grounded in [h] love,

18 May be able to comprehend with all ſaints, [i] what is the breadth, and length, and depth, and height:

19 And to know the [k] love of Chriſt, which [l] paſſeth knowledge, that ye might be filled with all the [m] fulneſſe of God.

20 [4] Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Chriſt Jeſus, throughout all ages, world without end. Amen.

[1] He maintaineth his apoſtelſhip againſt the offence of the croſſe, whereon alſo he taketh an argument to confirm himſelf, affirming that he was not only appointed an apoſtle by the mercie of God, but was alſo particularly appointed to the Gentiles to call them on every ſide to ſalvation becauſe God had ſo determined it from the beginning, although he deferred a great while the manifeſtation of that his counſel.
[a] Theſe words the priſoner of Jeſus Chriſt, are taken paſſively, that is to ſay, I Paul am caſt into priſon for maintaining the glory of Chriſt. ‡ Or, *a little before.* [b] He meaneth not that none knew the calling of the Gentiles before, but becauſe very few knew of it, and they that did know it, as the prophets, had it revealed unto them very darkly and under figures.
[2] The unlooked for calling of the Gentiles, was as it were a glaſſe to the heavenly angels, wherein they might behold the marvellous wiſedome of God.
[c] God never had but one way only to ſave men by: but it had divers faſhions & forms.
[d] Which was before all beginnings.
[3] He teacheth by his own example, that the efficacie of the doctrine dependeth upon the grace of God, and therefore we ought to joyn prayers with the preaching and hearing of the word: which are needfull not only to them which are young yet in religion, but even to the oldeſt alſo, that they growing up more and more by faith in Chriſt, being confirmed with all ſpirituall gifts, may be grounded and rooted in the knowledge of that immeaſurable love, wherewith God the Father hath loved us in Chriſt, ſeeing that the whole family, whereof part is already received into heaven, and part is yet here on earth, dependeth upon that adoption of the heavenly Father, in his only Son.
[e] All that whole people, which had but one houſhould Father, and that is the church, which is adopted in Chriſt. [f] According to the greatneſſe of his mercie. [g] Look Romans 7, 22. [h] Wherewith God loveth us, which is the root of our election. [i] How perfit that work of Chriſt is in every part. [k] Which God hath ſheweth us in Chriſt. [l] Which paſſeth all the capacitie of mans wit, to comprehend it fully in his mind: for otherwiſe who ſo hath the ſpirit of God perceiveth ſo much (according to the meaſure that God hath given him) as is ſufficient to ſalvation. [m] So that we have aboundantly in us whatſoever things are requiſite to make us perfit with God. [4] He breaketh forth into a thankſgiving, whereby the Epheſians alſo may be confirmed to hope for any thing of God.

CHAP. IIII.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men that his church might be 13 edified and 16 grown up in Chriſt. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to caſt off lying and 29 corrupt communication.

I [1] Therefore the priſoner ‡ of the Lord, beſeech you that ye walk worthy of the [a] vocation wherewith ye are called,

2 [2] With all lowlineſſe & meekneſſe, with [b] long-ſuffering, forbearing one another in love

3 [3] Endeavouring to keep the unitie of the Spirit in the bond of peace.

4 [4] *There is* one body, and one Spirit, even

[1] Another part of the epiſtle, containing precepts of Chriſtian life, the ſum whereof is this, that every man behave himſelf as it is meet for ſo excellent grace of God.
‡ Or, *in the Lord.*
[a] By this is meant the generall calling of the faithfull, which is this, to be holy as our God is holy. [2] Secondly, he commendeth meekneſſe of the mind, which is ſhewed forth by bearing one with another. [b] Look Matt. 28, 25. [3] Thirdly, he requireth perfit agreement, but yet ſuch as is knit with the band of the holy Ghoſt. [4] An argument of great waight, for an earneſt entertaining of brotherly love and charitie one with another, becauſe we are made one body, as it were of one God and Father, by one Spirit, worſhipping one Lord with one faith, and conſecrated to him with one baptiſme, and hope of one ſelf-ſame glory, whereunto we are called. Therefore whoſoever breaketh charitie, breaketh all theſe things aſunder.

as ye are called in one hope of your calling;

5 One Lord, one faith, one baptiſme,

6 One God and Father of all, who is [c] above all, and [d] through all, and [e] in you all.

7 [5] But unto every one of us is given grace according to the meaſure of the [f] gift of Chriſt.

8 Wherefore he ſaith, * When he aſcended up on high, he led [g] captivity captive, and gave gifts unto men.

9 (Now that he aſcended, what is it but that he alſo deſcended firſt into the [h] lower parts of the earth?

10 He that deſcended, is the ſame alſo that aſcended up farre above all heavens, that he might ‡ [i] fill [k] all things)

11 * [6] And he gave ſome [l] apoſtles: and ſome, [m] prophets: and ſome, [n] evangeliſts: and ſome, [o] paſtours and teachers:

12 [7] For the perfecting of the ſaints, for the work of the miniſtery, for the edifying of the [p] body of Chriſt:

13 [8] Till we all come ‡ in the [q] unity of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the meaſure of the ‡ [r] ſtature of the fulneſſe of Chriſt:

14 [9] That we henceforth be no more children, [10] toſſed to and fro, and carried about with every winde of doctrine, by the [ſ] ſleight of men, and [t] cunning craftineſſe, whereby they lie in wait to deceive:

15 [11] But ‡ ſpeaking the truth in love, may grow up into him in all things, which is the head, *even* Chriſt:

16 * From whom the whole body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the [u] effectuall working in the meaſure of every part, maketh [x] increaſe of the body, unto the edifying of it ſelf in [y] love.

17 [12] This I ſay therefore and teſtifie in the Lord, that ye henceforth walk not as other Gentiles walk in the [z] vanity of their minde,

18 Having the underſtanding darkened, being alienated from the [a] life of God, through the ignorance that is in them, becauſe of the * ‡ blindneſſe of their heart:

19 Who being [b] paſt feeling, have given themſelves over unto laſciviouſneſſe, to work all uncleanneſſe with [c] greedineſſe.

20 [13] But ye have not ſo learned Chriſt:

21 If ſo be that ye have heard him, and have been taught by him [d] as the truth is in Jeſus:

22 That ye put off concerning the former converſation, [e] the old man, which is corrupt according to the deceitfull luſts:

23 And be renewed in the [f] ſpirit of your minde:

24 And that ye put on the new man, which [g] after God is [h] created in righteouſneſſe, and [i] true holineſſe.

25 [14] Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.

26 [15] Be ye [k] angry and ſin not, let not the ſunne go down [l] upon your wrath:

27 Neither give place to the devil.

28 [16] Let him that ſtole, ſteal no more: but rather let him labour, working with *his* hands the thing which is [m] good, that he may have ‡ to give to him that needeth.

29 [17] Let no [n] corrupt communication proceed out of your mouth, but that which is good ‡ to the uſe of edifying, that it may miniſter [o] grace unto the hearers.

30 [18] And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

31 Let all bitterneſſe, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice.

32 * And be ye kinde one to another, tender hearted, forgiving one another, even [19] as God for Chriſts ſake hath forgiven you.

c Who onely hath the chief authoritie over the church.
d Who onely powreth forth his providence, through all the members of the church.
e Who onely is joyned together with us in Chriſt.
5 He teacheth us, that we indeed are all one body, and that all good gifts proceed from Chriſt onely, who reigneth in heaven, having mightily conquered all his enemies (from whence he heapeth all gifts upon his church:) but yet notwithſtanding theſe gifts are diverſly and ſundry wayes divided according to his will and pleaſure, and therefore every man ought to be content with that meaſure that God hath given him, and to beſtow it to the common profit of the whole body.
f Which Chriſt hath given.
* Pſal. 68, 18.
g A multitude of captives.
h Down to the earth, which is the loweſt part of the world.
i Fulfill with his gifts.
k The church.
* 1 Cor. 12, 28.
6 Firſt of all he reckoneth up the eccleſiaſticall functious, which are partly extraordinarie and for a ſeaſon, as apoſtles, prophets, euangeliſts, and partly, ordinarie and perpetuall, as paſtours and doctours.
l The apoſtles were thoſe twelve, unto whom Paul was afterward added, whoſe office was to plant churches throughout all the world.
m The prophets office was one of the chiefeſt, which were men of marvellous wiſdome, and ſome of them could foretell things to come.
n Theſe the apoſtles uſed as fellows in the execution of their office, being not able to anſwer all places themſelves.
o Paſtours are they which govern the church, and teachers are they which govern the ſchools.
7 He ſheweth the end of eccleſiaſticall functions to wit, that by the miniſterie of men all the ſaints may ſo grow up together, that they may make one myſticall body of Chriſt.
p The church.
8 The uſe of this miniſterie is perpetuall, ſo long as we are in this world, that is, untill that time that having put off the fleſh, and throughly and perfitly agreeing betwixt our ſelves, we ſhall be joyned with Chriſt our head. Which thing is done by that knowledge of the Son of God increaſing in us, and he himſelf by little and little growing up in us, untill we come to be a perfit man, which ſhall be in the world to come, when God ſhall be all in all.
‡ Or, *into the unitie.*
q In that moſt near conjunction which is knit and faſtened together by faith.
‡ Or, *age.*
r Chriſt is ſaid to grow up to full ſtature, not in himſelf, but in us.
9 Betwixt our childhood (that is to ſay, a very weak ſtate, while as yet we do altogether waver) and our perfit age, which we ſhall have at length in another world there is a mean, to wit, our youth, and ſteady going forward to perfection.
10 He compareth them, which reſt not themſelves upon the word of God, to little boats which are toſſed hither and thither with the doctrins of men, as it were, with contrary windes, and therewithall forewarneth them, that it cometh to paſſe not onely by the lightneſſe of mans brain, but alſo by the craftineſſe of certain, which make as it were an art of it.
ſ With thoſe uncertain chances which toſſe men to and fro.
t By the deceit of thoſe men which are very well practiſed in deceiving of other.
11 By earneſt affection of the truth and love, we grow up into Chriſt: for he (being effectuall by the miniſtery of his word, which as the vitall ſpirit doth ſo quicken the whole body, that it nouriſheth all the limbs thereof according to the meaſure and proportion of each one) quickeneth and cheriſheth his church, which conſiſteth of divers functions, as of divers members, & preſerveth the proportion of every one. And thereof it followeth, that neither this body can live without Chriſt, neither can any man grow up ſpiritually, which ſeparateth himſelf from the other members.
‡ Or, *being ſincere.*
* Col. 2, 19
u Of Chriſt, who, in manner of the ſoul, quickeneth all the members.
x Such increaſe as is meet the body ſhould have.
y Charitie is the knitting of the limbs together.
12 He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt upon the principles of manners and actions, ſetting down a moſt grave compariſon between the children of God, and them which are not regenerate: For in theſe men, all the powers of the mind are corrupted, and their mind is given to vanity, and their ſenſes are darkened with moſt groſſe miſtineſſe, and their affections are ſo accuſtomed by little and little to wickedneſſe, that at length they run headlong into all uncleanneſſe, being utterly deſtitute of all judgement.
z If the nobleſt parts of the ſoul be corrupted, what is man but corruption onely?
a Whereby God liveth in them.
* Rom. 1, 21.
‡ Or, *hardneſſe.*

b Void of all judgement.
c They ſtrove to paſſe one another, as though there had been ſome gain to be gotten by it.
13 Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Chriſt; which have other principles of their doings far different, to wit, holy and honeſt deſires, and a mind clean changed by the vertue of the Holy Ghoſt, from whence proceed alſo like effects, as a juſt and holy life indeed.
d As they have learned, which acknowledge Chriſt indeed, and in good earneſt.
e Your ſelves.
f Where there ought to have been the greateſt force of reaſon, there is the greateſt corruption of all, which waſteth all things.
g After the image of God.
h The effect and end of the new creation.
i Not fained nor counterfeit.
14 He commendeth ſeverally certain peculiar Chriſtian vertues and firſt of all, he requireth truth, (that is to ſay, ſincere manners) condemning all deceit and diſſembling, becauſe we are born one for another.
15 He teacheth us how to bridle our anger, in ſuch ſort, that although it be hot, yet that it break not out, and that it be ſtraightwayes quenched before we ſleep: leſt Satan taking occaſion to give us evil counſel and by that means deſtroy us.
k If it ſo fall out, that you be angry, yet ſin not: that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived.
l Let not the night come upon you in your anger, that is, make an atonement quickly for all matters.
16 He deſcendeth from the heart to the hands, condemning theft: and becauſe the men which give themſelves to this wickedneſſe, uſe to pretend poverty, he ſheweth that labour is a good remedie againſt poverty, which God bleſſeth in ſuch ſort, that they which labour have alwayes ſome overplus to help other, ſo far is it from this, that they are conſtrained to ſteal other mens goods.
m By labouring in things that are holy, and profitable to his neighbour.
‡ Or, *to diſtribute.*
17 He bridleth the tongue alſo, teaching us ſo to temper our talk, that our hearers mindes be not only not deſtroyed, but alſo instructed.
n Word for word, rotten.
‡ Or, *to edifie profitably.*
o By grace, he meaneth that, whereby men may profit to the going on forward in godlineſſe and love.
18 A generall precept againſt all exceſſe of affections which dwell in that part of the mind, which they call, Angrie, and he ſetteth againſt them the contrary means. And uſeth a moſt vehement preface, how we ought to take heed that we grieve not the holy Spirit of God through our immoderateneſſe and intemperancie, who dwelleth in us, to this end, to moderate all our affections.
* 2 Cor. 2, 10.
19 An argument taken from the example of Chriſt, moſt grave and vehement, both for pardoning of thoſe injuries which have been done unto us by our greateſt enemies, and much more for having conſideration of the miſerable, and uſing moderation and gentle behaviour towards all men.

CHAP. V.

2 *After generall exhortations to love,* 3 *to flee fornication,* 4 *and all uncleanneſſe,* 7 *not to converſe with the wicked,* 15 *to walk warily, and to be* 18 *filled with the Spirit,* 22 *he deſcendeth to the particular duties, how wives ought to obey their husbands,* 25 *and husbands ought to love their wives,* 32 *even as Chriſt doth his church.*

BE ye therefore followers of God, as deare children,

2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering, & a ſacrifice to God for a ſweet ſmelling ſavour.

3 [1] But fornication, and all uncleanneſſe, or covetouſneſſe, let it not be once named amongſt you, as becometh ſaints:

4 Neither filthineſſe, nor fooliſh talking, nor [a] jeſting, which are not convenient: but rather giving of thanks.

1 Now he cometh to another kinde of affections, which is in that part of the mind, which men call covetous or deſirous: and he reprehendeth fornication, covetouſneſſe and jeſting, very ſharply.
a Jeſts which men caſt one at an other: that no lightneſſe be ſeen, nor evil example given, nor any offence moved by evil words or backbiting.

5 [2]

5 [2] For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an [b] idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of ‡ diſobedience.

7 [3] Be not ye therefore partakers with them.

8 For ye were ſometimes darkneſſe, but now *are ye* [c] light in the Lord: walk as children of light,

9 (For the fruit of the [d] Spirit is in all goodneſſe, and righteouſneſſe and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitfull works of darkneſſe, but rather [e] reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are ‡ reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

14 Wherefore [f] he ſaith, * Awake thou that ſleepeſt, and ariſe from the [g] dead, and Chriſt shall give thee light.

15 * [4] See then that ye walk circumſpectly, not as fools, but as wiſe.

16 [h] Redeeming the time, becauſe the [i] dayes are evil.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.

18 [5] And be not drunk with wine, wherein is [k] exceſſe: but be filled with the Spirit:

19 Speaking to your ſelves in pſalmes, and hymnes, and ſpirituall ſongs, ſinging and making melodie in your [l] heart to the Lord,

20 Giving thanks alwayes for all things unto God and the Father, in the name of our Lord Jeſus Chriſt,

21 [6] Submitting your ſelves one to another in the fear of God.

22 [7] Wives, ſubmit your ſelves unto your own husbands, [8] as unto the Lord.

23 [9] For the husband is the head of the wife, even as Chriſt is the head of the church, and [10] he is the Saviour of the bodie.

24 [11] Therefore as the church is ſubject unto Chriſt, ſo *let* the wives *be* to their own husbands in every thing.

25 [12] Husbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it:

26 [13] That he might [m] ſanctifie and cleanſe it with the washing of water, by the [n] word,

27 That he might preſent it to himſelf a glorious church, not [o] having ſpot or wrinkle, or any ſuch thing: but that it should be holy and without blemish.

28 [14] So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

29 For no man ever yet hated his [p] own flesh: but nouristeth and cheristeth it, even as the Lord the church:

30 For we are members of his bodie, [q] of his flesh, and of his bones.

31 For this cauſe shall a man leave his father and mother, and shall be [r] joyned unto his wife, and they two shall be one flesh.

32 [15] This is a great myſterie: but I ſpeak concerning Chriſt and the church.

33 [16] Neverthereleſſe, let every one of you in particular, ſo love his wife, even as himſelf, and the wife *ſee* that she reverence her husband.

CHAP. VI.

1 *The dutie of children toward their parents,* 5 *of ſervants toward their maſters.* 10 *Our life is a warfare,* 12 *not onely againſt flesh and bloud, but alſo ſpirituall enemies.* 13 *The compleat armour of a Chriſtian,* 18 *and how it ought to be uſed.* 21 *Tychicus is commended.*

CHildren, [1] obey your parents [2] in the [a] Lord: [3] for this is right.

2 [4] Honour thy father and mother, ([5] which is the firſt commandment with [b] promiſe)

3 That it may be well with thee, and thou mayeſt live long on the earth.

4 [6] And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and [c] admonition of the Lord.

5 [7] Servants, be obedient to them that are your maſters [8] according to the flesh, with [d] fear and trembling, in ſingleneſſe of your heart, as unto Chriſt:

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, [9] doing the will of God from the heart;

7 With good will doing ſervice, as to the [e] Lord, and not to men:

8 [10] Knowing that whatſoever good thing any man doth, the ſame shall he receive of the Lord whether he be bond or free.

9 [11] And ye maſters, do the ſame things unto them, ‡ forbearing threatning: knowing that ‡ your maſter alſo is in heaven, neither

---

[2] Becauſe theſe ſins are ſuch, that the moſt part of men count them not for ſins, he awaketh the godly to the end they should ſo much the more take heed to themſelves from them, as moſt hurtfull plagues.

[b] A bond-ſlave to idolatry, for the covetous man thinketh that his life ſtandeth in his goods.

‡ Or, *unbelief.*

[3] Becauſe we are not ſo ready to any thing, as to follow evil examples, therefore the apoſtle warneth the godly to remember alwayes, that the other are but as it were darkneſſe, and that they themſelves are as it were light. And therefore the other commit all villanies (as men are wont in the dark) but they ought not onely not to follow their examples, but alſo (as the property of the light is,) reprove their darkneſſe, and to walk ſo (having Chriſt that true light going before them) as it becometh wiſe men.

[c] The faithfull are called light, both becauſe they have the true light in them which lighteneth them, and alſo becauſe they give light to other, in ſo much, that their honeſt converſation reproveth the life of wicked men.

[d] By whoſe force we are made light in the Lord.

[e] Make them open to all the world, by your good life.

‡ Or, *diſcovered.*

[f] The ſcriptures, or God in the ſcripture.

* Iſa. 60, 1.

[g] He ſpeaketh of the death of ſinne.

* Col. 4, 5.

[4] The worſe and more corrupt that the manners of this world are, the more watchfull ought we to be againſt all occaſions, and reſpect nothing but the will of God.

[h] This is a metaphore taken from the merchants: who prefer the leaſt profit that may be before all their pleaſures.

[i] The times are troubleſome and sharp.

[5] He ſetteth the ſober and holy aſſemblies of the faithfull, againſt the diſſolute bankets of the unfaithfull, in which the praiſes of the onely Lord muſt ring, be it in proſperity or adverſitie.

[k] All kinde of riot, joyned with all manner of filthineſſe and ſhamefulneſſe.

[l] With an earneſt affection of the heart, and not with the tongue onely.

[6] A short repetition of the end whereunto all things ought to be referred, to ſerve one another for Gods ſake.

[7] Now he deſcendeth to a family, dividing orderly all the parts of a family. And he ſaith, that the dutie of wives conſiſteth herein, to be obedient to their husbands.

[8] The firſt argument, for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the authour of this ſubjection.

[9] A declaration of the former ſaying: Becauſe God hath made the man head of the woman in matrimony, as Chriſt is the head of the church.

[10] Another argument: Becauſe the good eſtate of the wife dependeth of the man, ſo that this ſubmiſſion is not only juſt, but alſo very profitable: as alſo the ſalvation of the church is of Chriſt, although farre otherwiſe.

[11] The concluſion of the wives dutie towards their husbands.

[12] The husbands dutie toward their wives, is to love them as themſelves, of which love the love of Chriſt towards his church is a lively pattern.

[13] Becauſe many men pretend the infirmities of their wives to excuſe their own hardeneſſe and crueltie, the apoſtle willeth us to mark what manner of church Chriſt gat, when he joyned it to himſelf, and how he doeth not onely, not loath all her filth and uncleanneſſe, but ceaſeth not to wipe the ſame away with his cleanneſſe, untill be wholly purged it.

[m] Make it holy.

[n] Through the promiſe of free juſtification and ſanctification in Chriſt received by faith.

[o] The church as it is conſidered in it ſelf, shall not be without wrinkle, before it come to the mark it shooteth at: for while it is in this life, it runneth in a race: but if it be conſidered in Chriſt, it is clean and without wrinckle.

[14] Another argument, Every man loveth himſelf, even of nature, therefore he ſtriveth againſt nature that loveth not his wife: he proveth the conſequent firſt by the myſticall knitting of Chriſt and the church together, and then by the ordinance of God, who ſaith that man and wife are as one, that is, not to be divided.

[p] His own body.

[q] He alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, but is ſealed by the ſacrament of the ſupper.

[r] Look Matth, 15, 5.

[15] That no man might dream of naturall conjunction, or knitting of Chriſt and his church together (ſuch as the husbands and the wives is) he sheweth that it is ſecret, to wit, ſpirituall, and ſuch as farre differeth from the common capacity of man: as which conſiſteth by the vertue of the Spirit, and not of the flesh, by faith, and by no naturall band.

[16] The concluſion both of the husbands dutie toward his wife, and of the wife toward her husband.

[1] He cometh to another part of a family, and sheweth that the duty of the children toward their parents, conſiſteth in obedience unto them.

[2] The firſt argument: becauſe God hath ſo appointed: whereupon it followeth alſo that children are ſo farre forth bound to obey their parents, as they may not ſwarve from the true worship of God.

[a] For the Lord is authour of all fatherhood, and therefore we muſt yeeld ſuch obedience as he will have us.

[3] The ſecond argument: Becauſe this obedience is moſt juſt.

[4] A proof of the firſt argument.

[5] The third argument taken of the profit that enſueth thereby: Becauſe the Lord vouchſafed this commandement amongſt all the reſt, of a ſpeciall bleſſing.

[b] With a ſpeciall promiſe: for otherwiſe the ſecond commandement hath a promiſe of mercy to a thouſand generations, but that promiſe is generall.

[6] It is the dutie of fathers to uſe their fatherly authoritie moderately and to Gods glory.

[c] Such informations and precepts as being taken out of Gods book, are holy and acceptable to him.

[7] Now he deſcendeth to the third part of a family, to wit, to the dutie both of the maſters, and of the ſervants. And he sheweth that the dutie of ſervants conſiſteth in an heartie love and reverence to their maſters.

[8] He mitigateth the sharpneſſe of ſervice, in that they are ſpiritually free notwithſtanding the ſame, and yet the ſpirituall freedome taketh not away corporall ſervice: inſomuch that they cannot be Chriſts, unleſſe they ſerve their maſters willingly and faithfully, ſo farre forth as they may with ſafe conſcience.

[d] With carefull reverence, for ſlavish feare is not allowable, much leſſe in Chriſtian ſervants.

[9] To cut off occaſion of all pretences, he teacheth us that it is Gods will that ſome are either born or made ſervants, and therefore they muſt reſpect Gods will, although their ſervice be never ſo hard.

[e] Being moved with a reverence to God-ward, as though ye ſerved God himſelf.

[10] Although they ſerve unkinde and cruel maſters yet the obedience of ſervants is no leſſe acceptable to God, than the obedience of them that are free.

[11] It is the duie of maſters, to uſe the authority that they have over their ſervants modeſtly and holily, ſeeing that they in an other reſpect have a common maſter which is in heaven, who will judge both the bond and the free.

‡ Or, *moderating.*

‡ Some reade, *both your and their maſter.*

is there [f] reſpect of perſons with him.

10 [12] Finally, my brethren, be ſtong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.

12 [13] For we wreſtle not againſt fleſh and [g] bloud, but againſt [h] principalities, againſt powers, againſt the rulers of the darkneſſe of this world, againſt ‡ ſpirituall wickedneſſe in ‡ high places.

13 [14] Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the [i] evil day, & ‡ having done all to ſtand.

14 Stand therefore, having your loyns girt about with truth, and having on the breaſtplate of righteouſneſſe:

15 And your feet ſhod with the [k] preparation of the goſpel of peace.

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God.

18 Praying alwayes with all prayer and ſupplication in the [l] Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſterie of the goſpel:

20 For which I am an ambaſſadour ‡ in bonds: that ‡ therein I may ſpeak boldly, as I ought to ſpeak.

21 [15] But that ye alſo may know my affairs, *and* how I do, Tychicus a beloved brother and faithfull miniſter in the Lord, ſhall make known to you all things,

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

24 Grace be with all them that love our Lord Jeſus Chriſt ‡ in ſinceritie. Amen.

¶ Written from Rome unto the Epheſians by Tychicus.

[f] Either of freedome or bondage.

[12] He concludeth the other part of this epiſtle, with a grave exhortation, that all be ready and fight conſtantly, truſting to ſpirituall weapons, untill their enemies be cleane put to flight. And firſt of all, he warneth us to take the armour of God, wherewith onely our enemy may be diſpatched.

[13] Secondly, he declareth that our chiefeſt & mightieſt enemies are inviſible, that we may not think that our chiefeſt conflict is with men.

[g] Againſt men which are of a fraile and brittle nature, againſt which are ſet ſpirituall ſubtilities, more mighty than the other by a thouſand parts.

[h] He giveth theſe names to the evil angels, by reaſon of the effects which they work: not that they are able to doe the ſame of themſelves, but becauſe God giveth them the bridle. ‡ Or, *wicked ſpirits.* ‡ Or, *heavenly.*

[14] He ſheweth that theſe enemies are put to flight with the onely armour of God, to wit, with uprightneſſe of conſcience, a godly and holy life, knowledge of the goſpel, faith, and to be ſhort, with the word of God, and uſing daily earneſt prayer for the health of the church, and eſpecially for the conſtancie of the true, godly, and valiant miniſters of the word. [i] Look Chap. 5, 16. ‡ Or, *having overcome all.* [k] That the preparation of the goſpel may be as it were ſhooes to you: and it is very fitly called the goſpel of peace, for that ſeeing we have to go to God through moſt dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the goſpel, that we may take our journey to God who is at peace with us.

[l] That holy prayers may proceed from the holy ſpirit.

‡ Or, *in a chain.*

‡ Or, *thereof.*

[15] A familiar and very amiable declaration of his ſtate, together with a ſolemne prayer, wherewith Paul is wont to end his epiſtles.

‡ Or, *with incorruption.*

The epiſtle of PAUL the apoſtle,

TO THE

PHILIPPIANS.

CHAP. I.

3 He teſtifieth his thankfulneſſe to God, and his love toward them, for the fruits of their faith, and fellowship in his ſufferings, 9 daily praying to him for their increaſe in grace. 12 He ſheweth what good the faith of Chriſt had received by his troubles at Rome, 21 and how readie he is to glorifie Chriſt, either by his life or death: 27 exhorting them to unity, 28 and to fortitude in perſecution.

PAul and [1] Timotheus the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus, which are at Philippi, with the [a] biſhops and deacons:

2 Grace *be* unto you and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God upon every ‡ remembrance of you,

4 Alwayes in every prayer of mine for you all making requeſt with joy,

5 For your [b] fellowship in the goſpel from the [c] firſt day untill now;

6 Being confident of this very thing, that he which hath begun a good work in you, ‡ will perform it untill the [d] day of Jeſus Chriſt,

7 Even as it is meet for me to think this of you all, becauſe ‡ I have you in my heart, in as much as both in my [e] bonds, and in the defence and confirmation of the goſpel, ye all are ‡ partakers of my [f] grace.

8 [2] For God is my record, how greatly I long after you, all, in the bowels of Jeſus Chriſt.

9 [3] And this I pray, that your love may abound yet more and more in knowledge, and in all ‡ judgement:

10 That ye may ‡ approve things that ‡ are excellent, that ye may be ſincere, and without offence till the day of Chriſt:

11 Being filled with the [g] fruits of righteouſneſſe, which *are* by Jeſus Chriſt unto the glory and praiſe of God.

[1] The mark whereat he ſhooteth in this epiſtle, is to confirm the Philippians by all meanes poſſible, not onely not to faint, but alſo to goe forward. And firſt of all, he commendeth their former doings, to exhort them to go forward: which thing he ſaith, he hopeth fully they will doe, and that by the teſtimony of their lively charity, but in the mean ſeaſon he referreth all things to the grace of God.

[a] By the biſhops are meant both the paſtours, which have the diſpenſation of the word, and the elders that govern: and by deacons, are meant thoſe that were ſtewards of the treaſurie of the church, and had to look unto the poore. ‡ Or, *mention.* [b] Becauſe that you alſo are made partakers of the goſpel. [c] Ever ſince I knew you.

‡ Or, *will finish it.*

[d] The ſpirit of God will not forſake you unto the very latter end, untill your mortal bodies ſhall appear before the judgement of Chriſt to be glorified.

‡ Or, *you have me in your heart.*

[e] A true proof of a true knitting together with Chriſt.

‡ Or, *partakers with me of grace.*

[f] He calleth his bonds grace, as though he had received ſome ſingular benefit.

[2] He declareth his good will towards them, therewithall ſhewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

[3] He ſheweth what thing we ought chiefly deſire, to wit, firſt of all that we may increaſe in the true knowledge of God, (ſo that we may be able to diſcern things that differ one from another) and alſo in charity, that even to the end we may give our ſelves to good works in deed, to the glory of God by Jeſus Chriſt. ‡ Or, *ſenſe.* ‡ Or, *trie.* ‡ Or, *differ.* [g] If righteouſneſſe be the tree, and good works the fruits, then muſt the papiſts needs be deceived, when they ſay that works are the cauſe of righteouſneſſe.

5 [2] For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an [b] idolater, hath any inheritance in the kingdome of Chriſt, and of God.

6 Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of ‡ diſobedience.

7 [3] Be not ye therefore partakers with them.

8 For ye were ſometimes darkneſſe, but now *are ye* [c] light in the Lord: walk as children of light,

9 (For the fruit of the [d] Spirit is in all goodneſſe, and righteouſneſſe and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitfull works of darkneſſe, but rather [e] reprove them.

12 For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.

13 But all things that are ‡ reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light.

14 Wherefore [f] he ſaith, * Awake thou that ſleepeſt, and ariſe from the [g] dead, and Chriſt ſhall give thee light.

15 * [4] See then that ye walk circumſpectly, not as fools, but as wiſe.

16 [h] Redeeming the time, becauſe the [i] dayes are evil.

17 Wherefore be ye not unwiſe, but underſtanding what the will of the Lord is.

18 [5] And be not drunk with wine, wherein is [k] exceſſe: but be filled with the Spirit:

19 Speaking to your ſelves in pſalmes, and hymnes, and ſpirituall ſongs, ſinging and making melodie in your [l] heart to the Lord,

20 Giving thanks alwayes for all things unto God and the Father, in the name of our Lord Jeſus Chriſt,

21 [6] Submitting your ſelves one to another in the fear of God.

22 [7] Wives, ſubmit your ſelves unto your own husbands, [8] as unto the Lord.

23 [9] For the husband is the head of the wife, even as Chriſt is the head of the church, and [10] he is the Saviour of the bodie.

24 [11] Therefore as the church is ſubject unto Chriſt, ſo *let* the wives *be* to their own husbands in every thing.

25 [12] Husbands, love your wives, even as Chriſt alſo loved the church, and gave himſelf for it:

26 [13] That he might [m] ſanctifie and cleanſe it with the waſhing of water, by the [n] word,

27 That he might preſent it to himſelf a glorious church, not [o] having ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blemiſh.

28 [14] So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himſelf.

29 For no man ever yet hated his [p] own fleſh: but nouriſheth and cheriſheth it, even as the Lord the church:

30 For we are members of his bodie, [q] of his fleſh, and of his bones.

31 For this cauſe ſhall a man leave his father and mother, and ſhall be [r] joyned unto his wife, and they two ſhall be one fleſh.

32 [15] This is a great myſterie: but I ſpeak concerning Chriſt and the church.

33 [16] Neverthleſſe, let every one of you in particular, ſo love his wife, even as himſelf, and the wife *ſee* that ſhe reverence her husband.

[2] Becauſe theſe ſins are ſuch, that the moſt part of men count them not for ſins, he awaketh the godly to the end they ſhould ſo much the more take heed to themſelves from them, as moſt hurtfull plagues.

[b] A bond-ſlave to idolatry, for the covetous man thinketh that his life ſtandeth in his goods.

‡ Or, *unbelief.*

[3] Becauſe we are not ſo ready to any thing, as to follow evil examples, therefore the apoſtle warneth the godly to remember alwayes, that the other are but as it were darkneſſe, and that they themſelves are as it were light. And therefore the other commit all villanies (as men are wont in the dark) but they ought not onely not to follow their examples, but alſo (as the property of the light is,) reprove their darkneſſe, and to walk ſo (having Chriſt that true light going before them) as it becometh wiſe men.

[c] The faithfull are called light, both becauſe they have the true light in them which lightneth them, and alſo becauſe they give light to other, in ſo much, that their honeſt converſation reproveth the life of wicked men.

[d] By whoſe force we are made light in the Lord.

[e] Make them open to all the world, by your good life.

‡ Or, *diſcovered.*

[f] The ſcriptures, or God in the ſcripture.

* Iſa. 60, 1.

[g] He ſpeaketh of the death of ſinne.

* Col. 4, 5.

[4] The worſe and more corrupt that the manners of this world are, the more watchfull ought we to be againſt all occaſions, and reſpect nothing but the will of God.

[h] This is a metaphore taken from the merchants: who prefer the leaſt profit that may be before all their pleaſures.

[i] The times are troubleſome and ſharp.

[5] He ſetteth the ſober and holy aſſemblies of the faithfull, againſt the diſſolute bankets of the unfaithfull, in which the praiſes of the onely Lord muſt ring, be it in proſperity or adverſitie.

[k] All kinde of riot, joyned with all manner of filthineſſe and ſhamefulneſſe.

[l] With an earneſt affection of the heart, and not with the tongue onely.

[6] A ſhort repetition of the end whereunto all things ought to be referred, to ſerve one another for Gods ſake.

[7] Now he deſcendeth to a family, dividing orderly all the parts of a family. And he ſaith, that the dutie of wives conſiſteth herein, to be obedient to their husbands.

[8] The firſt argument, for they cannot be diſobedient to their husbands, but they muſt reſiſt God alſo, who is the authour of this ſubjection.

[9] A declaration of the former ſaying: Becauſe God hath made the man head of the woman in matrimony, as Chriſt is the head of the church.

[10] Another argument: Becauſe the good eſtate of the wife dependeth of the man, ſo that this ſubmiſſion is not only juſt, but alſo very profitable: as alſo the ſalvation of the church is of Chriſt, although farre otherwiſe.

[11] The concluſion of the wives dutie towards their husbands.

[12] The husbands dutie toward their wives, is to love them as themſelves, of which love the love of Chriſt towards his church is a lively pattern.

[13] Becauſe many men pretend the infirmities of their wives to excuſe their own hardeneſſe and crueltie, the apoſtle willeth us to mark what manner of church Chriſt gat, when he joyned it to himſelf, and how he doeth not onely, not loath all her filth and uncleanneſſe, but ceaſeth not to wipe the ſame away with his cleanneſſe, untill he wholly purged it.

[m] Make it holy.

[n] Through the promiſe of free juſtification and ſanctification in Chriſt received by faith.

[o] The church as it is conſidered in it ſelf, ſhall not be without wrinkle, before it come to the mark it ſhooteth at: for while it is in this life, it runneth in a race: but if it be conſidered in Chriſt, it is clean and without wrinckle.

[14] Another argument, Every man loveth himſelf, even of nature, therefore he ſtriveth againſt nature that loveth not his wife: he proveth the conſequent firſt by the myſticall knitting of Chriſt and the church together, and then by the ordinance of God, who ſaith that man and wife are as one, that is, not to be divided.

[p] His own body.

[q] He alludeth to the making of the woman, which ſignifieth our coupling together with Chriſt, which is wrought by faith, but is ſealed by the ſacrament of the ſupper.

[r] Look Matth. 15, 5.

[15] That no man might dream of naturall conjunction, or knitting of Chriſt and his church together (ſuch as the husbands and the wives is) he ſheweth that it is ſecret, to wit, ſpirituall, and ſuch as farre differeth from the common capacity of man: as which conſiſteth by the vertue of the Spirit, and not of the fleſh, by faith, and by no naturall band.

[16] The concluſion both of the husbands dutie toward his wife, and of the wife toward her husband.

CHAP. VI.

1 The dutie of children toward their parents, 5 of ſervants toward their maſters. 10 Our life is a warfare, 12 not onely againſt fleſh and bloud, but alſo ſpirituall enemies. 13 The compleat armour of a Chriſtian, 18 and how it ought to be uſed. 21 Tychicus is commended.

CHildren, [1] obey your parents [2] in the [a] Lord: [3] for this is right.

2 [4] Honour thy father and mother, ([5] which is the firſt commandment with [b] promiſe)

3 That it may be well with thee, and thou mayeſt live long on the earth.

4 [6] And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and [c] admonition of the Lord.

5 [7] Servants, be obedient to them that are your maſters [8] according to the fleſh, with [d] fear and trembling, in ſingleneſſe of your heart, as unto Chriſt:

6 Not with eye-ſervice, as men-pleaſers, but as the ſervants of Chriſt, [9] doing the will of God from the heart;

7 With good will doing ſervice, as to the [e] Lord, and not to men:

8 [10] Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord whether he be bond or free.

9 [11] And ye maſters, do the ſame things unto them, ‡ forbearing threatning: knowing that ‡ your maſter alſo is in heaven, neither

[1] He cometh to another part of a family, and ſheweth that the duty of the children toward their parents, conſiſteth in obedience unto them.

[2] The firſt argument: becauſe God hath ſo appointed: whereupon it followeth alſo that children are ſo farre forth bound to obey their parents, as they may not ſwarve from the true worſhip of God.

[a] For the Lord is authour of all fatherhood, and therefore we muſt yeeld ſuch obedience as he will have us.

[3] The ſecond argument: Becauſe this obedience is moſt juſt.

[4] A proof of the firſt argument.

[5] The third argument taken of the profit that enſueth thereby: Becauſe the Lord vouchſafed this commandement amongſt all the reſt, of a ſpeciall bleſſing.

[b] With a ſpeciall promiſe: for otherwiſe the ſecond commandement hath a promiſe of mercy to a thouſand generations, but that promiſe is generall.

[6] It is the dutie of fathers to uſe their fatherly authoritie moderately and to Gods glory.

[c] Such informations and precepts as being taken out of Gods book, are holy and acceptable to him.

[7] Now he deſcendeth to the third part of a family, to wit, to the dutie both of the maſters, and of the ſervants. And he ſheweth that the dutie of ſervants conſiſteth in an heartie love and reverence to their maſters.

[8] He mitigateth the ſharpneſſe of ſervice, in that they are ſpiritually free notwithſtanding the ſame, and yet the ſpirituall freedome taketh not away corporall ſervice: inſomuch that they cannot be Chriſts, unleſſe they ſerve their maſters willingly and faithfully, ſo farre forth as they may with ſafe conſcience.

[d] With carefull reverence, for ſlaviſh feare is not allowable, much leſſe in Chriſtian ſervants.

[9] To cut off occaſion of all pretences, he teacheth us that it is Gods will that ſome are either born or made ſervants, and therefore they muſt reſpect Gods will, although their ſervice be never ſo hard.

[e] Being moved with a reverence to God-ward, as though ye ſerved God himſelf.

[10] Although they ſerve unkinde and cruel maſters yet the obedience of ſervants is no leſſe acceptable to God, than the obedience of them that are free.

[11] It is the duie of maſters, to uſe the authority that they have over their ſervants modeſtly and holily, ſeeing that they in an other reſpect have a common maſter which is in heaven, who will judge both the bond and the free.

‡ Or, *moderating.*

‡ Some reade, *both your and their maſter.*

is there [f] reſpect of perſons with him.

10 [12] Finally, my brethren, be ſtong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil.

12 [13] For we wreſtle not againſt fleſh and [g] bloud, but againſt [h] principalities, againſt powers, againſt the rulers of the darkneſſe of this world, againſt ‡ ſpirituall wickedneſſe in ‡ high places.

13 [14] Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the [i] evil day, & ‡ having done all to ſtand.

14 Stand therefore, having your loyns girt about with truth, and having on the breaſtplate of righteouſneſſe:

15 And your feet ſhod with the [k] preparation of the goſpel of peace.

16 Above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked.

17 And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God.

18 Praying alwayes with all prayer and ſupplication in the [l] Spirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints,

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſterie of the goſpel:

20 For which I am an ambaſſadour ‡ in bonds: that ‡ therein I may ſpeak boldly, as I ought to ſpeak.

21 [15] But that ye alſo may know my affairs, *and* how I do, Tychicus a beloved brother and faithfull miniſter in the Lord, ſhall make known to you all things,

22 Whom I have ſent unto you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jeſus Chriſt.

24 Grace be with all them that love our Lord Jeſus Chriſt ‡ in ſinceritie. Amen.

¶ Written from Rome unto the Epheſians by Tychicus.

[f] Either of freedome or bondage.

[12] He concludeth the other part of this epiſtle, with a grave exhortation, that all be ready and fight conſtantly, truſting to ſpirituall weapons, untill their enemies be cleane put to flight. And firſt of all, he warneth us to take the armour of God, wherewith onely our enemy may be diſpatched.

[13] Secondly, he declareth that our chiefeſt & mightieſt enemies are inviſible, that we may not think that our chiefeſt conflict is with men.

[g] Againſt men which are of a fraile and brittle nature, againſt which are ſet ſpirituall ſubtilities, more mighty than the other by a thouſand parts.

[h] He giveth theſe names to the evil angels, by reaſon of the effects which they work: not that they are able to doe the ſame of themſelves, but becauſe God giveth them the bridle. ‡ Or, *wicked ſpirits.* ‡ Or, *heavenly.*

[14] He ſheweth that theſe enemies are put to flight with the onely armour of God, to wit, with uprightneſſe of conſcience, a godly and holy life, knowledge of the goſpel, faith, and to be ſhort, with the word of God, and uſing daily earneſt prayer for the health of the church, and eſpecially for the conſtancie of the true, godly, and valiant miniſters of the word. [i] Look Chap. 5, 16. ‡ Or, *having overcome all.* [k] That the preparation of the goſpel may be as it were ſhooes to you: and it is very fitly called the goſpel of peace, for that ſeeing we have to go to God through moſt dangerous ranks of enemies, this may encourage us to go on manfully, in that we know by the doctrine of the goſpel, that we may take our journey to God who is at peace with us.

[l] That holy prayers may proceed from the holy ſpirit.

‡ Or, *in a chain.*

‡ Or, *thereof.*

[15] A familiar and very amiable declaration of his ſtate, together with a ſolemne prayer, wherewith Paul is wont to end his epiſtles.

‡ Or, *with incorruption.*

The epiſtle of PAUL the apoſtle,
TO THE
PHILIPPIANS.

CHAP. I.

3 He teſtifieth his thankfulneſſe to God, and his love toward them, for the fruits of their faith, and fellowship in his ſufferings, 9 daily praying to him for their increaſe in grace. 12 He ſheweth what good the faith of Chriſt had received by his troubles at Rome, 21 and how readie he is to glorifie Chriſt, either by his life or death: 27 exhorting them to unity, 28 and to fortitude in perſecution.

PAul and [1] Timotheus the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus, which are at Philippi, with the [a] biſhops and deacons:

2 Grace *be* unto you and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 I thank my God upon every ‡ remembrance of you,

4 Alwayes in every prayer of mine for you all making requeſt with joy,

5 For your [b] fellowſhip in the goſpel from the [c] firſt day untill now;

6 Being confident of this very thing, that he which hath begun a good work in you, ‡ will perform it untill the [d] day of Jeſus Chriſt,

7 Even as it is meet for me to think this of you all, becauſe ‡ I have you in my heart, in as much as both in my [e] bonds, and in the defence and confirmation of the goſpel, ye all are ‡ partakers of my [f] grace.

8 [2] For God is my record, how greatly I long after you, all, in the bowels of Jeſus Chriſt.

9 [3] And this I pray, that your love may abound yet more and more in knowledge, and in all ‡ judgement:

10 That ye may ‡ approve things that ‡ are excellent, that ye may be ſincere, and without offence till the day of Chriſt:

11 Being filled with the [g] fruits of righteouſneſſe, which *are* by Jeſus Chriſt unto the glory and praiſe of God.

[1] The mark whereat he ſhooteth in this epiſtle, is to confirm the Philippians by all meanes poſſible, not onely not to faint, but alſo to goe forward. And firſt of all, he commendeth their former doings, to exhort them to go forward: which thing he ſaith, he hopeth fully they will doe, and that by the teſtimony of their lively charity, but in the mean ſeaſon he referreth all things to the grace of God.

[a] By the biſhops are meant both the paſtours, which have the diſpenſation of the word, and the elders that govern: and by deacons, are meant thoſe that were ſtewards of the treaſurie of the church, and had to look unto the poore. ‡ Or, *mention.* [b] Becauſe that you alſo are made partakers of the goſpel. [c] Ever ſince I knew you.

‡ Or, *will finish it.*

[d] The ſpirit of God will not forſake you unto the very latter end, untill your mortal bodies ſhall appear before the judgement of Chriſt to be glorified.

‡ Or, *you have me in your heart.*

[e] A true proof of a true knitting together with Chriſt.

‡ Or, *partakers with me of grace.*

[f] He calleth his bonds grace, as though he had received ſome ſingular benefit.

[2] He declareth his good will towards them, therewithall ſhewing by what meanes chiefly they may be confirmed, to wit, by continuall prayer.

[3] He ſheweth what thing we ought chiefly deſire, to wit, firſt of all that we may increaſe in the true knowledge of God, (ſo that we may be able to diſcern things that differ one from another) and alſo in charity, that even to the end we may give our ſelves to good works indeed, to the glory of God by Jeſus Chriſt. ‡ Or, *ſenſe.* ‡ Or, *trie.* ‡ Or, *differ.* [g] If righteouſneſſe be the tree, and good works the fruits, then muſt the papiſts needs be deceived, when they ſay that works are the cauſe of righteouſneſſe.

12 [4] But I would ye should underſtand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the goſpel.

13 So that my bonds in [h] Chriſt are manifeſt in all the [i] palace, and ‡ in all other *places.*

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to ſpeak the [k] word without fear.

15 Some indeed preach Chriſt even of envie and ſtrife, and ſome alſo of good will.

16 The one preach Chriſt of contention, not [l] ſincerely, ſuppoſing to adde affliction to my bonds:

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

18 [5] What then? notwithſtanding every way, whether [m] in pretence, or in truth, Chriſt is preached, and I therein do rejoyce, yea, and will rejoyce.

19 For I know that this shall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,

20 [6] According to my earneſt expectation, and my hope, that in nothing I shall be ashamed, but that with all boldneſſe, as alwayes, *ſo* now alſo Chriſt shall be magnified in my bodie, whether it be by life or by death.

21 For to me to live is Chriſt, and to die is gain.

22 [7] But if I live in the [n] flesh, this is the fruit of my labour: yet what I shall chooſe, I wot not.

23 For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is farre better:

24 Neverthleleſſe, to abide in the flesh, *is* more needfull for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith.

26 That your rejoycing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

27 [8] Onely let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may heare of your affairs, that ye [o] ſtand faſt in one ſpirit, with one minde, ſtriving together for the faith of the goſpel;

28 [9] And in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of ſalvation, and that of God.

29 [10] For unto you it is given in the behalf of Chriſt, not onely to beleeve on him, but alſo to ſuffer for his ſake.

30 [11] Having the ſame conflict which ye ſaw in me, and now heare *to be* in me.

[4] He preventeth the offence that might come by his perſecution, whereby divers took occaſion to diſgrace his apoſtleship. To whom he anſwereth that God hath bleſſed his impriſonment in ſuch wiſe, that he is by that mean become more famous, and the dignitie of the goſpel, by this occaſion is greatly enlarged, although not with like affection in all men, yet in deed.

[h] For Chriſts ſake.

[i] In the Emperours court.

‡ Or, *to all others.*

[k] The goſpel is called the word, to ſet forth the excellencie of it.

[l] Not with a pure minde, for otherwiſe their doctrine was pure.

[5] He sheweth by ſetting forth his own example, that the end of our afflictions is true joy, and that through the vertue of the Spirit of Chriſt, which he giveth to them that ask it.

[m] Under a godly colour and shew: for they made Chriſt a cloke for their ambition and envie.

[6] We muſt continue even to the end, with great confidence, having nothing before our eyes but Chriſts glorie onely, whether we live or die.

[7] An example of a true shepherd, who maketh more accompt how he may profit his sheep, than he doth of any commoditie of his own whatſoever.

[n] To live in this mortall body.

[8] Having ſet down thoſe things before in manner of a preface, he deſcendeth now to exhortations, warning them firſt of all, to conſent both in doctrin and minde, and afterward, that being thus knit together with thoſe common bands, they continue through the ſtrength of faith to bear all adverſitie in ſuch ſort, that they admit nothing unworthy the profeſſion of the goſpel.

[o] The word is a metaphor taken from wreſtlers, that ſtand faſt and shrink not a foot.

[9] We ought not to be diſcouraged, but rather encouraged by the perſecutions, which the enemies of the goſpel imagine and practiſe againſt us: ſeeing that they are certain witneſſes, from God himſelf, both of our ſalvation, and of the deſtruction of the wicked.

[10] He proveth that his ſaying, that perſecution is a token of our ſalvation, becauſe it is a gift of God to ſuffer for Chriſt, which gift he beſtoweth upon his own, as he doeth the gift of faith.

[11] Now he sheweth for what purpoſe he made mention of his afflictions.

CHAP. II.

He exhorteth them to unity, and to all humbleneſſe of minde, by the example of Chriſts humility and exaltation: 12 *to a carefull proceeding in the way of ſalvation, that they be as lights to the wicked world,* 16 *and comforts to him their apoſtle, who is now ready to be offered up to God.* 19 *He hopeth to ſend Timothy to them, whom he greatly commendeth,* 27 *as Epaphroditus alſo, whom he preſently ſendeth to them.*

IF [1] *there be* therefore any conſolation in [a] Chriſt, if any comfort of love, if any fellowship of the Spirit, if any [b] bowels and mercies;

2 Fulfill ye my joy, that ye be like-minded, having [c] the ſame love, being of one accord, of one minde.

3 Let nothing be *done* through ſtriſe, or vain glory, but in lowlineſſe of minde let each eſteem other better than themſelves.

4 Look not every man on his own things, but every man alſo on the things of others.

5 [2] Let this minde be in you, which was alſo in Chriſt Jeſus:

6 Who being in the [d] form of God, [e] thought it not robbery to be [f] equall with God:

7 But made himſelf of no [g] reputation, and took upon him the [h] form of a ſervant, and was made in the ‡ likeneſſe of men.

8 And being found in fashion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſſe.

9 [3] Wherefore God alſo hath highly exalted him, and given him a [i] name which is above every name:

10 That at the name of Jeſus [k] every knee should bowe, of *things* in heaven, and *things* in earth, and *things* under the earth:

11 And that [l] every tongue should confeſſe, that Jeſus Chriſt is Lord, to the glory of God the Father.

12 [4] Wherefore my beloved, as ye have alwayes obeyed, not as in my preſence onely, but now much more in my abſence; [m] work out your own ſalvation with fear and trembling.

13 [5] For it is God which worketh in you, both [n] to will and to do of *his* good pleaſure.

14 [6] Do all things without murmurings, and diſputings:

15 [7] That ye may be blameleſſe and ‡ harmleſſe, the ſonnes of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ‡ ye shine as lights in the world:

16 Holding forth the [o] word of life, [8] that I may rejoyce in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be † offered upon the [p] ſacri-

[1] A moſt earneſt requeſt to remove all thoſe things, whereby that great and ſpeciall conſent and agreement is commonly broken, to wit, contention and pride whereby it cometh to paſſe that they ſeparate themſelves one from another.

[a] Any Chriſtian comfort.

[b] If any feeling of inward love.

[c] Like love.

[2] He ſetteth before them a moſt perfit, example of all modeſtie and ſweet converſation, Chriſt Jeſus, whom we ought to follow with all our might: who abaſed himſelf ſo farre for our ſakes, although he be above all, that he took upon him the form of a ſervant, to wit, our flesh, willingly ſubject to all infirmities, even to the death of the croſſe.

[d] Such as God himſelf is, and therefore God, for therefore is none in all parts like to God, but God himſelf.

[e] Chriſt that glorious and everlaſting God knew that he might rightfully and lawfully not appear in the baſe flesh of man, but remain with Majeſtie meet for God: yet he choſe rather to debaſe himſelf.

[f] If the Sonne be equall with the Father, then is there of neceſſitie an equalitie, which Arius that heretike denieth: and if the Son be compared to the Father, then is there a diſtinction of perſons, which Sabellius that heretike denieth.

[g] He brought himſelf from all things, as it were to nothing.

[h] By taking our manhood upon him.

‡ Or, *habite.*

[3] He sheweth the moſt glorious event of Chriſts ſubmiſſion, to teach us that modeſtie is the true way to true praiſe and glory.

[i] Dignitie and renoun, and the matter with it.

[k] All creatures shall at length be ſubjeſt to Chriſt.

[l] Every nation.

[4] The concluſion: We muſt go on to ſalvation with humilitie and ſubmiſſion by the way of our vocation.

[m] That is, do ſuch things as concerne life and ſalvation, of which ſome particulars were above mentioned, vers 1, 2.

[5] A moſt ſure and grounded argument againſt pride, for that we have nothing in us praiſe worthy, but it cometh of the free gift of God, and is without us, for we have no abilitie or power, ſo much as to will well, (much leſſe to do well) but only of the free mercy of God.

[n] Why then we are not ſtocks, but yet we do not will well of nature, but onely becauſe God hath made of our naughty will a good will.

[6] He deſcribeth modeſtie by the contrary effects of pride, teaching us, that it is far both from all malicious and cloſe or inward hatred, and alſo from open contentions and brawlings.

[7] To be short, he requireth a life without fault, and pure, that being lightned with the word of God, they may shine in the darkneſſe of this world.

‡ Or, *ſincere.*

‡ Or, *shine ye.*

[o] The goſpel is called the word of life, becauſe of the effects which it worketh.

[8] Again he pricketh them forward, ſetting before them his true apoſtolike care that he had of them: comforting them moreover, to the end they should not be ſorrie for the greatneſſe of his afflictions, no not although he should die to make perfit their oblation with his bloud, as it were with a drink offering.

† Gr. *poured forth.*

[p] As if he ſaid, I brought you Philippians to Chriſt, my deſire is that you preſent your ſelves a lively ſacrifice to him, and then shall it not grieve me to be offered up as a drink-offering, to accomplish this your ſpirituall offering.

fice and ſervice of your faith, I joy, and rejoyce with you all.

18 For the ſame cauſe alſo do ye joy, and rejoyce with me.

19 [‡] [9] But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of [q] good comfort, when I know your ſtate.

20 For I have no man [‡] like-minded, who will naturally care for your ſtate.

21 For [r] all ſeek their own, not the things which are Jeſus Chriſts.

22 But ye know the proof of him, that as a ſonne with the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſouldier, but your meſſenger, and he that miniſtred to my wants.

26 For he longed after you all, and was full of heavineſſe, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death: but God had mercy on him: and not on him onely, but on me alſo, leſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoyce, and that I may be the leſſe ſorrowfull.

29 Receive him therefore in the Lord with all gladneſſe, and [‡] hold ſuch in reputation:

30 Becauſe for the [s] work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

CHAP. III.

1 He warneth them to beware of the falſe teachers of the circumciſion, 4 ſhewing that himſelf hath greater cauſe than they, to truſt in the righteouſneſſe of the law: 7 which notwithſtanding he counteth as dung and loſſe, to gain Chriſt and his righteouſneſſe, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the wayes of carnall Chriſtians.

FInally, [1] my brethren, rejoyce in the Lord. To write the [2] ſame things to you, to me indeed is [a] not grievous, but for you it is ſafe.

2 Beware of dogs, beware of evil workers, beware of the [b] conciſion.

3 [3] For we are the circumciſion, which worſhip God in the ſpirit, & rejoyce in Chriſt Jeſus, and have no confidence [c] in the fleſh.

4 [4] Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more.

5 Circumciſed the eighth day, of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Phariſee:

6 Concerning zeal, perſecuting the church: touching the righteouſneſſe which is in the law, blameleſſe.

7 But what things were [d] again to me, thoſe I counted loſſe for Chriſt.

8 Yea doubtleſſe, and I count [e] all things but loſſe, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſſe of all things, and do count them but dung that I may [f] win Chriſt,

9 And be found in [g] him, [h] not having mine own righteouſneſſe, which is of the law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith:

10 [5] That I may [i] know him, and the power of his reſurrection, and the [6] fellowſhip of his ſufferings, being made conformable unto his death,

11 If by any means I might attain unto the reſurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after if that I may [k] apprehend that for which alſo I am [l] apprehended of Chriſt Jeſus.

13 Brethren, I count not my ſelf to have apprehended; but this one thing *I do*, forgetting thoſe things which are behinde, and reaching forth unto thoſe things which are before,

14 I preſſe toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 [7] Let us therefore, as many as be [m] perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Neverthelеſſe, whereto we have already attained, let us walk by the ſame rule, let us minde the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

18 [8] (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſſe of Chriſt:

19 [n] Whoſe end *is* deſtruction, whoſe God *is* their belly: and whoſe [o] glory is in their ſhame, who minde earthly things)

20 [9] For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

[‡] Or, *moreover.*

[9] Moreover, he confirmeth their mindes both by ſending back Epaphroditus unto them, whoſe fidelitie towards them, and great pains in helping him, he commendeth: and alſo promiſing to ſend Timothy ſhortly unto them, by whoſe preſence they ſhall receive great commoditie, and hoping alſo to come himſelf ſhortly unto them, if God will.

[q] May be confirmed in my joy of minde.

[‡] Or, *ſo deare unto me.*

[r] The moſt part.

[‡] Or, *honour ſuch.*

[s] He calleth it here the work of Chriſt, to viſit Chriſt, being poore, and in bands, in the perſon of Paul.

[1] A concluſion of thoſe things which have been before ſaid, to wit, that they go forward chearfully in the Lord.

[2] A preface to the next admonition that followeth, to take good heed and beware of falſe apoſtles, which joyne circumciſion with Chriſt, (that is to ſay, juſtification by works, with free juſtification by faith) and beat into mens heads the ceremonies which are aboliſhed, for true exerciſes of godlineſſe and charitie. And he calleth them dogs, as prophane barkers, and evil workmen, becauſe they neglected true works, and did not teach the true uſe of them. To be ſhort, he calleth them conciſion, becauſe in urging circumciſion, they cut off themſelves and others from the church.

[a] Which you have oftentimes heard of me.

[b] He alludeth to circurmciſion, of the name whereof whiles they boaſted, they cut aſunder the church.

[3] He ſheweth that we ought to uſe true circumciſion, to wit, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt, we may ſerve God in puritie of life.

[c] In outward things which pertain nothing to the ſoul.

[4] He doubteth not to preferre himſelf even according to the fleſh, before thoſe perverſe hot urgers of the law, that all men may know, that he doeth with good judgement of minde, lightly eſteem of all thoſe outward things: forſomuch as he lacketh nothing, which hath Chriſt, nay, the confidence of our works cannot ſtand with the free juſtification in Chriſt by faith.

[d] Which I accounted for advantage.

[e] He ſhutteth out all works, as well thoſe that go before, as thoſe that come after faith.

[f] That in their place I might get Chriſt, and of a poor man become rich: ſo farre off am I from loſing any thing.

[g] In Chriſt: for they that are found without Chriſt, are ſubject to condemnation.

[h] That is, to be in Chriſt, to be found not in a mans own righteouſneſſe, clothed with the righteouſnes of Chriſt imputed to him.

[5] This is the end of righteouſneſſe by faith touching us, that by the vertue of his reſurrection we may eſcape from death.

[i] That I may feel him indeed and have a triall of him.

[6] The way to that eternall ſalvation is to follow Chriſt his ſteps, by afflictions and perſecutions, untill we come to Chriſt himſelf, who is our mark whereat we ſhoot, and receive that reward whereunto God calleth us in him. And the apoſtle ſetteth theſe true exerciſes of godlines, againſt thoſe vain ceremonies of the law, wherein the falſe apoſtles put the ſumme of godlineſſe.

[k] To life everlaſting, which followeth the reſurrection of the ſaints.

[l] For we run not, but ſo farre forth as we are layed hold on of Chriſt, that is, as God giveth us ſtrength, and ſheweth us the way.

[7] The concluſion of his exhortation ſtanding upon three members: The one is, that ſuch as have profited in the truth of this doctrine, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant, and underſtand not theſe things, and doubt of the aboliſhing of the law, they ſhould cauſe no trouble, and ſhould be gently born withall, untill they alſo be inſtructed of the Lord. The third is, that they eſteem the falſe apoſtles, by their fruits: wherein he doubteth not to ſet forth himſelf for an example.

[m] He ſaid before, that he was not perfect. So that in this place he calleth them perfect, which have ſomewhat profited in the knowledge of Chriſt and the goſpel, whom he ſetteth againſt the rude and ignorant, as he expoundeth himſelf in the next verſe following.

[8] He painteth out the falſe apoſtles in their colours, not upon malice or ambition, but with ſorrow and tears, to wit, becauſe that being enemies of the goſpel (for that is joyned with affliction) they regard nothing elſe, but the commodities of this life: that is to ſay, that flowing in peace, and quietneſſe, and all worldly pleaſures, they may live in great eſtimation amongſt men, whoſe miſerable end he forewarned them of.

[n] Reward.

[o] Which they hunt after at mens hands.

[9] He ſetteth againſt theſe fellows, true paſtours which neglect earthly things, and aſpire to heaven onely, where they know, that even in their bodies they ſhall be clothed with that eternall glory, by the vertue of God.

CHAP. IIII.

1 From particular admonitions, 4 he proceedeth to generall exhortations, 10 ſhewing how he rejoyced at their liberality towards him lying in priſon, not ſo much for the ſupply of his own wants, as for the grace of God in them: 19 and ſo he concludeth with prayer and ſalutations.

THerefore, [1] my brerhren, dearly beloved and longed for, my joy and [a] crown, ſo ſtand faſt in the [b] Lord, my dearly beloved.

2 [2] I beſeech Euodias, and beſeech Syntyche, that they be of the ſame minde in the Lord.

3 And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names are in the [c] book of life.

4 [3] Rejoyce in the [d] Lord alway: and again I ſay, Rejoyce.

5 [4] Let your [e] moderation be known unto all men. [5] The Lord is at hand.

6 [6] Be carefull for nothing: but in every thing by prayer and ſupplication with [f] thankſgiving, let your requeſts be made known unto God.

7 And the [g] peace of God which paſſeth all underſtanding, shall keep your [h] hearts and mindes through Chriſt Jeſus.

8 [7] Finally, brethren, whatſoever things *are* true, whatſoever things *are* ‡ [i] honeſt, whatſoever things *are* juſt, whatſoever things *are* pure, whatſoever things *are* lovely, whatſoever things *are* of good report: if there be any vertue, and if there be any praiſe, think on theſe things.

9 Thoſe things which ye have both learned and received, and heard and ſeen in me, do: and the God of peace shall be with you.

10 [8] But I rejoyced in the Lord greatly, that now at the laſt your care of me † hath flouriſhed again, wherein ye were alſo carefull, but ye lacked opportunity.

11 Not that I ſpeak in reſpect of [k] want: for I have learned in whatſoever ſtate I am, therewith to be content.

12 I know both how to be [l] abaſed, and I know how to abound: every where, and in all things I am [m] inſtructed, both to be full and to be hungry, both to abound and to ſuffer need.

13 I can do all things through Chriſt which ſtrengtheneth me.

14 Notwithſtanding, ye have well done, that ye did communicate with my affliction.

15 [9] Now ye Philippians know alſo that in the [n] beginning of the goſpel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye onely.

16 For even in Theſſalonica ye ſent once and again unto my neceſſity.

17 [10] Not becauſe I deſire a gift: but I deſire fruit that may abound to your account.

18 But ‡ I have all, and abound, I am full, having received of Epaphroditus the things *which were ſent* from you, an [o] odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing to God.

19 But my God shall ſupply all your need according to his riches in glory, by Chriſt Jeſus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every ſaint in Chriſt Jeſus: the brethren which are with me greet you.

22 All the ſaints ſalute you, chiefly they that are of [p] Ceſars houshold.

23 The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

1 A rehearſall of the concluſion: That they manfully continue, untill they have gotten the victory, truſting to the Lords ſtrength.
a Mine honour.
b In that concord, whereof the Lord is the band.
2 He alſo calleth on ſome by name, partly, becauſe they needed private exhortation, and partly alſo, to ſtirre up other to be more prompt and ready.
c God is ſaid, after the manner of men, to have a book wherein the names of his elect are written, to whom he will give everlaſting life, Ezekiel calleth it the writing of the houſe of Iſrael, & the ſecret of the Lord. Chap. 13, 9.
3 He addeth particular exhortations: the firſt is, that the joy of the Philippians be not hindred by any afflictions that the wicked imagine and work againſt them.
d So is the joy of the world diſtinguished from our joy.
4 The ſecond is, that taking all things in good part, they behave themſelves moderately with all men.
e Your quiet and ſetled minde.

5 The taking away of an objection: We muſt not be diſquieted through impatience, ſeeing that God is at hand to give us remedy in time againſt all our miſeries. 6 The third is, that we be not too carefull for any thing, but with ſure confidence give God thanks, and crave of him whatſoever we have need of, that with a quiet conſcience we may wholly and with all our hearts ſubmit our ſelves to him. f So David began very oft with tears, but ended with thankſgiving. g That great quietneſſe of minde, which God onely giveth in Chriſt. h He divideth the minde into the heart, that is, into that part which is the ſeat of the will and affections, and into the higher part whereby we underſtand and reaſon of matters. 7 A generall concluſion, that as they have been taught both in word and example, ſo they frame their lives to the rule of all holineſſe and righteouſneſſe. ‡ Or, *venerable.* i Whatſoever things are ſuch as do beautifie and ſet you out with a holy gravity.

8 He witneſſeth that their liberality was acceptable to him, wherewith they did help him in his extreame poverty: but yet ſo moderating his words, that he might declare himſelf void of all ſuſpicion of dishoneſtie, and that he hath a minde contented both with proſperitie & adverſity, and to be short, that he repoſeth himſelf in the onely will of God.
† Or, *is revived.*
k As though I paſſed for my want.
l He uſeth a generall word, and yet he ſpeaketh but of one kinde of croſſe, which is proverty, for commonly proverty bringeth all kinds of diſcommodity with it.
m This is a metaphore taken from holy things, or ſacrifices, for our life is like a ſacrifice.
9 He witneſſeth that he remembereth alſo their former benefits, and again, puteth away ſiniſtrous ſuſpicion of immoderate deſire, in that that he received nought of any elſe.
n At the beginning, when I preached the goſpel amongſt you.
10 He witneſſeth again, that he alloweth well of their benefit, not ſo much for his own ſake, as for theirs, becauſe they gave it not ſo much to him, as they offered it to God as a ſacrifice, whereof the Lord himſelf will not be forgetfull.
‡ Or, *I have received all.*
o He alludeth to the ſweet ſmelling ſavours that were offered in the old law.
p Such as belong to the emperour Nero.

The epiſtle of PAUL the apoſtle, TO THE COLOSSIANS.

CHAP. I.

1 After ſalutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increaſe in grace, 14 deſcribeth the true Chriſt, 21 encourageth them to receive Jeſus Chriſt.

PAul an apoſtle of Jeſus Chriſt by [a] the will of God, and Timotheus *our* brother,

2 To the ſaints and faithfull brethren in Chriſt, which are at [b] Coloſſe, grace be unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 [1] We give thanks to God, and the [c] Father of our Lord Jeſus Chriſt, praying alwayes for you:

4 Since we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints;

5 For the [d] hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the goſpel:

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard *of it*, and

a By the free bountifulneſſe of God.
b Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicea, on that ſide that they bend toward Lycia and Pamphylia.
1 He commendeth the doctrine that was delivered them by Epaphras, and their readineſſe in receiving it.
c We cannot otherwiſe conſider of God to our ſalvation, but as he is Chriſts Father, in whom we are adopted.
d For the glory that is hoped for.

and knew the grace of God in truth.

7 As ye alſo learned of Epaphras our deare fellow ſervant, who is for you a faithfull miniſter of Chriſt:

8 [2] Who alſo declared unto us your love in the [e] Spirit.

9 For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of [f] his will, in all wiſdome and ſpirituall underſtanding.

10 That ye might walk worthy of the Lord unto all pleaſing, being fruitfull in every good work, & increaſing in the knowledge of God.

11 [3] Strengthened with all might according to his glorious power, unto all patience and long-ſuffering with [g] joyfulneſſe:

12 [4] Giving thanks unto the [5] Father, which hath made us meet to be partakers of the inheritance of the ſaints in [h] light:

13 Who hath delivered us from the power of darkneſſe, and hath tranſlated *us* into the kingdome of † his deare Sonne.

14 [6] In whom we have redemption through his bloud, *even* the forgiveneſſe of ſinnes:

15 [7] Who is the image of the inviſible God, the [i] firſt-born of every creature.

16 For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether *they be* [k] thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 * And he is before all things, and by him all things conſiſt.

18 [8] And he is the head of the bodie, the church: who is the beginning, the [l] firſt-born from the dead, that ‡ in all things he might have the preeminence.

19 For it pleaſed *the Father*, that in him should [m] all fulneſſe dwell,

20 [9] And (‡ having made peace through the bloud of his croſſe) by him to reconcile [n] all things unto himſelf, by him, *I ſay*, whether they be things in earth or things in heaven.

21 [10] And you that were ſometime alienated, and enemies ‡ in your minde by wicked works, yet now hath [o] he reconciled,

22 In the body of [p] his fleſh through death, to preſent you holy and unblameable, and unreprovable in his ſight:

[2] He declareth his good will towards them, telling them that they muſt not ſtill remain at one ſtay, but go on further both in the knowledge of the goſpel, and alſo in the true uſe of it.

[e] Your ſpirituall love, or your love which cometh from the ſpirit.

[f] Gods will.

[3] The gift of continuance is not of us, but it proceedeth from the vertue of God, which he doth freely give us.

[g] It muſt not be unwilling, and as it were drawn out of us by force, but proceed from a merry and joyfull minde.

[4] Having ended the preface, he goeth to the matter it ſelf, that is to ſay, to an excellent deſcription (although it be but ſhort) of whole Chriſtianity, which is fitly divided into three treatiſes: for firſt of all, he expoundeth the true doctrine according to the order of the cauſes, beginning from this verſe to the 21. And from thence he beginneth to apply the ſame to the Coloſſians, with divers exhortations to the ſixt verſe of the ſecond chapter. And laſt of all, in the third place, even to the third chapter, he refuteth the corruptions of true doctrin.

[5] The efficient cauſe of our ſalvation is the onely mercy of God the Father, who maketh us meet to be partakers of eternall life, delivering us from the darkneſſe wherein we were born, and bringing us to the light of the knowledge of the glory of his Sonne.

[h] In that glorious and heavenly kingdome.

† Gr. *the Sonne of his love.*

[6] The matter it ſelf of our ſalvation, is Chriſt the Son of God, who hath obtained remiſſion of ſinnes for us, by the offering up of himſelf.

[7] A lively deſcription of the perſon of Chriſt, whereby we underſtand, that in him onely God sheweth himſelf to be ſeen: who was begotten of the Father before any thing was made, that is, from everlaſting, by whom alſo all things that are made, were made without any exception, by whom alſo they do conſiſt, and whoſe glory they ſerve.

[i] Begotten before any thing was made: and therefore the everlaſting Sonne of the everlaſting Father.

[k] He ſetteth forth the angels with glorious names, that by the compariſon of moſt excellent ſpirits, we may underſtand how farre paſſing the excellencie of Chriſt is, in whom onely we have to content our ſelves, and let go all angels.

* 1 Cor. 8, 6. John 1, 3.

[8] Having glorioully declared the excellent dignitie of the perſon of Chriſt, he deſcribeth his office and function, to wit, that he is that ſame to the church, that the head is to the body, that is to ſay, the prince and governour of it, and the very beginning of true life, as who riſing firſt from death is the authour of eternall life, ſo that he is above all, in whom onely there is moſt plentifull abundance of all good things, which is powred out upon the church.

[l] Who ſo roſe again that he should die no more, and who raiſeth other from death to life by his power.

‡ Or, *among all.*

[m] Moſt plentifull abundance of all things pertaining to God.

[9] Now he teacheth how Chriſt executed that office which his Father enjoyned him, to wit, by ſuffering the death of the croſſe (which was joyned with the curſe of God) according to his decree, that by this ſacrifice he might reconcile to his Father all men, aſwell them which beleeved in him to come, and were alreadie under this hope gathered into heaven, as them which should upon the earth beleeve in him afterward. And thus is juſtification deſcribed of the apoſtle, which is one and the chiefeſt part of the benefit of Chriſt.

‡ Or, *making peace.*

[n] The whole church.

[10] Sanctification is another work of God in us by Chriſt, in that that he reſtored us (which hated God extremely, and were wholly and willingly given to ſinne) to his gracious favour in ſuch ſort, that he therewithall purifieth us with his holy Spirit, and conſecrateth us to righteouſneſſe.

‡ Or, *by your minde in wicked works.*

[o] The Sonne.

[p] In that fleshly body, to give us to underſtand, that his body was not a fantaſticall body, but a true body.

23 [11] If ye continue in the faith grounded and ſetled, and be not moved away from the hope of the goſpel, which ye have heard, *and* which was preached to every [q] creature which is under heaven, [12] whereof I Paul am made a miniſter.

24 Who now rejoyce in my ſufferings [r] for you, and fill up that which is [ſ] behinde of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the church.

25 [13] Whereof I am made a miniſter according to the diſpenſation of God, which is given to me for you, ‡ to fulfill the word of God:

26 *Even* the miniſtery which hath been hid from ages, and from generations, but now is made manifeſt to his [t] ſaints.

27 To whom God [u] would make known what is the riches of the glory of this myſterie among the Gentiles, which is Chriſt ‡ in you, the hope of glory.

28 [14] Whom we preach, warning every man, and teaching every man in [x] all wiſdome, that we may preſent every man perfect in Chriſt Jeſus.

29 Whereunto I alſo labour ſtriving according to his working, which worketh in me mightily.

[11] The ſecond treatiſe of this part of the epiſtle, wherein he exhorteth the Coloſſians not to ſuffer themſelves by any means to be moved from this doctrin, shewing and declaring that there is no where any other true goſpel.

[q] To all men: whereby we learn that the goſpel was not shut up within the corners of Judea alone.

[12] He purchaſeth authority to this doctrin by his apoſtleship, and taketh a moſt ſure proof thereof, of his afflictions, which he ſuffereth for Chriſt his name to inſtruct the churches with theſe examples of patience.

[r] For your profit and commoditie.

[ſ] The affliction of the church are ſaid to be Chriſts afflictions, by reaſon of that fellowship and knitting together that the body and the head have, the one with the other, not that there is any more need to have the church redeemed, but that Chriſt sheweth his power in the daily weakneſſe of his, and that for the comfort of the wholy body.

[13] He bringeth another proof of his apoſtleship, to wit, that God is the authour of it, by whom alſo he was appointed peculiarly apoſtle of the gentiles, to the end that by this means that ſame might be fulfilled by him, which the prophets foretold of the calling of the gentiles.

‡ Or, *fully to preach the word of God.* Rom. 15, 19.

[t] Whom he choſe to ſanctifie unto himſelf in Chriſt: moreover he ſaith, that the myſterie of our redemption was hidden ſince the world began, except it were revealed unto a few, who alſo were taught it extraordinarily.

[u] Thus Paul bridleth the curioſity of men.

‡ Or, *amongſt you.*

[14] He proteſteth that he doth faithfully execute his apoſtleship in every place, bringing men unto Chriſt onely through the Lords plentifull bleſſing of his labours.

[x] Perfect and ſound wiſdome, which is perfect in it ſelf, and shall in the end make them perfect that fellow it.

CHAP. II.

1 He ſtill exhorteth them to be conſtant in Chriſt, 8 to beware of philoſophie, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Chriſt.

FOr [1] I would that ye knew what great ‡ conflict I have for you, and for them at Laodicea, and for as many as have not ſeen [a] my face in the fleſh.

2 [2] That [b] their hearts might be comforted, being knit together in love, and unto all riches of the [c] full aſſurance of underſtanding, to the acknowledgement of the myſterie of God, and of the Father, and of Chriſt:

3 ‡ In whom are hid all the treaſures of [d] wiſdome and knowledge.

4 [3] And this I ſay, leſt any man should beguile you with [e] enticing words.

5 For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your [f] order, and [g] ſtedfaſtneſſe of your faith in Chriſt:

6 As ye have therefore [h] received Chriſt Jeſus the Lord, *ſo* walk ye in him:

7 Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

8 [4] Beware leſt any man [i] ſpoil you through

[1] The taking away of an objection. In that that he viſited not the Coloſſians, nor the Laodiceans, he did it not of any negligence, but is ſo much the more carefull for them.

‡ Or, *fear*, or *care.*

[a] Me preſent in body.

[2] He concludeth shortly the ſum of the former doctrin, to wit, that the whole ſum of true wiſdome, and moſt ſecret knowledge of God, conſiſteth in Chriſt onely, and that this is the uſe of it touching men, that they being knit together in love, reſt themſelves happily in the knowledge of ſo great a goodneſſe, untill they come fully to enjoy it.

[b] Whom he never ſaw.

[c] Of that underſtanding, which bringeth forth a certain and undoubted perſwaſion in our mindes.

‡ Or, *wherein.*

[d] There is no true wiſdome without Chriſt.

[3] A paſſing over to the treatiſe following, againſt the corruptions of Chriſtianity.

[e] With a framed kinde of talk made to perſwade.

[f] The manner of your eccleſiaſticall diſcipline.

[g] Doctrine.

[h] So then Chriſt hangeth not upon mens traditions.

[4] He bringeth all corruptions to three kindes. The firſt is, that which ariſeth of vain and curious ſpeculations, and yet beareth a shew of a certain ſubtill wiſdome.

[i] This is a word of warre, and it is as much as to drive or carry away a ſpoil or booty.

philoſophy and vain deceit, after the [5] tradition of men, [6] after the ‡ [k] rudiments of the world, and [7] not after Chriſt:

9 [8] For in [l] him [m] dwelleth [n] all the fulneſſe of the Godhead [o] bodily.

10 And ye are compleat in him, which is the head of all principality and power.

11 [9] In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the [p] ſinnes of the fleſh, by the circumciſion of Chriſt.

12 [10] Buried with him in [q] baptiſme, wherein alſo you are riſen with [r] *him* through the faith of [11] the operation of [ſ] God, who hath raiſed him from the dead.

13 [12] And you being dead in your ſinnes, [13] and the uncircumciſion of your fleſh, hath he quickened together with him, having forgiven you all treſpaſſes.

14 [14] Blotting out the [t] hand-writing of ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſſe:

15 And having ſpoiled [u] principalities and powers, he [x] made a ſhew of them openly, triumphing over them ‡ in [y] it.

16 [15] Let no man therefore judge you ‡ in meat or in drink, or ‡ in reſpect of an holy day, or of the new moon, or of the ſabbath *dayes*:

17 Which are a ſhadow of things to come, but the [z] body *is* of Chriſt.

18 [16] Let no man ‡ beguil you of your reward, † in a voluntary [a] humility, and worſhipping of angels, [17] intruding into thoſe things which he hath not ſeen, [18] [b] vainly puft up by his fleſhly minde:

19 [19] And not holding the [b] head, from which [c] all the body by joynts and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of [d] God.

20 [20] Wherefore if ye be dead with Chriſt from the ‡ rudiments of the world, why, [e] as though living in the world, are ye ſubject to ordinances?

21 [21] (Touch not, taſte not, handle not:

22 [22] Which all are to periſh with the uſing) [23] after the commandments and doctrines of men.

23 [24] Which things have indeed a ſhew of [f] wiſdome in [g] will-worſhip and humility, and ‡ [h] neglecting of the body, not in any honour to the [i] ſatisfying of the fleſh.

5 The ſecond, which is manifeſtly ſuperſtitious and vain, and upon cuſtome and fained inſpirations.

6 The third kind was of them which joyned the rudiments of the world (that is to ſay, the ceremonies of the law) with the goſpel.

‡ Or, *elements.*

k Principles and rules, wherewith God ruled his church, as it were under a ſchoolmaſter.

7 A generall confutation of all corruption is this, that that muſt needs be a falſe religion, which addeth any thing to Chriſt.

8 A reaſon: Becauſe onely Chriſt, God and man, is moſt perfect, and paſſeth farre above all things, ſo that whoſoever hath him, may require nothing more.

l By theſe words is ſhewed a diſtinction of the natures.

m This word (dwelleth) noteth out unto us the joyning together of thoſe natures, ſo that of God and man is one Chriſt.

n Theſe words ſet down moſt perfect Godhead to be in Chriſt.

o The knitting together of God and man is ſubſtantiall and eſſentiall.

9 Now he dealeth preciſely againſt the third kinde, that is to ſay, againſt them which urged the Jewiſh religion: and firſt of all, he denieth that we have need of the circumciſion of the fleſh, ſeeing that without it we are circumciſed within by the vertrue of Chriſt. p Theſe many words are uſed to ſhew what the old man is, whom Paul in other places calleth the body of ſinne. 10 The taking away of an objection: We heed not ſo much as the externall ſigne which our fathers had, ſeeing that our baptiſme is a moſt effectuall pledge and witneſſe, of the inward reſtoring and renewing. q Look Rom. 6, 4. r So then all the force of the matter cometh not from the very deed done, that is to ſay, It is not the dipping of us into the water by a miniſter, that maketh us to be buried with Chriſt, as the papiſts ſay, That even for the very acts ſake, we become verily Chriſtians, but it cometh from the vertue of Chriſt, for the apoſtle addeth the reſurrection of Chriſt, and faith. 11 One end of baptiſme is the death and buriall of the old man, and that by the mighty power of God onely, whoſe vertue we lay hold on by faith, In the death and reſurrection of Chriſt. ſ Through faith which cometh from God. 12 Another end of baptiſme is, That we which were dead in ſinne, might obtain free remiſſion of ſinnes and eternall life, through faith in Chriſt, who died for us. 13 A new argument which lieth in theſe few words, and it is thus. Uncircumciſion was no hinderance to you, why you being juſtified in Chriſt shou'd not obtain life, therefore you need not circumciſion to the attainment of ſalvation. 14 He ſpeaketh now more generally againſt the whole ſervice of the law, and ſheweth by two reaſons, that it is aboliſhed, firſt, to what purpoſe ſhould he that hath obtained remiſſion of all his ſinnes in Chriſt, require thoſe helps of the law? Secondly, becauſe, that if a man do rightly conſider thoſe rites, he ſhall finde that they were ſo many teſtimonies of our guiltineſſe, whereby we manifeſtly witneſſed as it were by our own handwritings, that we deſerved damnation. Therefore did Chriſt put out that handwriting by his coming, and faſtening it to the croſſe, triumphed over all our enemies, were they never ſo mighty. Therefore to what end and purpoſe ſhould we now uſe thoſe ceremonies, as though we were ſtill guilty of ſinne, and ſubject to the tyranny of our enemies? t Aboliſhing the rites and ceremonies. u Satan and his angels. x As a conquerour made he a ſhew of thoſe captives, and put them to ſhame. ‡ Or, *in himſelf.* y The croſſe was as a chariot of triumph. No conquerour could have triumphed ſo glorioully in his chariot, as Chriſt did upon the croſſe. 15 The concluſion: wherein alſo he nameth certain kindes, as the difference of dayes, and meats, and proveth by a new argument, that we are not bound unto them: to wit, becauſe thoſe things were ſhadows of Chriſts to come, but we poſſeſſe him now exhibited unto us. ‡ Or, *for eating and drinking.* ‡ Or, *in part.* z The body as a thing of ſubſtance and pith, he ſetteth againſt ſhadows. 16 He diſputeth againſt the firſt kinde of corruptions, and ſetteth down the worſhipping of angels for an example: which kinde of falſe religion he confuteth, firſt, this way: becauſe that they which bring in ſuch a worſhip, attribute that unto themſelves, which is proper onely to God, to wit, authoritie to binde mens conſciences with religion, although they ſeem to bring in theſe words by humbleneſſe of minde. ‡ Or, *judge againſt you.* † Gr. *being a voluntary in humility.* a By fooliſh humbleneſſe of minde: for otherwiſe humbleneſſe is a vertue. For theſe angel-worſhippers, blamed ſuch of pride as would go ſtraight to God, and uſe no other under means beſide Chriſt. 17 Secondly, becauſe they raſhly thruſt upon them for oracles thoſe things which they neither ſaw nor heard, but deviſed of themſelves. 18 Thirdly, becauſe theſe things have no other ground whereupon they are built, but onely the opinion of men, which pleaſe themſelves without all meaſure in their own devices. b Without reaſon. 19 The fourth argument, which is of great weight: becauſe they ſpoil Chriſt of his dignity, who onely is ſufficient both to nouriſh and alſo to increaſe his whole body. c Chriſt.

d With the increaſing which cometh from God.

20 Now laſt of all, he fighteth againſt the ſecond kinde of corruptions, that is to ſay, againſt meer ſuperſtitions, invented of men, which partly deceive the ſimplicity of ſome with their craftineſſe, and partly with very fooliſh ſuperſtitions, and to be laughed at: as when godlines, remiſſion of ſinnes, or any ſuch like vertue, is put in ſome certain kinde of meat, and ſuch like things, which the inventors of ſuch rites themſelves underſtand not, becauſe indeed it is not. And he uſeth an argument taken of compariſon. If by the death of Chriſt who eſtabliſhed a new covenant with his bloud, you be delivered from thoſe externall rites wherewith it pleaſed the Lord to prepare the world, as it were by certain rudiments, to that full knowledge of true religion, why would ye be burdened with traditions, I wot not what, as though ye were citizens of this world, that is to ſay, as though ye depended upon this life, and earthly things? Now this is the cauſe why before verſe 8. he followed another order than he doth in the confutation: becauſe he ſheweth there, by what degrees falſe religions came into the world, to wit, beginning firſt by curious ſpeculation of the wiſe, after which in proceſſe of time ſucceeded groſſe ſuperſtition, againſt which miſchiefs, the Lord ſet at length that ſervice of the law, which ſome abuſed in like ſort: but in the confutation he began with the aboliſhing of the law ſervice, that he might ſhew by compariſon, that thoſe falſe ſervices ought much more to be taken away. ‡ Or, *elements.* e As though your felicity ſtood in theſe earthly things, and the kingdome of God were not rather ſpirituall. 21 An imitation in the perſon of theſe ſuperſtitious men, rightly expreſſing their nature and uſe of ſpeech. 22 Another argument: The ſpirituall and inward kingdome of God cannot conſiſt in theſe outward things, and ſuch as periſh with the uſing. 23 The third argument: Becauſe God is not the authour of theſe traditions, and therefore they did not binde the conſciences. 24 The taking away of an objection. Theſe things have a goodly ſhew, becauſe men by this meanes, ſeem to worſhip God with a good minde, and humble themſelves, and neglect the body, which the moſt part of men curiouſly pamper up and cheriſh: but yet notwithſtanding the things themſelves are of no value, forſomuch as they pertain not to things that are ſpirituall and everlaſting, but to the nouriſhment of the fleſh. f Which ſeem indeed to be ſome exquiſite thing, and ſo wiſe devices, as though they came from heaven. g Hence ſprang the works of ſupererogation, as the papiſts term them, that is to ſay, needleſſe works, as though men performed more than is commanded them: which was the beginning and the very ground, whereon monks merits were brought in. ‡ Or, *puniſhing*, or *not ſparing.* h A lively deſcription of monkery. i Seeing they ſtand in meat and drink, wherein the kingdome of God doth not ſtand.

CHAP. III.

1 *He ſheweth where we ſhould ſeek Chriſt.* 5 *He exhorteth to mortification,* 10 *to put off the old man, and to put on Chriſt;* 12 *exhorting to charity, humility, and other ſeverall duties.*

IFf [1] ye then [2] be riſen with [a] Chriſt, [3] ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God.

2 Set your ‡ affection on things above, not on things on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Chriſt in God.

4 When Chriſt who is our life, ſhall appear, then ſhall ye alſo appeare with him in glory.

5 [6] Mortifie therefore your [c] members which are upon the earth: fornication, uncleanneſſe, inordinate affection, evil concupiſcence, and covetouſneſſe, which is idolatry:

6 For which things ſake, the wrath of God [d] cometh on the children of diſobedience.

7 In the which ye alſo walked ſometime, when ye lived in them.

8 But now you alſo put off all theſe, Anger,

wrath,

1 Another part of this epiſtle, wherein he taketh occaſion, by reaſon of thoſe vain exerciſes, to ſhew the duty of a Chriſtian life: which is an ordinary thing with him, after he hath once ſet down the doctrine it ſelf.

2 Our renewing or new birth, which is wrought in us by being partakers of the reſurrection of Chriſt, is the fountain of all holineſſe, out of which ſundry arms or rivers do afterwards flow.

a For if we be partakers of Chriſt, we are carried as it were into another life, where we ſhall need neither meat nor drink, for we ſhall be like unto the angels.

3 The end and mark which all the duties of Chriſtian life ſhoot at, is to enter into the kingdome of heaven, and to give our ſelves to thoſe things which lead us thither, that is, to true godlineſſe, and not to thoſe outward and corporall things. ‡ Or, *minde.* b So he calleth that ſhew of religion which he ſpake of in the former chapter. 4 A reaſon taken of the efficient cauſes, and others: you are dead as touching the fleſh, that is, touching the old nature which ſeeketh after all tranſitory things, and on the other ſide, you have begun to live according to the ſpirit, therefore give your ſelves to ſpirituall and heavenly, and not to carnall and earthly things. 5 The taking away of an objection: whiles we are yet in this world, we are ſubject to many miſeries of this life, ſo that the life that is in us, is as it were hidden: yet notwithſtanding we have the beginnings of life and glory, the accompliſhment whereof which lieth now in Chriſts and in Gods hand, ſhall be aſſuredly and manifeſtly performed in that glorious coming of the Lord. 6 Let not your dead nature be any more effectuall in you, but let your living nature be effectuall. Now the force of nature is known by the motions. Therefore let the affections of the world die in you, and let the contrary motions which are ſpirituall, live. And he reckoneth up a great long ſcroul of vices, and their contrary vertues. c The motions and luſts that are in us, are in this place very properly called members, becauſe that the reaſon and will of man corrupted, doth uſe them as the body doth his members. d Uſeth to come.

wrath, malice, blaſphemy, filthy communication out of your mouth.

9 Lie not one to another, [7] ſeeing that ye have put off the old man with his deeds:

10 And have put on the new man, [8] which is renewed in [e] knowledge, after the image of him that created him.

11 [9] Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond nor free: but Chriſt is all, and in all.

12 [f] Put on therefore (as the elect of God holy and beloved) [g] bowels of mercies, kindeneſſe, humbleneſſe of minde, meekneſſe, long-ſuffering:

13 Forbearing one another, and forgiving one another, if any man have a ‡ quarrell againſt any; even as Chriſt forgave you, ſo alſo *do* ye.

14 And above all theſe things, *put on* charity, which is the [h] bond of perfectneſſe.

15 And let the peace of God [i] rule in your hearts, to the which alſo ye are called in [k] one body: and be ye thankfull.

16 Let the word of Chriſt dwell in you richly in all wiſdome, teaching and admoniſhing one another in [l] pſalmes and hymnes, and ſpirituall ſongs, ſinging with grace in your hearts to the Lord.

17 And whatſoever ye do in word or deed, *do* all in the [m] name of the Lord Jeſus, giving thanks to God and the Father by him.

18 [10] Wives, ſubmit your ſelves unto your own husbands, as it is [n] fit in the Lord.

19 [11] Husbands, love your wives, and be not bitter againſt them.

20 [12] Children, obey your parents in [o] all things for this is well pleaſing unto the Lord.

21 [13] Fathers, provoke not your children *to anger*, leſt they be diſcouraged.

22 [14] Servants, obey in all things your maſters according to the fleſh: not with eye-ſervice, as men-pleaſers, but in ſingleneſſe of heart, fearing God:

23 And whatſoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye ſhall receive the [p] reward of the inheritance: for ye ſerve the Lord Chriſt.

25 [15] But he that doth wrong, ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.

7 A definition of our new birth taken of the parts thereof which are the putting off of the old man, that is to ſay, of the wickedneſſe which is in us by nature, and the reſtoring, and repairing of the new man, that is to ſay, of pureneſſe, which is given us by grace: but both of them are but begun in us in this preſent life, and by certain degrees finiſhed, the one dying in us by little and little, and the other coming to the perfection of another life, by little and little.

8 Newneſſe of life conſiſteth in knowledge which transformeth man to the image of God his maker, that is to ſay, to the ſincerity and pureneſſe of the whole ſoul.

e He ſpeaketh of an effectuall knowledge.

9 He telleth them again that the goſpel doth not reſpect thoſe externall things, but true juſtification and ſanctification in Chriſt onely, which have many fruits, as he reckoneth them up here: But commendeth two things eſpecially, to wit, godly concord, and continuall ſtudie of Gods word.

f So put on, that ye never put off.

g Thoſe moſt tender affections of exceeding compaſſion.

‡ Or, *complaint.*

h Which bendeth and knitteth together all the duties that paſſe from man to man.

i Rule and govern all things.

k You are joyned together into one body through Gods goodnes, that you might help one another as fellow members.

l By Pſalmes he meaneth all godly ſongs which were written upon divers occaſions, and by Hymnes, all ſuch as contain the praiſe of God, and by ſpirituall ſongs, other more peculiar and artificious ſongs, which were alſo in praiſes of God, but they were made fuller of muſick.

m Call upon the name of Chriſt, when you do it, or do it to Chriſts praiſe and glory.

10 He goeth from precepts which concern the whole civill life of man, to precepts pertaining to every mans family, and requireth of wives ſubjection in the Lord.

n For thoſe wives do not well, that do not ſet God in Chriſt before them in their love, but this philoſophy knoweth not.

11 He requireth of husbands, that they love their wives, and uſe them gently.

12 He requireth of children, that according to Gods commandement they be obedient to their parents.

o In the Lord, and ſo it is expounded, Epheſ. 5, 19.

13 Of parents, that they be gentle towards their children.

14 Of ſervants, that fearing God himſelf, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their maſters.

q For that, that you ſhall have duely obeyed your maſters, the time ſhall come, that you ſhall be made ſonnes, of ſervants, and then ſhall you know this of a ſuretie, which ſhall be when you are made partakers of the heavenly inheritance.

15 He requireth of maſters, that being mindfull how that they themſelves alſo ſhall render an account before that heavenly Lord and maſter, which will revenge wrongfull doings without any reſpect of maſter or ſervants, they ſhew themſelves juſt and upright, with equitie, unto their ſervants.

C HAP. IIII.

1 He exhorteth them to be fervent in prayer, 4 to walk wiſely toward them that are not yet come to the true knowledge of Chriſt. 10 He ſaluteth them, and wisheth them all proſperity.

MAſters, give unto your ſervants that which is juſt and equall, knowing that ye alſo have a Maſter in heaven.

2 [1] [2] Continue in prayer, and watch in the ſame with thankſgiving.

3 [3] Withall, praying alſo for us, that God would open unto us a [a] doore of utterance, to ſpeak the myſterie of Chriſt, for which I am alſo in bonds.

4 That I may make it manifeſt, as I ought to ſpeak.

5 [4] Walk in [b] wiſdome toward them that are without, redeeming the [c] time.

6 [5] Let your ſpeech be alway with [d] grace, ſeaſoned with [e] ſalt, that ye may know how ye ought to anſwer every man.

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithfull miniſter, and fellow-ſervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts:

9 With Oneſimus a faithfull and beloved brother, who is one of you. They ſhall make known unto you all things which *are done* here.

10 Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus ſiſters ſonne to Barnabas (touching whom ye received commandments; if he come unto you, receive him)

11 And Jeſus, which is called Juſtus, who are of the circumciſion. Theſe [f] onely are my fellow-workers unto the [g] kingdome of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, alwayes ‡ labouring fervently for you in prayers, that ye may ſtand perfect, and ‡ compleat in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved Phyſician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe.

16 And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans: and that ye likewiſe read the epiſtle from Laodicea,

17 And ſay to Archippus, Take heed to the miniſtery which thou haſt received in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

1 He addeth certain generall exhortatious, and at length endeth his epiſtle with divers familiar and godly ſalutations.

2 Prayers muſt be continuall and earneſt.

3 Such as miniſter the word, muſt eſpecially be commended to the prayers of the church, 2 Theſſ. 3, 1.

a An open and free mouth to preach the goſpel.

4 In all parts of our life, we ought to have good conſideration even of them which are without the church.

b Adviſedly and circumſpectly.

c Seek occaſion to win them, although you loſe of your own by it.

5 Our ſpeech and talk muſt be aplyed to the profite of the hearers.

d Framed to the profit of your neighbour.

e Againſt this is ſet filthy communication, as Epheſ. 4, 29.

f Why then, Peter was not at that time at Rome.

g In the goſpel.

‡ Or, *ſtriving.*

‡ Or, *filled.*

The firſt epiſtle of PAUL the apoſtle,
TO THE
THESSALONIANS.

CHAP. I.

1 The Theſſalonians are given to underſtand both how mindefull of them Saint Paul was at all times in thankſgiving, and prayer: 5 and alſo how well he was perſwaded of the truth, and ſincerity of their faith, and converſion to God.

Paul and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and in the Lord Jeſus Chriſt: grace *be* unto you, and peace from God our Father. and the Lord Jeſus Chriſt.

2 We [1] give thanks to God alwayes for you all, making mention of you in our prayers,

3 [2] Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

4 Knowing, brethren ‡ beloved, your [a] election of God.

5 [3] For our goſpel came not unto you in word onely: but alſo in power, and in the holy Ghoſt, and in [b] much aſſurance, as ye know what manner of men we were among you for your ſake.

6 [4] And ye became followers of us, and of the Lord, having received the word in much affliction, with [c] joy of the holy Ghoſt:

7 So that ye were enſamples to all that beleeve in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

9 For they [d] themſelves ſhew of us, what manner of entring in we had unto you, and [5] how ye turned to God from idols, to ſerve the living and true God,

10 And to wait for his Sonne from heaven, whom he raiſed from the dead, *even* Jeſus which delivered [e] us from the wrath to come.

[1] An example of right Chriſtian rejoycing, whereby alſo we learn, that ſuch as have great gifts in them, are in two ſorts bridled, to wit, if they conſider that they have received all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole epiſtle exhorteth the Theſſalonians.

[2] He commendeth them for three ſpeciall gifts, effectuall faith, continuall love, and patient hope: to the end they might be aſhamed, being indued with ſuch excellent gifts, not to continue in Gods election.

‡ Or, *beloved of God your election.*

[a] The apoſtle here ſheweth, that ſuch are to be judged the elect of God, in whom appeareth the fruits of election.

[3] Another reaſon, why they ought in no wiſe ſtart back, but continue to the end, becauſe they cannot doubt of this doctrin which hath been ſo many wayes confirmed unto them even from heaven, as they themſelves did well know.

[b] Paul ſheweth by two things, that there followed very great fruit of his preaching, to wit, by theſe gifts of the holy Ghoſt, and that certain aſſurance which was throughly ſetled in their mindes, as appeared by their willing bearing of the croſſe.

[4] Another reaſon, becauſe even that day they imbraced the goſpel with great chearfulneſſe, in ſo much that they were an example to all their neighbours: ſo that it ſhould be more ſhame to them to faint in the mid race.

[c] With joy which cometh from the holy Ghoſt.

[d] All the beleevers.

[5] It is no true converſion to forſake idols, unleſſe a man therewithall worſhip the true and living God in Chriſt the onely Redeemer.

[e] This word (us) is not put here without cauſe and by (wrath) is meant that revenge and puniſhment, wherewith the Lord will judge the world at length in his terrible wrath.

CHAP. II.

1 In what manner the goſpel was brought and preached to the Theſſalonians, and in what ſort alſo they received it. 18 A reaſon is rendred both why Saint Paul was ſo long abſent from them, and alſo why he was ſo deſirous to ſee them.

For [1] your ſelves, brethren, know our entrance in unto you, that it was not invain.

2 [2] But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in [a] our God to ſpeak unto you the goſpel of God with much contention.

3 [3] For our exhortation was not of deceit, nor of [b] uncleanneſſe, nor in guile:

4 [4] But as we were [c] allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which [d] trieth our hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſſe, God *is* witneſſe.

6 [5] Nor of men ſought we glory, neither of you, nor yet of others, when we might have ‡ been [e] burdenſome, as the apoſtles of Chriſt.

7 But we were [f] gentle among you, even as a nurſe cheriſheth her children:

8 [6] So being affectionately deſirours of you, we were willing to have imparted unto you, not the goſpel of God onely, but alſo our own ſouls, becauſe ye were deare unto us.

9 [7] For ye remember, brethren, our labour and travell: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

10 [8] Ye *are* witneſſes, and God *alſo*, how holily, and juſtly, and unblameably we behaved our ſelves among you that beleeve.

11 [9] As you know, how we exhorted and comforted, and charged every one of you (as a father doth his children)

12 [10] That ye would walk worthy of God, who hath called you unto his kingdome and glory.

13 [11] For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that beleeve.

[1] That which he touched before ſhortly concerning his apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of.

[2] The vertues of a true paſtour are, freely without fear to preach the goſpel, even in the midſt of dangers.

[a] Through God his gracious help.

[3] To teach pure doctrin faithfully and with a pure heart.

[b] By any wicked and naughty kind of dealing.

[4] To approve his conſcience to God, being free from all flattery and covetouſneſſe.

[c] Seeing there is this difference between the judgements of God, and the judgements of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them, but God findeth the reaſon of his counſel only in himſelf, it followeth, that ſeeing we are not able to think a good thought, that whomſoever he firſt chuſeth to thoſe callings, he maketh them able, and doth not finde them able. And therefore in that we are allowed of God, it hangeth upon his mercie.

[d] Which liketh and alloweth of them.

[5] To ſubmit himſelf even to the baſeſt, to win them, and to eſchew all pride.

‡ Or, *uſed authority.*

[e] When I might lawfully have lived upon the expences of the church.

[f] We were not rough, but eaſie and gentle as a nurſe, that is, neither ambitious, nor covetous, but taketh all paines as patiently as if ſhe were a mother.

[6] To have the flock that is committed unto him in more eſtimation than his own life.

[7] To depart with his own right rather than to be chargeable to his ſheep.

[8] To excell other in example of godly life.

[9] To exhort and comfort with a fatherly minde and affection.

[10] To exhort all men diligently and earneſtly to lead a godly life.

[11] Having approved his miniſtery, he commendeth again (to that end and purpoſe that I ſpake of) the cheerfulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

14 [12] For ye, brethren, became followers of the churches of God, which in Judea are [g] in Chriſt Jeſus: for ye alſo have ſuffered like things of your own [h] countreymen, even as they have of the Jews:

15 [13] Who both killed the Lord Jeſus, and their own prophets, and have ‡ perſecuted us: [14] and they pleaſe not God, and are contrary to [i] all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to [k] fill up their ſinnes alway: [l] for the wrath is come upon them to the uttermoſt.

17 [15] But we, brethren, being [m] taken from you for a short time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.

19 For what is our hope, or joy, or crown of ‡ rejoycing? are not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

12 He confirmeth them in their afflictions which they ſuffered of their own people, becauſe they were afflicted of their own countreymen: which came as well (ſaith he) to the churches of the Jews, as to them: and therefore they ought to take it in good part.
g Which Chriſt hath gathered together.
h Even of them, which are of the ſame countrey, and the ſame town that you are of.
13 He preventeth an offence which might be taken, for that the Jews, eſpecially above all other, perſecuted the goſpel. That is no new thing, ſaith he, ſeeing, they ſlew Chriſt himſelf, and his prophets, and have baniſhed me alſo.
‡ Or, *chaſed us out.*
14 He foretelleth the utter deſtruction of the Jews, leſt any man should be moved by their rebellion. i For the Jews would neither enter into the kingdome of God themſelves, nor ſuffer other to enter in. k Untill that wickedneſſe of theirs which they have by inheritance as it were, of their fathers, be grown ſo great, that the meaſure of their iniquitie being filled, God may come forth to wrath. l The judgement of God being angrie, which indeed appeared shortly after in the deſtruction of the citie of Jeruſalem, whither many reſorted even out of divers provinces, when it was beſieged. 15 He meeteth with an objection, why he came not to them ſtraightwayes being in ſo great miſerie, I deſired oftentimes (ſaith he) and it lay not in me, but Satan hindred my endeavours, and therefore I ſent Timothie my faithfull companion unto you, becauſe you are moſt dear to me. m Were kept aſunder from you, and as it were orphanes. ‡ Or, *glorying.*

CHAP. III.

1 *Saint Paul teſtifieth his great love to the Theſſalonians: partly by ſending Timothie unto them to ſtrengthen and comfort them: partly by rejoycing in their well-doing:* 10 *and partly by praying for them, and deſiring a ſafe coming unto them.*

WHerefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith:

3 That no man should be moved by theſe afflictions: [1] for your ſelves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should ſuffer tribulation, even as it came to paſſe, and ye know.

5 For this cauſe when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

6 [2] But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us alwayes, deſiring greatly to ſee us, as we alſo *to ſee* you:

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſſe by your faith:

8 For now we * [a] live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God,

10 Night and day praying exceedingly that we might ſee your face, and might [b] perfect that which is lacking in your faith?

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt ‡ direct our way unto you.

12 [3] And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may eſtablish your hearts unblameable in holineſſe before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a moſt ſure remedy againſt all afflictions.

2 Becauſe they have hitherto gone ſo well forward, he exhorteth them again to make an end of the reſt of the journey, ſeeing that therein alſo they shall do him, their apoſtle, a great pleaſure.

* Rom. 7, 9.
a For now you cannot otherwiſe think me ſafe and in good caſe, unleſſe you go forward in religion and faith.

b Paul was conſtrained through the importunate dealing of the enemies, to leave the building which he had ſcarce begun: And for that cauſe he had left Silas and Timotheus in Macedonia, and when Timothie came to Athens to him, he ſent him back again ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may throughly accompliſh their faith and religion, that was as yet imperfect. ‡ Or, *guide.* 3 Another part of the epiſtle, wherein he ſpeaketh of the duties of a Chriſtian life. And he sheweth that the perfection of a Chriſtian life, conſiſteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accompliſhment whereof notwithſtanding is deferred to the next coming of Chriſt, who will then perfit his work by the ſame grace wherewith he begun i. in us.

CHAP. IIII.

He exhorteth them to go on forward in all manner of godlineſſe, 6 *to live holily and juſtly,* 9 *to love one another,* 11 *and quietly to follow their own buſineſſe:* 13 *and laſt of all to ſorrow moderately for the dead.* 17 *And unto this laſt exhortation is annexed a brief deſcription of the reſurrection, and ſecond coming of Chriſt to judgement.*

FUrthermore [1] then we ‡ beſeech you, brethren, and ‡ exhort you by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would [a] abound more and more.

2 For ye know what commandments we gave you, by the Lord Jeſus.

3 [2] For this is the will of God, *even* your [b] ſanctification, that ye should abſtain from fornication:

4 [3] That every one of you should know how to poſſeſſe his veſſel in ſanctification and honour:

5 [4] Not in the luſt of concupiſcence, even as the Gentiles which know not God.

6 [5] That *no man* go beyond and ‡ defraud his brother ‡ in *any* matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

7 For God hath not called us unto uncleanneſſe, but unto holineſſe.

8 He therefore that ‡ [c] deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

9 [6] But as touching brotherly love, ye need not that I write unto you: for ye your ſelves are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more:

11 [7] And that ye ſtudy to be quiet, and to do your own buſineſſe, [8] and to work with your own hands, (as we commanded you)

12 That ye may walk honeſtly toward them that are without, and that ye may have lack ‡ of nothing.

13 [9] But I would not have you to be ignorant, brethren, [10] concerning them which [11] are

1 Divers exhortations, the ground whereof is this, to be mindfull of thoſe things which they have heard of the apoſtle.
‡ Or, *requeſt.*
‡ Or, *beſeech.*
a That ye labour to excell more and more, and daily paſſe your ſelves.
2 This is the ſumme of thoſe things which he delivered them, to dedicate themſelves wholly, to God. And he condemneth plainly all filthineſſe through luſt, becauſe it is altogether contrary to the will of God.
b Look John 17, 17.
3 Another reaſon, becauſe it defileth the body.
4 The third, becauſe the ſaints are diſcerned from them which know not God by honeſtie and puritie.
5 Secondly, he reprehendeth all violent oppreſſion, and immoderate deſire, and sheweth moſt ſeverally, as the prophet of God, that God will revenge ſuch wickedneſſe.
‡ Or, *oppreſſe or overreach.*
‡ Or, *in the matter.*
‡ Or, *rejecteth.*
c Theſe commandements which I gave you.
6 Thirdly, he requireth a readie minde to all manner of loving kindneſſe, and exhorteth them to profite more and more in that vertue.
7 He condemneth unquiet brains, and ſuch as are curious in matters which appertain not unto them. 8 He rebuketh idleneſſe and ſlothfulneſſe, which vices whoſoever are given unto, fall in other wickedneſſe, to the great offence of the church. ‡ Or, *of no man.* 9 The third part of the epiſtle, which is interlaced among the former exhortations (which he returneth unto afterward) wherein he ſpeaketh of mourning for the dead, and the manner of the reſurrection, and of the latter day. 10 We muſt take heed that we do not immoderately bewail the dead, that is, as they uſe to do which think that they are utterly perished. 11 A confirmation: for death is but a ſleep of the body (for he ſpeaketh of the faithfull) untill the Lord cometh.

aſleep, that ye ſorrow not, even as others which have no hope.

14 [12] For if we beleeve that Jeſus died, and roſe again, even ſo them alſo which ſleep in [d] Jeſus, will God [e] bring with him.

15 [13] For this we ſay unto you by the [f] word of the Lord, that [g] we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.

16 For the Lord himſelf ſhall deſcend from heaven with a [h] ſhout, with the voice of the archangel, and with the trump of God: and the dead in Chriſt ſhall riſe firſt.

17 Then we which are alive, and remain, ſhall be [i] caught up together with them in the clouds, to meet the Lord in the aire: and ſo ſhall we ever be with the Lord.

18 Wherefore, ‡ comfort one another with theſe words.

[12] A reaſon of the confirmation, for ſeeing that the head is riſen, the members alſo ſhall riſe, and that by the vertue of God.

[d] They die in Chriſt, which continue in faith, whereby they are graffed into Chriſt, even to the laſt gaſp.

[e] Will call their bodies out of their grave, and joyn their ſouls to them again.

[13] The manner of the reſurrection ſhall be thus: The bodies of the dead ſhall be as it were raiſed out of ſleep at the ſound of the trumpet of God, Chriſt himſelf ſhall deſcend from heaven. The ſaints (for he ſpeaketh properly of them) which ſhall then be found alive, together with the dead which ſhall riſe ſhall be taken up into the clouds to meet the Lord, and ſhall be in perpetuall glory with him.

[f] In the name of the Lord, as though he himſelf ſpake unto you.

[g] He ſpeaketh of theſe things, as though he ſhould be one of them, whom the Lord ſhall finde alive at his coming, becauſe that time is uncertain: and therefore every one of us ought to be in ſuch a readineſſe, as if the Lord were coming at every moment.

[h] The word which the apoſtle uſeth here, ſignifieth properly that incouragement which mariners uſe one to another, when they altogether, with one ſhout put forth their oars and row together.

[i] Suddenly and in the twinkling of an eye.

‡ Or, *exhort.*

CHAP. V.

1 *He proceedeth in the former deſcription of Chriſts coming to judgement,* 16 *and giveth divers precepts,* 23 *and ſo concludeth the epiſtle.*

BUt [1] of the times & the [a] ſeaſons, brethren, ye have no need that I write unto you.

2 For your ſelves know perfectly that the day of the Lord ſo cometh as a thief in the night.

3 For when they ſhall ſay, Peace and ſafety: then ſudden deſtruction cometh upon them, as travail upon a woman with childe; and they ſhall not eſcape.

4 [2] But ye, brethren, are not in darkneſſe, that that day ſhould overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkneſſe.

6 Therefore let us not ſleep as *do* others: but let us watch and be ſober.

7 For they that ſleep, ſleep in the night, and they that be drunken, are drunken in the night.

8 [3] But let us who are of the day, be ſober, putting on the breaſt-plate of faith and love, and for an helmet, the hope of ſalvation.

9 [4] For God hath not appointed us to wrath: but to obtain ſalvation by our Lord Jeſus Chriſt.

[1] The day that God hath appointed for this judgement, we know not: But this is ſure that it ſhall come upon men when they look for nothing leſſe.

[a] Look Acts 1, 7.

[2] Returning to exhortations he warneth us which are lightened with the knowledge of God, that it is our durie not to live ſecurely iu deliciousneſſe, leſt we be ſuddenly taken in a dead ſleep in pleaſures: but contrariwiſe to have an eye to the Lord, and not ſuffer our ſelves to be oppreſſed with the cares of this world, for that is meet for the darkneſſe of the night, and this for the light.

[3] We muſt fight with faith and hope, much leſſe ought we lie careleſly ſnorting.

[4] He pricketh us forwards by ſetting moſt certain hope of victory before us.

10 [5] Who died for us, that whether we wake or ſleep, we ſhould live together with him.

11 [6] Wherefore ‡ comfort your ſelves together, and edifie one another, even as alſo ye do.

12 [7] And we beſeech you, brethren, to [b] know them which labour among you, & are over you in the [c] Lord, and admoniſh you;

13 And to eſteem them very highly in love [d] for their works ſake. *And* [8] be at peace among your ſelves.

14 [9] Now we ‡ exhort you, brethren, warn them that are ‡ [e] unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men.

15 [10] See that none render evil for evil unto any man: but ever follow that which is good, both among your ſelves, and to all men.

16 [11] Rejoyce evermore.

17 Pray without ceaſing.

18 In every thing give tkanks: for this is the [f] will of God in Chriſt Jeſus concerning you.

19 [12] Quench not the ſpirit.

20 Deſpiſe not [g] propheſyings.

21 Prove all things: hold faſt that which is good.

22 [13] Abſtain from all [h] appearance of evil.

23 And the very God of peace [i] ſanctifie you wholly: and *I pray God* your whole ſpirit and ſoul and body be preſerved blameleſſe unto the coming of our Lord Jeſus Chriſt.

24 [14] [k] Faithfull is he that calleth you, who alſo will [l] do it.

25 [15] Brethren, pray for us.

26 Greet, all the brethren with an holy kiſſe.

27 I ‡ charge you by the Lord, that this epiſtle be read unto all the holy brethren.

28 The grace of our Lord Jeſus Chriſt *be* with you. Amen.

¶ The firſt *epiſtle* unto the Theſſalonians, was written from Athens.

[5] The death of Chriſt is a pledge of our victory, for therefore he died, that we might be partakers of his life or vertue, yea even whiles we live here.

[6] We muſt not onely watch our ſelves, but we are alſo bound to ſtir up and confirm one another.

‡ Or, *exhort.*

[7] We muſt have great conſideration of them which are appointep to the miniſtery of the word, and government of the church by God, and do their duty.

[b] That you acknowledge and take them for ſuch as they are, that is to ſay, men worthy to be greatly accompted of among you.

[c] In thoſe things which pertain to Gods ſervice: ſo is the eccleſiaſticall function diſtinguiſhed from civill authoritie, and true ſhepherds from wolves.

[d] So then where this cauſe ceaſeth, there muſt the honour ceaſe.

[8] The maintenance of mutuall concord, is eſpecially to be looked unto.

[9] We muſt have conſideration of every man, and as the diſeaſe is, ſo muſt the remedie be uſed.

‡ Or, *beſeech.*

‡ Or, *diſorderly.*

[e] That keep not their rank or ſtanding.

[10] Charitie ought not to be overcome with any injuries.

[11] A quiet and appeaſed minde, is nouriſhed with continual prayers, reſpecting the will of God.

[f] An acceptable thing to God, and ſuch as he liketh well of.

[12] The ſparks of the Spirit of God that are kindled in us, are nouriſhed with daily hearing the word of God: but true doctrine muſt be diligently diſtinguiſhed from falſe.

[g] The expounding of the word of God.

[13] A generall concluſion, that we waiting for the coming of Chriſt, do give our ſelves to pureneſſe, both in minde, will, and body, through the grace and ſtrength of the Spirit of God.

[h] Whatſoever hath but the very ſhew of evil, abſtain from it.

[i] Separate you from the world, and make you holy to himſelf through his ſpirit, in Chriſt, in whom onely you ſhall attain unto that true peace.

[14] The good will and power of God is a ſure confirmation againſt all difficulties, whereof we have a ſure witneſſe in our vocation.

[k] Alwayes one and ever like himſelf, who performeth indeed whatſoever he promiſeth: and an effectuall calling is nothing elſe but a right declaring and true ſetting forth of Gods will: and therefore the ſalvation of the elect, is ſafe and ſure.

[l] Who will alſo make you perfect.

[15] The laſt part of the epiſtle, wherein with moſt wightie charge he commendeth both himſelf and the epiſtle unto them.

‡ Or, *adjure.*

The ſecond epiſtle of PAUL the apoſtle,
TO THE
THESSALONIANS.

Chap. I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: and therewithall uſeth divers reaſons for the comforting of them in perſecution, whereof the chiefeſt is taken from the righteous judgement of God.

PAul and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the LORD Jeſus Chriſt;

2 Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

3 [1] We are bound to thank God alwayes for you, brethren, as it is meet, becauſe that your faith [a] groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we our ſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure.

5 [2] *Which is* a manifeſt token of the righteous judgement of God, that ye may be counted worthy of the kingdome of God, for which ye alſo ſuffer.

6 [3] Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you.

7 And to you who are troubled, [4] reſt with us, [5] when the Lord Jeſus ſhall be revealed from heaven, with † his mighty angels.

8 In flaming fire, ‡ taking vengeance on them [6] that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power:

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that beleeve ([7] becauſe our teſtimonie among you was beleeved) in that day.

11 [8] Wherefore alſo we pray alwayes for you, that our God would ‡ count you [b] worthy of this calling, and fulfill all the [c] good pleaſure of *his* goodneſſe, and the [d] work of faith with power.

12 That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

Chap. II.

1 He willeth them to continue ſtedfaſt in the truth received, 3 ſheweth that there ſhall be a departure from the faith, 9 and a diſcovery of Antichriſt, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOw [1] we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by our [a] gathering together unto him,

2 [2] That ye be not ſoon ſhaken in minde, or be troubled, neither by [b] ſpirit, nor by [c] word, nor by [d] letter, as from us, as that the day of Chriſt is at hand.

3 Let no man deceive you by any means: [3] for *that day ſhall not come*, except there come a falling away firſt, and [e] that man of ſinne be revealed, the ſonne of perdition:

4 Who oppoſeth and [f] exalteth himſelf above all that is called God, or that is worshipped: [4] ſo that he as God ſitteth in the temple of God, shewing himſelf that he is God.

5 [5] Remember ye not, that when I was yet with you, I told you theſe things?

6 And now ye know [g] what ‡ withholdeth, that he might be revealed in his time.

7 [6] For the myſtery of iniquity doth already work: [7] onely he who now [h] letteth, *will let*, untill he be taken out of the way.

8 [8] And then ſhall [i] that wicked be revealed, whom the Lord ſhall [k] conſume with the [l] ſpirit of his mouth, and ſhall deſtroy with the brightneſſe of his coming:

---

1 The firſt part of the epiſtle, wherein he rejoyceth that through the grace of God, they have manfully ſuſtained all the aſſaults of their enemies, wherein he confirmeth them: moreover shewing with what gifts they muſt chiefly fight, to wit, with faith and charitie, which muſt daily increaſe.

a That whereas it grew up before, it doeth alſo receive ſome increaſe every day more and more.

2 He openeth the fountain of all true comfort, to wit, that in afflictions which we ſuffer of the wicked for righteouſneſſe ſake, we may behold as it were in a glas the teſtimonie of that judgement to come, and the end thereof moſt acceptable to us, and moſt sharp to his enemies.

3 A proof: God is juſt, therefore he will worthily puniſh the unjuſt, and will do away the miſeries of his people.

4 He confirmeth them alſo by the way, by this means that the condition both of this preſent ſtate and the ſtate to come, is common to him with them.

5 A moſt glorious deſcription of the ſecond coming of Chriſt, to be ſet againſt all the miſeries of the godly, and the triumphs of the wicked.

† Gr. *the angels of his power.*

‡ Or, *yeelding.*

6 There is no knowledge of God unto ſalvation, without the goſpel of Chriſt.

7 The children of God ſhall be counted by the faith which they have in the goſpel, which is preached unto them by the apoſtles.

8 Seeing that we have the mark ſet before us, it remaineth that we go unto it. And we go to it, by certain degrees of cauſes: firſt by the free love and good pleaſure of God, by vertue whereof all other inferiour cauſes work: from thence proceedeth the free calling to Chriſt, and from calling, faith, wereupon followeth both the glorifying of Chriſt in us, and us in Chriſt.

‡ Or, *vouchſafe.*

b By (calling) he meaneth not the very act of calling, but that ſelfſame thing whereunto we are called, which is the glory of that heavenly kingdome.

c Which he determined long ſince, onely upon his gracious and mercifull goodneſſe toward you.

d So then, faith is an excellent work of God in us: and we ſee here plainly that the apoſtle leaveth nothing to free will, to make it check-mate with Gods working therein, as the papiſts dream.

1 The ſecond part of the epiſtle, containing an excellent prophecie of the ſtate of the church, which ſhall be from the apoſtles time unto the latter day of judgement.

a If we think earneſtly upon that unmeaſurable glory, which we ſhall be partakers of with Chriſt, it will be an excellent remedie for us againſt wavering and impatience, ſo that neither the gliſtering of the world ſhall allure us, nor the dreadfull ſight of the croſſe diſmay us.

2 We muſt take heed of falſe prophets, eſpecially in this matter, which go about to deceive, and that for the moſt part, after three ſorts: for either they brag of fained propheticall revelations, or they bring conjectures and reaſons of their own, or uſe counterfeit writings.

b By dreams and fables, which men pretend to be ſpirituall revelations.

c Either by word of mouth, or by books written.

d Either by forged letter, or falſly gloſed upon.

3 The apoſtle foretelleth that before the coming of the Lord, there ſhall be a throne ſet up clean contrarie to Chriſts glory, wherein that wicked man ſhall ſit, and transferre all things that appertain to God, to himſelf, and many ſhall fall away from God to him.

e By ſpeaking of one, he pointeth out the body of the tyrannous and perſecuting church.

f All men know who he is that ſaith he can shut up heaven and open it at his pleaſure, and took upon him to be Lord and Maſter above all kings and princes, before whom kings and princes fall down and worship, honouring that Antichriſt as a god.

4 He foretelleth that Antichriſt (that is, whoſoever he be that ſhall occupy that ſeat that falleth away from God) ſhall not reigne without the church, but in the very boſom of the church.

5 This prophecie was continually declared to the ancient church, but it was neglected of them that followed.

g What hindereth and ſtayeth.

‡ Or, *holdeth.*

6 Even in the apoſtles time the firſt foundation of the apoſtaticall ſeat was laid, but yet ſo that they deceived men.

7 He foretelleth, that when the empire of Rome is taken way, the ſeat that falleth away from God, ſhal ſucceed and hold his place, as the old writers. Tertullian, Chryſoſtome and Hierome do expound it.

h He which is now in authoritie, and ruleth all, to wit, the Romane empire.

8 That wickedneſſe ſhall at length be detected by the word of the Lord, and ſhall utterly be aboliſhed by Chriſts coming.

i Word for word, that lawleſſe fellow that is to ſay, he that ſhall tread Gods law clean under foot.

k Bring to nought.

l With his word, for the true miniſters of the word are as a mouth, whereby the Lord breatheth out that mightie & everlaſting word, which ſhal break his enemies in ſunder, as it were an iron rod

9 [9] *Even*

9 [9] *Even him* whoſe coming is after the working of Satan, with all power, and ſignes and [m] lying wonders,

10 And with all deceiveableneſſe of unrighteouſneſſe, in them that periſh; becauſe they received not the love of the truth, that they might be ſaved.

11 And for this cauſe God ſhall ſend them [n] ſtrong deluſion, that they ſhould beleeve a lie:

12 That they all might be damned, who beleeved not the truth, but [o] had pleaſure in unrighteouſneſſe.

13 [10] But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through [p] ſanctification of the Spirit, and [q] belief of the truth,

14 Whereunto he called you by our [t] goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

15 [11] Therefore brethren ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle.

16 Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace;

17 Comfort your hearts, and ſtabliſh you in every good word and work.

9 He foretelleth, that Satan will beſtow all his might and power, and uſe all falſe miracles that he can to eſtabliſh that ſeat, and that with great ſucceſſe, becauſe the wickedneſſe of the world doeth ſo deſerve it: yet ſo, that onely the unfaithfull ſhall periſh through his deceit.

m Which are partly falſe, and partly wrought to eſtabliſh a falſhood.

n A moſt mightie working to deceive them.

o They liked lyes ſo well, that they had pleaſure in them, which is the greateſt madneſſe that may be.

10 The elect ſhall ſtand ſteadfaſt and ſafe from all their miſchiefs. Now election is known by theſe teſtimonies: faith is gathered by ſanctification: faith by that that we accord unto the truth: truth by calling, through the preaching of the goſpel: from whence we come at length to a certain hope of glorification.

p To ſanctifie you.

q Faith which layeth hold not upon lies, but upon the truth of God, which is the goſpel.

t By our preaching

11 The concluſion: It remaineth then that we continue in the doctrine which was delivered unto us by the mouth and writings of the apoſtles, through that free good will of God, which comforteth us with an invincible hope, and alſo in all godlineſſe our whole life long.

Chap. III.

He craveth their prayers for himſelf, 3 teſtifieth what confidence he hath in them, 5 maketh requeſt to God in their behalf, 6 giveth them divers precepts, eſpecially to ſhun idleneſſe and ill company. 16 And laſt of all, concludeth with prayer and ſalutation.

Finally, [1] brethren, pray for us, that the word of the Lord † may have *free* courſe, and be glorified even as *it is* with you:

2 And that we may be delivered from † [a] unreaſonable and wicked men: [2] for all men have not faith.

3 But the Lord is faithfull, who ſhall ſtabliſh you, and keep you from [b] evil.

4 [3] And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

1 He addeth now conſequently according to his manner, divers admonitions: The firſt of them is, that they make prayers for the increaſe and free paſſage of the goſpel, and for the ſafetie of the faithfull miniſters of the ſame.

† Gr. *may run.*

† Gr. *abſurd.*

a Which have no care of their duty.

2 It is no marvell that the goſpel is hated of ſo many, ſeeing that faith is a rare gift of God. Notwithſtanding the church ſhall never be deſtroyed by the multitude of the wicked, becauſe it is grounded and ſtayed upon the faithfull promiſe of God.

b From Satans ſnares, or from evil.

3 The ſecond admonition is, that they follow alwayes the doctrine of the apoſtles as a rule for their life.

5 [4] And the Lord direct your hearts into the love of God, and into ‡ the patient waiting for Chriſt.

6 [5] Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us.

7 [6] For your ſelves know how ye ought to follow us, for we behaved not our ſelves diſorderly among you,

8 Neither did we eat any mans bread for nought: but wrought with labour and travell night and day, that we might not be chargeable to any of you.

9 Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, [c] neither ſhould he eat.

11 For we heare that there are ſome which walk among you [7] diſorderly, working not at all, but are [8] buſie-bodies.

12 [9] Now them that are ſuch we command, and exhort by our Lord Jeſus Chriſt, that with quietneſſe they work, and eat their own bread.

13 [10] But ye, brethren, ‡ be not weary in well doing.

14 [11] And if any man obey not our word ‡ by this epiſtle, note that man, and have no [12] company with him, that he may be [13] aſhamed.

15 [14] Yet count him not as an enemy, but admoniſh him as a brother.

16 [15] Now the Lord of peace himſelf give you peace alwayes, by all means. The Lord be with you all.

17 [16] The ſalutation of Paul with mine own hand, which is the token in every epiſtle: ſo I write.

18 The grace of our Lord Jeſus Chriſt be with you all. Amen.

¶ The ſecond *epiſtle* to the Theſſalonians was written from Athens.

4 Thirdly, he diligently and earneſtly admoniſheth them of two things which are given us by the onely grace of God, to wit, of charitie, and a watchfull minde to the coming of Chriſt.

‡ Or, *the patience of Chriſt.*

5 Fourthly, he ſaith, that idle and lazie perſons ought not to be relieved of the church, nay, that they are not to be ſuffered.

6 Leſt he might ſeem to deal hardly with them, he ſetteth forth himſelf for an example, who beſides his travell in preaching, laboured with his hands, which he ſaith he was not ſimply bound to do.

c What ſhall we do then with thoſe idle bellied monks and ſacrificing prieſts? A monk (ſaith Socrates, book 8. of the Tripartite hiſtorie) which worketh not with his hands, is like a thief.

7 How great a fault idleneſſe is, he declareth by that, that God created no man in vain, or to no purpoſe, neither is there any unto whom he hath not allotted, as it were a certain ſtanding and room. Whereupon it followeth, that the order which God hath appointed, is troubled by the idle, yea broken, which is great ſin and wickedneſſe.

8 He reprehendeth a vice, which is joyned with the former, whereupon follow an infinite ſort of miſchiefs: to wit, that there are none more buſie in others mens matters than they which neglect their own.

9 The Lord commandeth and the apoſtles pray in the name of Chriſt, firſt, that no man be idle, and next, that every man do quietly and carefully ſee to do his dutie in that office and calling wherein the Lord hath placed him.

10 We muſt take heed, that ſome mens unworthineſſe cauſe us not to be ſlacker in well doing.

‡ Or, *faint not.*

11 Excommunication is a puniſhment for the obſtinate.

‡ Or, *ſignifie that man by an epiſtle.*

12 We muſt have no familiaritie nor fellowſhip with the excommunicate.

13 The end of excommunication is not the deſtruction, but the ſalvation of the ſinner, that at leaſt through ſhame he may be driven to repentance.

14 We muſt ſo eſchew familiaritie with the excommunicate, that we diligently ſeek all occaſions and means that may be, to bring them again into the right way.

15 Prayers are the ſeals of all exhortations.

16 The apoſtle ſubſcribeth his letter with his own hands that falſe letters might not be brought and put in place of true.

THE

The firſt Epiſtle of PAUL the Apoſtle,

TO

TIMOTHIE.

CHAP. I.

1 *Timothie is put in minde of the charge which was given unto him by Paul, at his going to Macedonia.* 5 *Of the right uſe and end of the law.* 11 *Of ſaint Pauls calling to be an apoſtle,* 20 *and of Hymeneus and Alexander.*

PAul [1] an apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and Lord Jeſus Chriſt, *which is* our hope;

2 Unto Timothie, *my* own ſonne in the faith: grace, [a] mercy and peace from God our Father, and Jeſus Chriſt our Lord.

3 [2] As I beſought thee to abide ſtill at Epheſus when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine,

4 [3] Neither give heed to fables, and endleſſe [b] genealogies, which miniſter queſtions, rather than edifying, which is in faith: *ſo do.*

5 [4] Now the end of the [c] commandment is [d] charity, out of a pure heart, and of a good conſcience, and of faith unfeigned:

6 [5] From which ſome ‡ having ſwerved, have turned aſide unto vain jangling;

7 [6] Deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm.

8 [7] But we know that the law is good, if a man uſe it lawfully.

9 [8] Knowing this, that the law is not made for a [e] righteous man, but for the lawleſſe and diſobedient, for the ungodly and for [f] ſinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manſlayers,

10 For whoremongers, for them that defile themſelves with mankinde, for men-ſtealers, for liars, for perjured perſons, and if there be any other thing that is contrary to ſound doctrine,

11 [9] According to the glorious goſpel of the bleſſed God, [10] which was committed to my truſt.

[1] Firſt of all he avoucheth his own free vocation and alſo Timothies, that the one might be confirmed by the other: and therewithall he declareth the ſum of the apoſtolicall doctrine, to wit, the mercie of God in Chriſt Jeſus, apprehended by faith, the end whereof is yet hoped for.

[a] There is as much difference betwixt mercie and grace, as is betwixt the effect and the cauſe: for grace is that free good will of God, whereby he choſe us in Chriſt, and mercie is that free juſtification which followeth it.

[2] This whole epiſtle conſiſteth in admonitions, wherein all the duties of a faithfull paſtour are lively ſet out. And the firſt admonition is this, that no innovation be made either in the apoſtles doctrine it ſelf, or in the manner of teaching it.

[3] The doctrine is corrupted not onely by falſe opinions, but alſo by vain and curious ſpeculations: the declaration and utterance whereof can nothing help our faith.

[b] He noteth out one kinde of vain queſtions.

[4] The ſecond admonition, is that the right uſe and practiſe of the doctrine muſt be joyned with the doctrine. And that conſiſteth in pure charitie, and a good conſcience, and true faith.

[c] Of the law.

[d] There is neither love without a good conſcience, nor a good conſcience without faith, nor faith without the word of God.

[5] That which he ſpake before generally of vain and curious controverſies, he applyeth to them which pretending a zeal of the law, dwelled upon outward things, and never made an end of babling of fooliſh trifles.

‡ Or, *not aiming at.*

[6] There are none more unlearned, and more impudent in uſurping the name of holineſſe, than fooliſh ſophiſticall bablers.

[7] The taking away of an objection: He condemneth not the law, but requireth the right uſe and practiſe of it.

[8] He indeed eſcapeth the curſe of the law, and therefore doeth not abhorre it, who fleeing and eſchewing thoſe things which the law condemneth, giveth himſelf withall his heart, to obſerve it: and not he that maketh a vain babling of outward and curious matters.

[e] And ſuch a one is he whom the Lord hath endued with true doctrine, and with the Holy Ghoſt.

[f] To ſuch as make an art, as it were, of ſinning.

[9] He ſetteth againſt fond and vain babling, not only the law, but the goſpel alſo, which condemneth not, but greatly commendeth the wholeſom doctrine contained in the commandements of God, and therefore he calleth it a glorious goſpel, and the goſpel of the bleſſed God, the vertue whereof theſe bablers knew not.

[10] A reaſon why neither any other goſpel is to be taught than he hath taught in the church, neither after any other ſort, becauſe there is no other goſpel beſide that, which God committed to him.

12 [11] And I thank Chriſt Jeſus our Lord, who hath [g] enabled me: for that he counted me faithfull, putting me into the miniſtery,

13 Who was before a [h] blaſphemer, and a perſecuter, and injurious. But I obtained mercie, becauſe I did it ignorantly, in unbelief.

14 And the grace of our Lord was exceeeding abundant, with [12] faith, and love which is in Chriſt Jeſus.

15 [13] This is a [i] faithfull ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief.

16 Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter beleeve on him to life everlaſting.

17 [14] Now unto the king eternall, immortall, inviſible, the [k] onely wiſe God, be honour and glory, for ever and ever. Amen.

18 [15] This charge I commit unto thee, ſonne Timothie, according to the propheſies which went before on thee, that thou by [l] them mighteſt warre a good warfare:

19 Holding faith, [m] and a good conſcience, [16] which ſome having put away, concerning faith have made ſhipwrack.

20 Of whom is Hymeneus and Alexander, [17] whom I have [n] delivered unto Satan, that they may [o] learn not to blaſpheme.

[11] He maintaineth of neceſſitie his apoſtelship againſt ſome that did carp at his former life, debaſing himſelf even to hell, to advance Chriſts only mercie, wherewith he aboliſhed all thoſe his former doings.

[g] Which gave me ſtrength, not onely when I had no will to do well, but alſo when I was wholly given to evil.

[h] Theſe are the preparative works which Paul braggeth of.

[12] He proveth this change by the effects, for that, that he that was a profane man, is become a beleever: and he that did moſt outragiouſly perſecute Chriſt, burneth now in love toward him.

[13] He turneth the reproach of the adverſaries upon their own heads, ſhewing that this ſingular example of the goodneſſe of God, redoundeth to the commoditie of the whole church.

[i] Worthy to be beleeved.

[14] He breaketh out into an exclamation, even for very zeal of mind for that he cannot ſatisfie himſelf in amplifying the grace of God.

[k] Look John. 17, 3.

[15] The concluſion of both the former fatherly admonitions, to wit, that Timothie ſtriving manfully againſt all lets, being called to the miniſterie according to many prophecies which went before of him, ſhould both maintain the doctrine which he had received, and keep alſo a good conſcience.

[l] By the help of them.

[m] Wholeſom and ſound doctrine.

[16] Whoſoever keep not a good conſcience, do loſe alſo by little and little the gift of underſtanding: which he proveth by two moſt lamentable examples.

[17] Such as fall from God, and his religion, are not to be ſuffered in the church, but rather ought to be excommunicated.

[n] Caſt out of the church, and ſo delivered them to Satan.

[o] That by their ſmart they might learn what it is to blaſpheme.

CHAP. II.

1 *That it is meet to pray and give thanks for all men, and the reaſon why.* 9 *How women ſhould be attired.* 12 *They are not permitted to teach.* 15 *They ſhall be ſaved notwithſtanding the teſtimonies of Gods wrath in childebirth, if they continue in faith.*

I ‡ [1] Exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men:

2 For kings, and for all that are in ‡ authority, [2] that we may lead a quiet and peaceable life in all godlineſſe and [a] honeſty.

‡ Or, *deſire.*

[1] Having diſpatched thoſe things which pertain to doctrin, he ſpeaketh now in the ſecond place of the other part of the miniſterie of the word, to wit, of publike prayers. And firſt of all, declaring this queſtion for whom we ought to pray: he teacheth that we muſt pray for all men, and eſpecially, for all manner of magiſtrates, which thing was at that time ſomewhat doubted of, ſeeing that kings, yea, and the moſt part of magiſtrates were at that time enemies of the church.

‡ Or, *eminent place.*

[2] An argument taken of the end: to wit, becauſe that magiſtrates are appointed to this end, that men might peaceably and quietly live in all godlineſſe and honeſtie, and therefore muſt we commend them eſpecially to God, that they may faithfully execute ſo neceſſarie an office.

[a] This word containeth all kinde of duty which is to be uſed amongſt men in all their affairs.

3 [3] For this is good and acceptable in the ſight of God our Saviour:

4 Who will have all men to be ſaved, and to come unto the knowledge of the truth.

5 [4] For *there is* one God, and one mediatour between God and men, the [b] man Chriſt Jeſus.

6 Who gave himſelf a ranſome for all, ‡ [5] to be teſtified in due time.

7 Whereunto I am ordained a preacher, and an apoſtle, (I ſpeak the truth in Chriſt, and lie not) a teacher of the Gentiles in [c] faith and verity.

8 [6] I will therefore that men pray every where, [d] lifting up holy hands, without [e] wrath and [f] doubting.

9 [7] In like manner alſo, that women adorn themſelves in modeſt apparell, with shamefaſtneſſe and ſobriety: not with ‡ broidred hair, or gold, or pearls, or coſtly aray;

10 But (which becometh women profeſſing godlineſſe) with good works.

11 Let the women learn in ſilence with all ſubjection.

12 But I ſuffer not a woman to teach, [8] nor to uſurp authority over the man, but to be in ſilence.

13 [9] For Adam was firſt formed, then Eve.

14 [10] And Adam was not [g] deceived, but the woman being deceived was in the tranſgreſſion.

15 [11] Notwithſtanding she shall be ſaved in childe-bearing, if they continue in faith and charity, and holineſſe with ſobriety.

3 Another argument, why churches or congregations ought to pray for all men, without any difference of nation, kind, age, or order, to wit, becauſe the Lord by calling of all ſorts, yea, ſometime thoſe that are greateſt enemies to the goſpel, will have his church gathered together after this ſort, & therefore prayers to be made for all. 4 God ſhould not elſe be manifeſted to be the onely God of all men, unleſſe he ſhould ſhew his goodneſſe in ſaving of all ſorts of men: neither ſhould Chriſt be ſeen to be the only Mediatour between God and all ſorts of men, by having taken upon him the nature of man which is common to all men, unleſſe he had ſatisfied for all ſorts of men, and made interceſſion for all. b Chriſt Jeſus which was made man. ‡ Or, *a teſtimonie.* 5 A confirmation, becauſe that even to the gentiles is the ſecret of ſalvation now opened and made manifeſt, the apoſtle himſelf being appointed properly to this office, which he doth faithfully and ſincerely execute. c Faithfully and ſincerely: and by faith he meaneth wholeſom and ſound doctrine, and by truth, an upright and ſincere handling of it. 6 He hath ſpoken of the perſons for whom we muſt pray: and now he teacheth, that the difference of place is taken away: for in times paſt, one only nation, and in one certain place, came together to publike ſervice: but now churches or congregations are gathered together every where, (orderly and decently) and men come together to ſerve God publikly with common prayer, neither muſt we ſtrive for the nation, or for the purification of the body, or for the place, but for the minde to have it clean from all offence, and full of ſure truſt and confidence. d He putteth the ſigne for the thing it ſelf, the lifting up of hands for the calling upon God. e Without theſe griefs and offences of the minde, which hinder us from calling upon God with a good conſcience. f Doubting which is againſt faith, James 1, 6. 7 Thirdly, he appointeth women to learn in the publike aſſemblies with ſilence and modeſtie, being comely apparelled, without any riot or exceſſe in their apparell. ‡ Or, *plaited.* 8 The firſt argument. Why it is not lawfull for women to teach in the congregation, becauſe by this means they ſhould he placed above men, for they ſhould be their maſters: which is againſt Gods ordinance. 9 He proveth this ordinance of God, whereby the woman is ſubject to man, firſt by that that God made the woman after man, for mans ſake. 10 Then, becauſe that after ſin, God enjoyned the women this puniſhment, for that the man was deceived by her. g Adam was deceived, but through his wives meanes, and therefore ſhe is worthily for this cauſe ſubject to her husband, and ought to be. 11 He addeth a comfort by the way, that their ſubjection hindereth not, but that women may be ſaved as well as men, if they behave themſelves in thoſe burdens of marriago holily and modeſtly, with faith aud charitie.

CHAP. III.

How biſhops and deacons, and their wives should be qualified, 14 *and to what end S. Paul wrote to Timothy of theſe things.* 15 *Of the church, and the bleſſed truth, herein taught and profeſſed.*

THis [1] is a true ſaying, [2] If a man [a] deſire the office of a biſhop, he deſireth a good work.

2 A biſhop then muſt be blameleſſe, the husband of [b] one wife, vigilant, ſober, ‡ of good behaviour, given to hoſpitality, apt to teach;

3 ‡ Not [c] given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brauler, not covetous;

1 Having diſpatched the treatiſe, aswell of doctrine and of the manner of handling of it, as alſo of publike prayer, he now in the third place cometh to the perſons themſelves, ſpeaking firſt, of paſtors, and afterward of deacons, and he uſeth a preface, that the church may know that theſe be certain and ſure rules. 2 A biſhoprick, or the miniſterie of the word is not an idle dignitie, but a work, and that an excellent work, and therefore a biſhop muſt be furniſhed with many vertues both at home and abroad. Wherefore it is requiſite before he be choſen to examine well his learning, his gifts, and ableneſſe, and his life. a He ſpeaketh not here of ambitious ſeeking, in the which there cannot be a worſe fault in the church, but generally of the minde and diſpoſition of man, framed and diſpoſed to help and edifie the church of God, when and whereſoever it ſhall pleaſe the Lord. b Therefore he that ſhutteth out married men from the office of biſhops, onely becauſe they are married, is antichriſt. ‡ Or, *modeſt.* ‡ Or, *not ready to quarrell and offer wrong, as one in wine.* c A common tipler, and one that will ſit by it.

4 One that ruleth well his own houſe, having his children in ſubjection with all gravity.

5 (For if a man know not how to rule his own houſe, how shall he take care of the church of God?)

6 Not ‡ a novice, leſt being lifted up with pride, he fall into the [d] condemnation of the devil.

7 Moreover, he muſt have a good report of them which are without, leſt he fall into reproach, and the ſnare of the devil.

8 [3] Likewiſe muſt the [e] deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9 Holding the [f] myſtery of the faith in a pure conſcience.

10 And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being *found* blameleſſe.

11 [4] Even ſo muſt their wives be grave, not ſlanderers, ſober, faithfull in all things.

12 [5] Let the deacons be the husbands of one wife, ruling their children, and their own houſes well.

13 For they that have ‡ uſed the office of a deacon well, purchaſe to themſelves a good [g] degree, and [h] great boldneſſe in the faith, *which is* in Chriſt Jeſus.

14 [6] Theſe things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thy ſelf in the [7] houſe of God, which is the church of the living God, the [i] pillar and ‡ ground of the truth.

16 [8] And without controverſie, great is the myſtery of godlineſſe: God was manifeſt in the fleſh, [k] juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, beleeved on in the world, received up into glory.

‡ Or, *one newly come to the faith.* d Leſt by reaſon that he is advanced to that degree, he take occaſion to be proud, which will undo him, and ſo he fall into the ſame condemnation that the devil himſelf is fallen into. 3 Likewiſe the deacons muſt firſt be proved, that there may be a good trial of their honeſtie, truth, ſobriety, minde void of covetouſneſſe, that they are well inſtructed in the doctrine of faith, and to be ſhort, of their good conſcience and integritie. e Theſe are they that had to ſee to the poore. f The doctrine of the goſpel, which is a myſterie indeed: for fleſh and bloud do not reveal it. 4 Regard muſt be had alſo, to the paſtours and deacons wives. 5 They that have more wives than one at one time, muſt neither be called to be miniſters, nor to be deacons. ‡ Or, *miniſtred.* g Honour and eſtimation. h Bold and aſſured confidence without fear. 6 Paul purpoſing to adde many peculiar things pertaining to the daily office of a paſtour, ſpeaketh firſt a word or two concerning his coming to Timothie, that he ſhould be ſo much the more carefull, leſt at his coming he might be reproved of negligence. 7 The paſtour hath alwayes to think, how that he is occupied in the houſe of the living God, wherein the treaſure of the truth is kept. i To wit, in reſpect of men: for the church reſteth upon that corner ſtone, Chriſt, and is the preſerver of the truth, but not the mother. ‡ Or, *ſtay.* 8 There is nothing more excellent than this truth, whereof the church is the keeper and preſerver here among men, the miniſterie of the word being appointed to that end and purpoſe: for it teacheth us the greateſt matters that may be thought of, to wit, that God is become viſible in the perſon of Chriſt by taking our nature upon him, whoſe majeſtie notwithſtanding in ſo great weakneſſe was manifeſted many wayes, inſomuch that the ſight of it pierced the very angels, and to conclude, he being preached unto the gentiles, was received of them, and is now placed above in glory unſpeakable. k The power of the Godhead ſhewed it ſelf ſo marvellouſly in that weak fleſh of Chriſt, that though he were a weak man, yet all the world knoweth he was, and is God.

CHAP. IIII.

He foretelleth that in the latter times there shall be a departure from the faith. 6 *And to the end that Timothy might not fail in doing his duety, he furnisheth him with divers precepts belonging thereto.*

NOw the [1] Spirit ſpeaketh expreſly, that in the latter times ſome shall depart from the [a] faith, giving heed to ſeducing ſpirits, and doctrines of devils:

2 [2] Speaking lies in [b] hypocriſie, having their [c] conſcience ſeared with a hot iron:

3 [3] Forbidding to marry, *and commanding*,

1 He ſetteth againſt that true doctrine, falſe opinions, which he foretelleth, that certaine which ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and ſo that a great number ſhall give ear to them. a From the true doctrine of God. 2 Although hereticks counterfeit holineſſe never ſo much, yet have they no conſcience. b For they will, as it were, practiſe the art of diſguiſed perſons and players, that we may not think they will lie lurking in ſome one corner, or keep any reſemblance of ſhamefaſtneſſe. c Whoſe conſcience waxed ſo hard, that there grew an hard fleſhineſſe over it, and ſo cauſe to have a canker in it, and now at length required of very neceſſitie to be burned with an hot iron. h He ſetteth down two kindes of this falſe doctrine, to wit, the law of ſole life, and difference of meats.

to abſtain from meats, [4] which God hath created [5] to be received [6] with thankſgiving of them which beleeve and know the truth.

4 [7] For every creature of God *is* good, and nothing to be refuſed, if it be received with thankſgiving:

5 [8] For it [d] is ſanctified by the [e] word of God, and prayer.

6 [9] If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrine, whereunto thou haſt [f] attained.

7 [10] But refuſe profane and old wives fables, [11] and exerciſe thy ſelf *rather* unto [g] godlineſſe.

8 [12] For bodily exerciſe profiteth ‡ little, but godlineſſe is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

9 [13] This *is* a faithfull ſaying, and worthy of all acceptation.

10 For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that beleeve.

11 Theſe things command and teach.

12 [14] Let no man deſpiſe thy youth, but be thou an example of the beleevers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

13 [15] Till I come, give attendance to reading to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by propheſie, with the laying on of the hands of the presbytery.

15 Meditate upon theſe things, give thy ſelf wholly to them, that thy profiting may appeare ‡ to all.

16 Take heed unto thy ſelf, and unto thy doctrine: continue in them: for in doing this thou ſhalt both [h] ſave thy ſelf, and them that heare thee.

4 He proveth that he juſtly called ſuch doctrines deviliſh, firſt, becauſe the teachers of them make lawes of things which are not their owne: for have they created the meats? 5 Secondly, becauſe they overthrow with their decrees, the end wherefore they were created of God, to wit, that we ſhould uſe them. 6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the uſe of them. And herewithall, the apoſtle declareth, that we muſt, uſe the liberality of God, ſoberly, and with a good conſcience. 7 He ſetteth an apoſtolicall rule for taking away the difference of meats, againſt that falſe doctrine. 8 He uſeth Gods benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him. d It is ſo made pure and holy in reſpect of us, ſo that we may uſe it with a good conſcience, as received at the Lords hands. e We confeſſe and acknowledge that God is the maker and giver of thoſe creatures which we uſe, Secondly, that we are of the number of thoſe, who through Chriſts benefit have recovered that right over all creatures, which Adam loſt by his fall. Thirdly, by our prayers we crave of the Lord, that we may uſe thoſe meats with a good conſcience, which we receive at his hands. Fourthly, we make an end of our eating and drinking, with thankſgiving and prayer: and ſo are our meats ſanctified to us. 9 The concluſion with an exhortation to Timothie, to propound theſe things diligently to the churches, which he had ſucked of the apoſtle, even in a manner from the teat. f A great meaſure thereof. 10 He ſetteth again true doctrine not onely againſt that falſe and apoſtatical doctrine, but alſo againſt all vain & curious ſubtilties. 11 It is not onely requiſite that the miniſter of the word be ſound in doctrine, but alſo that his life be godly and religious. g In the true ſerving of God. 12 Godlineſſe conſiſteth in ſpirituall exerciſe, and not in outward auſtereneſſe of life, which though it be ſomething to be accounted of, if it be righly uſed, yet it is in no wiſe comparable with godlines. For it profiteth not of it ſelf, but through the benefit of another, but this hath the promiſe both of the life preſent, and of that that is to come. ‡ Or, *for a little time.* 13 He goeth a little from his matter, and ſheweth that they which give themſelves to godlines, although they are afflicted and reproached, are notwithſtanding not to be counted miſerable, as other men are, becauſe they are not afflicted for that cauſe that other men are, and the end of them both is farre different one from the other. For how can God forſake his, which is bountifull, even toward his enemies? And he willeth that this doctrine be well beaten into their heads. 14 Now he returneth to that exhortation, ſhewing which are the true vertues of a paſtour, whereby he may come to be reverenced, although he be but young, to wit, ſuch ſpeech and life as are witneſſes of charitie, zeal, faith, and puritie: but here is no mention made of the croſierſtaff, ring, cloak, and ſuch other fooliſh and childiſh toyes. 15 The private exerciſe of paſtours, is continuall reading of the ſcriptures, where out they may draw water of wholeſome doctrine and exhortation, both to themſelves and to other. ‡ Or, *in all things.* h Faith is by hearing, and hearing by preaching: and therefore the miniſters of the word are ſo ſaid to ſave themſelves and other, for that in them the Lord hath put the word of reconciliation.

CHAP. V.

1 Rules to be obſerved in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothies health. 24 Some mens ſinnes go before unto judgement, and ſome mens do follow after.

REbuke [1] not an elder, but intreat him as a father, and the younger men as brethren:

2 The elder women as mothers, the younger as ſiſters, with all purity.

1 Of keeping meaſure in private reprehenſions, according to the degrees of ages and kindes.

3 [2] [a] Honor widows that are widows indeed.

4 [3] But if any widow have children or nephews, let them learn firſt to ſhew ‡ piety at [4] home, and to [5] requite their parents: [6] for that is good and acceptable before God.

5 [7] Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.

6 [8] But ſhe that liveth ‡ in pleaſure, is dead while ſhe liveth.

7 And theſe things give in charge, that they be blameleſſe.

8 But if any provide not for his own, and ſpecially for thoſe of his own ‡ houſe, he hath denied the faith, and is worſe than an infidel.

9 [9] Let not a widow be ‡ taken into the number, under threeſcore yeares old, having been the wife of [b] one man,

10 Well reported of for good works, if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have [c] waſhed the ſaints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.

11 [10] But the younger widows [d] refuſe: for when they have begun to wax wanton againſt Chriſt, they will marry:

12 Having damnation, becauſe they have caſt off their firſt faith.

13 [11] And withall they learn *to be* idle, wandering about from houſe to houſe; and not onely idle, but tatlers alſo, and buſie-bodies, ſpeaking things which they ought not.

14 [12] I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary † to ſpeak reproachfully.

15 For ſome are already turned aſide after Satan.

16 [13] If any man or woman that beleeveth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 [14] Let the elders that rule well, be counted worthy of [e] double honour, [f] eſpecially they who labour in the word and doctrine.

18 For the ſcripture ſaith, * Thou ſhalt not muzzle the ox that treadeth out the corn: and, * The labourer is worthy of his reward.

19 [15] Againſt an elder receive not an accuſation, but ‡ before two or three witneſſes.

20 [16] Them that ſinne rebuke before all, that others alſo may fear.

21 [17] I charge thee before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things ‡ without preferring one

2 The apoſtle giveth theſe rules touching the care of widowes. a Have care of thoſe widowes which have need for help. 3 Widows children and nephews muſt take care for their parents according to their abilitie. ‡ Or, *kindneſſe.* 4 The firſt reaſon, becauſe that that which they beſtowed upon theirs, they beſtow it upon themſelves. 5 Another, becauſe nature it ſelf teacheth us to recompenſe our parents. 6 The third, becauſe this dutifulneſſe pleaſeth God. 7 The ſecond rule: Let the church have care of ſuch as are widows indeed, that is to ſay, ſuch as are poore and deſtitute of help of their own friends, and live godly and religiouſly. 8 The third rule: Let widows that live in pleaſure, and neglect the care of their own family be holden and accounted as fallers away from God, and his religion, and worſe than very infidels. ‡ Or, *delicately.* ‡ Or, *kindred.* 9 The fourth rule: Let none under threeſcore yeares old be taken into the number of widows, to ſerve the congregations or churches, and ſuch as are free from all reproach of unchaſtitie, and are well reported of, for their diligence, charitie, and integritie. ‡ Or, *choſen.* b That had no more husbands, but one at one time. c This is ſpoken in reſpect of the manner of theſe countreys. 10 The firſt reaſon, why younger widows are not to be admitted to this miniſterie, to wit, becauſe for the lightnes of their ages they will at length ſhake off the burden that Chriſt hath laid upon them, and think rather upon marrying againe: and ſo will forſake the miniſtery whereunto they had bound themſelves. d Take them not into the colledge of widows. 11 Another reaſon: becauſe they are for the moſt part praters and buſy bodies, and gadders up and down, neglecting their charge and dutie 12 The firſt rule: Let yonger widows marrie and governe their houſes godly. † Gr. *for their railing.* 13 The ſixt rule: Let the faithfull help their widows at their own charges as much as they can, and let not the congregation be burdened with theſe expenſes. 14 Now he giveth rules, and ſheweth how he ought to behave himſelf with the elders, that is to ſay, with the paſtours, and ſuch as have the governance in the diſcipline of the church, which is preſident of their company. The firſt rule: Let the church or congregation ſee unto this eſpecially, as God himſelf hath commanded, that the elders that do their dutie well, be honeſtly maintained. e We muſt be more carefull for the reſt. f There were two kinders of elders, the one attended upon the governement onely, and looked to the manners of the congregation, the other did beſide that attend upon preaching and prayers, to and for the congregation. * Deut. 25, 4. * Matt. 10, 10. 15 The ſecond rule: Let no accuſation be admitted againſt an elder, but under two or three witneſſes. ‡ Or, *under.* 16 The third rule: Let the elders ſo convicted be rebuked openly, that they may be an example to other. 17 The fourth rule: Let ſinceritie be uſed without any prejudice or reſpect of perſons in eccleſiaſticall proceedings (eſpecially againſt the elders) becauſe God himſelf is there preſent, and the Lord Jeſus Chriſt with a multitude of angels. ‡ Or, *without prejudice.*

before another, doing nothing by partiality.

22 [18] Lay hands [g] ſuddenly on no man, neither be partaker of other mens ſinnes, keep thy ſelf pure.

23 [19] Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.

24 [20] Some mens ſinnes are open before hand, going before to judgement: and ſome *men* they follow after.

25 [21] Likewiſe alſo the good works *of ſome* are manifeſt before hand, and they that are otherwiſe cannot be hid.

[18] The fift rule. Let the miniſter lay hands ſuddenly on no man: Let him not be faultie herein, either by favouring any mans folly, or perverſe affection: If ought be done otherwiſe than well of his fellowes, let him keep his conſcienee pure.

[g] As much as in thee lieth, doe not raſhly admit any whatſoever to any eccleſiaſticall function.

[19] The ſixt rule Let the elders have indifferent conſideration of their health, in the manner of their diet.

[20] Becauſe hypocrites ſometimes creep into the miniſtery, although there be never ſo great diligence uſed, the apoſtle willeth the paſtours not to be troubled therefore, or ſlack any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcover the faults of ſuch men, and it is our parts to take heed that we offend not therein.

[21] Another comfort belonging to them, which ſometimes are ſlandered and miſreported of.

CHAP. VI.

1 *Of the duty of ſervants.* 3 *Not to have fellowship with newfangled teachers.* 6 *Godlineſſe is great gain.* 10 *And love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow,* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LEt [1] as many ſervants as are under the yoke, count their own maſters worthy of all honour, ; [2] that the name of God, and his doctrine be not blaſphemed.

2 [3] And they that have beleeving maſters, let them not deſpiſe *them*, becauſe they are brethren: but rather do *them* ſervice, becauſe they are ‡ faithfull and beloved, [a] partakers of the benefit. [4] Theſe things teach and exhort.

3 [5] If any man teach otherwiſe, and conſent not to wholeſome words, *even* the words of our Lords Jeſus Chriſt, and to the doctrine which is according to godlineſſe:

4 He is ‡ proud, knowing nothing, but ‡ doting about queſtions and [b] ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings,

5 ‡ Perverſe [c] diſputings of men of corrupt mindes, and deſtitute of the truth, ſuppoſing that gain is godlineſſe: from ſuch withdraw thy ſelf.

6 [6] But godlineſſe with contentment is great gain.

7 [7] For we brought nothing into this world, *and* it is certain we can carry nothing out.

[1] He addeth alſo rules for the ſervants dutie towards their maſters: whereupon no doubt there were many queſtions then moved by them, which took occaſion by the goſpel to trouble the common ſtate. And this is the firſt rule, Let ſervants that are come to the faith, and have infidels to their maſters, ſerve them notwithſtanding with great fidelitie.

[2] The reaſon leſt God should ſeem by the doctrine of the goſpel to ſtirre up men to rebellion and all wickedneſſe.

[3] The ſecond rule, Let not ſervants that are come to the faith, and have alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhood, but let them ſo much the rather obey them.

‡ Or, *beleeving.*

[a] Let this be ſufficient, that as touching thoſe things which pertain to everlaſting life, they are partakers of the ſame good will and love of God, as their maſters themſelves are.

[4] A generall concluſion that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads.

[5] He condemneth ſeverely, and excommunicateth or caſteth out of the church as proud men, ſuch as content not themſelves with Chriſts doctrine, (that is to ſay the doctrine of godlineſſe) but wearie both themſelves and other in vaine queſtions, (for all other things are vaine) becauſe they content not themſelves in Chriſts doctrine: and as lying deceivers, becauſe they ſavour or ſound of nothing but vanitie: as mad men becauſe they trouble themſelves ſo much in matters of nothing: as miſchievous plagues, for that they cauſe great contentions and corrupt mens mindes and judgement: to be ſhort, as prophane and wicked, becauſe they abuſe the precious name of godlineſſe and religion, to filthie lucre.

‡ Or, *a fool.*

‡ Or, *ſick.*

[b] Striving about words, and not about matter: and by words he meaneth all thoſe things which have not pith in them, and whereby we can reap no profit.

‡ Or, *gallings one of another.*

[c] Such as we ſee in thoſe ſhameleſſe ſchools of poperie, which are nothing elſe but vaine babling and and pratling.

[6] He turneth away fitly the name of gaine and lucre, confeſſing that godlineſſe is great gaine, but farre after another ſort, to wit, becauſe it bringeth true ſufficiencie.

[7] He mocketh their folly, which do ſo greedly gape after frail things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enjoy that exceſſe.

8 And having food and raiment let us be therewith content.

9 [8] But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drown men in deſtruction and perdition,

10 For the love of money is the root of all evil, which while ſome coveted after, they have ‡ erred from the faith, and [d] pierced themſelves through with many ſorrows.

11 [9] But thou, [e] O man of God, flee theſe things: and follow after righteouſneſſe, godlineſſe, faith, love, patience, meekneſſe.

12 Fight the good fight of faith, lay hold on eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 [10] I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good ‡ confeſſion.

14 That thou keep this commandment without ſpot, unrebukeable, untill the appearing of our Lord Jeſus Chriſt.

15 Which in his times he ſhall ſhew, who is the [f] bleſſed and onely Potentate, the King of kings, and Lord of lords:

16 Who onely hath immortalitie, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

17 [11] Charge them that are rich in [g] this world, that they be not high-minded, nor truſt in † uncertain riches, but in the [h] living God, who giveth us richly all things to enjoy.

18 That they do good, that they be rich in good works, readie to diſtribute, ‡ willing to communicate:

19 [12] Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternall life.

20 [13] O Timothie, keep that which is committed to thy truſt, avoiding profane *and* vain bablings, and oppoſitions of ſcience, falſly ſo called:

21 Which ſome [i] profeſſing, have erred concerning the faith. Grace *be* with thee Amen.

¶ The firſt to Timothie was written from Laodicea, which is the chiefeſt citie of Phrygia Pacatiana.

[8] He frayeth Timothie from covetouſneſſe after another ſort, to wit, becauſe it draweth with it an infinite ſort of luſts, and thoſe very hurtfull, wherewith covetous men do torment themſelves ſo farre forth, that in the end they caſt away from them their faith and ſalvation.

‡ Or, *been ſeduced.*

[d] Sorrow and grief do as it were pierce through the mind of man, and are the harveſt and true fruits of covetouſneſſe.

[9] A peculiar exhortation to divers vertues, wherewith it behoveth the paſtours eſpecially to be furniſhed.

[e] Whom the Spirit of God ruleth.

[10] A moſt earneſt requeſt and charge to obſerve and keep all the premiſſes faithfully, with our eyes ſet upon the coming of Jeſus Chriſt, whoſe glory we have to ſet againſt the vain gliſtering of this world, and his power againſt all the terrours of the wicked.

‡ Or, *profeſſion.*

[f] He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſtick faſt unto, we ſhall not be moved out of our ſtanding.

[11] He addeth for an overplus, as it were, a sharp admonition to the rich, that they chiefly take heed of two miſchiefs, to wit, of pride, and deceitfull hope, againſt which he ſetteth three excellent vertues, hope in the living God, liberalitie towards their neighbour, and gentle conditions.

[g] In things pertaining to this life, with whom thoſe men are compared which are rich in good works.

† Gr. *uncertaintie of riches.*

[h] Who onely is, and that everlaſting: for he ſetteth the frail nature of riches againſt God.

‡ Or, *ſociable.*

[12] The praiſe of liberalitie, by the effects thereof: becauſe it is a ſure teſtimonie of the Spirit of God which dwelleth in us, and therefore of the ſalvation that ſhall be given us.

[13] He rehearſeth the chiefeſt of all the former exhortations, which ought to be deeply imprinted in the mindes of all miniſters of the word, to wit, that they eſchew all vaine bablings of ſophiſtry, and continue in the ſimplicitie of ſincere doctrine.

[i] Not onely in word, but alſo in countenance and geſture: to be ſhort, while their behaviour was ſuch, that even when they held their peace they would make men beleeve, their heads were occupied about nothing but high and weighty matters, even then they erred concerning the faith.

THE

The ſecond Epiſtle of PAUL the Apoſtle, TO TIMOTHIE.

CHAP. I.

Pauls love to Timothie, and the unfeigned faith which was in Timothie himſelf, his mother, and grandmother. 6 He is exhorted to ſtirre up the gift of God which was in him, 8 to be ſtedfaſt and patient in perſecution, 13 and to perſiſt in the form and truth of that doctrine which he had learned of him, 15 Phygellus and Hermogenes, and ſuch like are noted, and Oneſiphorus is highly commended.

PAul an apoſtle of Jeſus Chriſt by the will of God [a] according to the promiſe of life, which is in Chriſt Jeſus.

2 To Timothie *my* dearly beloved ſonne: grace, mercie, *and* peace from God the Father, and Chriſt Jeſus our Lord.

3 [1] I thank God, whom I ſerve from *my* [b] fore-fathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:

4 Greatly deſiring to ſee thee, being mindfull of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſwaded that in thee alſo.

6 [2] Wherefore I put thee in remembrance, that thou [c] ſtirre up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the ſpirit of [d] fear, but of power, of love, and of a ſound minde.

8 [3] Be not thou therefore aſhamed of the teſtimonie of our Lord, nor of me [e] his priſoner, but be thou partaker of the afflictions of the [f] goſpel, according to the [g] power of God:

9 [4] Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was [h] given us in Chriſt Jeſus, [i] before the world began,

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortalitie to [k] light, through the goſpel:

11 [5] Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 [6] For the which cauſe I alſo ſuffer theſe things; [7] neverthelesſe I am not aſhamed, for I know whom I have ‡ beleeved, and I am perſwaded that he is able to keep that which I have committed unto him againſt that day.

13 [8] Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

14 [9] That good thing which was committed unto thee, keep [10] by the Holy Ghoſt which dwelleth in us.

15 [11] This thou knoweſt, that all they which are in Aſia be turned away from me, of whom are Phygellus, and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chain.

17 But when he was in Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him that he may finde mercy of the Lord in that day: and in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.

---

[a] Sent of God to preach that life, which he promiſed in Chriſt Jeſus.

[1] The chiefeſt mark that he ſhooteth at in this epiſtle, is to confirm Timothie to continue conſtantly, and manfully, even to the end, ſetting firſt before him the great good will he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothie, and his anceſtors, which might ſo much the more make him bound to God.

[b] From Abraham Iſaac and Jacob: for he ſpeaketh not of Phariſaiſme, but of Chriſtianiſme.

[2] He warneth us to ſet the invincible power of the Spirit, which God hath given us againſt thoſe ſtorms which may and do come upon us.

[c] The gift of God is at it were a certain lively flame kindled in our hearts, which the fleſh and the devil go about to put out: and therefore we on the contrary ſide, muſt labour as much as we can to foſter and keep it burning.

[d] To pierce us through, and terrifie us, as men whom the Lord will deſtroy.

[3] He proveth that the ignominie or ſhame of the croſſe, is not onely not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt, becauſe the goſpel wherefore the godly are afflicted, is the teſtimonie of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them.

[e] For his ſake.

[f] The goſpel after a ſort is ſaid to be afflicted in them that preach it.

[g] Through the power of God.

[4] He ſheweth with how great benefits God hath bound us, to maintain boldly and conſtantly his glory which is joyned with out ſalvation, and reckoneth up the cauſes of our ſalvation, to wit, that free and eternall purpoſe of God, to ſave us in Chriſt, which was to come; whereby it ſhould come to paſſe, that we ſhould at length be freely called of God by the preaching of the goſpel, to Chriſt the deſtroyer of death and authour of immortalitie.

[h] He ſaith, that that grace was given us from everlaſting, unto which we were predeſtinate from everlaſting. So that the doctrine of foreſeen faith and foreſeen works, is clean contrary to the doctrine which preacheth and teacheth the grace of God.

[i] Before that courſe of yeares which hath run on, ever ſince the beginning of the world.

[k] Hath cauſed life and immortalitie to appear.

[5] That is, the goſpel which the apoſtle preached.

[6] He confirmeth his apoſtelſhip by a ſtrange argument, to wit, becauſe the world could not abide it, and therefore it perſecuted him that preached it.

[7] By ſetting his own example before us, he ſheweth us how it may be, that we ſhall not be aſhamed of the croſſe of Chriſt, to wit, if we be ſure that God both can and will keep the ſalvation which he hath, as it were, laid up in ſtore by himſelf for us againſt that day.

‡ Or, *truſted*.

[8] He ſheweth wherein he ought to be moſt conſtant, to wit, both in the doctrine it ſelf, the abridgement whereof is faith and charitie, and next in the manner of teaching it, a lively pattern and ſhape whereof Timothie knew in the apoſtle.

[9] An amplification taken of the dignitie of ſo great a benefit committed to the miniſters.

[10] The taking away of an objection, It is an hard thing to do it, but the Spirit of God is mighty, who hath inwardly indued us with his vertue.

[11] He preventeth an offence which aroſe by the meanes of certain that fell from God, and the religion, and uttreth alſo their names, that they might be known of all men. But he ſetteth againſt them the ſingular faith of one man, that one only good example might counterpoiſe and weigh down all evil examples.

CHAP. II.

1 He is exhorted again to conſtancie and perſeverance, and to do the dutie of a faithfull ſervant of the Lord, in dividing the word aright, and ſtaying profane and vain bablings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is ſure. 22 He is taught whereof to beware, and what to follow after, and in what ſort the ſervant of the Lord ought to behave himſelf.

THou [1] therefore my ſonne, be ſtrong in the grace that is in Chriſt Jeſus.

2 And the things that thou haſt heard of me ‡ among [a] many witneſſes, the ſame commit thou to faithfull men, who ſhall be able to teach others alſo.

3 [2] Thou therefore endure hardneſſe, as a good ſouldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf

---

[1] The concluſion of the former exhortation which hath alſo added unto it a declaration, how that they do not keep that worthy thing that is committed unto them, which keep it to themſelves, but they rather, which do moſt freely communicate it with other, to the end that many may be partakers of it, without any mans loſſe or hinderance.

‡ Or, *by*.

[a] When many were by, which can beare witneſſe of theſe things.

[2] Another admonition: That the miniſterie of the word is a ſpirituall war fare, which man can ſo travell in, that he may pleaſe his captain, unleſſe he forgo and part with all hinderances which might draw him away from it.

with the affairs of [b] *this* life ; that he may pleaſe him who hath choſen him to be a ſouldier ,

5 [3] And if a man alſo ſtrive for maſteries, *yet* is he not crowned except he ſtrive lawfully.

6 ‡ [4] The husbandman that laboureth muſt be firſt partaker of the fruits.

7 [5] Conſider what I ſay , and the Lord give thee underſtanding in all things.

8 [6] Remember that Jeſus Chriſt of the ſeed of David, was raiſed from the dead, according to my goſpel.

9 [7] Wherein I ſuffer trouble as an evil doer, *even* unto bonds , but the word of God *is* not bound.

10 Therefore I endure all things for the elects ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus , with eternall glory.

11 [8] *It is* a faithfull ſaying, For if we be [c] dead with *him* , we ſhall alſo live with *him* :

12 If we ſuffer, we ſhall alſo reigne with *him* : if we denie him , he alſo will denie us :

13 If we beleeve not , *yet* he abideth faithfull , he cannot denie himſelf.

14 Of theſe things put *them* in remembrance, charging *them* [d] before the Lord , that they ſtrive not about words , to no profit, *but* to the ſubverting of the hearers.

15 [9] Studie to ſhew thy ſelf approved unto God, a workman that needeth not to be aſhamed , [e] rightly dividing the word of truth.

16 [f] But ſhun profane and vain bablings ,
[10] for they will increaſe unto more ungodlines.

17 And their word will eat as doth a ‡ canker : of whom is Hymeneus and Philetus ;

18 Who concerning the truth have erred , ſaying that the reſurrection is paſt alreadie ; and overthrow the faith of ſome.

19 [11] Neverthe leſſe, the foundation of God ſtandeth ‡ ſure , having this ſeal , the Lord knoweth them that are his. And , Let everie one that [g] nameth the name of Chriſt depart from iniquitie.

20 [12] But in a great houſe there are not onely veſſels of gold, and of ſilver , but alſo of wood, and of earth : and ſome to honour , and ſome to dishonour.

21 If a man therefore [h] purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſter , uſed and prepared unto every good work.

b With affairs of houshold, or other things that belong to other ordinary buſineſſes.

3 The third admonition : The miniſtery is like to a game or juſting , wherein men ſtrive for the victory , and no man is crowned, unleſſe he ſtrive according to the lawes which are preſcribed , be they never ſo hard and painful.

‡ Or, *the husbandman labouring firſt, muſt be partaker of the fruits.*

4 Another ſimilitude , tending to the ſame end , no man may look for the harveſt , unleſſe he firſt take paines to plow & ſow his ground.

5 All theſe things cannot be underſtood, and much leſſe practiſed, unleſſe we ask of God , and he give us underſtanding.

6 He confirmeth plainly two principles of our faith, which are alwayes aſſaulted of heretikes , the one whereof (to wit , that Chriſt is the true Meſſias , made man of the ſeed of David) is the ground of our ſalvation: and the other is the higheſt part of it , to wit , that he is riſen again from the dead.

7 The taking away of an objection : Truth it is , that he is kept in priſon as an evil doer, yet there is no cauſe , why therefore ſome ſhould go about to derogate credit from his Goſpel , ſeeing that notwithſtanding God did bleſſe his miniſterie, nay rather, that example of his captivitie and patience, did ſundrie wayes confirm the church in the hope of a better life.

8 The fourth admonition : We ought not to contend upon words and queſtions , which are not onely unprofitable , but alſo for the moſt part hurtful: but rather upon this , how we may frame our ſelves to all manner of patience , and to die alſo with Chriſt (that is to ſay , for Chriſts name) becauſe that is the plain way to the moſt glorious life : as contrariwiſe , the falling away of men can diminish no part of the truth of God ; although by ſuch meanes they procure moſt certain deſtruction to themſelves.

c If we be afflicted with Chriſt , and for Chriſt his ſake.

d Call God to witneſſe of, as a Judge : as Moſes, Joſua, Samuel, and Paul himſelf did, Acts 20.

9 The fift admonition : A miniſter muſt not be an idle diſputer , but a faithfull ſteward , in dividing aright the word of truth, in ſo much that he muſt ſtop the mouthes of others vain bables.

e By adding nothing to it , neither overſlipping any thing , neither mangling it , not renting it in ſunder, not wreſting of it : but marking diligently what his hearers are able to heare , and what is fit to edifying.

f Mark and watch , and ſee they creep not on further.

10 He diſcovereth the ſubtilitie of Satan , who beginning with theſe principles , draweth us by little and little to ungodlineſſe through the meanes of that wicked and profane babling , ſtill creeping on : which he proveth by the horrible example of them that taught , that the reſurrection was already paſt.

‡ Or, *gangrene.*

11 A digreſſion , wherein he ſalveth that offence that roſe by their falling away : ſhewing firſt, that the elect are out of all danger of any ſuch falling away : ſecondly , that they are known to God, and not to us : and therefore it is no marvell if we count hypocrites oftentimes for the true brethren : but we muſt take heed that we be not like them , but rather that we be indeed ſuch as we are ſaid to be.

‡ Or, *ſteadie.*

g That ſerveth and worshippeth him , and is as it were named of him , a faithfull man, or Chriſtian.

12 The taking away of an objection : It is no dishonour to the good man of the houſe , that he hath not in a great houſe , all veſſels of one ſort and for one ſervice , but we muſt look to this , that we be found veſſels prepared to honour.

h By theſe words is meant the execution of the matter , and not the cauſe : for in that we purge our ſelves , it is not to be attributed to any free will that is in us but to God , who freely and wholly worketh in us a good and an effectuall will.

22 [13] Flee alſo youthfull luſts : but follow righteouſneſſe , faith , charitie, [14] peace , with them that call on the Lord out of a pure heart.

23 But foolish and unlearned queſtions avoid , knowing that they do gender ſtrifes.

24 And the ſervant of the Lord muſt not ſtrive : but be [i] gentle unto all men , apt to teach, ‡ patient :

25 In meekneſſe inſtructing thoſe that [k] oppoſe themſelves , if God peradventure will give them repentance to the acknowledging of the truth.

26 And that they may † recover themſelves out of the ſnare of the devil , who are † taken captive by him at his will.

13 Returning to the matter from whence he digreſſed , verſe 16. he warneth him to exerciſe himſelf in weighty matters, and ſuch as pertain to godlineſſe.

14 The ſixt admonition : We muſt above all things eſchew all bitternes of mind , both in teaching all men, and alſo in calling them back which have gone out of the way.

i To win them through our patient bearing with them , but not to pleaſe them , or excuſe them in their wickedneſſe.

‡ Or , *forbearing.*

k He meaneth ſuch as do not yet ſee the truth.

† Gr. *awake.*

† Gr. *taken alive.*

CHAP. III.

1 He advertiſeth him of the times to come , 6 deſcribeth the enemies of the truth , 10 propoundeth unto him his own example , 16 and commendeth the holy ſcriptures.

THis [1] know alſo , that in the laſt dayes perilous times shall come.

2 For men shall be lovers of their own ſelves , covetous , boaſters , proud , blaſphemers , diſobedient to parents , unthankfull , [a] unholy ,

3 Without naturall affection , truce-breakers , ‡ falſe accuſers , incontinent , fierce , deſpiſers of thoſe that are good.

4 Traitours , headie , high-minded , lovers of pleaſures more than lovers of God ;

5 Having a form of godlineſſe, but denying the power thereof : from ſuch [2] turn away.

6 For of this ſort are they which creep into houſes ; and lead captive ſilly women laden with ſinnes , led away with divers luſts ,

7 Ever learning , and never able to come to the knowledge of the truth ,

8 Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth : men of corrupt mindes , ‡ reprobate concerning the faith.

9 [3] But they shall proceed no further : for their folly shall be manifeſt unto all *men* , as theirs alſo was.

10 [4] But ‡ thou haſt [b] fully known my doctrine , manner of life , purpoſe , faith , long ſuffering , charity , patience ,

11 Perſecutions , afflictions which came unto me at [c] Antioch , at Iconium , at Lyſtra , what perſecutions I endured : but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Jeſus , shall ſuffer perſecution.

13 But evil men and ſeduces shall wax [d] worſe and worſe , deceiving , and being deceived

14 But continue thou in the things which thou haſt learned and haſt been aſſured of , knowing of whom thou haſt learned *them* :

15 And that from a childe thou haſt known the holy ſcriptures , which are able to

1 The ſeventh admonition : We may not hope for any church in this world without corruption : but there shall be rather great abundance of moſt wicked men , even in the very boſome of the church , which notwithſtanding shall make a shew and countenance of great holineſſe , and charitie.

a Which make no account, either of right or honeſtie.

‡ Or , *makebates.*

2 We muſt not dally with ſuch men as reſiſt the truth , not of ſimple ignorance, but of a perverſe minde) which thing appeareth by their fruits which he painteth out here lively) but we muſt rather turn away from them.

‡ Or , *of no judgement.*

3 He addeth a comfort : The Lord will at length pluck off all their vizards.

4 That we be not deceived by ſuch hypocrites , we muſt ſet before us the vertues of the holy ſervants of God , and we muſt not be afraid of perſecution which they ſuffered willingly , and which alwayes followeth true godlineſſe. But we muſt eſpecially hold faſt the doctrine of the apoſtles , the ſumme whereof is this , that we are ſaved through faith in Chriſt Jeſus.

‡ Or , *thou haſt been a diligent follower of.*

b Thou knoweſt throughly not onely what I taught and did , but alſo how I was minded and diſpoſed.

c Which is in Piſidia.

d Their wickedneſſe shall daily increaſe.

make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus.

16 [5] All ſcripture *is* given by inſpiration of God, and *is* profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſſe:

17 That the [e] man of God may be perfect, ‡ throughly furniſhed unto all good works.

5 The eight admonition which is moſt precious: A paſtour muſt be wiſe by the word of God onely: wherein we have perfectly delivered unto us whatſoever pertaineth either to diſcern, know, and eſtabliſh true opinions, and to confute falſe: and furthermore to correct evil manners, and to frame good. e The prophets and expounders of Gods will, are property and peculiarly called men of God. ‡ Or, *perfected.*

CHAP. IIII.

1 He exhorteth him to do his duty with all care and diligence: 6 certifieth him of the nearneſſe of his death: 9 willeth him to come ſpeedily unto him, and to bring Marcus with him, and certain other things which he wrote for: 14 warneth him to beware of Alexander the ſmith: 16 informeth him what had befallen him at firſt anſwering. 19 And ſoon after he concludeth.

I[1] Charge *thee* therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdome:

2 Preach the word, be inſtant in ſeaſon, out of ſeaſon, reprove, rebuke, exhort with all long ſuffering and doctrine.

3 [2] For the time will come when they will not endure ſound doctrine, but after their own luſts ſhall they heap to themſelves teachers having itching eares.

4 And they ſhall turn away their eares from the truth, and ſhall be turned unto [a] fables.

5 [3] But watch thou in all things, endure afflictions, do the work of an evangeliſt, ‡ [b] make full proof of thy miniſtery.

6 [4] For I am now ready to be [c] offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finiſhed my courſe, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteouſneſſe, which the Lord the righteous judge ſhall give me at that day: and not to me onely, but unto all them alſo that love his appearing.

1 The principall and chief of all admonitions being therefore propoſed with a moſt earneſt charge, is this: that the word of God be propounded with a certain holy importunitie, as neceſſity requireth: but ſo, that a good and true ground of the doctrin be laid, and the vehemency be tempered with all holy meekneſſe. 2 Faithfull paſtours in times paſt, took all occaſions they could, becauſe men were very prompt and ready to return to their fables. a To falſe and unprofitable doctrins which the world is now ſo bewitched withall, that it had rather the open light of the truth were utterly put out, than it would come out of darkneſſe. 3 The wickedneſſe and falling away of the world, ought to cauſe faithfull miniſters to be ſo much the more carefull. ‡ Or, *fulfill.* b Prove and ſhew by good and ſubſtantiall proof, that thou art the true miniſter of God. 4 He foretelleth his death to be at hand, and ſetteth before them an excellent example, both of invincible conſtancy, and ſure hope. c To be offered for a drink offering: and he alludeth to the powring out of bloud or wine which was uſed in ſacrifices.

9 [5] Do thy diligence to come ſhortly unto me.

10 For Demas hath forſaken me, having [d] loved this preſent world, and is departed unto Theſſalonica: Creſcens to Galatia; Titus unto Dalmatia.

11 Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the miniſtery.

12 And Tychicus have I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou comeſt, bring *with thee*, and the books, but eſpecially the parchments.

14 Alexander the copperſmith did me much evil, the Lord reward him according to his works.

15 Of whom be thou ware alſo, for he hath greatly withſtood ‡ our words.

16 At my firſt anſwer no man ſtood with me: but all men forſook me: *I pray God* that it may not be laid to their charge.

17 Notwithſtanding, the Lord ſtood with me, and ſtrengthened me, that by me the preaching might be fully known, and that all the Gentiles might heare: and I was delivered out of the mouth of the [e] lion.

18 And the Lord ſhall deliver me from every [f] evil work, and will preſerve me unto his [g] heavenly kingdome; to whom *be* glory for ever and ever. Amen.

19 Salute Priſca and Aquila, and the houſhold of Oneſiphorus.

20 Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick.

21 Do thy diligence to come before winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

¶ The ſecond *epiſtle* unto Timotheus, ordained the firſt biſhop of the church of the Epheſians, was written from Rome, when Paul was brought before Nero the ſecond time.

5 The laſt part of the epiſtle, ſetting forth grievous complaints againſt certain, and examples of ſingular godlines in every place, and of a mind never wearied. d Contented himſelf with the world.

‡ Or, *our preaching.*

e Of Nero.

f Preſerve me pure from committing any thing unworthy my apoſtleſhip. g To make me partaker of his kingdome.

The Epiſtle of PAUL TO TITUS.

CHAP. I.

1 For what end Titus was left in Crete. 6 How they that are to be choſen miniſters, ought to be qualified. 11 The mouthes of evil teachers to be ſtopped: 12 and what manner of men they be.

PAul [1] a [a] ſervant of God, and an apoſtle of Jeſus Chriſt, according to the faith of Gods [b] elect, [2] and acknowledging of the truth, which is after godlineſſe:

2 ‡ In [c] hope of eternall life, which God that cannot lie, [d] promiſed before the [e] world began;

3 [3] But hath in due times manifeſted his word through preaching, which is committed unto me, according to the commandment of God our [f] Saviour:

4 [4] To Titus mine own ſon after the common faith, [5] grace, mercy, and peace from God the Father, and the Lord Jeſus Chriſt our Saviour.

5 [6] For this cauſe left I thee in Crete, that thou ſhouldeſt ſet in order the things that are ‡ wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameleſſe, the husband of one wife, having faithfull children not accuſed of riot or [g] unruly.

7 [7] For a biſhop muſt be blameleſſe, as the [h] ſteward of God: not [i] ſelf-willed, not ſoon angry, not * given to wine, no ſtriker, not given to filthy lucre;

8 But a lover of hoſpitality, a lover of ‡ good men, [k] ſober, juſt, holy, temperate,

9 [8] Holding faſt the faithfull word, ‡ as he hath been taught, [9] that he may be able by ſound doctrine, both to exhort and to convince the gainſayers.

10 [10] For there are many unruly and vain talkers and deceivers, eſpecially they of the [l] circumciſion:

11 Whoſe mouthes muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake.

[1] He voucheth his apoſtleſhip (not for Titus, but for the Cretenſes ſake) both by the teſtimony of his outward calling, and by his conſent, wherein he agreeth with all the elect from the beginning of the world.

[a] A miniſter, as Chriſt himſelf, in that that he was a miniſter and head of the prophets, is called a ſervant, Eſa. 43. 10.

[b] Of thoſe whom God hath choſen.

[2] The faith wherin all the elect conſent, is the true and ſincere knowledge of God, tending to this end, that worſhipping God aright, they may at length obtain life everlaſting according to the promiſe of God, who is true, which promiſe was exhibited in Chriſt in due time according to his eternall purpoſe.

‡ Or, *for.*

[c] Hope is the end of faith.

[d] Freely, and of his meer liberality.

[e] Look 2 Tim. 1, 9.

[3] The truth is no other where to be ſought, but in the preaching of the apoſtles.

[f] This word (Saviour) doth not only ſignifie a preſerver of life, but alſo a giver of life.

[4] The apoſtle moveth the Cretenſes to heare Titus, by ſetting forth his conſent and agreement with him in the faith, and therewithall ſheweth by what ſpeciall note we may diſtinguiſh true miniſters from falſe.

[5] There is but one way of ſalvation, common both to the paſtour and the flock.

[6] The firſt admonition to ordain elders in every city.

‡ Or, *left undone.*

[g] This word is proper to horſes and oxen, which will not abide the yoke.

[7] The ſecond admonition: what fault paſtours (whom he comprehended afore under the word elders) ought to be void of, and what vertues they ought to have.

[h] Whom the Lord hath appointed ſteward of his gifts.

[i] Not hard conditioned, and evil to pleaſe.

* 1 Tim. 3, 3.

‡ Or, *good things.*

[k] Circumſpect, and of a ſound judgement, and of a ſingular example of moderation.

[8] The third admonition: The paſtour muſt hold faſt that doctrine, which the apoſtles delivered, and pertaineth to ſalvation, leaving all curious and vain matters.

‡ Or, *in teaching.*

[9] The fourth admonition: To apply the knowledge of true doctrine unto uſe, which conſiſteth in two things, to wit, in governing them which ſhew themſelves apt to learn, and confuting the obſtinate.

[10] An applying of the generall propoſition to a particular. The Cretenſes above all other need ſharp reprehenſions, both becauſe their minds are naturally given to lies and ſlothfulneſſe, and alſo becauſe of certain covetous Jews, which under a colour of godlineſſe, joyned partly certain vain traditions, and partly old ceremonies with the goſpel.

[l] Of the Jews, or rather of thoſe Jews which went about to joyn Chriſt and the law together.

12 [m] One of themſelves, *even* a prophet of their own, ſaid, The Cretians are alway liars, evil beaſts, ſlow bellies.

13 This witneſſe is true: wherefore rebuke them [n] ſharply, that they may be ſound in the faith;

14 Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.

15 [11] Unto the pure all things are pure, but unto them that are defiled, and unbeleeving, is nothing pure: but even their [o] minde and conſcience is defiled.

16 They profeſſe that they know God; but in works they deny him, being abominable and diſobedient, and unto every good work ‡ reprobate.

[m] Epimenides, who was counted a prophet amongſt them, look upon Laertius, and Cicero in his firſt book of divination.

[n] Roughly and plainly, and go not about the buſh with them.

[11] He ſheweth in few words, that purity conſiſteth not in any externall worſhip, and that, that is according to the old law (as in difference of meats, and waſhings, and other ſuch things which are aboliſhed) but in the minde and conſcience: and whoſoever teach otherwiſe, know not what is true religion indeed, and alſo are nothing leſſe than that they would ſeem to be.

[o] If our mindes and conſciences be unclean, what cleanneſſe is there in us before regeneration?

‡ Or, *void of judgement.*

CHAP. II.

2 Directions given unto Titus both for his doctrine and life. 9 Of the duty of ſervants, and in generall of all Chriſtians.

BUt [1] ſpeak thou the things which become ſound doctrine:

2 [2] That the aged men be ‡ ſober, grave, temperate, ſound in faith, in charity, in patience.

3 The aged women likewiſe, that *they be* in behaviour as becometh ‡ holineſſe, not ‡ falſe accuſers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ‡ ſober, to love their husbands, to love their children,

5 *To be* diſcreet, chaſte, [a] keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed.

6 Young men likewiſe exhort to be ‡ ſober-minded.

7 [3] In all things ſhewing thy ſelf a pattern of good works: in doctrine *ſhewing* uncorruptneſſe, [b] gravity, ſincerity,

8 Sound ſpeech that cannot be condemned, that he that is of the contrary part, may be aſhamed, having no evil thing to ſay of you.

9 [4] *Exhort* ſervants to be obedient unto their own maſters, and to pleaſe *them* well in [c] all things, not ‡ anſwering again:

10 Not purloining, but ſhewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

11 [5] For the grace of God ‡ that bringeth ſalvation, hath appeared to all men,

12 Teaching us, that denying ungodlineſſe

[1] The fifth admonition: The doctrine muſt not only be generally pure, but alſo be applied to all ages and orders of men, according to the diverſitie of circumſtances.

[2] What are the chiefeſt vertues for old and young, both men and women, and how they ought to be ſtirred up unto them continually.

‡ Or, *vigilant.*

‡ Or, *holy women*

‡ Or, *makebates.*

‡ Or, *wiſe.*

[a] No gadders up and down.

‡ Or, *diſcreet.*

[3] The ſixth admonition: That both the paſtours life and doctrine muſt be ſound.

[b] Not ſuch a gravitie as may drive men from coming to the miniſter, but ſuch as may cauſe them to come in moſt reverent and honeſt ſort.

[4] The ſeventh admonition, of ſervants duty toward their maſters.

[c] Which may be done without offence to God.

‡ Or, *gain-ſaying.*

[5] The eight admonition, belonging to all the godly, that ſeeing God calleth all men to the goſpel, and Chriſt hath ſo juſtified us, that he hath alſo ſanctified us, we muſt all of us give our ſelves to true godlineſſe, and righteouſneſſe, ſetting before us a ſure hope of immeaſurable glory: which thing muſt in ſuch ſort be beaten into their heads, that the gain-ſayers alſo muſt be reproved by the authority of the mighty God.

‡ Or, *that bringeth ſalvation to all men, hath appeared.*

and [d] worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world:

13 [e] Looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt,

14 Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf [f] a peculiar people, zealous of good works.

15 Theſe things ſpeak and exhort, and rebuke with all [g] authority. Let no man deſpiſe thee.

d Luſts of the fleſh, which belong to the preſent ſtate of this life and world.

e Chriſt is here moſt plainly called that mighty God, and his appearance and coming is called by the figure Metonymie, our hope.

f As it were a thing peculiarly laid up for himſelf.

g With all authority poſſible.

CHAP. III.

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed alſo to reject obſtinate hereticks: 12 which done, he appointeth him both time and place, wherein he should come unto him, and ſo concludeth.

PUt [1] them in minde to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work,

2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſſe unto all men.

3 [2] For we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envie, hatefull, *and* hating one another.

4 But after that the kindneſſe and ‡ love of God our Saviour toward man appeared,

5 Not by works of [a] righteouſneſſe, which we have done, but according to his mercie he ſaved us by the waſhing of regeneration, and renewing of the [b] Holy Ghoſt.

6 Which he ſhed on us † abundantly, through Jeſus Chriſt our Saviour.

1 He declareth particularly and ſeverally that which he ſaid before generally, noting out certain chief and principall duties, which men owe to men, and eſpecially ſubjects to their magiſtrates.

2 He confirmeth again the former exhortation by propounding the free benefit of our regeneration, the pledge whereof is our baptiſme.

‡ Or, *pity*.

a Word for word of works which are done in righteouſneſſe: and this place doth fully refute the doctrin of merits.

b Which the vertue of the Holy Ghoſt worketh.

† Gr. *richly*.

7 That being juſtified by his grace, we ſhould be made heirs according to the hope of eternall life.

8 [3] *This is* a faithfull ſaying, and theſe things I will that thou affirm conſtantly, that they which have beleeved in God, might be carefull to maintain [c] good works: theſe things are good and profitable unto men.

9 But avoid fooliſh queſtions and genealogies, and contentions, and ſtrivings about the law; for they are unprofitable and vain.

10 [4] A man that is an heretick, after the firſt and ſecond admonition, reject:

11 Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

12 [5] When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours alſo learn to ‡ maintain good works for neceſſary uſes, that they be not unfruitfull.

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus ordained the firſt biſhop of the church of the Cretians, from Nicopolis of Macedonia.

3 Again with great earneſtnes he beateth into our head, how that we ought to give our ſelves to true godlineſſe, and eſchew all vain queſtions; which ſerve to nothing but to move ſtrife and debate.

c Give themſelves earneſtly unto good works.

4 The miniſters of the word, muſt at once caſt off hereticks that is, ſuch as ſtubbornly and ſeditiouſly diſquiet the church, and will give no eare to eccleſiaſticall admonitions.

5 Laſt of all, he writeth a word or two of private matters, and commendeth certain men.

‡ Or, *profeſſe honeſt trades*.

The Epiſtle of PAUL,

TO

PHILEMON.

4 He rejoyeth to heare of the faith and love of Philemon: 9 whom he deſireth to forgive his ſervant Oneſimus, and lovingly to receive him again.

PAul a priſoner of Jeſus Chriſt, and Timothy our brother unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archippus our fellow-ſouldier, and to the church in thy houſe:

3 Grace to you, and peace from God our Father and the Lord Jeſus Chriſt.

4 I thank my God, making mention of thee alwayes in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

6 That the [a] communication of thy faith may become effectuall by the acknowledging of every good thing, which is in you in [b] Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the [c] bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, though I might be much bold in Chriſt, [illegible] enjoyn thee that which is convenient,

9 [1] Yet for loves ſake I rather beſeech thee, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 I beſeech thee for my ſonne Oneſimus, whom I have begotten in my bonds.

11 Which in time paſt was to thee unprofitable: but now profitable to thee and to me.

12 Whom I have ſent again: thou therefore receive him that is mine own [d] bowels.

b Shewing that there is no good thing in us, but we have it by Chriſt.

c Becauſe thou didſt ſo dutifully and cheerfully refreſh the ſaints, that they conceived inwardly a marvellous joy: for this word (bowels) is meant not onely the inward feeling of wants and miſeries that men have one of anothers ſtate, but alſo that joy, and comfort which entreth into the very bowels, as though the heart were refreſhed and comforted.

---

a By communication of faith, he meaneth thoſe duties of charity which are beſtowed upon the ſaints, and flow forth of an effectuall faith.

1 An example of a Chriſtian excuſe and commendation for an other man.

d As mine own ſon, and as if I had begotten him of mine own body.

13 Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the goſpel.

14 But without thy minde would I do nothing : that thy benefit ſhould not be as it were of [e] neceſſity, but willingly.

15 For perhaps he therefore [f] departed for a [g] ſeaſon, that thou ſhouldeſt receive him for ever ;

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the [h] fleſh, and in the Lord ?

17 If thou count me therefore a partner, receive him as my ſelf.

18 If he hath wronged thee, or oweth *thee ought*, put that on mine account.

19 I Paul have written it with mine own hand, I will repay it : albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

20 [i] Yea, brother, let me have joy of thee in the Lord : refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22 But withall prepare me alſo a lodging : for I truſt that through your prayers I ſhall be given unto you.

23 There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus :

24 Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſervant.

[e] That thou mighteſt not ſeem to have ſent me thy ſervant upon conſtraint, but willingly.

[f] Thus he aſſwageth the harder kinde of ſpeech, which is to ſay, he ran away.

[g] For a little time.

[h] Becauſe he is thy ſervant, as other ſervants are, and becauſe he is the Lords ſervant, ſo that thou muſt needs love him, both for the Lords ſake, and for thine own ſake.

[i] Good brother, let me obtain this benefit at thine hand.

The Epiſtle of PAUL the apoſtle,

TO THE

HEBREWS.

THe drift and end of this epiſtle, is to ſhew that Jeſus Chriſt the Son of God, both God and man, is that true eternall and onely prophet, king, and high prieſt, that was ſhadowed by the figures of the old law, and is now indeed exhibited: of whom the whole church ought to be taught, governed, and ſanctified.

CHAP. I.

1 Chriſt in theſe laſt times coming to us from the Father, 4 is preferred above the angels, both in perſon and office.

GOd who [1] at ſundry times, and in divers manners ſpake in time paſt unto the fathers by the prophets,

2 Hath in [a] theſe laſt dayes ſpoken unto us by *his* [b] Son whom he hath appointed [2] heir of all things, by [c] whom alſo he made the [d] worlds.

3 * Who being the [e] brightneſſe of his glory, and the expreſſe image of his [f] perſon, and [g] upholding all things by the word of his power, when he [3] had by himſelf purged our ſinnes, [h] ſat down on the right hand of the majeſtie on high :

4 [4] Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent [i] name than they.

5 [5] For unto which of the angels ſaid he at any time, Thou art my Sonne, [k] this day have I begotten thee ? [6] And again, I will be to him a Father, and he ſhall be to me a Sonne ?

6 [7] And [l] again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

7 [8] And of the angels he ſaith, Who maketh his [m] angels ſpirits, and his miniſters a [n] flame of fire.

8 But unto the Sonne *he ſaith*, Thy [o] throne, O God, *is* for [p] ever and ever, a ſcepter of † righteouſneſſe *is* the [q] ſcepter of thy kingdome :

9 Thou haſt loved righteouſneſſe, and hated [r] iniquity, therefore God *even* thy God hath [ſ] anointed thee with the oyl of gladneſſe above thy [t] fellows.

10 [9] And, * Thou Lord in the beginning haſt [u] laid the foundation of the earth : and the heavens are the works of thine hands.

11 * They ſhall periſh, but thou remaineſt : and they all ſhall wax old as doth a garment.

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed : but thou art the ſame, and thy yeares ſhall not fail.

13 [10] But to which of the angels ſaid he at any time ; * Sit on my right hand, untill I make thine enemies thy footſtool ?

[1] The firſt part of the generall propoſition of this epiſtle: the Son of God is indeed that prophet or teacher, which hath actually now performed that, that God after a ſort, and in ſhadows ſignified by his prophets, and hath fully opened his Fathers will to the world.

[a] So that the former declaration made by the prophets was not full, and nothing muſt be added to this latter.

[b] Which one Son is God and man.

[2] The ſecond part of the ſame propoſition : The ſame Son is appointed of the Father to be our King and Lord, by whom alſo he made all things : and in whom onely he ſetteth forth his glory, yea, and himſelf alſo to be beholden of us, who beareth up and ſuſtaineth all things by his will and pleaſure.

[c] Poſſeſſour and equall compartner of all things with the Father.

[d] That is, whatſoever hath been at any time, is or ſhall be.

* Wiſd. 7, 26.

[e] He in whom that glory and majeſtie of the Father ſhineth, who is otherwiſe infinit, and cannot be beholden.

[f] His Fathers perſon.

[g] Suſtaineth, defendeth, and cheriſheth.

[3] The third part of the ſame propoſition : The ſame Son executed the office of the high prieſt in offering up himſelf, and is our onely and moſt mighty Mediatour in heaven.

[h] This ſheweth that the ſavour of that his ſacrifice is not onely moſt acceptable to the Father, but alſo is everlaſting, and furthermore, how farre this high prieſt paſſeth all the other high prieſts.

[4] Before he cometh to declare the office of Chriſt, he ſetteth forth the excellencie of his perſon, and firſt of all he ſheweth him ſo to be man, that therewithall he is God alſo.

[i] Dignity and honour.

5, 6, 7, 8, 9, 10. He proveth and confirmeth the dignity of Chriſt manifeſted in the fleſh, by theſe ſix evident teſtimonies, whereby it appeareth that he far paſſeth all angels, inſomuch that he is called both Son, and God, in verſe 5, 6, 7, 8, 9, 10, 13.

[k] The Father begat the Son from everlaſting generation, but that everlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he addeth this word (To day)

[l] The Lord was not content to have ſpoken it once, but he repeateth it in another place.

[m] Cherub, Pſal. 18, 11.

[n] Seraph, Eſa. 6, 2.

[o] The throne is proper to princes and not to ſervants.

[p] For everlaſting, for this doubling of the word encreaſeth the ſignification of it beyond all meaſure.

† Gr. *rightneſſe*, or *ſtraightneſſe*.

[q] The government of thy kingdome is righteous.

[r] This kinde of rehearſing which the Jews uſe by contraries, hath great force in it.

[ſ] In that, that the word became fleſh, by powring the holy Ghoſt upon him without meaſure.

[t] For he is the head, and we are his members.

* Pſal. 102, 25, &c.

[u] Madeſt the earth firm and ſure.

* Iſa 34, 4.

* Pſal. 110, 1. Matth. 22, 44.

14 Are they not all [x] miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

CHAP. II.

1 We ought to be obedient to Chriſt Jeſus, 5 and that becauſe he vouchſafed to take our nature upon him, 14 as it was neceſſary.

THerefore [1] we ought to give the more earneſt heed to the things which [a] we have heard, leſt at any time we ſhould † let them [b] ſlip.

2 For if the [c] word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompenſe of reward:

3 How ſhall we eſcape if we neglect ſo great ſalvation, [2] which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by [d] them that heard *him*,

4 God alſo bearing them witneſſe, both with [e] ſignes and wonders, and with divers miracles, and ‡ gifts of the Holy Ghoſt, according to his own will?

5 [3] For unto the angels hath he not put in ſubjection the [f] world to come, whereof we ſpeak.

6 [4] But one in a certain place teſtified, ſaying, * [g] What is man that thou art mindfull of him: or the [h] ſonne of man that thou viſiteſt him?

7 Thou [i] madeſt him ‡ a little lower than the angels, thou crownedſt him with [k] glory and honour, and didſt ſet him over the works of thy hands:

8 Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing that is not put under him. [5] But now we ſee not yet all things put under him.

9 [6] But we [l] ſee Jeſus, who was made a little [m] lower than the angels, ‡ [7] for the [n] ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould [o] taſte death for [8] every man.

10 [9] For it became [p] him, for whom are all things, and by whom are all things, in [10] bringing many ſonnes unto glory, [11] to make the [q] captain of their ſalvation perfect through ſufferings.

[x] By that name by which we commonly call princes meſſengers, he here calleth the ſpirits.

[1] Now as it were pauſing with himſelf: and ſhewing to what end and purpoſe all theſe things were ſpoken, to wit, to underſtand by the excellencie of Chriſt, above all creatures, that his doctrine, majeſty and prieſthood, is moſt perfect, he uſeth an exhortation taken from a compariſon.

[a] He maketh himſelf an hearer.

† Gr. *run out as leaking veſſels.*

[b] They are ſaid to let the word run out, which hold not faſt when they have heard it.

[c] The law which appointed puniſhment for the offenders: and which Paul ſaith was given by angels, Galat. 3, 19. and Steven, Acts 7, 53.

[2] If the breach and tranſgreſſion of the word ſpoken by angels was not ſuffered unpuniſhed, much leſſe ſhall it be lawfull for us to neglect the goſpel which the Lord of angels preached, and was confirmed by the voice of the apoſtles, and with ſo many ſignes and wonders from heaven, and eſpecially with ſo great and mighty working of the Holy Ghoſt.

[d] By the apoſtles.

[e] That is, the true end of miracles. Now they are called ſignes, becauſe they appear one thing, and repreſent another: and they are called wonders, becauſe they repreſent ſome ſtrange and unaccuſtomed thing: and vertues, becauſe they give us a glimce of Gods mightie power.

‡ Or, *diſtributions.*

[3] If it were an hainous matter to contemn the angels which are but ſervants, much more hainous is it to contemn that moſt mightie King of the reſtored world.

[f] The world to come, whereof Chriſt is Father, Eſa. 9, 6. or the church, which as a new world, was to be gathered together by the goſpel.

[4] He ſheweth that the uſe of his kingly dignitie conſiſteth herein, that men might not onely in Chriſt recover that dignitie which they have loſt, but alſo might be through him advanced above all things, which dignitie of men David deſcribeth moſt excellency.

* Pſal. 8, 4.

[g] What is there in man that thou ſhouldeſt have ſo great regard of him and do him that honour?

[h] He calleth all the citizens of that heavenly kingdome, as they are conſidered in themſelves, before that God giveth them the libertie of that citie in Chriſt, Man, and the Son of man.

[i] This is the firſt honour of the citizens of the world to come, that they are next the angels.

‡ Or, *a little while inferiour to.*

[k] For they ſhall be in very great honour when they ſhall be partakers of the kingdome. And he ſpeaketh of the thing that ſhall be, as though it were already, becauſe it is ſo certain.

[5] An objection: But where is this ſo great rule and dominion?

[6] The anſwer: This is already fulfilled in Jeſus Chriſt our head who was for a time for our ſakes inferiour to the angels, being made man: but now is advanced into moſt high glorie.

[l] By his vertue and power which appeareth manifeſtly in the church.

[m] Who abaſed himſelf for a ſeaſon, and took upon him the ſhape of a ſervant.

‡ Or, *by.*

[7] He ſheweth the cauſe of this ſubjection, to wit, to taſte of death for our ſakes, that ſo doing the part of a redeemer, he might not onely be our prophet and king, but alſo our high prieſt.

[n] That he might die.

[o] Feel death.

[8] Herein conſiſteth the force of the argument: for we could not at length be glorified with him, unleſſe he had been abaſed for us, even all the faithfull. And by this occaſion the apoſtle cometh to the other part of the declaration of Chriſts perſon, wherein he proveth him to be in ſuch ſort God, that he is alſo man.

[9] He proveth moreover by other arguments, why it behoved the Son of God who is true God (as he proved a little before) to become man notwithſtanding, ſubject to all miſeries, ſin onely excepted.

[p] God.

[10] Firſt of all becauſe the Father, to whoſe glory all things are to be referred, purpoſed to bring many ſons unto glory. And how could he have men for his ſons, unleſſe his onely begotten Son had become brother to men.

11 [12] For both he that [r] ſanctifieth, and they who are ſanctified, are all of [ſ] one: for which cauſe he is not aſhamed to call them brethren,

12 [13] Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

13 [14] And again, * I will put my [t] truſt in him: and again, * [u] Behold, I, and the children which God hath given me.

14 Foraſmuch then as the children are [x] partakers of fleſh and bloud; he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the [y] power of death, that is, the [z] devil:

15 And deliver them who through fear of [a] death were all their life time ſubject to bondage.

16 [15] For verily † he took not on him *the nature of* [b] angels: but he took on *him* the [c] ſeed of Abraham.

17 [16] Wherefore in [d] all things it behoved him to be made like unto his brethren, that he might be [e] a mercifull and [f] faithfull high prieſt, in things pertaining to God, to make reconciliation for the ſinnes of the people:

18 For in that he himſelf hath ſuffered, being [g] tempted, he is able to ſuccour them that are tempted.

[11] Secondly, The Father determined to bring thoſe ſons to glory, to wit, out of that ignominie wherein they lay before. Therefore the ſon ſhould not have been ſeen plainly to be made man unleſſe he had been made like unto other men, that he might come to glory by the ſelf-ſame way, by the which he ſhould bring other: yea rather, it became him which was prince of the ſalvation of other; to be conſecrated above other through thoſe afflictions, prophet, king, and prieſt, which are the parts of that principalitie for the ſalvation of other.

[q] The chieftain, who as he is chiefeſt in dignity, ſo is he the firſt, begotten from among the dead, amongſt many brethren.

[12] The ground of both the former arguments, for neither ſhould we be ſons through him, neither could he be conſecrated through afflictions unleſſe he had been made man like unto us. But becauſe this ſonnehood dependeth not upon nature onely, for no man is accounted the ſon of God, unleſſe that beſides that, he is a ſon of man, he be alſo Chriſts brother, (which is by ſanctification, that is, by becoming one with Chriſt, who ſanctifieth us through faith) therefore the apoſtle maketh mention of the ſanctifier, to wit, of Chriſt, and of them that are ſanctified, to wit, of all the faithfull, whom therefore Chriſt vouchſafeth to call brethren.

[r] He uſeth the time that now is, to ſhew us that we are yet ſtill going on, and increaſing in this ſanctification: and by ſanctification he meaneth our ſeparation from the reſt of the world, our cleanſing from ſin, and our dedication wholly unto God, all which Chriſt alone worketh in us.

[ſ] One, of one ſelf-ſame nature of man.

[13] That which he taught before of the incarnation of the ſanctifier, he applieth to the propheticall office.

[14] He applieth the ſame to the kingly power of Chriſt, in delivering his from the power of the devil and death.

* Pſal. 18, 2.

[t] I will commit my ſelf to him, and to his defence.

* Iſa. 8, 18.

[u] This Eſai ſpeaketh of himſelf and his diſciples, but betokening thereby all miniſters, as alſo his diſciples ſignifie the whole church. And therefore ſeeing Chriſt is the head of the prophets and miniſters, theſe words are more rightly verified of him, than of Eſai.

[x] Are made of fleſh and bloud, which is a frail and brittle nature.

[y] The devil is ſaid to have the power of death, becauſe he is the authour of ſin: and from ſin cometh death, and for this cauſe he eggeth us daily to ſin.

[z] He ſpeaketh of one as of the prince, joyning to him ſecretly all his angels.

[a] By (death) thou muſt underſtand here that death which is joyned with the wrath of God, as it muſt needs be, if it be without Chriſt, except which there can be nothing deviſed more miſerable.

[15] He expoundeth thoſe words of fleſh and bloud, ſhewing that Chriſt is true man, and that not by turning his divine nature, but by taking of mans nature. And he nameth Abraham, reſpecting the promiſes made to Abraham in this behalf.

† Gr. *he taketh not hold of angels, but of the ſeed of Abraham he taketh hold.*

[b] The nature of angels.

[c] The very nature of man.

[16] He applieth the ſame to the prieſthood, for which he ſhould not have been fit, unleſſe he had become man, and that like unto us in all things, ſin onely except.

[d] Not onely as touching nature, but qualities alſo.

[e] That he might be truely touched with the ſeeing of our miſeries.

[f] Doing his office ſincerely.

[g] Was tried and egged to wickedneſſe by the devil.

CHAP. III.

1 Chriſt is more worthy than Moſes: 7 therefore if we beleeve not in him, we ſhall be more worthy of puniſhment than hardhearted Iſrael.

WHerefore [1] holy brethren, partakers of the heavenly calling, conſider the [a] apoſtle and high prieſt of our [b] profeſſion Chriſt Jeſus,

2 [2] Who was faithfull to him that † [c] appointed him, [3] as alſo Moſes was faithfull in all his houſe.

[1] Having laid the foundation, that is to ſay, declared and proved both the natures of one ſelf-ſame Chriſt, he giveth him three offices, to with, the office of a prophet, king, and prieſt, and as touching the office of teaching, and governing comparing him with Moſes and Joſhua, unto the 14 ver. of the next chapter, and with Aaron touching the prieſthood. And he propoundeth that which he purpoſed to ſpeak of, with a moſt grave exhortation, that all our faith may tend to Chriſt, as to the onely everlaſting teacher, governour, and high prieſt.

[a] The ambaſſadour or meſſenger, as Rom. 15. he is called the miniſter of circumciſion.

[b] Of the doctrine of the goſpel which we profeſſe.

[2] He confirmeth his exhortation with two reaſons, firſt of all, becauſe Chriſt Jeſus was appointed ſuch an one of God, ſecondly, becauſe he throughly executed the offices that his Father enjoyned him.

† Gr. *made*, 1 Sam. 12. 6.

[c] Apoſtle and high prieſt.

[3] Now he cometh to the compariſon with Moſes, and he maketh them like one to the other in this, that they were both appointed ruler over Gods houſe, and executed faithfully their offices: but by and by after he ſheweth that there is great unlikeneſſe in that ſame ſimilitude.

3 *For

3 [4] For this *man* was counted worthy of more glory than Moſes, in as much as he who hath builded the houſe, hath more honour than the houſe.

4 For every houſe is builded by ſome man, but he that built all things is God.

5 [5] And Moſes verily was faithfull in all his houſe as a ſervant, for a teſtimonie of thoſe things which were to be ſpoken after:

6 But Chriſt as a Sonne over his own houſe, [6] whoſe [d] houſe are we, if we hold faſt the [e] confidence, and the rejoycing of the hope firm unto the end.

7 Wherefore as the holy Ghoſt ſaith, * To day if ye will [f] heare his voice,

8 Harden not your hearts, as in the [g] provocation, in the day of temptation in the wilderneſſe:

9 When your fathers tempted me, proved me, and ſaw my works fourty yeares.

10 Wherefore I was grieved with that generation, and ſaid, They do alway [h] erre in their hearts, and they have not known my wayes,

11 So I ſware in my wrath, † They ſhall not enter into my reſt.

12 [7] Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily [i] while it is called, To day, leſt any of you be hardened through the deceitfulneſſe of ſinne.

14 [8] For we are made partakers of Chriſt, if we hold the [k] beginning of our confidence ſtedfaſt unto the end.

15 [l] While it is ſaid, To day if ye will heare his voice, harden not your hearts, as in the provocation.

16 For ſome when they had heard, did provoke: howbeit not all that came out of Egypt by Moſes.

17 But with whom was he grieved fourty yeares? *was it* not with them that had ſinned, whoſe carcaſes fell in the wilderneſſe?

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that beleeved not?

19 So we ſee that they could not enter in, becauſe of unbelief.

[4] The firſt compariſon: The builder of the houſe is better than the houſe it ſelf, therefore is Chriſt better than Moſes. The reaſon of the conſequent is this: becauſe the builder of this houſe is God, which cannot be attributed to Moſes: and therefore Moſes was not properly the builder: but a part of the houſe: but Chriſt as Lord and God made all this houſe.

[5] Another compariſon: Moſes was a faithfull ſervant in this houſe: that is, in the church, ſerving the Lord that was to come, but Chriſt ruleth and governeth his houſe as Lord.

[6] He applieth the former doctrine to his end, exhorting all men by the words of David to heare the Son himſelf ſpeak, and to give full credit to his words, ſeeing that otherwiſe they cannot enter into that eternall reſt.

[d] To wit Chriſts.

[e] He calleth that excellent effect of faith (whereby we cry Abba, that is, Father) confidence, and to confidence he joyneth hope.

* Pſal. 95, 7.

[f] So that God was to ſpeak once againe after Moſes.

[g] In the day that they vexed the Lord, or ſtrove with him.

[h] They are brutiſh and mad.

† Gr. *If they ſhall enter.*

[7] Now weighing the words of David, he ſheweth firſt by this word, To day, that we muſt not neglect the occaſion while we have it: for that word is not to be reſtrained to Davids time, but it comprehendeth all that time wherein God calleth us.

[i] While the day laſteth, that is to ſay, So long as the goſpel is offered to us. [8] Now he conſidereth theſe words, If you heare his voice, &c. ſhewing that they are ſpoken and meant of the hearing of faith, againſt which he ſetteth hardening through unbelief. [k] That beginning of truſt and confidence and after the manner of the Hebrews, he calleth that, Beginning, which is chiefeſt. [l] So long as this voice ſoundeth out.

CHAP. IIII.

1 The reſt of Chriſtians is attained by faith. 12 The power of Gods words. 14 By our high prieſt Jeſus the ſonne of God, ſubject to infirmities, but not ſinne, 16 we muſt and may go boldly to the throne of grace.

LEt us therefore fear, leſt a promiſe being left *us* of entring into his reſt, any of you ſhould ſeem to come ſhort of it.

2 [1] For unto us was the goſpel preached, as well as unto them: but † the word preached did not profit them, ‡ not being [a] mixed with faith in them that heard *it*.

[1] By theſe words His voice, he ſheweth that David meant the preaching of Chriſt, who was then alſo preached, for Moſes, and the prophets reſpected none other. † Gr. *the word of hearing.* ‡ Or, *becauſe they were not united by faith to.* [a] He compareth the preaching of the goſpel to drink, which being drunk, that is to ſay, Heard, profiteth nothing unleſſe it be tempered with faith.

3 [2] For we which have beleeved do enter into reſt, as he ſaid, As I have ſworn in my wrath, if they ſhall enter into my reſt: although the works were finiſhed from the foundation of the world.

4 For he ſpake in a certain place of the ſeventh day on this wiſe, And God did reſt the ſeventh day from all his works.

5 And in this place again, If they ſhall enter into my reſt

6 Seeing therefore it remaineth that ſome muſt enter therein, and they to whom ‡ it was firſt preached, entred not in becauſe of unbelief:

7 Again, he limiteth a certain day, ſaying in David, To day, after ſo long a time; as it is ſaid, To day if ye will heare his voice, harden not your hearts.

8 For if ‡ [b] Jeſus had given them reſt, then would he not afterward have ſpoken of another day.

9 There remaineth therefore a ‡ reſt to the people of God.

10 [c] For he that is entred into his reſt, he alſo hath ceaſed from his own works, as God *did* from his.

11 [3] Let us labour therefore to enter into that reſt, [d] leſt any man fall after the ſame example of ‡ unbelief.

12 [4] For the [e] word of God is [f] quick, and powerfull, and ſharper than any two edged ſword, piercing even to the dividing aſunder of [g] ſoul and [h] ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifeſt in his [i] ſight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 [5] Seeing then that we have a great high prieſt, that is paſſed into the heavens, Jeſus the Sonne of God, let us [k] hold faſt *our* profeſſion.

15 [6] For we have not an high prieſt which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without ſinne.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and finde grace to help in time of need.

[2] Leſt any man ſhould object that thoſe words were meant of the land of Canaan, and of Moſes doctrine, & therefore cannot be well drawn to Chriſt, and to eternall life, the apoſtle ſheweth that there are two manner of reſts ſpoken of in the ſcriptures: the one of the ſeventh day, wherein God is ſaid to have reſted from all his works: another is ſaid to be that ſame, whereunto Joſhuah led the people: but this reſt is not the laſt reſt whereunto we are called: and that he proveth by two reaſons: For ſeeing that David ſo long time after, ſpeaking to the people which were then placed in the land of Cannan, uſeth theſe words, To day, & threatneth them ſtill that they ſhall not enter into the reſt of God, which refuſed then the voice of God that ſounded in their eares, we muſt needs ſay, that he meant another time than the time of Moſes, and another reſt than the reſt of the land of Canaan: And that is, that everlaſting reſt, wherein we begin to live to God, after that the race of this life ceaſeth: as God reſted the ſeventh day from thoſe his works, that is to ſay, from making the world. Moreover the apoſtle therewithall ſignifieth that the way to this reſt, which Moſes and the land of Canaan, and all that order of the law did ſhadow, is opened in the goſpel only.

‡ Or, *the goſpel was firſt preached.*

‡ That is, *Joſhuah.*

[b] He ſpeaketh of Joſhuah the ſon of Nun: and as the land of Canaan was a figure of our true reſt, ſo was a Joſhuah a figure of Chriſt.

‡ Or, *keeping of a ſabbath.*

[c] As God reſted the ſeventh day, ſo muſt we reſt from our works, that is, from ſuch as proceed from our corrupt nature. [3] He returneth to an exhortation. [d] Leſt any man become a like example of infidelitie. ‡ Or, *diſobedience.* [4] An amplification taken from the nature of the word of God, the power whereof is ſuch, that it entreth even to the deepeſt and moſt inward and ſecret parts of the heart, wounding them deadly that are ſtubborn, and plainly quickening the beleevers. [e] The doctrine of God which is preached both in the law and in the goſpel. [f] He calleth the word of God quick by reaſon of the effects it worketh in them to whom it is preached. [g] He calleth that the ſoul which hath the affections reſident in it. [h] By the ſpirit, he meaneth that nobleſt part which is called the minde. [i] In Gods ſight. [5] Now he entreth into the compariſon of Chriſts prieſthood with Aarons, and declareth even in the very beginning the marvellous excellencie of this prieſthood, calling him the Son of God, and placing him in the ſeat of God in heaven, plainly and evidently ſetting him againſt Aarons prieſts, and the tranſitory tabernacle, which compariſons he ſetteth forth afterward more at large. [k] And let it not go out of our hands. [6] Leſt he might ſeem by this great glory of our high prieſt, to ſtay and ſtop us from going unto him, he addeth ſtraight wayes after, that he is notwithſtanding our brethren indeed, (as he proved it alſo before) and that he accompteth all miſeries his own, to call us boldly to him.

CHAP. V.

1 The authoritie and honour of our Saviours prieſthood. 11 Negligence in the knowledge therefore is reproved.

FOr [1] every high prieſt taken from among men, is ordained for men in things *pertain-*

[1] The firſt part of the firſt compariſon of Chriſts high prieſthood with Aarons: Other high prieſts are taken from among men, & are called after the order of men.

ing to God, [2] that he may offer both [a] gifts and [b] ſacrifices for ſinnes.

2 Who ‡ [c] can have compaſſion on the ignorant, and [d] on them that are out of the way, for that himſelf alſo is [e] compaſſed with infirmity.

3 And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſinnes.

4 [3] And no man taketh this honour unto himſelf, but he that is called of God, as *was* Aaron.

5 So alſo, Chriſt glorified not himſelf, to be made an high prieſt: but he that ſaid unto him, Thou art my Sonne, to day have I begotten thee.

6 As he ſaith alſo in another *place*, Thou *art* a prieſt for ever after the [f] order of Melchiſedec.

7 [4] Who in the [g] dayes of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to [h] ſave him from death, and was heard, ‡ in that he feared:

8 Though he were a Sonne, yet [i] learned he obedience, by the things which he ſuffered:

9 [5] And being made [k] perfect, he became the authour of eternall ſalvation unto all them that obey him,

10 Called of God an high prieſt after the order of Melchiſedec.

11 [6] Of whom we have many things to ſay, and hard to be uttered, ſeeing ye are dull of hearing.

12 [7] For when for the time ye ought to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God, and are become ſuch as have need of milk, and not of ſtrong meat.

13 For every one that uſeth milk, † is unskilfull [l] in the word of righteouſneſſe: for he is a babe.

14 But ſtrong meat belongeth to them that are ‡ of full age, *even* thoſe who by reaſon ‡ of uſe have their [m] ſenſes exerciſed to diſcern both good and evil.

[2] The firſt part of the ſecond compariſon: Others as weak, are made high-prieſts, to the end that feeling the ſame infirmitie in themſelves which is in all the reſt of the people, they ſhould in their own and the peoples name offer gifts and ſacrifices, which are witneſſes of common faith and repentance.

[a] Offering of things without life.

[b] Beaſts which were killed, but eſpecially in the ſacrifices for ſins and offences.

‡ Or, *can reaſonably bear with.*

[c] Fit and meet.

[d] On them that are ſinfull: for in the Hebrew tongue, under ignorance and errour is every ſin meant, even that ſin that is voluntarie.

[e] For that he himſelf beareth about with him a nature ſubject to the ſame diſcommodities and vices.

[3] The third compariſon which is whole. The others are called of God, and ſo was Chriſt, but in another order than Aaron: for Chriſt is called the Son, begotten of God, and a prieſt for ever after the order of Melchiſedec.

[f] After the likeneſſe or manner as it is afterward declared.

[4] The other part of the ſecond compariſon: Chriſt being exceedingly afflicted and exceedingly mercifull, asked, not for his ſins, for he had none, but for his feare, and obtained his requeſt, and offered himſelf for all his.

[g] While he lived here with us, in our weak and frail nature.

[h] To deliver him from death. ‡ Or, *for his piety.* [i] He learned indeed what it is to have a father, whom a man muſt obey. [5] The other part of the firſt compariſon. But Chriſt was conſecrate of God the Father as the authour of our ſalvation, and an high prieſt for ever, and therefore he is ſo a man, that notwithſtanding he is farre above all men. [k] Look Chap. 2, 10. [6] A digreſſion untill he come to the beginning of the ſeventh Chapter: wherein he partly holdeth the Hebrews in the diligent conſideration of thoſe things which he hath ſaid, and partly prepareth them to the underſtanding of thoſe things whereof he will ſpeak. [7] An example of an apoſtolike chiding. † Gr. *hath no experience.* [l] In the word which teacheth righteouſneſſe. ‡ Or, *perfect.* ‡ Or, *of an habit*, or *perfection.* [m] All their power whereby they underſtand and judge.

CHAP. VI.

1 He exhorteth, not to fall back from the faith, 11 but to be ſtedfaſt, 12 diligent and patient to wait upon God, 13 becauſe God is moſt ſure in his promiſe.

THerefore leaving ‡ the [a] principles of the doctrine of Chriſt, let us go on unto perfection, [1] not laying again the foundation of repentance from dead works, and of faith towards God,

2 Of the doctrine of baptiſmes, and of laying on of hands, and of reſurrection of the dead, and of eternall judgement.

3 And this will we do, if God permit.

4 [2] For it is [b] impoſſible for thoſe who were once enlightened, and have [c] taſted of the heavenly gift, and were made partakers of the Holy Ghoſt.

5 And have taſted the good word of God, and the powers of the world to come;

6 If they ſhall fall away, to renew them again unto repentance; ſeeing they [d] crucifie to themſelves the Sonne of God afreſh, and put him to an open ſhame.

7 [3] For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them ‡ by whom it is dreſſed, receiveth bleſſing from God.

8 But that which beareth thorns and briers is rejected, and is nigh unto curſing, whoſe end is to be burned.

9 [4] But beloved, we are perſwaded better things of you, and things that accompany ſalvation, though we thus ſpeak.

10 [5] For God is not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtred to the ſaints, and do miniſter.

11 And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end.

12 [6] That ye be not ſlothfull, but followers of them, who through faith and patience inherit the promiſes.

13 [7] For when God made promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf,

14 Saying, Surely, bleſſing, I will [e] bleſſe thee, and multiplying, I will multiply thee.

15 And ſo after he had patiently endured, he obtained the promiſe.

16 For men verily ſwear by the greater, and an oath for confirmation is to them an end of all ſtrife.

17 Wherein God willing more [f] abundantly to ſhew unto the heirs of promiſe the immutabilitie of his counſel, † confirmed *it* by an oath.

18 That by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us.

19 [8] Which *hope* we have as an anker of the ſoul, both ſure and ſtedfaſt, and which entreth into that within the vail,

20 [9] Whither the forerunner is for us entred, *even* Jeſus, made an high prieſt for ever after the order of Melchiſedec.

‡ Or, *the word of the beginning of Chriſt.*

[a] The firſt principles of Chriſtian religion, which we do call the Catechiſme. [1] Certain principles of a Catechiſme, which comprehend the ſumme of the doctrine of the goſpel, were given in few words, and briefly to the rud and ignorant, to wit, the profeſſion of repentance and faith in God: the articles of which doctrine were demanded of them which were not as yet received members of the church, at the dayes appointed for baptiſme: and of the children of the faithfull which were baptized in their infancie, when hands were laid upon them. And of thoſe articles, two are by name recited; the reſurrection of the fleſh, and the eternall judgement.

[2] He addeth a vehemencie to his exhortation, and a moſt ſharp threatning of the certain deſtruction that ſhall come to them which fall from God and his religion.

[b] He ſpeaketh of a generall backſliding, and ſuch as do altogether fall away from the faith, and not of ſins which are comitted through the frailtie of a man, againſt the firſt and the ſecond table.

[c] We muſt mark the force of this word, for it is one thing to beleeve as Lidia did, whoſe heart God opened, Act. 16, 13. and another thing to have ſome taſte.

[d] As men that hate Chriſt, and as though they crucified him again, make him a mocking ſtock to all the world, and that to their own deſtruction, as Julian the apoſtata or backſlider did.

[3] He ſetteth forth the former threatning with a ſimilitude.

‡ Or, *for.*

[4] He mitigateth and aſſwageth all that ſharpneſſe, hoping better of them to whom he writeth.

[5] He praiſeth them for their charitie, thereby encouraging them to go forward, and to hold out to the end.

[6] He ſheweth what vertues chiefly they have need of to go forward conſtantly, and alſo to profit: to wit, of charitie, and patience: and leſt any man ſhould object and ſay, that theſe things are impoſſible to be done, he willeth them to ſet before themſelves the examples of their anceſtors, and to follow them.

[7] Another prick to prick them forward: Becauſe the hope of the inheritance, is certain, if we continue to the end, for God hath not onely promiſed it, but alſo promiſed it with an oath.

[e] I will heap up benefits moſt plentifully upon thee.

[f] More than was needfull, were it not for the wickedneſſe of men which beleeve not God, no, though he ſweare.

† Gr. *interpoſed himſelf by his oath.* [8] He likeneth hope to an anker: becauſe that even as an anker being caſt into the bottome of the ſea, ſtayeth the whole ship, ſo doth hope alſo enter even into the very ſecret places of heaven. And he maketh mention of the ſanctuary, alluding to the old tabernacle, and by this means returneth to the compariſons of the prieſthood of Chriſt with the Leviticall. [9] He repeateth Davids words, wherein all thoſe compariſons, whereof he hath before made mention, are ſignified, as he declareth in all the next Chapter.

CHAP. VII.

1 Chriſt Jeſus is a prieſt after the order of Melchiſedec, 11 and ſo farre more excellent than the prieſts of Aarons order.

FOr this [1] Melchiſedec king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and [a] bleſſed him:

2 To whom alſo Abraham gave a tenth part of all: firſt being by interpetation king of righteouſneſſe, and after that alſo, king of Salem, which is, king of peace:

3 [2] Without father, without mother, † without deſcent, having neither beginning of dayes, nor end of life: but made like unto the Sonne of God, abideth a prieſt continually.

4 [3] Now conſider how great this man was, unto whom even the patriarch Abraham gave the tenth of the ſpoils.

5 And verily they that are of the ſonnes of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the [b] loyns of Abraham.

6 But he whoſe ‡ deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And [c] without all contradiction, the leſſe is bleſſed of the better.

8 And here men that die receive tithes: but there he *receiveth them*, of whom it is witneſſed that he liveth.

9 [4] And as I may ſo ſay, Levi alſo who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loyns of his father when Melchiſedec met him.

11 [5] If therefore [d] perfection were by the Leviticall prieſthood, (for under it the people received the law) what further need was there that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron?

12 [6] For the prieſthood being changed, there is made of neceſſitie a change alſo of the [e] law.

13 For he of whom theſe things are ſpoken pertaineth to another tribe, of which [f] no man gave attendance at the altar.

14 For it is evident that our Lord ſprang out of Juda, of which tribe Moſes ſpake nothing concerning prieſthood.

15 [7] And it is yet farre more evident: for that after the ſimilitude of Melchiſedec there ariſeth another prieſt,

16 [8] Who is made, not after the [g] law of a carnall commandment, but after the power of an endleſſe life.

17 For he teſtifieth, Thou art a prieſt for ever after the order of Melchiſedec.

18 [9] For there is verily a diſanulling of the [h] commandment going before, for the weakneſſe and unprofitableneſſe thereof.

19 For the law made nothing perfect, ‡ but the bringing in of a better hope *did*: by the which we draw nigh unto God.

20 [10] And in as much as not without an oath *he was made prieſt*,

21 (For thoſe *prieſts* were made ‡ without an oath: but this with an oath, by him that ſaid unto him, * The Lord ſware and will not repent, Thou art a prieſt for ever, after the order of Melchiſedec)

22 By ſo much was Jeſus made a ſurety of a better teſtament.

23 [11] And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death.

24 But this man, becauſe he continueth ever, hath an ‡ [i] unchangeable prieſthood.

25 Wherefore he is [k] able alſo to ſave them ‡ to the uttermoſt, that come unto God by him ſeeing he ever liveth to make interceſſion for them.

26 [12] For ſuch an high prieſt became us, *who is* holy, harmleſſe, undefiled, ſeparate from ſinners, and made higher than the heavens.

27 Who needeth not daily as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſinnes, and then for the peoples: [13] for [l] this he did [m] once, when he offered up himſelf.

28 For the law maketh men high prieſts which have infirmitie, but the [n] word of the oath [14] which [o] was ſince the law, *maketh* the Sonne, who is † conſecrated for evermore.

[1] Declaring thoſe words, *According to the order of Melchiſedec*, whereupon that compariſon ſtandeth of the prieſthood of Chriſt with the Leviticall: firſt, Melchiſedec himſelf is conſidered as the figure of Chriſt, and theſe are the heads of that compariſon: Melchi-ſedec was a King and a Prieſt, and ſuch an one in deed is Chriſt alone. He was a king of peace and righteouſnes, ſuch an one in deed is Chriſt alone.

[a] With a ſolemn and prieſtly bleſſing.

[2] Another figure: Melchi-ſedec is ſet before us to be conſidered as one without beginning and without ending, for neither his father, nor his mother, nor his anceſtors nor his death are written of: and ſuch an one indeed is the Son of God, to wit, an everlaſting prieſt: as he is God, without mother wonderfully begotten: as he is man, without father wonderfull conceived.

† Gr. *without pedegree.*

[3] Another figure: Melchiſedec in conſideration of his prieſthood was above Abraham: for he took tenths of him and bleſſed him as a prieſt: ſuch a one indeed is Chriſt, upon whom dependeth even Abrahams ſanctification, and all the beleevers, and whom all men ought to worship and reverence as the author of all.

[b] Were begotten of Abraham.

‡ Or, *pedegree.*

[c] He ſpeaketh of the publike bleſſing which the prieſts uſed.

[4] A double amplification: The firſt, that Melchiſedec took the tenths as one immortall (to wit, in reſpect that he is the figure of Chriſt, for his death is in no place made mention of, and David ſetteth him forth as an everlaſting prieſt) but the Leviticall prieſts, as mortall men, for they ſucceed one another: the ſecond, that Levi himſelf was tithed in Abraham by Melchiſedec. Therefore the prieſthood of Melchiſedec (that is, Chriſts, who is prononunced to be an everlaſting prieſt according to this order) is more excellent than the Leviticall.

[5] The third treatiſe of this epiſtle, wherein after he hath proved Chriſt to be a king, a prophet and prieſt, he now handleth diſtinctly the condition and excellencie of all theſe offices, ſhewing that all theſe were but ſhadows in all other, but in Chriſt they are true and perfit. And he beginneth with the prieſthood, wherewith alſo the former treatiſe ended, that by this meanes all the parts and members of the diſputation, may better hang together. And firſt of all he proveth that the Leviticall prieſt-hood was imperfect, becauſe another prieſt is promiſed a long time after, according to another order, that is to ſay, of another manner of rule and faſhion.

[d] If the prieſthood of Levi could have made any man perfit.

[6] He ſheweth how that by the inſtitution of the new prieſthood, not only the imperfection of the prieſt-hood of Levi was declared, but alſo that it was changed for this: for theſe two cannot ſtand together, becauſe that firſt appointment of the tribe of Levi, did ſhut forth the tribe of Juda, and made it alſo inferiour to Levi: and this latter doth place the prieſthood in the tribe of Juda.

[e] Of the inſtitution of Aaron.

[f] Had any thing to do about the altar.

[7] Leſt any man might object, that the prieſt-hood indeed was tranſlated from Levi to Juda, but yet notwithſtanding the ſame remaineth ſtill, he both weigheth and expoundeth thoſe words of David, *for ever according to the order of Melchiſedec*, whereby alſo a divers inſtitution of prieſt-hood is well perceived.

[8] He proveth the diverſity and excellency of the inſtitution of Melchiſedecs prieſthood, by this, that the prieſthood of the law did ſtand upon an outward and bodily anointing: but the ſacrifice of Melchiſedec is ſet out to be everlaſting & more ſpiritual.

[g] Not after the ordination which commandeth frail and tranſitory things, as was done in Aarons conſecration, and all that whole prieſthood.

[9] Again, that no man might object that the laſt prieſthood was added to make a perfect one, by the coupling of them both together, he proveth that the firſt was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could thoſe corporal and tranſitory things ſanctifie us, either of themſelves, or being joyned with another?

[h] The ceremoniall law.

‡ Or, *but it was the bringing in.*

[10] Another argument, whereby he proveth that the prieſthood of Chriſt is better than the prieſthood of Levi, becauſe his was eſtabliſhed with an oath, but theirs was not ſo.

‡ Or, *without ſwearing of an oath.*

* Pſal. 110, 4.

[11] Another argument tending to the ſame purpoſe The Leviticall prieſts (as mortall men) could not be everlaſting, but Chriſt, as he is everlaſting, ſo hath he alſo an everlaſting prieſthood, making moſt effectuall interceſſion for them which by him come unto God.

‡ Or, *which paſſeth not from one to another.*

[i] Which cannot paſſe away.

[k] He is fit and meet.

‡ Or, *ever more.*

[12] Another argument: There are required in an high prieſt innocencie and perfect pureneſſe, which may ſeparate him from ſinners, for whom he offereth. But the Leviticall high prieſts ſhall not be found to be ſuch, for they offer firſt for their own ſinnes: but Chriſt onely is ſuch a one, and therefore the true and onely high prieſt.

[13] Another argument, which notwithſtanding he handleth afterward: The Leviticall prieſts offered ſacrifice after ſacrifice, firſt for themſelves, and then for the people, But Chriſt offered not for himſelf but for other, not ſacrifices, but himſelf, not oftentimes, but once. And this ought not to ſeem ſtrange, ſaith he, foraſmuch as they are weak, but this Man is conſecrate an everlaſting prieſt, and that by an oath.

[l] That ſacrifice which he offered.

[m] It was ſo done, that it needeth not to be repeated or offered again any more.

[n] The commandment of God which was bound with an oath.

[14] Another argument taken of the time: Former things are taken away by the latter.

[o] Exhibited.

† Gr. *perfected.*

CHAP. VIII.

1 By the eternall prieſthood of Chriſt, the Leviticall prieſthood of Aaron is aboliſhed: 7 and the temporall covenant with the fathers, by the eternall covenant of the goſpel.

NOw [1] of the things which we have ſpoken, *this is* the ſumme: We have ſuch an high prieſt, who is ſet on the right hand of the throne of the majeſtie in the heavens:

2 [2] A miniſter ‡ of the [a] ſanctuarie, [3] and of the [b] true tabernacle which the Lord pitched, and not man.

3 [4] For every high prieſt is ordained to offer

[1] He briefly repeateth that whereunto all theſe things are to be referred, to wit, that we have a far other high prieſt than thoſe Leviticall high prieſts are, even ſuch an one as ſitteth at the right hand of the moſt high God in heaven.

[2] They of Levi were high prieſts in an earthly ſanctuary, but Chriſt is in the heavenly.

‡ Or, *of holy things.*

[a] Of heaven.

[3] They of Levi exerciſed their prieſthood in a frail tabernacle, but Chriſt beareth about with him a farre other tabernacle, to wit, his body which God himſelf made to be everlaſting, as it ſhall afterward be declared, Chap. 9, 11.

[b] Of his body.

[4] He bringeth a reaſon, why it muſt needs be that Chriſt ſhould have a body, (which he calleth a tabernacle, which the Lord pight and not man) to wit, that he might have what to offer: for otherwiſe he could not be an high prieſt. And the ſelf-ſame bodie is both the tabernacle and the ſacrifice.

gifts and ſacrifices: wherefore it is of neceſſitie that this man have ſomewhat alſo to offer.

4 [5] For if he were on earth, he ſhould not be a prieſt, ſeeing that ‡ there are prieſts that offer gifts according to the law.

5 Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God when he was about to make the tabernacle. For ſee (ſaith he) that thou make all things according to the pattern ſhewed to thee in the mount.

6 [6] But now hath he obtained a more excellent miniſterie, by how much alſo he is the mediatour of a better ‡ covenant, which was eſtabliſhed upon better promiſes.

7 [7] For if that firſt *covenant* had been faultleſſe, then ſhould no place have been ſought for the ſecond.

8 For finding fault with them, he ſaith, Behold, the dayes come (ſaith the Lord) when I will make a new covenant with the [c] houſe of Iſrael and the houſe of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, becauſe they continued not in my covenant, and I regarded them not ſaith the Lord.

10 For this is the covenant that I will make with the houſe of Iſrael after thoſe dayes, ſaith the Lord, * I will † put my laws into their minde, and write them ‡ in their hearts: and I will be to them a God, and they ſhall be to me a people.

11 And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: for all ſhall know me, from the leſt to the greateſt.

12 For I will be mercifull to their unrighteouſneſſe, and their ſinnes and their iniquities will I remember no more.

13 [8] In that he ſaith, A new *covenant*, he hath made the firſt old. Now that which decayeth and waxeth old, is ready to vaniſh away.

5 He giveth a reaſon, why he ſaid that our high prieſt is in the heavenly ſanctuarie, and not in the earthly: becauſe ſaith he, if he were now on the earth, he could not miniſter in the earthly ſanctuary, ſeeing there are yet Leviticall prieſts which are appointed for him, that is to ſay, to be patterns of that perfit example. And to what purpoſe ſhould the patterns ſerve when the true and originall example is preſent?
‡ Or, *they are prieſts.*
6 He entreth into the compariſon of the old and tranſitorie teſtament or covenant, being but for a time, whereof the Leviticall prieſts were mediatours, with the new, the everlaſting mediatour whereof is Chriſt to ſhew, that this is not onely better than that in all reſpects, but alſo that that was abrogated by this.
‡ Or, *teſtament.*
7 He proveth by the teſtimony of Jeremy, that there is a ſecond teſtament or covenant, and therefore that the firſt was not perfit.
c He calleth it an houſe, as it were one family of the whole kingdome: for whereas the kingdome of David was divided into two factions, the prophet giveth us to underſtand, that through the new teſtament they ſhall be joyned together again in one.
* Jer. 31, 33.
† Gr. *give.*
‡ Or, *upon.*
8 The concluſion therefore by the latter and the new, the firſt and old is taken away, for it could not be called new, if it differed not from the old, and again, that ſame is at length taken away, which is ſubject to corruption, and therefore imperfect.

CHAP. IX.

1 The deſcription of the rites and bloudy ſacrifices of the law, 11 far inferiour to the dignitie and perfection of the bloud and ſacrifice of Chriſt.

THen verily the [1] firſt *covenant* had alſo ‡ ordinances of divine ſervice, and [a] a worldly ſanctuarie.

2 For there was a tabernacle made, the firſt wherein was the candleſtick and the table and the ſhewbread; which is called ‡ the ſanctuarie.

3 And after the [b] ſecond vail, the tabernacle which is called the [c] holieſt of all:

4 Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aarons rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory ſhadowing the [d] mercy-ſeat: of which we cannot now ſpeak particularly.

6 [2] Now when theſe things were thus ordained, the prieſts went alwayes into the firſt tabernacle, accompliſhing the ſervice of God.

7 But into the ſecond *went* the high prieſt alone once every yeare, not without bloud, which he offered for himſelf, and for the [e] errours of the people.

8 [3] The Holy Ghoſt this ſignifying, that the way into the holieſt of all, was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding:

9 [4] Which *was* a figure [f] for the time then preſent, in which were offered both gifts & ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience.

10 [5] *Which ſtood* onely in meats and drinks, & divers waſhings, and carnall ‡ ordinances [g] impoſed on them untill the time of reformation.

11 [6] But Chriſt being come an high prieſt of good things to come, [7] by a [h] greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building:

12 [8] Neither by the bloud of [i] goats and calves, but by his own bloud he entred in once into the holy place, having obtained eternall redemption *for us.*

13 [9] For if the bloud of bulls, and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the [k] purifying of the fleſh:

14 How much more ſhall the bloud of Chriſt, who through the eternall Spirit, offered himſelf without ‡ ſpot to God, purge your conſcience from [l] dead works to ſerve the living God?

15 [10] And for this cauſe he is the Mediatour of the new teſtament, that by means of death, for the redemption of the tranſgreſſions *that were* under the firſt teſtament, they which are called might receive the promiſe of eternall inheritance.

16 [11] For where a teſtament is, there muſt alſo of neceſſitie ‡ be the death of the teſtatour.

17 For a teſtament is of force after men are dead: otherwiſe it is of no ſtrength at all whileſt the teſtatour liveth.

1 A diviſion of the firſt tabernacle, which he calleth worldly, that is to ſay, tranſitory and earthly, into two parts, to wit, into the holy places, and the holieſt of all.
‡ Or, *ceremonies.*
a An earthly and a flitting.
‡ Or, *holy.*
b He calleth it the ſecond vail, not becauſe there was two vails, but becauſe it was behinde the ſanctuary, or the firſt tabernacle.
c The holieſt ſanctuary.
d The Hebrew call the cover of the ark of the covenant, the mercy-ſeat, whom both the Grecians and we follow.
2 Now he cometh to the ſacrifices, which he divideth into thoſe daily ſacrifices, and that yearly and ſolemn ſacrifice, with the which the high prieſt only but once every year entring into the holieſt of all with bloud offered for himſelf and the people.
e For the ſinnes, Look Chap. 5, 2.
3 Of that yearely rite and the ceremony, he gathereth that the way was not by ſuch ſacrifices opened into heaven, which was ſhadowed by the holieſt of all: for why did the high prieſt alone enter in thither, ſhutting out all other, and that to offer ſacrifices there both for himſelf and for others, and after, did ſhut the holieſt of all again?
4 An objection, If the way were not opened into heaven by thoſe ſacrifices (that is to ſay, if the worſhippers were not purged by them) why then were thoſe ceremonies uſed? To wit, that men might be called back to that ſpirituall example, that is to ſay, to Chriſt, who ſhould correct all thoſe things at his coming.
f For that time that that figure had to laſt.
5 Another reaſon, why they could not make clean the conſcience of the worſhippers, to wit, becauſe they were outward and carnall, or corporall things.
‡ Or, *rites*, or *ceremonies.*
g For they were as you would ſay, a burden, from which Chriſt delivered us. 6 Now he entreth into the declaration of the figures, and firſt of all comparing the Leviticall high prieſt with Chriſt, (that is to ſay, the figure with the thing it ſelf) he attributeth to Chriſt the adminiſtration of good things to come, that is, everlaſting, which thoſe carnall things had reſpect unto. 7 Another compariſon of the firſt corruptible tabernacle, with the latter, (that is to ſay, with the humane nature of Chriſt) which is the true incorruptible temple of God, whereinto the Sonne of God entred, as the Leviticall high prieſts into the other which was frail and tranſitory. h By a more excellent and better. 8 Another compariſon of the bloud of the ſacrifices with Chriſt. The Leviticall high prieſts entring by thoſe their holy places into their ſanctuary, offered corruptible bloud for one yeare onely: but Chriſt entring into that holy body of his, entred by it into heaven it ſelf, offering his own moſt pure bloud for an everlaſting redemption: For one ſelf-ſame Chriſt anſwereth both to the high prieſt, and the tabernacle, & the ſacrifices, & the offerings themſelves, as the truth to the figures, ſo that Chriſt is both high prieſt, and tabernacle, and ſacrifice, yea, all thoſe both truly and for ever. i For this yearely ſacrifice of reconciliation, there were two kindes of ſacrifices, the one a goat, the other a heifer, or calf. 9 If the outward ſprinkling of bloud and aſhes of beaſts was a true and effectuall ſigne of purifying and cleanſing, how much more ſhall the thing it ſelf, and the truth being preſent, which in times paſt was ſhadowed by thoſe external ſacraments, that is to ſay, his bloud, which is in ſuch ſort mans bloud, that it is alſo the bloud of the Son of God, & therefore hath an everlaſting vertue of purifying and cleanſing. k He conſidereth the ſignes apart, being ſeparate from the thing it ſelf. ‡ Or, *faults.* l From ſins which proceed from death, and bring forth nothing but death. 10 The concluſion of the former argument: therefore ſeeing the bloud of beaſts did not purge ſinnes, the new teſtament which was before time promiſed, whereunto thoſe outward things had reſpect, is now indeed eſtabliſhed, by the vertue whereof all tranſgreſſions might be taken away, and heaven indeed opened unto us: whereof it followeth that Chriſt ſhed his bloud alſo for the fathers, for he was ſhadowed by theſe old ceremonies, otherwiſe unleſſe they had ſerved to preſent him, they had been nothing at all profitable. Therefore this teſtament is called the latter, not as concerning the vertue of it, (that is to ſay, remiſſion of ſins) but in reſpect of that time, wherein the thing it ſelf was finiſhed, that is to ſay, wherein Chriſt was indeed exhibited to the world, & fulfilled all things which were neceſſary to our ſalvation. 11 A reaſon why the teſtament muſt be eſtabliſhed by the death of the Mediatour, becauſe this teſtament hath the condition of a teſtament or gift, which is made effectuall by death, and therefore that it might be effectuall, it muſt needs be that he that made the teſtament, ſhould dy. ‡ Or, *be brought in.*

18 [12] Whereupon, neither the firſt *teſtament* was ‡ dedicated without bloud.

19 For when Moſes had ſpoken every precept to all the people, [m] according to the law, he took the bloud of calves and of goats, with water and ‡ ſcarlet wooll, and hyſſop, and [n] ſprinkled both the book and all the people,

20 Saying, This is the bloud of the teſtament which God hath enjoyned unto you.

21 Moreover, he ſprinkled with bloud both the tabernacle, and all the veſſels of the miniſterie.

22 And almoſt all things are by the law purged with bloud: and without ſhedding of bloud is no remiſſion.

23 It was therefore neceſſarie that the [o] patterns of things in the heavens ſhould be purified with theſe, but the heavenly things themſelves with better ſacrifices than theſe.

24 [13] For Chriſt is not entred into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to appeare in the preſence of God for us.

25 [14] Nor yet that he ſhould offer himſelf often, as the high prieſt entreth into the holy place, every yeare with bloud of others:

26 [15] For then muſt he often have ſuffered ſince the foundation of the world: but now once in the [p] end of the world, hath he appeared to put away [q] ſinne by the ſacrifice of himſelf.

27 And as it is appointed unto men [r] once to die, but after this the judgement:

28 So Chriſt was once offered to bear the ſinnes of [ſ] many, [16] and unto them that look for him ſhall he appeare the ſecond time, without ſinne, unto ſalvation.

12 There muſt be a proportion between thoſe things which purifie, and thoſe things which are purified: Under the law all thoſe figures were earthly, the tabernacle, the book, the veſſels, the ſacrifices, although they were the ſignes of heavenly things. Therefore it was requiſite that all thoſe ſhould be purified with ſome matter and ceremony of the ſame nature, to wit, with the bloud of beaſts, with water, wooll, hyſſope. But under Chriſt all things are heavenly, an heavenly tabernacle, an heavenly ſacrifice, an heavenly people, an heavenly doctrine, and heaven it ſelf is ſet open before us for an everlaſting habitation. Therefore all theſe things are ſanctified in like ſort, to wit, with that everlaſting offering of the quickning bloud of Chriſt.
‡ Or, *purified*.
m As the Lord had commanded.
‡ Or, *purple*.
n He uſeth to ſprinckle.
o The patterns of heavenly things were earthly, and therefore they were to be ſet forth with earthly things, as with the bloud of beaſts, and wooll, and hyſſop. But under Chriſt all things are heavenly, and therefore they could not but be ſanctified with the offering of his lively bloud.
13 Another double compariſon: The Leviticall high prieſt entred into the ſanctuary, which was made indeed by the commandement of God, but yet with mens hands, that it might be a pattern of another more excellent, to wit, of the heavenly palace. But Chriſt entred into heaven it ſelf. Again, he appeared before the ark, but Chriſt before God the Father himſelf.
14 Another double compariſon: The Leviticall high prieſt offered other bloud, but Chriſt offered his own: he every yeare once iterated his offering: Chriſt offering himſelf but once aboliſhed ſinne altogether, both of the former ages, and of the ages to come.
15 An argument to prove that Chriſts offering ought not to be repeared: Seeing that ſinnes were to be purged from the beginning of the world, and it is proved that ſins cannot be purged, but by the onely bloud of Chriſt: he muſt needs have died oftentimes, ſince the beginning of the world. But a man can die but once: therefore Chriſts oblation which was once done in the latter dayes, neither could nor can be repeated, Seeing then it is ſo, ſurely the vertue of it extendeth both to ſinnes that were before, and to ſins that are after his coming.
p In the latter dayes.
q That whole root of ſinne.
r He ſpeaketh of the naturall ſtate and condition of man: For as for Lazarus and certain other that died twiſe, that was no uſuall thing, but extraordinary: and as for them that ſhall be changed, their changing is a kinde of death. 1 Cor. 15, 51.
ſ Thus the generall promiſe is reſtrained to the elect onely, and we have to ſeek the teſtimony of our election, not in the ſecret counſel of God, but in the effects that in our faith worketh, and ſo we muſt climbe up from the loweſt ſtep to the higheſt, there to finde ſuch comfort as is moſt certain, and ſhall never be moved.
16 Shortly by the way he ſetteth our Chriſt as Judge, partly to terrifie them which do not reſt themſelves in the onely oblation of Chriſt once made, and partly to keep the faithſull in their day, that they go not back.

CHAP. X.

1 *The weakneſſe of the law-ſacrifices.* 10 *The ſacrifice of Chriſts body once offered,* 14 *for ever hath taken away ſinnes.* 19 *An exhortation to hold faſt the faith, with patience and thankſgiving.*

FOr [1] the law having a ſhadow of good things to [a] come, & not the very image of the things, can never with thoſe ſacrifices which they offered yeare by yeare continually, make the comers thereunto perfect.

2 For then would they not have ceaſed to be offered: becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſinnes.

3 But in thoſe *ſacrifices there is* a remembrance again *made* of ſinnes every yeare.

4 For it is not poſſible that the bloud of bulls and of goats, ſhould take away ſinnes.

5 [2] Wherefore when he [b] cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but [c] a body ‡ haſt thou prepared me:

6 In burnt-offerings, and ſacrifices for ſinne thou haſt had no pleaſure:

7 Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will O God,

8 Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſinne thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law:

9 Then ſaid he, Lo, I come to do thy will, (O God) He taketh away the [d] firſt, that he may eſtabliſh the ſecond.

10 By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all.

11 [3] And every prieſt ſtandeth [e] daily miniſtring and offering oftentimes the ſame ſacrifices which can never take away ſinnes.

12 But this man after he had offered one ſacrifice for ſinnes for ever, ſat down on the right hand of God:

13 [4] From henceforth expecting till his enemies be made his footſtool.

14 For by one offering he hath perfected for ever them that are ſanctified.

15 [5] Whereof the holy Ghoſt alſo is a witneſſe to us: for after that he had ſaid before,

16 This is the covenant that I will make with them after thoſe dayes, ſaith the Lord: I will * put my laws into their hearts, and in their mindes will I write them:

17 And their ſinnes and iniquities will I remember [f] no more.

18 Now, where remiſſion of theſe is, there is no more offering for [g] ſinne.

19 [6] Having therefore, brethren, ‡ boldneſſe to enter into the holieſt by the bloud of Jeſus,

20 By a new and living way which he hath ‡ conſecrated for us, through the vail, that is to ſay, his [h] fleſh:

21 And *having* an high prieſt over the houſe of God:

22 [7] Let us draw near with a [i] true heart, in full aſſurance of faith, having our [k] hearts ſprinkled

1 He perventeth a privie objection, Why then were thoſe ſacrifices offered? The Apoſtle anſwereth, firſt touching that yearly ſacrifice which was the ſolemneſt of all, wherein (ſaith he) there was made every yeare a remembrance again of all former ſinnes. Therefore that ſacrifice had no power to ſanctifie: for to what purpoſe ſhould thoſe ſinnes which are purged be repeated again, and wherefore ſhould now ſinnes come to be repeated every yeare, if thoſe ſacrifices did aboliſh ſinne?
a Of things which are everlaſting, which were promiſed to the fathers, and exhibited in Chriſt.

2 A concluſion following of thoſe things that went before, and comprehending alſo the other ſacrifices. Seeing that the ſacrifices of the law could not do it therefore, Chriſt ſpeaking of himſelf as of our high prieſt, manifeſted in the fleſh, witneſſeth evidently that God reſted not in the ſacrifices, but in the obedience of his Sonne our high prieſt, in whoſe obedience he offered up himſelf once to his Father for us.
b The Son of God is ſaid to come into the world, when he was made man.
c It is word for word in the Hebrew text, Thou haſt pierced mine eares through, that is, thou haſt made me obedient, and willing to heare.
‡ Or, *thou haſt fitted me.*
d That is, the ſacrifices, to eſtabliſh the ſecond, that is, the will of God.
3 A concluſion, with the other part of the compariſon: The Leviticall high prieſt repeateth the ſame ſacrifices daily in his ſanctuary: whereupon it followeth that neither thoſe ſacrifices, neither thoſe offerings, neither thoſe high prieſts could take away ſinnes. But Chriſt having offered one ſacrifice once for the ſins of all men, and having ſanctified his own for ever, ſitteth at the right hand of the Father, having all power in his hands.
e At the altar.
4 He preventeth a privie objection, to wit, that yet notwithſtanding we are ſubject to ſinne and death, whereunto the apoſtle anſwereth, that the full efficacie of Chriſts vertue hath not yet ſhewed it ſelf, but ſhall at length appear when he will at once put to flight all his enemies, with whom as yet we ſtrive.
5 Although there do yet remain in us reliques of ſin, yet the work of our ſanctification which is to be perfected, hangeth upon the ſelf-ſame ſacrifice which never ſhall be repeated: and that the apoſtle proveth by alledging again the teſtimony of Jeremy, thus ſin is taken away by the new teſtament, ſeeing the Lord ſaith that it ſhall come to paſſe, that according to the form of it, he will no more remembre our ſins: Therefore we need now no purging ſacrifice to take away that which is already taken away, but we muſt rather take pains, that we may now through faith be partakers of that ſacrifice.
* Jer. 31, 33.
f Why then, where is the fire of purgatory, and that papiſts diſtinction of the fault, and the puniſhment?
g He ſaid well, for ſin: for there remaineth another offering, to wit, of thankſgiving.
6 The ſum of the former treatiſe: We are not ſhut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) ſeeing that we are purged with the bloud, not of beaſts, but of Jeſus. Neither as in times paſt, both the high prieſt ſhut us out by ſetting the vail againſt us, but through the vail which is his fleſh, he hath brought us into heaven it ſelf, being preſent with us, ſo that we have now truly an high prieſt, which is over the houſe of God.
‡ Or, *liberty*.
‡ Or, *new made*.
h So Chriſts fleſh ſheweth us the Godhead as it were under a vaile. For otherwiſe we were not able to abide the brightneſſe of it.
7 A moſt grave exhortation, wherein he ſheweth how that ſacrifice of Chriſt may be applyed to us: to wit, by faith, which alſo he deſcribeth by the conſequents, to wit, by ſanctification of the Spirit, which cauſeth us ſurely to hope in God, and to procure by all means poſſible one anothers ſalvation, through the love that is in us one towards another.
i With no double and counterfeit heart, but with ſuch an heart as is truly and indeed given to God.
k This is it which the Lord ſaith, Be ye holy, for I am holy.

from an evil conſcience, and our bodies waſhed with [l] pure water.

23 Let us hold faſt the profeſſion of our faith without wavering: (for he is faithfull that promiſed)

24 And let us conſider one another to provoke unto love, and to good works.

25 Not forſaking the aſſembling of our ſelves together, as the manner of ſome is, but exhorting one another: [8] and ſo much the more, as ye ſee the day approching.

26 For if we ſinne [m] wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſinnes,

27 But a certain fearfull looking for of judgement, and fierie indignation, which ſhall devoure the [n] adverſaries.

28 [9] He that deſpiſed Moſes law, died without mercy, under two or three witneſſes.

29 Of how much ſorer puniſhment, ſuppoſe ye ſhall he be thought worthy, who hath troden under foot the Sonne of God, and hath counted the bloud of the covenant wherewith he was ſanctified, an unholy thing, and hath done deſpite unto the Spirit of grace?

30 [10] For we know him that hath ſaid, *Vengeance *belongeth* unto me, I will recompenſe, ſaith the Lord: and again, The Lord ſhall [o] judge his people.

31 It is a fearfull thing to fall into the hands of the living God.

32 [11] But call to remembrance the former dayes, in which after ye were illuminated, ye endured a great fight of afflictions,

33 Partly whileſt ye were made [p] a gazing ſtock, both by reproches and afflictions, and partly whileſt ye became [q] companions of them that were ſo uſed.

34 For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves that ye have in heaven a better and an enduring [r] ſubſtance.

35 Caſt not away therefore your confidence, which hath great recompenſe of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promiſe.

37 For yet a [ſ] little while, and he that ſhall come will come, and will not tarrie.

38 [12] Now the juſt ſhall live by faith: but if any man draw back, my ſoul ſhall have no pleaſure in him.

39 But we are not of them who draw back unto perdition; but of them that beleeve, to the ſaving of the ſoul.

CHAP. XI.

1 What faith is. 6 Without faith we cannot pleaſe God. 7 The worthy fruits thereof in the fathers of old time.

NOw [1] faith is the ‡ ſubſtance of things hoped for, the evidence of things not ſeen.

2 [2] For by it the [a] elders obtained a good report.

3 [3] Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are [b] ſeen were not made of things which do appeare.

4 [4] By faith Abel offered unto God a more excellent ſacrifice than Kain, by which he obtained witneſſe, that he was righteous, God teſtifying of his gifts: and by it he being dead, ‡ yet ſpeaketh.

5 [5] By faith Enoch was tranſlated that he ſhould not [c] ſee death, and was not found, becauſe God had tranſlated him: for before his tranſlation he had this teſtimony, that he pleaſed God.

6 But without faith it is impoſſible to pleaſe him: for he that cometh to God muſt beleeve that he is, and that he is a [d] rewarder of them that diligently ſeek him.

7 [6] By faith Noah being warned of God of things not ſeen as yet, ‡ moved with fear, prepared an ark to the ſaving of his houſe, by the which he condemned the world, and became heir of the righteouſneſſe which is by faith.

8 [7] By faith Abraham when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed, and he went out not knowing whether he went.

9 By faith he ſojourned in the land of promiſe, as in a ſtrange countrey, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe.

10 For he looked for a city which hath [e] foundations, whoſe builder and maker is God.

11 Through faith alſo Sara her ſelf received ſtrength to conceive ſeed, and was delivered of a childe when ſhe was paſt age, becauſe ſhe judged him faithfull who had promiſed.

12 Therefore ſprang there even of one, and him as good as [f] dead, *ſo many* as the ſtarres of the skie in multitude, and as the ſand which is by the ſea ſhore innumerable.

13 Theſe all died † [g] in faith, not having received the [h] promiſes, but having ſeen them afarre off, and were perſwaded of *them*, and [i] embraced *them*, and confeſſed that they were ſtrangers and pilgrims on the earth.

14 For they that ſay ſuch things, declare plainly that they ſeek a countrey.

15 And truly if they had been mindfull of that *countrey*, from whence they came out, they might have had opportunitie to have returned:

16 But now they deſire a better *countrey*, that is, an heavenly: wherefore God is not aſhamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was [k] tried, offered up Iſaac: and he that had received the [l] promiſes, offered up his onely begotten ſon.

18 ‡ Of whom it was ſaid, that in Iſaac ſhall thy ſeed be called.

19 Accounting that God was able to raiſe *him* up, even from the dead: from [m] whence alſo he received him in a [n] figure.

20 [8] By faith Iſaac bleſſed Jacob and Eſau concerning things to come.

---

[l] With the grace of the holy Ghoſt.

[8] Having mentioned the laſt coming of Chriſt, he ſtirreth up the godly to the meditation of an holy life, and citeth the faithleſſe fallers from God to the fearfull judgement-ſeat of the judge, becauſe they wickedly rejected him in whom onely ſalvation conſiſteth.

[m] Without any cauſe or occaſion, or ſhew of occaſion.

[n] For it is another matter to ſin through the frailty of mans nature, and another thing to proclaim war as it were to God as to an enemie.

[9] If the breach of the law of Moſes was puniſhed by death, how much more worthy death is it to fall away from Chriſt?

[10] The reaſon of all theſe things is, becauſe God is a revenger of ſuch as deſpiſe him: otherwiſe he ſhould not rightly govern his church. Now there is nothing more horrible than the wrath of the living God.

* Deut. 32, 35. Rom. 12, 19.

[o] Rule or govern.

[11] As he terrified the fallers away from God, ſo doth he now comfort them that are conſtant and ſtand ſtrongly, ſetting before them the ſucceſſe of their former fights, of ſtirring them up to a ſure hope of a full and ready victory.

[p] You were brought forth to be aſhamed.

[q] In taking their miſeries to be your miſeries.

[r] Goods and riches.

[ſ] He will come within this very little while.

[12] He commendeth the excellency of a ſure faith by the effect, becauſe it is the onely way to life: which ſentence he ſetteth forth and amplifieth by ſetting the contrary againſt it.

[1] An excellent deſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, and ſetteth, as it were, before our eyes things that are inviſible. ‡ Or, *ground*, or *confidence*. [2] He ſheweth that the fathers ought to be accounted of by this vertue. [a] That is thoſe Fathers of whom we came: and whoſe authority and example ought to move us very much. [3] He ſheweth the propertie of faith, by ſetting out unto us moſt picked examples of ſuch as from the beginning of the world excelled in the church.

[b] So that the world which we ſee, was not made of any matter that appeared, or was before, but of nothing.

[4] Abels.

‡ Or, *is yet ſpoken of.*

[5] Enoch.

[c] That he ſhould not die.

[d] This reward is not referred to our merits, but to the free promiſe, as Paul teacheth in Abraham the father of all the faithfull, Rom. 4, 4.

[6] Noah.

‡ Or, *being warie.*

[7] Abraham and Sara.

[e] This foundation is ſet againſt their tabernacles.

[f] As unlikely to bear children, as if ſhe had been ſtark dead.

† Gr. *according to faith.*

[g] In faith, which they had while they lived, and followed them even to their grave.

[h] This is the figure Metonymia, for the things promiſed.

[i] For the patriarks were wont when they received the promiſes, to profeſſe then religion by building of altars, and calling on the name of the Lord.

[k] Tried of the Lord.

[l] Although the promiſes of life, were made in that onely begotten ſon Iſaac, yet he appointed him to die, and ſo againſt hope beleeved in hope.

‡ Or, *to.*

[m] From which death.

[n] For there was not the true and very death of Iſaac, but as it were the death, by means whereof he ſeemed alſo as it were to have riſen again.

[8] Iſaac.

21 [9] By faith Jacob when he was a dying, bleſſed both the ſonnes of Joſeph, and worſhipped *leaning* upon the top of his ſtaff.

22 [10] By faith Joſeph when he died, ‡ made mention of the departing of the children of Iſrael: and gave commandment concerning his bones.

23 [11] By faith Moſes when he was born, was hid three moneths of his parents, becauſe they ſaw he was a proper childe, and they not [o] afraid of the kings commandment.

24 By faith Moſes when he was come to yeares, refuſed to be called the ſonne of Pharaohs daughter:

25 Chooſing rather to ſuffer affliction with the people of God, than to enjoy the [p] pleaſures of ſinne for a ſeaſon:

26 Eſteeming the reproch ‡ of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompenſe of the reward.

27 By faith he forſook Egypt, not fearing the wrath of the king, for he endured as ſeeing him who is inviſible.

28 Through faith he kept the paſſeover, and the ſprinkling of bloud, leſt he that deſtroyed the firſt-born, ſhould touch them.

29 [12] By faith they paſſed through the Red ſea, as by dry land: which the Egyptians aſſaying to do, were drowned,

30 [13] By faith the walls of Jericho fell down, after they were compaſſed about ſeven dayes.

31 [14] By faith the [q] harlot Rahab periſhed not with them ‡ that beleeved not, when ſhe had received the ſpies with [r] peace.

32 [15] And what ſhall I more ſay? for the time would fail me to tell of Gedeon, and of Barak, and of Sampſon, and of Jephthae, of David alſo and Samuel, and of the prophets.

33 Who through faith ſubdued kingdomes, wrought righteouſneſſe, obtained [ſ] promiſes, ſtopped the mouthes of lions,

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſſe were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

35 [t] Women received their dead raiſed to life again: and others were * [u] tortured, not accepting deliverance; that they might obtain a better reſurrection.

36 And others had triall of cruell mockings, and ſcourgings, yea moreover, of bonds and impriſonment.

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandred about in [x] ſheep-skins, & goat-skins, being deſtitute, afflicted, tormented.

38 Of whom the world was not worthy: they wandred in deſerts, and in mountains, and in dens and caves of the earth.

39 [16] And theſe all having obtained a good report through faith received [y] not the promiſe:

40 God having ‡ provided ſome better thing for us, that they [z] without us ſhould not be made perfect.

210

9 Jacob.

10 Joſeph.

‡ Or, *remembred.*

11 Moſes.

o They were not afraid to bring him up.

p Such pleaſures as he could not enjoy, but he muſt needs provoke Gods wrath againſt him.

‡ Or, *for Chriſt.*

12 The red ſea.

13 Jericho.

14 Rahab.

q A notable example of Gods goodneſſe.

‡ Or, *that were diſobedient.*

r Courteouſly and friendly, ſo that ſhe did not onely not hurt them, but alſo kept them ſafe.

15 Gedeon, Barak, and other judges and prophets.

ſ The fruit of the promiſes.

t He ſeemeth to mean the ſtory of that woman of Sarepta, whoſe ſonne Elias raiſed again from death, and the Shunamite, whoſe ſonne Eliſeus reſtored to his mother.

* 2 Mac. 7, 7.

u He meaneth that perſecution which Antiochus wrought.

x In vile and rough clothing, ſo were the Saints brought to extream povertie, and conſtrained to live like beaſts in wilderneſſes.

16 An amplification taken of the circumſtance of the time: then faith is ſo much the more to be marvel ed at, by how much the promiſes of things to come were more dark yet at length were indeed exhibited to us, ſo that their faith and ours is as one, as is alſo their conſecration and ours. y But ſaw Chriſt afar off. ‡ Or, *foreſeen.* z For their ſalvation did hang upon Chriſt, who was exhibited in our dayes.

Chap. XII.

1 An exhortation to conſtant faith, patience, and godlineſſe, 22 A commendation of the new teſtament above the old.

Wherefore, [1] ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſinne which doth ſo eaſily [a] beſet us, and let us run with patience the race that is ſet before us,

2 [2] [b] Looking unto Jeſus the ‡ authour and finiſher of *our* faith, who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

3 [3] For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearried and faint in your mindes.

4 [4] Ye have not yet reſiſted unto bloud, ſtriving againſt ſinne.

5 [5] And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſonne, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chaſteneth, & ſcourgeth every ſonne whom he receiveth.

7 If ye endure chaſtening, God dealeth with you as with ſonnes: for what ſon is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſonnes.

9 [6] Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, & live?

10 [7] For they verily for a few dayes chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holines.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: neverthele ſſe, afterward it yeeldeth the peaceable fruit of righteouſneſſe, unto them which are exerciſed thereby.

12 [8] Wherefore lift up the hands which [d] hang down, and the feeble *knees.*

13 And make ‡ [e] ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed.

14 [9] Follow peace with all men, & holineſſe, without which no man ſhall ſee the Lord:

15 [10] Looking diligently, leſt any man ‡ fail of the grace of God, leſt any [f] root of bitterneſſe ſpringing up, trouble *you*, and thereby many be defiled:

16 [11] Leſt there be any fornicatour, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

17 For ye know how that afterward when he would have inherited the bleſſing, he was rejected: for he found no ‡ [g] place of repen-

1 An applying of the former examples, whereby we ought to be ſtirred up to run the whole race, caſting away all ſtops and impediments.

a For ſin beſiegeth us on all ſides, ſo that we cannot eſcape out.

2 He ſetteth before us, as the marke of this race, Jeſus himſelf our captain, who willingly overcame all the roughneſſe of the ſame way.

‡ Or, *beginner.*

b As it were upon the mark of our faith.

c Whereas he had all kind of bleſſedneſſe in his hand and power, yet ſuffered willingly the ignominie of the croſſe.

3 An amplification, taken of the circumſtance of the perſons and the things themſelves, which he compareth betweenthemſelves: for how great is Jeſus in compariſon of us, and how farre more grievous things did he ſuffer than we?

4 He taketh an argument of the profit which cometh to us by Gods chaſtiſements, unleſſe we be in fault. Firſt of all, becauſe ſin, or that rebellious wickedneſſe of our fleſh, is by this means tamed.

5 Secondly, becauſe they are teſtimonies of his fatherly goodwill toward us, in ſo much that they ſhew themſelves to be baſtards, which cannot abide to be chaſtened of God.

6 Thirdly, if all men yeeld this right to fathers, to whom next after God we owe this life, that they may rightfully correct their children, ſhall we not be much more ſubject to that our Father, who is the author of the ſpirituall and everlaſting life?

7 An amplification of the ſame argument: Thoſe fathers have corrected us after their fancie, for ſome frail and tranſitorie profit: but God chaſteneth & inſtructeth us for our ſingular profit, to make us partakers of his holineſſe: which thing although theſe our ſences do not preſently perceive, yet the end of the matter proveth it. 8 The concluſion, we muſt go forward couragiouſly and keep alwayes a right courſe, and (as far forth as we may) without any ſtaggering or ſtumbling. d The deſcription of a man that is out of heart, and clean diſcouraged. ‡ Or, *even.* e Keep a right courſe, and ſo that you ſhew examples of good life for others to follow. 9 We muſt live in peace and holineſſe with all men. 10 We muſt ſtudie to edifie one another, both in doctrine and example of life. ‡ Or, *fall from.* f That no hereſie or backſliding be an offence. 11 We muſt eſchew fornication, and a prophane minde, that is, ſuch a minde as giveth not to God his due honour, which wickedneſſe, how ſeverely God will at length puniſh, the horrible example of Eſau teacheth us. ‡ Or, *way to change his minde.* g There was no place left for his repentance: and it appeareth by the effects, what his repentance was, for when he was gone out of his fathers ſight, he threatned his brother to kill him,

tance, though he ſought it carefully with tears.

18 [12] For ye are not come unto the mount that might be [h] touched, & that burned with fire, nor unto blackneſſe, and darkneſſe, and tempeſt,

19 And the ſound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word ſhould not be ſpoken to them any more.

20 (For they could not endure that which was commanded: and if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart.

21 And ſo terrible was the [i] ſight, that Moſes ſaid, I exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto the citie of the living God, the heavenly Jeruſalem, and to an innumerable company of angels.

23 To the generall aſſembly and church of the firſt-born, which are ‡ written in heaven, and to God the judge of all, and to the ſpirits of juſt men, made [k] perfect,

24 And to Jeſus the mediatour of the new ‡ covenant, and to the bloud of ſprinkling, that ſpeaketh better things than that of Abel.

25 [13] See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him, that ſpake on earth, much more ſhall not we *eſcape*, if we turn away from him that *ſpeaketh* from heaven.

26 [14] Whoſe voice then ſhook the earth, but now he hath promiſed, ſaying, [l] Yet once more I ſhake not the earth onely, but alſo heaven.

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things that ‡ are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28 [15] Wherefore we receiving a kingdome which cannot be moved, ‡ let us have grace, whereby we may ſerve God acceptably, with [m] reverence and godly [n] fear.

29 For our God is a conſuming fire.

[12] Now he applieth the ſame exhortation to the propheticall and kingly office of Chriſt, compared with Moſes, after this ſort. If the majeſtie of the law was ſo great, how great think you that the glory of Chriſt and the goſpel is? And this compariſon he declareth alſo particularly.

[h] Which might be touched with hands, which was of a groſſe and earthly matter.

[i] The ſhape and forme which he ſaw, which was no counterfeit and forged ſhape, but a true one.

‡ Or, *enrolled.*

[k] So he calleth them that are taken up into heaven, although one part of them doeth ſleep in the earth.

‡ Or, *teſtament.*

[13] The applying of the former compariſon, If it were not lawfull to contemne his word which ſpake on the earth, how much leſſe his voyce which is from heaven?

[14] He compareth the ſtedfaſt majeſtie of the goſpel, wherewith the whole world was ſhaken, and even the very frame of heaven was as it were aſtoniſhed, with the ſmall and vaniſhing ſound of the governance by the law.

[l] It appeareth evidently in this that the prophet ſpeaketh of the calling of the Gentiles, that theſe words muſt be referred to the kingdome of God.

‡ Or, *may be ſhaken.*

[15] A generall exhortation to live reverently and religiouſly under the moſt happie ſubjection of ſo mighty a king, who as he bleſſeth his moſt mightily, ſo doth he moſt ſeverely revenge the rebellious. And this is the ſum of a Chriſtian life, reſpecting the firſt table.

‡ Or, *let us hold faſt.*

[m] By reverence is meant, that honeſt ſhamefaſtneſſe which keepeth them in their dueties.

[n] He meaneth a filiall feare, without which the worſhip of God is not acceptable:

CHAP. XIII.

1 Divers admonitions, as to charitie, 4 to honeſt life, 5 to avoid covetouſneſſe, 7 to regard Gods preachers, 9 to take heed of ſtrange doctrines, 10 to confeſſe Chriſt, 16 to give almes, 17 to obey governours, 18 to pray for the apoſtle. 20 The concluſion.

LEt [1] brotherly love continue.

2 Be not forgetfull to entertain ſtrangers, for thereby ſome have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which ſuffer adverſitie, [a] as being your ſelves alſo in the body.

4 [2] Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 [3] Let your converſation be without covetouſneſſe: and be content with ſuch things as ye have. For [b] he hath ſaid, * I will never leave thee, nor forſake thee.

6 So that we may boldly ſay, The Lord is my helper, and I will not fear what [c] man ſhall do unto me.

7 [4] Remember them which ‡ have the rule over you, who have ſpoken unto you the word of God: whoſe faith follow, conſidering the end of their converſation.

8 [5] Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

9 Be not carried about with divers and ſtrange doctrines: [6] for it is a good thing that the heart be eſtabliſhed with grace, not with [d] meats, which have not profited them that have been [e] occupied therein.

10 [7] We have an [f] altar whereof they have no right to eat, which [g] ſerve the tabernacle.

11 For the bodies of thoſe beaſts, whoſe bloud is brought into the ſanctuary by the high prieſt for ſinne, are burnt without the camp.

12 Wherefore Jeſus alſo, that he might ſanctifie the people with his own bloud, ſuffered without the gate.

13 [8] Let us go forth therefore unto him without the camp, bearing his reproach.

14 * For here have we no continuing citie, but we ſeek one to come.

15 [9] By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of *our* lips, † giving thanks to his name.

16 But to do good, and to communicate, forget not, for with ſuch ſacrifices God is well pleaſed.

17 [10] Obey them that ‡ have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief: for that is unprofitable for you.

18 [11] Pray for us: for we truſt we have a good conſcience, in al things willing to live honeſtly

19 But I beſeech you the rather to do this, that I may be reſtored to you the ſooner.

20 Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through rhe bloud of the everlaſting ‡ covenant,

21 Make you [h] perfect in every good work to do his wil, ‡ [i] working in you that which is well pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen.

22 And I beſeech you, brethren, ſuffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that our brother Timothy is ſet at libertie, with whom if he come ſhortly, I will ſee you.

24 Salute all them that have the rule over you, and all the ſaints. They of Italie ſalute you.

25 Grace be with you all. Amen.

¶ Written to the Hebrews from Italie, by Timothy.

[1] He commeth to the ſecond table, the ſumme whereof is charitie, eſpecially toward ſtrangers, and ſuch as are afflicted.

[a] Be ſo much touched, as if their miſerie were yours.

[2] He commendeth chaſte matrimonie in all ſorts of men, and threatneth utter deſtruction from God againſt whoremongers and adulterers.

[3] Covetouſneſſe is condemned, againſt which is ſet a contended minde with that which the Lord hath given

[b] Even the Lord himſelf.

* Joſh. 1, 5.

[c] He ſetteth man againſt God.

[4] We have to ſet before us the example of valiant captains, whom we ought diligently to follow.

‡ Or, *are the guides.*

[5] He repeateth the ſumme of the doctrine, to wit, the only ground of all precepts of manners, and that is this: That we ought to quiet and content our ſelves in Chriſt onely: for there was yet never any man ſaved without the knowledge of him, neither is at this day ſaved, neither ſhall be ſaved after.

[6] He toucheth them which mixed an externall worſhip, and eſpecially the difference of meats, with the goſpel, which doctrine he plainly condemneth as clean repugnant to the benefits of Chriſt.

[d] By this one kind which concerneth the difference of clean and unclean meats, we have to underſtand all the ceremoniall worſhip.

[e] Which obſerved the difference of them ſuperſtitiouſly.

[7] He refuteth their errour by an apt and fit compariſon. They which in times paſt ſerved the tabernacle, did not eat of the ſacrifices whoſe bloud was brought for ſin into the holy place by the high prieſt. Moreover theſe ſacrifices did repreſent Chriſt our offring. Therefore they cannot be partakers of him which ſerve the tabernacle, that is, ſuch as ſtand in the ſervice of the law: but let us not be aſhamed to follow him out of Jeruſalem, from whence he was caſt out and ſuffered: for in this alſo Chriſt, who is the truth, anſwereth that figure, in that he ſuffered without the gate.

[f] By the altar, he meaneth the offerings.

[g] Whereof they cannot be partakers which ſtubbornly retain the rites of the law.

[8] He goeth on further in this compariſon, and ſheweth that this alſo is ſignified unto us, that the godly followers of Chriſt muſt as it were go out of the world bearing his croſſe.

* Mich. 2, 10.

[9] Now that thoſe corporall ſacrifices are taken away, he teacheth us that the true ſacrifices of confeſſion remain, which conſiſt partly in giving of thanks, and partly in liberalitie, with which ſacrifices indeed God is now delighted.

† Gr. *confeſſing to.*

[10] We muſt obey the warnings and admonitions of our miniſters and elders, which watch for the ſalvation of their ſouls which are committed unto them.

‡ Or, *guide.*

[11] The laſt part of this epiſtle, wherein he commendeth his miniſtery to the Hebrews, and wiſheth them continuance and increaſe of graces from the Lord: and excuſeth himſelf in that he hath uſed but few words to comfort them, having ſpent the epiſtle in diſputing: and ſaluteth certain brethren familiarly and friendly.

‡ Or, *teſtament.*

[h] Make you fit or meet.

‡ Or, *doing.*

[i] Hence cometh that ſaying of the father, that God crowneth his works in us.

The [a] generall Epiſtle of

J A M E S.

Chap. I.

We are to rejoyce under the croſſe, 5 *to aſk patience of God,* 13 *and in our trials not to impute our weakneſſe, or ſinnes unto him,* 10 *but rather to hearken to the word, to meditate in it, and to do thereafter:* 26 *other-wiſe men may ſeem, but never be truly religious.*

IAmes a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are [b] ſcattered abroad, greeting.

2 [1] My brethren, [c] count it all joy [2] when ye fall into divers temptations,

3 [3] Knowing *this*, that the [d] trying of your faith worketh patience.

4 [4] But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 [5] If any of you lack [e] wiſdome, let him aſk of God, that giveth to all men liberally, and upbraideth not, and it ſhall be given him.

6 But let him aſk in faith, nothing [f] wavering: [6] for he that wavereth is like a wave of the ſea, driven with the winde, and toſſed.

7 For let not that man think that he ſhall receive any thing of the Lord.

8 A double-minded man *is* unſtable in [g] all his wayes.

9 [7] Let the brother of [h] low degree ‡ rejoyce in that he is exalted:

10 [8] But the [i] rich, in that he is made low: [9] becauſe as the flower of the graſſe he ſhall paſſe away.

11 For the ſunne is no ſooner riſen with a burning heat, but it withereth the graſſe; and the flower thereof falleth, and the grace of the faſhion of it periſheth: ſo alſo ſhall the rich man fade away in his [k] wayes.

12 [10] Bleſſed is the man that endureth [l] temptation: for when he is tried, he ſhall receive the crown of life which the Lord hath promiſed to them that love him.

13 [11] Let no man ſay when he is [m] tempted, I am tempted of God: [12] for God cannot be tempted with ‡ evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own luſt, and enticed.

15 Then when luſt hath conceived, it bringeth forth [n] ſinne: and ſinne when it is finiſhed, bringeth forth death.

16 [13] Do not erre, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the [o] Father of lights, with whom is no variableneſſe, neither [p] ſhadow of turning.

18 [14] Of his own [q] will begat he us with the word of truth, that we ſhould be a kinde of [r] firſt-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be ſwift to heare, ſlow to ſpeak, ſlow to wrath.

20 For the wrath of man worketh not the [ſ] righteouſneſſe of God.

21 Wherefore lay apart all filthineſſe, and ſuperfluity of naughtineſſe, and receive with [t] meekneſſe the engrafted word, which is able to ſave your ſouls.

22 [15] But be ye doers of the word, and not hearers onely, [16] deceiving your own ſelves.

23 [17] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his [u] naturall face in a glaſſe.

24 For he beholdeth himſelf and goeth his way, and ſtraightway forgetteth what manner of man he was.

25 But whoſo looketh into the perfect law of libertie, and continueth *therein*, he being not a forgetfull hearer, but a doer of the work, this man ſhall be bleſſed in his ‡ [x] deed.

26 [18] If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his [y] own heart, this mans religion is vain.

27 [19] Pure religion and undefiled before God and the Father, is this, To [z] viſit the fatherleſſe and widows in their affliction, *and* to keep himſelf unſpotted from the world.

[a] That is, written to no one man, citie, or countrey, but to all the Jews generally, being now diſperſed.

[b] To all the beleeving Jews, of what tribe ſoever they be, and are diſperſed through the whole world.

[1] The firſt place or part touching comfort in afflictions, wherein we ought not to be caſt down and be faint-hearted, but rather rejoyce and be glad.

[c] Seeing their condition was miſerable in that ſcattering abroad, he doeth well to begin as he doeth.

[2] The firſt argument, becauſe our faith is tryed through afflictions: which ought to be moſt pure, for ſo it is behoveable for us.

[3] The ſecond, becauſe patience, a farre paſſing and moſt excellent vertue, is by this meanes ingendred in us.

[d] That wherewith your faith is tryed, to wit, thoſe manifold tentations.

[4] The third argument propounded in manner of an exhortation, that true and continuall patience may be diſcerned from fained, and for a time. The croſſe is as it were the inſtrument wherewith God doth poliſh and fine us. Therefore the work and effect of afflictions, is the perfecting of us in Chriſt.

[5] An anſwer to a privy objection. It is eaſily ſaid, but is it not ſo eaſily done. He anſwereth that we need in this caſe a far other manner of wiſedome, than the wiſedome of a man, to judge thoſe things beſt for us, which are moſt contrary to the fleſh: but yet we ſhall eaſily obtain this gift of wiſedome, if we aſk it rightly, that is, with a ſure confidence of God, who is moſt bountifull and liberall. [e] By wiſedome, he meaneth the knowledge of that doctrine whereof mention is made before, to wit, wherefore we are afflicted of God, and what fruit we have to reap of affliction. [f] Why then, what need other mediatours? [6] A digreſſion, or going aſide from his matter, againſt prayers which are conceived with a doubting mind, whereas we have a certain promiſe of God, and this is the ſecond part of the epiſtle. [g] In all his thoughts and his deeds. [7] He returneth to his purpoſe, repeating the propoſition, which is, that we muſt rejoyce in the croſſe, for it doth not preſſe us down, but exalt us. [h] Who is afflicted with poverty, or contempt, or with any kinde of calamitie. ‡ Or, *glory.* [8] Before he concludeth, he giveth a doctrine contrary to the former: to wit, how we ought to uſe proſperitie, which is plentie of all things: to wit, ſo that no man therefore pleaſe himſelf, but be ſo much the more void of pride. [i] Who hath all things at his will. [9] An argument taken of the very nature of things themſelves, for that they are moſt vain and uncertain. [k] Whatſoever he either purpoſeth in his minde, or doth. [10] The concluſion: therefore we muſt patiently bear the croſſe: and he addeth a fourth argument, which comprehendeth the ſum of all the former, to wit, becauſe we come by this way to the crown of life, but yet of grace according to the promiſe. [l] Affliction whereby the Lord tryeth him.

[11] The third part of this epiſtle, wherein he deſcendeth from outward tentations, that is, from afflictions whereby God trieth us: to inward, that is, to thoſe luſts whereby we are ſtirred up to doe evil. The ſumme is this: Every man is the author of theſe temptations to himſelf, and not God: for we bear about in our boſoms that wicked corruption, which taketh occaſion by what means ſoever, to ſtir up evil motions in us, whence out at length proceed wicked doings, and in concluſion followeth death, the juſt reward of them.

[m] When he is provoked to doe evil.

[12] Here is a reaſon ſhewed, why God cannot be the author of evil doing in us, becauſe he deſireth not evil.

‡ Or, *evils.*

[n] By ſinne is meant in this place, actuall ſinne.

[13] Another reaſon taken of contraries: God is the author of all goodneſſe, and ſo, that he is alwayes like himſelf: how then can he be thought to be the author of evil?

[o] From him who is the fountain and author of all goodneſſe.

[p] He goeth on in the metaphore: for the ſunne by his manifold and ſundry kindes of turning, maketh houres, dayes, moneths, yeares, light and darkneſſe.

[14] The fourth part, concerning the excellencie and fruit of the word of God, the ſumme is this: we muſt heare the word of God moſt carefully and diligently, ſeeing it is the ſeed, wherewith God of his free favour and love hath begotten us unto himſelf, picking us out of the number of his creatures. And the apoſtle condemneth two faults, which do greatly trouble us in this matter, to wit, for that we ſo pleaſe our ſelves, that we had rather ſpeak our ſelves, then heare God ſpeaking: yea we ſnuff and are angry when we are reprehended: againſt which faults, he ſetteth a peaceable and quiet minde, and ſuch an one as is deſirous of puritie. [q] This is it which Paul calleth gracious favour, and good will, which is the fountain of our ſalvation. [r] As it were an holy kinde of offering, taken out of the reſidue of men. [ſ] That which God appointeth. [t] By meekneſſe, he meaneth modeſtie, and whatſoever is contrarie to an haughty and proud ſtomack, Matth. 7,21. Rom. 2,13. [15] Another admonition: therefore is Gods word heard, that we may frame our lives according to the preſcript thereof. [16] He addeth reaſons, and thoſe moſt weightie: Firſt, becauſe they, that do otherwiſe, do very much hurt themſelves. [17] Secondly, becauſe they loſe the chiefeſt uſe of Gods word, which correct not by it the faults that they know. [u] He alludeth to the naturall ſpot, to which is contrary that puritie whereunto we are born again, the lively image whereof we behold in the law. ‡ *doing.* [x] Behaving himſelf ſo: for works do ſhew faith. [18] The third admonition, the word of God preſcribeth a rule not only to do well, but alſo to ſpeak well. [y] The fountain of all brabling, and curſed ſpeaking, and ſawcineſſe, is this, that men know not themſelves. [19] The fourth: the true ſervice of God ſtandeth in charitie toward our neighbours (eſpecially ſuch as need others help, as the fatherleſſe and widowes) and puritie of life. [z] To have a care of them, and to help them as much as we can.

CHAP. II.

It is not agreeable to Chriſtian profeſſion to regard the rich, and to deſpiſe the poore brethren: 13 rather we are to be loving and mercifull: 14 and not to boaſt of faith where no deeds are; 17 which is but a dead faith, 29 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY [1] brethren, have not the faith of our Lord Jeſus Chriſt *the Lord* of [a] glory, with reſpect of perſons.

2 For if there come unto your † aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poore man, in vile raiment:

3 And ye have reſpect to him that weareth the gay clothing, and ſay unto him, Sit thou here ‡ in [b] a good place; and ſay to the poore, Stand thou there, or ſit here under my footſtool:

4 Are ye not then partiall in [c] your ſelves, and are become judges of evil thoughts?

5 [2] Hearken my beloved brethren, Hath not God choſen the [d] poore of this world, rich in faith, and heirs of ‡ the kingdome, which he hath promiſed to them that love him?

6 But ye have deſpiſed the poore. [3] Do not rich men oppreſſe you, and draw you before the judgement-ſeats?

7 Do not they blaſpheme that worthy name, by the which ye are [e] called?

8 [4] If ye fulfill the [f] royall law, according to the ſcripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well.

9 But if ye have reſpect to perſons, ye commit ſinne, *and* are convinced of the law as tranſgreſſours.

10 [5] For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of [g] all.

11 [6] For ‡ he that ſaid, Do not commit adultery; ſaid alſo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour of the law.

12 [7] So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty.

13 For he *ſhall have* judgement without mercy, that hath ſhewed no mercy; and [h] mercy ‡ rejoyceth againſt judgement.

14 [8] What doth it profit, my brethren, though, a man ſay he hath faith, and have not works; can faith ſave him?

15 [9] If a brother or ſiſter be naked, and deſtitute of daily food,

16 And one of you ſay unto them, Depart in peace, be you warmed, and filled: notwithſtanding ye give them not thoſe things which are needfull to the body: what doth it profit?

17 Even ſo faith, if it hath not works, is dead being † alone.

18 [i] Yea, a man may ſay, Thou haſt faith, and I have works: ſhew me thy faith ‡ without thy works, and I will ſhew thee my faith by my works.

19 [10] Thou beleeveſt that there is one God, thou doeſt well: the devils alſo beleeve, and tremble.

20 [11] But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father [k] juſtified by works, when he had offered Iſaac his ſonne upon the altar?

22 ‡ Seeſt thou how faith [l] wrought with his works, and by works was faith made [m] perfect?

23 And the ſcripture was [n] fulfilled which ſaith, * Abraham beleeved God, and it was imputed unto him for righteouſneſſe: and he was called the friend of God.

24 [12] Ye ſee then how that by works a man is [o] juſtified, and not by [p] faith onely.

25 [13] Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way?

26 [14] For as the body without the ‡ ſpirit is dead, ſo faith without works is dead alſo.

---

[1] The fift: charitie which proceedeth from a true faith, cannot ſtand with the accepting of perſons: which he proveth plainly, by ſetting forth their example, who with the reproach or diſdain of the poor, honour the rich.

[a] For if we knew what Chriſts glory is, and eſteemed it as we ought to do, there would not be ſuch reſpect of perſons as there is.

† Gr. *ſynagogue.*

‡ Or, *well* or *ſeemly.*

[b] In a worſhipfull and honourable place.

[c] Have ye not (which ye ought not to doe) by this meanes within your ſelves judged one man to be preferred before another?

[2] He ſheweth, that they are perverſe and naughtie judges, which preferre the rich before the poore, by that that God on the contrary ſide preferreth the poor, whom he hath enriched with true riches, before the rich.

[d] The needie and wretched, and (if we meaſure it after the opinion of the world) the verieſt abjects of all men.

‡ Or, *that.*

[3] Secondly, he proveth them to be mad men: for that the rich men are rather to be holden execrable and curſed, conſidering that they perſecute the church, and blaſpheme Chriſt: for he ſpeaketh of wicked and profane rich men, ſuch as the moſt part of them have been alwayes, againſt whom he ſetteth the poore and abject.

[e] Word for word, which is called upon of you.

[4] The concluſion: Charitie which God preſcribeth cannot agree with the accepting of perſons, ſeeing that we muſt walk in the kings high way.

[f] The law is ſaid to be royall and like the kings high way, for that is plain and without turnings, and that the law calleth every one our neighbour without reſpect, whom we may help by any kinde of duetie.

[5] A new argument to prove the ſame concluſion: They do not love their neighbours, which neglect ſome, and ambitiouſly honor others: for he doth not obey God, which cutteth off from the commandements of God, that that is not ſo commodious for him, nay he is rather guiltie generally of the breach of the whole law, although he obſerve the reſidue.

[g] Not that all ſins are equall, but becauſe he that breaketh one little of the law, offendeth the majeſtie of the law-giver.

[6] A proof: becauſe the law-maker is alwayes one and the ſelf-ſame, & the body of the law cannot be divided.

‡ Or, *that* law *which ſaid.*

[7] The concluſion of the whole treatiſe: we are upon this condition delivered from the curſe of the law by the mercie of God, that in like ſort we ſhould maintain and cheriſh charity and good wil one towards another, and whoſo doth not ſo, ſhall not taſte of the grace of God.

[h] He that is hard and curriſh againſt his neighbour, or elſe helpeth him not, he ſhall finde God an hard and rough judge to himſelfward.

‡ Or, *glorieth.*

[8] The fift place, which hangeth very well with the former treatiſe, touching a true and lively faith. And the propoſition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are juſtified, but an image of faith: or elſe this, they are not juſtified by faith, which ſhew not the effects of faith.

[9] The firſt reaſon taken of a ſimilitude: If a man ſay to one that is hungry, Fill thy belly, and yet giveth him nothing, this ſhall not be true charitie: ſo if a man ſay, he beleeveth, and bringeth forth no works of his faith, this ſhal not be a true faith, but a certain dead thing ſet out with the name of faith, whereof no man hath to brag, unleſſe he will openly incur reprehenſion, ſeeing that the cauſe is underſtood by the effect.

† Gr. *by itſelf.*

[i] Nay, thus may every man bear down thy pride.

‡ Some copies reade, *by thy works.*

[10] Another reaſon taken of an abſurditie: If ſuch a faith were the true faith whereby we are juſtified, the devils ſhould be juſtified, for they have that, but yet notwithſtanding they tremble, and are not juſtified therefore, neither is that faith a true faith.

[11] The third reaſon taken from the example of Abraham, who no doubt had a true faith: but he in offering his ſon, ſhewed himſelf to have that faith which was not void of works, and therefore he received a true teſtimonie when it was ſaid, that faith was imputed to him for righteouſneſſe.

[k] Was he not by his works known and found to be juſtified? for he ſpeaketh not here of the cauſes of juſtification, but by what effects we may know that a man is juſtified.

‡ Or, *thou ſeeſt.*

[l] Was effectuall and fruitfull with good works.

[m] That the faith was declared to be a true faith, and that by works.

[n] Then was the ſcripture fulfilled, when it appeared plainly, how truely it was written of Abraham.

* Gen. 15, 6. Rom. 4, 3. Gal. 3, 6.

[12] The concluſion: He is onely juſtified that hath faith which hath works following it.

[o] Is proved to be juſt.

[p] Of that dead and fruitleſſe faith which you boaſt of.

[13] A fourth reaſon taken from a like example of Rahab the harlot, who alſo proved by her works that ſhe was juſtified by a true faith.

[14] The concluſion repeated again: faith which bringeth not forth fruits and works, is not faith but a dead carcaſe.

‡ Or, *breath.*

CHAP. III.

1 We are not raſhly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerfull inſtrument of much good, and great harm. 13 They who be truly wiſe, be milde, and peaceable, without envying and ſtrife.

MY [1] brethren, be not many maſters, [2] knowing that we ſhall [a] receive the greater ‡ condemnation.

2 For in many things we offend all. [3] If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body.

3 [4] Behold, we put bits in the horſes mouthes, that they may obey us, and we turn about their whole body.

4 Behold alſo the ships, which though they be ſo great, and are driven of fierce windes, yet are they turned about with a very ſmall helm, whitherſoever the governour liſteth.

5 Even ſo the tongue is a little member, and boaſteth great things: [5] behold how great ‡ a matter a little fire kindleth.

6 And the tongue is a fire, [b] a world of iniquitie: ſo is the tongue amongſt our members, that it defileth the whole body, and [c] ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

---

[1] The ſixt part or place: Let no man uſurp (as moſt men ambitiouſly do) authoritie to judge and cenſure others rigorouſly.

[2] A reaſon, becauſe they provoke Gods ſeveritie againſt themſelves, which do ſo curiouſly and rigorouſly condemne others, being themſelves guiltie and faultie.

[a] Unleſſe we ſurceaſe from this maſterlike and proud finding fault with others.

‡ Or, *judgement.*

[3] The ſeventh place, touching the bridling of the tongue joyned with the former, ſo that it is manifeſt that there is no man which may not juſtly be found fault withall, ſeeing it is a rare vertue to bridle the tongue.

[4] He ſheweth by two ſimilitudes, the one taken from the bridles of horſes, that other from the rudders of ships, how great matters may be brought to paſſe by the good moderation of the tongue.

[5] On the contrary part he ſheweth how great diſcommodities ariſe by the intemperancie of the tongue throughout the whole world, to the end that men may ſo much the more diligently give themſelves to moderate it.

‡ Or, *wood.*

[b] An heap of all miſchiefs.

[c] It is able to ſet the whole world on fire.

7 For every † kinde of beaſts and of birds, and of ſerpents, and things in the ſea, is tamed, and hath been tamed of † mankinde,

8 But the tongue can no man tame, *it is* an unruly evil, full of deadly poiſon.

9 [6] Therewith bleſſe we God, even the Father: and therewith curſe we men, which are made after the [7] ſimilitude of God.

10 [8] Out of the ſame mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not ſo to be.

11 Doth a fountain ſend forth at the ſame ‡ place ſweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? ſo *can* no fountain both yeeld ſalt water and freſh.

13 [9] Who is a wiſe man and endued with knowledge amongſt you? let him ſhew out of a good converſation his works with meekneſſe of wiſdome.

14 But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth.

15 This wiſdome deſcendeth not from above but *is* earthly, ‡ ſenſuall, deviliſh.

16 For where envying and ſtrife is, there is † confuſion, and every evil work.

17 But the wiſdome that is from above is firſt pure, then peaceable, gentle, and eaſie to be intreated, [d] full of mercy and good fruits, ‡ without partiality, and without hypocriſie.

18 [10] And the fruit of righteouſneſſe is ſown in peace of them that make peace.

† Gr. *nature.*

† Gr. *nature of man.*

6 Amongſt other faults of the tongue, the apoſtle chiefly reproveth back-biting and ſpeaking evil of our neighbours, even in them eſpecially which otherwiſe will ſeem godly and religious.

7 He denyeth by two reaſons, that God can be praiſed by that man, that uſeth curſed ſpeaking, or to backbite: firſt, becauſe man is the image of God, which whoſoever doeth not honour reverenceth not God himſelf.

8 Secondly, becauſe the order of nature which God hath ſet in things will not ſuffer things that are ſo contrary the one to the other, to ſtand the one with the other.

‡ Or, *hole.*

9 The eighth part, which hangeth with the former, touching meekneſſe of minde, againſt which he ſetteth envy and a contentious mind. And in the beginning he ſtoppeth, the mouth of the chief fountain of all theſe miſchiefs, to wit, a falſe perſwaſion of wiſedom, whereas notwithſtanding there is no true wiſedom but that is heavenly, and frameth our mindes to all kind of true moderation and ſimplicitie.

‡ Or, *naturall.*

† Gr. *tumult*, or *unquietneſſe.*

d He ſetteth mercie againſt the fierce and cruell nature of man, and ſheweth that heavenly wiſedom bringeth forth good fruits, for he that is heavenly wiſe, referreth all things to Gods glory, and the profit of his neighbours.

‡ Or, *without wrangling.*

10 Becauſe the world perſwadeth it ſelf that they are miſerable which live peaceably and ſimply: on the contrary ſide the apoſtle pronounceth that they ſhall at the length reap the harveſt of peaceable righteouſneſſe.

CHAP. IIII.

1 *We are to ſtrive againſt covetouſneſſe*, 4 *intemperance*, 5 *pride*, 11 *detraction and raſh judgement of others:* 13 *and not to be confident in the good ſucceſſe of worldly buſineſſe, but mindfull ever of the uncertaintie of this life, to commit our ſelves and all our affairs to Gods providence.*

FRom [1] whence *come* warres and ‡ fightings among you? *come they* not hence, even of your ‡ luſts, that warre in your members?

2 Ye luſt, and have not: ye kill, and deſire to have, and cannot obtain: ye fight and warre, yet ye have not, [2] becauſe ye ask not.

3 Ye ask, and receive not, becauſe ye ask amiſſe, that ye may conſume it upon your ‡ luſts.

4 [3] Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world is enmity with God? whoſoever therefore will be a friend of the world, is the enemy of God.

5 [4] Do ye think that the ſcripture ſaith in vaine, The ſpirit that dwelleth in us luſteth ‡ to envie?

6 But he giveth more grace, wherefore he ſaith, * God reſiſteth the proud, but giveth grace unto the humble.

7 [5] Submit your ſelves therefore to God: reſiſt the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanſe your hands, ye ſinners, and purifie your hearts, ye double-minded.

9 [6] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to [a] heavineſſe.

10 Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.

11 [7] Speak not evil one of another, brethren: he that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to ſave, and to deſtroy: who art thou that judgeſt another?

13 * [8] Go to now, ye that ſay, To day or to morrow we will go into ſuch a city, and continue there a yeare, and buy and ſell, and get gain:

14 Whereas ye know not what *ſhall be* on the morrow: for what is your life? ‡ It is even a vapour that appeareth for a little time, and then vaniſheth away.

15 For that ye ought to ſay, If the Lord will we ſhall live, and do this, or that.

16 But now ye rejoyce in your boaſtings: all ſuch rejoycing is evil.

17 [9] Therefore to him that knoweth to do good, and doeth it not, to him it is ſinne.

1 He goeth on forward in the ſame argument, condemning certain other cauſes of warres, and contentions, to wit, unbridled pleaſures and immoderate luſts, by their effects, for ſo much as the Lord doth worthily make them void, ſo that they bring nothing elſe to them in whom they are, but incurable torments.

‡ Or, *brawlings.*

‡ Or, *pleaſures.*

2 He reprehendeth them by name, which are not aſhamed to go about to make God the miniſter and helper of their luſts and pleaſures, in asking things which either are of themſelves unlawfull, or being lawfull ask them to wicked purpoſe and uſes.

‡ Or, *pleaſures.*

3 Another reaſon, why ſuch unbridled luſts and pleaſures are utterly to be condemned, to wit, becauſe that he that giveth himſelf to the world, divorceth himſelf from God, and breaketh the band of that holy and ſpirituall marriage.

4 The taking away of an objection: In deed our mindes run headlong into theſe vices, but we ought ſo much the more diligently to take heed of them, which care and ſtudie ſhall not be in vain, ſeeing that God reſiſteth the ſtubborn, and giveth that grace to the modeſt and humble that ſurmounteth all thoſe vices.

‡ Or, *enviouſly.*

* Prov. 3, 34. 1 Pet. 5, 5.

5 The concluſion: We muſt ſet the contrary vertues againſt thoſe vices, and therefore whereas we obeyed the ſuggeſtions of the devil, we muſt ſubmit our mindes to God, & reſiſt the devil, with a certain and aſſured hope of victory. To be ſhort, we muſt employ our ſelves to come neare unto God by puritie and ſincerity of life.

6 He goeth on in the ſame compariſon of contraries, and ſetteth againſt thoſe profane joys an earneſt ſorrow of minde, and againſt pride and arrogancie, holy modeſtie.

a By this word, the Grecians mean an heavineſſe joyned with ſhamefaſtneſſe, which is to be ſeene in a caſt down countenance, and ſetled as it were upon the ground.

7 He reprehendeth moſt ſharply another double miſchief of pride: the one is, in that the proud and arrogant will have other men to live according to their will and pleaſure, and therefore they do moſt arrogantly condemne whatſoever pleaſeth them not: which thing cannot be done without great injurie to our onely lawmaker, for by this means his laws are found fault withall, as not circumſpectly enough written, and men challenge that unto themſelves which propenly belongeth to God alone, in that they lay a law upon mens conſciences.

* Prov. 27, 1.

8 The other fault is this, That men do ſo confidenly determine upon theſe and thoſe matters and buſineſſes, as though that every moment of their life did not depend of God.

‡ Or, *for it is.*

9 The concluſion of all the former treatiſe: The knowledge of the will of God, doeth not onely nothing at all profit, unleſſe the life be anſwerable unto it, but alſo maketh the ſins farre more grievous.

CHAP. V.

1 *Wicked rich men are to fear Gods vengeance.* 7 *We ought to be patient in afflictions, after the example of the prophets, and Job:* 12 *to forbear ſwearing,* 13 *to pray in adverſity, to ſing in proſperity:* 16 *to acknowledge mutually our ſeverall faults, to pray one for another,* 19 *and to reduce a ſtraying brother to the truth.*

GO [1] to now ye rich men, weep & howl for your miſeries that ſhall come upon you.

2 Your riches are corrupted, and your garments moth-eaten.

3 Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſſe againſt you, & ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt dayes.

4 Behold the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the [a] eares of the Lord of ſabaoth.

5 Ye haved lived in pleaſure on the earth, and been wanton: ye have [b] nouriſhed your hearts, as in a [c] day of ſlaughter.

6 Ye have condemned *and* killed the juſt, *and* he doth not reſiſt you.

7 ‡ [2] Be patient therefore, brethren, unto the

coming

1 He denounceth utter deſtruction to the wicked and profane rich men, and ſuch as are drowned in their riotouſneſſe, mocking at their fooliſh confidence, when as there is nothing indeed more vaine than ſuch things.

a The, Lord who is more mightie than ye are, hath heard them,

b Ye have pampered up yourſelves.

c The Hebrewes call a day that is appointed to ſolemn banketting, a day of ſlaughter, or feaſting.

‡ Or, *be long patient*, or *ſuffer with long patience.*

2 He applieth that to the poore, which he ſpake againſt the rich, warning them to wait for the Lords coming patiently, who will revenge the injuries which the rich men do them.

coming of the Lord: [3] behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early and latter rain.

8 Be ye alſo patient; ſtablish your hearts: for the coming of the Lord draweth nigh.

9 ‡ [4] [d] Grudge not one againſt another, brethren, leſt ye be condemned: [5] behold, the judge ſtandeth before the doore.

10 [6] Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience.

11 Behold, we count them happy which endure, Ye have heard of the patience of Job, and have ſeen the [e] end of the Lord: that the Lord is very pitifull and of tender mercy.

12 [7] But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, [f] be yea, and your nay, nay, leſt ye fall into condemnation.

13 [8] Is any among you afflicted? let him pray. Is any merry? let him ſing pſalmes.

14 [9] Is any ſick among you? let him call for the elders of the church, and let them pray over him, anointing him with [g] oyl in the [h] name of the Lord:

15 And the prayer of faith shall ſave the ſick, and the Lord shall raiſe him up; and if he have committed [i] ſinnes, they shall be forgiven him.

16 [10] Confeſſe your faults one to another, and pray one for another, that ye may be healed: [11] the effectuall fervent prayer of a righteous man availeth much.

17 Elias was a man ſubject to like paſſions as we are, and he prayed ‡ earneſtly that it might not rain: and it rained not on the earth by the ſpace of three yeares and ſix moneths.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 [12] Brethren, if any of you do erre from the truth, and one [k] convert him;

20 Let him know, that he which converteth the ſinner from the errour of his way, shall ſave a ſoul from death, and shall hide a multitude of ſinnes.

---

[3] The taking away of an objection, Although his coming ſeem to linger, yet at the leaſt we muſt follow the husbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And again, God will not deferre the leaſt jot of the time that he hath appointed.

‡ Or, *grone*, or *grieve not.*

[4] He commendeth Chriſtian patience, for that whereas other through impatience uſe to accuſe one another, the faithfull on the contrarie ſide, complain not, although they receive injurie.

[d] By grudging, he meaneth a certain inward complaining which betokeneth impatience.

[5] The concluſion: the Lord is at the doore: who will defend his own, and revenge his enemies, and therefore we need not to trouble our ſelves.

[6] Becauſe moſt men are wont to object, that it is good to repell injuries by what means ſoever, he ſetteth againſt that the examples of the fathers, whoſe patience had a moſt happie end, becauſe God as a moſt bountifull Father, never forſaketh his.

[e] What end the Lord gave.

[7] Becauſe even the beſt men ſometimes through impatience break out into oathes ſometimes leſſer, ſometimes greater. the apoſtle warneth us to deteſt ſuch wickedneſſe, and to accuſtom our tongues to ſimple and true talk.

[f] That that you have to ſay or affirm, ſpeak or affirm it ſimply, and without an oath: and that that you will deny, deny it ſimply and flatly.

[8] He sheweth the beſt remedy againſt all afflictions, to wit, prayers which have their place both in ſorrow and joy.

[9] He sheweth peculiarly, to what phyſicians eſpecially we muſt go, when we are diſeaſed, to wit, to the prayers of the elders, which then alſo could cure the body (for ſo much as the gift of healing was then in force) and take away the chiefeſt cauſe of ſickneſſes and diſeaſes, by obtaining for the ſick through their prayers and exhortation, remiſſion of ſinnes.

[g] This was a ſigne of the gift of healing: and now ſeeing we have the gift no more, the ſigne is no longer neceſſarie.

[h] By calling on the name of the Lord.

[i] He hath reaſon in making mention of ſinnes, for diſeaſes are for the moſt part ſent becauſe of ſinnes.

[10] Becauſe God pardoneth their ſinnes which confeſſe and acknowledge them, and not theirs which juſtifie themſelves, therefore the apoſtle addeth, that we ought freely to confer one with another touching thoſe inward diſeaſes, that we may help one another with our prayers.

[11] He commendeth prayers by the effects that come of them, that all men may underſtand that there is nothing more effectuall than they are, ſo that they proceed from a pure minde.

‡ Or, *in his prayer.*

[12] The taking away of an objection: All reprehenſions are not condemned, ſeeing that on the contrary part there is nothing more acceptable to God than to call into the way, a brother that was wandering out of the way.

[k] Hath called him back from his way.

The firſt epiſtle generall of
PETER.

CHAP. I.

1 He bleſſeth God for his manifold ſpirituall graces, 10 shewing that the ſalvation in Chriſt is no news, but a thing propheſied of old: 13 and exhorteth them accordingly to a godly converſation, foraſmuch as they are now born a new by the word of God.

PEter an apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus Galatia, Cappadocia, Aſia, and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father, through [b] ſanctification of the Spirit unto obedience, and ſprinkling of the bloud of Jeſus Chriſt: Grace unto you and peace be multiplied.

3 Bleſſed be the God, and Father of our Lord Jeſus Chriſt, which according to his † abundant mercy, hath begotten us again unto a [c] lively hope, by the reſurrection of Jeſus Chriſt from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven ‡ for you,

5 [2] Who are kept by the power of God through faith unto ſalvation, ready to be revealed in the [d] laſt time.

6 Wherein ye greatly rejoyce, though now for a ſeaſon (if need be) ye are in heavineſſe through manifold temptations.

7 That the triall of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praiſe, and honour and glory at the [e] appearing of Jeſus Chriſt.

8 Whom having nor ſeen, ye love: in whom though now ye ſee *him* not, yet beleeving, ye rejoyce with joy unſpeakable, and full of glory:

9 Receiving the end of your faith, even the ſalvation of your ſouls.

---

[1] Peter purpoſing to ſpeak of the duties of a Chriſtian life, reaſoneth firſt of the principles and beginnings of all Chriſtians actions, riſing farre higher than nature, and carrying us alſo farre above the ſame. For he sheweth that we which are otherwiſe of nature ſinners, through the free mercy of God the Father, firſt choſen from everlaſting: then according to that everlaſting decree, were by a certain ſecond creation made his ſonnes in Chriſt his onely begotten, by whoſe Spirit we are inwarldly changed, and by whoſe bloud we are alſo reconciled, to the end, that as Chriſt himſelf roſe again from the dead, we alſo might be received into that ſame heavenly and everlaſting glory.

[a] Or, according to the purpoſe of God, who never altreth nor changeth the ſame.

[b] That being ſet apart from the reſt of this wicked world, through the working of the holy Ghoſt, they should be conſecrated to God, Epheſ. 1, 5.

† Gr. *much.*

[c] Everlaſting hope.

‡ Or, *for us.*

[2] Now he sheweth by what way we come unto that glory, to wit, through all kinde of afflictions, wherein notwithſtanding faith maketh us ſo ſecure, that we are not onely not overcome with ſorrow, but alſo through the beholding of God himſelf (who otherwiſe is inviſible) with the eyes of faith, are unſpeakably joyfull: becauſe all ſuch things as they are but for a time, ſo are they not applyed unto us to deſtroy us, but as it were by fire to purge us, and to make us perfit, that at the length we may obtain ſalvation.

[d] This is that time which Daniel calleth the time of the end, when as that great reſtoring of all things shall be, which all creatures look for, Rom. 8, 19.

[e] He ſpeaketh of the ſecond coming of Chriſt.

10 [3] Of which ſalvation the prophets have enquired, and ſearched diligently, who propheſied of the grace *that ſhould come* unto you.

11 Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignifie, when it teſtified beforehand the ſufferings of Chriſt, and the glory that ſhould follow.

12 Unto whom it was revealed, that not unto themſelves, but unto us they did miniſter the things which are now reported unto you by them that have preached the goſpel unto you, with the holy Ghoſt [f] ſent down from heaven, which things the angels deſire to look into.

13 [4] Wherefore [g] gird up the loyns of your minde, be ſober, and [5] hope † [h] to the end, for the grace that is to be [6] brought unto you at the [7] revelation of Jeſus Chriſt.

14 [8] As obedient children, not faſhioning your ſelves according to the former luſts, in your ignorance:

15 But as he which hath called you is holy, ſo be ye holy in all manner of converſation;

16 [9] Becauſe it is written, * Be ye holy, for I am holy.

17 [10] And if ye [i] call on the Father, who without reſpect of perſons judgeth according to every mans work, paſſe the time of your ſojourning here in fear:

18 [11] Foraſmuch as ye know that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation *received* by tradition from your fathers;

19 But with the precious bloud of Chriſt, as of a Lambe without blemiſh and without ſpot.

20 [12] Who verily was foreordained before the [k] foundation of the world, but was manifeſt in theſe laſt times for you;

21 Who by him do beleeve in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God.

22 [13] Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unfeigned love of the brethren; ſee that ye love one another with a pure heart fervently,

23 Being born again, not of corruptible ſeed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 ‡ [14] For all [l] fleſh *is* as graſſe, and all the glory of man, as the flower of graſſe. the graſſe withereth, & the flower thereof falleth away:

25 [15] But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

C H A P. I I.

He dehorteth them from the breach of charity: 4 ſhewing that Chriſt is the foundation whereupon they are built. 11 He beſeecheth them alſo to abſtain from fleſhly luſts, 13 to be obedient to magiſtrates: 18 and teacheth ſervants how to obey their maſters, 20 patiently ſuffering for well-doing, after the example of Chriſt.

WHerefore [1] laying aſide all malice and all guile, and hypocriſies, and envies, and all evil-ſpeakings,

2 [2] As [a] new born babes deſire the ſincere milk of the word, that ye may grow thereby:

3 [3] If ſo be ye have taſted that the Lord is gracious.

4 [4] To whom coming, *as* unto a living ſtone, diſallowed indeed of men, but choſen of God, and precious,

5 Ye alſo as lively ſtones, are built up a ſpirituall houſe, [5] an holy prieſthood to offer up ſpirituall ſacrifices, acceptable to God by Jeſus Chriſt.

6 [6] Wherefore it is contained in the ſcripture, * Behold, I lay in Sion a chief corner-ſtone, elect, precious, and he that beleeveth on him ſhall not be confounded.

7 [7] Unto you therefore which beleeve he is ‡ precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 * And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

9 [8] But ye are a choſen generation, a royall prieſthood, an holy nation, ‡ a peculiar people, that ye ſhould ſhew forth the ‡ praiſes of him, who hath called you out of darkeneſſe into his marvellous light:

10 Which

---

3 He putteth a difference between true faith, that is to ſay, that faith which onely hath an eye to the doctrine of the prophets and apoſtles, and falſe faith: Afterward he maketh two degrees of one and the ſelf-ſame faith, according to the manner of divers revelations, when as in deed it is but one onely faith. Thirdly, he ſaith, that the preaching of the apoſtles, as the fulfilling of the preaching of the prophets, although the latter end of it be as yet looked for of the very angels. f He alludeth to the propheſie of Joel, which was exhibited upon the day of Pentecoſt, in the apoſtles, as it were in the firſt fruits of the holy Ghoſt. which this ſame our Peter declareth, Acts 2,6. 4 He goeth from faith to hope: which is indeed a companion that cannot be ſundered from faith: and he uſeth an argument taken of compariſon: We ought not to be wearied in looking for ſo excellent a thing, which the very angels wait for with great deſire. g This is a borrowed ſpeech, taken of a common uſage amongſt them: for by reaſon that they wore long garments, they could not travell, unleſſe they girded up themſelves: and hence it is that Chriſt ſaid, Let your loyns be girded up. 5 He ſetteth forth very briefly, what manner of hope ours ought to be, to wit, continuall untill we enjoy the thing we hope for: then what we have to hope for, to wit, grace (that is, free ſalvation) revealed to us in the goſpel, and not that that men doe raſhly and fondly promiſe to themſelves. † Gr. *perfectly*. h Soundly and ſincerely. 6 An argument to ſtirre up our mindes ſeeing, that God doeth not wait till we ſeek him, but cauſeth ſo great a benefit to be brought even unto us. 7 He ſetteth out the end of faith, leſt any ſhould promiſe himſelf, either ſoon or later, that full ſalvation, to wit, the latter coming of Chriſt, and therewithall warneth us, not to meaſure the dignitie of the goſpel according to the preſent eſtate, ſeeing that that which we are now, is not yet revealed. 8 He paſſeth from faith and hope, to the fruits of them both, which are underſtood in the name of obedience: And it conſiſteth in two things, in renouncing our luſts, and living godly: which luſts have their beginning of that blindneſſe wherein all men are born: but holineſſe proceedeth from the grace and favour of God which adopteth us, and therefore regenerareth us, that the father and the children may be of one diſpoſition. 9 He ſheweth that ſanctification doeth neceſſarily follow adoption. * Lev. 11, 44. and 19, 2. and 20, 7. 10 As before he diſtinguiſhed true faith and hope from falſe, ſo doeth he now obedience, ſetting the quick and ſharp ſight of God, againſt an outward mark, and earneſt reverence againſt vain ſeverity. i If you will be called the ſons of that father. 11 An exhortation, wherein he ſetteth forth the excellency and greatneſſe of the benefit of God the Father in ſanctifying us by the death of his own Son. And he partly ſetteth the purifyings of the law againſt the thing it ſelf, that is, againſt the bloud of Chriſt, and partly alſo mens traditious, which he condemneth as utterly vain and ſuperſtitious, be they never ſo old and ancient. 12 The taking away of an objection: what was done to the world, before that Chriſt was ſent into the world; was there no holineſſe before, and was there no church? The apoſtle anſwereth, that Chriſt was ordained and appoinred to redeem and deliver mankinde, before that mankinde was: much leſſe was there any church without him before his coming in the fleſh: yet we are happieſt above the reſt, to whom Chriſt was exhibited in deed in this that he having ſuffered and overcome death for us, doeth now moſt effectually work in us by the vertue of his Spirit to create in us faith, hope, and charitie: k From everlaſting, 13 He commendeth the practiſe of obedience, that is, charitie: earneſtly beating into their heads again, that he ſpeaketh not of any common charitie, and ſuch as proceedeth from that our corrupt nature, but of that whoſe beginning is the Spirit of God, which purifieth our ſouls through the word, laid hold on by faith, and ingendreth alſo in us a ſpirituall and everlaſting life, as God himſelf is moſt pure and truely living.

‡ Or, *for that.* 14 A reaſon why we have need of this heavenly generation, to wit, becauſe, that men, be their glory never ſo great, are of nature void of all true and ſound goodneſſe. l The word (fleſh) ſheweth the weakneſſe of our nature, which is chiefly to be conſidered in the fleſh it ſelf. 15 Again, leſt any man ſhould ſeek that ſpirituall force and vertue in fained imaginations, the apoſtle calleth us back to the word of God: teaching us furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which onely we muſt reſt.

1 Having laid for that foundation the Spirit of God, effectually working by the word, and having built thereupon three vertues which are the grounds of all Chriſtian actions, to wit, faith, hope, and charitie: now he proceedeth to a generall exhortation, the firſt member whereof is, that we flee and eſchew both ſecret and alſo open malice. 2 The ſecond is that being newly begotten & born of the new ſeed of the uncorrupt word, drawing and ſucking greedily the ſame word as milk, we ſhould more and more as it were grow up in that ſpirituall life. And he calleth it, ſincere, not onely becauſe it is a moſt pure thing, but alſo that we ſhould take heed of them which corrupt it. a As it becometh new men. 3 He commendeth that ſpirituall nouriſhment for the ſweetneſſe and profite of it. 4 He goeth on forward in the ſame exhortation, but uſeth another kinde of borrowed ſpeech, alluding to the temple. Therefore he ſaith, that the company of the faithfull is, as it were, a certain holy and ſpirituall building, built of the lively ſtones, the foundation whereof is Chriſt, as a lively ſtone ſuſtaining all that are joyned unto him, with his living vertue, and knitting them together with himſelf, although this ſo great a treaſure be neglected of men. 5 Going forward in the ſame ſimilitude, he compareth us now to prieſts, placed to this end in that ſpirituall temple, that we ſhould ſerve him with a ſpirituall worſhip, that is, with holineſſe and righteouſneſſe: but as the temple, ſo is the prieſthood built upon Chriſt, in whom onely all our ſpirituall offerings are accepted. 6 He proveth it by the teſtimonie of the prophet. Eſai. 28, 16. * Pſal. 11. 8, 21. Matth. 21, 42. Act. 4, 11. 7 By ſetting the moſt bleſſed condition of the beleevers, and the moſt miſerable of the rebellious, one againſt the other, he pricketh forward the beleevers, and triumpheth over the other, and alſo preventeth an offence which ariſeth hereof, that none doe more reſiſt this doctrine of the goſpel, than they which are chiefeſt amongſt the people of God. as were at that time that Peter wrot theſe things, the prieſts, and elders, and ſcribes. Therefore he anſwereth firſt of all, that there is no cauſe why any man ſhould be aſtoniſhed at this their ſtubborneſſe, as though it were a ſtrange matter, ſeeing we have been forewarned ſo long before, that it ſhould ſo come to paſſe: and moreover, that it pleaſed God to create and make certain to this ſelf-ſame purpoſe, that the Son of God might be glorified in their juſt condemnation. Thirdly, for that glory of Chriſt is hereby ſet forth greatly, whereas notwithſtanding Chriſt remaineth the ſure head of his church and they that ſtumble at him, caſt down and overthrow themſelves, and not Chriſt. Fourthly, although they be created to this end and purpoſe, yet their fall and decay is not to be attributed to God, but to their own obſtinate ſtubbornes, which cometh between Gods decree and the execution thereof, of their condemnation, and is the true and proper cauſe of their deſtruction. ‡ Or, *an honour*. * Iſa. 8, 4. The contrary member, to wit, he deſcribeth the ſingular excellencie of the elect, and alſo leſt any man ſhould doubt whether he be choſen or not, the apoſtle calleth us back to the effectuall calling, that is, to the voice of the goſpel ſounding both in our eares and mindes, by the outward preaching and ſacraments, whereby we may certainly underſtand that everlaſting decree of our ſalvation, (which otherwiſe is moſt ſecret and hidden) and that through the onely mercie of God, who freely uſeth and calleth us. Therefore this onely remaineth, ſaith he, that by all means poſſible we ſet forth ſo great goodneſſe of the moſt mightie God. ‡ Or, *a purchaſed people.* ‡ Or, *vertues.*

10 Which in time paſt were not a people, but are now the people of God: * which had not obtained mercie, but now have obtained mercie.

11 [9] Dearly beloved, [10] I beſeech you as ſtrangers and pilgrims, [11] abſtain from fleſhly luſts, which [12] warre againſt the ſoul:

12 [13] Having your converſation honeſt among the Gentiles, that ‡ whereas they ſpeak againſt you as evil doers, they [14] may by *your* goods works which they ſhall behold, glorifie God in the day of [b] viſitation.

13 [15] Submit your ſelves to [c] every ordinance of man [16] for the Lords ſake, [17] whether it be to the king, as ſupreme,

14 Or unto governours, as unto them that are ſent by him [18] for the puniſhment of evil doers, and for the praiſe of them that do well.

15 [19] For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men.

16 As free, and not † uſing yor liberty for a cloke of maliciouſneſſe, but as the ſervants of God.

17 [20] [d] Honour all men. Love the [e] brotherhood. Fear God. Honour the king.

18 [21] Servants be ſubject to your maſters with all fear, not onely to the good and gentle, but alſo to the froward.

19 [22] For this is thank-worthy, if a man for [f] conſcience toward God endure grief, ſuffering wrongfully.

20 For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer for it, ye take it patiently: this is ‡ acceptable with God.

21 [23] For even hereunto were ye called: becauſe Chriſt alſo ſuffered ‡ for us, leaving us an [g] example, that ye ſhould follow his ſteps.

22 Who did no ſinne, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again, when he ſuffered, he threatned not, but ‡ [24] committed *himſelf* to him that [25] judgeth righteouſly.

24 [26] Who his own ſelf bare our ſinnes in his own body ‡ on the tree, that we being dead to ſinne, ſhould live unto righteouſneſſe; by whoſe ſtripes ye were healed.

25 For ye were as ſheep going aſtray, but are now returned unto the Shepherd and Biſhop of your ſouls.

* Hoſ. 2, 23.

9 He returneth to that generall exhortation.

10 A reaſon why we ought to live holily, to wit, becauſe we are citizens of heaven, and therefore we ought to live according to the laws not of this world, which is moſt corrupt, but of the heavenly citie, although we be ſtrangers in the world.

11 Another argument: The children of God live not according to the fleſh, that is, according to that corrupt nature, but according to the Spirit. Therefore fleſhly motions ought not to beare rule in us.

12 The third argument: For although thoſe luſts flatter us, yet they ceaſe not to fight againſt our ſalvation.

13 The fourth argument, taken of the profit of ſo doing: for by this meanes alſo we provide for our good name and eſtimation, whileſt we compell them at length to change their mindes, which ſpeak evil of us.

‡ Or, *wherein.*

14 The fifth argument, which alſo is of great force: Becauſe the glory of God is greatly ſet forth by that meanes, whileſt by example of our honeſt life, even the moſt profane men are brought unto God, and ſubmit themſelves unto him.

b When God ſhall have mercy on them.

15 That which he ſpake generally, he now expoundeth by parts, deſcribing ſeverally every mans dutie. And firſt of all he ſpeaketh of obedience, which is due both to the laws, and alſo to the magiſtrates both higher and lower. c By ordinance, is meant the framing and ordering of civil governement, which he calleth ordaining of man, not becauſe man invented it, but becauſe it is proper to men. 16 The firſt argument: becauſe the Lord is the authour and revenger of this policie of men, that is, which is ſet amongſt men: and therefore the true ſervants of the Lord muſt above all others be diligent obſervers of this order. 17 He preventeth a cavil which is made by ſome, that ſay they will obey kings and the higher magiſtrates, and yet comtemn their miniſters: as though their miniſters were not armed with their authoritie which ſent them. 18 The ſecond argument taken of the end of this order, which is not onely moſt profitable, but alſo very neceſſary: ſeeing that by this meanes vertue is rewarded, and vice puniſhed: wherein the quietneſſe and happineſſe of this life conſiſteth. 19 He declareth the firſt argument more amply, ſhewing that Chriſtian libertie doeth amongſt all things, leaſt, or not all, conſiſt herein, to wit, to caſt off the bridle of laws, (as at that time ſome altogether unskilfull in the kingdome of God reported) but rather in this, that living holily according to the will of God, we ſhould make manifeſt to all men, that the goſpel is not a cloak for ſinne and wickedneſſe, ſeeing we are in ſuch ſort free, that yet we are ſtill the ſervants of God, and not of ſinne. † Gr. *having.* 20 He divideth the civil life of man, by occaſion of thoſe things which he ſpake, into two generall parts: to wit, into thoſe dueties which private men owe to private men, and eſpecially the faithfull to the faithfull, and into that ſubjection whereby inferiours are bound to their ſuperiours: but ſo, that kings be not made equall to God, ſeeing that fear is due to God, and honour to kings. d Be charitable and duetifull towards all men. ‡ Or, *eſteem.* e The aſſembly and fellowship of the brethren, as *Zech.* 11, 12. 21 He goeth to the duetie of ſervants towards their maſters, which he deſcribeth with theſe bounds, that ſervants ſubmit themſelves willingly, and not by conſtraint, not only to the good and courteous, but alſo to the froward and ſharp maſters. 22 The taking away of an objection: indeed the condition of ſervants is hard, eſpecially if they have froward maſters: but this their ſubjection ſhall be ſo much the more acceptable to God, if his will prevail more with ſervants, than the maſters injuries. f Becauſe he maketh a conſcience of it, to offend God, by whoſe good will and appointment he knoweth this burden is layd upon him. ‡ Or, *thank.* 23 He mitigateth the grievouſneſſe of ſervitude, while he ſheweth plainly that Chriſt died alſo for ſervants, that they ſhould beare ſo much the more patiently this inequality betwixt men which are of one ſelf-ſame nature: moreover ſetting before them Chriſt that Lord of Lords for an enſample, he ſignifieth that they cannot but ſeem too delicate, which ſhew themſelves more grieved in bearing of injuries, than Chriſt himſelf who was moſt juſt, and moſt ſharply of all afflicted, yet was moſt patient. g A borrowed kinde of ſpeech taken of painters and ſchool-maſters. ‡ Some reade *for you.*

‡ Or, *committed* his cauſe.

24 He ſheweth them a remedie, againſt injuries, to wit, that they commend their cauſe to God, by the example of Chriſt.

25 He ſeemeth now to turn his ſpeech to maſters, which have alſo themſelves a maſter and judge in heaven, who will juſtly revenge the injuries done to ſervants without any reſpect of perſons. 26 He calleth the ſervants back from the conſideration of the injuries which they are conſtrained to beare, to think upon the greatneſſe and the end of the benefit received of Chriſt. ‡ Or, *to.*

CHAP. III.

1 He teacheth the duty of wives and husband to each other, 8 exhorting all men to unitie and love, 14 and to ſuffer perſecution. 19 He declareth alſo the benefits of Chriſt toward the old world.

LIkewiſe, [1] ye wives, be in ſubjection to your own husbands, [2] that if any obey not the word, they alſo may without the word be wonne by the converſation of the wives:

2 While they behold your chaſte converſation *coupled* with fear.

3 [3] Whoſe adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel,

4 But *let it be* the [a] hidden man of the heart: in that which is not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the [b] ſight of God of great price.

5 [4] For after this manner in the old time, the holy women alſo who truſted in God adorned themſelves, being in ſubjection unto their own husbands.

6 Even as Sara obeyed Abraham, calling him Lord, whoſe † daughters ye are as long as ye do well, and are [5] not afraid with any amazement.

7 [6] Likewiſe ye husbands, [c] dwell with them according to [d] knowledge, [7] giving [e] honour unto the wife as unto the weaker [f] veſſel, and as being [8] heirs together of the [g] grace of life, [9] that your prayes be not hindred.

8 [10] Finally, *be ye* all of one minde, having compaſſion one of another, ‡ love as brethren, be pitifull, be courteous:

9 [11] Not rendring evil for evil,, or railing for railing: but contrariwiſe bleſſing, [12] knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

1 In the third place he ſetteth forth the wives dueties to their husbands, commanding them to be obedient.

2 He ſpeaketh, namely, of them which had husbands that were not Chriſtians, which ought ſo much the more be ſubject to their husbands, that by their honeſt and chaſte converſation, they may gain them to the Lord.

3 He condemneth the riot and exceſſe of women, and ſetteth forth their true appareling, ſuch as is precious before God, to wit, the inward and incorruptible, which conſiſteth in a meek and quiet ſpirit.

a Who hath his ſeat faſtened in the heart: ſo that the hid man is ſet againſt the outward decking of the body.

b Precious in deed, and ſo taken of God.

4 An argument taken out of the example of women, and eſpecially of Sara, which was the mother of all beleevers.

† Gr. *children.*

5 Becauſe women are of nature fearefull, he giveth them to underſtand that he requireth of them that ſubjection, which is not wrung out of them either by force or feare. 6 He teacheth husbands alſo their dueties, to wit, that the more underſtanding and wiſedome they have, the more wiſely and circumſpectly they behave themſelves. c Do all the dueties of wedlock. d The more wiſedome the husband hath, the more circumſpectly he muſt behave himſelf in bearing thoſe diſcommodities, which through the womans weakenes ofttimes cauſe trouble both to the husband and the wife. 7 The ſecond argument, becauſe the wife notwithſtanding that ſhe is weaker by nature than the man, is an excellent inſtrument of the man, made to far more excellent uſes: whereupon it followeth that ſhe is not therefore to be neglected, becauſe ſhe is weak, but on the contrary part ſhe ought to be ſo much the more cared for. e Having an honeſt care of her. f The woman is called a veſſel after the manner of the Hebrews, becauſe the husband uſeth her as his fellow and helper, to live faithfully before God. 8 The third argument: for that they are equall in that which is the chiefeſt (that is to ſay, in the benefit of eternall life) which otherwiſe are unequall as touching the governance and converſation at home, and therefore they are not to be deſpiſed although they be weak. g Of that gracious and free benefit whereby we have everlaſting life given us. 9 The fourth argument: All brawlings and chidings muſt be eſchewed, becauſe they hinder prayers and the whole ſervice of God, whereunto both the husband and wife are equally called. 10 He returneth to common exhortations, and commandeth concord, and whatſoever things pertain to the maintenance of peace and mutuall love. ‡ Or, *loving to the brethren.* 11 We muſt not only not recompenſe injurie for injurie, but we muſt alſo recompenſe them with benefits. 12 An argument taken of compariſon: Seeing that we our ſelves are called of God whom we offend ſo often, to ſo great a benefit, (ſo farre is he from revenging the injuries which we do unto him) ſhall we rather make our ſelves unworthy of ſo great bountifulneſſe, than forgive one anothers faults? And from this verſe to the end of the chapter, there is a digreſſion or going from the matter he is in hand with, to exhort us valiantly to beare afflictions.

10 [13] For * he that will love life, and [h] ſee good dayes, let him refrain his tongue from evil, and his lips that they ſpeak no guile.

11 Let him eſchew evil and do good, let him ſeek peace, and enſue it.

12 For the eyes of the Lord *are* over the righteous, and his eares *are open* unto their prayers: but the [i] face of the Lord *is* † againſt them that do evil.

13 [14] And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye ſuffer for righteouſneſſe ſake, happy *are ye*, and be not * [15] afraid of their [k] terrour, neither be troubled:

15 But [l] ſanctifie the Lord God in your hearts, and [16] *be* ready alwayes to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſſe and ‡ fear:

16 Having a good conſcience, that whereas they ſpeak evil of you, as of evil doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt.

17 [17] For it is better, if the will of God be ſo, that ye ſuffer for well doing, than for evil doing.

18 [18] For Chriſt alſo hath once ſuffered for ſinnes, the [19] juſt for the unjuſt: ([20] that he might bring us to God) [21] being put to death in the [m] fleſh, but quickened by the Spirit:

19 [22] By which alſo he went and preached unto the ſpirit in priſons;

20 Which ſome time were diſobedient, when [n] once the long-ſuffering of God waited in the dayes of Noah, while the ark was a preparing, wherein few, that is eight [o] ſouls, were ſaved by water.

21 [23] The like figure whereunto, even baptiſme, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards [p] God) by the [24] reſurrection of Jeſus Chriſt:

22 Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made ſubject unto him.

13 A ſecret objection: But this our patience ſhall be nothing elſe but a fleſhing and hardening, of the wicked in their wickedneſſe, to make them ſet upon us more boldly and deſtroy us. Nay, (ſaith the apoſtle by the words of David) to live without doing hurt and to follow after peace when it flieth away, is the way to that happie and quiet peace. And if ſo be any man be afflicted for doing juſtly, the Lord maketh all things, and will in his time deliver the godly, which crie unto him, and will deſtroy the wicked.

* Pſal. 34, 13. &c.

h Lead a bleſſed and happie life.

i This word (Face) after the manner of the Hebrews, is taken for (anger.)

† Gr. *upon*.

14 The ſecond argument: when the wicked are provoked, they are more wayward: therefore they muſt rather be overcome with good turns. And if they cannot be gotten by that meanes alſo, yet notwithſtanding we ſhall be bleſſed, if we ſuffer for righteouſneſſe ſake.

* Iſa. 8, 12, 13.

15 A moſt certain counſel in afflictions, be they never ſo terrible, to be of a conſtant mind, and to ſtand faſt. But how ſhall we attain unto it? If we ſanctifie God in our mindes and hearts, that is to ſay, if we reſt upon him as one that is Almighty, that loveth mankinde, that is good and true indeed. k Be not diſmayed as they are. l Give him only all praiſe and glory. 16 He will have us, when we are afflicted for righteouſneſſe ſake, to be carefull not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or any ſuch meanes: but rather to give an account of our faith boldly, and yet with a meek ſpirit: and full of godly reverence, that the enemies may not have any thing juſtly to object, but may rather be aſhamed of themſelves. ‡ Or, *reverence*. 17 A reaſon which ſtandeth upon two generall rules of Chriſtianie, which notwithſtanding all men allow not of. The one is, if we muſt needs ſuffer afflictions, it is better to ſuffer wrongfully than rightfully: the other is this, becauſe we are ſo afflicted not by hap, but by the will of our God. 18 A proof of either of the rules, by the example of Chriſt himſelf our chief pattern, who was afflicted not for his own ſins (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of compariſon: Chriſt the juſt, ſuffered for us that are unjuſt, and ſhall it grieve us which are unjuſt, to ſuffer for the juſts cauſe? 20 Another argument being partly taken of things coupled together, to wit, becauſe Chriſt bringeth us to his Father that ſame way that he went himſelf, and partly from the cauſe efficient: to wit, becauſe Chriſt is not only ſet before us for an example to follow, but alſo holdeth us up by his vertue in all the difficulties of this life, untill he bring us to his Father. 21 Another argument, taken of the happie end of theſe afflictions, wherein alſo Chriſt goeth before us both in example and vertue, as one who ſuffered moſt grievous torments even unto death, although but in one part onely of him, to wit, in the fleſh, or mans nature: but yet became conquerour by the vertue of his divinitie. m As touching his manhood, for his body was dead, and his ſoul felt the ſorrows of death. 22 A ſecret objection: Chriſt in deed might do this, but what is that to us? Yes (ſaith the Apoſtle) for Chriſt hath ſhewed forth his vertue in all ages both to the preſervation of the godly, were they never ſo few and miſerable, and to revenge the rebellion of his enemies, as it appeareth by the hiſtorie of the floud: for Chriſt is he which in thoſe dayes (when God through his patience appointed a time of repentance to the world) was preſent, not in corporall preſence, but by his divine vertue, preaching repentance, even by the mouth of Noah himſelf, who then prepared the ark, to thoſe diſobedient ſpirits which are now in priſon, waiting for the full recompence of their rebellion, and ſaved thoſe few, (that is, eight onely perſons) in the water. n This word (once) ſheweth that there was a furthermoſt day appointed, and if that were once paſt, there ſhould be no more. o Men. 23 A proportionall applying of the former example to the time which followed the coming of Chriſt: for that preſervation of Noah in the waters was a figure of our baptiſme, not as though the materiall water of baptiſme ſaveth us, as thoſe waters which bare up the ark ſaved Noah, but becauſe Chriſt with his inward vertue, which the outward baptiſme ſhadoweth, preſerveth us being waſhed, ſo that we may call upon God with a good conſcience. p The conſcience being ſanctified, may freely call upon God. 24 That ſelf-ſame vertue, whereby Chriſt roſe again, and now being carried up into heaven, hath received all power, doeth at this day defend and preſerve us.

CHAP. IIII.

He exhorteth them to ceaſe from ſinne by the example of Chriſt, and the conſideration of the generall end that now approacheth: 12 and comforteth them againſt perſecution.

FOraſmuch [1] then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame minde: for he that hath ſuffered in the fleſh, hath ceaſed from ſinne:

2 That he no longer ſhould live the [a] reſt of *his* time in the fleſh, to the luſts of men, but to the will of God.

3 [2] For the time paſt of our life may ſuffice us to have wrought the [b] will of the Gentiles, when we walked in laſciviouſneſſe, luſts, exceſſe of wine, revellings, banquetings, and abominable idolatries:

4 [3] Wherein they think it [c] ſtrange that you run not with them to the ſame exceſſe of riot, ſpeaking evil of you:

5 Who ſhall give account to him that is ready to judge the quick and the dead.

6 [4] For, for this cauſe was the goſpel preached alſo to them that are dead, that they might be judged according to men in the ſpirit.

7 [5] But the end of all things is at hand: be ye therefore ſober and watch unto prayer.

8 [6] And above all things have fervent charity among your ſelves: for charity ſhall cover the multitude of ſinnes.

9 [7] Uſe hoſpitalitie one to another without grudging.

10 [8] As every man hath received the gift, *even ſo* miniſter the ſame one to another, [9] as good ſtewards of the manifold grace of God.

11 [10] If any man ſpeak, *let him ſpeak* as the oracles of God: if any man miniſter, *let him do it* as of the ability which God giveth, that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

12 [11] Beloved, think it not [d] ſtrange [12] concerning the fiery triall, which is to try you, as though ſome ſtrange thing happened unto you.

13 [13] But rejoyce in as much as ye are partakers of Chriſts ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14 [14] If ye be reproached for the name of

1 Having ended his digreſſion, and ſliding from his matter now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death and reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in the fleſh, that is to ſay, to leave off from our wickedneſſe, and viciouſneſſe: and to riſe again to God, that is to ſay, to be renewed by the vertue of the Holy Ghoſt, that we may lead the reſt of our life which remaineth, after the will of God.

a So much of this preſent life as remaineth yet to be paſſed over.

2 By putting us in minde of the diſhoneſtie of our former life led in the filth of ſin, he calleth us to earneſt repentance.

b Wickedly and licentiouſly after the manner of the gentiles.

3 That we be not moved with the enemies perverſe and ſlanderous judgements of us, we have to ſet againſt them that laſt judgement of God which remaineth for them: for none, whether, they be then found living, or were dead before, ſhall eſcape it.

c They think it a new and ſtrange manner.

4 A digreſſion: becauſe he made mention of the laſt generall judgement. And he preventeth an objection, that ſeeing Chriſt came very lately, they may ſeem to be excuſeable which died before. But this the apoſtle denieth: for (ſaith he) this ſelf-ſame goſpel was preached unto them alſo (for he ſpeaketh unto the Jews) and that to the ſame end that I now preach it unto you, to wit, that the fleſh being aboliſhed and put away (that is to ſay, that wicked and naughtie corruption which reigneth in men) they ſhould ſuffer themſelves to be governed by the vertue of the ſpirit of God. 5 He returneth to his purpoſe, uſing an argument taken from the circumſtance of the time. Becauſe the laſt end is at hand, and therefore we muſt ſo much the more diligently watch and pray, with true ſobrietie of minde. 6 He commendeth charitie of one towards another, becauſe it doeth as it were burie a multitude of ſins, and therefore preſerveth and maintaineth peace and concord: for they that love one another, do eaſily forgive one another their offences. 7 Of all the duties of charitie, he commendeth one, namely, which was at that time moſt neceſſarie, to wit, hoſpitalitie, which he will have to be voluntarie, and moſt courtious and bountifull. 8 He ſheweth the uſe of charitie, to wit, that every man beſtow that gift which he hath received, to the profit of his neighbour. 9 A reaſon: Becauſe that whatſoever gift we have, we have received it of God upon this condition, to be his diſpoſers and ſtewards. 10 He reckoneth up two kindes of theſe gifts as chief, to wit, the office of teaching in the church, and the other eccleſiaſticall functions, wherein two things eſpecially are to be obſerved: to wit, that the pure word of God be taught, and whatſoever is done, be referred to the glory of God the Father in Chriſt, as to the proper mark. 11 Becauſe the croſſe is joyned with the ſincere profeſſion of religion, the apoſtle, fitly repeateth that which he touched before, warning us not to be troubled at perſecutions and afflictions, as at a new and ſtrange thing. d As though ſome new thing had befallen you, which you never thought of before. 12 The firſt reaſon: Becauſe the Lord meaneth not to conſume us with this fire (as it were) but to purge us of our droſſe, and make us perfit. 13 Another reaſon: Becauſe the afflictions of the godly and the wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of his glory. 14 Secondly, becauſe that although the infidels think far otherwiſe, who in afflicting the godly, blaſpheme God, yet the godly in that they are ſo railed upon, are honoured of God with the true ſpirituall glory, and their adoption is ſealed to them by the Spirit of God.

Christ, happy *are ye*; for the [c] ſpirit of glory, and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

15 [15] But let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſie body in other mens matters.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.

17 [16] For the time *is come* that judgement muſt begin at the houſe of God: and if it [17] firſt begin at us, what ſhall the end be of them that obey not the goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 [18] Wherefore, let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well doing, as unto a faithfull Creatour.

CHAP. V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be ſober, watchfull and conſtant in the faith: 9 to reſiſt the cruel adverſary the devil.

THe [1] elders which are among you [2] I exhort, who am alſo an elder, and a witneſſe of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed.

2 [3] [a] Feed the [4] flock of God ‡ which is [5] among you [6] taking the overſight *thereof*, not by conſtraint, but willingly: not for filthy lucre, but of a ready minde.

3 Neither as ‡ being lords over *Gods* [b] heritage: but being enſamples to the flock.

4 [7] And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 [8] Likewiſe ye younger, ſubmit your ſelves unto the elder: yea, all *of you* be ſubject one to another, and be clothed with humility: [9] for God reſiſteth the proud, and giveth grace to the humble.

6 Humble your ſelves therefore [10] under the mighty hand of God, that he may exalt you in due time:

7 Caſting all your care upon him: for he careth for you.

8 [11] Be ſober, be vigilant: becauſe your adverſary the devil, as a roaring lion walketh about ſeeking whom he may devoure.

9 Whom reſiſt ſtedfaſt in the faith, [12] knowing that the ſame afflictions are accompliſhed in your [c] brethren that are in the world.

10 [13] But the God of all grace who hath called us into his eternall glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you.

11 To him be glory and dominion for ever and ever. Amen.

12 [14] By Silvanus a faithfull brother unto you, (as I ſuppoſe) I have written briefly, exhorting and teſtifying, that this is the true grace of God wherein ye ſtand.

13 [15] The *church that is* at [d] Babylon elected together with you, ſaluteth you, and *ſo doth* Marcus my ſonne.

14 Greet ye one another with a kiſſe of charity: Peace be with you all that are in Chriſt Jeſus. Amen.

---

[c] By ſpirit he meaneth the gifts of the Spirit.

[15] The third difference, for the godly are not afflicted for their evil doings, but for righteouſneſſe ſake as Chriſtians: whereby it cometh to paſſe that the croſſe, ſeeing it is a teſtimony unto them of faith and righteouſneſſe, miniſtreth to them not an occaſion of ſorrow, but of unſpeakable joy: now the apoſtle propounded this third difference under the form of an exhortation.

[16] The third reaſon: Becauſe the Lord of all the world being eſpecially carefull for them of his houſhold, doeth therefore chaſtiſe them firſt of all, yet ſo that he keepeth a meaſure in his greateſt ſeveritie: and as he hath alwayes uſed to do heretofore, ſo doth he now, eſpecially when as he exhibited himſelf in perſon to his church.

[17] Leſt the godly ſhould be offended and ſtumble at that vain ſhadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good caſe, and the godly in evil, the apoſtle teacheth by an argument of a compariſon of them together, that God who ſpareth not his own, but nourtureth them under the croſſe, will at length in his time handle the rebellious and wicked farre otherwiſe, whom he hath appointed to utter deſtruction.

[18] The concluſion: Seeing the godly are not afflicted by chance, but by the will of God, they ought not to deſpair, but go forward notwithſtanding in the way of holineſſe and well doing, commending themſelves to God their faithfull Creator, that is to ſay, their Father.

[1] He deſcribeth peculiarly the office of the elders, that is to ſay, of them that have the care of the church.

[2] He uſeth a preface touching the circumſtance of his own perſon: to wit, that he as their companion communeth with them not of matters which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition but that which he himſelf hath ſuſtained before them, and doth ſtill take the ſame pains, and alſo hath one ſelf-ſame hope together with them.

[3] The firſt rule: He that is a ſhepherd let him feed the flock.

[a] He ſaith not, offer for the quick and the dead, and ſing patched ſhreds in a ſtrange tongue, but (feed.)

[4] The ſecond: Let the ſhepherds conſider, that the flock is not his, but Gods.

‡ Or, *as much as in you is.*

[5] The third: Let not the ſhepherds invade other mens flocks, but let them feed that which God had committed unto them.

[6] Let the ſhepherds govern the church with the word, and example of godly and unblameable life, not by conſtraint, but willingly, not for filthy lucre, but of a ready minde, not as lords over Gods portion and heritage, but as his miniſters.

‡ Or, *overruling.*

[b] Which is the Chriſtian people.

[7] That the ſhepherds mindes be not overcome either with the wickedneſſe of men, or their cruelty, he warneth them to caſt their eyes continually upon that chief ſhepherd, and the crown which is laid up for them in heaven.

[8] He commendeth many peculiar Chriſtian vertues, and eſpecially modeſtie: which admonition all of us ſtand in need of, but eſpecially the yonger ſort, by reaſon of the untowardneſſe and pride of that age.

[9] Becauſe pride ſeemeth to many to be the way unto the glory of this life, the apoſtle witneſſeth on the contrary ſide, that ignominie and ſhame is the reward of pride, and glory the reward of modeſtie.

[10] Becauſe thoſe proud and loftie ſpirits threaten the modeſt and humble, the apoſtle warneth us to ſet the power of God againſt the vanitie of proud men, and to hang wholly upon his providence.

[11] The cruelty of Satan, who ſeeketh by all means to overcome by watchfulneſſe and faith.

[12] The perſecutions which Satan ſtirreth up, are neither new nor proper to any one man, but from old and ancient time common to the whole church, and therefore we muſt ſuffer that patiently, wherein we have ſuch and ſo many fellowes of our conflicts and combats.

[c] Amongſt your brethren, which are diſperſed throughout the world.

[13] He ſealeth up as it were with a ſeal, the former exhortation with a ſolemn prayer, again willing them to ask increaſe of ſtrength at his hands, of whom they had the beginning, and hope to have the accompliſhment: to wit, of God the Father in Chriſt Jeſus, in whom we are ſure of the glory of eternall life.

[14] Continuance and perſeverance in the doctrine of the Apoſtles, is the onely ground and foundation of Chriſtian ſtrength. Now the ſum of the Apoſtles doctrine, is ſalvation freely given of God.

[15] Familiar ſalutations.

[d] In that famous citie of Aſſyria, where Peter the apoſtle of the circumciſion then was.

The ſecond Epiſtle generall of

PETER.

Chap. I.

1 Confirming them in hope of the increaſe of Gods graces, 5 he exhorteth them by faith and good works, to make their calling ſure: 12 whereof he is carefull to remember them, knowing that his death is at hand: 16 and warneth them to be conſtant in the faith of Chriſt, who is the true Sonne of God, by the eye-witneſſe of the apoſtles beholding his majeſtie, and by the teſtimonie of the Father, and the prophets.

SImon [1] Peter, a ſervant and an apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the [a] righteouſneſſe of God, and our Saviour Jeſus Chriſt:

2 Grace and peace be multiplied unto you [2] through the knowledge of God, and of Jeſus our Lord.

3 [3] According as his [b] divine power hath given unto us all things that *pertain* unto [c] life and godlineſſe, through the [d] knowledge of him that hath called us ‡ to glorie and vertue:

4 [4] Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the [e] divine nature, having eſcaped the corruption that is in the [f] world through [g] luſt.

5 [5] And beſides this, giving all diligence, [h] adde to your faith, vertue; and to vertue, knowledge;

6 [6] And to knowledge, temperance; and to temperance, patience; and to patience, godlineſſe;

7 And to godlineſſe, brotherly kindneſſe, and to brotherly kindneſſe, charity.

8 [7] For if theſe things be in you, and abound, they make you that ye ſhall neither be barren nor unfruitfull in the knowledge of our Lord Jeſus Chriſt.

9 But he that lacketh theſe things, is blinde, and [i] cannot ſee farre off, and hath forgotten that he was purged from his old ſins.

10 [8] Wherefore the rather, brethren, give diligence to make your calling and election ſure: for if ye do theſe things, ye ſhall never fall:

11 For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdome of our Lord and Saviour Jeſus Chriſt.

12 [9] Wherefore I will not be negligent to put you alwayes in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth.

13 Yea, I think it meet, as long as I am in this [k] tabernacle, to ſtirre you up, by putting you in remembrance.

14 Knowing that ſhortly I muſt put off this my tabernacle, even as * our Lord Jeſus Chriſt hath ſhewed me.

15 Moreover, I will endeavour, that you may be able after my deceaſe, to have theſe things alwayes in remembrance.

16 [10] For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye witneſſes of his majeſtie.

17 For he received from God the Father, honour and glory, when there came ſuch a voice to him from the excellent glory, This is my beloved Sonne in whom I am well pleaſed.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 [11] We have alſo a more ſure word of propheſie, [12] whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, untill the day [l] dawn, and the [m] day-ſtarre ariſe in your hearts:

20 [13] Knowing this firſt, that no propheſie of the [n] ſcripture is of any [o] private interpretation.

21 For the propheſie came not ‡ in old time by the will of man: but [p] holy men of God ſpake as they were [q] moved by the holy Ghoſt.

---

[1] A ſalutation, wherein he giveth them to underſtand, that he dealeth with them as Chriſts ambaſſadour, and otherwiſe agreeth with them in one ſelf-ſame faith which is grounded upon the righteouſneſſe of Jeſus Chriſt, our God and Saviour.

[a] In that that God ſtanding to his promiſes, ſhewed himſelf faithfull, and therefore juſt unto us.

[2] Faith is the acknowledging of God and Chriſt, from whence all our bleſſedneſſe iſſueth and floweth.

[3] Chriſt ſetteth forth himſelf unto us plainly, in the Goſpel, and that by his onely power, and giveth us all things which are requiſite both to eternall life, wherein he hath appointed to glorifie us, and alſo to godlineſſe, in that he doth furniſh us with true vertue.

[b] He ſpeaketh of Chriſt, whom he maketh God, and the only Saviour.

[c] Unto ſalvation.

[d] This is the ſum of true religion, to be led by Chriſt to the Father, as it were by the hand.

‡ Or, *by*.

[4] An explication of the former ſentence, declaring the cauſes of ſo great benefits, to wit, God and his free promiſe, from whence all theſe benefits proceed, I ſay, theſe moſt excellent benefits, whereby we are delivered from the corruption of the world, (that is, from the wicked luſts which we carrie about us) and are made after a ſort, like unto God himſelf.

[e] By the divine nature he meaneth not the ſubſtance of the Godhead, but the partaking of thoſe qualities, whereby the image of God is reſtored in us.

[f] In men.

[g] For luſt is the ſeat of corruption, and hath it's place even in our very bowels and inmoſt parts.

[5] Having laid the foundation, (having declared the cauſes of our ſalvation, and eſpecially of our ſanctification) now he beginneth to exhort us to give our mindes wholly to the true uſe of this grace. And he beginneth with faith, without which nothing can pleaſe God, and he warneth us to have it full fraught with vertue, (that is to ſay, with good and godly manners) being joyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue.

[h] Supply alſo and ſupport or aide.

[6] He reckoneth up certain other principall vertues, whereof ſome pertain to the firſt table of the law, others to the laſt.

[7] As thoſe fruits do ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelf is foſtered, and groweth by bringing forth ſuch fruits, in ſo much that he that is unfruitfull, did either never know the true light, or hath forgotten the gift of ſanctification which he hath received.

[i] He that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, for he cannot ſee things that are afarre off, that is to ſay, heavenly things.

[8] The concluſion: Therefore ſeeing our calling and election is approved by thoſe fruits, and is confirmed in us, and moreover ſeeing this is the onely way to the everlaſting kingdome of Chriſt, it remaineth that we caſt our mindes wholly that way.

[9] An amplifying of the concluſion joyned with a modeſt excuſe, wherein he declareth his love towards them, and foretelleth them of his death which is at hand.

[k] In this body.

* John 21, 18.

[10] Another amplification taken both of the great certaintie, and alſo excellencie of his doctrine, as whereof our Lord Jeſus Chriſt the Son of God is authour, whoſe glory the apoſtle himſelf both ſaw and heard.

[11] The truth of the Goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the prophets.

[12] The doctrine of the apoſtles doth not ſhut out the doctrine of the prophets, for they confirm each other, by each others teſtimonies, but the prophets were as candles which gave light unto the blinde, untill the brightneſſe of the Goſpel began to ſhine.

[l] A more full and open knowledge, than was under the ſhadowes of the law.

[m] That clearer doctrine of the goſpel.

[13] The prophets are to be read, but ſo, that we aſk of God the gift of interpretation, for he that is the authour of the writings of the prophets, is alſo the interpreter of them.

[n] He joyneth the ſcripture and propheſie together, to diſtinguiſh true prophecies from falſe.

[o] For all interpretation cometh from God.

‡ Or, *at any time*.

[p] The Godly interpreters and meſſengers.

[q] In ſpirit of God: and theſe their motions were in very good order, and not ſuch as were the motions of the profane ſoothſayers, and foretellers of things to come.

Chap. I.

1 He foretelleth them of falſe teachers, ſhewing the impiety and puniſhment both of them and their followers: 7 from which the godly ſhall be delivered, as Lot was out of Sodom: 10 and more fully deſcribeth the manner of thoſe profane and blaſphemous ſeducers, whereby they may be the better known and avoided.

BUt [1] there were falſe prophets alſo among the [a] people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.

---

[1] As in times paſt there were two kinds of prophets, the one true, the other falſe, ſo Peter foretelleth them, that there ſhall be ſome true, and ſome falſe teachers in the church, in ſo much that Chriſt himſelf ſhall be denied of ſome, which notwithſtanding ſhall call him Redeemer.

[a] Under the law while the ſtate and policie of the Jews was yet ſtanding.

2 [2] And many ſhall follow their ‡ pernicious wayes, by reaſon of whom the way of truth ſhall be evil ſpoken of.

3 [3] And through covetouſneſſe ſhall they with fained words make [b] merchandiſe of you; [4] whoſe judgement now of a long time lingreth not, and their damnation ſlumbreth not.

4 For if God ſpared not the angels that ſinned, but caſt them down to [c] hell, *and* delivered them into [d] chains of darkneſſe, to be reſerved unto judgement:

5 And ſpared not the [e] old world, but ſaved Noe the eighth *perſon*, [f] a preacher of righteouſneſſe, bringing in the floud upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly:

7 And delivered juſt Lot, vexed with the filthy converſation of the wicked:

8 (For that righteous man dwelling among them, in [g] ſeeing and hearing, [h] vexed his righteous ſoul from day to day, with *their* unlawfull deeds)

9 The Lord [i] knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgement to be puniſhed:

10 [5] But chiefly them that walk after the fleſh in the luſt of uncleannes, and deſpiſe ‡ government,* preſumptuous *are they*, ſelf willed, they are not afraid to ſpeak evil of [k] dignities.

11 Whereas angels which are greater in power and might, bring no railing accuſation ‡ againſt them before the Lord.

12 [6] But theſe, as naturall brute beaſts, [l] made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, *and* ſhall utterly periſh in their [m] own corruption;

13 *And* ſhall receive the reward of unrighteouſneſſe, *as* they that count it pleaſure to riot in the day time: ſpots *they are* and blemiſhes, ſporting themſelves with their own deceivings, while they [n] feaſt with you:

14 [7] Having eyes full of † adultery and that cannot ceaſe from ſinne, beguiling unſtable ſouls, an heart they have exerciſed with covetous practiſes: curſed children.

15 Which have forſaken the right way, and are gone aſtray, following the way of Balaam *the ſonne* of Boſor, who loved the wages of unrighteouſneſſe:

16 But was rebuked for his iniquity: the dumbe aſſe ſpeaking with mans voice, forbad the madneſſe of the prophet.

17 [8] Theſe are [o] wells without water, clouds that are carried with a tempeſt, to whom the [p] miſt of darkneſſe is reſerved for ever.

18 For when they ſpeak great [q] ſwelling *words* of vanity, they [r] allure through the luſts of the fleſh, through much wantonneſſe, thoſe that were ‡ [ſ] clean eſcaped from them who live in errour.

19 While they promiſe them libertie, they themſelves are the ſervants of corruption: for of whom a man is overcome, of the ſame is he brought in bondage.

20 [9] For if after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled therein, *and* overcome; the latter end is worſe with them than the beginning.

21 For it had been better for them not to have known the way of righteouſneſſe, than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again, and the ſow that was waſhed, to her wallowing in the mire.

CHAP. III.

He aſſureth them of the certainty of Chriſts coming to judgement, againſt thoſe ſcorners who diſpute againſt it: 8 warning the godly for the long patience of God, to haſten their repentance. 10 He deſcribeth alſo the manner how the world ſhall be deſtroyed: 11 exhorting them from the expectation thereof, to all holineſſe of life: 15 and again, to think the patience of God to tend to their ſalvation.

THis [1] ſecond epiſtle (beloved) I now write unto you, in both which I ſtirre up your pure mindes by way of remembrance:

2 That ye may be mindfull of the words which were ſpoke before by the holy prophets, and of the commandment of us the apoſtles of the Lord and Saviour:

3 [2] Knowing this firſt, that there ſhall come in the laſt dayes [a] ſcoffers, walking after their own luſts,

4 [3] And ſaying, Where is the promiſe of his coming? For ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation.

5 [4] For this they willingly are ignorant of, that by the word of God the heavens were of old, and the [b] earth † ſtanding out of the water, and in the water.

6 [5] Whereby the world that then was, being overflowed with [c] water, periſhed.

7 [6] But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgement, and perdition of ungodly men.

2 There ſhall not onely be hereſies, but alſo many followers of them.
‡ Or, *laſcivious wayes*, as ſome copies reade.
3 Covetouſneſſe for the moſt part is a companion of hereſie, and maketh merchandiſe even of ſouls.
b They will abuſe you, and ſell you, as they ſell cattel in a faire.
4 A comfort for the godly: God who caſt the angels that fell away from him, headlong into the darkneſſe of hell, at length to be judged: and who deſtroyed the old world with the flood, and preſerved Noe the eight perſon: and who burned Sodom, and ſaved Lot, will deliver his elect from theſe errors, and will utterly deſtroy thoſe unrighteous.
c So the Grecians called the deep dungeons under the earth, which ſhould be appointed to torment the ſouls of the wicked in.
d Bound them with darkneſſe, as it were with chains: and by darkneſſe, he meaneth that moſt miſerable ſtate of life that is full of horrour.
e Which was before the floud: not that God made a nsw world, but becauſe the world ſeemed new.
f For he ceaſed not the ſpace of an hundred and twenty yeares to warn the wicked both by word and deed, what wrath of God hanged over their heads.
g Which way ſoever he looked, and turned his eares.
h He had a troubled ſoul, and being vehemently grieved, lived a painfull life.
i Hath been long practiſed in ſaving and delivering the righteous.
5 He goeth to another ſort of corrupt men, which notwithſtanding are within the boſome of the church, which are wickedly given, and do ſeditiouſly ſpeak evil of the authority of magiſtrates (which the angels themſelves that miniſter before God, do not diſpraiſe.) A true and lively deſcription of the Romiſh clergy (as they call it.) ‡ Or, *dominion*. * Jude 8. k Princes and great men, be they never ſo high in authority. ‡ Some reade, *againſt themſelves*. 6 A lively painting out of the ſame perſons, wherein they are compared to beaſts, which are made to ſnare themſelves to deſtruction, while they give themſelves to fill their bellies: for their is no greater ignorance than is in theſe men: although they moſt impudently finde fault with thoſe things which they know not: and it ſhall come to paſſe that they ſhall deſtroy themſelves as beaſts with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly. l Made to this end to be a prey to others: So do theſe men willingly caſt themſelves into Satans ſnares. m Their own wicked manners ſhall bring them to deſtruction. n When as by being amongſt the Chriſtians in the holy banquets which the church keepeth, they would ſeem by that means to be true members of the church, yet they are indeed but blots of the church. 7 He condemneth thoſe men, as ſhewing, even in their behaviour and countenance an unmeaſurable luſt, as making merchandiſe of the ſouls of light perſons, as men exerciſed in all the crafts of covetouſneſſe, to be ſhort, as men that ſell themſelves for money, to curſe the ſons of God after Balaams example, whom the dumbe beaſt reproved. † Gr. *an adultereſſe*.

8 Another note, whereby they may be well known what manner of men they are, becauſe they have inwardly nothing but either utterly vain or very hurtfull, although they make a ſhew of ſome great goodnes, but they ſhall not eſcape unpuniſhed for it, becauſe under pretence of falſe liberty, they draw men into moſt miſerable ſlavery of ſinne.
o Which boaſt of knowledge, and have nothing in them.
p Moſt groſſe darkneſſe.
q They deceive men with vain and ſwelling words.
r They take them as fiſhes are taken with the hook.
‡ Or, *for a little*, or *a while*, as ſome reade.
ſ Unfainedly and indeed, clean departed from idolatry.
9 It were better to have never known the way of righteouſneſſe, than to turn back from it to the old filthineſſe: and men that do ſo, are compared to dogs and ſwine.
1 The remedy againſt thoſe wicked enemies, both of true doctrine & holines, is to be ſought for by the continuall meditation of the writings of the prophets and apoſtles.
2 He voucheth the ſecond coming of Chriſt againſt the epicures by name.
a Monſtrous men, who would ſeem wiſe by their contempt of God and wicked boldneſſe.
3 The reaſon which theſe mockers pretend, becauſe the courſe of nature is all one, as it was from the beginning, therefore the world was from everlaſting, and ſhall be for ever.
4 He ſetteth againſt them the creation of heaven and earth by the word of God, which theſe men are willingly ignorant of.
b Which appeared, when the waters were gathered together into one place. † Gr. *conſiſting*. 5 Secondly he ſetteth againſt them the univerſall floud, which was the deſtruction, as it were, of the whole world. c For the waters returning into their former place, the world, that is to ſay, this beauty of the earth which we ſee, and all living creatures which live upon the earth periſhed. 6 Thirdly, he pronounceth that it ſhall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the deſtruction of the wicked (which thing he will alſo do) than it was for him in times paſt to make them with his onely word, and afterward to overwhelm them with water.

8 [7] But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thouſand yeares, and a thouſand yeares as one day.

9 [8] The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſſe) [9] but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance.

10 [10] But the day of the Lord will come as a thief in the night, in the which the heavens ſhall paſſe away with a great [d] noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein ſhall be burnt up.

11 [11] Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſſe,

12 Looking for and [e] ‡ haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat?

13 Neverthelеſſe we, according to his promiſe, look for new heavens and a new earth, [f] wherein dwelleth righteouſneſſe.

14 Wherefore (beloved) ſeeing that ye look for ſuch things, be diligent that ye may be found of him in [g] peace, without ſpot, and blameleſſe.

15 And account that the long-ſuffering of our Lord is ſalvation, [12] even as our beloved brother Paul alſo, according to the wiſdome given unto him, hath written unto you.

16 As alſo in all his epiſtles, ſpeaking in them of theſe things, [13] [h] in which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures, unto their own deſtruction.

17 Ye therefore, beloved, ſeeing ye know *theſe things* before, beware leſt ye alſo being led away with the errour of the wicked, fall from your own ſtedfaſtneſſe.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: to him be glory both now and for ever. Amen.

[7] The taking away of an objection: In that he ſeemeth to deferre this judgement a long ſeaſon: in reſpect of us it is true but not before God, with whom there is no time either long or ſhort.

[8] The Lord will ſurely come, becauſe he hath promiſed: and that neither ſooner nor later than he hath promiſed.

[9] A reaſon why the latter day cometh not out of hand, becauſe God doth patiently wait till the elect be brought to repentance, that none of them may periſh.

[10] A very ſhort deſcription of the laſt deſtruction of the world, but in ſuch ſort as nothing could be ſpoken more gravely.

[d] With the violence as it were of a hiſſing ſtorm.

[11] An exhortation to puritie of life, ſetting before us that horrible judgement of God, both to bridle our wantonneſſe, and alſo to comfort us, ſo that we be found watching, and ready to meet him at his coming.

[e] He requireth patience of us, yet ſuch patience as is not ſlothfull.

‡ Or, *haſting the coming.*

[f] In which heaven.

[g] That you may try to your profit, how gentle and peaceable he is.

[12] Pauls epiſtles are allowed by the expreſſe teſtimony of Peter.

[13] There be certain of theſe things obſcure and dark, whereof the unlearned take occaſion to overthrow ſome men that ſtand not faſt, wreſting the teſtimonies of the ſcripture to their own deſtruction. But this is the remedy againſt ſuch deceit, to labour that we may daily more and more grow up and increaſe in the knowledge of Chriſt.

[h] That is to ſay, among the which things: for he diſputeth not here whether Pauls epiſtles be plain or dark, but ſaith, that amongſt thoſe things which Paul hath written of in his epiſtles, and Peter himſelf in theſe two of his own, there are ſome things which cannot be ſo eaſily underſtood, and therefore are of ſome drawn to their own deſtruction: and this he ſaith to make us more attentive and diligent, and not to remove us from the reading of holy things, for to what end ſhould they have written vain ſpeculations?

The firſt Epiſtle generall of

JOHN.

CHAP. I.

1 He deſcribeth the perſon of Chriſt in whom we have eternall life by a communion with God: 5 to which we muſt adjoyn holineſſe of life, to teſtifie the truth of that our communion and profeſſion of faith, as alſo to aſſure us of the forgiveneſſe of our ſinnes by Chriſts death.

THat [1] which was from the beginning, which we have [a] heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the [b] word of life:

2 (For the life was manifeſted, and we have ſeen it, and bear witneſſe, and [c] ſhew unto you that eternall life which was with the Father, and was manifeſted unto us)

3 That which we have ſeen and heard, declare we unto you, [2] that ye alſo may have fellowſhip with us; and truly our fellowſhip *is* with the Father, and with his Sonne Jeſus Chriſt.

4 And theſe things write we unto you, that your joy may be full.

5 [3] This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſſe at all.

6 If we ſay that we have fellowſhip with him, and walk in darkneſſe, we lie, and do not the truth:

7 But if we walk in the [d] light as he is in the light, we have fellowſhip one with another, and [4] the bloud of Jeſus Chriſt his ſonne cleanſeth us from all ſinne.

8 [5] If we ſay that we have no ſinne, we [e] deceive our ſelves, and the [f] truth is not in us.

9 [6] If we confeſſe our ſinnes, he is [g] faithfull, and juſt to [h] forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe.

10 [7] If we ſay that we have not ſinned, we make him a [i] liar, and his [k] word is not in us.

[1] He beginneth with the deſcription of the perſon of Chriſt, whom he maketh one and not two: and him both God from everlaſting (for he was with the Father from the beginning, and is that eternall life) and alſo made true man, whom John himſelf and his companions both heard, and beheld, and handled.

[a] I heard him ſpeak, I ſaw him my ſelf with mine eyes, I handled with mine hands him that is very God, being made very man and not I alone, but others alſo that were with me.

[b] That ſame everlaſting word by whom all things are made, and in whom onely there is life.

[c] Being ſent by him: and that doctrine is rightly ſaid to be ſhewed, for no man could ſo much as have thought of it, if it had not been thus ſhewed.

[2] The uſe of this doctrine is this, that all of us being coupled and joyned together with Chriſt by faith, might become the ſons of God: in which thing onely conſiſteth all happineſſe.

[3] Now he entreth into a queſtion, whereby we may underſtand that we are joyned together with Chriſt to wit, if we be governed with his light, which is perceived by the ordering of our life. And thus he reaſoneth: God is in himſelf moſt pure light, therefore he agreeth well with them which are lightſome, but with them that are darkſome he hath no fellowſhip.

[d] God is ſaid to be light of his own nature, and to be in light, that is to ſay, in that everlaſting infinite bleſſedneſſe: and we are ſaid to walk in light in that the beams of that light do ſhine unto us in the word.

[4] A digreſſion, or going from the matter he is in hand with, to the remiſſion of ſinnes: for this our ſanctification which walk in the light, is a teſtimony of our joyning and knitting together with Chriſt: but becauſe this our light is very dark, we muſt needs obtain another benefit in Chriſt, to wit, that our ſinnes may be forgiven us being ſprinkled with his bloud: and this in concluſion is the prop and ſtay of our ſalvation.

[5] There is none but needeth this benefit, becauſe there is none that is not a ſinner.

[e] This place doth fully refute that perfitneſſe and works of ſupererogation, which the Papiſts dream of.

[f] So then, John ſpeaketh not thus for modeſties ſake, as ſome ſay, but becauſe it is ſo indeed.

[6] Therefore the beginning of ſalvation is to acknowledge our wickedneſſe, and to require pardon of him, who freely forgiveth all ſinnes, becauſe he hath promiſed ſo to do, and he is faithfull and juſt.

[g] So then our ſalvation hangeth upon the free promiſes of God, who becauſe he is faithfull and juſt, will perform that which he hath promiſed.

[h] Where are then our merits? for this is our true felicity.

[7] A rehearſall of the former ſentence, wherein he condemned all of ſinne without exception: inſomuch that if any man perſwade himſelf otherwiſe, he doth as much as in him lieth, make the word of God himſelf vain, and to no purpoſe, yea, he maketh God a liar: for to what end either in times paſt needed ſacrifices, or now Chriſt and the goſpel, if we be not ſinners?

[i] They do not onely deceive themſelves, but are blaſphemous againſt God.

[k] His doctrine ſhall have no place in us, that is, in our hearts.

CHAP.

CHAP. II.

1 He comforteth them againſt the ſinnes of infirmity, 3 Rightly to know God, is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We muſt beware of ſeducers: 20 from whoſe deceits the godly are ſafe.

MY [1] little children, theſe things write I unto you, that ye ſinne not. And if any man ſinne, we have an [a] advocate with the Father, Jeſus Chriſt the righteous :

2 And he is the [b] propitiation for our ſins: and not for ours onely, but alſo for *the ſinnes of* the [c] whole world.

3 [2] And hereby we do know that we [d] know him, [e] if we keep his commandments.

4 [3] He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 [4] But whoſo keepeth his word, in him verily is the [f] love of God perfected: hereby know we that we are in [g] him.

6 [5] He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked.

7 [6] Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 [7] Again, a new commandment I write unto you, [h] which thing is true in him and in you: becauſe the darkneſſe is paſt, and the true light now ſhineth.

9 [8] He that ſaith he is in the light, and hateth his brother, is in darknes even untill now.

10 He that loveth his brother abideth in the light, and there is none † occaſion of ſtumbling in him.

11 But he that hateth his brother, is in darkneſſe, and walketh in darkneſſe, and knoweth not whither he goeth, becauſe that darkneſſe hath blinded his eyes.

12 [9] [i] I write unto you, little children, becauſe your ſins are forgiven you for his [k] names ſake.

13 [10] I write unto you, fathers, becauſe ye have known him that is from the beginning, [11] I write unto you, young men, becauſe ye have overcome the wicked one. [12] I write unto you, little children, becauſe ye have known the Father.

14 [13] I have written unto you, fathers, becauſe ye have known him *that is* from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.

15 [14] Love not the [l] world, neither the things that are in the world. If any man love the world, the [m] love of the Father is not in him.

16 For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but is of the world.

17 [15] And the world paſſeth away and the luſts thereof: but he that doeth the will of God, abideth for ever.

18 [16] [n] Little children, [17] it is the laſt time, and as [18] ye have heard that Antichriſt ſhall come, even now are there many Antichriſts, whereby we know that it is the laſt time.

19 [19] They went out from us, but they were not of us: for if they had been of us, [o] they would no doubt have continued with us: [20] but *they went out*, that they might be made manifeſt, that they were not all of us.

20 [21] But ye have an [p] unction from the [q] holy One, and ye know all things.

21 [22] I have not written unto you, becauſe ye know not the truth: but becauſe ye know it, and that no lie is of the truth.

22 [23] Who is a liar but he that denieth that Jeſus is the [r] Chriſt? he is Antichriſt that denieth the Father and the Sonne.

23 [ſ] Whoſoever denieth the Sonne, the ſame hath not the Father: *but he that acknowledgeth the Sonne, hath the Father alſo.*

24 [24] Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning, ſhall remain in you, ye alſo ſhall continue in the Sonne, and in the Father.

25 And this is the promiſe that he hath promiſed us, *even* eternall life.

26 [25] Theſe things have I written unto you, concerning them that ſeduce you.

27 But the [t] anointing which ye have received of him, abideth in you: and ye [u] need not that any man teach you: But, as the ſame [x] anointing teacheth you of all things, and is truth, and is no lie: and even as it hath taught you, ye ſhall abide in him.

28 [26] And now, little children, abide in him,

---

1 It followeth not hereof, that we muſt give our wicked nature the bridle, or ſinne ſo much the more freely, becauſe our ſinnes are cleanſed away by the blood of Chriſt, but we muſt rather ſo much the more diligently reſiſt ſin. And yet we muſt not deſpaire becauſe of our weakneſſe, for we have an advocate and a purger, Chriſt Jeſus the juſt, and therefore acceptable unto his Father.

a In that he nameth Chriſt, he ſhutteth forth all other.

b Reconciliation and interceſſion go together, to give us to underſtand, that he is both advocate and high prieſt.

c For men of all ſorts, of all ages, and all places, ſo that this benefit belongeth, not to the Jews onely, of whom he ſpeaketh as appeareth verſe 7, but alſo to other nations.

2 He returneth to the teſtimony of our conjunction with God, to wit, to ſanctification, declaring what it is to walk in the light, to wit, to keep Gods commandements. Whereby it followeth that holineſſe doth not conſiſt in thoſe things which men have deviſed, neither in a vain profeſſion of the Goſpel.

d This muſt be underſtood of ſuch a knowledge as hath faith with it, and not of a common knowledge.

e For the tree is known by the fruit.

3 Holineſſe, that is, a life ordered according to the preſcript of Gods commandements, how weak ſo ever we be, is of neceſſitie joyned with faith, that is, with the true knowledge of the Father in the Son. 4 He that keepeth Gods commandement, loveth God indeed: He that loveth God, is in God, or is joyned together with God. Therefore he that keepeth his commandments is in him. f Wherewith we love God. g He meaneth our conjunction with Chriſt. 5 He that is one with Chriſt, muſt needs live his life, that is, muſt walk in his ſteps. 6 The apoſtle going about to expound the commandment of charity one towards another, telleth firſt, that when he urgeth holines, he bringeth no new trade of life (as they uſe to do which deviſe tradition one after another) but putteth them in minde of that ſame law which God gave in the beginning, to wit, by Moſes, at that time that God began to make laws to his people. 7 He addeth that the doctrine indeed is old, but it is now after a ſort new, both in reſpect of Chriſt, and alſo of us, in whom he through the goſpel, engraveth his law effectually, not in tables of ſtone, but in our mindes. h Which thing, (to wit, that the doctrine is now which I write unto you) is true in him, and in you. 8 Now he cometh to the ſecond table, that is, to charity one towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the ſon of God, which hateth his brother: and ſuch an one wandereth miſerably in darkneſſe, brag he of never ſo great knowledge of God, for that wittingly and willingly he caſteth himſelf headlong into hell. † Gr. *ſcandal.* 9 He returneth again from ſanctification to remiſſion of ſins, becauſe that free reconciliation in Chriſts is the ground of our ſalvation, whereupon afterwards ſanctification muſt be built as upon a foundation. i Therefore I write unto you, becauſe you are of their number whom God hath reconciled to himſelf. k For his own ſake: And in that he nameth Chriſt, he ſhutteth out all other, whether they be in heaven or earth. 10 He ſheweth that this doctrine agreeth to all ages, and firſt of all ſpeaking to old men, he ſheweth that Chriſt and his doctrine are paſſing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them. 11 He advertiſeth young men, if they be deſirous to ſhew their ſtrength, that they have a moſt glorious combate ſet here before them, to wit, Satan the worſt enemy, who muſt be overcome: willing them to be as ſure of the victory as if they had already gotten it. 12 Finally, He ſheweth to children, that that true Father from whom they have to look for all good things, is ſet forth unto them in the goſpel. 13. He addeth afterward in like order, as many exhortations: as if he ſhould ſay, Remember, you fathers, as I wrot even now, that the everlaſting Sonne of God is revealed to us. Remember ye young men, that that ſtrength whereby I ſaid that you put Satan to flight, is given you by the word of God which dwelleth in you.

14 The world which is full of wicked deſires, luſts or pleaſures, and pride, is utterly hated of our heavenly Father, Therefore the Father & the world cannot be loved together: and this admonition is very neceſſary for green and flouriſhing youth.

l He ſpeaketh of the world, as it agreeth not with the will of God, for otherwiſe God is ſaid to love the world with an infinite love, John 3, 16. that is to ſay, thoſe whom he choſe out of the world.

m Wherewith the Father is loved.

15 He ſheweth how much better it is to obey the Fathers will, than the luſts of the world, by both their natures and unlike event.

16 Now, he turneth himſelf to little children which notwithſtanding are well inſtructed in the ſum of religion, and willeth them by divers reaſons to ſhake off ſlothfulneſſe which is too familiar with that age.

n He uſeth this word (little) not becauſe he ſpeaketh to children, but to allure them the more by uſing ſuch ſweet words.

17 Firſt, becauſe the laſt time is at hand, ſo that the matter ſuffereth no delay.

18 Secondly, becauſe Antichriſts, that is, ſuch as fall from God, are already come, even as they heard that they ſhould come. And it was very requiſite to warn that unheedy and wareleſſe age of that danger.

19 A digreſſion againſt certain offences and ſtumbling blocks wherat that rude age eſpecially might ſtumble and be ſhaken. Therefore that they ſhould not be terrified with the foul falling back of certain, firſt he maketh plain unto them, that although ſuch as fall from God and his religion had place in the church, yet they were never of the church: becauſe the church is the company of the elect, which cannot periſh, and therefore cannot fall from Chriſt. o So then the elect can never fall from grace. 20 Secondly, he ſheweth that theſe things fall out to the profit of the church, that hypocrites may be plainly known. 21 Thirdly, he comforteth them, to make them ſtand faſt, inſomuch as they are annointed of the holy Ghoſt with the true knowledge of ſalvation. p The grace of the holy Ghoſt, and this is a borrowed kinde of ſpeech taken from the ointings uſed in the law. q From Chriſt who is peculiarly called Holy. 22 The taking away of an objection. He wrote not theſe things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea ſo far forth that they are able to diſcerne truth from falſhood. 23 He ſheweth now plainly that falſe doctrin of the Antichriſts, to wit, that either they fight againſt the perſon of Chriſt or his office, or both together, and at once. And they that do ſo, do in vain boaſt and brag of God, for that in denying the Son, the father alſo is denyed. r Is the true Meſſias. ſ They then are deceived themſelves, and alſo deceive other which ſay that the Turks and other infidels worſhip the ſame God that we do. 24 The whole preaching of the prophets and apoſtles is contrary to that doctrine. Therefore it is utterly to be caſt away, and this wholly to be holden, and kept, which leadeth us to ſeek eternall life in the free promiſe, that is to ſay. in Chriſt alone, who is given us of the Father. 25 The ſame Spirit which indueth the elect with the knowledge of the truth and ſanctifieth them, giveth them therewithall the gift of perſeverance, to continue to the end. t The Spirit which you have received of Chriſt, and which hath led you into all truth. u You are not ignorant of thoſe things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know. x He commendeth both the doctrine which they had embraced, and alſo highly praiſeth their faith, and the diligence of ſuch as taught them, yet ſo, that he taketh nothing from the honour due to the holy Ghoſt. 26 The concluſion both of the whole exhhortation, and alſo of the former treatiſe.

that when he shall appear, we may have confidence, and not be aſhamed before him at his coming.

29 [27] If ye know that he is righteous, ‡ ye know that every one that doeth righteouſneſſe, is born of him.

27 A paſſing over to the treatiſe following, which rendeth to the ſame purpoſe, but yet is more ample, and handleth the ſame matter after another order, for before he taught us to go up from the effects to the cauſe, and in this that followeth, he goeth down from the cauſes to the effects: And this is the ſum of this argument, God is the fountain of all righteouſneſſe, and therefore they that give themſelves to righteouſneſſe, are known to be born of him, becauſe they reſemble God the Father. ‡ Or, *know ye.*

CHAP. III.

1 *He declareth the ſingular love of God towards us, in making us his ſonnes: 3 who therefore ought obediently to keep his commandments, 11 as alſo brotherly to love one another.*

BEhold, [1] [a] what manner of love the Father hath beſtowed upon us, that we ſhould be [b] called the ſons of God: [2] therefore the world knoweth us not, becauſe it knew him not.

2 [3] Behold, now are we the ſonnes of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be [c] like him: for we ſhall ſee him [d] as he is.

3 [4] And every man that hath this hope in him, purifieth himſelf, even [e] as he is pure.

4 [5] Whoſoever [f] committeth ſinne, tranſgreſſeth alſo the law: for [g] ſinne is the tranſgreſſion of the law.

5 [6] And ye know that he was manifeſted to take away our ſinnes, and in him is no ſinne.

6 Whoſoever abideth in him, ſinneth not: whoſoever [h] ſinneth, hath not ſeen him, neither known him.

7 [7] Little children, let no man deceive you: he that doeth righteouſneſſe, is righteous, even as he is righteous.

8 [8] He that committeth ſinne, is of the [i] devil: for the devil [k] ſinneth from the [l] beginning: for this purpoſe the Sonne of God was manifeſted, that he might deſtroy the works of the devil.

9 Whoſoever is born of God, doth not commit ſinne: for his ſeed [m] remaineth in him & he cannot ſinne, becauſe he is born of God

10 [9] In this the children of God are manifeſt, and the children of the devil: whoſoever doeth not righteouſneſſe, is not of God, [10] neither he that loveth not his brother.

11 [11] For this is the ‡ meſſage that ye heard from the beginning, that we ſhould love one another.

1 He beginneth to declare this agreement of the Father and the Son, as the higheſt cauſe, to wit, as that free love of God toward us, wherewith he ſo loveth us, that alſo he adopteth us to be his children.

a What a gift, of how great love.

b That we ſhould be the Sons of God, and ſo that all the world may perceive we are ſo.

2 Before he declareth this adoption, he ſaith two things: the one, that this ſo great a dignity, is not to be eſteemed according to the judgement of the fleſh, becauſe it is unknown to the world, for the world knoweth not God the Father himſelf.

3 The other, this dignity is not fully made manifeſt to us our ſelves, much leſſe to ſtrangers, but we are ſure of the accompliſhment of it, inſomuch that we ſhall be like unto the Son of God himſelf, and ſhall enjoy his ſight indeed, ſuch as he is now, but yet notwithſtanding this is deferred untill his next coming.

c Like, but not equall.

d For now we ſee as in a glaſſe, 1 Cor. 13, 12.

4 Now he deſcribeth this adoption, (the glory whereof as yet conſiſteth in hope) by the effect, to wit, becauſe that whoſoever is made the Son of God, endevoureth to reſemble the Father in purity. e This word ſignifieth a likeneſſe, but not an equality. 5 The rule of this purity can from no whence elſe be taken but from the law of God, the tranſgreſſion whereof is that which is called ſin. f Giveth not himſelf to pureneſſe. g A ſhort definition of ſin. 6 An argument taken from the materiall cauſe of our ſalvation: Chriſt in himſelf is moſt pure, and he came to take away our ſins by ſanctifying us with the Holy Ghoſt. Therefore whoſoever is truely partaker of Chriſt, doth not give himſelf to ſin, and contrariwiſe he that giveth himſelf to ſin, knoweth not Chriſt. h He is ſaid to ſin, that giveth not himſelf to pureneſſe, and in him ſin reigneth: but ſin is ſaid to dwell in the faithfull, and not to reigne in them. 7 Another argument of things coupled together: He that liveth juſtly, is juſt, and reſembleth Chriſt that is juſt, and by that is known to be the Son of God. 8 An argument taken of contraries, the devil is the authour of ſin, and therefore he is of the devil, or is ruled by the inſpiration of the devil, that ſerveth ſin: and if he be the devils ſon then is he not Gods ſon, for the devil and God are ſo contrary the one to the other, that even the Son of God was ſent to deſtroy the works of the devil. Therefore on the contrary ſide, whoſoever reſiſteth ſin, is the Son of God, being born again of his Spirit as of new ſeed, in ſo much, that of neceſſity he is now delivered from the ſlavery of ſin. i Reſembleth the devil, as the childe doth the father, and is governed by his Spirit. k He ſaith not ſinned, but ſinneth, for he doth nothing elſe but ſin. l From the very beginning of the world. m The Holy Ghoſt is ſo called of the effect he worketh, becauſe by his vertue and mighty working, as it were by ſeed, we are made new men. 9 The concluſion: By a wicked life they are known, which are governed by the ſpirit of the devil: and by a pure life, which are Gods children. 10 He beginneth to commend charity towards the brethren, as another mark of the ſons of God. 11 The firſt reaſon taken of the authority of God which giveth the commandement. ‡ Or, *commandement.*

12 [12] Not as [n] Cain, *who* was of that wicked one, and ſlew his brother: [13] and wherefore ſlew he him? becauſe his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 [14] We [o] know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother, abideth in death.

15 [15] Whoſoever hateth his brother, is a murderer, and ye know that no murderer hath eternall life abiding in him.

16 [16] Hereby perceive we the love of God, becauſe he laid down his life for us: and we ought to lay down our lives for the brethren.

17 [17] But whoſo hath this [p] worlds good, and ſeeth his brother have need, and [q] ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?

18 [18] My little children, let us not love in word neither in tongue, but in deed and in truth.

19 [19] And hereby we know that we are of the truth, and ſhall ‡ [20] aſſure our hearts before him.

20 For [r] if our heart condemn us, God is greater than our heart, and knoweth all things.

21 [21] Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 [22] And whatſoever we ask, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight.

23 And this is his commandment, that we ſhould beleeve on the name of his Sonne Jeſus Chriſt, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the [ſ] Spirit which he hath given us.

12 An amplification taken of the contrary example of Cain which ſlew his brother.

n He bringeth forth a very fit and very old example, wherein we may behold both the nature of the Sons of God, and the ſons of the devil, and what ſtate and condition remaineth for us in this world, and what ſhall be the end of both at length.

13 A ſhort digreſſion: Let us not marvell that we are hated of the world for doing our duety; for ſuch was the condition of Abel, who was a juſt perſon: and who would not rather be like him than Cain?

14 The ſecond reaſon: becauſe charity is a teſtimony that we are tranſlated from death to life: and therefore hatred towards the brethren is a teſtimony of death: and whoſoever nouriſheth it, doth as it were foſter death in his boſome.

o Love is a token that we are tranſlated from death to life, foraſmuch as by the effects the cauſe is known.

15 A confirmation: whoſoever is a murtherer, is in eternall death: who ſo hateth his brother is a murtherer, therefore is in death. And thereupon followeth the contrary: He that loveth his brother hath paſſed to life, for indeed we are born dead.

16 Now he ſheweth how farre Chriſtian charity extendeth, even ſo farre, that according to the example of Chriſt, every man forget himſelf, to provide for, and help his brethren. 17 He reaſoneth by compariſons: for if we are bound even to give our life for our neighbours, how much more are we bound to help our brothers neceſſitie with our goods and ſubſtance. p Wherewith this life is ſuſtained. q Openeth not his heart to him, nor helpeth him willingly and cheerfully. 18 Chriſtian charitie ſtandeth not in words but in deed, and proceedeth from a ſincere affection. 19 He commendeth charitie, by a triple effect: for firſt of all, by it we know that we are indeed the Sons of God, as he ſhewed before. Gr. *perſwade.* 20 Therefore it commeth that we have a quiet conſcience, as on the contrary ſide, he that thinketh that he hath God for a judge, becauſe he is guilty to himſelf, either he is never, or els very rarely, quiet, for God hath a farre quicker ſight than we, and judgeth more ſeverely. r If an evil conſcience convinceth us, much more ought the judgement of God condemne us, who knoweth our hearts better than we our ſelves do. 21 A third effect alſo riſeth of the former, that in theſe miſeries we are ſure to be heard, becauſe we are the ſons of God: as we underſtand by the grace of ſanctification, which is proper to the elect. 22 The concluſion, That faith in Chriſt, and love one towards another, are things joyned together, and therefore the outward teſtimonies of ſanctification muſt and do anſwer that inward teſtimonie of the Spirit given unto us. ſ He meaneth the Spirit of ſanctification, whereby we are born a new and live unto God.

CHAP. IIII.

1 *He warneth them not to beleeve all teachers who boaſt of the Spirit, but to trie them by the rules of the catholick faith: and by many reaſons exhorteth to brotherly love.*

BEloved, [1] beleeve not every [a] ſpirit, but trie the ſpirits whether they are of God: becauſe many falſe prophets are gone out into the world.

1 Taking occaſion left by the name of the Spirit, love and charity ſhould be ſeparated from the worſhip of God, which chiefly dependeth of his true knowledge, he returneth to that which he ſpake of in the ſecond chapter, touching the taking heed of Antichriſts. And he will have us here to take heed of two things, the one is, that ſeeing there be many falſe prophets, we do not lightly give credit to every man: the other is, that becauſe many men teach falſe things, we ſhould not therefore beleeve any. We muſt then obſerve a mean, that we may be able to diſcern the Spirit of God which are altogether to be followed, from impure ſpirits which are to be eſchewed. a This is ſpoken by the figure Metonymie, and it is, as if he had ſaid, Beleeve not every one that ſaith, that he hath a gift of the Holy Ghoſt to do the office of a prophet.

2 [2]

2 [2] Hereby know ye the Spirit of God: [b] every ſpirit that confeſſeth that [c] Jeſus Chriſt is come in the [d] fleſh, is of God.

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: and this is that *ſpirit* of antichriſt, whereof you have heard that it ſhould come, and even now already is it in the world.

4 [3] Ye are of God, little children, and have overcome them: becauſe greater is he that is in you, than he that is in the world.

5 [4] They are of the world: therefore ſpeak they of the world, and the world heareth them.

6 [5] We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the [e] Spirit of truth, and the ſpirit of errour.

7 [6] Beloved let us love one another: [7] for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God, [8] for God is [f] love.

9 In this was manifeſted the love of God towards us, becauſe that God ſent his onely begotten Sonne into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Sonne to be the propitiation for our ſinnes.

11 [9] Beloved, if God ſo loved us, we ought alſo to love one another.

12 [10] No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is [g] perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

14 [11] And we have ſeen and do teſtifie, that the Father ſent the Sonne *to be* the Saviour of the world.

15 Whoſoever ſhall [h] confeſſe that Jeſus is the Sonne of God, God dwelleth in him, and he in God.

16 And we have known and beleeved the love that God hath to us. [12] God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 [13] Herein is † our love made perfect, that we may have boldneſſe in the day of judgement: becauſe [i] as he is, ſo are we in this world.

18 There is [k] no fear in love, but perfect love caſteth out fear: becauſe fear hath torment: he that feareth, is not made perfect in love.

19 [14] We love him: becauſe he firſt loved us.

20 [15] If a man ſay, I love God, and hateth his brother, he is a liar: [16] for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

21 [17] And this commandment have we from him, that he who loveth God, love his brother alſo.

CHAP. V.

He that loveth God, loveth his children, and keepeth his commandment: 4 which to the faithfull are light, and not grievous. 9 Jeſus is the Sonne of God, able to ſave us, 14 and to heare our prayers, which we make for our ſelves, and for others.

WHoſoever [1] beleeveth that Jeſus is the [a] Chriſt, is born of God: and every one that loveth him that begat, [b] loveth him alſo that is begotten of him.

2 [2] By this we know that we love the children of God, when we love God and keep his [c] commandments.

3 [3] For this is the love of God, that we keep his commandments, [4] and his commandments are [d] not grievous.

4 [5] For whatſoever is born of God, overcometh the world, [6] and this is the victorie that [e] overcometh the world, even our [f] faith.

5 [7] Who is he that overcometh the world, but he that beleeveth that Jeſus is the Sonne of God?

6 [8] This is he that came by water and bloud, even Jeſus Chriſt, [9] not by water onely, but by water and bloud: and it is the [g] Spirit that beareth witneſſe, becauſe the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the [h] Word, and the holy Ghoſt: and theſe three are [i] one.

8 And there are three that bear witneſſe in earth, the ſpirit, and the water, and the bloud: and theſe three agree in one.

9 [10] If we receive the witneſſe of men, the

witneſſe

---

2 He giveth a certain and perpetuall rule to know the doctrine of Antichriſt by, to wit, if either the divine or humane nature of Chriſt, or the true uniting of them together be denied: or, if the leaſt jot that may be be derogated from his office, who is our onely King, Prophet, and everlaſting high prieſt.

b He ſpeaketh ſimply of the doctrine, and not of the perſon.

c The true Meſſias.

d Is true man.

3 He comforteth the elect with a moſt ſure hope of victory: but yet ſo, that he teacheth them that they fight not with their own vertue, but with the vertue and power of God.

4 He bringeth a reaſon, why the world receiveth theſe teachers more willingly than the true: to wit, becauſe they breath out nothing but that which is worldly: which is another note alſo to know the doctrine of Antichriſt by.

5 He teſtifieth unto them, that his doctrine, and the doctrine of his followers, is the aſſured word of God, which of neceſſity we have boldly to ſet againſt all the mouthes of the whole world, and thereby diſcerne the truth from falshood.

e True prophets, againſt whom are ſet falſe prophets, that is, ſuch as erre themſelves, and lead other into errour.

6 He returneth to the commending of brotherly love and charitie.

7 The firſt reaſon: Becauſe it is a very divine thing, and therefore very meet for the ſons of God: ſo that whoſoever is void of it, can not be ſaid to know God aright.

8 A confirmation, for it is the nature of God to love men, whereof we have a moſt manifeſt proof above all other, in that, that of his onely free and infinite good will towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his onely begotten Son, to the end that we being reconciled through his bloud might be made partakers of his everlaſting glory. f In that he calleth God, Love, he ſaith more than if he had ſaid that he loveth us infinitely. 9 Another reaſon by compariſon: if God ſo loved us, ſhall not we his children love one another? 10 A third reaſon: Becauſe God is inviſible. therefore by this effect of his ſpirit, to wit, by charitie, he is underſtood, yea, and to be not out of us, but joyned with us, and in us, in whom he is ſo effectually working. g Is ſurely in us in deed, and in truth. 11 He underlayeth this charitie with another foundation, to wit, faith in Jeſus, which joyneth us indeed with him, even as charity witneſſeth that we are joyned with him. Furthermore he teſtifieth of Chriſt, as who had ſeen him with his eyes. h With ſuch is confeſſion as cometh from true faith, and is accompanied with love, ſo that there be an agreement of all things. 12 A fourth reaſon: God is the fountain and well-ſpring of charity, yea charity it ſelf, therefore whoſoever abideth in it, hath God with him. 13 Again (as a little before) he commendeth love, for that, ſeeing that by our agreement with God in this thing; we have a certain teſtimony of our adoption, it cometh thereby to paſſe, that without fear we look for that latter day of judgement, ſo that trembling, and that torment of conſcience is caſt out by this love. ‡ Gr. *love with us.* i This ſignifieth a likeneſſe, not an equalitie. k If we underſtand by love, that we are in God, and God in us, that we are ſons, and that we know God, and that everlaſting life is in us: he concludeth aright, that we may well gather peace and quietneſſe thereby.

14 Leſt any man ſhould think that peace of conſcience proceedeth from our love, as from the cauſe, he goeth back to the fountain, to wit, to the free love wherewith God loveth us, although we deſerved and doe deſerve his wrath. And hereof ſpringeth another double charity, which both are tokens and witneſſes of that firſt, to wit, that therewithall we love God who loved us firſt, and then for his ſake our neighbours alſo. 15 As he ſhewed that the love of our neighbour cannot be ſeparate from the love wherewith God loved us, becauſe this laſt engendreth the other: ſo he denieth that the other kinde of love wherewith we love God, can be ſeparate from the love of our neighbour: whereof it followeth, that they lie impudently, which ſay they worſhip God, and yet regard not their neighbours. 16 The firſt reaſon taken of compariſon, why we cannot hate our neighbour, and love God, to wit, becauſe that he that cannot love his brother, whom he ſeeth: how can he love God whom he ſeeth not? 17 A ſecond reaſon, why God cannot be hated, and our neighbour loved, becauſe the ſelf ſame law-maker commandeth both to love him and our neighbour.

1 He goeth on forward in the ſame argument, ſhewing how both thoſe loves come into us, from that love wherewith God loveth us, to wit, by Jeſus our Mediatour, laid hold on by faith, in whom we are made the children of God, and doe love the Father, of whom we are ſo begotten, and alſo our brethren, which are begotten with us.

a Is the true Meſſias.

b By one he meaneth all the faithfull.

2 The love of our neighbour doth ſo hang upon the love wherewith we love God, that this laſt muſt needs go before the firſt: whereof it followeth, that that is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbours, we reſpect not Gods commandement.

c There is no love where there is no true doctrine.

3 The reaſon: for to love God, is to keep his commandements, which being ſo, and ſeeing that both the loves are commanded of one and the ſelf-ſame Lawmaker, (as he taught before) it followeth alſo, that we do not love our neighbours, when we break Gods commandements. 4 Becauſe experience teacheth us, that there is no abilitie in our fleſh, neither yet will to perform Gods commandements, therefore leſt the apoſtle ſhould ſeem, by ſo often putting them in minde of the commandements of God, to require things that are impoſſible, he pronounceth that the commandements of God are not in ſuch ſort grievous or burdenſome, that we can be oppreſſed with the burden of them. d To them that be regenerate, that is to ſay, born anew, which are led by the Spirit of God, and are through grace delivered from the curſe of the law. 5 A reaſon: Becauſe by regeneration we have gotten ſtrength to overcome the world, that is to ſay, whatſoever ſtriveth againſt the commandements of Gods. 6 He declareth what that ſtrength is, to wit, faith. e He uſeth the time that is paſt, to give us to underſtand, that although we be in the battel, yet undoubtedly we ſhall be conqueror, and are moſt certain of the victory. f Which is the inſtrumentall cauſe, and as a mean and hand whereby we lay hold on him, who indeed doeth perform this, that is, hath and doth overcome the world, even Chriſt Jeſus. 7 Moreover, he declareth two things, the one, what true faith is, to wit, that which reſteth upon Jeſus Chriſt the Son of God alone: whereupon followeth the other, to wit, that this ſtrength is not proper to faith, but by faith as an inſtrument is drawn from Jeſus Chriſt the Son of God. 8 He proveth the excellencie of Chriſt, in whom onely all things are given us, by ſix witneſſes, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witneſſes are the Father, who ſent the Son, the word it ſelf, which became fleſh, and the Holy Ghoſt, The earthly witneſſes are water (that is, our ſanctification) bloud (that is, our juſtification) the Spirit (that is, acknowledging of God the Father in Chriſt by faith through the teſtimonie of the holy Ghoſt.) 9 He warneth us not to ſeparate water from bloud (that is ſanctification from juſtification, or righteouſneſſe begun, from righteouſneſſe imputed) for we ſtand not upon ſanctification, but ſo farre forth as it is a witneſſe of Chriſts righteouſneſſe implited unto us: and although this imputation of Chriſts righteouſneſſe be never ſeparated from ſanctification, yet is it the only matter of our ſalvation. g Our ſpirit which is the third witneſſe, teſtifieth that the Holy Ghoſt is truth, that is to ſay, that that is true which he telleth us, to wit, that we are the ſons of God. h Look John 8, 14. i Agree in one. 10 He ſheweth by an argument of compariſon, of what great weight the heavenly teſtimony is, that the Father hath given of the Son, unto whom agreeth both the Son himſelf and the holy Ghoſt.

witneſſe of God is greater: [k] for this is the witneſſe of God, which he hath teſtified of his Sonne.

10 [11] He that beleeveth on the Son of God, hath the witneſſe in himſelf: he that beleeveth not God, hath made him a liar, becauſe he beleeveth not the record that God gave of his Sonne.

11 [12] And this is the record, that God hath given to us eternall life: and this life is in his Sonne.

12 He that hath the Sonne, hath life; and he that hath not the Sonne of God, hath not life.

13 [13] Theſe things have I written unto you that beleeve on the name of the Son of God, that ye may know that ye have eternall life, and that ye may beleeve on the name of the Sonne of God.

14 [14] And this is the confidence that we have ‡ in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he heare us, whatſoever we ask, we know that we have the petitions that we deſired of him.

16 [15] If any man ſee his brother ſinne a ſinne *which is* not unto death, he ſhall [l] ask, and he ſhall give him life for them that ſinne not unto death. There is a ſinne unto death: I do not ſay that he ſhall pray for it.

17 [16] All unrighteouſneſſe is ſinne, and there is a ſinne not unto death.

18 [17] We know that whoſoever is born of God ſinneth not, but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not.

19 [18] And we know that we are of God, and the whole world lieth in wickedneſſe.

20 And we know that the Sonne of God is come, and hath given us an underſtanding that we may know him that is true: and we are in him that is true, *even* in his Sonne Jeſus Chriſt. This is the true [m] God, and eternall life.

21 [19] Little children, keep your ſelves from idols. Amen.

k I conclude thus aright: For that teſtimony which I ſaid is given in heaven, cometh from God, who ſetteth forth his Son.

11 He proveth the ſureneſſe of the earthly witneſſes by every mans conſcience, having that teſtimony in it ſelf, which conſcience, he ſaith, cannot be deceived, becauſe it conſenteth to the heavenly teſtimonie which the Father giveth of the Son: for otherwiſe the Father muſt needs be a lyar, if the conſcience which accordeth and aſſenteth to the Father should lie.

12 Now at length he ſheweth what this teſtimonie is, that is confirmed with ſo many witneſſes, to wit, that life, or everlaſting felicity is the meer and onely gift of God, and proceedeth from him unto us, which by faith are joyned with him, ſo that without him, life is no where to be found.

13 The concluſion of the epiſtle, wherein he ſheweth firſt of all, that even they which already beleeve, do ſtand in need of this doctrine, to the end that they may grow more and more in faith: that is to ſay, to the end that they may be daily more and more certified of their ſalvation in Chriſt, through faith.

14 Becauſe we do not yet in effect obtain that which we hope for, the apoſtle joyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in ſuch ſort, that nothing be asked but that which is agreeable to the will of God: and ſuch prayers cannot be vain.

‡ Or, *concerning him.*

15 We are to make prayers not onely for our ſelves, but alſo for our brethren which do ſin, that their ſins be not unto them, to death: and yet he excepteth that ſin which is never forgiven, or the ſin againſt the Holy Ghoſt, that is to ſay, an univerſall and wilfull falling away from the known truth of the Goſpel.

l This is as much as if he ſaid, let him deſire the Lord to forgive him, and he will forgive him being ſo deſired.

16 The taking away of an objection: indeed all iniquitie is comprehended under the name of ſin: but yet we muſt not deſpaire therefore, becauſe every ſin is not deadly, and without hope of remedy.

17 A reaſon why not all, nay rather why no ſin is mortall to ſome: to wit, becauſe they be born of God, that is to ſay, made the ſons of God in Chriſt, and being indued with his Spirit, they do not ſerve ſin, neither are deadly wounded of Satan.

18 Every man muſt particularly applie to himſelf the generall promiſes, that we may certainly perſwade our ſelves, that whereas all the world is by nature loſt, we are freely made the ſons of God, by the ſending of Jeſus Chriſt his ſon unto us, of whom we are lightned with the knowledge of the true God and everlaſting life.

m The divinitie of Chriſt is moſt plainly proved by this place.

19 He expreſſeth a plain precept of taking heed of idols: which he ſetteth againſt the onely true God, that with this ſeal as it were he might ſeal up all the former doctrine.

The ſecond Epiſtle of
JOHN.

He exhorteth a certain honourable matrone with her children, to perſevere in Chriſtian love and belief, 8 leſt they loſe the reward of their former profeſſion: 10 and to have nothing to do with thoſe ſeducers that bring not the true doctrine of Chriſt Jeſus.

THe elder unto the [a] elect [b] ladie, and her children [1] whom I love in the truth: and not I onely, but alſo all they that have known the truth:

2 For the truths ſake which dwelleth in us, and ſhall be with us for ever:

3 Grace be with you, mercie, and peace from God the Father, and from the Lord Jeſus Chriſt the Sonne of the Father, in [c] truth and love.

4 [2] I rejoyced greatly, that I found of thy children walking [d] in truth, as we have received a commandment from the Father.

5 And now I beſeech thee ladie, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye ſhould walk in it.

7 [3] For many deceivers are entred into the world, who confeſſe not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an Antichriſt:

8 [4] [e] Look to your ſelves, that we loſe not thoſe things which we have ‡ wrought, but that we receive a full reward.

9 Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God, he that abideth in the doctrine of Chriſt, he hath both the Father and the Sonne.

10 [5] If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed.

11 For he that biddeth him God ſpeed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not write with paper and ink, but I truſt to come unto you, and ſpeak ‡ face to face, that our joy may be full.

13 The children of thy elect ſiſter greet thee. Amen.

a This is no proper name, but to be taken as the word ſoundeth, that is to ſay, to the worthy and noble lady.

b Excellent and honourable dame.

1 The bond of Chriſtian conjunction, or linking together, is the true and conſtant profeſſion of the truth.

c With true knowledge which hath alwayes love joyned with it, and following it.

2 This true profeſſion conſiſteth both in love one towards another, which the Lord hath commanded, and alſo eſpecially in wholſome and ſound, doctrine, which alſo is delivered unto us: for the commandement of God is a ſound and ſure foundation, both of the rule of manners, and of doctrine, and theſe cannot be ſeparated the one from the other.

d According as the truth directeth them.

3 Antichriſts, fighting againſt the perſon and office of Chriſt, were already crept into the church in the time of the apoſtles.

4 He that maketh ſhipwrack of doctrine, loſeth all.

e Beware, and take good heed.

‡ Or, *gained.* Some copies reade, *which ye have gained, but that ye receive, &c.*

5 We ought to have nothing to do with them that defend perverſe doctrine.

‡ Or, *mouth to mouth.*

The third Epiſtle of
JOHN.

He commendeth Gaius for his piety, 5 and hoſpitiality, 7 to true preachers; 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary ſide, 11 whoſe evil example is not to be followed: 12 and giveth ſpeciall teſtimonie to the good report of Demetrius.

THe [1] elder unto the welbeloved Gaius, whom I love ‡ in the truth:

2 Beloved, I ‡ wish above all things that thou mayeſt proſper and be in health, even as thy ſoul proſpereth,

3 For I rejoyced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth.

4 I have no greater [a] joy than to heare that my children walk in truth.

5 Beloved, thou doeſt [b] faithfully whatſoever thou doeſt to the brethren, and to ſtrangers:

6 Which have born witneſſe of thy charitie before the church: whom if thou [c] bring forward on their journey after a godly ſort, thou shalt do well:

7 Becauſe that for his names ſake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive ſuch, that we might be [d] fellow-helpers to the truth.

9 [2] I wrote unto the church, but Diotrephes who loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doeth, prating againſt us with malicious words: and not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not [e] ſeen God.

12 Demetrius hath good report of all men, and of the truth it ſelf: yea, and we *alſo* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I truſt I shall shortly ſee thee, and we shall ſpeak † face to face. Peace be to thee. Our friends ſalute thee. Greet the friends by name.

[1] An example of a Chriſtian gratulation.

‡ Or, *truly.*

‡ Or, *pray.*

[a] Than theſe joyes.

[b] As becometh a beleever, and a Chriſtian.

[c] He commendeth to Gaius, either thoſe ſelf ſame men whom he had entertained before, returning now again to him, about the affairs of the church, or elſe ſome other which had like buſineſſe.

[d] That we our ſelves may help ſomewhat to the preaching of the truth.

[2] Ambition and covetouſneſſe, two peſtilent plagues (eſpecially in them which have any eccleſiaſticall function) are condemned in Diotrephes perſon.

[e] Hath not known God.

† Gr. *mouth to mouth.*

The generall Epiſtle of
JUDE.

He exhorteth them to be conſtant in the profeſſion of the faith. 14 Falſe teachers are crept in to ſeduce them: for whoſe damnable doctrine and manners, horrible punishment is prepared: 20 whereas the godly by the aſſiſtance of the holy Spirit, and prayers to God, may perſevere, and grow in grace, and keep themſelves, and recover others out of the ſnares of thoſe deceivers.

JUde the ſervant of Jeſus Chriſt, and [a] brother of James, to them that are ſanctified [b] by God the Father, and [c] preſerved in Jeſus Chriſt, and called:

2 Mercy unto you, and peace and love be multiplied.

3 [1] Beloved, when I gave all diligence to write unto you of the [d] common ſalvation: it was needfull for me to write unto you, and exhort you that ye should [e] earneſtly contend for the faith which was [f] once delivered unto the ſaints.

4 [2] For there are certain men crept in unawares, who were before of old ordained to this condemnation, [3] ungodly men, turning the grace of our God into laſciviouſneſſe, and denying the onely Lord God, and our Lord Jeſus Chriſt.

5 [4] I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that beleeved not.

6 [5] And the angels which kept not their ‡ firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the judgement of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to [g] fornication, and going after † [h] ſtrange flesh, are ſet forth for an example, ſuffering the vengeance of eternall fire.

8 Likewiſe alſo theſe filthy [i] dreamers defile the flesh, [6] deſpiſe [k] dominion, and ſpeak evil of dignities.

[a] This is put to make a difference between him and Judas Iſcarioth.

[b] Of God the Father.

[c] Set apart by the everlaſting counſel of God to be delivered to Chriſt to be kept.

[1] The end and mark whereat he shooteth in this epiſtle, is that he confirmeth the godly againſt certain wickedmen, both in wholeſome doctrine and good manners.

[d] Of thoſe things that pertain to the ſalvation of all of us.

[e] That ye should defend the faith by all the might you can, both by true doctrine and good example of life.

[f] Which was once ſo given, that it may never be changed.

[2] It is by Gods providence and not by chance: that many wicked men creep into the church.

[3] He condemneth this firſt in them, that they take a pretence or occaſion to wax wanton, by the grace of God: which cannot be, but the chief empire of Chriſt muſt be abrogated, in that ſuch men give up themſelves to Satan, as at this day the ſect of Anabaptiſts doth, which they call Libertines.

[4] He ſetteth forth the horrible puniſhment of them which have abuſed the grace of God to follow their own luſts.

[5] The fall of the angels was moſt ſeverely punished, how much more then will the Lord punish wicked and faithleſſe men?

‡ Or, *principalitie.*

[g] Following the ſteps of Sodom and Gomorrha.

† Gr. *other.*

[h] Thus he covertly ſetteth forth their horrible and monſtrous luſts.

[i] Which are ſo blockish and void of reaſon, as if all their ſenſes and wits were in a moſt dead ſleep.

[6] Another moſt pernicious doctrin of theirs, in that they take away the authoritie of magiſtrates, and ſpeak evil of them, as at this day the Anabaptiſts do.

[k] It is a greater matter to deſpiſe government than the governours, that is to ſay the matter it ſelf, than the perſons.

9 [7] Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, * The Lord rebuke thee.

10 [8] But theſe ſpeak evil of thoſe things which they know not: but what they know naturally, as brute beaſts; in thoſe things they corrupt themſelves.

11 [9] Wo unto them, for they have gone in the way of Cain, and ran greedily after the errour of Balaam for reward, and periſhed in the gainſaying of Core.

12 [10] Theſe are ſpots in your [l] feaſts of charity, when they feaſt with you, feeding themſelves without [m] fear: clouds they are without water, carried about of windes; trees whoſe fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the ſea, foming out their own ſhame; wandring ſtarres, to whom is reſerved the [n] blackneſſe of darkneſſe for ever.

14 And Enoch alſo the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord [o] cometh with ten thouſands of his ſaints,

15 To excute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard *ſpeeches*, which ungodly ſinners have ſpoken againſt him.

16 Theſe are murmurers, complainers, walking after their own luſts, and their mouth ſpeaketh great ſwelling *words*, having mens perſons in admiration becauſe of advantage.

17 [11] But beloved, remember ye the words which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt:

18 *How* that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts,

19 [12] Theſe be they who ſeparate themſelves, ſenſuall, having not the Spirit.

20 But ye beloved, building up your ſelves on your moſt holy faith, praying in the Holy Ghoſt.

21 Keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternall life.

22 [13] And of ſome have compaſſion, making a difference:

23 And others ſave with [p] fear, pulling them out of the fire: hating even the [q] garment ſpotted by the fleſh.

24 [14] Now unto him that is able to keep you from falling, and to preſent you faultleſſe before the preſence of his glory with exceeding joy,

25 To the onely wiſe God our Saviour, be glory and majeſty, dominion and power, now and ever. Amen.

[7] An argument of compariſon: Michael one of the chiefeſt angels, was content to deliver Satan, although a moſt curſed enemy, to the judgement of God to be puniſhed and theſe pervers men are not aſhamed to ſpeak evil of the powers which are ordained of God.

* Zech. 3, 2.

[8] The concluſion, Theſe men are in a double fault, to wit both for their raſh folly in condemning ſome, & for their impudent and ſhameleſſe contempt of that knowledge, which when they had gotten, yet notwithſtanding they lived as bruit beaſts, ſerving their bellies.

[9] He foretelleth their deſtruction, becauſe they reſemble or ſhew forth Cains ſhameleſſe malice, Balaams filthy covetouſneſſe, and to be ſhort, Cores ſeditious and ambitious head.

[10] He rebuketh moſt ſharply with many other notes and marks, both their diſhoneſty or filthineſſe and their ſawcineſſe, but eſpecially, their vain bravery of words and moſt vain pride, joyning therewithall a moſt grave and heavy threatning out of a moſt ancient propheſie of Enoch touching the judgement to come.

[l] The feaſts of charitie were certain banquets, which the brethren which were members of the church kept altogether, as Tertullian ſetteth them forth in his Apologie, chap. 39.

[m] Impudently, without all reverence either to God or man.

[n] Moſt groſſe darkneſſe.

[o] The preſent time, for the time to come.

[11] The riſing up of ſuch monſters was ſpoken of before, that we ſhould not be troubled at the newneſſe of the matter.

[12] It is the property of Antichriſts to ſeparate themſelves from the Godly, becauſe they are not governed by the Spirit of God: and contrariwiſe, it is the property of Chriſtians to edifie one another through godly prayers, both in faith and alſo in love, untill the mercy of Chriſt appeare to their full ſalvation.

[13] Amongſt them which wander and go aſtray, the godly have to uſe this choiſe, that they handle ſome of them gently, and that otherſome being even in the very flame, they endevour to ſave with ſevere and ſharp inſtruction of the preſent danger: yet ſo, that they do in ſuch ſort abhorre the wicked and diſhoneſt, that they eſchew even the leaſt contagion that may be.

[p] By fearing them, and holding them back with godly ſeverity.

[q] An amplification, taken from the forbidden things of the law which did defile.

[14] He commendeth them to the grace of God, declaring ſufficiently that it is God, onely that can give us that conſtancie which he requireth of us.

The order of time whereunto the contents of this book are to be referred.

The yeare of Chriſt. 1, &c. THe dragon watcheth the church of the Jews, which was ready to travail: She bringeth forth, fleeth, and hideth her ſelf, whileſt Chriſt was yet upon the earth.
The dragon perſecuteth Chriſt aſcending into heaven, he fighteth and is thrown down: and after perſecuteth the church of the Jews.
34 The church of the Jews is received into the wilderneſſe, for three yeares and an half.
79 When the church of the Jews was overthrown, the dragon invaded the Catholike church: all this is in the 12 chap.
70 The dragon is bound for a thouſand yeares, chap. 20.
The dragon raiſeth up the beaſt with ſeven heads, and the beaſt with two heads, which make havock of the Catholike church and her prophets for 1260 yeares after the paſſion of Chriſt, chap. 13 and 11.
97 The ſeven churhes are admoniſhed of things preſent, ſomewhat before the end of Domitian his reigne, and are forewarned of the perſecution to come under Trajane for ten yeares, chap. 2. and 3.
God by word and ſignes provoketh the world, and ſealeth the godly, chap. 6. and 7.
He ſheweth forth exemplars of his wrath upon all creatures, mankinde excepted, chap. 8.
1073 The dragon is let looſe after a thouſand yeares, and Gregory the ſeventh, being pope, rageth againſt Henry the third, then emperour, chap. 20.
1217 The dragon vexeth the world 150 yeares unto Gregory the ninth, who writ the decretals, and moſt cruell perſecuted the emperour Frederick the ſecond.
The dragon by both the beaſts perſecuteth the church, and putteth the godly to death, chap. 9.
The dragon killeth the prophets after 1260 yeares, when Boniface the 8 was pope, who was the author of the
1295 ſixt book of the decretals: he excommunicated Philip the French King.
Boniface celebrateth the jubile.
1300 About this time was a great earthquake, which overthrew many houſes in Rome.
1301 Prophecie ceaſeth for three yeares and a half, untill Benedict the ſecond ſucceeded after Boniface the eight.
1305 Prophecie is revived, Chap. 11.
The dragon and the two beaſts oppugne prophecie, chap. 13.
Chriſt defendeth his church in word and deed, chap. 14.
With threats and armes, chap. 16.
Chriſt giveth his church victory over the harlot, chap. 17, 18.
Over the two beaſts, Chap. 19.
Over the dragon, and death, chap. 20.
The church is fully glorified in heaven with eternall glory, in Chriſt Jeſus, chap. 21 and 22.

THE

THE REVELATION OF S. JOHN THE DIVINE.

Chap. I.

4 John writeth his revelation to the ſeven churches of Aſia, ſignified by the ſeven golden candleſticks. 7 The coming of Chriſt. 14 His glorious power and majeſtie.

THe [1] [a] Revelation of [b] Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſſe; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed is he that readeth, and they that heare the words of this propheſie, and keep thoſe things which are written therein: for the time is at hand.

4 [2] John to the ſeven churches in Aſia, Grace *be* unto you, and peace, [3] from him * [c] which is, and which was and which is to come, and [4] from the ſeven ſpirits which are [d] before his throne:

5 And from Jeſus Chriſt, *who* [5] *is* the faithfull witneſſe, and the * firſt begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, * and waſhed us from our ſinnes in his own bloud,

6 And hath * made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever Amen.

7 * Behold, he cometh with clouds, and every [e] eye ſhall ſee him, and they alſo which pierced him: and all kindreds of the earth ſhall wail becauſe of him: even ſo, Amen.

8 [6] I am [f] Alpha and Omega, the beginning and the ending, ſaith the LORD, which is, and which was, and which is to come, the Almightie.

9 [7] I John, who alſo am your brother, and companion in tribulation, and in the kingdome and patience of Jeſus Chriſt, was in the iſle that is called [g] Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the [h] Spirit on the [i] LORDS day, and heard behinde me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the firſt and the laſt: and what thou ſeeſt, write in a book, and ſend it unto the ſeven churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 [8] And I turned to [k] ſee the voice that ſpake with me. [9] And being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks, *one* like unto the Sonne of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and his hairs were white like wooll as white as ſnow, and his eyes *were* as a flame of fire,

15 And his feet like unto fine braſſe, as if they burned in a furnace: and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtarres: and out of his mouth went a ſharp

---

[1] This chapter hath two principall parts, the title or inſcription which ſtandeth in ſtead of an exordium: and a narration going before the whole propheſie of this book. The inſcription is double, generall and particular. The generall containeth the kinde of propheſie, the authour, end, matter, inſtruments, and manner of communicating the ſame, in the firſt verſe: the moſt religious faithfulneſſe of the apoſtle as a publick witneſſe, verſe 2. And the uſe of communicating the ſame taken from the promiſe of God, and from the circumſtance of the time, verſ. 3.

[a] As opening of a hid and ſecret thing.

[b] Which the Son opened to us out of his Fathers boſome by angels.

[2] This is the particular or ſingular inſcription, wherein ſalutation is written unto certain churches by name, which repreſent the church Catholick: and the certaintie and truth of the ſame is declared, from the authour thereof unto the eight verſe.

[3] That is from God the Father; eternall, immortall, immutable: whoſe unchangeableneſſe, Saint John declareth by a form of ſpeech which is undeclined. For there is no incongruitie in this place, where of neceſſity the words muſt be attemper'd unto the myſteries, and not the myſteries corrupted or impaired by the words.

* Exod. 3:14.

[c] By theſe three times, Is, Was, and Shall be, is ſignified this word Jehovah, which is the proper name of God.

[4] That is, from the holy Ghoſt which proceedeth from the Father and the Sonne. This Spirit is one in perſon according to his ſubſtance: but in communication of his vertue, and in demonſtration of his divine works in thoſe ſeven churches, doth ſo perfectly manifeſt himſelf, as if there were ſo many ſpirits, every one perfectly working in his own church. Wherefore after Chap. 5:6. they are called the ſeven horns and ſeven eyes of the Lambe, as much to ſay, as his moſt abſolute power and wiſedome: and Chapter 3:1. Chriſt is ſaid to have thoſe ſeven Spirits of God, and chap. 4:5. it is ſaid, that ſeven lamps do burn before his throne, which alſo are thoſe ſeven Spirits of God. That this place ought to be ſo underſtood, it is thus proved. For firſt, grace and peace is asked by prayer of this Spirit, which is a divine work, and an action incommunicable in reſpect of the moſt high Deitie Secondly, he is placed between the Father and the Sonne, as ſet in the ſame degree of dignitie and operation with them, beſides, he is before the throne, as of the ſame ſubſtance with the Father and the Sonne: as the ſeven eyes and the ſeven horns of the Lambe, moreover, theſe Spirits are never ſaid to adore God, as all other things are. Finally, that is, the power whereby the Lambe openeth the book, and looſed the ſeven ſeals thereof, when none could be found amongſt all creatures by whom the book might be opened. chap 5. Of theſe things long ago Maſter John Luide of Oxford wrote learnedly unto me, Now the holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth a long proceſſe of ſpeech to be uſed concerning Chriſt.

[d] Theſe are the ſeven ſpirits, which are afterward, chap 5. verſ. 6. called the horns and eyes of the Lambe, and are now made as a guard waiting upon God.

[5] A moſt ample and grave commendation of Chriſt, firſt, from his offices, the prieſt-hood and kingdom: ſecondly, from his benefits, as his love toward us, & waſhing us with his bloud, in this verſe, & communication of his kingdome, and prieſt hood with us: thirdly, from his eternall glory and power, which is alwayes to be celebrated of us, verſe 6. Finally, from the accompliſhment of all things once to be effected by him, at his ſecond coming, what time he ſhall openly deſtroy the wicked, and ſhall comfort the godly in the truth, verſe 7.

* 1 Cor. 15:20. Coloſſ. 1:18. * Hebr. 9:14. * 1 Petr. 2:5.

* Matth. 24:30.

[e] All men.

[6] A confirmation of the ſalutation aforegoing, taken from the words of God himſelf: in which he avoucheth his operation in every ſingular creature, the immutable eternitie that is in himſelf, and his omnipotencie in all things: and concludeth in the unitie of his own eſſence, that Trinity of perſons which was before ſpoken of.

[f] I am he before whom there is nothing, yea, by whom every thing that is made, was made, and ſhall remain though all they ſhould periſh.

[7] The narration, opening the way to the declaring of the authority and calling of Saint John the Euangeliſt in this ſingular Revelation, and to procure faith, and credit unto this propheſie. This is the ſecond part of this Chapter, conſiſting of a propoſition, and an expoſition, ſheweth, firſt who was called unto this Revelation, in what place, and how occupied, verſ. 9. Then at what time, and by what meanes, namely, by the ſpirit, and the word, and that on the Lords day, which day ever ſince the reſurrection of Chriſt, was conſecrated for Chriſtians unto the religion of the Sabbath: that is to ſay, to be a day of reſt, verſe 10. Thirdly, who is the authour that calleth him, and what is the ſum of his calling.

[g] Patmos is one of the Iſles of Sporas, whither John was baniſhed, as ſome write.

[h] That is that holy raviſhment expreſſed. wherewith the prophets were raviſhed, and being as it were carried out of he world, were converſant with God: and ſo Ezekiel ſaith often, that he was carried from place to place of the Lords ſpirit, and that the ſpirit of the Lord fell upon him.

[i] He calleth it the Lords day, which Paul calleth the firſt day of the week, 1 Cor. 16:2.

[8] The expoſition declaring the third and laſt point of the propoſition (for the other points are evident of themſelves) wherein is ſpoken, firſt, of the Authour of his calling, unto the 17 verſe. ſecondly, of the calling it ſelf, unto the end of the chapter. And firſt of all the occaſion is noted in this verſe, in that Saint John turned himſelf towards the viſion: after is ſet down the deſcription of the Authour, in the verſes following, 13. 14, 15, 16.

[k] To ſee him whoſe voice I had heard

[9] The deſcription of the Authour, which is Chriſt: by the candleſticks that ſtand about him, that is, the churches that ſtand before him, and depend upon his direction in this verſe by his properties, that he is one furniſhed with wiſdome and dexterity to the atchieving of great things, verſe 13. with ancient gravity and moſt excellent ſight of the eye, verſe 14. with ſtrength invincible, and with a mighty word, verſe 15. By his operations that he ruleth the miniſtery of his ſervants in the church. giveth effect thereunto by the ſword of his word, and enlightening all things by his countenance, doth moſt mightily provide for every one by his divine providence, verſe 16.

two edged ſword: and his countenance was as the ſunne ſhineth in his ſtrength.

17 [10] And when I ſaw him, I fell at his feet as dead: [11] and he laid his right hand upon me, ſaying unto me, Fear not, [12] I am the firſt and the laſt.

18 I am he that liveth, and was dead: and behold, I am alive for evermore, Amen, and have the keyes of hell and of death.

19 [13] Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter,

20 [14] The myſtery of the ſeven ſtarres which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtarres are the [l] angels of the ſeven churches: and the ſeven candleſticks which thou ſaweſt, are the ſeven churches.

CHAP. II.

What is commanded to be written to the angels, that is, the miniſters of the churches of 1 *Epheſus*, 8 *Smyrna*, 12 *Pergamos:* 18 *Thyatira: and what is commended, or found wanting in them.*

UNto [1] the angel of the church of Epheſus, write, [2] Theſe things ſaith he that holdeth the ſeven ſtarres in his right hand, who walketh in the midſt of the ſeven golden candleſticks:

2 [3] I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil, and thou haſt tried them which ſay they are apoſtles, and are not, and haſt found them liars.

3 And haſt born, and haſt patience, and for my names ſake haſt laboured, and haſt not fainted.

4 Nevertheleſſe, I have *ſomewhat* [a] againſt thee, becauſe thou haſt left thy firſt love.

5 Remember therefore from whence thou art fallen, and repent, and do the firſt works, or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.

6 But this thou haſt, that thou hateſt the deeds of the Nicolaitans, which I alſo hate.

7 [4] He that hath an eare, let him heare what the ſpirit ſaith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the [5] midſt of the [b] paradiſe of God.

8 [6] And unto the angel of the church in [c] Smyrna, write, Theſe things ſaith the firſt and the laſt, which was dead, and is alive,

9 [7] I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blaſphemy of them which ſay they are Jews and are not, but *are* the ſynagogue of Satan.

10 Fear none of thoſe things which thou ſhalt ſuffer: behold, the devil ſhall caſt ſome of you into priſon, that ye may be tried, and ye ſhall have [8] tribulation ten dayes: be thou faithfull unto death, and I will give thee a crown of life.

11 [9] He that hath an eare, let him heare what the Spirit ſaith unto the churches, He that overcometh, ſhall not be [10] hurt of the ſecond death.

12 [11] And to the angel of the church in [d] Pergamos, write, Theſe things ſaith he, which hath the ſharp ſword with two edges,

13 [12] I know thy works, and where thou dwelleſt, *even* where Satans ſeat is, and thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe [e] dayes wherein Antipas *was* my faithfull martyr, who was ſlain among you, where Satan dwelleth.

14 But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of * Balaam, who taught Balac to caſt a ſtumbling block before the children of Iſrael, to [f] eat things ſacrificed unto idols, and to commit fornication.

15 So haſt thou alſo them that hold the doctrine of the [13] Nicolaitans; which thing I hate.

16 Repent, or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth.

17 [14] He that hath an eare, let him heare what the ſpirit ſaith unto the churches, To him that overcometh will I give to eat [15] of the hidden [g] manna, and will give him a [h] white ſtone, and in the ſtone a [16] new name written, which no man knoweth, ſaving he that receiveth it,

18 [17] And unto the [18] angel of the church in Thyatira, write, Theſe things ſaith the Sonne of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine braſſe,

19 I know thy [i] [19] works, and charity, and ſervice, and faith, and thy patience, and thy works, and the laſt *to be* more than the firſt.

20 Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman * Jezebel, which calleth her ſelf a propheteſſe,

---

[10] A religious feare that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God.

[11] A divine confirmation of this calling, partly by ſignes, and partly by word of power.

* Iſa. 41: 4. and 44: 6.

[12] A moſt elegant deſcription of this calling contained in three things, which are neceſſary unto a juſt vocation: Firſt, the authority of him that calleth, for that he is the beginning and end of all things, in this verſe, for that he is eternall and omnipotent, verſe 18. Secondly, the ſum of this propheticall calling and revelation, verſe 13. Laſtly, a declaration of thoſe perſons unto whom this propheſie is by the commandement of God, directed in the deſcription thereof, verſe 20.

[13] The ſum of this propheſie, that the apoſtle muſt write whatſoever he ſhould ſee, adding nothing, nor taking away any thing, verſe 2. Hereof there are two parts: one is a narration of thoſe things which are, that is, which then were at that time contained in the ſecond and third chapter: the other part is of thoſe things which were to come, contained in the reſt of this book.

[14] That is, the thing which was myſticall, ſignified by the particulars of the viſion before going.

[l] By angels he meaneth the miniſters of the church.

[1] The former part of this book is compriſed in a narration of thoſe things which then were, as S. John taught us, Chap. 1: 19. it belongeth wholly unto inſtruction, and in theſe two next chapters, containeth ſeven places, according to the number and condition of thoſe churches which were named before, Chap. 1: 11. figured verſe 12. and diſtributed moſt aptly into their paſtours and flocks, verſe 20. which verſe of that chapter is as it were a paſſage unto the firſt part. Every one of theſe ſeven places hath three principall members: an exordium taken from the perſon of the authour: a propoſition, in which is praiſe and commendation of that which is good, reprehenſion of that which is evil: and inſtruction, containing either an exhortation alone, or withall a diſſwaſion oppoſite unto it, and a concluſion ſtirring up unto attention, by divine promiſes. And this firſt place is unto the paſtors of the church of Epheſus.

[2] The exordium, wherein are contained the ſpeciall praiſes of Chriſt Jeſus the authour of this prophecie, out of the 6 and 13 verſes of the firſt chapter.

[3] The propoſition, firſt commending the paſtour of this church, verſ. 2, 3. then reproving him, verſe 4. after informing him, and withall threatning that he will tranſlate the church to another place, verſ. 5. This commination, or threat, Chriſt mitigateth by a kinde of correction, calling to minde the particular vertue and piety of that church, which God never leaveth without recompenſe, verſ. 6. Concerning the Nicolaitanes, ſee after upon the 15 verſe.

[a] To deal with thee for.

[4] The concluſion containing a commandment of attention, and a promiſe of everlaſting life, ſhadowed out in a figure, of which Gen. 2: 9.

[5] That is, in Paradiſe after the manner of the Hebrew phraſe.

[b] This Chriſt ſpeaketh as he is Mediatour.

[6] The ſecond place is unto the paſtours of the church of the Smyrnians. The exordium is taken out of the 17 and 18 verſes of the firſt chapter.

[c] Smyrna was one of the cities of Jonia in Aſia.

[7] The propoſition of praiſe is in this verſe, and of exhortation joyned with promiſe, is in the next verſe.

[8] That is, of ten yeares. For ſo commonly both in this book, and in Daniel, yeares are ſignified by the name of dayes that God thereby might declare, that the ſpace of time is appointed by him, and the ſame very ſhort. Now becauſe Saint John wrote this book in the end of Domitian the emperour his reigne, as Juſtinus and Ireneus doe witneſſe, it is altogether neceſſary that this ſhould be referred unto that perſecution which was done by the authority of the emperour Trajan, who began to make havock of the Chriſtian churches in the tenth yeare of his reigne, as the Hiſtoriographers do write; and his bloudy perſecution continued untill Adrian the Emperour had ſucceeded in his place: The ſpace of which time is preciſely ten yeares, which are here mentioned.

[9] The concluſion, verſe 7.

[10] See chap. 20: 6.

[11] The third place is unto the paſtours of Pergamos. The exordium is taken out of the 16 verſe of the firſt chapter.

[d] Pergamos was the name of a famous city in old time in Aſia, where the kings of the Attalians were alwayes reſident.

[12] The propoſition of praiſe, is in this verſe, of reprehenſion in the two following, and of exhortation joyned with a conditionall threat, verſ. 16. Now this Antipas was the angel or miniſter of the church of Pergamos, as Aretas writeth.

[e] The faith of them of Pergamos is ſo much the more highly commended, becauſe they remained conſtant even in the very heat of perſecution.

* Num. 25.

[f] That which is here ſpoken of things offered to idols, is meant of the ſame kinde, which Paul ſpeaketh of, 1 Cor. 10: 14.

[13] Which follow the footſteps of Balaam, and ſuch as were abandoned unto all filthineſſe: as he ſhewed in the verſe aforegoing, and is here ſignified by a note of ſimilitude. And thus alſo muſt the ſixt verſe be underſtood. For this matter eſpecially, Ireneus muſt be conſulted withall.

[14] The concluſion, ſtanding of exhortation as before, and of promiſe.

[15] The bread of life, inviſible, ſpirituall, and heavenly, which is kept ſecretly with God, from before all eternitie.

[g] He alludeth to that ſermon which we read of, Joh. 6. and to the place we finde, Pſal. 105: 40.

[h] Aretas writeth, that ſuch a ſtone was wont to be given to wreſtlers at games, or elſe that ſuch ſtones did in old time witneſſe the quitting of a man.

[16] Which is a ſigne and witneſſe of forgiveneſſe and remiſſion of ſins, of righteouſneſſe and true holineſſe, and of puritie incorrupted, after that the old man is killed.

[17] A ſigne and teſtimony of newneſſe of life in righteouſneſſe and true holineſſe, by putting on the new man, whom none doeth inwardly know, ſave the ſpirit of man, which is in himſelf, the praiſe whereof is not of men, but of God, Romanes 2: 28.

[18] The fourth place is unto the paſtours of Thyatira. The exordium is taken out of the fourteenth and fifteenth verſes of the firſt chapter.

[19] The propoſition of praiſe is in this verſe of reprehenſion, for that they tolerated with them the doctrine of unrighteouſneſſe and ungodlineſſe, is verſe 20. the authours whereof, though they were called back of God, yet repented not, verſe 21. whereunto is added a moſt heavy threatning, verſe 22. and 23. of a conditionall promiſe, and of exhortation to hold faſt the truth, in the two verſes following.

[i] So he calleth thoſe offices of charitie which are done to the Saints.

* 1 Kings 16: 31.

pheteſſe, to teach and to ſeduce my ſervants to commit [k] fornication, and to eat things ſacrificed unto idols.

21 And I gave her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I will caſt her into a bed; and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death, and all the churches ſhall know that * I am he which ſearcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I ſay, and unto the reſt in Thyatira, as many as have not this doctrine, and which have not known the [l] depths of Satan, as they ſpeak, I will [m] put upon you none other burden.

25 But that which ye have already, hold faſt till I come.

26 [20] And he that overcometh, and keepeth my works unto the end, to him will I give [21] power over the nations:

27 (* And he ſhall rule them with a rod of iron: as the veſſels of a potter ſhall they be broken to ſhivers) even as I received of my Father.

28 And I will give him the [22] morning-ſtarre.

29 He that hath an eare, let him heare what the Spirit ſaith unto the churches.

Chap. III.

1 *The angel of the church of Sardis is reproved.* 3 *exhorted to repent, and threatned if he do not repent.* 8 *The angel of the church of Philadelphia.* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea rebuked, for being neither hot nor cold,* 19 *and admonished to be more zealous.* 20 *Christ ſtandeth at the doore, and knocketh.*

AND [1] unto the angel of the church in [a] Sardis write, Theſe things ſaith he that hath the ſeven ſpirits of God, and the ſeven ſtarres, [2] I know thy works, that thou haſt a [b] name that thou liveſt, and art dead.

2 Be watchfull, and ſtrengthen the things which remain, that are [c] ready to die: for I have not found thy works perfect before God:

3 Remember therefore how thou haſt received and heard, and hold faſt, and repent. * If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what houre I will come upon thee.

4 Thou haſt a few names even in Sardis, which have [3] not defiled their garments, and they ſhall walk with me in [4] white: [5] for they are [d] worthy.

5 He that overcometh; the ſame ſhall be clothed in white raiment, and I will not blot out his name out of the * book of life, but I will confeſſe his name before my father, and before his angels.

6 He that hath an eare, let him heare what the Spirit ſaith unto the churches.

7 [6] And to the angel of the church in Philadelphia write, Theſe things ſaith he that is holy, he that is true, he that hath the [e] key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth;

8 [7] I know thy works: behold I have ſet before thee an open doore, and no man can ſhut it: for thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name.

9 Behold, I will make them [f] of the ſynagogue of Satan (which ſay they are Jews, and are not, but do lie) behold, I will make them to come and [8] worſhip before thy feet, and to know that I have loved thee.

10 Becauſe thou haſt [g] kept the word of my patience, I alſo will keep thee from the houre of temptation, which ſhall come upon all the world, to trie them that dwell upon the earth.

11 Behold, I come quickly: hold that faſt which thou haſt, that no man take thy crown.

12 [9] Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: & I will [10] write upon him the name of my God, and the name of the city of my God, *which is* new Jeruſalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an eare, let him heare what the Spirit ſaith unto the churches.

14 [11] And unto the angel of the church ‡ of the Loadiceans, write, Theſe things ſaith the [h] Amen, the faithfull and true witneſſe, the [i] beginning of the creation of God,

15 [12] I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth.

17 Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing: and knoweſt not that thou art wretched, and miſerable, and [13] poore, and blinde, and naked.

18 I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed, and that the ſhame of thy nakedneſſe do not appear, and anoint thine eyes with eye-ſalve, that thou mayeſt ſee.

19 * As many as I love, I rebuke and chaſten, be [k] zealous therefore and repent

20 Behold, I ſtand at the doore, and knock: [14] if any man heare my voice, and open the

---

[k] By fornication, is oftentimes in the ſcripture idolatrie meant.

* Jer. 11: 20. and 17: 10.

[l] He pointeth out the bragging of certain men, which boaſted of their deep, that is, plentifull and common knowledge, which notwithſtanding is devilish.

[m] I will ſpeak no worſe thing againſt you, being content to have ſhewed you what I require to be in you.

[20] The concluſion, wherein Chriſt aſſureth unto his ſervants the communion of his kingdome and glory in this verſe, and that following: and commandeth an holy attention in the laſt verſe.

[21] That is, I will make him a king, by communion with me, and my fellow heire, as it is promiſed, Matth. 19: 23. and 25: 34. Rom. 8: 17. and 1 Corinth. 6: 3. Epheſ. 2: 6. and 2 Tim. 2: 12. and Apoc. 3: 21. and 4: 4.

* Pſalm 1: 9.

[22] The brightneſſe of greateſt glory and honor, neareſt approching unto the light of Chriſt, who is the Son of righteouſneſſe, and our head, Matth. 4.

[1] The fift place is unto the paſtours of Sardis. The exordium is taken out of the 4 and 16 verſes of the firſt chapter.

[a] Sardis is the name of a moſt flouriſhing and famous citie, where the kings of Lydia kept their courts.

[2] The propoſition of the proof is in this verſe: of exhortation joyned with a threatning in the two verſes that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there verſe 2.

[b] Thou art ſaid to live, but art dead indeed.

[c] Other things, whoſe ſtate is ſuch, that they are now going, and unleſſe they be confirmed, will periſh forthwith.

* 1 Theſſ. 5. verſ. 2. 2 Petr. 3: 10.

[3] That is, who have with all religion guarded themſelves from ſinne and contagion, even from the very ſhew of evil, as Saint Jude exhorteth, verſe 23.

[4] Pure from all ſpot, and ſhining with glory. So it is to be underſtood alwayes hereafter, as in the next verſe.

[5] The concluſion ſtanding upon a promiſe and a commandement, as before.

[d] They are meet and fit, to wit, becauſe they are juſtified in Chriſt, as they have truly ſhewed it: for he is righteous that worketh righteouſneſſe: but ſo as the tree bringeth forth the fruit, Look Rom 8: 18.

* Phil. 4: 3. Chap. 20: 12.

[6] The ſixt place is unto the paſtors of Philadelphia. The exordium is taken out of the 18 verſe of the firſt chapter.

[e] All power of rule in commanding and forbidding in delivering and puniſhing. And the houſe of David is the church, and the continuall promiſe of Davids kingdome belongeth to Chriſt.

[7] The propoſition of praiſe is in this verſe: of promiſes, to bring home again them that wander, verſe 9. and to preſerve the godly, verſe 10. and of exhortation, verſe 11.

[f] I will bring them of that race.

[8] That is, fall down and worſhip, either thee civilly, or Chriſt religiouſly at they feet (and thus I had rather take it) whether here in the church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verely ſhall fulfill his word.

[g] Becauſe thou haſt been patient and conſtant, as I would my ſervants ſhould be.

[9] The concluſion which containeth a promiſe and commandement.

[10] That is, the new man ſhall be termed after his father, mother, and head, Chriſt.

[11] The ſeventh place is unto the paſtours of the church of Laodicea. The exordium is taken out of the 15 verſe of the firſt chapter.

‡ Or, *in Laodicea.*

[h] Amen, ſoundeth as much in the Hebrew tongue, as Truly, or Truth it ſelf.

[i] Of whom all things that are made, have their beginning.

[12] The propoſition of reproof is in this verſe, whereunto is adjoyned a threatning, verſe 16. with a confirmation declaring the ſame, verſ. 17. and of exhortation nnto faith and repentance, verſ. 18, 19. whereunto is adjoyned a conditionall promiſe, verſe 20.

[13] The ſpirituall miſery of men is metaphorically expreſſed in three points: unto which are matched, as correſpondent, thoſe remedies which are offered, verſ. 18.

* Prov. 3: 11. Hebr. 12: 5.

[k] Zeal is ſet againſt them which are neither hot nor cold.

[14] This muſt be taken after the manner of an allegorie, as John 14: 23.

doore, I will come in to him, and will ſup with him; and he with me.

21 [12] To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.

22 He that hath an eare, let him heare what the Spirit ſaith unto the churches.

CHAP. IV.

2 John ſeeth the throne of God in heaven. 4 The foure and twenty elders. 6 The foure beaſts full of eyes before and behinde. 10 The elders lay down their crowns, and worſhip him that ſat on the throne.

AFter [1] this I looked, and behold, a doore was opened in heaven: and the firſt voice which I heard, was as it were of a trumpet talking with me, which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter.

2 And [2] immediately I was in the [a] ſpirit: [3] and behold, a throne was ſet in heaven, and *one* ſat on the throne,

3 [4] And he that ſat, was to look upon like a jaſper, and a ſardine ſtone: and there was a rain-bow round about the throne, in ſight like unto an emerald.

4 [5] And round about the throne were foure and twenty ſeats, and upon the ſeats I ſaw foure and twenty elders ſitting, clothed in white raiment, and they had on their heads crowns of gold.

5 [6] And out of the throne proceeded lightnings, and thundrings, and voices: and there were ſeven lamps of fire burning before the throne, which are the ſeven ſpirits of God.

6 [7] And before the throne there was a ſea of glaſſe like unto cryſtall: and in the midſt of the throne, and round about the throne, were foure beaſts full of eyes before and behinde.

7 And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle.

8 And the [b] foure beaſts had each of them ſix wings about him, & they were full of eyes within, and † they reſt not [8] day and night, ſaying, * Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when thoſe beaſts give [c] glory, and honour, and thanks to him that ſat on the throne, who liveth for ever, and ever,

10 [9] The foure and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying,

11 [10] * Thou art worthy, O Lord, to [11] receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are and were created.

CHAP. V.

1 The book ſealed with ſeven ſeals: 9 which onely the Lambe that was ſlain is worthy to open. 12 Therefore the elders praiſe him, 9 and confeſſe that he redeemed them with his bloud.

ANd [1] I ſaw in the [2] right hand of him that ſat on the throne, a [3] book written within, and on the backſide ſealed with ſeven ſeals.

2 And I ſaw a ſtrong angel proclaiming with a loud voice, Who is worthy to open the book and to looſe the ſeals thereof?

3 [4] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much becauſe no man was found worthy to open, and to reade the book, neither to look thereon.

5 [5] And one of the elders ſaith unto me, Weep not: behold, * the [6] lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

6 And I beheld, and lo, in the [7] midſt of the throne, and of the foure beaſts, and in the midſt of the elders ſtood a Lambe as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven ſpirits of God ſent forth into all the earth.

7 [8] And he came and took the book out of the right hand of him that ſat upon the throne.

8 [9] And when he had taken the book, the foure beaſts, and foure and twenty elders fell down before the Lambe, having every one of them [10] harps, and golden vials full of ‡ odours, which are the [a] prayers of ſaints.

9 And they ſung a [b] new [11] ſong, ſaying, [12] Thou

---

[12] The concluſion conſiſting of a promiſe, as chap. 2. verſe 26. and of an exhortation, hitherto hath been the firſt part of the book of the Apocalypſe.

[1] Here after followeth the ſecond part of this book, altogether propheticall, foretelling thoſe things which were to come, as was ſaid before, chap. 1:19. This is divided into two hiſtories: one common unto the whole world, unto the 9 chapter: and another ſingular of the church of God thence unto the 22 chap. and theſe hiſtories are ſaid to he deſcribed in ſeverall books, chap. 5: 1. and 10. verſ. 2. Now this firſt verſe, is as it were a paſſage from the former part unto the ſecond: where it is ſaid, that the heaven was opened, that is, that heavenly things were unlocked, and that a voice of a trumpet ſounded in heaven, to ſtirre up the apoſtle, and call him to the underſtanding of things to come. The firſt hiſtorie hath two parts: one of the cauſes of things done, and of this whole Revelation, in this and the next Chapter. Another of the acts done in the next foure chapters. The principall cauſes according to the diſtinction of perſons in the unitie of the divine eſſence, and according to the œconomie or diſpenſation thereof, are two: one the beginning, which none ſhall approach unto, that is, God the father, of whom is ſpoken in this chapter. The other, the Son, who is the mean cauſe, eaſie to be approached unto, in reſpect that he is God and man in perſon, of whom. Chap. 5.

[2] The manner of Revelation, as before, 1: 10.

[a] Look chap. 1: 10.

[3] A deſcription of God the father, and of his glory in the heavens, framed unto the manner of men by his office, nature, company attending, effect, inſtruments, and events that follow afterwards. In this verſe he is preſented in office a Judge, as Abraham ſaid, Gen. 18. which is declared by his throne, as an enſigne of judgement, and his ſitting thereupon.

[4] By his nature, in that he is the father, moſt glorious in his own perſon, and with his glory overſhining all other things.

[5] By the company attending about him, in that, as that moſt high Judge, he is accompanied with the moſt honorable attendance of prophets and apoſtles, both of the old and new church, whom Chriſt hath made to be prieſts and kings, Chap. 1: 6. and 5: 10.

[6] By effects, in that moſt mightily he maketh all things by his voice, and word, as Pſal. 29: 3. and with the light of his ſpirit and prudence peruſeth and paſſeth through all.

[7] By inſtruments uſed, in that he both hath a moſt ready treaſury, and as it were a work houſe excellently furniſhed with all things, unto the executing of his will, which things flow from his commandement, as is repeated, Chap. 15: 2. and hath alſo the angels moſt ready adminiſters of his counſels and pleaſure, unto all parts of the world, continually watching (in this verſe) working by reaſon, otherwiſe than the inſtruments without life laſt mentioned, couragious as lions, mighty as buls, wiſe as men, ſwift as eagles, verſe 7 moſt apt unto all purpoſes, as furniſhed with wings on every part, moſt piercing of ſight, and finally, pure and holy ſpirits alwayes in continuall motion, verſ. 8.

[b] Every beaſt had ſix wings.

† Or, *they have no reſt.*

[8] By events in that for all the cauſes before mentioned, God is glorified, both of angels, as holy, Judge, omnipotent, eternall, and immutable verſ 8. and alſo after their example he is glorified of holy men, verſ. 9. in ſigne and in ſpeech, verſ. 10: 11.

* Iſa 6: 3.

[c] God is ſaid to have glory, honour, kingdome, and ſuch like given unto him, when we godly and reverently ſet forth that which is properly and onely his.

[9] Three ſignes of divine honour given unto God: proſtration or falling down, adoration and caſting their crowns before God: in which the godly, though made kings by Chriſt, do willingly empty themſelves of all glory, moved with a religious reſpect of the majeſtie of God.

[10] The ſumme of their ſpeech: that all glory muſt be given unto God: the reaſon, becauſe he is the eternall beginning of things, from whoſe onely will they have their being, and are governed: and finally, in all reſpect are that which they are.

* Chap. 5: 12.

[11] That is, that thou ſhouldſt challenge the ſame of thy ſelf alone. But as for us we are unworthy, that even by thy goodneſſe we ſhould be made partakers of this glorie. And hitherto hath been handled the principall cauſe unaproachable which is God.

[1] A paſſing unto the ſecond principall cauſe which is the Son of God, God and man, the mediatour of all, as the eternall word of God the Father, manifeſted in the fleſh. This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearſall of the occaſions that did occurre in the firſt 4 verſes. Another, the hiſtory of the Revelation of Chriſt, thence unto the end of the chapter.

[2] That is, in the very right hand of God.

[3] Here are ſhewed the occaſions for which the principall cauſe, and this Revelation was alſo neceſſarie: the ſame are three, the firſt a preſent viſion of the book of the counſels of God, concerning the ogvernment of this whole world, which book is ſaid to be laid up with the Father as it were in his hand: but ſhut and unknown to all creatures, in this verſe. The ſecond is a religious deſire of the angels of God to underſtand the myſteries of this book, verſe 2. whereof ſee 1 Petr. 1: 12. The third is a lamentation of S. John and all the godly, moved by the ſame deſire, verſ. 4. when they ſaw that it was a thing unpoſſible for any creature to effect: which is declared in verſ. 3.

[4] Thus neither of them that are in heaven, nor of them which are in the earth, &c. And this I like better. Now this enumeration of parts is ſufficient to the denying of the whole: For of the creatures, one ſort is in heaven, above the earth: another in the earth, and another under the earth in the ſea, as is afterward declared, Verſe 13.

[5] The ſecond part of this chapter, in which is ſet down the Revelation of the Son, as before was ſaid. This part containeth firſt an hiſtory, of the manner how God prepared S. John to underſtand this Revelation, in this verſe. Secondly, the Revelation of the Sonne himſelf, unto the 7 verſe. Thirdly, the accidents of this Revelation, in the reſt of the chapter. The manner how, is here deſcribed in two ſorts: one from without him, by ſpeech, in this verſe: another within, by opening the eyes of S. John (which before were held) that he might ſee, in the verſe following.

* Gen. 49: 9.

[6] That is, the moſt mighty and moſt approved prince: according to the uſe of the Hebrew ſpeech.

[7] The ſumme of this Revelation, Chriſt the mediatour taketh and openeth the book, verſ. 6, 7. Therefore in this Revelation is deſcribed the perſon of Chriſt, in this verſe. His fact in the next verſe. The perſon in thus deſcribed: Chriſt the mediatour between God, angels, and men, as the eternall word of God, and our redeemer: as the Lamb of God, ſtanding as ſlain, and making interceſſion for us by the vertue and merit of his everlaſting ſacrifice, is armed with the ſpirit of God in his own perſon, that is, with the power and wiſedome of God effectually unto the government of this whole world.

[8] The fact of Chriſt the Mediatour: that he cometh unto the throne of the father, of which chap. 4. and taketh the book out of his hand to open it. For that he opened it, it is firſt expreſſed, chap. 6: 1. &c.

[9] Now follow in the end the accidents of the Revelation laſt ſpoken of: that all the holy angels and men did ſing unto him: both the chief, verſe 9, 10. and the common order of angels, verſe 11, 12. and of all things created, verſe 13. the princes of both ſorts agreeing thereunto, verſe 14.

[10] The ſymbol, or ſignes of praiſe, ſweet in ſavour and acceptable unto God, ſee chap. 8: 3.

‡ Or, *incenſe.*

[a] Look chap. 8: 3.

[b] No common ſong.

[11] That is, compoſed according to the preſent matter, the Lambe having received the book as it were with his feet, and opened it with his horns, as it is ſaid in the Canticle.

[12] The ſong of the nobles or princes ſtanding by the throne, conſiſting of a publication of the praiſe of Chriſt, and confirmation of the ſame from his benefits, both which we have received of himſelf (as are the ſuffering of his death, our redemption upon the croſſe by his bloud, and in this verſe: and our communion with him in kingdome and prieſt-hood, which long ago he hath granted unto us with himſelf) and which we hereafter hope to obtain, as our kingdom to come in Chriſt, in the verſe following.

art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy bloud, out of every kindred, and tongue, and people, and nation:

10 * And haſt made us unto our God kings and prieſts, and we ſhall reigne on the earth.

11 [13] And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders, [14] and the number of them was [c] ten thouſand times ten thouſand, and thouſands of thouſands.

12 Saying with a loud voice, Worthy is the Lambe that was ſlain, to [d] receive power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing.

13 [15] And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, honour, glory, and power be unto him that ſitteth upon the throne, and unto the Lambe for ever and ever.

14 [16] And the foure beaſts ſaid, Amen. And the foure & twenty elders fell down and worſhipped him that liveth for ever and ever.

CHAP. VI.

1 *The opening of the ſeals in order, and what followed thereupon, containing a propheſie to the end of the world.*

AND [1] I ſaw when the Lambe opened one of the ſeals, and I heard, as it were the noiſe of thunder, one of the foure beaſts, ſaying, Come, and ſee.

2 And I ſaw, and [2] behold, a white horſe, and he that ſat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

3 [3] And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come, and ſee.

4 And there went out another horſe that was red: and power was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

5 [4] And when he had opened the third ſeal, I heard the third beaſt ſay, Come, and ſee. And I beheld, and lo, a black horſe, and he that ſat on him had a pair of balances in his hand.

6 And I heard a voice in the midſt of the foure beaſts ſay, ‡ [a] A meaſure of wheat for a peny, and three meaſures of barley for a penie, and ſee thou hurt not the [5] oyl and the wine.

7 [6] And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come, and ſee.

8 And I looked, and behold, a pale horſe, and his name that ſat on him was Death, and hell followed with him: and power was given ‡ unto them, over the fourth part of the earth to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

9 [7] And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimonie which they held.

10 And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our bloud on them that dwell on the earth?

11 And [8] white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, untill their fellow-ſervants alſo, and their brethren that ſhould be killed as they were, ſhould be [b] fulfilled.

12 [9] And I beheld when he had opened the ſixth ſeal, and lo, there was a great earthquake, and the ſunne became black as [c] ſackcloth of hair, and the moon became as bloud,

13 And the ſtarres of heaven fell unto the earth, even as a fig-tree caſteth her ‡ untimely figs when ſhe is ſhaken of a mighty winde.

14 * And the heaven departed as a ſcrole when it is rolled together, and every mountain and iſland were moved out of their places:

15 [10] And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themſelves in the dens, and in the rocks of the mountains,

16 And ſaid to the mountains and rocks, [11] Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lambe:

17 For the great day of this wrath is come, and who ſhall be able to ſtand?

CHAP. VII.

3 *An angel ſealeth the ſervants of God in their foreheads.* 4 *The number of them that were ſealed: of the tribes of Iſrael a certain number,* 9 *of all other nations an innumerable multitude, which ſtand before the throne, clad in white robes, and palms in their hands.* 14 *Their robes were waſhed in the bloud of the Lambe.*

AND [1] after theſe things, I ſaw foure angels ſtanding on the [a] foure corners of the earth, holding the foure winds of the earth, that the winde ſhould not blow on the earth, nor on the ſea [2] nor on any tree.

---

* 1 Petr. 2:9.

[13] The conſent of the common order of angels, anſwering in melody unto their princes that ſtood by the throne.

[14] A number finite, but almoſt infinite, for one infinite indeed, as Dan. 7:10.

[c] By this is meant a great number.

[d] To have all praiſe given to him as to the mightieſt and wiſeſt, &c.

[15] The conſent of all the common multitude of the creatures.

[16] A confirmation of the praiſe before going, from the conteſtation of the nobles, expreſſed in word and ſignes, as once or twiſe before this.

[1] This is the ſecont part of this firſt hiſtorie (which I ſaid was common, and of the whole world of the works of God in the government of all things. Of this there are generally 3 members: the foreſignifying, the caution, and the execution of all the evils, which God powreth out upon this world, which hath moſt hardly deſerved of him. The foreſignifying is ſet down in this chapter, the caution for preſerving the church is in the next chapter, and the execution is deſcribed, chap. 8:9. In every part of the foreſignifying, there are three branches: the ſeverall and expreſſe calling of Saint John, to prepare himſelf to take knowledge of the things that were to be ſhewed unto him in the opening of the ſeals: the ſigne, and the word expounding the ſigne: And albeit the expreſſe calling of S. John, be uſed onely in four of the ſignes, yet the ſame is alſo to be underſtood in the reſt that follow. The author of the fore-ſignifyings, is the lambe, as that word of the father made the Mediator, opening the ſeals of the book. The inſtruments are the angels in moſt of the viſions, who expound the ſigne and the words thereof. Now this firſt verſe containeth an expreſſe calling of S. John to mark the opening of the firſt ſeal. [2] The firſt ſigne joyned with declaration is that God for the ſinnes and horrible rebellion of the world, will invade the ſame: and firſt of all will as afar off: with his darte of peſtilence moſt ſuddenly, mightily, and glorioully, beat down the ſame as Judge, and triumph over it as conquerour. [3] The ſecond ſigne joyned with words of declaration (after the expreſſe calling of S. John as before) is, that God being provoked unto wrath by the obſtinacie and hard heartedneſſe of the world, not repenting for the former plague: as ſetting upon the ſame at hand, will kindle the fire of debate amongſt men, and will deſtroy the inhabitants of this world, one by the ſword of another. [4] The third ſigne with declaration, is that God will deſtroy the world with famine, withdrawing all proviſion: which is by the figure ſynecdoche comprehended in wheat, barley, wine, and oil. ‡ *The word* chœnix *ſignifieth a meaſure containing one wine quart, and the twelfth part of a quart.* [a] Hereby is ſignified what great ſcarcitie of corn there was, for the word here uſed, a kinde of meaſure of dry things, which is in quantitie but the eight part of a buſhel, which was an ordinary portion uſed to be given to ſervants for their ſtint of meat one day. [5] I had rather diſtinguiſh and read the words thus, *And the wine and the oyl thou ſhalt not deal unjuſtly.* In this ſenſe likewiſe the oil and the wine ſhall be ſold a very little for a peny. Thou ſhalt not deal unjuſtly, namely, when thou ſhalt meaſure out a very little for a great price: ſo is the place evident: otherwiſe that is moſt true, which the wiſe man ſaith, That who witholdeth the corn, ſhall be curſed of the people, Prov. 11:26. [6] The fourth ſigne joyned with words of declaration, is that God will addict the fourth part of the world indifferently, unto death and hell, or the grave, by all thoſe meanes at once, by which before ſeverally and in order he had recalled their mindes unto amendment. Unto theſe are alſo added the wilde & cruel beaſts of the earth, out of Lev. 26:22. Thus doth God according to his wiſedom, diſpenſe the treaſures of his power, juſtly towards all, mercifully towards the good & with patience or long ſufferance toward his enemies.

‡ Or, *to him.*

[7] The fift ſigne is, that the holy martyrs which are under the altar, whereby they are ſanctified, that is, received into the truſt and tuition of Chriſt (into whoſe hands they are committed) ſhall cry out for the juſtice of God, in an holy zeal to advance his kingdome, and not of any private perturbation of the minde, in this and the next verſe, and that God will indeed ſigne, and work comfort in them, verſ. 11.

[8] As before 3, 4.

[b] Untill their number be fulfilled.

[9] The ſixt ſigne, and the event. The ſigne is, that the earth, heaven, and the things that are in them, for horror of the ſins of the world upon theſe moſt heavie foretellings of God, and complaint of the Saints ſhall be ſhaken moſt vehemently, trembling in horrible manner, and loſing their light, in this verſe: falling from on high, verſe 13. withdrawing themſelves, and flying away for the greatneſſe of the trouble, verſ. 14. So holily do all creatures depend upon the will of God, and content themſelves in his glory.

[c] So they called in old time thoſe woven works that were of haire.

‡ Or, *green figs.*

* Iſa. 34:4.

[10] The event of the ſigne afore going: that there is no man that ſhall not be aſtoniſhed at that generall commotion, flee away for fear, and hide himſelf, in this verſe, and wiſh unto himſelf moſt bitter death, for exceeding horror of the wrath of God, and of the Lambe, at which before he was aſtoniſhed. Now this perplexitie is not of the godly but of the wicked, whoſe portion is in this life, as the pſalmiſt ſpeaketh, Pſal. 17:14. Not that ſorrow which is according unto God, which worketh repentance, unto ſalvation, whereof a man ſhall never repent him, but that wordly ſorrow that bringeth death, 2 Cor 7:9. as their wiſhings do declare: for this hiſtory of the whole world, is ſevered from the hiſtory of the church, as I have ſhewed before, Chap. 4:1. [11] Theſe are words of ſuch as deſpaire of their eſcape: of which deſpaire there are two arguments; the preſence of God, and of the lambe provoked to wrath againſt the world, in this verſe: and the conſcience of their own weakneſſe, whereby men feel that they are no way able to ſtand in the day of the wrath of God, verſe 17. as it is ſaid, Eſay 14:27. Luke 23. verſe 30.

[1] The ſecond member of this part, is a preventing of danger, as we diſtinguiſhed the ſame before, chap 6:1. that is, of the caution whereby God took care before hand and provided for his, that after the example of the Iſraelites of old, Exod. 8:23. the faithfull might be exempted from that plague of this wicked world. This whole place is a certain interlocution and bringing in for this whole chapter by occaſion of the prediction and argument of the ſixt ſeal. For firſt that evil is prevented in the elect, unto the 9 verſe. Then thanks are given by the elect for that cauſe verſe 10, 11, 12. Laſtly, the accompliſhment of the things is ſet forth unto the end of the chapter. The firſt verſe is a tranſition, ſpeaking of the angels which keep the inferiour parts from all evil, untill God do command. For (as it is excellently figured by Ezek. chap. 1:11, 12.) their faces and their wings are reached upwards, continually waiting upon, and beholding the countenance of God for their direction, and every of them goeth not out of the way, that is, they depart not ſo much as a foot breadth from that path commanded them of God. [a] On the four quarters or coaſts of the earth.

2 [3] And I ſaw [4] another angel aſcending from the eaſt, having the ſeal of the living God: and he cried with a loud voice to the foure angels, to whom it was given to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads.

4 And I heard the number of them which were ſealed: and there were ſealed, [5] an hundred and fourtie and foure thouſand, of all the tribes of the children of Iſrael.

5 Of the tribe of Juda were ſealed twelve thouſand. Of the tribe of Reuben were ſealed twelve thouſand. Of the tribe of Gad were ſealed twelve thouſand.

6 Of the tribe of Aſer were ſealed twelve thouſand. Of the tribe of Nephthali were ſealed twelve thouſand Of the tribe of Manaſſes were ſealed twelve thouſand.

7 Of the tribe of Simeon were ſealed twelve thouſand. [6] Of the tribe of [b] Levi were ſealed twelve thouſand. Of the tribe of Iſſachar were ſealed twelve thouſand.

8 Of the tribe of Zabulon were ſealed twelve thouſand. Of the tribe of [c] Joſeph were ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand.

9 After this I beheld, and lo, a great multitude, which [7] no man could number, of all nations, and kindreds, and people, and tongues,[8] ſtood before the throne, & before the Lambe, clothed with white robes, and palms in their hands:

10 [9] And cryed with a loud voice, ſaying, Salvation to our God which ſitteth upon the throne, and unto the Lambe.

11 And all the angels ſtood round about the throne, and about the elders, and the foure beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſdome, and thankſgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

13 [10] And one of the elders anſwered, ſaying unto me, What are theſe which are arayed in white robes? and whence came they?

14 And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, [11] Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the bloud of the Lambe.

15 Therefore are they before the throne of God, and ſerve him [d] day and night in his temple: and he that ſitteth on the throne ſhall * dwell [e] among them.

16 * They ſhall hunger no more, neither thirſt any more neither ſhall the ſunne light on them, nor any heat.

17 For the Lambe which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: * * and God ſhall wipe away all tears from their eyes.

Chap. VIII.

1 At the opening of the ſeventh ſeal, 2 ſeven angels had ſeven trumpets given them. 6 Foure of them ſound their trumpets, and great plagues follow. 3 Another angel putteth incenſe to the prayers of the ſaints on the golden altar.

AND [1] when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an houre.

2 [2] And I ſaw the ſeven angels which [a] ſtood before God, and to them were given ſeven trumpets.

3 [3] And another angel came and ſtood at the altar, having a golden cenſer, and there was given unto him much incenſe, that he ſhould † offer it with the prayers of all ſaints upon the golden altar, which was before the throne.

4 And the ſmoke of the incenſe which came with the prayers of the ſaints, [b] aſcended up before God, out of the angels hand.

5 And the angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 [4] And the ſeven angels which had the ſeven trumpets, prepared themſelves to ſound.

7 [5] The firſt angel ſounded, and there followed hail, and fire mingled with bloud, and they were caſt upon the earth, and the third part

[2] That is, neither into the aire, into which the tops of trees are advanced.

[3] Now God provideth againſt the danger of his elect, by his commandement, verſ. 2 and 3. and by ſigne or figure, both for thoſe of the nation of the Jews, thence unto the 8 verſe, and alſo of the Gentiles, verſe 9.

[4] Not onely another, or differing in number from the common angels of God, but alſo in eſſence, office and operation exceeding all angels: that is, Chriſt Jeſus the eternall angel or word of God, and mediatour of the covenant. So here after Chap. 8: 3. and 10: 15.

[5] That is, of the Jews, a number certain in it ſelf before God, and ſuch as may be numbred of us: for which cauſe alſo the ſame is here ſet down as certain. But of the elect which are of the Gentiles, the number indeed is in it ſelf certain with God, but of us not poſſibly to be numbered, as God, Gen. 15: 5. and often elſewhere, and Eſay figured moſt excellently, chap. 49. and 60. This therefore is ſpoken with reſpect, when a certaine number is put for an uncertaine. Conferre this with verſ. 9.

[6] Here the tribe of Levi is reckoned up in common with the reſt, becauſe all the Iſraelites were equally made prieſts with them in Chriſt by his prieſt-hood, Chap. 1: 6. and 5. 10. Rom. 12: 1. and 1 Petr. 2: 9. The name of Dan is not mentioned, becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of Gods people, unto the part of the Gentiles: which evil many ages before Jacob foreſaw, Gen. 49. verſ. 18. for which cauſe alſo there is no mention made of this tribe in the firſt book of the Chronicles.

[b] He skipped Dan, and reckoneth Levi.

[c] Of Ephraim who was Joſephs other ſonne, and had the birthright given him, whereof he is called Joſeph.

[7] See before upon the 4 verſe.

[8] As prieſts, kings, and glorious conquerours by martyrdome: which things are noted by their proper ſignes in this verſe.

[9] The praiſe of God, celebrated firſt by the holy men in this verſe, then by the heavenly angels, in the two verſes following.

[10] A paſſage over unto the expounding of the viſion, of which the angel enquireth of S. John to ſtir him up withall, in this verſe, and John in the form of ſpeech, both acknowledgeth his own ignorance, attributing knowledge unto the angel, and alſo in moſt modeſt manner requeſteth the expounding of the viſion.

[11] The expoſition of the viſion, wherein the angel telleth firſt the Acts of the Saints, that is, their ſufferings and work of faith in Chriſt Jeſus, in this verſe. Secondly, their glory, both preſent, which conſiſteth in two things, that they miniſter unto God, and that God protecteth them, verſe 15. and to come in their perfect deliverance from all annoyances, verſe 16. and in participation of all good things, which even the memory of former evils ſhall never be able to diminiſh, verſe 17. The cauſe efficient, and which containeth all theſe things, is onely one, even the Lambe of God, the Lord, the Mediator, and the Saviour Jeſus Chriſt.

[d] He alludeth to the Levites, which ſerved day and night, for elſe there is no night in heaven.

* Chap. 21: 3.

[e] Or, upon them whereby is meant Gods defence and protection, as it were toward them, who are as ſafe, as men in the Lords tents.

* Iſa. 49: 10.

* Iſa. 25: 8. Chap. 21: 4.

[1] He returneth to the hiſtory of the ſeals of the book, which the Lambe opened. The ſeventh ſeal is the next foreſignification, and a preciſe commandement of the execution of the moſt heavie judgements of God upon this wicked world, which foreſignification being underſtood by the ſeal, all things in heaven are ſilent, and in horrour through, admiration, untill commandement of execution be ſeverally given of God unto the miniſters of his wrath. So he paſſeth unto the third member, of which I ſpake before in Chap. 6. verſ. 1. which is of the execution of thoſe evils wherewith God moſt juſtly determined to afflict the world.

[2] Now followeth the third branch of the common hiſtory, as even now I ſaid: which is the executions of the judgements of God upon the world. This is the firſt, generally prepared unto the 6 verſe: then by ſeverall parts expounded according to the order of thoſe that adminiſtred the ſame unto the end of the chapter following. Unto the preparation of this execution, are declared theſe things: firſt, who are the adminiſters and inſtruments thereof in this verſe. Secondly, what is the work both of the prince and angels, giving order for this execution, thence unto the 5 verſe. and of his adminiſters in the 6 verſe. The adminiſters of the execution are ſaid to be ſeven angels: their inſtruments, trumpets, whereby they ſhould, as it were, ſound the alarm at the commandement of God. They are propounded ſeven in number, becauſe it pleaſed God not at once to powre out his wrath upon the rebellious world, but at divers times, and by piecemeal, and in ſlow order, and as with an unwilling minde to exerciſe his judgements upon his creatures ſo long called upon both by word and figures, if happily they had learned to repent.

[a] Which appeareth before him as his miniſters.

[3] This is that great Emperour the Lord Jeſus Chriſt, our King and Saviour, who both maketh interceſſion to God the father for the Saints, filling the heavenly ſanctuarie with moſt ſweet odour, and offering up their prayers, as the calves and burnt ſacrifices of their lips, in this verſe: in ſuch ſort as every one of them (ſo powerfull is that ſweet ſavour of Chriſt, and the efficacie of his ſacrifice) are held in reconcilement with God and themſelves, made moſt acceptable unto him, verſe 4. And then alſo out of his treaſurie, and from the ſame ſanctuarie powereth forth upon the world the fire of his wrath, adding alſo divine tokens thereunto: and by that meanes (as of old the heralds of Rome were wont to doe) he proclaimeth warre againſt the rebellious world.

† Or, *adde it to the prayers.*

[b] Our prayers are nothing worth unleſſe that true and ſweet ſavour of that onely oblation be eſpecially and before all things with them, that is to ſay, unleſſe we being firſt of all juſtified through faith in his Son be acceptable unto him.

[4] This is the work of the adminiſters. The angels the adminiſters of Chriſt, onely by ſounding trumpet and voyce (for they are onely as heralds) doe effectually call forth the inſtruments of the wrath of God, through his power. Hitherto have been things generall. Now followeth the narration of things particular, which the angels ſix in number wrought in their order, ſet out in the 10 verſe of the next chapter, and is concluded with the declaration of the event which followed upon theſe things done in the worlds end, in the 10 and 11 chapters.

[5] The firſt execution at the ſound of the firſt angel, upon the earth that is, the inhabitants of the earth (by metonymie) and upon all the fruits thereof: as the comparing of this verſe with the ſecond member of the 9 verſe doth not obſcurely declare.

of trees was burnt up, and all green graſſe was burnt up.

8 [6] And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea, and the third part of the ſea became bloud:

9 And the third part of the creatures which were in the ſea, and had life, died, and the third part of the ſhips were deſtroyed.

10 [7] And the third angel ſounded, & there fell a great ſtarre from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the ſtarre is called [8] Wormwood, and the third part of the waters became wormwood, and many men died of the waters, becauſe they were made bitter.

12 [9] And the fourth angel ſounded, and the third part of the ſunne was ſmitten. and the third part of the moon, and the third part of the ſtarres, ſo as the third part of them was darkened: and the day ſhone not for a third part of it, and the night likewiſe.

13 And I beheld, and heard an angel flying through the midſt of heaven, ſaying with a loud voice, [10] Wo, wo, wo to the inhabiters of the earth, by reaſon of the other voices of the trumpet of the three angels which are yet to ſound.

[6] The ſecond execution upon the ſea, in this verſe, and all things that are therein, in the next verſe.

[7] The third execution upon the flouds and fountains, that is, upon all freſh waters, in this verſe: the effect whereof is, that many are deſtroyed with the bitterneſſe of waters, in the verſe following.

[8] This is ſpoken by a metaphore, of the name of a moſt bitter herb, and commonly known: unleſſe perhaps a man following thoſe that note the derivation of words had rather expound it adjectively, for that which by reaſon of bitterneſſe cannot be drunk, or which maketh the liquor into which it is powred more bitter, than that any man can drink the ſame.

[9] The fourth execution upon theſe lightſome bodies of heaven, which miniſter unto this inferiour world.

[10] A lamentable prediction or foretelling of thoſe parts of the divine execution which yet are behinde, which alſo is a paſſage unto the argument of the next chapter. Of all theſe things in a manner, Chriſt himſelf expreſly foretold in the 21 chapter of S. Luke, verſ. 24, &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 At the ſounding of the fifth angel, a ſtarre falleth from heaven, to whom is given the key of the bottomleſſe pit. 2 He openeth the pit, and there came forth locuſts like ſcorpions. 12 The firſt wo paſt. 13 The ſixth trumpet ſoundeth. 14 Foure angels are let looſe, that were bound.

AND [1] the fifth angel ſounded, and I ſaw a [2] ſtarre fall from heaven unto the earth: and [3] to him was given the key of the[a] bottomleſſe pit.

2 [4] And he opened the bottomleſſe pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace, and the ſunne and the aire were darkened, by reaſon of the ſmoke of the pit.

3 [5] And there came out of the ſmoke locuſts upon the earth, and unto them was given power, as the ſcorpions of the earth have power.

4 [6] And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any green thing, neither any tree, but onely thoſe men which have not the ſeal of God in their foreheads.

5 And to them it was given that they ſhould not kill them, but that they ſhould be tormented five moneths: and their torment was as the torment of a ſcorpion, when he ſtriketh a man.

6 And in thoſe dayes ſhall men ſeek death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flee from them.

7 [7] And the ſhapes of the locuſts *were* like unto horſes prepared unto battel, and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breſt-plates, as it were breaſt-plates of iron, and the ſound of their wings was as the ſound of chariots of many horſes running to battel.

10 And they had tails like unto ſcorpions, and there were ſtings in their tails, and their power was to hurt men five moneths.

11 [8] And they had a king over them, which is the angel of the bottomleſſe pit, whoſe name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name ‡ Appollyon.

[1] The fift execution upon the wicked men inhabiting the earth as a little before the angel ſaid) wrought by the infernall powers is declared in this place unto verſ. 11. and after the ſixt executing thence unto verſ. 19. And laſtly, is ſhewed the common event that followed the former execution in the world, in the two laſt verſes.

[2] That is, that the angel of God glittering with glory, as a ſtarre fell down from heaven. Whether thou take him for Chriſt, who hath the keyes of hell of himſelf, and by princely authority, Chap. 1. verſ. 18. or whether for ſome inferiour angel, who hath the ſame key permitted unto him, and occupieth it miniſterially, or by office of his miniſtery here, and chap. 21. ſo the word, falling is taken, Gen. 14: 10. and 24. verſ. 46. and Hebr. 6: 6.

[3] The key was given to this ſtar. For thoſe powers of wickedneſſe are thruſt down into hell, and bound with chains of darkneſſe: and are there kept unto damnation, unleſſe God for a time do let them looſe, 2 Petr. 2: 4. Jude 6. and of this book, Chap. 21: 20. the hiſtorie of which chapters hath agreement of time with this preſent chapter.

[a] By the bottomleſſe pit, he meaneth the deepeſt darkneſſe of hell.

[4] Unto this is added, the ſmoke of the helliſh and infernall ſpirits, all dark, and darkening all things in heaven and in earth, the ſpirituall darkneſſes are the cauſes of all diſorder and confuſion. For the devill at a certain time (whereof verſe the fift) ſent theſe darkneſſes into his kingdome, that he might at once and with one impreſſion overthrow all things, and pervert, if it were poſſible the elect themſelves. By this darkneſſe, all ſpirituall light, both active as of the ſunne, and paſſive, as of the aire which is lightened by the ſunne, is taken away: and this is that which goeth before the ſpirits: it followeth of the ſpirits themſelves.

[5] A deſcription of the malignant ſpirits invading the world, taken from their nature, power, form, and order. From their nature, for that they are like unto certain locuſts, in quickneſſe, ſubtilty, hurtfulneſſe, number, and ſuch like, in this verſe. From their power, for that they are as the ſcorpions of the earth of ſecret force to do hurt: for our battel is not here with fleſh and bloud, but with powers, &c. Epheſ. 6: 12. This place of the power of the devils generally noted in this verſe, is particularly declared afterwards in the three next verſes.

[6] Here that power of the devils is particularly deſcribed according to their actions and the effects of the ſame Their actions are ſaid to be bounded by the counſel of God: both becauſe they hurt not all men, but onely the reprobate (for the godly and elect in whom their part is any of a better life, God guardeth by his decree) whom Chriſt ſhall not have ſealed, in this verſe: and alſo becauſe they neither had all power, nor at all times, no not over thoſe that are their own, but limited in manner and time, by the preſcript of God, verſ. 5. So their power to afflict the godly is none, and for the wicked it is limited in act and in effect by the will of God: for the manner was preſcribed unto them, that they ſhould not ſlay, but torment the wretched world. The time is for five moneths, or for a hundred and fifty dayes, that is, for ſo many yeares, in which the devils have indeed mightily perverted all things in the world: and yet without that publike and unpuniſhed licence of killing, which afterwards they uſurped, when the ſixt angel had blown his trumpet, as ſhall be ſaid upon verſ. 13. Now this ſpace is to be accounted from the end of the thouſand yeares, mentioned Chap. 20: 3. and that is from the popedome of that Gregorie the 7. a moſt monſtrous necromancer, who before was called Hildebrandus Senenſis: for this man being made altogether of impiety and wickedneſſe, as a ſlave of the devil, whom he ſerved, was the moſt wicked firebrand of the world: he excommunicated the emperour Henry the fourth: went about by all manner of treacherie to ſet up and put down empires and kindomes as liked himſelf, and doubted not to ſet Rodolph the Sweden over the empire in ſtead of Henry before named, ſending unto him a crown, with this verſe annexed unto it: *Petra dedit Petro, Petrus diadema Rodolpho*: That is, the rock to Peter gave the crown, and Peter Rodolph doth renown. Finally, he ſo finally beſtirred himſelf in his affaires, as he miſerably ſet all Chriſtendom on fire, and conveyed over unto his ſucceſſours the burning brand of the ſame: who enraged with like ambition, never ceaſed to nouriſh that flame, and to enkindle it more and more: whereby cities, common-weals, and whole kingdomes ſet together by the eares amongſt themſelves by moſt expert cut-throats, came to ruine, whiles they miſerably wounded one another. This term of an hundred and fifty yeares, taketh end in the time of Gregory the 9. or Hugolinus Anaguienſis (as he was before called) who cauſed to be compiled by one Raimond his chapleine and confeſſour, the body of decretals, and by ſufferance of the kings and princes, to be publiſhed in the Chriſtian world, and eſtabliſhed for a law: for by this ſlight at length the popes arrogated unto themſelves licence to kill whom they would, whiles others were unwares: and without fear eſtabliſhed a butchery out of many of the wicked canons of decretals, which the trumpet of the fift angel had expreſſy forbidden, and had hindered untill this time. The effects of theſe bloudy actions are declared upon he ſixt verſe: that the miſerable world languiſhing in ſo great calamities, ſhould willingly run together unto death, and preferre the ſame before life, by reaſon of the grievouſneſſe of the miſeries that oppreſſed them.

[7] The form of theſe helliſh ſpirits and adminiſters is ſhadowed out by ſignes and viſible figures in this ſort: that they are very expert and ſwift: that whereſoeeve they are in the world, the kingdome is theirs: that they manage all their affaires with cunning and skill in this verſe: that making ſhew of mildneſſe and tender affection to draw on men with all, they moſt impudently rage in all miſchief: that they are moſt mighty to do hurt, verſ. 8. that they are freed from being hurt of any man, as armed with the colour of religion and ſacred authority of priviledge: that they fill all things with horrour, verſe the 9. that they are fraudulent: that they are venemous and extremely noyſome, though their power be limited, verſ. 10. All which things are properly in the infernall powers, and communicated by them unto their miniſters and vaſſals.

[8] The order of powers of malicious neſſe: that they are ſubject to one infernall king, whom thou mayeſt call in English, The deſtroyer: who driveth that whole world both Jews and Gentiles into the deſtruction that belongeth unto himſelf. And I cannot tell whether this name have reſpect unto the Etymologicall interpretation of Hildebrand, by a figure often uſed in the holy ſcripture: which albeit it may otherwiſe be turned of the Germanes (as the ſence of compound words is commonly ambiguous) yet in very deed it ſignifieth as much as if thou ſhouldeſt call, The firebrand, that is, he that ſetteth on fire thoſe that be faithfull unto him.

‡ That is, to ſay, *a deſtroyer*:

12 [9] One wo is paſt, and behold there come two woes more hereafrer.

13 [10] And the ſixth angel ſounded, and I [11] heard a voice from the [b] foure horns of the golden altar, which is before God.

14 Saying to the ſixth angel which had the trumpet, [12] Looſe the foure angels which are bound in the great river Euphrates.

15 [13] And the foure angels were looſed, which were prepared ‡ for an houre, and a day, and a moneth, and a yeare, for to ſlay the third part of men.

16 And the number of the armie of the horſemen were two hundred thouſand thouſand: and I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinct, and brimſtone, and the heads of the horſes were as the heads of lions, and out of their mouthes iſſued fire, and ſmoke, and brimſtone.

18 By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouthes.

19 For their power is in their mouth, and in their tails, [14] for their tails were like unto ſerpents, and had heads, and with them they do hurt.

20 [15] And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, * and idols of gold and and ſilver, and braſſe, and ſtone, and of wood: which neither can ſee, nor heare, nor walk:

21 Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

---

[9] A paſſage unto the next point and the hiſtorie of the time following.

[10] The ſixt execution done upon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is, in moſt cruel manner executing their tyrannous dominion through the whole world: and killing the miſerable people without puniſhment, which before was not lawfull for them to do in that ſort, as I ſhewed upon the fourth verſe, This narration hath two parts: a commandment from God, in the 14 verſe, and an execution of the commandment, in the verſe following.

[11] The commandement given by Chriſt himſelf, who is governour over all.

[c] He alludeth to the altar of incenſe, which ſtood in the court which the prieſts were in over againſt the ark of the covenant, having a vail betwixt them.

[12] As if he ſhould have ſaid, theſe hitherto have been ſo bound by the power of God, that they ſhould not freely run upon all men as themſelves luſted, but were ſtayed and reſtained at that great floud of Euphrates, that is, in their ſpirituall Babylon (for this is a periphraſis of the ſpirituall Babylon, by the limites of the viſible Babylon long ſince overthrown) that they might not commit thoſe horrible ſlaughters, which they long breathed after. Now, go to, let looſe thoſe four angels, that is, adminiſters of the wrath of God, in that number that is convenient for the ſlaughtering of the foure quarters of the world: ſtirre them up, and give them the bridle, that ruſhing out of that Babylon of theirs, which is the ſeat of the wicked ones, they may flee upon all the world: therein to rage, and moſt licentiouſly to practiſe their tyrannie, as God hath ordained. This was done when Gregorie the ninth by publique authoritie ſtabliſhed for law, his own decretals, by which he might freely lay trains for the life of ſimple men. For who is that that ſeeth not the laws decretals, moſt of them as ſnares to catch ſouls withall? Since that time (O good God) how great ſlaughters have been? how great maſſacres? All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame.

[13] The execution of the commandement is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpirituall Babylon they might with furie runne abroad through all the world, as well the chief of that crew which are moſt prompt unto all aſſayes, in this verſe, as their multitudes both moſt copious, of which a number certain is named for a number infinite, verſ. 16. and in themſelves by all meanes fully furniſhed to hide and to hurt, verſe the 17. as being armed with fire, ſmoke and brimſtone, as appeareth in the colour of this amour, which dazleth the eyes of all men, and have the ſtrength of lyons to hurt withall, from which (as out of their mouth) the firie, ſmokie, and ſtinking darts of the pope are ſhot out, verſe 18. The other point is, that theſe butchers have effected the commandement of God by fraud and violence, in the two verſes following.

‡ Or, *at.*

[14] That is, they are harmfull every way: on what part ſoever thou put thine hand unto them, or they touch thee, they doe hurt. So the former are called ſcorpions, verſe 3.

[15] Now remaineth the event (as I ſaid upon the firſt verſe) which followed of ſo many and ſo grievous judgements in the moſt wicked world, namely, an impenitent obſtination of the ungodly in their impietie and unrighteouſneſſe, though they feel themſelves moſt vehemently preſſed with the hand of God, for their obſtinate ungodlineſſe is ſhewed in this verſe: and their unrighteouſneſſe in the verſe following. Hitherto hath been the generall hiſtorie of things to be done univerſally in the whole world, which becauſe it doeth not ſo much belong to the church of Chriſt, is therefore not ſo expreſſy diſtinguiſhed by certaintie of time, and other circumſtances, but is woven, as they ſay, with a ſlight hand. Alſo there is none other cauſe why the hiſtorie of the ſeventh angel is paſſed over in this place, than for that the ſame more properly appertaineth unto the hiſtory of the church. But this is more diligently ſet out according to the time thereof, chap. 11. and 16. as ſhall appear upon thoſe places.

* Pſal. 115: 4. and 135: 15.

CHAP. X.

A mighty ſtrong angel appeareth with a book open in his hand. 6 He ſweareth by him that liveth for ever, that there ſhall be no more time. 9 John is commanded to take and eat the book.

AND [1] I ſaw [2] another mightie angel come down from heaven, clothed with a cloud, and a rain bow *was* upon his head, and his face *was* as it were the ſun, and his feet as pillars of fire.

2 And he had in his hand [3] a little book open: and he ſet his right foot upon the ſea, and his left foot on the earth,

3 And cried with a loud voice, as when a lion roareth: and when he had cried, ſeven thunders uttered their voices.

4 [4] And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, [a] Seal up thoſe things which the ſeven thunders uttered, and write them not.

5 And the angel which I ſaw ſtand upon the ſea, and upon the earth, [b] lifted up his hand to heaven,

6 And ſware by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the ſea and the things which are therein, [5] that there ſhould be [c] time no longer:

7 But in the dayes of the [6] voice of the ſeventh angel, when he ſhall begin to ſound, the myſterie of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

8 [7] And the voice which I heard from heaven ſpake unto me again, and ſaid, Go, and take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth.

9 And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, * Take it, and eat it up, and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as honey.

10 And I took the little book out of the angels hand, and ate it up, & it was in my mouth ſweet as honey, and aſſoon as I had eaten it, my belly was bitter.

11 [8] And he ſaid unto me, Thou muſt propheſie again before many peoples, and nations, and tongues, and kings.

---

[1] Now S. John paſſeth unto the other propheticall hiſtorie which is of the church of God, as I ſhewed that this book ſhould be diſtinguiſhed, chap. 4. verſ. 1. This ſtorie reacheth hence, unto the two and twentieth chapter. And this whole chapter is but a tranſition from the common hiſtory of the world unto that which is particular of the church. There are in this tranſition or paſſage, two preparatives, as it were, unto the church ſtorie compriſed in this whole chapter. One is the authoritie of Chriſt, revealing his myſteries, and calling his ſervant unto the ſeventh verſe. The other is S. John his calling proper unto this place, and repeated from before unto the end of this chapter. Authoritie is given unto this Revelation, by theſe things: firſt, by the appearing from heaven in this habite and countenance, ſtrong, ready, glorious, ſurveying all things by his providence, and governing them by his omnipotencie, verſ. 1. Secondly, that he brought not by chance, but out of a book, this open Revelation, ſet fourth unto the eye, to ſignifie the ſame unto the ſea, and land, as the Lord over all, verſ. 2. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe prophets do) but crying out with a loud voice unto them which ſleep, and with a lioniſh & terribe noiſe rouſed up the ſecure: the very thunders themſelves giving teſtimonie thereunto, verſe 3. Laſtly, for that he confirmed all by an oathe, verſ. 5, 6, 7.

[2] Chriſt Jeſus, ſee chapter 7. verſ. 2.

[3] Namely, a ſpeciall book of the affairs of Gods church: For the book that containeth things belonging unto the whole world, is ſaid to be kept with the Creatour, chapter 5, verſe 1. but the book of the church, with the Redeemer: and out of this book is taken the reſt of the hiſtorie of this Apocalyps.

[4] A godly care is laudable, but muſt be joyned with knowledge Therefore nothing is to be taken in hand but by calling, which muſt be expected and waited for of the godly.

[a] Keep them cloſe.

[b] This was a geſture uſed of one that ſweareth, which men do now a dayes uſe.

[5] Neither time it ſelf, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie, and beyond all times.

[c] There ſhall never be any more time.

[6] Whereof chap. 11: 15. and 16: 17.

[7] The other part of this chapter, concerning the particular calling of S. John to the receiving of the propheſie following, which is enjoyned him, firſt by ſigne, in three verſes, then in plain words in the laſt verſe. Unto the ſetting down of the ſigne, belong theſe things: That S. John is taught from heaven to demand the book, of the prophecie in this verſe, for theſe motions and deſires God doeth inſpire, that demanding the book, he is charged to take it in a figurative manner, the uſe whereof is expounded verſe the ninth, (as in the ſecond chapter of Ezekiel, and the ninth verſe) whence this ſimilitude is borrowed: laſtly, for that S. John at the commandement of Chriſt took the book, and found by experience, that the ſame, as proceeding from Chriſt, was moſt ſweet, but in that it foretelleth the afflictions of the church, it was moſt bitter unto his ſpirit.

* Ezek 2: 8. and 3: 3.

[8] A ſimple and plain declaration of the ſigne before going, witneſſing the divine calling of S. John and laying upon him the neceſſitie thereof.

CHAP.

CHAP. XI.

3 The two witneſſes propheſie: 6 they have power to ſhut heaven, that it rain not. 7 The beaſt ſhall fight againſt them, and kill them. 8 They lie unburied, 11 and after three dayes and an half riſe again. 14 The ſecond wo is paſt. 15 The ſeventh trumpet ſoundeth.

AND [1] there was given me a reed like unto a rod, and the angel ſtood, ſaying, Riſe, and [2] meaſure the temple of God, and the altar, and them that worſhip therein.

2 [3] But the [a] court which is without the temple † [b] leave out, and meaſure it not: for it is given unto the [4] Gentiles, and the holy city ſhall they tread under foot fourty and [5] two moneths.

3 [6] And ‡ I will give *power* unto my two witneſſes, and they ſhall [7] propheſie a thouſand two hundred and threeſcore dayes clothed in ſackcloth.

4 * [8] Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth.

5 [9] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he muſt in this manner be killed.

6 Theſe have power to ſhut heaven, that it rain not in the dayes of their propheſie: and have power over waters to turn them to bloud, and to ſmite the earth with all plagues, as often as they will.

7 [10] And when they ſhall have [c] finiſhed their teſtimonie, [11] the beaſt that aſcendeth out of the bottomleſſe pit, ſhall make warre againſt them, and ſhall [12] overcome them, and kill them.

8 And their dead bodies *ſhall lie* in the [13] ſtreet of the great city, which [d] ſpiritually is called Sodom and Egypt, [14] where alſo our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and nations, ſhall ſee their dead bodies [15] three dayes and an half, and ſhall not ſuffer their dead bodies to be put in graves.

10 And they that dwell upon the earth ſhall [16] rejoyce over them, and make merry, and ſhall ſend gifts one to another, becauſe theſe two prophets [17] tormented them that dwelt on the earth.

11 [18] And after [19] three dayes and an half, the [20] Spirit of life from God entred into them: and [21] they ſtood upon their feet, and great fear fell upon them which ſaw them.

12 And they heard a great voice from heaven, ſaying unto them, [22] Come up hither. And

---

[1] The authority of the intended revelation being declared, together with the neceſſitie of that calling which was particularly impoſed upon S. John: hereafter followeth the hiſtory of the eſtate of Chriſt his church, both conflicting or warfaring, and overcoming in Chriſt. For both the true church of Chriſt is ſaid to fight againſt that which is falſly ſo called, over the which antichriſt ruleth, Chriſt Jeſus overthrowing antichriſt by the ſpirit of his mouth: and Chriſt is ſaid to overcome moſt glorioufly, untill he ſhall ſlay the antichriſt by the appearance of his coming, as the apoſtle excellently teacheth, 2 Theſſ. 2: 8. So this hiſtory hath two parts: one of the ſtate of the church conflicting with the temptations, unto the 16 chap. the other of the ſtate of the ſame church obtaining victory, thence unto the 20 chapt. The firſt part hath two members moſt conveniently diſtributed into their times, whereof the firſt containeth an hiſtory of the Chriſtian church for 1260 yeares, what time the Goſpel of Chriſt was as it were taken up from amongſt men into heaven: the ſecond containeth an hiſtory of the ſame church unto the victory perfected. And theſe two members are briefly, though diſtinctly, propounded in this chapter, but are both of them more at large diſcourſed after in due order. For we underſtand the ſtate of the church conflicting, out of chapters 12 and 13. and of the ſame growing out of afflictions, out of the 14, 15. and 16 chapters. Neither did S. John at unawares joyne together the hiſtory of theſe two times in this chapter, becauſe here is ſpoken of propheſie, which all confeſſe to be but one juſt and immutable in the church, and which Chriſt commanded to be continuall. The hiſtory of the former time reacheth unto the 14 verſe: the latter is ſet down in the reſt of this chapter. In the former are ſhewed theſe things, the calling of the ſervants of God in 4 verſes: the conflicts which the faithfull muſt undergo in their calling for Chriſt and his church, thence unto the 10 verſe, and their reſurrection, & receiving up into heaven, unto the fourteenth verſe. In the calling of the ſervants of God are mentioned two things: the begetting and ſetling of the church in two verſes, and the eduction thereof in two verſes. The begetting of the church is here commended unto S. John by ſigne, and by ſpeech: the ſigne is a meaſuring rod, and the ſpeech a commandement to meaſure the temple of God, that is, to reduce the ſame unto a new form: becauſe the Gentiles are already entred into the temple of Jeruſalem, and ſhall ſhortly defile and overthrow the ſame utterly.

[2] Either that of Jeruſalem, which was a figure of the church of Chriſt, or that heavenly exemplar whereof verſe 19. but the firſt liketh me better, and the things following do all agree thereunto. The ſenſe thereof is, Thou ſeeſt all things in Gods houſe, almoſt from the paſſion of Chriſt, to be diſordered: and that not onely the city of Jeruſalem, but alſo the court of the temple is trampled underfoot of the nations, and of profane men whither Jews or ſtrangers: and that onely the temple, that is, the body of the temple, with the altar, and a ſmall company of good men which truly worſhip God, do now remain, whom God doth ſanctifie and confirm by his preſence. Meaſure therefore this, even this true church, or rather the true type of the true church, omitting the reſt, and ſo deſcribe all things from me, that the true church of Chriſt may be as it were a very little center, and the church of antichriſt as the circle of the center, every way in length & breath compaſſing about the ſame, that by way of propheſie thou mayeſt ſo declare openly, that the ſtate of the temple of God, and the faithfull which worſhip him, that is, of the church, is much more ſtreight than the church of antichriſt.

[3] As if he ſhould ſay, It belongeth nothing unto thee, to judge thoſe which are without, 1 Cor. 5: 12. which are innumerable: look unto thoſe of the houſhold onely, or unto the houſe of the living God.

[a] He ſpeaketh of the outer court which was called the peoples court, becauſe all might come into that.

† Gr. *caſt out.*

[b] That is, counted to be caſt out, which in meaſuring is refuſed as profane.

[4] To profane perſons, wicked and unbeleevers, adverſaries unto the church.

[5] Or a thouſand two hundred and threeſcore dayes, as is ſaid in the next verſe, that is, a thouſand two hundred and threeſcore years, a day for a year, as often in Ezechiel and Daniel, which things are noted before 2, 10. The beginning of theſe thouſand two hundred and threeſcore years, we account from the paſſion of Chriſt, whereby (the partition wall being broken down) we were made, of two, one, Epheſ. 2: 14. I ſay, one flock, under one ſhepherd, John 10: 16. and the end of theſe yeares preciſely falleth into the popedome of Boniface the eight, who a little before the end of the year of Chriſt, a thouſand two hundred ninety foure, entred the popedome of Rome in the feaſt of Saint Lucie (as Bergomenſis ſayeth) having put in priſon his predeceſſour Celeſtinus, whom by fraud, under colour of oracle he deceived: for which cauſe that was well ſaid of him, *Intravit ut vulpes, regnavit ut leo, mortuus eſt ut canis:* That is, He entred like a fox, reigned like a lion, and died like a dog. For if from a thouſand two hundreth ninetie four yeares, thou ſhalt take the age of Chriſt, which he lived on the earth, thou ſhalt finde there remaineth juſt one thouſand two hundreth and threeſcore yeares, which are mentioned in this place and many others.

[6] I had rather tranſlate it *illud* than *illam*, the temple, than the citie: for God ſaith, I will give that temple, and commit it unto my two witneſſes, that is, unto the miniſters of the word, who are few in deed, weak and contemptible: but yet two, that is, of ſuch a number as one of them may help another, and one confirm the teſtimonie of another unto all men, that from the mouth of two or three witneſſes every word may be made good amongſt men, 2 Corinth. 13: 1.

‡ Or, *I will give unto my two witneſſes that they may propheſie.*

[7] They ſhall exerciſe their office enjoyned by me, by the ſpace of thoſe thouſand two hundred and ſixtie yeares, in the midſt of afflictions though never ſo lamentable, which is figuratively ſhewed by the mourning garment.

* Zech. 4: 3, 11, 14.

[8] That is, the ordinary and perpetuall inſtruments of ſpirituall grace, peace, and light in my church, which God by his onely power preſerved in this temple.

[9] The power and efficacie of the holy miniſtery, and which is truely euangelicall, is declared both in earth and in heaven, protecting the adminiſters thereof, and deſtroying the enemies, in this verſe, vertue indeed divine, moſt mightily ſhewing it ſelf forth in heaven, earth, and the ſea, verſe 6. as it is deſcribed, 2 Corinth. 10: 4. according to the promiſe of Chriſt, Mark 16: 17. And this is the ſecond place (as I ſaid before) of the combats which the ſervants of God muſt needs undergo in the executing of their calling, and of the things that follow the ſame combats. In the combats or conflicts are theſe things, to overcome, in theſe two verſes: to be overcome and killed, verſe 7. After the ſlaughter, follow theſe things, that the carkeiſes of the godly are laid abroad, verſe 8. being unburied, are made a matter of ſcorn, together of curſing and bitter execrations, verſe 9. and that therefore gratulations are publikely and privately made, verſe 10.

[10] That is, when they have ſpent thoſe thouſand two hundred and ſixtie yeares mentioned verſe, 2. and 3 in publiſhing their teſtimony acccording to their office.

[c] When they have done their meſſage.

[11] Of which, after chap. 13. &c. That beaſt is the Romane empire, made long agoe of civil, eccleſiaſticall: the chief head whereof was then Boniface the eight, as I ſaid before: who lifted up himſelf in ſo great arrogancie, (ſaith the authour of *Faſciculus temporum*) that he called himſelf, Lord of the whole world, as well in temporall cauſes, as in ſpirituall. There is an extant of that matter, written by the ſame Boniface moſt arrogantly, ſhal I ſay, or moſt wickedly, *Cap, Unam ſanctam extra de majoritate & obedientia.* And in the ſixt of Decretals (which is from the ſame authour) many things are found of the ſame argument.

[12] He ſhall perſecute moſt cruelly the holy men, & put them to death, and ſhall wound and pierce through with curſings, both their names and writings. And that this was done to very many godly men, by Boniface, and others, the hiſtories do declare, eſpecially, ſince the time that the odious, and condemned name amongſt the multitude, firſt, of the brethren Waldenſes or Lugdunenſes, then alſo of the Fratricels, was pretended, that good men might with more approbation be maſſacred.

[13] That is, openly at Rome where at that time was a moſt great concourſe of people, the year of jubile being then firſt ordained by Boniface unto the ſame end, in the year of Chriſt 1300. example whereof is, read Chap. 1. *Extra, de penitentiis & remiſſionibus.* So by one act he committed double injurie againſt Chriſt, both aboliſhing his truth by the reſtoring of the type of the jubile, and triumphing over his members by moſt wicked ſuperſtition. O religious heart: Now that we ſhould underſtand the things of Rome, S. John himſelf is the authour, both after in the 17 chapter almoſt throughout, and alſo in the circumſcription now next following, when he ſaith, it is that great citie (as chap. 17: 18. he calleth it) and is ſpiritually termed Sodom and Egypt: and that ſpiritually (for that muſt here again be repeated from before) Chriſt was there crucified. For the two firſt appellations ſignifie ſpirituall wickedneſſe: the latter ſignifieth the ſhew and pretence of good, that is, of Chriſtian and ſound religion. Sodom ſignifieth moſt licentious impietie and injuſtice: Egypt, moſt cruell perſecution of the people of God: and Jeruſalem ſignifieth the moſt confident glorying of that city, as it were in true religion, being yet full of falſhood and ungodlineſſe. Now who is ignorant that theſe things do rather and more agree unto Rome, than unto any other city? The commendations, of the city of Rome for many yeares paſt, are publikely notorious, which are not for me to gather together. This onely I will ſay, that he long ſince did very well ſee what Rome is, who taking his leave thereof, uſed theſe verſes:

Roma vale, vidi, ſatis eſt vidiſſe: revertar
Quum leno, meretrix, ſcurra, cinædus ero.

Now farewell Rome, I have thee ſeen, it was enough to ſee:
I will return when as I mean, bawd, harlot, knave to be.

[d] After a more ſecret kinde of meaning and underſtanding.

[14] Namely in his members, as alſo he ſaid unto Saul, Acts 9: 5.

[15] That is, for three yeares and a half: for ſo many yeares Boniface lived after his jubile, as Bergomenſis witneſſeth.

[16] So much the more ſhall they by this occaſion exerciſe the jolity of their jublile.

[17] The goſpel of Chriſt is the affliction of the world, and the miniſterie thereof, the ſavour of death unto death, to thoſe that periſh, 2 Corinth 2: 16.

[18] The third place as I noted before, is of the riſing again of the prophets from the dead, and their carying up into heaven. For their reſurrection is ſhewed in this verſe: their calling and lifting up into heaven, in the verſe following.

[19] That is, what time God ſhall deſtroy that wicked Boniface.

[20] That is, the prophets of God ſhall in a ſort riſe again, not the ſame in perſon (as they ſay) but in ſpirit: that is, in the power and efficacie of their miniſtery, which S. John expreſſed before, verſe 5. and 6. And ſo the propheſie that is ſpoken of Elias, is interpreted by the angel to be underſtood of John Baptiſt, Luke 1: 17. For the ſame Boniface himſelf, who ſought to kill and deſtroy them, was by the fire of Gods mouth (which the holy miniſtery ſheweth and exhibiteth) devoured, and died miſerably in priſon, by the endeavour of *Sarra Columnenſis* and *Nogaretus* a French knight, whom Philip the faire king of France ſent into Italy, but with a very ſmall power.

[21] That is, the moſt grievous heat of afflictons and perſecution ſhall ſtay for a while, for the great amaze that ſhall ariſe upon the ſudden and unlooked for judgement of God.

[22] They were called by God into heaven, and taken out of this malignant world, into the heavenly church, which alſo lyeth hidden here in the earth, to excerciſe their calling ſecretly: as of whom this wretched world was unworthy, Hebr. 11: 38. For the church of the wicked is by compariſon called the earth, or the world, and the church of the godly, heaven. So in ancient time amongſt the godly Iſraelites: ſo amongſt the Jews in the dayes of Manaſſes, and other kings, when the earth refuſed the heires of heaven, we read that they lay hidden as heaven in the earth.

they aſcended up to heaven in a cloud, [23] and their enemies beheld them.

13 [24] And the ſame houre was there a great earth-quake, and the tenth part of the city fell, & in the earth-quake were ſlain † of men ſeven thouſand: and the remnant were affrighted, [25] and [e] gave glory to the God of heaven.

14 [26] The ſecond wo is paſt, and behold, the third wo cometh quickly.

15 [27] And the ſeventh angel ſounded, and there were great voices in heaven, ſaying, The kingdomes of this world are become [28] *the kingdomes* of our Lord, and of his Chriſt, and he ſhall reigne for ever and ever.

16 [29] And the foure and twenty elders which ſat before God on their ſeats, fell upon their faces, and worſhipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned.

18 [30] And the nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldeſt give reward unto thy ſervants the prophets; and to the ſaints, and them that fear thy name, ſmall and great, and ſhouldeſt deſtroy them which ‡ deſtroy the earth.

19 And the temple of God was [31] opened in heaven, and there was ſeen in his temple the ark of his teſtament, and there were lightnings, and voices, and thunderings, and an earth-quake, and great hail.

[23] Yet could they not hinder the ſecret ones of the Lord (as the Pſalmiſt called them, Pſal. 83: 4.) but they that went on forward in his work.

[24] Bergomenſis ſaith, in the yeare of our Lord, 1201. this year a blazing ſtarre foretelling great calamity to come, appeared in heaven: in which year upon the feaſt of S. Andrew, ſo great an earthquak aroſe, as never be fore: which alſo continuing by times, for many dayes, overthrew many ſtately houſes. This ſaith he of the year next following the Jubile, which S. John ſo many ages before, expreſſed word for word.

† Or, *names of men.*

[25] They were in deed broken with preſent aſtoniſhment of minde, but did not earneſtly repent as they ought to have done.

[e] Glorified God by confeſſing his name.

[26] He paſſeth unto the ſecond hiſtory, which is the ſecond part of this chapter. S. John calleth theſe the ſecond and third woe, having reſpect unto chap. 9. verſ. 22.

[27] Of whoſe ſounding the trumpet, Chriſt expreſſy foretold, chap. 10: 7. and this is the ſecond part of this chapter, containing a generall hiſtorie of the Chriſtian church, from the time of Boniface 8. unto the conſummation of the victorie declared by voice from heaven. In this hiſtorie there are three branches, a preparation by the ſound of the angels trumpet: a narration by the voices of heavenly angels and elders, and a confirmation by ſigne. [28] The narration hath two parts an acclamation of the heavenly creatures in this verſe, and both an adoration by all the elders, verſe 16. and alſo a moſt ample thankſgiving, verſe 17: 18. The ſence of the acclamation is. Now the Lord is entred on his kingdome, and hath reſtored his church, in which moſt mightily recovered from the profanation of the Gentiles, he may glorifie himſelf, namely, that, which the Lord ordained, when firſt he ordained his church, that the faith of the Saints doeth now behold as accompliſhed. [29] As before, 7, 11. This giving of thanks is altogether of the ſame content with the words going before. [30] A ſpeech of the Hebrew language, as much to ſay, as Gentiles being angry, thine inflamed wrath came upon them, and ſhewed it ſelf from heaven, occaſioned by their anger and furie. ‡ Or, *corrupt.* [31] This is the confirmation of the next prophecie before going, by ſignes exhibited in heaven, and that of two ſorts, whereof ſome are viſible, as the paſſing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and teſtifying the glorious preſence of God, and the lightnings: others apprehended by ear and ſuch dull ſence, which bear witneſſe in heaven and earth to the truth of the judgements of God.

CHAP. XII.

1 *A woman clothed with the ſunne travaileth.* 4 *The great red dragon ſtandeth before her, ready to devoure her childe:* 6 *when ſhe was delivered ſhe fleeth into the wilderneſſe.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being caſt down into the earth, perſecuteth the woman.*

AND [1] there appeared a great ‡ wonder in heaven, [2] a woman clothed with the ſunne, and the moon under her feet, and upon her head a crown of twelve ſtarres:

2 And [3] ſhe being with childe, cried, travailing in birth, and pained to be delivered.

3 And there appeared another ‡ wonder in heaven, [4] and behold, a great red dragon: having [5] ſeven heads, and ten [6] horns, and ſeven crowns upon his heads.

4 [7] And his tail drew the third part of the ſtarres of heaven, and did caſt them to the earth: and the dragon [8] ſtood before the woman which was ready to be delivered, for [9] to devoure her childe aſſoon as it was born.

5 [10] And ſhe brought forth a [11] man-childe, who was to rule all nations with a rod of iron: and her childe was caught up unto God, and to his throne.

6 [12] And the woman fled into the wilderneſſe where ſhe hath a place prepared of God, that [13] they ſhould feed her there a thouſand two hundred and threeſcore dayes.

7 And there was warre in heaven, [14] Michael and his angels fought againſt the dragon, and the dragon fought and his angels:

8 [15] And prevailed not, neither was their [a] place found any more in heaven.

9 And the great dragon was caſt out, that old ſerpent, called the devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his angels were caſt out with him.

10 And I heard a loud voice ſaying [16] in heaven, Now is come ſalvation, and ſtrength, and the kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt down, which accuſed them before our God day and night.

11 And they overcame him by the bloud of the Lambe, and by the word of their teſtimonie, and they [b] loved not their lives unto the death.

[1] Hitherto hath been the generall prophecie, comprehended in two parts, as I ſhewed upon chap. 11. Now ſhall be declared the firſt part of this prophecie, in this and the next chapter, and the latter part in the 14, 15. and 16 chap. Unto the firſt part, which is of the conflicting or militant church, belong two things. The beginning and the progreſſe of the ſame in conflicts and Chriſtian combats. Of which two, the beginning or up-ſpring of the church is deſcribed in this chapter, and the progreſſe thereof in the chapter following. The beginning of the Chriſtian church we define to be from the firſt moment of the conception of Chriſt, untill that time wherein this church was as it were weaned and taken away from the breaſt or milk of her mother: which is the time when the church of the Jews with their city and temple was overthrown by the judgement of God. So we have in this chapter the ſtory of 60 yeares and upwards. The parts of this chapter are three. The firſt, is the hiſtorie of the conception and bearing in womb, in 4 verſes. The ſecond, an hiſtorie of the birth from the 5 verſe unto the 12. The third is, of the woman that had brought forth, unto the end of the chap. And theſe ſeverall parts have every one their conflicts. Therefore in that firſt part are two things contained, one, the conception and bearing in wombe in two verſes and another of the laying in wait of the dragon againſt that ſhould be brought forth, in the next two verſes. In the firſt point are theſe things, the deſcription of the mother, verſe 1. and the dolours of childbirth, verſe 2 all ſhewed unto John from heaven. ‡ Or, *ſigne.*

[2] A type of the true holy church which then was in the nation of the Jews. This church (as is the ſtate of the holy church Catholique) did in it ſelf ſhine about with glory given of God, trode under feet mutablitie and changeableneſſe, and poſſeſſed the kingdome of heaven as the heire thereof.

[3] For this is that barren woman that brought not forth, of the which Eſa. 45: 1. and Gal. 4: 27 ſhe cried out for good cauſe, and was tormented at that time, when in the judgement of all ſhe ſeemed near unto death, and in manner ready to give up the ghoſt, by reaſon of her weakneſſe and povertie.

‡ Or, *ſigne.*

[4] That is, the devil or Satan (as is declared, verſ. 9) mighty, angry, and full of wrath.

[5] Thereby to withſtand thoſe ſeven churches ſpoken of, that is, the Catholick church, and that with kingly furniture and tyrannicall magnificence: ſignified by the crowns ſet upon his heads, as if the ſame without controverſie belonged unto him by the proper right: as alſo he boaſted unto Chriſt, Matth. 4: 9. ſee after upon Chap. 13: 1.

[6] More than are the horns of the Lambe, or than the churches are: ſo well furniſhed, doth the tyrant brag himſelf to be unto all manner of miſchief.

[7] After the deſcription of Satan, followeth this action, that is, his battel offered unto the church, partly, to that which is viſible, wherein the wheat is mingled with the chaff, and the good fiſh with that which is evil: a good part thereof though in appearance it ſhined as the ſtarres ſhine in heaven, he is ſayed to be thruſt down out of heaven, and to pervert: for if it were poſſible he would pervert even the elect, Matth. 24: 24. and partly, to the elect members of the holy Catholike church in the ſecond part of this verſe. Many therefore of the members of this viſible church (ſaith S. John) he overthrew and triumphed upon them. [8] He withſtood that elect church of the Jews which was now ready to bring forth the Chriſtian church, and watched for that ſhe ſhould bring forth. For the whole church, and whole body is compared unto a woman: and a part of the church unto that which is brought forth, as we have noted at large upon Can. 7: 6. [9] Chriſt myſticall (as they call him) that is, the whole church, conſiſteth of the perſon of Chriſt as the head, and of the body united thereunto by the ſpirit, ſo is the name of Chriſt taken, 1 Corinth. 12: 12. [10] The ſecond hiſtory of this church delivered of childe: in which firſt the conſideration of the child born, and of the mother is deſcribed in two verſes: ſecondly, the battel of the dragon againſt the young childe, and the victory obtained againſt him in 3 verſes following: laſt of all is ſung a ſong of victory, unto the 12 verſe. Now S. John in conſideration of the childe born, noteth two things: for he deſcribeth him, and his ſtation or place in this verſe. [11] That is, Chriſt the head of the church joyned with his church (the beginning, root, and foundation whereof is the ſame Chriſt) indowed with kingly power, and taken up into the heaven out of the jawes of Satan (who as a ſerpent did bite him upon the croſſe) that ſitting upon the celeſtiall throne, he might reigne over all. [12] The church of Chriſt which was of the Jews, after his aſſumption into heaven, hid it ſelf in the world as in a wilderneſſe, truſting in the only defence of God, as witneſſeth S. Luke in the Acts of the apoſtles. [13] Namely, the apoſtles and ſervants of God ordained to feed with the word of life, the church collected both of the Jews and Gentiles, unleſſe that any man will take the word *alerent* imperſonally, after the uſe of the Hebrews, in ſtead of *aleretur*: but I like the firſt better. For he hath reſpect unto thoſe two prophets, of whom chap. 11: 3. as for the meaning of the 1260 dayes, look the ſame places. [14] Chriſt is the prince of angels, and the head of the church, who beareth that yron rod, verſ. 5. See the notes upon Daniel, chap. 12: 1. In this verſe a deſcription of the battel, and of the victory in the 2 verſes following. The Pſalmiſt had reſpect unto this battel, Pſal. 68: 19. and Paul, Epheſ. 4: 8. and Col. 2: 15. [15] The deſcription of the victory, by denying of one thing in this verſe, and by affirming the contrary in the next verſes. As that Satan gained nothing in heaven, but was by the power of God thrown down in the world whereof he is prince, Chriſt himſelf and his elect member ſtanding ſtill by the throne of God. [a] They were caſt out ſo, that they were never ſeen any more in heaven. [16] The ſong of victory or triumph, containing, firſt a propoſition of the glorie of God and of Chriſt ſhewed in that victory: Secondly, it containeth a reaſon of the ſame propoſition, taken from the effects, as that the enemie is overcome in battel, in this verſe, and that the godly are made conquerours (and more than conquerours, Rom. 8: 37) verſ. 11. Thirdly, a concluſion wherein is an exhortation unto the angels, and to the ſaints, and unto the world, a propheſie of great miſery, and of deſtruction procured by the devil againſt mankind leſt himſelf ſhould ſhortly be miſerable alone, verſe 12. [b] He is ſaid in the Hebrew tongue, to love his life, that eſteemeth nothing more precious than his life: and on the other ſide, he is ſaid not to love his life, who doubteth not to hazard it, whereſoever need requireth.

12 Therefore rejoyce, ye heavens, and ye that dwell in them: wo to the inhabiters of the earth, and of the ſea: for the devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

13 And when [17] the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-childe.

14 [18] And to the woman were given two wings of a great eagle, that ſhe might flie into the wilderneſſe, into her[c] place: where ſhe is nouriſhed for [19] a time, and times, and half a time, from the face of the ſerpent.

15 [20] And the ſerpent caſt out of his mouth water as a floud, after the woman: that he might cauſe her to be carried away of the floud.

16 [21] And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the floud which the dragon caſt out of his mouth.

17 [22] And the dragon was wroth with the woman, and went to make warre with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

17 The third part: an hiſtory of the woman delivered, conſiſting of two members, the preſent battel of Satan, againſt the church of the Jewiſh nation, in four verſes: and the battel intended againſt the ſeed thereof, that is, againſt the church of the gentiles, which is called holy, by reaſon of the goſpel of Chriſt, in the two laſt verſes. 18 That is, being ſtrenthened with divine power: and taught by oracle, ſhee fled ſwiftly from the aſſault of the devil, and from the common deſtruction of Jeruſalem, and went into a ſolitary citie beyond Jordan called Pella, as Euſebius telleth in the 5 chap. of the 3 book of his eccleſiaſticall hiſtorie: which place God had commanded her by revelation. c Into that place which God had appointed for her. 19 That is, for three yeares and an half: ſo the ſame ſpeech is taken, Dan. 7: 25. This ſpace of time is rekoned in manner from that laſt and moſt grievous rebellion of the Jews, unto the deſtruction of the citie and temple, for their defection or falling away, began in the twelfth yeare of Nero, before the beginning whereof, many fore-ſignes and predictions were ſhewed from heaven, as Joſephus writeth, lib. 7. cap. 12. and Hegeſippus l. 5. c. 44. amongſt which this is very memorable, then in the feaſt of pentecoſt not onely a great ſound and noiſe was heard in the temple, but alſo a great voice was heard of many out of the ſanctuary, which cried out unto all, Let us depart hence. Now three yeares and a half after this defection was begun of the Jews, and thoſe wonders happened, the citie was taken by force, the temple overthrown, and the place forſaken of God: and this compaſſe of time S. John noted in this place. 20 That is, he inflamed the Romanes and nations, that they perſecuting the Jewiſh people with cruell armies, might by the ſame occaſion invade the church of Chriſt, now departed from Jeruſalem, and out of Juda. For it is an uſuall thing in ſcripture, that the raging tumults, of the nations ſhould be compared unto waters. 21 That is, there was offered in their place other Jews, unto the Romanes and nations raging againſt that people, and it came to paſſe thereby, that the church of God was ſaved whole from that violence, that moſt raging floud of perſecution, which the dragon vomited out, being altogether ſpent in the deſtruction of thoſe other Jews. 22 Being ſet on fire by this means, he began to be more mad, and becauſe he perceived that his purpoſe againſt the Chriſtian church of the Jewiſh remnant was come to nought, he reſolved to fall upon her ſeed, that is, the church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, as I ſaid upon the thirteenth verſe, in which the purpoſe of Satan is ſhewed, verſ. 17. and his attempt, verſ. 18.

CHAP. XIII.

1 *A beaſt riſeth out of the ſea with ſeven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beaſt cometh up out of the earth:* 14 *cauſeth an image to be made of the former beaſt,* 15 *and that men ſhould worſhip it,* 16 *and receive his mark.*

[23] ANd I ſtood upon the ſand of the ſea, and [1] ſaw a beaſt riſe [2] up out of the ſea, having ſeven heads, and ten [3] horns, and upon his horns ten crowns, [4] and upon his heads the ‡ [5] name of blaſphemy.

2 And the beaſt which I ſaw was [6] like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: [7] and the dragon gave him his power, and his ſeat, and great authority.

3 [8] And I ſaw one of his heads, as it were †wounded to death, and his deadly wound was healed: & all the world wondred after the beaſt.

4 And they worſhipped the dragon which gave power unto the beaſt, and they worſhipped the beaſt, ſaying, Who is like unto the beaſt? who is able to make warre with him?

5 [9] And there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him [10] ‡ to continue fourty and two moneths.

6 And he opened his mouth in blaſphemie againſt God, to blaſpheme his name, [11] and his tabernacle, [12] and them that dwell in heaven.

7 And it was given unto him to make warre with the ſaints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth ſhall worſhip him, [13] whoſe names are not written in the book of life of the Lambe ſlain from the foundation of the world.

9 [14] If any man have an eare, let him heare.

10 He that leadeth into captivity, ſhall go into captivity, * He that killeth with the

23 That is, a moſt mightie tempeſt that he ruſhed upon the whole world (whoſe prince he is) to raiſe the flouds, and provoke the nations, that they might with their furious billows toſſe up and down, drive here and there, and finally, deſtroy the church of Chriſt with the holy members of the ſame. But the providence of God reſiſted his attempt, that he might favour the church of the Gentiles, yet tender, and as it were green. The reſt of this ſtory of the dragon is excellently proſecuted by the apoſtle S. John hereafter in the 20 chapter. For here the dragon endevouring to do miſchief, was by God caſt into priſon. 1 The apoſtle having declared the ſpringing up of the Chriſtian church, and the eſtate of the church from which ours taketh her beginning, doth now paſſe unto the ſtory of the progreſſe thereof, as I ſhewed in the entrance of the former chapter And this hiſtory of the progreſſe of the church & the battels thereof, is ſet down in this chapter, but diſtinctly in two parts, one is of the civil Romane empire, unto verſ. 10. Another of the body eccleſiaſticall or propheticall, thence unto the end of the chapter. In the former part are ſhewed theſe things. Firſt, the ſtate of that empire, in 4 verſes: then the acts thereof in 3 verſes: after the effect, which is exceeding great glory, verſ. 8. And laſt of all is commended the uſe, and the inſtruction of the godly againſt the evils that ſhall come from the ſame, verſ. 9, 10. The hiſtory of the ſtate, containeth a moſt ample deſcription of the beaſts firſt entrie, verſ. 1, 2. and then reſtored after hurt, verſ. 3, 4. 2 On the ſand whereon ſtood the devil practiſing now tempeſts againſt the church, in the verſ. next before going: what time the empire of Rome was endangered by domeſticall diſſenſions, and was mightily toſſed, having ever and anon new heads, and new emperours. See in the 17 chap and verſ. 8. 3 Having the ſame inſtruments of power, providence, and moſt expert government which the dragon is ſaid to have had, in the 12 chapter and the third verſe. 4 We reade in the twelfth chapter and 3 verſe, that the dragon had 7 crowns ſet upon 7 heads, becauſe the chief avoucheth himſelf to be proper lord and prince of the world, but this beaſt is ſaid to have ten crowns ſet upon ſeverall, not heads but horns: becauſe the beaſt is beholden for all unto the dragon, verſ. 2. and doeth not otherwiſe reigne, than by law of ſubjection given by him, namely, that he employ his horns againſt the church of God. The ſpeech is taken from the ancient cuſtome and form of dealing in ſuch caſe: by which they that were abſolute kings did weare the diademe upon their heads: but their vaſſals, and ſuch as reigned by grace from them, wore the ſame upon their hoods: for ſo they might commodiouſly lay down their diademes when they came into the preſence of their ſovereignes: as alſo their elders are ſaid when they adored God which ſate upon the throne, to have caſt down their crowns before him, chap. 4, verſ. 10.

‡ Or, *names* 5 Contrary to that which God of old commanded ſhould be written in the head-piece of the high prieſt, that is, *Sanctitas Jehovæ*, Holineſſe unto the Lord. The name of blaſphemy impoſed by the dragon, is (as I think) that which S. Paul ſaith in the ſecond chapter of his 2 epiſtle to the Theſſalonians, the fourth verſe: He ſitteth as God, and boaſteth himſelf to be God. For this name of blaſphemie both the Romane emperours did then challenge unto themſelves, as Suetonius and Dion do report of Caligula and Domitian: and after them the popes of Rome did with full mouth profeſſe the ſame of themſelves, when they challenged unto themſelves ſovereigntie in holy things: of which kinde of ſayings the ſixt book of the decretals, as Clementines and the extravagants, are very full. For theſe men were not content with that which Anglicus wrote in his *Poetria*, (the beginning whereof is, *Papa ſtupor mundi.* The pope is the wonder of the world) *Nec Deus es, nec homo, ſed neuter es inter utrumque*; Thou art not God, neither art thou man, but neither mixt of both: as the gloſſe witneſſeth upon the ſixt book: But they were bold to take unto themſelves the very name of God: and to accept it given of other: according as almoſt an hundred and twenty yeares ſince, there was made for Sixtus the fourth, when he ſhould firſt enter into Rome in his dignitie papall, a pageant of triumph, and cunningly fixed upon the gate of the citie he ſhould enter at, having written upon it this blaſphemous verſe:

Oracula vocis mundi moderaris habenas,
Et merito in terris crederis eſſe Deus.

That is,

By oracle of thine own voice, the world thou governſt all,
And worthily a god on earth men think and doe thee call.

Theſe and ſix hundreth the like, who can impute unto that modeſty whereby good men of old would have themſelves called the ſervants of the ſervants of God? Verily either this is a name of blaſphemie, or there is none at all. 6 Swift as the leopard, eaſily claſping all things, as the bear doth with his foot, and tearing and devouring all things with the mouth as doth the lion. 7 That is, he lent the ſame unto the beaſt to uſe, when he perceived that himſelf could not eſcape, but muſt needs be taken by the hand of the angel, and caſt into the bottomleſſe pit, Chap. 20. yet did not he abandon the ſame utterly from himſelf, but that he might uſe it as long as he could. 8 This is the other place that appertaineth to the deſcription of the beaſt of Rome: that beſides that naturall dignity, and amplitude of the Romane empire, which was ſhadowed in the two former verſes, there was added this alſo as miraculous, that one head was wounded, as it were, unto death, and was healed again, as from heaven in the ſight of all men. This head was Nero the emperour, in whom the race of the Cæſars fell from the imperiall dignitie, and the government of the common-weal was tranſlated unto others: in whoſe hands the empire was ſo cured and recovered unto health, as it ſeemed unto all ſo much the more deeply rooted and grounded faſt, than ever before and hence followed thoſe effects, which are next ſpoken of: Firſt an admiration of certain power, as it were, ſacred and divine, ſuſtaining the empire and governing it: Secondly, the obedience and ſubmiſſion of the whole earth, in this verſ. Thirdly, the adoration of the dragon, and moſt wicked worſhipping of devils, confirmed by the Romane emperours: Laſtly, the adoration of the beaſt himſelf, which grew into ſo great eſtimation, as that both the name and worſhip of a god was given unto him, verſe the fourth. Now there were two cauſes which brought in the mindes of men to this religion: the ſhew of excellencie, which bringeth with it reverence: and the ſhew of power invincible, which bringeth fear. Who is like (ſay they) unto the beaſt? Who ſhall be able to fight with him? † Or, *ſlain.* 9 The ſecond member containing an hiſtorie of the acts of the beaſt, as I ſaid verſe 1. The hiſtorie of them is concluded in two points: the beginning, and the manner of them. The beginning as the gift of the dragon, who put and inſpired into the beaſt both his impiety againſt God, and his inhumanitie and injuſtice againſt all men, eſpecially againſt the godly, and thoſe that were of the houſhold of faith, verſe the fift. The manner of the acts, or actions done, is of two ſorts, both impious in minde, and blaſphemous in ſpeech againſt God, his church, and the godly, verſe the ſixt: and alſo moſt cruell and injurious in deeds, even ſuch as were done of moſt raging enemies, and of moſt inſolent and proud conquerours, verſe the ſeventh. 10 Namely, his actions, and manner of dealing. As concerning thoſe two and fourty moneths, I have ſpoken of them before in the 12 chapter, and ſecond verſe. ‡ Or, *to make warre.* 11 That is, the holy church, the true houſe of the living God. 12 That is, the godly in ſeverall who hid themſelves from his cruelty. For this bloudy beaſt ſurcharged thoſe holy ſouls moſt falſly with innumerable accuſations for the name of Chriſt, as we reade in Juſtine martyr, Tertullianus, Arnobius, Minutius, Euſebius, Auguſtine, and others: which examples the latter times followed moſt diligently, in deſtroying the flock of Chriſt: and we in our own memory have found by experience, to our incredible grief. Concerning heaven, See in the 11 chapter and in the 12 verſe. 13 That is, ſuch as were not from everlaſting, elected in Chriſt Jeſus. For this is that Lambe ſlain, of which chap. 5. vers 6. Theſe words I do with Aretas diſtinguiſh in this manner: Whoſe names are not written from the laying of the foundation of the world, in the book of life of the Lambe ſlain. And this diſtinction is confirmed by a like place hereafter, chap. 17. 8. 14 The concluſion of this ſpeech of the firſt beaſt, conſiſting of two parts: An exhortation to attentive audience, in this verſe: and a foretelling, which partly containeth threatnings againſt the wicked, and partly comforts for thoſe which in patience and faith ſhall wait for that glorious coming of our Lord and Saviour Chriſt, verſe the tenth, * Matth. 26: 52.

ſword, muſt be killed with the ſword. Here is the patience and the faith of the ſaints.

11 [15] And I beheld another beaſt coming up out of the earth, [16] and he had two horns like a lambe, and he ſpake as a dragon.

12 [17] And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein, [18] to worſhip the firſt beaſt, whoſe deadly wound was healed

13 [19] And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men,

14 And deceiveth them that dwell on the earth, by *the means of* thoſe miracles which he had power to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an [20] image to the [21] beaſt which had the wound by a ſword, and did live.

15 [22] And he had power to give † [a] life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed.

16 [23] And he cauſeth all both ſmall and great, rich and poore, free and bond, † to receive [24] a [b] mark in their right hand, or in their foreheads:

15 The ſecond member of the viſion, concerning the eccleſiaſticall dominion, which in Rome ſucceeded that which was politike, and is in the power of the corporation of falſe prophets, and of the forgers of falſe doctrine. Wherefore the ſame beaſt, and the ſame body, or corporation is called by S. John by the name of falſe prophet, Chap. 16. verſ. 13. and 19. verſ. 20. The form of this beaſt is firſt deſcribed in this verſe, then his acts in the verſes following: and the whole ſpeech is concluded in the laſt verſe. This beaſt is by his breed, a ſon of the earth (as they ſay) obſcurely born, and by little and little creeping up out of his abject ſtate. 16 That is, in ſhew he reſembled the Lambe (for what is more milde or more humble, than to be the ſervant of the ſervants of God?) but in deed he played the part of the dragon, and of the wolf, Matth. 7: 15. For even Satan changeth himſelf into an angel of light, 2 Cor. 11: 14. & what ſhould his honeſt diſciples and ſervants doe? 17 The hiſtorie of the acts of this beaſt containeth in ſum three things, hypocriſie, the witneſſe of miracles, and tyrannie: of which the firſt is noted in this verſe, the ſecond in the 3 verſes following, the third in the ſixteenth and ſeventeenth verſes. His hypocriſie is moſt full of leaſing, whereby he abuſeth both the former beaſt and the whole world: in that albeit he hath by his cunning, and as it were by little, made of the former beaſt a moſt miſerable σκάλετον or anatomie, uſurped all his authority unto himſelf, and moſt impudently exerciſeth the ſame in the ſight and view of him: yet he carrieth himſelf ſo, as if he honoured him with moſt high honour, and in very good truth cauſe him to be reverenced of all men. 18 For unto this beaſt of Rome, which of a civil empire is made an eccleſiaſticall hierarchie, are given divine honours, & divine authority ſo farre, as he is beleeved to be above the ſcriptures, which the gloſſe upon the decretals declareth by this deviliſh verſe.

Articulos ſolvit, ſynodumque facit generalem.

That is:

He changeth the articles of faith, and giveth authoritie to generall councels.

Which is ſpoken of the papall power. So the beaſt is by birth, foundation, ſeat, and finally ſubſtance, one: onely the pope hath altered the form and manner thereof, being himſelf the head both of that tyrannicall empire, and alſo of the falſe prophets: for the empire hath he taken unto himſelf, and thereunto hath added this cunning device. Now theſe words, Whoſe deadly wound was cured, are put here for diſtinction ſake as alſo ſometimes afterward: that even at that time the godly readers of this prophecie, might by this ſigne be brought to ſee the things as preſent: as if it were ſaid, that they might adore this very empire that now is, whoſe head we have ſeen in our own memory to have been cut off, and to be cured again. 19 The ſecond point of the things done by the beaſt, is the credit of great wonders or miracles, and pertaining to the ſtrengthening of this impietie: of which ſignes ſome were given from above, as it is ſaid, that fire was ſent down from heaven by falſe ſorcerie, in this verſe. Others were ſhewed here below in the ſight of the beaſt, to eſtabliſh idolatry, and deceive ſouls: which part Saint John ſetteth forth beginning (as they ſay) at that which is laſt, in this manner: Firſt, the effect is declared in the words: He deceiveth the inhabitants of the earth. Secondly, the common manner of working, in two ſorts, one of miracles: For the ſignes which were given him to do in the preſence of the beaſt: the other of the words added to the ſignes, and teaching the idolatrie by thoſe ſignes, Saying unto the inhabitants of the earth, that they ſhould make an image unto the beaſt, which, &c. Thirdly, a ſpeciall manner is declared. That it is given unto him to put life unto the image of the beaſt: and that ſuch a kinde of quickening, that the ſame both ſpeaketh by anſwer unto thoſe that ask counſel of it, an alſo pronounceth death againſt all thoſe that doe not obey nor worſhip it: all which things oftentimes by falſe miracles through the procurement & inſpiration of the devil, have been effected and wrought in images. The hiſtories of the papiſts are full of examples of ſuch miracles, the moſt of them fained, many alſo done by the devil in images, as of old in the Serpent, Geneſis the third chapter, and the firſt verſe. By which examples is confirmed not the authority of the beaſt, but the truth of God and theſe propheſies. 20 That is, images, by enallage or change of the number: for the worſhip of them ever ſince the ſecond councel of Nice, hath been ordained in the church by publike credite and authoritie, contrary to the law of God. 21 In the Greek the word is of the Dative caſe, as much to ſay, as unto the worſhip, honour and obeying of the beaſt, for by this maintenance of images, this pſeudopropheticall beaſt doeth mightily profit the beaſt of Rome, of whom long ago he received them. Wherefore the ſame is hereafter very fitly called the image of the beaſt, for that images have their beginning from the beaſt, and have their form or manner from the will of the beaſt, and have their end and uſe fixed in the profit and commoditie of the beaſt. 22 And of this miracle of the images of the beaſt, (that is, which the beaſt hath ordained to eſtabliſh idolatry) which miraculouſly ſpeak, and give judgement, or rather marvellouſly, by the fraud of the falſe prophets, the papiſts books are full fraughted. † Or, *breath.* a To give life, as Jannes and Jambres imitated the wonders that Moſes wrought. 23 The third place, is a moſt wicked and moſt inſolent tyranny, as was ſaid before, uſurped over the perſons of men, in this verſe: and over their goods and actions, in the next verſe. For he is ſaid both to bring upon all perſons a tyrannous ſervitude, ſo that as bondſlaves they might ſerve the beaſt: and alſo to exerciſe over all their goods and actions, a pedler-like abuſe of indulgences and diſpenſations (as they term them) amongſt their friends, and againſt others, to uſe moſt violent interdictions, and to ſhoot out curſings, even in naturall and civill, private and publike contracts, wherein all good faith ought to have place. † Or, *to give.* 24 That is, their criſme, by which in the Sacrament (as they call it) of confirmation, they make ſervile unto themſelves, the perſons and doings of men, ſigning them in their forehead and hands, and as for the ſigne left by Chriſt. (Of which chapter 7: 3.) and the holy ſacrament of baptiſme they make as void. For whom Chriſt hath joyned unto himſelf by baptiſme, this beaſt maketh callenge unto them by his greaſie criſme, which he doubteth not to preferre before baptiſme, both in authoritie and in efficacie. b The mark of the name of the beaſt.

17 And that no man might [25] buy or ſell ſave he that had the [26] mark, or the name of the beaſt, or the number of his name

18 [27] Here is wiſdome. Let him that hath underſtanding count the number of the beaſt: for it is the [28] number of a man, and his number is ſix hundred threeſcore and ſix.

25 That is, have any traffique or entercourſe with men, but they onely which have this anointing and conſecrating of clearkly tonſure, as they call it, Read Gratian, *De conſecratione, diſtinctione tertia c. omnes ſpiritus ſanctus, &c.* of theſe matters. 26 Here the falſe prophets do require three things, which are ſet down in the order of their greatneſſe, a character, a name, and the number of the name. The meaning is, that man that hath not their firſt anointing, and clericall tonſure or ſhaving: ſecondly, holy orders, by receiving whereof is communicated the name of the beaſt: or finally. hath not attained that high degree of pontificall knowledge, and of the law (as they call it) Canonicall, and hath not as it were made up in account and caſt the number of the myſteries thereof: for in theſe things conſiſteth the number of that name of the beaſt. And this is excellently ſet forth in the next verſe. 27 That is, in the number of the beaſt conſiſteth that popiſh wiſedome, which unto them ſeemeth the greateſt of all others. In theſe words Saint John expoundeth that ſaying, which went before of the number of the beaſt, what it hath above his mark or cogniſance and his name. Theſe things, ſaith Saint John, the mark and the name of the beaſt do eaſily happen unto any man, but to have the number of the beaſt, is wiſedome: that is, onely the wiſe and ſuch as have underſtanding, can come by that number: for they muſt be moſt illuminate doctours that attain thereunto, as the words following do declare. 28 How great and of what denomination this number of the beaſt is, by the which the beaſt accounteth his wiſedome, ſaint John declareth in theſe words, Doeſt thou demand how great it is? it is ſo great that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he muſt be a man indeed that doeth attain unto it. Askeſt thou of what denomination it is? verily it ſtandeth of ſix throughout, and pefectly riſeth of all the parts thereof in their ſeverall denominations (as they term them:) it ſtandeth of ſix by unities, tens, hundreds, &c. ſo as there is no one part in learning and order pontificall, which is not either referred unto the head, and as it were, the top thereof, or contained in the ſame: ſo fitly doe all things in this hierarchie agree one with another, and with their head, Therefore that cruel beaſt Boniface the eight, doeth commend by the number of ſix thoſe decretals which he perfected, in the prooeme of the ſixt book. Which book (ſaith he) being to be added to five other books of the ſame volume of decretals, we thought good to name Sextum, the ſixt: that the ſame volume by addition thereof containing a ſenarie, or the number of ſix books (which is a number perfect) may yeeld a perfect form of managing all things, and perfect diſcipline of behaviour. Here therefore is the number of the beaſt, who poureth from himſelf all his parts, and bringeth them all back again unto himſelf by his diſcipline in moſt wiſe and cunning manner, If any man deſire more of this, let him reade the gloſſe upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought it my duetie, with the good favovr of all, and without the offence of any, to propound mine opinion in this point. And for this cauſe eſpecially, for that it ſeemed unto me neither profitable, nor like to be true, that the number of the beaſt, or of the name of the beaſt ſhould be taken as the common ſort of interpreters do take it. For this number of the beaſt teacheth, giveth out, imprinteth, as a publike mark of ſuch as be his, and eſteemeth that mark above all others, as the mark of thoſe whom he loveth beſt. Now thoſe other expoſitions ſeem rather to be farre removed from this propertie and condition of that number: whether you reſpect the name Latinus, or Titan, or any other. For theſe the beaſt doth not teach, nor give forth, nor imprint, but moſt diligently forbiddeth to be taught, and audaciouſly denieth: he approveth not theſe, but reproveth them: and hateth them that think ſo of this number, with an hatred greater than that of *Vatinius.*

CHAP. XIV.

1 *The Lambe ſtanding on mount Sion with his company:* 6 *an angel preacheth the goſpel.* 8 *The fall of Babylon.* 15 *The harveſt of the world, and putting in of the ſickle.* 20 *The vintage and wine-preſſe of the wrath of God.*

AND I looked, & lo, a Lambe [1] ſtood on the mount Sion, and with him [2] an hundred fourty and foure thouſand, having his Fathers [3] name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they ſung as it were a new ſong before the throne, and before the foure beaſts, and the elders, and no man could learn that ſong, but the hundred and fourty and foure thouſand, which were redeemed from the earth.

4 Theſe are they which were not defiled with women: for they are virgins: theſe are they which follow the Lambe whitherſoever

1 The hiſtorie of the church of Chriſt being finiſhed for more than a thouſand and three hundreth years, at which time Boniface the eight lived, as before hath been ſaid: there remaineth the reſt of the hiſtory of the conflicting or militant church, from thence unto the time of the laſt victorie in three chapters. For firſt of all, as the foundation of the whole hiſtorie is deſcribed, the ſtanding of the Lambe with his armie and retinue in five verſes, after his worthy acts which he hath done, and yet doth in moſt mighty manner, whileſt he overthroweth Antichriſt with the ſpirit of his mouth, in the reſt of this chapter, and in the two following. Unto the deſcription of the Lambe, are propounded three things, his ſituation, place and attendance: for the reſt are expounded in the former viſions, eſpecially upon the fift chapter. 2 As ready girt to do his office (as Acts 7: 56.) in the midſt of the church, which aforetime mount Sion did prefigure. 3 This retinue of the Lambe is deſcribed firſt by divine mark (as before 7: 2.) in this verſe. Then by divine occupation, in that all and every one in his retinue moſt vehemently and ſweetly (verſe 2.) do glorifie the Lambe with a ſpeciall ſong before God and his elect angels: which ſong fleſh and bloud cannot hear, nor underſtand, verſ. 3. Laſtly, by their deeds done before, and their ſanctification in that they were virgins pure from ſpirituall and bodily fornication, that is, from impietie and unrighteouſneſſe, that they followed the Lambe as a guide unto all goodneſſe, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and ſimplicitie of Chriſt they have exerciſed all theſe things, ſanctimonie of life, the direction of the Lambe, a thankfull remembrance of redemption by him; finally (to conclude in a word) that they are blameleſſe before the Lord, verſ. 4, 5.

he goeth: theſe † were redeemed from among men, being the firſt-fruits unto God, and to the Lambe.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 [4] And I ſaw [5] another angel flie in the midſt of heaven, having the everlaſting goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 [6] Saying with a loud voice, Fear God, and give glory to him, for the houre of his judgement is come: * and worſhip him that made heaven and earth, and the ſea and the fountains of waters.

8 And there followed another angel, ſaying, * Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the wine of the [a] wrath of her fornication.

9 And the third angel followed them ſaying with a loud voice, [7] If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand,

10 The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and he ſhall be tormented with fire and brimſtone, in the preſence of the holy angels, and in the preſence of the Lambe:

11 And the ſmoke of their torment aſcendeth up for ever and ever. And they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name.

12 [8] Here is the patience of the ſaints: here are they that keep the commandments of God, and the faith of Jeſus.

13 And I heard a voice from heaven ſaying unto me, Write, Bleſſed are the dead which die [b] in the Lord, ‡ from henceforth, yea, ſaith the Spirit, that they may reſt from their labours, and their [c] works do follow them.

14 [9] And I looked, and behold, a [10] white cloud, and upon the cloud *one* ſat, like unto the Sonne of man, [11] having on his head a golden crown, and in his hand a [12] ſharp ſickle.

15 [13] And another angel came out of the temple, crying with a loud voice to him that ſat on the cloud, * Thruſt in thy ſickle and reap, for the time is come for thee to reap, for the harveſt of the earth is ‡ ripe.

16 And he that ſat on the cloud, thruſt in his ſickle on the earth, and the earth was reaped.

17 [14] And another angel came out of the temple which is in heaven, he alſo having a ſharp ſickle.

18 And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth, for her grapes are fully ripe.

19 And the angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt it into the great wine-preſſe of the wrath of God.

20 And the wine-preſſe was troden without the city, [15] and bloud came out of the wine-preſſe, even unto the horſe-bridles, by the ſpace of a thouſand and ſix hundred furlongs.

† Gr. *were* bought.

4 The other part (as I ſaid on the firſt verſe) is of the acts of the Lambe, the manner whereof is delivered in two ſorts, of his ſpeech and of his facts, His ſpeeches are ſet forth unto the 13 verſe of this chapter, and his facts unto the 16 chap. In the ſpeech of the Lamb, which is the word of the goſpel, are taught in this place theſe things: The ſervice of the godly conſiſting inwardly of reverence towards God, and outwardly of the glorifying of him: the viſible ſigne of which is adoration, verſ. 7. The overthrowing of wicked Babylon, verſe 8. and the fall of every one of the ungodly which worſhip the beaſt, verſ. 9, 10, 11. Finally, the ſtate of the holy ſervants of God, both preſent, verſe 11. and to come, moſt bleſſed, according to the promiſe of God, verſe 13.

5 This angel is a type or figure of the good and faithfull ſervants of God, whom God eſpecially from that time of Boniface the 8 hath raiſed up to the publiſhing of the goſpel of Chriſt, both by preaching and by writing. So God firſt, neare unto the time of the ſame Boniface uſed Peter Caſſidorus an Italian: after Arnold de villa nova, a Frenchman, then Occam, Dante, Petrarch, after that, Johannes de rupe cæſa, a Franciſcane: after again, John Wicklife an Engliſhman, and ſo continually one or another unto the reſtoring of the truth, and enlarging of his church. 6 That is, Babylon is deſtroyed by the ſentence and judgement of God: the execution whereof S. John deſcribeth, Chap. 18. And this voice of the miniſters of Chriſt hath continued ſince the time that Babylon (which is Rome) hath by deliberate counſel and manifeſt malice oppugned the light of the goſpel offered from God. * Pſal. 146, 5, 6. Acts 14, 15. * Iſa. 21, 9. Jer. 51, 8. Chap. 18, 2. a Of her fornication, whereby God was provoked to wrath. 7 That is, ſhall not worſhip God alone, but ſhall transferre his divine honour unto this beaſt, whether he doe it with his heart, or counterfeiting in ſhew, For he (ſaith Chriſt) that denieth me before men, him will I denie before my Father and his angels, Matth. 10, 32. And this is that voice of the holy miniſterie, which at this time is very much uſed of the holy and faithfull ſervants of God. For having now ſuffiently found out the publike obſtinacie of Babylon, they labour not any longer to thunder out againſt the ſame: but to ſave ſome particular members by terrour (as S. Jude ſpeaketh) and to pluck them out of the publike flame: or els by vehement commiſeration of their eſtate to lead them away, they ſet before them eternall death, into which they ruſh unawares, unleſſe in good time they return unto God: but the godly which are of their own flock, they exhort unto patience, obedience, and faith in the Lord Jeſus, and charge them to give light by their good example, of good life unto others. 8 The patience, ſanctification, and juſtification by faith: the conſequence whereof are, reſt, felicitie, and glory eternall in the heavenly fellowſhip of God and his angels. b That is, for the Lord. ‡ Or, *from henceforth ſaith the Spirit, yea.* c By works, is meant the reward which followeth good works. 9 The ſecond part of this chapter, as I ſaid verſe 1. of the acts and doings of Chriſt, in overthrowing of Antichriſt and his church by the Spirit of his divine mouth: ſeeing that having been called back by word both publikely and privately unto his duty, and admoniſhed of his moſt certain ruine: he yet ceaſeth not to maintain and protect his own adherents, that they may doe him ſervice: and to afflict the godly with moſt barbarous perſecutions. Of thoſe things which Chriſt doth, there are 2 kinds: one common or generall in the reſt of this chap. another particular againſt that ſavage and rebellious beaſt and his worſhippers, chap. 15, 16. That common kinde is the calamity of wars ſpread abroad through the whole earth, and filling all things with bloud, and that without reſpect of any perſon. This is figured or ſhadowed out in 2 types, of the harveſt and vintage. Since the time that the light of the goſpel began to ſhine out, and ſince prophecie or preaching by the grace of God was raiſed up again, how horrible wars have been kindled in the world: how much humane fleſh hath been thrown to the earth by this divine reaping? how much bloud (alas for wo) hath overflown for theſe 100 yeares almoſt? all hiſtories do cry out, and this our age (if ever before) is now in horror by reaſon of the rage of that ſickle which Antichriſt calleth for. In this place is the firſt type, that is, of the harveſt. 10 Declaring his fierceneſſe by his colour, like unto that which is in the white or milk circle of heaven.

11 As one that ſhall reigne from God, and occupie the place of Chriſt in this miſerable execution.

12 That is, a moſt fit and commodious inſtrument of execution, deſtroying all by hewing and thruſting through: for who may ſtand againſt God?

13 Chriſt giveth a commandement in this verſe, and the angel executeth it in the next verſe.

* Joel. 3, 13.

‡ Or, *dried.*

14 The other type (as I ſaid ver. 14.) is the vintage: the manner whereof is one with that which went before if thou except this, that the grape gathering is more exact in ſeeking out every thing than is the harveſt labour. This is therefore a more grievous judgement, both becauſe it ſucceedeth the other, and becauſe it is underſtood to be executed with great diligence.

15 That is, it overflowed very deep, and very farre and wide: the ſpeech is hyperbolicall or exceſſive, to ſignifie the greatneſſe of the ſlaughter. And theſe be thoſe pleaſant fruits forſook, of the contempt of Chriſt, and deſiring of Antichriſt rather than him, which the miſerable, mad, and blinde world doth at this time reap.

CHAP. XV.

1 *The ſeven angels with the ſeven laſt plagues.* 3 *The ſong of them that overcome the beaſt.* 7 *The ſeven vials full of the wrath of God.*

AND [1] I ſaw another ſigne in heaven, great and marvellous, ſeven [2] angels having the ſeven laſt plagues, for in them is filled up the wrath of God.

2 [3] And I ſaw [4] as it were a ſea of glaſſe, mingled with fire, and [5] them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, [6] ſtand on the ſea of glaſſe, having the harps of God.

3 And they ſing [7] the ſong of Moſes the [a] ſervant of God, and the ſong of the Lambe, ſaying, [8] Great and marvellous are thy works, Lord God Almighty, * juſt and true are thy [b] wayes, thou King of ſaints.

4 * Who ſhall not fear thee, O Lord, and glorifie thy name? for thou onely art holy: for all nations ſhall come and worſhip before thee, for thy judgements are made manifeſt.

1 This is that other place of the acts of Chriſt, as I noted before 14, 14. Now therefore is ſhewed a ſingular work of the judgement of God belonging to the overthrow of Antichriſt and his forces, of which divine work the preparation is deſcribed in this chapter: and the execution in the next. The preparation is firſt ſet down generally, and in type in this verſe: and is after particularly ſet forth in the reſt of the chapter.

2 Of which chap. 8, 9. in powring forth the plagues of the world: for even theſe plagues do for the moſt part agree with thoſe.

3 There are two parts of the narration: one, the confeſſion of the Saints, gloryfying God, when they ſaw the preparation of the judgements of God, unto the 4 verſe: another the vocation, inſtruction, and confirmation of thoſe inſtruments which God hath ordained for the execution of his judgements, in foure others verſes. 4 This part of the viſion alludeth unto that ſea, or large veſſel of braſſe, in which the prieſts washed themſelves in the entrance of the temple: for in the entrance of the heavenly temple (as it is called verſe 5.) is ſaid to have been a ſea of glaſſe, moſt lightſome and clear, unto the commoditie of choiſe mixt with fire, that is, as containing the treaſury of the judgements of God, which he bringeth forth and diſpenſeth according to his own pleaſure: for out of the former, the prieſts were cleanſed of old: and out of this the ungodly are deſtroyed now, chap. 4, 6. 5 That is, the godly martyrs of Chriſt, who ſhall not give place even in miracles unto that beaſt: of theſe ſee before, chap. 13, 17. and 14. 9, 10. 6 Glorifying God, from the particular obſervation of the weapons and inſtruments of Gods wrath, floting in the ſea of glaſſe. 7 That ſong of triumph, which is Exod. 15, 2. a So is Moſes called for honours ſake, as it is ſet forth, Deut. 34, 10. 8 This ſong hath two parts: one a confeſſion, both particular, in this verſe, and generall, in the beginning of the next verſe: another, a narration of cauſes belonging to the confeſſion, whereof one kinde is eternall in it ſelf, and moſt preſent unto the godly, in that God is both holy, and alone God: another kinde is future, and to come, in that the elect taken out of the Gentiles (that is, out of the wicked ones and unbeleeving: as chap. 11, 2.) were to be brought unto the ſame ſtate of happineſſe, by the magnificencie of the judgement of God in the next verſe. * Pſal. 145, 17. b Thy doings. * Jer. 10, 7.

5 [9] And after that I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened:

6 And the ſeven angels came out of the temple, having the [10] ſeven plagues, clothed in [11] pure and white linnen, and having their breaſts [12] girded with golden girdles.

7 And one of the [13] foure beaſts gave unto the ſeven angels, ſeven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with ſmoke from the glory of God, and from his power, [14] and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

[9] The ſecond part of the narration (as was noted verſ. 2.) wherein firſt, the authoritie of the whole argument and matter thereof is figured, by a forerunning type of a temple opened in heaven, as Ch. 11, 19. namely, that all thoſe things are divine and of God, that proceed from thence, in this verſe. Secondly, the adminiſters or executers, come forth out of the temple, verſ. 6. Thirdly, they are furniſhed with inſtruments of the judgements of God, and weapons fit for the manner of the ſame judgements, ver 7. Finall, they are confirmed by teſtimony of the viſible glorie of God, in the laſt verſe. A like teſtimony whereunto was exhibited of old in the law, Exod. 40, 34. [10] That is, commandements to inflict thoſe ſeven plagues. Here is the figure called Metonymia. [11] Which was in old time a ſigne of the kingly or princely dignitie. [12] This girding was a ſigne of diligence, and the girdle of gold was a ſigne of ſinceritie, and truſtineſſe in taking in charge the commandements of God. [13] Of theſe before, Chap. 4, 7. [14] None of thoſe 7 Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

CHAP. XVI.

2 The angels poure out of their vials full of wrath. 6 The plagues that follow thereupon. 15 Chriſt cometh as a thief. Bleſſed are they that watch.

AND [1] I heard a great voice out of the temple, ſaying to the ſeven angels, Go your wayes and poure out the vials of the wrath of God upon the earth.

2 [2] And the firſt went, and poured out his vial upon the earth, and there fell a noiſome and grievous ſore upon the men which had the mark [3] of the beaſt, and upon them which worshipped his image.

3 [4] And the ſecond angel poured out his vial upon the ſea, and it [a] became as the bloud of a dead man: and every living ſoul died in the ſea.

4 [5] And the third angel poured out his vial upon the rivers and fountains of waters, and they became bloud.

5 And I heard the angel of the waters ſay, Thou art righteous, O Lord, which art, & waſt, and ſhalt be, becauſe thou haſt judged thus:

6 For they have ſhed the bloud of ſaints and prophets, and thou haſt given them bloud to drink, for they are worthy.

7 [6] And I heard another out of the altar ſay, Even ſo, Lord God Almighty, true and righteous are thy judgements.

8 [7] And the fourth angel poured out his vial upon the ſunne, and power was given unto him to ſcorch men with fire.

9 And men were ‡ ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: and they repented not, to give him glory.

[1] In the former chapter was ſet down the preparation unto the work of God: here is delivered the execution thereof. And in this diſcours of the execution, is a generall commandement in this verſe, then a particular recitall in order of the execution done by every of the ſeven angels, in the reſt of the chapter. This ſpeciall execution againſt antichriſt and his crew, doth in manner agree unto that which was generally done upon the whole world, chap. 8. and 9. and belongeth (if my conjecture fail me not) unto the ſame time. Yet herein they do differ one from another, that this was particularly effected upon the princes and ringleaders of the wickedneſſe of the world, the other generally againſt the whole world being wicked. And therefore theſe judgements are figured more grievous than thoſe.

[2] The hiſtory of the firſt angel, whoſe plague upon the earth is deſcribed almoſt in the ſame words with that ſixt plague of the Egyptians, Exod. 9, 9. But it doth ſignifie a ſpirituall ulcer, and that torture or butchery of conſcience, ſeared with an hot yron, which accuſeth the ungodly within, and both by truth of the word (the light whereof God hath now ſo long ſhewed forth) and by bitterneſſe ſtirreth up and forceth out the ſword of Gods wrath. [3] See chap. 13, 16. [4] The hiſtory of the ſecond angel, who troubleth and moleſteth the ſeas, that he may ſtir up the conſcience of men ſleeping in their wickedneſſe, See chap. 8, 8. [a] It was turned into rotten and filthy bloud, ſuch as is in dead bodies. [5] The ſtory of the third angel ſtriking the rivers in this verſe, who proclaiming the juſtice of God, commendeth the ſame by a moſt grave compariſon of the ſins of men, with the puniſhment of God: which is common to this place, and that which went before. Wherefore alſo this praiſing is attributed to the angel of the waters, a name common to the ſecond and third angels, according as both of them are ſaid to be ſent againſt the waters, albeit the one of the ſea, the other of the rivers, in two verſes. [6] A confirmation of the praiſe before going, out of the ſanctuary of God, whether immediately by Chriſt, or by ſome one of his angels, for Chriſt alſo is called another angel, chap. 7. 2, 3. and 12, 1. [7] The ſtory of the fourth angel, who throweth the plague upon the heaven and upon the ſun, of which, Luke 21, 26. the effects whereof are noted two. The one peculiar, that it ſhall ſcorch men with heat in this verſe. The other proceeding accidentally from the former, that their fury ſhall ſo much the more be enraged againſt God, in the next verſe, when yet (O wonderfull mercie and patience of God) all other creatures are firſt ſtriken often and grievouſly by the hand of God before mankinde, by whom he is provoked: as the things before going do declare. ‡ Or, *burned*.

10 [8] And the fift angel poured out his vial upon the ſeat of the beaſt, and his kingdome was full of darkneſſe, and they gnawed their tongues for pain,

11 And blaſphemed the God of heaven becauſe of their pains and their ſores, and repented not of their deeds.

12 [9] And the ſixth angel poured out his vial upon the great river [10] Euphrates, and [11] the water thereof was dried up, [12] that the way of the kings of the eaſt might be prepared.

13 And I ſaw [13] three unclean ſpirits [14] like frogs *come* out of the mouth of the [15] dragon, and out of the mouth of the [16] beaſt, and out of the mouth of the [17] falſe prophet.

14 For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

15 * [18] Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked and they ſee his ſhame.

16 [19] And he gathered them together into a place called in the Hebrew tongue [20] Armageddon.

17 [21] And the ſeventh angel poured out his vial into the [22] aire, and there came a great voice out of the temple of heaven, from [23] the throne, ſaying, [24] it is done.

18 [25] And there were voices, and thunders, & lightnings: & there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake *and* ſo great.

19 [26] And the great city was divided into three parts, and the cities [27] of the nations fell: and great [28] Babylon came in remembrance before God, * to give unto her the cup of the wine of the fierceneſſe of his wrath.

20 And every iſland fled away, and the mountains [29] were not [b] found.

[8] The ſtory of the fift angel, who ſtriketh the kingdome of the beaſt with two plagues, abroad with darkneſſe, within with biles and dolours moſt grievous, throughout his whole kingdome, that thereby he might wound the conſcience of the wicked, and puniſh that moſt perverſe obſtinacie of the idolaters: whereof aroſe perturbation and thence a furious indignation and deſperate madneſſe, raging againſt God, and hurtfull unto it ſelf.

[9] The ſtory of the ſixt angel, divided into his act, and the event thereof. The act is, that the angel did caſt out of his mouth the plague of a moſt glowing heat, wherewith even the greateſt flouds, and which moſt were wont to ſwell and overflow (as Euphrates) were dried up, by the counſel of God in this verſe. The event is, that the meer madneſſe wherewith the wicked are inraged that they may ſcorn the judgements of God, and abuſe them furiouſly to ſerve their own turn, and to the executing of their own wicked outrage.

[10] The bond of the ſpirituall Babylon, and to the fortreſſes of the ſame, Chap. 9, 14.

[11] So the church of the ungodly, and kingdome of the beaſt, is ſaid to be left naked, all the defences thereof in which they put their truſt, being taken away from it. [12] That is, that even they which dwell further off, may with more commoditie make haſte unto that ſacrifice which the Lord hath appointed. [13] That is, every of them bent their whole force, and conſpired that by wonders, word and work, they might bring into the ſame deſtruction, all kings, princes and potentates of the world, curſedly bewitched of them by their ſpirits, and teachers of the vanity and impurity of the beaſt that committed fornication with the kings of the earth. And this is a right deſcription of our times. [14] Croking with all importunity, and continually day and night provoking and calling forth to arms, as the trumpets and furies of wars, as is declared in the next verſe. [15] That is, the devil, as chap. 11, 5. [16] Whereof chap. 13, 1. [17] That is, of that other beaſt, of which chap. 13, 11. for ſo is he called alſo, chap. 19, 20. and 20, 10. * Matth. 24, 43. [18] A parentheſis for admonition, in which God warneth his holy ſervants, who reſt in the expectation of Chriſt, alwayes to addreſſe their minds unto his coming, and to look unto themſelves, that they be not ſhamefully made naked and circumvented of theſe unclean ſpirits, and ſo they be miſerably unprepared at the coming of the Lord, ſo Matth. 24, 29. and 25, 13. [19] Namely, the angel, who holily according to the commandment of God, was to do ſacrifice: notwithſtanding that thoſe impure ſpirits doe the ſame wickedly, as ſervants, not unto God, but unto the beaſt that hath ſeven heads. [20] That is (to ſay nothing of other expoſitions) the mountain it ſelf, or mountain places of Megiddon. Now it is certain by the holy ſcriptures, that Megiddon is a citie and territorie in the tribe of Manaſſes, bordering upon Iſſachar and Aſher, and was made famous by that lamentable overthrow of king Joſias, whereof 2 Reg. 22, 30. and 2 Chron. 35, 22. and Zach. 12. 11. In this mountain country God ſaith by figure, or type, that the kings of the peoples which ſerve the beaſt, ſhall meet together: becauſe the Gentiles did alwayes caſt that lamentable overthrow in the teeth of the church of the Jews, unto their great reproach: and therefore were perſwaded that that place ſhould be moſt fortunate unto them (as they ſpeak) and unfortunate unto the godly. But God here pronounceth, that that reproach of the church, and confidence of the ungodly, ſhall by himſelf be taken away, in the ſelf-ſame place where the nations perſwaded themſelves, they ſhould mightily exult and triumph againſt God and his church. [21] The ſtory of the ſeventh angel unto the end of the chapter, in which firſt is ſhewed by ſigne and ſpeech, the argument of this plague, in this verſe, and then is declared the execution thereof in the verſes following. [22] From whence he might move the heaven above, and the earth beneath. [23] That is, from him that ſitteth on the throne, by the figure called Metonymia. [24] That is, Babylon is undone, as is ſhewed verſe 19. and in the chapters following. For the firſt onſet (as I might ſay) of this denunciation, is deſcribed in this chapter: and the laſt containing a perfect victory, is deſcribed in thoſe that follow. [25] Now is declared the execution (as is ſaid in verſe 27.) and the things that ſhall laſt come to paſſe in heaven and in earth before the overthrow of the beaſt of Babylon: both generally, verſe 18. and particularly in the curſed city, and ſuch as have any familiaritie therewith, in the three laſt verſes. [26] The ſeat or ſtanding place of antichriſt. [27] Of all ſuch as cleave unto antichriſt, and fight againſt Chriſt. [28] That harlot, of whom in the next chapter following. Now this phraſe, *to come into remembrance*, is after the common uſe of the Hebrew ſpeech, borrowed from men, and attributed unto God. * Jer. 25, 15. [29] That is, were ſeen no more, or were no more extant. A borrowed Hebraiſme. [b] Appeared not, which the Hebrews utter after this ſort, Were not, Gen. 5, 24.

21 [30] And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a [c] talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

30 The manner of the particular execution, moſt evidently teſtifying the wrath of God by the originall and greatneſſe thereof: the event thereof is the ſame with that which is Chap. 9, 13. and that which hath been mentioned in this chapter, from the execution of the fourth angel hitherto, that is to ſay, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verſe 9. and 11. c As it were about the weight of a talent, and a talent was threeſcore pound, that is, ſix hundred groats, whereby is ſignified a marvellous and ſtrange weight.

CHAP. XVII.

3, 4 *A woman arayed in purple and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt,* 5 *which is great Babylon the mother of all abominations.* 9 *The interpretation of the ſeven heads,* 12 *and the ten horns.* 8 *The puniſhment of the whore.* 14 *The victory of the Lambe.*

And [1] there came one of the ſeven angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew [2] unto thee the [a] judgement of the great whore, that ſitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication.

3 [3] So he carried me away in the ſpirit into the wilderneſſe: and I ſaw a woman ſit upon a [b] ſcarlet-coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns.

4 And the [4] woman was arayed [5] in purple, and ſcarlet colour, and † decked with gold and precious ſtone and pearls, having [6] a golden cup in her hand, full of abominations and filthineſſe of her fornication.

5 [7] And upon her forehead was a name written, MYSTERIE, [8] BABYLON THE GREAT, THE MOTHER OF ‡ HARLOTS, AND ABOMINATIONS OF THE EARTH.

6 [9] And I ſaw the woman drunken with the bloud of the ſaints, and with the bloud of the martyrs of Jeſus: [10] and when I ſaw her, I wondred with great admiration.

7 [11] And the angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and ten horns.

1 The ſtate of the church militant being declared now followeth the ſtate of the church, overcoming and getting victory, as I ſhewed before in the beginning of the tenth chapter. This ſtate is ſet forth in foure chapters. As in the place before going I noted, that in that hiſtory the order of time was not alwayes exactly obſerved, ſo the ſame is to be underſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeverall ſtories of the perſons is ſeverally obſerved in the time thereof. For firſt is delivered the ſtory of Babylon deſtroyed in this and the next chapter, (for this Babylon, out of all doubt, ſhall periſh before the two beaſts and the dragon) Secondly, is delivered the deſtruction of both the two beaſts, chap. 19. And laſtly of the dragon, chap. 18. In the ſtory of the ſpirituall Babylon, are diſtinctly ſet forth the ſtate thereof in this chapter, and the overthrow done from God, chap. 18. In this verſe and that which followeth, is a tranſition or paſſage unto the firſt argument, conſiſting of the particular calling of the prophet (as often heretofore) and a generall propoſition. 2 That is, that damnable harlot, by a figure called *hypallagie.* For ſaint John as yet had not ſeen her. Although another interpretation may be born, yet I like this better. a The ſentence that is pronounced againſt this harlot. 3 Henceforth is propounded the type of Babylon and the ſtate thereof, in foure verſes. After, a declaration of the type, in the reſt of this chapter. In the type are deſcribed two things, the beaſt (of whom chapter 13) in the 3 verſ. and the woman that ſitteth upon the beaſt, verſe 4, 5, 6. The beaſt in proceſſe of time hath gotten ſomewhat more than was expreſſed in the former viſion. Firſt, in that it is not reade before that he was apparelled in ſcarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blaſphemy: the other carried the name of blaſphemy onely in his heads. So God did teach that this beaſt is much increaſed in impietie and injuſtice, and doth in this laſt age, triumph in both theſe more inſolently and proudly than ever before. b A ſcarlet colour, that is, with a red and purple garment: and ſurely it was not without cauſe that the Romiſh clergie were ſo much delighted with this colour. 4 That harlot, the ſpirituall Babylon which is Rome. She is deſcribed by her attire, profeſſion and deeds. 5 In attire moſt glorious, triumphant, moſt rich, and moſt gorgeous. † Gr. *gilded.* 6 In profeſſion the nouriſher of all, in this verſe, and teaching her myſteries unto all, verſe 5. ſetting forth all things moſt magnificently: but indeed moſt perniciouſly beſotting miſerable men with her cup, and bringing upon them a deadly giddineſſe. 7 Deceiving with the title of religion, and publick inſcription of myſtery: which the beaſt in times paſt did not beare. 8 An expoſition in which S. John declareth what manner of woman this is. ‡ Or, *fornications.* 9 In manner of deeds: She is red with bloud, and ſheddeth it moſt licenciouſly, and therefore is coloured with the bloud of the ſaints, as on the contrary part, Chriſt is ſet forth imbrued with the bloud of his enemies, Eſai 63, 1. 10 A paſſage unto the ſecond part of this chapter, by occaſion given of S. John, as the words of the angel do ſhew in the next verſe. 11 The ſecond part of place as I ſaid verſe 1. The enarration of the viſion promiſed in the verſe following. Now there is delivered firſt an enarration of the beaſt and his ſtory, unto the 14 verſe. After, of the harlot, unto the end of the chapter.

8 [12] The beaſt that thou ſaweſt, was, [13] and is not, & [14] ſhal aſcend out of the bottomleſſe pit, and go into perdition, and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) [15] when they behold the beaſt that was, and is not, and yet is.

9 [16] And here is the minde which hath wiſdome. The [c] ſeven heads [17] are ſeven mountains, on which the woman ſitteth.

10 [18] And there are ſeven kings, [19] five are fallen, [20] and one is, [21] and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 [22] And the beaſt that was, and is not even he is [23] the eighth, and is [24] of the ſeven, [25] and goeth into perdition.

12 [26] And the ten horns which thou saweſt, are [27] ten kings, which have received no

12 The ſtory of the beaſt hath a triple deſcription of him The firſt is a diſtinction of this beaſt from all that ever have been at any time: which diſtinction is contained in this verſe. The ſecond is a delineation or a painting out of the beaſt by things preſent, by which he might even at that time be known of the godly: and this delineation is according to his heads, verſe 12, 13, 14 This beaſt is that empire of Rome of which I ſpake chap. 13, 11. according to the mutations and changes whereof, which then had already hapned, the Holy Ghoſt hath diſtinguiſhed and ſet out the ſame. The apoſtle diſtinguiſheth this beaſt from all others in theſe words: *The beaſt which thou ſaweſt, was, and is not.* For ſo I expound the words of the apoſtle for the evidencie ſake, as I will further declare in the notes following. 13 The meaning is, that beaſt which thou ſaweſt before (chap. 13, 1.) and which yet thou haſt now ſeen, was, (was I ſay) even from Julius Cæſar in reſpect of beginning, riſing up, ſtation, glory, dominion, manner and ſtock, from the houſe of Julius: and yet is not now the ſame, if thou look unto the houſe and ſtock: for the dominion of this family was tranſlated unto another, after the death of Nero from that other unto a third, from a third unto a fourth, and ſo forth, was varied and altered by innumerable changes. Finally, the empire is one, as it were one beaſt: but exceedingly varied by kinreds, families, and perſons. It was therefore (ſaith S. John) in the kinred or houſe of Julius: and now it is not in that kinred, but tranſlated unto another. 14 As if he ſhould ſay, Alſo this ſame that is, ſhall ſhortly not be: but ſhall aſcend out of the depth, or out of the ſea (as was ſaid, chap. 13, 1.) that is, ſhall be a new ſtock from amongſt the nations without difference, and ſhall in the ſame ſtate go unto deſtruction, or run and periſh: and ſo ſhall ſucceſſively new princes or emperours come and go, ariſe and fall, the body of the beaſt remaining ſtill, but toſſed with ſo many and often alterations as no man can but marvell that this beaſt was able to ſtand and hold it out, in ſo many mutations, verily no empire that ever was toſſed with ſo many changes, and as it were with ſo many tempeſts of the ſea, ever continued ſo long. 15 That is, as many as have not learned the providence of God, according to the faith of the ſaints, ſhall marvell at theſe grievous and often changes: when they ſhall conſider the ſelf-ſame beaſt, which is the Romane empire, to have been, and not to be, and to be, and ſtill moleſted with perpetuall mutation, and yet in the ſame to ſtand and continue. This in mine opinion, is the moſt ſimple expoſition of this place confirmed by the event of the things themſelves. Although the laſt change alſo, by which the empire, that before was civill, became eccleſiaſticall, is not obſcurely ſignified in theſe words, of which two, the firſt exerciſed cruelty upon the bodies of the ſaints: the other alſo upon their ſouls: the firſt by humane order and policy, the other under the colour of the law of God, and of religion, raged and imbrued it ſelf with the bloud of the godly. 16 An exhortation, preparing unto audience by the ſame argument, with that of Chriſt: *He that hath eares to heare, let him heare.* Wherefore for mine own part: I had rather reade in this place, *Let there be here a minde, &c.* So the angel paſſeth fully unto the ſecond place of this deſcription. c Very children know what the ſeven hilled citie is, which is ſo much ſpoken of, and whereof Virgil thus reporteth, *And compaſſeth ſeven towers in one wall* that citie it is, that when John wrote theſe things, had rule over the kings of the earth. It was, and is not, and yet it remaineth to this day, but it is declining unto deſtruction. 17 This is the painting out of the beaſt by things preſent (as I ſaid before) whereby S. John endevoured to deſcribe the ſame, that he might be both known of the godly in that age, and be further obſerved and marked of the poſterity afterwards. This delineation hath one type, that is, his heads, but a double deſcription or application of the type: one permanent, from the nature it ſelf, the other changeable, by the working of men. The deſcription permanent, is by the ſeven hils, in this verſe, the other that fleeteth, is from the ſeven kings, verſe 10, 11. And here it is worthy to be obſerved, that one type hath ſome time two or more applications, as ſeemeth good to the Holy Ghoſt to expreſſe, either one thing by divers types, or divers things by one type. So I noted before of the ſeven ſpirits, chap. 1, 4. Now this woman that ſitteth upon ſeven hills, is the city of Rome, called in times paſt of the Grecians, ἑπταλοφὸς, that is, of ſeven tops or creſts, and of Varro *ſepticeps*, that is, of her ſeven heads (as here) or ſeven heads; and of others, *ſeptemcollis*, that is, ſtanding upon ſeven hills. 18 The beginning of theſe kings or emperours, is almoſt the ſame with the beginning of the church of Chriſt, which I ſhewed before, chap. 11, 1. Namely, from the yeare 25, after the paſſion of Chriſt, what time the temple and church of the Jews was overthrown. In which yeare it came to paſſe by the providence of God, that that ſaying, *The beaſt was, and is not*, was fulfilled before the deſtruction of the Jews immediatly following, came to paſſe. That was the yeare from the building of the citie of Rome, 809. from which yeare S. John both numbreth the emperours which hitherto had been, when he wrote theſe things, and foretelleth of two others next to come: and that with this purpoſe, that when this particular prediction or foretelling of things to come, should take effect, the truth of all other predictions in the church, might be the more confirmed Which ſigne God of old mentioned in the law, Deut. 18. and Jeremie confirmeth, chapter 28, 8. 19 Whoſe names are theſe: the firſt, *Servius Sulpitius Galba*, who was the ſeventh emperour of the people of Rome, the ſecond, *Marcus Salvius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flavius Veſpaſianus*, the fifth, *Titus Veſpaſianus* his ſonne, of his own name. 20 *Flavius Domitian*, ſonne of the firſt *Veſpaſian.* For in the latter end of his dayes, S. John wrote theſe things, as witneſſeth Irenæus, *Lib.* 5 *adverſus hæreſes.* 21 Nerva, the empire being now tranſlated from the family of *Flavius.* This man reigned onely onely yeare, foure moneths, and nine dayes, as the hiſtory writers do tell. 22 This is ſpoken by the figure ſynecdoche, as much to ſay, as that head of the beaſt which was and is not, becauſe it is cut off, and Nerva in ſo ſhort time extinguiſhed. How many heads there were, ſo many beaſts there ſeemed to be in one. See the like ſpeech in the third verſe of the thirteenth chapter. 23 Nerva Trajanus, who himſelf in divers reſpects is called here the ſeventh and the eighth. 24 Though in number and order of ſucceſſion he be the eighth, yet he is reckoned together with one of theſe heads, becauſe Nerva and he were one head. For this man obtained authority together with Nerva, and was conſul with him, when Nerva left his life. 25 Namely, to moleſt with perſecutions the churches of Chriſt, as the hiſtories do accord, and I have briefly noted, chapter 2, 10. 26 The third place of this deſcription, as I ſaid verſe 8. is a propheticall prediction of things to come, which the beaſt ſhould do, as in the words following ſaint John doth not obſcurely ſignifie, ſaying, *Which have not yet received the kingdome, &c.* For there is an antitheſis or oppoſition between theſe kings, and thoſe that went before. And firſt the perſons are deſcribed in this verſe, then their deeds in the two verſes following. 27 That is, ariſing with their kingdomes out of the Romane beaſts: at ſuch times as that politicall empire began by the craft of the popes, greatly to fall.

kingdome as yet: but receive power as kings [28] one houre with the beaſt.

13 [29] Theſe have one minde, and shall give their power and ſtrength unto the beaſt.

14 Theſe shall make warre with the [30] Lambe, and the Lambe shall overcome them: * for he is Lord of lords, and King of kings, and they that are with him, are called, and choſen, and faithfull.

15 [31] And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth [32] are peoples, and multitudes, and nations, and tongues.

16 And the ten [33] horns which thou ſaweſt upon the beaſt, theſe shall hate the whore, and shall make her deſolate, and naked, and shall eat her flesh, and burn her with fire.

17 [34] For God hath put in their hearts to fulfill his will, and to agree, and give their kingdome unto the beaſt, untill the words of God shall be fulfilled

18 And the woman which thou ſaweſt, is that [35] great city which reigneth over the kings of the earth.

[28] Namely, with that ſecond beaſt, whom we called before a falſe prophet, which beaſt aſcending out of the earth, got unto himſelf all the authority and power of the firſt beaſt, and exerciſeth the ſame before his face, as was ſaid, chapter 14. 11, 12. For when the politicall empire of the weſt began to bow downwards, there both aroſe thoſe ten kings, and the ſecond beaſt took the opportunitie offered, to uſurp unto himſelf all the power of the former beaſt. Theſe kings long agoe, many have numbred and deſcribed to be ten, and a great part of the events plainly teſtifieth the ſame in this our age.

[29] That is by conſent and agreement, that they may conſpire with the beaſt, and depend upon his beck. Their ſtorie is divided into three parts, counſels, acts, and events The counſellers ſome of them conſiſt in communicating of judgements and effections: and ſome in communicating of power, which they are ſaid to have given unto this beaſt, in this verſe.

[30] With Chriſt and his church, as the reaſon following doth declare, and here are mentioned the facts and events, which followed for Chriſt his ſake, and for the grace of God the Father towards thoſe that are called, elected, and are his faithfull ones in Chriſt. * 1 Tim. 6, 15. Chap. 19, 16.

[31] This is the other member of the enarration, as I ſaid verſe 7. belonging unto the harlot, shewed in the viſion, verſe 3. In this hiſtory of the harlot, theſe three things are diſtinctly propounded, what is her magnificency, in this verſe, what is her fall, and by whom it shall happen unto her in the 2 verſes following: and laſtly, who that harlot is, in the laſt verſe. This place which by order of nature should have been the firſt, is therefore made the laſt, becauſe it was more fit to be joyned with the next chapter.

[32] That is, as unconſtant and variable as are the waters. Upon this foundation ſitteth this harlot as queen, a vain perſon, upon that which is vain.

[33] The ten kings, as verſe 12. The accomplishment of this fact and event is daily increaſed in this our age, by the ſingular providence and moſt mighty government of God. Wherefore the facts are propounded in this verſe, and the cauſe of them in the verſe following.

[34] A reaſon rendred from the chief efficient cauſe, which is the providence of God, by which alone Saint John by inverſion of order affirmeth to have come to paſſe, both that the kings should execute upon the harlot that which pleaſed God, and which he declared in the verſe next before going: and alſo that by one conſent and counſel, they should give their kingdome unto the beaſt, &c. verſ. 33, 34. for as theſe being blinded have before depended upon the beck of the beaſt that lifteth up the harlot, ſo it is ſaid, that afterward it shall come to paſſe, that they shall turn back, and shall fall away from her, when their hearts shall be turned into better ſtate by the grace and mercy of God.

[35] That is, Rome, that great city, or onely city (as Juſtinian calleth it) the king and head whereof was then the emperour, but now the pope, ſince that the condition of the beaſt was changed.

CHAP. XVIII.

2 Babylon is fallen. 5 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The ſaints rejoyce for the judgements of God upon her.

AND [1] after theſe things I ſaw another [2] angel come down from heaven, having great power, and the earth was lightned with his glory.

2 And he cried mightily with a ſtrong voice, [3] ſaying, * Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hatefull bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ‡ abundance of her delicates.

[1] The ſecond place (as I ſaid before chap. 17, 1.) of the hiſtorie of Babylon is of the wofull fall and ruin of that whore of Babylon. This hiſtoricall prediction concerning her, is threefold. The firſt a plain and ſimple foretelling of her ruine, in 3 verſes. The ſecond a figurative prediction by the circumſtances, thence unto the 20 verſe. The third, a confirmation of the ſame by ſigne or wonder, unto the end of the chapter.

[2] Either Chriſt the eternall word of God the Father (as often elſewhere) or a created angel, and one deputed unto this ſervice, but throughly furnished with greatneſſe of power, and with light of glory, as the enſigne of power.

[3] The prediction or foreshewing of her ruine, containing both the fall of Babylon, in this verſe, and the cauſe thereof uttered by way of allegorie concerning her ſpirituall and carnall wickedneſſe, that is, her moſt great impiety and unjuſtice in the next verſe: her fall is firſt ſimply declared of the angel, and then the greatneſſe thereof is shewed here, by the events, when he ſaith it shall be the ſeat and habitation of devils, of wilde beaſts, and of curſed fowls, as of old, Eſay 13, 21. and often elſewhere. * Chap. 14, 8. ‡ Or, *power.*

4 [4] And I heard another voice from heaven, ſaying, [5] Come out of her my people, that ye [6] be not partakers of her ſinnes, and that ye receive not of her plagues:

5 For her ſinnes have [a] reached unto heaven and God hath remembred her iniquities.

6 [7] Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for she ſaith [b] in her heart, I ſit a * queen, and am [c] no widow, and shall [d] ſee no ſorrow.

8 Therefore shall her plagues come in [e] one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for ſtrong is the Lord God who judgeth her.

9 And [8] the kings of the earth, who have committed fornication, and lived deliciouſly with her, shall bewail her, and lament for her, when they shall ſee the ſmoke of her burning:

10 Standing afarre off for the fear of the torment, ſaying, Alas, alas, that great city Babylon, that mighty city; for in one houre is thy judgement come.

11 [9] And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandiſe any more.

12 The merchandiſe of gold and ſilver, and precious ſtones, and of pearls, and fine linnen, and purple, and ſilk, and ſcarlet, and all ‡ thyne wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſſe, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oyl, and fine floure, and wheat, and beaſts, and sheep, and horſes, and chariots. and ‡ ſlaves, and ſouls of men.

14 [10] And the [f] fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt finde them no more at all.

15 The merchants of theſe things which were made rich by her, shall ſtand afarre off, for the fear of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great city, that was cloathed in fine linnen, and purple, and ſcarlet, and decked with gold, and precious ſtones, and pearls:

17 [11] For in one houre ſo great riches is come

[4] The ſecond prediction, which is of the circumſtances of the ruine of Babylon of theſe there are two kinds: one going before it, as that before hand the godly are delivered, unto the ninth verſe: the other following upon her ruine, namely, the lamentation of the wicked, and rejoycing of the godly, unto the twentieth verſe.

[5] Two circumſtances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned chap. 12. to have been done in time paſt, before the deſtruction of Jeruſalem, this charge is given here, and in the next verſe. The other is, that every one of them occuple themſelves in their own place in executing the judgement of Gods as it was commanded the Levites of old, Exod. 32, 27. and that they ſanctifie their hands unto the Lord, verſe 6, 7, 8.

[6] Of this commandment there are two cauſes: to avoid the contagion of ſin, and to shun the participation of thoſe punishments that belong thereunto.

[a] He uſeth a word which ſignifieth the following of ſinnes one after another, and riſing one of another in ſuch ſort that they grew at length to ſuch an heap, that they came up even to heaven.

[7] The provocation of the godly, & the commandment of executing the judgements of God, ſtand upon three cauſes which are here expreſſed: the unjuſt wickedneſſe of the whore of Babylon, in this verſe, her curſed pride, oppoſing it ſelf againſt God, which is the fountain of all evil actions, ver. 7. & her moſt juſt damnation by the ſentence of God verſe 8.

[b] With her ſelf.

* Iſa. 47, 8

[c] I am full of people and mighty.

[d] I shall taſte of none.

[e] Shortly, and at one inſtant.

[8] The circumſtances following the fall of Babylon, of the conſequents thereof (as I diſtinguished them, verſe 4.) are two: Namely the lamentation of the wicked, unto the 19 verſe, and the rejoycing of the godly, verſe 20. This moſt ſorrowfull lamentation, according to the perſons of them that lament, hath three members: the firſt whereof is, the mourning of the kings and mighty men of the earth, in two verſes: The ſecond is the lamentation of the merchants that traffick by land, thence unto the 16 verſe: The third is, the wailing of thoſe that merchandiſe by ſea, verſ. 16, 17, 18. In every of thoſe the cauſe and manner of their mourning is deſcribed in order, according to the condition of thoſe that mourn, with obſervation of that which beſt agreeth unto them.

[9] The lamentation of thoſe that trade by land, as I diſtinguished immediatly before. ‡ Or, *ſweet.* ‡ Or, *bodies.*

[10] An apoſtrophe, or turning of the ſpeech by imitation: uſed for more vehemencie, as if thoſe merchants, after the manner of mourners, should in paſſionate ſpeech ſpeak unto Babylon, though now utterly fallen and overthrown. So Eſay 12, 9. and in many other places.

[f] By this is meant that ſeaſon which is next before the fall of the leaf, at what ſeaſon fruits ripen, and the word ſignifieth ſuch fruits as are longed for.

[11] The manner of mourning uſed by them that trade by ſea.

to nought. And every ſhip-maſter, and all the company in ſhips, and ſailers, and as many as trade by ſea, ſtood afarre off,

18 And cryed when they ſaw the ſmoke of her burning, ſaying, What city is like unto this great city?

19 And they caſt duſt on their heads, and cryed, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſſe for in one houre is ſhe made deſolate.

20 [12] Rejoyce over her, thou heaven, and ye holy apoſtles and prophets, for God hath avenged you on her.

21 [13] And a mighty angel took up a ſtone like a great mil-ſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great, city Babylon be thrown down, and ſhall be found no more at all.

22 [14] And the voice of harpers, and muſicians, and of pipers, and trumpetters, ſhall be heard no more at all in thee: and no craftſman, of whatſoever craft he be, ſhall be found any more in thee: and the ſound of a mil-ſtone ſhall be heard no more at all in thee.

23 And the light of a candle ſhall ſhine no more at all in thee: and the voice of the bridegroom and of the bride ſhall be heard no more at all in thee: for thy merchans were the great men of the earth: for by thy ſorceries were all nations deceived.

24 And in her was found the [15] bloud of prophets [16] and of ſaints, and of all that were ſlain upon the earth.

12 The other conſequent upon the other ruine of Babylon, is the exultation or rejoycing of the godly in heaven and in earth, as was noted verſe 9.
13 The third prediction, as I ſaid verſe 1. ſtanding of a ſigne, and the interpretation thereof: the interpretation thereof is in two ſorts, firſt by a ſimple propounding of the thing it ſelf, in this verſe, and then by declaration of the events, in the verſes following.
14 The events are two, the one of them oppoſite unto the other, for amplification ſake, There ſhall be, ſaith he, in Babylon no mirth nor joy at all, in this and the next verſe, but all heavy and lamentable things from the bloudy ſlaughters of the righteous, and the vengeance of God coming upon it for the ſame. 15 That is, ſhed by bloudy maſſacres, and calling for vengeance. 16 That is, proved and found out, as if God had appointed a juſt iniquirie concerning the impiety, unnaturalneſſe, and unjuſtice of theſe men.

CHAP. XIX.

1 God is praiſed in heaven for judging the great whore, and avenging the bloud of his ſaints. 7 The marriage of the Lambe. 10 The angel will not be worſhipped. 17 The fowls called to the great ſlaughter.

AND [1] after theſe things I heard a great voice of much people in heaven, ſaying, [a] [2] Alleluja, ſalvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous are his judgements, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the bloud of his ſervants at her hand.

3 And again they ſaid, [3] Alleluja: and her ſmoke roſe up for ever and ever.

4 And the foure and twenty elders, and the foure beaſts fell down and worſhipped God that ſat on the throne, ſaying, Amen, Alleluja.

5 [4] And a voice came out of the [5] throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

6 And I heard [6] as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Alleluja: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoyce, and give honour to him: for the marriage of the Lambe is come, and his wife hath [7] made her ſelf ready.

8 And to her was granted, that ſhe ſhould be arayed in [8] fine linnen, clean and white: for the fine [9] linnen is the [b] righteouſneſſe of ſaints.

9 [10] And he ſaith unto me, Write, * Bleſſed are they which are called unto the marriage-ſupper of the Lambe. And he ſaith unto me, Theſe are the true ſayings of God.

10 [11] And I fell at his feet to worſhip him: and he ſaid unto me, See thou do it not: I am thy fellow-ſervant, and of thy brethren that have the [c] teſtimonie of Jeſus, worſhip God: for the teſtimonie of [d] Jeſus is the ſpirit of propheſie.

11 [12] And I ſaw [13] heaven opened, and behold a white horſe, and he that ſat upon him was called faithfull and true, and in righteouſneſſe he doth judge and make warre.

12 His eyes *were* as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himſelf.

13 * And he was clothed with a veſture dipt in bloud, and his name is called, The word of God.

14 [14] And the armies which were in heaven followed him upon white horſes, clothed in fine linnen, white and clean.

15 [15] And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſſe of the fierceneſſe and wrath of Almighty God.

16 [16] And he hath on his veſture, and on his thigh a name written, * KING OF KINGS, AND LORD OF LORDS.

17 [17] And I ſaw an angel ſtanding in the [18] ſun, and he cried with a loud voice, ſaying to all the fowls that flie in [19] the midſt of heaven, Come and gather your ſelves together unto the ſupper of the great God:

18 That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.

19 [20] And I ſaw the beaſt, & the kings of the earth, and their armies gathered together to

1 This chapter hath in ſum two parts, one tranſitory, or of paſſage unto the things that follow, unto the tenth verſe, another hiſtoricall of the victory of Chriſt gotten againſt both the beaſts, unto the end of the chapter: which I ſaid was the ſecond hiſtory of this argument, chap. 17, 1. The tranſition hath two places, one of praiſing God for the overthrow done unto Babylon in 4 verſes: and another likewiſe of praiſe, and propheticall, for the coming of Chriſt unto his kingdome, and his moſt royall marriage with his church thence unto the 10 verſe. The former praiſe hath three branches, diſtinguished after the ancient manner of thoſe that ſing, προσφώνεσις, that is, an invitation, or provokement in two verſes: ἀντιφωνία, a reſponſe or anſwer in the third verſe: and συνῳδία; cloſe or joyning together in harmony: all which I thought good of purpoſe to diſtinguish in this place, leſt any man should with Porphyrius, or other like dogs, object unto Saint John or the heavenly church, a childish and idle repetition of ſpeech. a Praiſe the Lord. 2 The propoſition of praiſe with exhortation in this verſe, and the cauſe thereof, in the next verſe. 3 The ſong of the antiphonie or reſponſe, containing an amplification of the praiſe of God, from the perpetuall and moſt certain teſtimony of his divine judgement as was done at Sodom and Gomorrha, Gen. 19. 4 The ſecond place of praiſe, as I ſaid verſe 1. which firſt is commanded from God in this verſe: and then is in moſt ample manner pronounced of the creatures, both becauſe they ſee that kingdome of Chriſt to come, which moſt they deſire, verſe 6. alſo becauſe they ſee that the church is called forth to be brought home into the houſe of her husband by holy marriage, unto the fellowship of this kingdome, verſe 7, 8. Wherefore Saint John is commanded to write in a book the epiphonema, or acclamation joyned with a divine teſtimony, verſe 9. 5 Out of the temple from God, as 11, 19.

6 Without the temple in heaven.
7 Namely, unto the holy marriage both her ſelf in perſon in this verſe, and alſo furnished of her ſpouſe with marriage gifts princely and divine, is adorned and prepared in the next verſe.
8 As an enſigne of kingly and prieſtly dignitie: which dignitie Chriſt beſtoweth upon us, Chap. 1, 6.
9 This is a gift given by the husband for marriage ſake, and a moſt choice ornament which Chriſt beſtoweth upon us, as upon his ſpouſe.
b Good works which are lively teſtimonies of faith.
* Matth. 22, 2.
10 Namely, the angel, as appeareth by the next verſe.
11 The particular hiſtorie of this verſe is brought in by occaſion, & as it were beſides the purpoſe, that Saint John might make a publick example of his own infirmity, and of the modeſt ſanctimony of the angel, who both renounced for himſelf the divine honours, and recalled all the ſervants of God unto the worship of him alone, as alſo 22, 8.
c Which are commanded to beare witneſſe of Jeſus.
d For Jeſus is the mark that all the propheſies shoot at.
12 The ſecond place of this chapter (as I ſaid verſe 1.) is of the victory gotten by Chriſt againſt both the beaſts: in which firſt: Chriſt is deſcribed as, one ready to fight, unto the 16. verſe, then is shewed the battell to be begun, thence unto the 18. verſe. Laſtly, is ſet forth the victory, unto the end of the chapter. In this place do shine forth moſt excellent properties of Chriſt, as our heavenly judge and revenger, according to his perſon, company, effects and names. 13 Properties belonging to his perſon, that he is heavenly judge, faithfull, true, juſt, in this verſe, ſearching out all things, ruling over all to be ſearched out of none verſe 12, the triumpher, and the very eſſentiall word of God, verſe 13. * Iſa. 63, 2. 14 The company or retinue of Chriſt holy, innumerable, heavenly, judiciall, royall, and pure. 15 The effects of Chriſt prepared unto battel, that with his mouth he ſtriketh the gentiles, ruleth and deſtroyeth. 16 The name agreeing unto Chriſt, according to the former properties, expreſſed after the manner of the Hebrews. * Chap. 17, 14. 17 The ſecond member, as I ſaid verſe 11. A reproachfull calling forth of his enemies unto battel: in which not themſelves (for why should they be called forth of the King of the world, or provoked being his ſubjects? for that were not comely) but in their hearing the birds of the aire are called to eat their carkeiſes. 18 That is, openly, and in ſight of all, as Num. 25, 4. and 2 Sam. 12, 11. 19 That is, through this inferiour heaven, and which is nearer unto us: an Hebrew phraſe. 20 The third member (as was ſaid verſe 11.) of the victorie obtained by Chriſt. Unto this appertaineth two things: his buckling with the beaſt and his forces, in this verſe: and the event moſt magnificent, deſcribed after the manner of men, in the verſes following. All theſe things are plain.

make warre againſt him that ſat on the horſe, and againſt his army.

20 And the beaſt [21] was taken, and with him the falſe prophet that wrought miracles before him, with which he deceived them that had received the [22] mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone.

21 And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth: and all the fowls were filled with their fleſh.

[21] Namely, that beaſt with ſeven heads, of which before chapter 13, 1. and 17, 2.

[22] That is, that beaſt with two heads, of which 13, 11. Look more, chapter 16, 14.

CHAP. XX.

2 Satan bound for a thouſand yeares. 6 The firſt reſurrection: they bleſſed that have part therein. 7 Satan let looſe again. 8 Gog and Magog. 10 The devil caſt into the lake of fire and brimſtone. 12 The laſt and generall reſurrection.

AND [1] I ſaw an angel come down from heaven, having the key [2] of the bottomleſſe pit, and a great chain in his hand.

2 And he laid hold on the dragon that old ſerpent, which is the devil and Satan, and bound him [3] a thouſand yeares,

3 And caſt him into the bottomleſſe pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations [4] no more, till the thouſand yeares ſhould be fulfilled: and after that, he muſt be looſed [5] a little ſeaſon.

4 [6] And I ſaw [a] thrones, and they ſat upon them, and [7] judgement was given unto them; and I ſaw the ſouls of them that were [8] beheaded for the witneſſe of Jeſus, and for the word of God, and which [9] had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand yeares.

5 [10] But the reſt of the dead [11] lived not again untill the thouſand yeares were finiſhed. This is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: on ſuch the [12] ſecond death hath no power, but they ſhall be prieſts of God, and of Chriſt, [13] and ſhall reigne with him a thouſand yeares.

7 [14] And when the [15] thouſand yeares are expired, Satan ſhall be looſed out of his priſon,

8 [16] And ſhall go out to deceive the nations, which are in the foure quarters of the earth, * Gog and Magog, to gather them together to battel: the number of whom is as the ſand of the ſea.

9 And they went up on the [b] breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved citie: and [17] fire came down from God out of heaven, and devoured them.

10 [18] And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet *are*, and ſhall be tormented day and night, for ever and ever.

11 [19] And I ſaw a great [20] white throne, and him that ſat on it, [21] from whoſe face the earth and the heaven fled away, and there was found no place for them.

12 And I ſaw the dead, ſmall and great, ſtand before [22] God: and the [23] books were opened: and another * book was opened, which is *the book* [24] of life: and the dead were judged out of thoſe things which were written in the books, according to their works.

13 [25] And the ſea gave up the dead which were in it: and death and ‡ hell delivered up the dead which were in them: and they were judged every man according to their works.

14 [26] And death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the lake of fire.

---

[1] Now followeth the third place of the propheticall hiſtory, which is of the victory whereby Chriſt overcame the dragon, as I noted, Chap. 7, 1. This place muſt neceſſarily be joyned with the end of the 12 chapter, and be applied unto the juſt underſtanding thereof. This chapter hath two parts, one of the dragon overcome unto the 10 verſe: the other of the reſurrection and laſt judgement, unto the end of the chapter. The ſtory of the dragon is doubled: Firſt, of the firſt victory, after which he was bound by Chriſt, unto the 6 verſe. The ſecond is of the laſt victory, whereby he was thrown down into everlaſting puniſhment, thence unto the 16 verſe. This firſt hiſtory hapened in the firſt time of the Chriſtian church, when the dragon thrown down from heaven by Chriſt, went about to moleſt the new birth of the church in the earth, chap. 12. 17, 18. For which cauſe I gave warning, that this ſtory of the dragon muſt be annexed unto that place. [2] That is, of hell whither God threw down the angels which had ſinned, and bound them in chaines of darkneſſe to be kept unto damnation, 2 Pet. 2, 4. Jude 6. [3] The firſt, whereof (continuing this hiſtory with the end of the 12 chapter) in the 36 year from the paſſion of Chriſt, when the church of the Jews being overthrown, Satan aſſayed to invade the Chriſtan church gathered of the Gentiles, and to deſtroy part of her ſeed, chap. 12, 17. The thouſandth year falleth preciſely upon the times of that wicked Hildebrand, who was called Gregorie the ſeventh, a moſt damnable necromancer and ſorcerer, whom Satan uſed as an inſtrument when he was looſed out of bonds, thence forth to annoy the Saints of God with moſt cruel perſecutions, and the whole world with diſſentions and moſt bloudly warres: as Benno the Cardinall reporteth at large. And this is the firſt victory gotten over the dragon in the earth. [4] Namely, with that publike and violent deceit which he attempted before, chap. 12. and which after a thouſand years (alack for wo) he moſt mightily procured in the Chriſtian world. [5] Which being once expired, the ſecond battel and victory ſhall be, of which verſe 7, 8. [6] A deſcription of the common ſtate of the church of Chriſt in the earth, in that ſpace of a thouſand years, for which the devil was in bonds: in which firſt, the authoritie, life, and common honor of the godly is declared, verſe 4. Secondly, newneſſe of life is preached unto others by the goſpel, after that ſpace, verſe 5. Finally, he concludeth with promiſe, verſe 7. [a] For judgement was committed to them, as to members joyned to the head: not that Chriſts office was given over to them. [7] This was a type of the authority of the good and faithfull ſervants of God in the church, taken from the manner of men. [8] Of the martyrs which ſuffred in thoſe firſt times. [9] Of the martyrs which ſuffred after that both the beaſts were now riſen up, chap. 15. for there, theſe things are expounded. [10] Whoſoever ſhall lie dead in ſinne, and not know the trueth of God. [11] They ſhall not be renewed with that newneſſe of the life by the enlightning of the goſpel of the glory of Chriſt. For this is the firſt reſurrection, by which the ſouls of the dead do riſe from their death, in the ſecond reſurrection their bodies ſhall riſe again. [12] That whereby both body and ſoul, that is, the whole man is addicted and delivered unto eternall death, See chap. 2, 11. [13] A return unto the intended hiſtory, by reſuming the words which are in the end of the fourth verſe. [14] The ſecond hiſtorie, of the latter victory of Chriſt, as was ſaid verſe 1. In which are ſummarily deſcribed the work, overthrow, and eternall puniſhment of Satan. [15] Of which I ſpake, ver. 2. Then therefore ſhall be given unto him liberty to rage againſt the church, and to moleſt the Saints for the ſinnes of men: unto whom the faithfull ſhall have aſſociated themſelves more than was meet, taſting with them of their impuritie of doctrine and life.

[16] The work, or act of Satan (which is the firſt member, as I diſtinguiſhed in the verſe before going) to deceive the whole world, even unto the uttermoſt nations thereof: to arme them againſt the people of God, in this verſe, and to beſiege and oppreſſe the church with his whole ſtrength, in the verſe following.

* Ezek. 38, 2. and 39, 1.

[b] As if he ſaid, in ſo much that the whole face of the earth, how great ſo ever it is, was filled.

[17] The wrath of God conſuming the adverſaries, and overthrowing all their enterpriſes, Heb. 10, 27. And this is the ſecond member mentioned, verſe 7. overthrow of Satan.

[18] The third member, eternall deſtruction againſt thoſe that are overcome: as I noted in the ſame place.

[19] The ſecond part of this chapter, in which is deſcribed the judge, in this verſe, and the laſt judgement in the verſe following.

[20] That is, a tribunall ſeat moſt princelike and glorious: for ſo doth the Greek word alſo ſignifie.

[21] That is, Chriſt, before whom when he cometh unto judgement, heaven and earth ſhall periſh for the greatneſſe of his majeſty, 2 Pet. 3, 7, 10, &c. [22] That is, Chriſt the Judge, 2 Cor. 5, 10. [23] As it were his books of reckoning or accompts, that is, the teſtimony of our conſcience, and of our works, which by no means can be avoided. This is ſpoken after the manner of men. * Chap. 3, 5. [24] The book of the eternall decree of God, in which God the Father hath elected in Chriſt according to the good pleaſure of his will, thoſe that ſhall be heires of life. This alſo is ſpoken according to the manner of men. [25] This is a prevention or an anſwer to an objection, for happily ſome man will ſay, but they are dead, whom the ſea, death and the grave hath conſumed, how ſhall they appear before the Judge, S. John anſwereth, By reſurrection from death, whereunto all things (howſoever repugnant) ſhall miniſter and ſerve at the commandement of God, as Dan. 12. ‡ Or, *grave.* [26] The laſt enemie which is death ſhall be aboliſhed by Chriſt (that he may no more make any attempt againſt us) 1 Cor. 15, 16. and death ſhall feed upon the reprobate in hell for evermore, according to the righteous judgement of God, in the next verſe.

CHAP. XXI.

1 A new heaven and a new earth. 16 The heavenly Jeruſalem, with a full deſcription thereof. 23 She needeth no ſunne, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

AND * [1] I ſaw a new heaven, and a new earth: for the firſt heaven and the firſt earth were paſſed away, and there was no more ſea.

2 [2] And I John ſaw the holy citie, new Jeruſalem coming down from God out of heaven, prepared as a bride adorned for her huſband.

3 [3]

---

* Iſa. 65, 17. 2 Pet. 3, 13.

[1] Now followeth the ſecond part of the hiſtorie propheticall (as I ſaid chapter 1. and 11, 1.) of the future eſtate of the church in heaven after the laſt judgement, unto the fift verſe of the next chapter. In this are two things briefly declared: The ſtation, ſeat, or place thereof, verſe 1. Then her ſtate and condition, in the verſes following, before the ſtate of the church deſcribed, is ſet down the ſtate of the whole world, that there ſhall be a new heaven, and a new earth, as Eſa. 65, 7. and 66, 12. and 2 Pet. 3, 13. and this is the ſeat or place of the church, in which righteouſneſſe ſhall dwell. [2] The ſtate of this glorious church, is firſt deſcribed generally, unto the 8 verſe, and then ſpecially, and by parts, in the verſes following. The generall deſcription conſiſteth in a viſion, ſhewed afar off, verſe 2. and in ſpeech ſpoken from heaven. In the generall theſe things are common, that the church is holy, new, the workmanſhip of God, heavenly, moſt glorious: the ſpouſe of Chriſt, and partaker of his glory in this verſe.

3 [3] And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 * And God ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 [4] And he that ſat upon the throne, ſaid, * Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithfull.

6 And he ſaid unto me, [5] It is done: * I am Alpha and Omega, the beginning and the end, * I will give unto him that is athirſt, of the fountain of the water of life freely.

7 He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſonne.

8 But the fearfull, and unbeleeving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their [a] part in the lake which burneth with fire and brimſtone: which is the ſecond death.

9 [6] And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lambes wife.

10 And he carried me away in the ſpirit to a great and [7] high mountain, and ſhewed me [8] that great citie, the holy Jeruſalem, deſcending out of heaven from God,

11 Having the glorie of God: And her light *was* like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtall;

12 [9] And had a wall great and high, and had [10] twelve gates, and at the gates [11] twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.

14 And the wall of the citie had [12] twelve foundations, and in them the names of the twelve apoſtles of the Lambe.

15 [13] And he that talked with me, had a golden reed to meaſure the citie, and the gates thereof, and the wall thereof.

16 [14] And the citie lieth [b] foure-ſquare, and the length is as large as the breadth: and he meaſured the citie with the reed, twelve thouſand furlongs: the length, and the breadth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundred and fourtie and foure cubits, according to the meaſure of a man, that is, of the [c] angel.

18 [15] And the building of the wall of it was of Jaſper, and the citie was pure gold, like unto clear glaſſe.

19 And the foundations of the wall of the citie were garniſhed with all manner of precious ſtones. The firſt foundations was jaſper, the ſecond ſaphire, the third a chalcedonie, the fourth an emerald,

20 The fifth ſardonyx, the ſixth ſardius, the ſeventh chryſolite, the eighth beryl, the ninth a topaz, the tenth a chryſophraſus, the eleventh a jacinct, the twelfth an amethyſt.

21 And the twelve gates were twelve pearls, every ſeverall gate was of one pearl, and the [d] ſtreet of the citie was pure gold, as it were tranſparent glaſſe.

22 And I ſaw no temple therein: for the Lord God Amighty, and the Lambe, are the temple of it.

23 * [16] And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lambe is the light thereof.

24 * And the nations of them which are ſaved, ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 * And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or *maketh* a lie: but they which are written in the Lambes book of life.

CHAP. XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himſelf. 9 The angel will not be worſhipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND [1] he ſhewed me a pure river of water of life, clear as cryſtall, proceding out of the throne of God, and of the Lambe.

2 In the midſt of the ſtreet of it, and of either ſide of the river, *was there* the tree of life, which bare twelve manner of fruits, and yeelded her fruit every moneth: and the leaves of the tree were for the healing of the nations.

3 And there ſhall be no more curſe, but the throne of God and of the Lambe ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name *ſhall be* in their foreheads.

5 * And there ſhall be no night there, and

[3] The church is deſcribed by ſpeech, firſt of an angel, in two verſes, then of God himſelf, in four verſes. The angels ſpeech deſcribeth the glorie of the church by a moſt familiar cohabitation of God therewith, by communication of all manner good things according to the covenant, in this verſe: and by removing or putting far away of all evil things, in the verſe following.

* Chap. 7, 17.

[4] In the ſpeech of God himſelf deſcribing the church, is firſt a certain exordium, or entrance, verſe 5, Then followeth a magnificent deſcription of the church by the preſent and future good things of the ſame, in three verſes following, In the exordium God challengeth unto himſelf the reſtoring of all the creatures, of which verſe 1. and witneſſeth the calling of Saint John unto the writing of theſe things, in this verſe.

* 2 Cor. 5. 17.

[5] The deſcription of the church is of three ſorts, by aboliſhing of old things, by the being of preſent things in God, that is, of things eternall: and by the communication of good things with the godly, verſe 6. If ſo be they ſhall ſtrive manfully, verſe 7. But the reprobate are excluded from thence, verſe 8.

* Chap. 1, 8. and 23, 13.

* Iſa. 55, 1.

[a] Their lot, and inheritance as it were.

[6] A tranſition unto the particular deſcribing of the heavenly church, by the expreſſe calling of S. John in this verſe, and his rapting up by the Spirit, in confirmation of the truth of God in the verſe following.

[7] He meaneth the place and ſtately ſeat of the church, ſhadowed out in a mountain.

[8] A type of that church which is one, ample, or Catholike, holy, celeſtiall, built of God, in this verſe: and glorious, in the verſe following. This type propounded, generally, is after particularly declared, verſe 12, &c. [9] A particular deſcription (as I noted verſe 2.) of the celeſtiall church. Firſt, by the eſſentiall parts of the ſame, under the ſimilitude of a citie, unto verſ. 22. Secondly, by the forrein accidents, unto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the eſſentiall parts are noted, the matter and the form in the whole work: of theſe the ſuperficies and foundation of the wall are entire parts (as they uſe to be called) which parts are firſt deſcribed in figure, unto the 14 verſe, afterwards more exactly. [10] According to the number of the tribes, of which chap. 7. For here the outward part is attributed unto the old Teſtament, and the foundation to the new Teſtament. [11] He meaneth the prophets, who are meſſengers of God, and watchmen of the church. [12] That is, foundation ſtones, according to the number of the gates, as is ſhewed, verſe 19. [13] A tranſition unto a more exquiſite deſcription of the parts of the church, by finding out of the meaſure of the ſame, by the angel that meaſured them. [14] The meaſure and form moſt equall, in two verſes. [b] A four-ſquare figure hath equall ſides, and outright corners, and therefore the Grecians call by this name thoſe things that are ſteady, and of continuance, and perfect.

[c] He addeth this becauſe the angel had the ſhape of a man.

[15] The matter moſt precious and glittering, which the preſence of God maketh moſt glorious.

[d] By ſtreet, he meaneth the broadeſt places of the citie.

* Iſa. 60, 19.

[16] The ſecond form of particular diſcription (as I ſaid verſe 12.) from forrein and outward accidents which are theſe. Light from God himſelf in this verſe: glory from men, verſ. 24. perfit ſecuritie from all harm, verſ. 25. Finally, ſuch truth and incorruption of glory (verſ. 26.) as can bear and abide with it, nothing that is inglorious, verſe the laſt.

* Iſa. 60, 3.

* Iſa. 60, 11.

[1] Here is abſolved and finiſhed the deſcription of the celeſtiall church (as I ſhewed before, chap. 21, 12.) by the effects in 5 verſes, and then this book is concluded in the reſt of the chap. The effects proceeding from God, who dwelleth in the church, are theſe: the everlaſting grace of God, in this verſe, the eternall living of the godly, as Chap. 2, 7. the eternall fruits which the godly bring forth unto God, themſelves and others, verſ. 2. freedom and immunitie from all evil, God himſelf taking pleaſure in his ſervants, and they likewiſe in their God, verſ. 3. The beholding and ſight of Gad, and ſealing of the faithfull from all eternitie, verſe 4. the light of God, and an everlaſting kingdom & glory, ver. 5.

* Cha. 21, 23.

they need no candle, neither light of the ſunne; for the Lord God giveth them light, and they ſhall reigne for ever and ever.

6 [2] And he ſaid unto me, Theſe ſayings *are* faithfull and true. And the Lord God of the holy prophets ſent his angel to ſhew unto his ſervants the things which muſt ſhortly be done.

7 Behold, I come quickly: bleſſed is he that keepeth the ſayings of the propheſie of this book.

8 And I John ſaw theſe things, and heard them. And when I had heard and ſeen, I fell down to worſhip before the feet of the angel, which ſhewed me theſe things.

9 Then ſaith he unto me, * See *thou do it* not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: worſhip God.

10 [3] And he ſaith unto me, [4] Seal not the ſayings of the propheſie of this book: for the time is at hand.

11 [5] He that is unjuſt, let him be unjuſt ſtill: and he which is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.

12 [6] And behold, I come quickly, and my reward is with me, * to give every man according as his [illegible] ſhall be.

13 I am Alpha and Omega, * the beginning and the end, the firſt and the laſt.

14 Bleſſed are they that do his commandments, [7] that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie.

16 [8] I Jeſus have ſent mine angel to teſtifie unto you theſe things in the churches. I am the root and the offspring of David, and the bright and morning-ſtarre.

17 And the Spirit and the bride ſay, Come. And let him that heareth, ſay, Come, * And let him that is athirſt, come. And whoſoever will, let him take the water of life freely.

18 [9] For I teſtifie unto every man that heareth the words of the propheſie of this book, * If any man ſhall adde unto theſe things, God ſhall adde unto him the plagues that are written in this book:

19 And if any man ſhall take away from the words of the book of this propheſie, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 [10] He which teſtifieth theſe things, ſaith, Surely I come quickly. Amen. Even ſo, Come Lord Jeſus.

21 [11] The grace of our Lord Jeſus Chriſt be with you all. Amen.

F I N I S.

---

[2] This whole book is concluded and made up by a confirmation and a ſalutation. The confirmation hath three places: The words of the angel unto the 15 verſe, the words of Chriſt, verſ. 16, 17. and the obteſtation made by Saint John from divine authority, thence unto the 20 verſe. By the ſpeech of the angel this prophecie is confirmed, unto the 8 verſe, and then he ſpeaketh of the uſe of this book in the verſes following. The prophecie is firſt confirmed by the angel from the nature thereof, that it is faithfull and true: Secondly, from the nature of the efficient cauſe both principall which is God, and inſtrumentall, which is the angel in this verſe. Thirdly, from the promiſes of God concerning his coming to effect all theſe things, and concerning our ſalvation, verſe 7. Fourthly from the teſtification of Saint John himſelf, verſe 8. The reſt of the ſpeech of the angel tending to the ſame end. Saint John interrupted or brake off by his unadviſed act of worſhipping him in the ſame verſe which the angel forbidding, teacheth him that adoration muſt be given not to him, but only to God, as for himſelf, that he is of ſuch nature and office, as he may not be adored: which thing alſo was in like manner done, Chap. 16. verſe 10.

* Chap. 19, 10.

[3] The angel returneth unto his former ſpeech: in which he teacheth the uſe of this book both towards our ſelves, in this and the next verſe: and in reſpect of God for declaration of this truth, thence unto the 15 verſe.

[4] That is, propound this prophecie openly unto all, and conceall no part of it. The contrary whereunto is commanded, Eſa. 8, 6. and Dan. 8, 26.

[5] An objection prevented, But there will be ſome that will abuſe this occaſion unto evil, and will wreſt this ſcripture unto their own deſtruction, as Peter ſaith, What then ſaith the angel, the myſteries of God muſt not therefore be concealed, which it hath pleaſed him to communicate unto us. Let them be hurtfull unto others, let ſuch be more and more vile in themſelves whom this ſcripture doeth not pleaſe: yet others ſhall be further confirmed thereby unto righteouſneſſe, and true holineſſe. The care and reformation of theſe may not be neglected, becauſe of the voluntary and malicious offence of others.

[6] The ſecond place belonging unto the uſe of this book, as I ſaid, verſe 10. Alſo (ſaith God by the angel) though there ſhould be no uſe of this book unto men: yet it ſhall be of this unto me, that it is a witneſſe of my truth unto my glory, who will come ſhortly, to give and execute juſt judgement, in this verſe: who have taught that all theſe things have their being in me, in the 13. verſe, and have denounced bleſſedneſſe unto my ſervants in the church, verſe 14. and reprobation unto the ungodly, verſe 15.

* Rom. 2, 6.

* Iſa. 41, 1. and 14, 6.

[7] The bleſſednes of the godly ſet down by their title and intereſt thereunto: and their fruit in the ſame.

[8] The ſecond place of confirmation (as I ſaid verſe 6.) is the ſpeech of Chriſt, ratifying the vocation of S. John, and the authority of his calling and teſtimonie, both from the condition of his own perſon, being God and man, in whom all the promiſes of God are Yea and Amen, 2 Cor. 1, 20. and alſo from the teſtification of other perſons, by the acclamation of the Holy Ghoſt, who here is as it were an honorable aſſiſtant of the marriage of the church as the ſpouſe, and of every of the godly as members: and finally, from the thing preſent, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, verſe 17.

* Iſa. 55, 1.

[9] The obteſtation of S. John (which is the third place of the confirmation, as was noted ver. 6.) joyned with a curſe of execration, to preſerve the truth of this book entire and uncorrupted in two verſes.

* Deut. 4, 2. Prov. 30, 6.

[10] A divine confirmation or ſealing of the obteſtation, firſt from Chriſt avouching the ſame, and denouncing his coming againſt all thoſe that ſhall put their ſacrilegious hands hereunto: then from S. John himſelf, who by a moſt holy prayer calleth Chriſt to take vengeance of them.

[11] The ſalutation apoſtolicall, which is the other place of the concluſion, as I ſaid verſe 6. and is the end almoſt of every epiſtle: which we wiſh unto the church, and to all the holy and elect members thereof, in Chriſt Jeſus our Lord, untill his coming to judgement. *Come Lord Jeſus*, and doe it. Amen, again Amen.

UNIVERSITY LIBRARY
AP 24 1923
CAMBRIDGE